



# Counsels on Blacks

A Comprehensive Compilation of Ellen G. White's Statements on Black People

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Benjamin Baker, PhD, editor

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# Introduction

Ellen Gould White (1827-1915) was a cofounder of the Seventh-day Adventist Church—a global community of more than 20 million as of late 2016—and an individual that Adventists hold operated in a prophetic capacity. During her lifetime, White most often communicated to the fledgling church and its members via the pen in some 100,000 extant pages, which the Ellen G. White Estate has made available at [egwwritings.org](http://egwwritings.org). Covering a diverse range of subjects such as theology, health, psychology, education, history, and personal spirituality, White's writings have been sold and distributed in the hundreds of millions, the White Estate asserting that she is “the most translated woman writer in the entire history of literature, and the most translated American author of either gender.” More than a century after her death White is as influential as ever: in 2014 the *Smithsonian Magazine* named her one of the “100 Most Significant Americans of All Time.”

The span of Ellen White's eighty-seven years was critical for the fledgling republic that was the United States of America, and equally for African Americans, whose approximate population in those nine decades grew from two million in 1827 to ten million in 1915. This period saw the institution of slavery at its strongest and most engrained; a costly and ruinous war that jeopardized the existence of America; the extinction of slavery and the emancipation of millions of blacks; the volatile subsequent decades in which African Americans were variously assimilated into free society, systematically oppressed in new, yet familiar, ways, and sometimes re-enslaved; and the migration of large numbers of blacks to the North in the quest for a better life.

In the voice of Ellen White, the Seventh-day Adventist Church had a prophetic commentary on these monumental developments. As the very length of this compilation bears out, White was prolific in her writings on slavery, the Civil War, Reconstruction, segregation, Jim Crow, race relations, and the black American experience in general. In particular, she stressed Adventists' responsibility to repair the egregious wrongs and injustices perpetrated on African Americans by engaging in systematic efforts in the South to educate, evangelize, and better their quality of life. Beyond this, White was cognizant of the progenitors of African Americans and their history. In her writings, she discusses Africans in the Bible at length, and remarks on African societies in the Middle Ages and those contemporaneous with her.

Throughout the span of her life, Ellen White maintained friendships with African Americans, kept correspondence with them, lodged at their houses, spoke at black churches and schools, and raised thousands of dollars for programs for blacks. Famously, her son and daughter-in-law, James Edson and Emma White, cofounded the Southern Missionary Society, an evangelistic group largely responsible for laying the foundation for the black work in the southern United States, where the majority of African Americans resided at the time. The black membership in the United States currently numbers approximately 300,000.

For the first time, this volume presents a comprehensive compilation of White's statements pertaining to blacks in their literary context, including the *complete* letter, testimony, manuscript, article, sermon/talk, tract/pamphlet diary entry, and book chapter in which they are found. Feel free to use these materials in whatever constructive way you see fit, but bear in mind that this volume will be occasionally updated, with the edition appearing on the cover.

Benjamin Baker, PhD  
Compiler

# About This Book

This is an exhaustive compilation of Ellen G. White's writings on black people and the issues surrounding them during her lifetime (1827-1915). This includes statements on:

- Slavery and the Civil War
- Race and race relations
- Reconstruction, Post-Reconstruction, and Jim Crow era
- "The Southern Work," i.e., the Adventist effort to evangelize and educate African Americans in the southern United States
- "The color line" (race-based segregation) primarily in the United States, but also in South Africa and Australia
- Oakwood (now Oakwood University)
- Blacks in the Bible, such as Simon of Cyrene and the Ethiopian eunuch
- Sabbath-keeping in ancient Ethiopia
- Blacks in Africa and the Caribbean

As well as:

- White's accounts of personal interactions with blacks
- Letters White wrote to black individuals, and letters in which she mentions blacks
- Talks given by White to black audiences
- White's articles in *The Gospel Herald*, a periodical whose content focused on the work in the South

The above themes are addressed by White in a variety of types of communications:

- Letters
- Testimonies
- Books
- Articles
- Diary entries
- Talks
- Manuscripts
- Tracts/pamphlets
- Interviews
- Comments

The book is divided into eight sections by decade, with individual communications arranged chronologically within the sections. Each passage is introduced with the following information, depending upon the kind of communication:

- Title of communication
- Date communication was written
- Type of communication
- Addressee (if a letter)
- Location (where Ellen White wrote or delivered communication)
- Occasion (setting or context of communication)
- Primary source (source that is being quoted, and usually where it first appears)

The following objects, occasionally used in the body of the texts, indicate the following:

< >     Contain comments in the hand of Ellen White

[   ]     Contain comments for clarification supplied by the Ellen G. White Estate.

As a rule, in this compilation the communication is reproduced in its entirety. If the section mentioning blacks is not a large part of the text, the relevant portion will be highlighted in yellow. Just below the conclusion of the passage under Source/s, every source in which the passage (or the part of the passage pertaining to blacks) published during White's lifetime is found, will be listed chronologically. All materials in this compilation can be accessed at [egwwritings.org](http://egwwritings.org).

# Ellen G. White and Blacks

## Photo Collection





Ellen White and twin sister Elizabeth, 1878



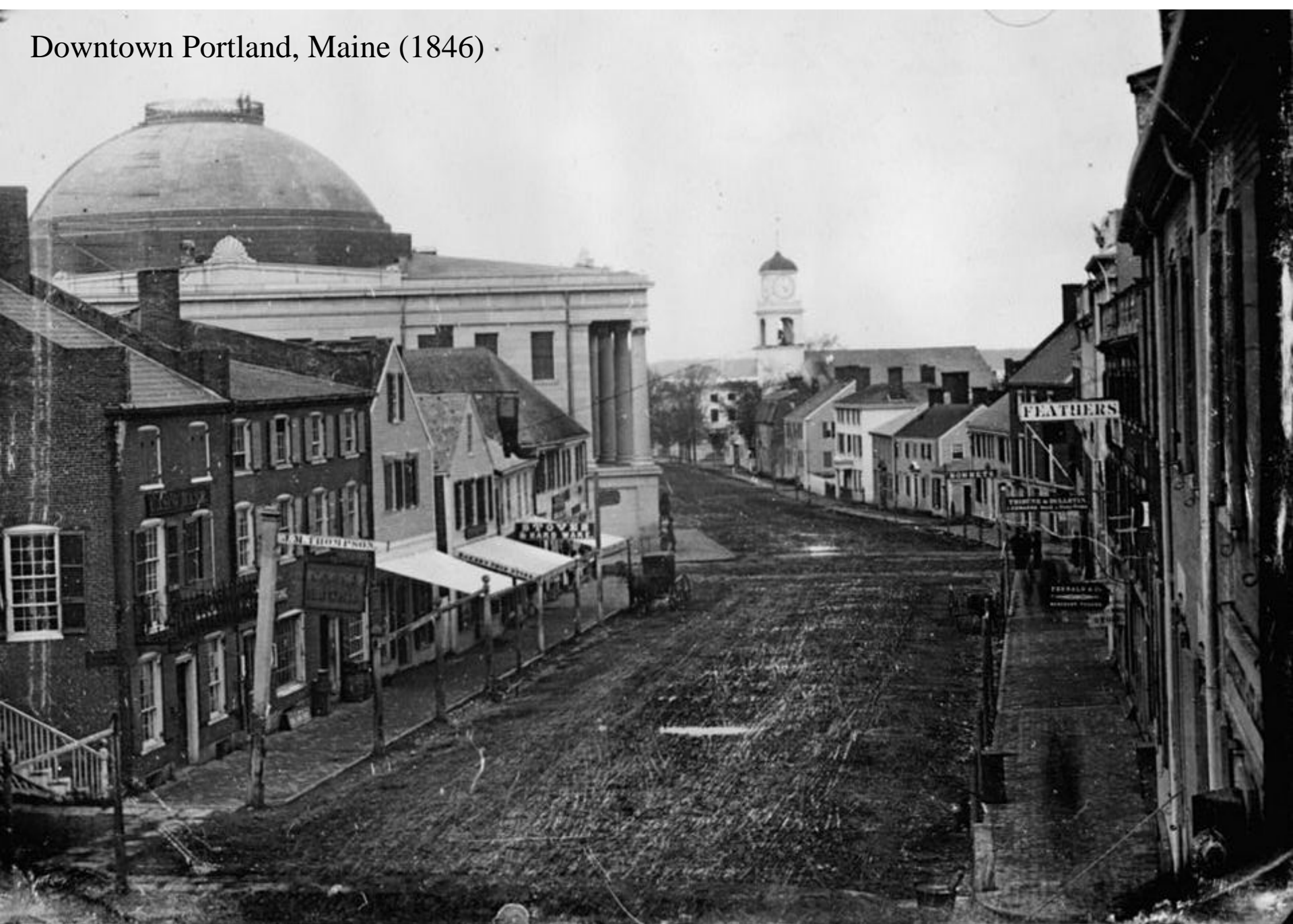
Ellen White and sister Carolyn, 1872



Robert Harmon (1786-1866), Ellen White's father  
Took Ellen and his daughters to hear Foy speak in the early 1840s



Downtown Portland, Maine (1846)







“Portland, Maine, U.S.A.” by W.A. Hatton (1854)



THE  
CHRISTIAN EXPERIENCE

OF

WILLIAM E. FOY

TOGETHER WITH THE

TWO VISIONS

HE RECEIVED IN THE MONTHS OF JAN. AND FEB. 1842.

PORTLAND:

PUBLISHED BY J. AND C. H. PEARSON.  
1845.

24

TESTIMONIALS.

We, the undersigned, inhabitants of Boston, were witnesses of the apparently inanimate condition into which our brother, Wm. Ellis Foy, was thrown from some unknown cause, on the 18th of January 1842, when he laid two hours and a half; and again February 4th, when he laid twelve hours and a half, during which, each time, he testifies that he experienced extraordinary visions of another world.

Charles Tash.

Francis Sanders.

George Williams.

John Thomas.

David Williams.

Andrew Lewis.

Edward Williams.

George Harris.

Dr. Henry Cummings, testifies: "I was present with our brother at the time of his visions. I examined him, but could not find any appearance of life, except around the heart."

Ann Foy testifies: "The first appearance of life I saw in him, was the raising of his right hand. He then arose upon his knees, and made signs for water, which was given him. He dipped his hand into it, and wet his forehead, and his speech immediately came to him. We then wished him to tell us, what things he had seen, and he answered, as soon as I receive strength, I will reveal unto you, that which the Lord has revealed unto me."

*Copy of certificate of church membership.*

This certifies that Bro. Wm. E. Foy, is a regular member, of the first Freewill Baptist Church, in Augusta, in good standing. And as such, we commend him to the fellowship of the people of God, of every name, wherever he may chance to meet them.

DANIEL PALMER,

*Church Clerk.*

The cover and last page of William Foy's pamphlet (1845)



er—and be made for *this* world; to say  
 nothing of the *next*.

WHEN WILL WONDERS CEASE? The  
*Millerites* of this city, have recently im-  
 ported a great bull nigger, who has been  
 rolling up the white of his eyes, showing  
 his ivory, and astonishing the good peo-  
 ple by his dreams and prognostications.

It is said the fat and greasy black, can  
 neither read nor write—but he told of the  
 joys of the blest and the wailings of the  
 damned with such a gusto, that even the  
 weakest disciple of the prophet smacked  
 his lips for more. What will be the end  
 of these things, we cannot divine. As  
 '43 has passed away and the signs that  
 were to precede the burning of the world  
 have in every instance failed, we do not  
 wonder that the fanatics resort to some  
 new measures to interest their disciples  
 and strengthen them in the faith. We  
 soon expect to see this fat bull nigger,  
 superbly dressed, seated in a chariot, and  
 drawn through our streets, by the devoted  
 disciples of Miller, who will bow down  
 and worship him as a God.

'The Loiterings of Arthur O'Leary.'  
 By Charles Lever. L. S. D. of Ac-

A piece in the *Portland Tribune* on February 10, 1844, most likely referring to  
 William Foy, who was lecturing in Portland at the time





William Foy's gravestone and death certificate

Foy

## RECORD OF A DEATH.

Name Wm. E. Foy  
 Place of Death No. 7 Pl.  
 Date of Death Nov 9 1893  
 Age, Years, 80 Months,  Days  
 Place of Birth Augusta  
 Sex M Color B. Married, Single, Widowed, or Divorced. }  
 Occupation Preacher  
 Cause of Death Chronic mastitis and cystitis  
 Place of Burial E. Sullivan  
 Name of Father Unknown  
 Maiden Name of Mother "  
 Birthplace of Father "  
 Birthplace of Mother "  
 Occupation of Father "  
 Name and address of Physician (or other person) reporting said death.  
Fred W. Bridgman, MD

**STATE OF MAINE.**

I hereby certify that the above death record is correct to the best of my knowledge and belief.

Clerk of No 7 Pl.





Currently, there is no known image extant of William Foy.  
This photo, however, is believed to be of Orrin, William Foy's son



Above: Ellen White's interviewer, Dore Robinson, circa 1906, in White's office at Elmshaven

Right: The Foy section from the interview transcript

Then another time, there was Foy that had had visions. He had had four visions. He was in a large congregation, very large. He fell right to the floor. I do not know what they were doing in there, whether they were listening to preaching or not. But at any rate he fell to the floor. I do not know ~~about~~ how long he was, about three quarters of an hour, I think, and he had all these before I had them. They were written out and published, and it is queer that I can not find them in any of my books. But we have moved so many times. ~~He~~ had four. ~~Little time after the visions. It was in~~ ~~Portland, Maine.~~ Ques. Did you ever have an interview with him? ~~near his capture,~~

in a sleigh I had an interview with him. He wanted to see me, and I talked with him a little. They had appointed for me to speak that night, and I did not know that he was there. I did not know at first that he was there. While I was talking I heard a shout, and he is a great tall man, and the roof was rather low, and he jumped right up and down, and O he praised the Lord, praised the Lord, it was just what he had seen, just what he had seen. But they extolled him so I think it hurt him, and I do not know what became of him. ~~the very~~ His wife was so anxious. She sat looking at him, so that it disturbed him. Now, said he, you must not get where you can look at me when I am speaking. He had on an episcopalian robe. His wife sat by the side of me. She kept moving about and putting her head behind me. What does she keep moving about so for? We found out when he came to his wife. I did as you told me to, said she. I hid myself. I did as you told me to. So that he should not see her face. She would be so anxious, repeating the words right after him with her lips. After the meeting was ended, and he came to look her up, she says to him, I hid myself. You didn't see me. He was a very tall man, slightly colored. But it was remarkable testimonies that he bore.

I always sat right close by the stand. I know what I sat there for now. It hurt me to breathe, and with the breaths at all around me. I knew I could breathe easier right by the stand, so I always took my station with my daughter.

Ques. Then you attended the lectures that Mr. Foy gave? That is. He came to give it right to the hall, in the great hall where we attended, Beethoven Hall. They said a French came over my face. That was quite a little time after the visions. It was in Portland, Maine. We went over to Cape Elizabeth to hear him lecture. Father always took me with him when we went, and he would be going in a sleigh, and he would invite me to get in, and I would ride with them. That was before I got any way acquainted with him. Well, who gave Where did you see him first? Where but him. Well, he carried it through. It was there, at Beethoven Hall. They lived near the bridge where we went over to Cape Elizabeth, the family did.



We arrived here last evening. Bro. Nichols and family weighed down with these difficulties. Ellen had a vision this morning of which I will give the heads  
1 That Bro. Chamberlain's visit to Boston  
Paris & Fairhaven last Spring was not in God's  
order, 2 That he erred greatly in encouraging  
others to attend that meeting <sup>Fairhaven</sup> who had no duty  
there, 3 That that meeting was in the right  
time and a very important one, 4 That  
if Bro. Chamberlain Ralph and Chase and others  
had not gone there God would have sent help  
there, and a good work would have been done,  
but as it was the meeting did more hurt  
than God good, 5 That Bro. Chamberlain was  
the first great cause of the trouble in Boston  
6 That Bro. Chamberlain's plotting had nearly  
ruined Bro. Chase and others, 7 That Bro. Baker  
Ingraham, Barr and Wheeler were men to be  
depended upon, 8 That Bro. Joy mistook his  
duty and ~~went~~ travelled more than God

James White writes a letter to fellow believer Leonard Hastings on September 3, 1852. In it he states that Ellen White had a vision in which she was shown, among other things, that early black Adventist minister Eri L. Barr was among "men to be depended upon."





Earliest extant image (ambrotype) of James and Ellen White (1857)

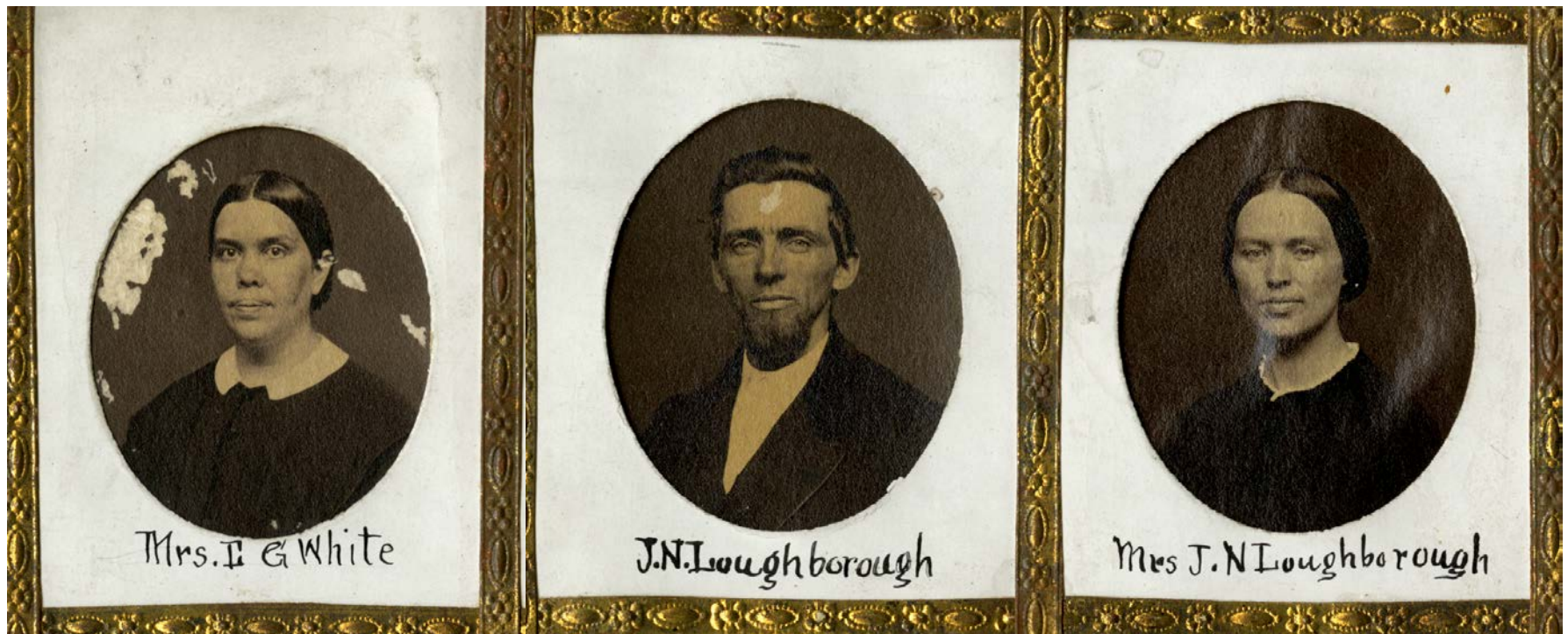




Earliest extant image (ambrotype) of Ellen, Willie, and James White (1857)



“It looks like a storm....We [Ellen White and the Loughboroughs] rode fourteen miles to Brother Hardy's. Brother Cramer did not give us the right directions, and we went four miles out of our way. Did not arrive at Brother Hardy's until dinner time. It was snowing fast. We were heartily welcomed by the family. A good dinner was soon in readiness for us of which we thankfully partook. This is a colored family but although the house is poor and old, everything is arranged with neatness and exact order. The children are well behaved, intelligent, and interesting. May I yet have a better acquaintance with this dear family.” – Ellen G. White in diary, January 25, 1859





William J. Hardy, and son, Eugene:  
father and son in one of the first black  
Seventh-day Adventist families

As passed by the Senate and House of Representatives, Sept. 12, 1850, and approved September 18, 1850, by President FILLMORE.

AN ACT to amend, and supplementary to the act entitled, "An act respecting fugitives from justice, and persons escaping from the service of their masters,"

As passed by the Senate and House of Representatives, Sept. 12, 1850, and approved September 18, 1850, by President FILLMORE.

AN ACT to amend, and supplementary to the act entitled, "An act respecting fugitives from justice, and persons escaping from the service of their masters,"

SECTION 1. That persons who have been or may hereafter be, appointed Commissioners in virtue of any act of Congress, by the Circuit Courts of the United States, and who in consequence of such appointments, are authorized to exercise the powers that a *justice of the peace* or other *magistrate* of any of the United States may exercise in respect to offenders for any crime or offense against the United States, by arresting, imprisoning, or bailing the same under and by virtue of the thirty-third section of the act of the 24th of September, 1789, entitled "An act to establish Judicial Courts of the United States," shall be and are hereby authorized and required to exercise and discharge all the powers and duties conferred by this act.

SEC. 2. And be it further enacted, That the Superior Court of each organized territory of the United States, shall have the same power to appoint commissioners to take acknowledgements of bail and affidavits, and to take depositions of witnesses in civil cases which is now possessed by the Circuit Courts of the United States; and commissioners who shall be appointed for such purposes by the Superior Court of any organized territory of the United States, shall possess all the powers and exercise all the duties conferred by law upon the commissioners appointed by the Circuit Court of the United States for similar purposes, and shall moreover exercise and discharge all the powers and duties conferred by this act.

Sec. 3. And be it further enacted, That the circuit courts of the United States and the superior courts of each organized territory of the United States, shall, from time to time, *enlarge the number of commissioners, with a view to afford reasonable facilities to reclaim fugitives from labor, and to the discharge of the duties imposed by this act.*

SEC. 4. And be it further enacted, That the commissioners above named shall have concurrent jurisdiction with the Judges of the Circuit and District Courts of the United States, in their respective circuits and districts within the several States, and the judges of the superior courts of the territories, severally and collectively, in term time and vacation; and shall grant certificates to such claimants, upon satisfactory proof being made with authority to take and remove such fugitives from service or labor, under the restrictions herein contained, to the State or territory from which such fugitives may have been unlawfully taken.

[illegible]

SEC. 6. And be it further enacted, That when a person held to service or labor in any State or territory of the United States, has heretofore or shall hereafter escape into another State or territory of the United States, the person or persons to whom such services or labor may be due, or his her or their agent or attorney, duly authorized, by power of attorney, in writing acknowledged and certified under the seal of some legal officer of court of the State or territory in which the same may be executed, may pursue and reclaim such

[illegible][illegible][illegible][illegible]

**MILLARD FILLMORE**

**THE BLACK LIST.**

*Total cuts from first States in favor of the fugitives.*

DEMOCRATS—Meane—Meane, Fuller, Gory, Lathrop.

AYR HARMONIERS—Messrs. HIBBARD and FRANKLE—2.

NEW YORK—Mr. Walden—1.

NEW JERSEY—Mr. Widdick—1.

FRANCIS—Messrs. Dismick, Job Mann, McClannahan, Robbins, Rose, and James Thompson—5.

CHAS—Messrs. Hayles and Miller—2.

INDIANA—Messrs. A. Gordon, William J. Brown, Dunham, German, McDonald—5.

MISSISSIPPI—Messrs. Harris, McClean, and Richardson—3.

MISSOURI—Messrs. A. W. Hall—1.

NEW YORK—Messrs. Lafferty—1.

COLORADO—Mr. Gillis—1. Total 27.

VERMONT—Messrs. Elliot, May, McGoughsley, and Phelps—4. Total 31.

TOTAL Ayr from free states, 30.

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“When the laws of men conflict with the word and law of God, we are to obey the latter, whatever the consequences may be. The law of our land requiring us to deliver a slave to his master, we are not to obey; and we must abide the consequences of violating this law. The slave is not the property of any man. God is his rightful master, and man has no right to take God's workmanship into his hands, and claim him as his own.”

*Testimonies*, volume 1 (1862), 201

## THE BLACK LIST.

*Total votes from free States in favor of the Zugs-*

*Democrat*—*Mass.*—*Senators*, Fuller, Gerry, La-  
fayette—*Representative*,—*Mrs.* HIBBARD  
and **PEARLSE**—2  
*New Jersey*—*Mr.* Walden—1  
*New Jersey*—*Mr.* Wildrick—1  
*Pennsylvania*—*Senators* D. Dimmick, Jeh Mann,  
McLachlan, Robbins, Rose, and James Thompson,  
6—6  
*Ohio*—*Senators*, Haylind and Miller—2  
*Ohio*—*Representative*,—*Mr.* Brown—1  
*Duham*, German, McDonald—5  
*Florida*—*Senators*,—*Mr.* H. Harris, McClure,  
and Richardson—3  
*Michigan*—*Mr.* W. B. Wust—1  
*Idaho*—*Legist*—1  
*California*—*Mr.* Gilbert—1. **Total**, 27  
*Senators*—*Members*, Elliot, of Mass.—McClagley,  
of Ind.—Taylor, of Miss.—Total,  
2  
*Total* Ayes from free states, 50.





Ellen White had a vision on the Civil War in this church at this pulpit in Rochester, New York,  
on December 25, 1865





White family portrait (1864)  
L-R: Ellen, Willie, James, Edson





Health Reform Institute, 1868

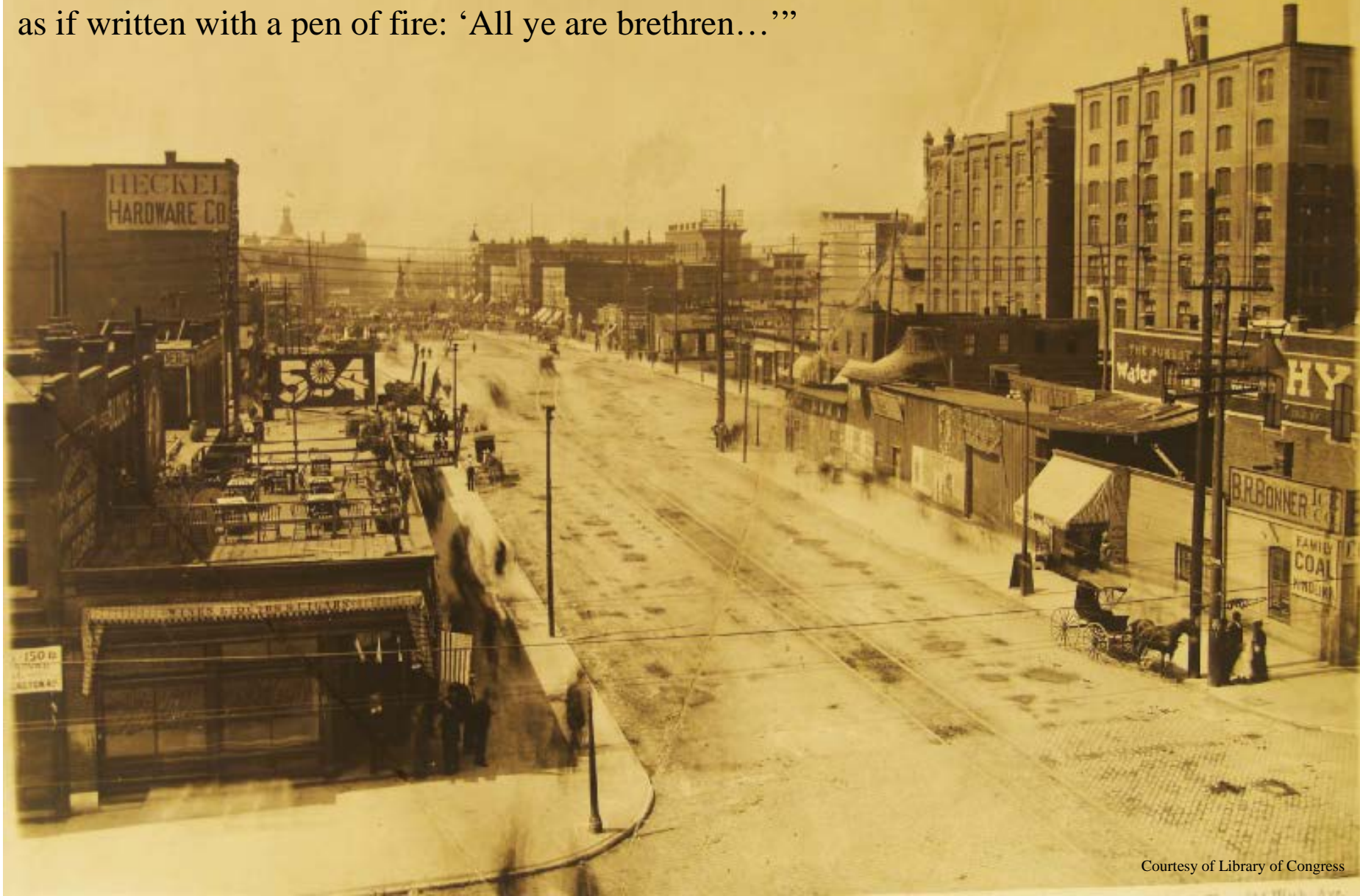


Health Reform Institute, 1868 (Black woman pictured)



# St. Louis, 1890

“While in St. Louis a year ago, as I knelt in prayer, these words were presented to me as if written with a pen of fire: ‘All ye are brethren...’”







Ellen White speaking at the 1901 GC session in the Dime Tabernacle on April 12, 1901  
in a scene similar to the one in which she delivered the address “Our Duty to the Colored People” on March 21, 1891



## Our Duty to the Colored People.

There has been much perplexity as to how our laborers in the South shall deal with the "color line." It has been a question to some how far to concede to the prevailing prejudice against the colored people. The Lord has given us light concerning all such matters. There are principles laid down in his word that should guide us in dealing with these perplexing questions. The Lord Jesus came to our world to save men and women of all nationalities. He died just as much for the colored people as for the white race. Jesus came to shed light over the whole world. At the beginning of his ministry he declared his mission: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

The Redeemer of the world was of humble parentage. He, the majesty of heaven, the King of glory, humbled himself to accept humanity, and then he chose a life of poverty and toil. "For our sakes he became poor, that we through his poverty might be rich." When one came saying, "I will follow thee whithersoever thou goest." Jesus answered him, "The foxes have holes, and the birds of the air have nests; but

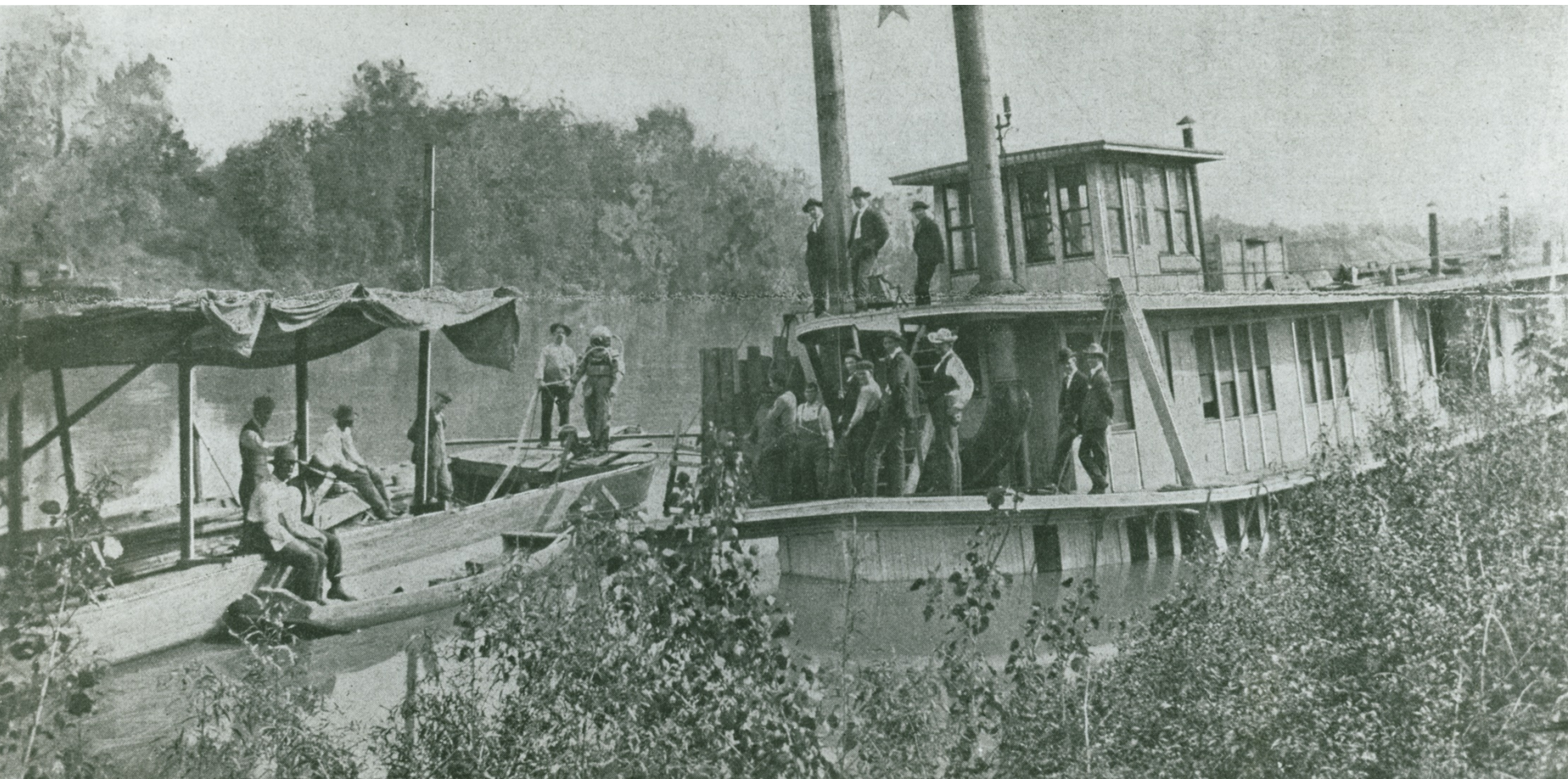
Opening page of the  
"Our Duty to the Colored People" tract





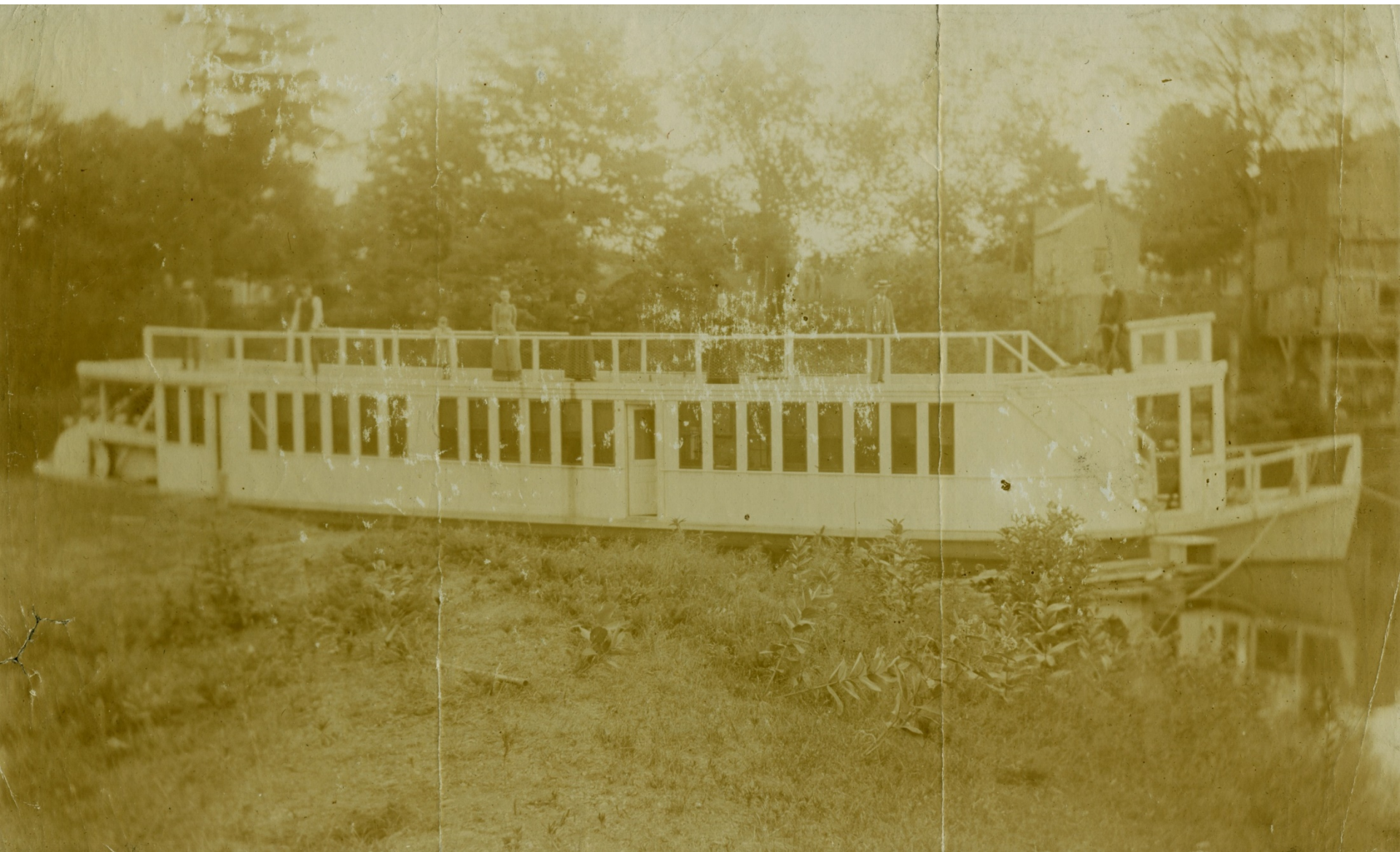
*Morning Star, c. 1897*





*Morning Star*





*Morning Star*





*Morning Star*





## *Morning Star Chapel*

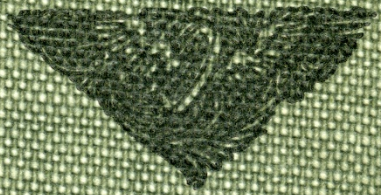




The Leaders of the Southern Missionary Society  
Will Palmer (2<sup>nd</sup> left), Emma White, Edson White, and probably Annie Palmer (seated)  
*Morning Star* cook, Albert Greene, stands in the background



==The==  
Southern Work



Original cover of  
*The Southern Work*  
1901





Students and teachers outside the Vicksburg school room and chapel  
Vicksburg, Mississippi, c. 1901





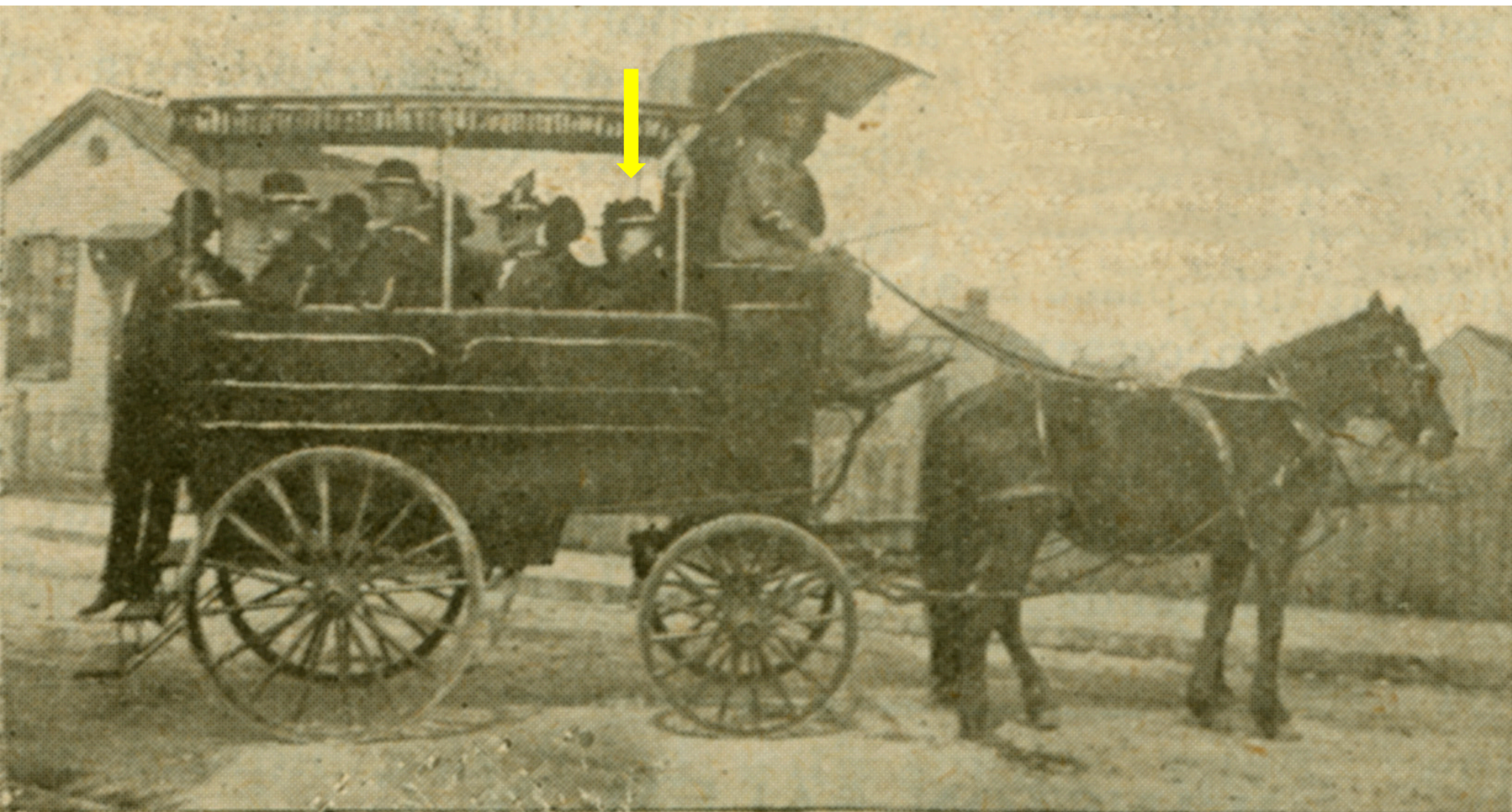
Alphonso/Alonzo Barry (d. 1914)

Ellen White wrote on January 16, 1901, to “Brethren in Positions of Responsibility” on the case of Barry  
See Letter 6, 1901, January 16, 1901

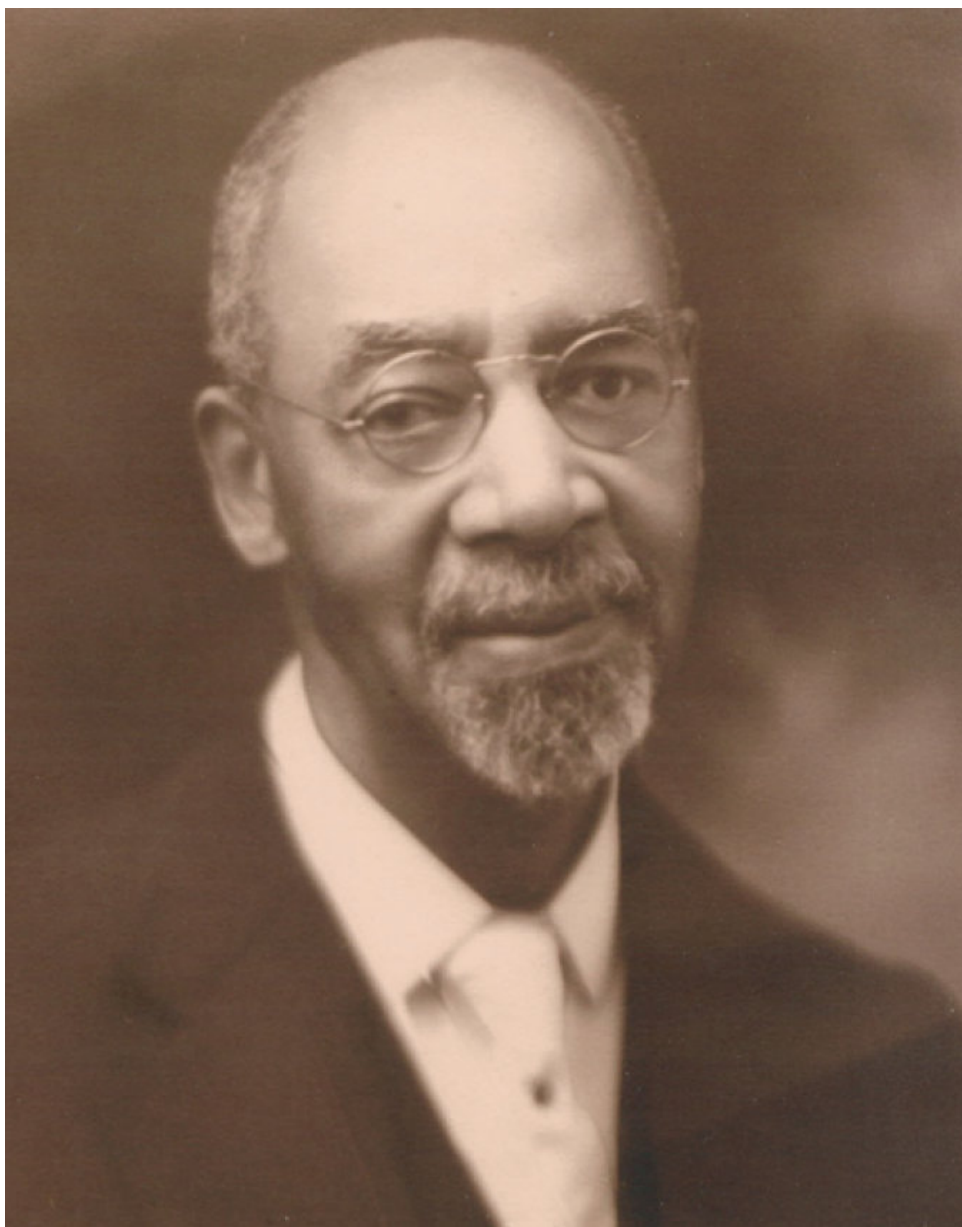


The Vicksburg church, school, and mission, where Ellen White spoke on March 16, 1901





Ellen White with other church leaders in Nashville, Tennessee, March 19-20, 1901



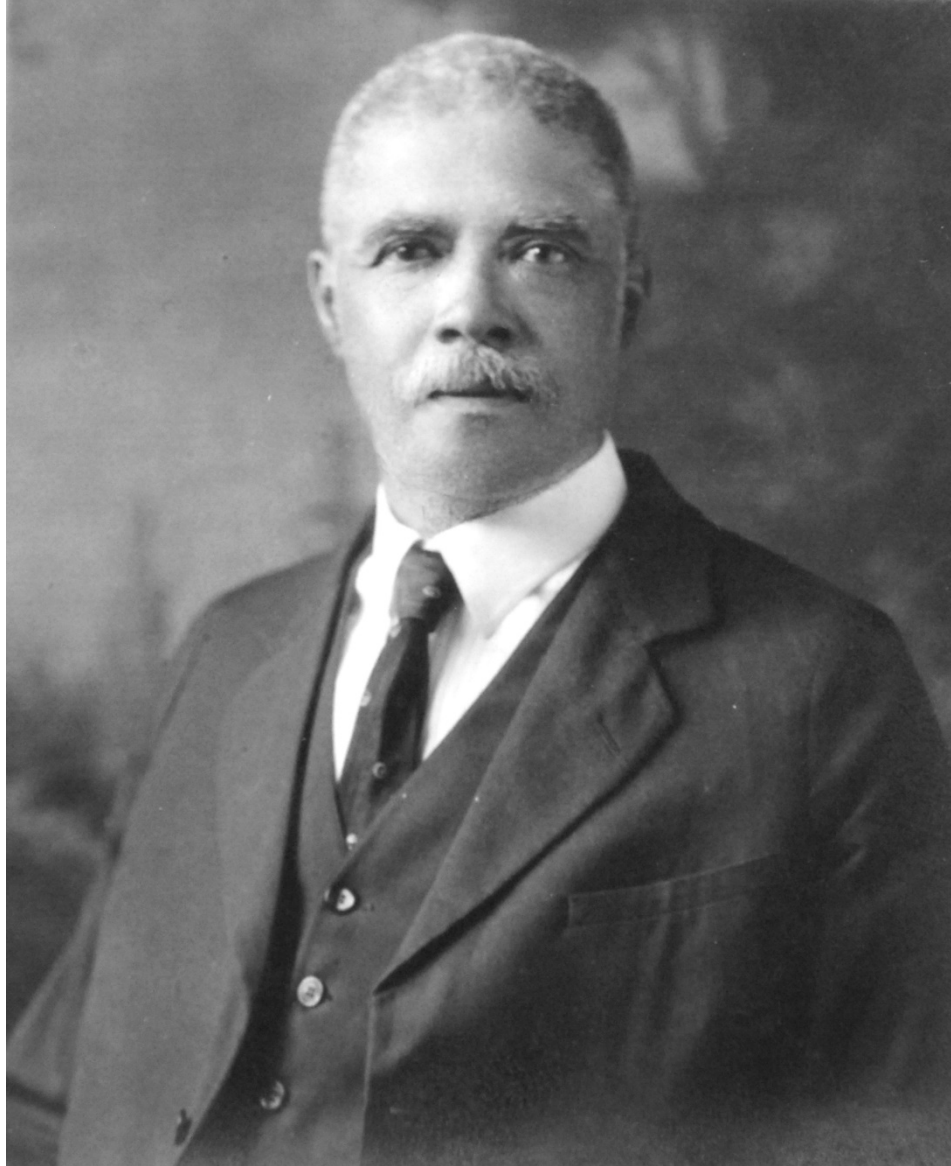
Lewis C. Sheafe (1859–1938)

Ellen White and Sheafe exchanged correspondence in 1907. White heard him preach, spoke at his church, and visited with him and his congregation, in 1902 and 1904.





The Hildebran School, of which Ellen White wrote about numerous times, 1903



Dr. James H. Howard (1861–1936)

Howard wrote Ellen White to clarify her views on the color line. Although there is no record that she replied to him, she does indicate an inclination to in a letter to Percy Magan on July 27, 1903

See Letter 156, 1903, July 27, 1903





Early Oakwood





The Oakwood Board, late June 1904 (Ellen White standing in front row)





Ellen White spoke to the First SDA Church congregation in Washington, D.C., on July 30, 1904





Ellen White (front row, seated center) in Madison, Tennessee, in 1909 during a trip to the South in which she visited Oakwood for the second time





Lottie (1876–1976) and David Blake (1877–1917), seated  
Ellen White visited the Nashville Sanitarium, which the Blakes operated, on May 8, 1909  
See Letter 88, 1909, May 11, 1909



Matthew C. Strachan (1859–1938) with wife, Maud (1874–1936)  
Ellen White spoke at Strachan's church in Asheville, North Carolina, afterward visiting with the members,  
on Sunday, May 9, 1909. See Letter 86, 1909, May 11, 1909.





Self-Denial Box with 1909 Southern Missionary Society calendar, sold to raise funds for the work in the South among blacks, an initiative for which Ellen White raised money





SIXTH: After the death of both James Edson White and his wife, my said trustees are hereby empowered and directed to apply the amount prescribed in subdivision (a) of paragraph FIFTH toward the discharge of any legal claims against the estate of said James Edson White, and then after the full discharge of such claims, the said amount mentioned in subdivision(a) shall be applied to the maintenance of the mission school for negroes now conducted by the negro department of the Seventh-day Adventist General Conference.

Ellen G. White's Last Will and Testament (February 9, 1912)





Several blacks seated in the rear at Ellen White's internment  
"Elmshaven," St. Helena, California, July 18, 1915



Black mother and daughter at Ellen White's internment  
Oak Hill Cemetery, Battle Creek, Michigan, July 24, 1915



# Section One: 1840-1849

Title: N/A

Date: April 7, 1847

Type: Letter

Addressee: Joseph Bates

Primary source: Broadside 3, April 7, 1847

Note: Relevant selection highlighted.

Dear Brother Bates,

Last Sabbath we met with the dear brethren and sisters here, who meet at Bro. Howland's.

We felt an unusual spirit of prayer. And as we prayed, the Holy Ghost fell upon us. We were very happy. Soon I was lost to earthly things, and was wrapped up in a vision of God's glory. I saw an angel swiftly flying to me. He quickly carried me from the earth to the Holy City. In the city I saw a temple, which I entered. I passed through a door before I came to the first veil. This veil was raised, and I passed into the Holy Place. Here I saw the Altar of Incense. Before the altar was the table, on which was the candlestick, with seven lamps, and the showbread, &c. After viewing the glory of the Holy, Jesus raised the second veil, and I passed into the Holy of Holies.

In the Holiest I saw an ark; on the top and sides of it was purest gold. On each end of the ark was a lovely Cherub, with their wings spread out over it. Their faces were turned towards each other, and they looked downwards. Between the angels was a golden censor. Above the ark, where the angels stood, was an exceeding bright glory, that appeared like a throne where God dwelt. Jesus stood by the ark. And as the saints' prayers came up to Jesus, the incense in the censor would smoke, and He offered up the prayers of the saints with the smoke of the incense to His Father. In the ark, was the golden pot of manna, Aaron's rod that budded and the tables of stone which folded together like a book. Jesus opened them, and I saw the ten commandments written on them with the finger of God. On one table was four, and on the other six. The four on the first table shone brighter than the other six. But the fourth (the Sabbath commandment,) shone above them all; for the Sabbath was set apart to be kept in honor of God's holy name. The holy Sabbath looked glorious—a halo of glory was all around it. I saw that the Sabbath was not nailed to the cross. If it was, the other nine commandments were; and we are at liberty to go forth and break them all, as well as to break the fourth. I saw that God had not changed the Sabbath, for He never changes. But the Pope had changed it from the seventh to the first day of the week; for he was to change times and laws.

And I saw that if God had changed the Sabbath, from the seventh to the first day, He would have changed the writing of the Sabbath commandment, written on the tables of stone, which are now in the ark, in the Most Holy Place of the Temple in heaven; and it would read thus: The first day is the Sabbath of the Lord thy God. But I saw that it read the same as when written on the tables of stone by the finger of God, and delivered to Moses in Sinai, "But the seventh day is the Sabbath of the Lord thy God." I saw that the holy Sabbath is, and will be, the separating wall between the true Israel of God and unbelievers; and that the Sabbath is the great question, to unite the hearts of God's dear waiting saints. And if one believed, and kept the Sabbath, and received the blessing attending it, and then gave it up, and broke the holy commandment, they would shut the gates of the Holy City against themselves, as sure as there was a God that rules in heaven above. I saw that God had children, who do not see and keep the Sabbath. They had not rejected the light on it. And at the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth, and proclaimed the Sabbath more fully. This enraged the church, and nominal Adventists, as they could not refute the Sabbath truth. And at this

time, God's chosen all saw clearly that we had the truth, and they came out and endured the persecution with us. And I saw the sword, famine, pestilence, and great confusion in the land. The wicked thought that we had brought the judgments down on them. They rose up and took counsel to rid the earth of us, thinking that then the evil would be stayed.

I saw all that "would not receive the mark of the Beast, and of his Image, in their foreheads or in their hands," could not buy or sell. I saw that the number (666) of the Image Beast was made up; and that it was the beast that changed the Sabbath, and the Image Beast had followed on after, and kept the Pope's, and not God's Sabbath. And all we were required to do, was to give up God's Sabbath, and keep the Pope's, and then we should have the mark of the Beast, and of his Image.

In the time of trouble, we all fled from the cities and villages, but were pursued by the wicked, who entered the houses of the saints with the sword. They raised the sword to kill us, but it broke, and fell, as powerless as a straw. Then we all cried day and night for deliverance, and the cry came up before God. The sun came up, and the moon stood still. The streams ceased to flow. Dark heavy clouds came up, and clashed against each other. But there was one clear place of settled glory, from whence came the voice of God like many waters, which shook the heavens, and the earth. The sky opened and shut, and was in commotion. The mountains shook like a reed in the wind, and cast out rugged rocks all around. The sea boiled like a pot, and cast out stones upon the land. And as God spoke the day and hour of Jesus coming, and delivered the everlasting covenant to His people, He spoke one sentence, and then paused, while the words were rolling through the earth! The Israel of God stood with their eyes fixed upwards, listening to the words as they came from the mouth of Jehovah, and rolled through the earth like peals of loudest thunder! It was awfully solemn. At the end of every sentence, the saints shouted, Glory! Hallelujah! Their countenances were lighted up with the glory of God; and they shone with the glory as Moses' face did when he came down from Sinai. The wicked could not look on them, for the glory. And when the never ending blessing was pronounced on those who had honored God, in keeping His Sabbath holy, there was a mighty shout of victory over the Beast, and over his Image.

Then commenced the jubilee, when the land should rest. I saw the pious slave rise in triumph and victory, and shake off the chains that bound him, while his wicked master was in confusion, and knew not what to do; for the wicked could not understand the words of the voice of God. Soon appeared the great white cloud. It looked more lovely than ever before. On it sat the Son of Man. At first we did not see Jesus on the cloud, but as it drew near the earth, we could behold his lovely person. This cloud when it first appeared was the Sign of the Son of Man in heaven. The voice of the Son of God called forth the sleeping saints, clothed with a glorious immortality. The living saints were changed in a moment, and caught up with them in the cloudy chariot. It looked all over glorious as it rolled upwards. On either side of the chariot were wings, and beneath it wheels. And as the chariot rolled upwards, the wheels cried Holy, and the wings as they moved, cried Holy, and the retinue of Holy Angels around the cloud cried Holy, Holy, Holy, Lord God Almighty. And the saints in the cloud cried Glory, Hallelujah. And the cloudy chariot rolled upwards to the Holy City. Jesus threw open the gates of the Golden City, and led us in. Here we were made welcome, for we had kept the "Commandments of God," and had a "right to the tree of life."

From your sister in the blessed hope,

E. G. White.

#### Sources

- E.G. White, Broadside 3, April 7, 1847.
- E.G. White, *A Word to the Little Flock* (1847), pgs. 18-20.
- E.G. White, *A Sketch of the Christian Experience and Views of Ellen G. White* (1851), pgs. 15-18.
- E.G. White, "To the Remnant Scattered Abroad," *Adventist Review*, July 21, 1851, pgs. 2-3.



- E.G. White, *Spiritual Gifts*, vol. 1 (1858), pgs. 205-208.
- E.G. White, *Early Writings* (1882), pgs. 32-35.
- E.G. White, *Life Sketches of Ellen G. White* (1915), pgs. 100-103.

## Section Two: 1850-1859

Title: "The Sins of Babylon"

Date: 1858

Type: Book

Primary source: *Spiritual Gifts*, vol. 1, pgs. 189-193

Note: Relevant selection highlighted.

I saw the state of the different churches since the second angel proclaimed their fall. They have been growing more and more corrupt; yet they bear the name of being Christ's followers. It is impossible to distinguish them from the world. Their ministers take their text from the Word, but preach smooth things. The natural heart feels no objection to this. It is only the spirit and power of the truth, and the salvation of Christ, that is hateful to the carnal heart. There is nothing in the popular ministry that stirs the wrath of Satan, makes the sinner tremble, or applies to the heart and conscience the fearful realities of a judgment soon to come. Wicked men are generally pleased with a form without true godliness, and they will aid and support such a religion. Said the angel, Nothing less than the whole armor of righteousness can overcome, and retain the victory over the powers of darkness. Satan has taken full possession of the churches as a body. The sayings and doings of men are dwelt upon instead of the plain cutting truths of the word of God. Said the angel, The friendship and spirit of the world are at enmity with God. When truth in its simplicity and strength, as it is in Jesus, is brought to bear against the spirit of the world, it awakens the spirit of persecution at once. Many, very many, who profess to be christians, have not known God. The character of the natural heart has not been changed, and the carnal mind remains at enmity with God. They are Satan's own faithful servants, notwithstanding they have assumed another name.

I saw that since Jesus had left the Holy place of the heavenly Sanctuary, and had entered within the second vail, the churches were left as were the Jews; and they have been filling up with every unclean and hateful bird. I saw great iniquity and vileness in the churches; yet they profess to be christians. Their profession, their prayers and their exhortations, are an abomination in the sight of God. Said the angel, God will not smell in their assemblies. Selfishness, fraud and deceit are practiced by them without the reprovings of conscience. And over all these evil traits they throw the cloak of religion. I was shown the pride of the nominal churches. God was not in their thoughts; but their carnal minds dwell upon themselves. They decorate their poor mortal bodies, and then look upon themselves with satisfaction and pleasure. Jesus and the angels looked upon them in anger. Said the angel, Their sins and pride have reached unto heaven. Their portion is prepared. Justice and judgment have slumbered long, but will soon awake. Vengeance is mine, and I will repay, saith the Lord. The fearful threatenings of the third angel are to be realized, and they will drink the wrath of God. An innumerable host of evil angels are spreading themselves over the whole land. The churches and religious bodies are crowded with them. And they look upon the religious bodies with exultation; for the cloak of religion covers the greatest crimes and iniquity.

All heaven beholds with indignation, human beings, the workmanship of God, reduced to the lowest depths of degradation, and placed on a level with the brute creation by their fellow men. And professed followers of that dear Saviour whose compassion was ever moved as he witnessed human woe, heartily engage in this enormous and grievous sin, and deal in slaves and souls of men. Angels have recorded it all. It is written in the book. The tears of the pious bond-men and bond-women, of fathers, mothers and children, brothers and sisters, are all bottled up in heaven. Agony, human agony, is carried from place to place, and bought and sold. God will restrain his anger but a little longer. His anger burns against this nation, and especially against the religious bodies who have sanctioned, and have themselves engaged in this terrible merchandise. Such injustice, such oppression, such sufferings, many professed followers of the meek and lowly Jesus can witness with heartless indifference. And many of them can inflict with hateful satisfaction, all this indescribable agony themselves,



and yet dare to worship God. It is solemn mockery, and Satan exults over it, and reproaches Jesus and his angels with such inconsistency, saying, with hellish triumph, Such are Christ's followers!

These professed christians read of the sufferings of the martyrs, and tears course down their cheeks. They wonder that men could ever possess hearts so hardened as to practice such inhuman cruelties towards their fellow-men, while at the same time they hold their fellow-men in slavery. And this is not all. They sever the ties of nature, and cruelly oppress from day to day their fellow-men. They can inflict most inhuman tortures with relentless cruelty, which would well compare with the cruelty papists and heathens exercised towards Christ's followers. Said the angel, It will be more tolerable for the heathen and for papists in the day of the execution of God's judgment than for such men. The cries and sufferings of the oppressed have reached unto heaven, and angels stand amazed at the hard-hearted, untold, agonizing, suffering, man in the image of his Maker, causes his fellow-man. Said the angel, The names of such are written in blood, crossed with stripes, and flooded with agonizing, burning tears of suffering. God's anger will not cease until he has caused the land of light to drink the dregs of the cup of his fury, and until he has rewarded unto Babylon double. Reward her even as she rewarded you, double unto her double according to her works: in the cup which she hath filled, fill to her double.

I saw that the slave-master would have to answer for the soul of his slave whom he has kept in ignorance; and all the sins of the slave will be visited upon the master. God cannot take the slave to heaven, who has been kept in ignorance and degradation, knowing nothing of God, or the Bible, fearing nothing but his master's lash, and not holding so elevated a position as his master's brute beasts. But he does the best thing for him that a compassionate God can do. He lets him be as though he had not been; while the master has to suffer the seven last plagues, and then come up in the second resurrection, and suffer the second, most awful death. Then the wrath of God will be appeased.

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- E.G. White, *Spiritual Gifts*, vol. 1 (1858), pgs. 189-193.
- E.G. White, *Early Writings* (1882), pgs. 273-276.
- E.G. White, "Slavery and the War," *Adventist Review*, August 27, 1861, pgs. 100-101.

Title: "The Loud Cry"

Date: 1858

Type: Book

Primary source: *Spiritual Gifts*, vol. 1, pgs. 193-196

Note: Relevant selection highlighted.

I saw angels hurrying to and fro in heaven. They were descending to earth, and again ascending to heaven, preparing for the fulfillment of some important event. Then I saw another mighty angel commissioned to descend to earth, and unite his voice with the third angel, and give power and force to his message. Great power and glory were imparted to the angel, and as he descended, the earth was lightened with his glory. The light which went before and followed after this angel, penetrated every where, as 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. The message of the fall of Babylon, as given by the second angel, is again given, with the addition of the corruptions which have been entering the churches since 1844. The work of this angel comes in at the right time, and joins in the last great work of the third angel's message, as it swells into a loud cry. And the people of God are fitted up every where to stand in the hour of temptation which they are soon to meet. I saw a great light resting upon them, and they united in the message, and fearlessly proclaimed with great power the third angel's message.

Angels were sent to aid the mighty angel from heaven, and I heard voices which seemed to sound every where, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues; for her sins have reached unto heaven, and God hath remembered her iniquities. This message seemed to be an addition to the third message, and joined it, as the midnight cry joined the second angel's message in 1844. The glory of God rested upon the patient, waiting saints, and they fearlessly gave the last solemn warning, proclaiming the fall of Babylon, and calling upon God's people to come out of her; that they might escape her fearful doom.

The light that was shed upon the waiting ones penetrated every where, and those who had any light in the churches, who had not heard and rejected the three messages, answered to the call, and left the fallen churches. Many had come to years of accountability since these messages had been given, and the light shone upon them, and they were privileged to choose life or death. Some chose life, and took their stand with those looking for their Lord, and keeping all his commandments. The third message was to do its work; all were to be tested upon it, and the precious ones were to be called out from the religious bodies. A compelling power moves the honest, while the manifestation of the power of God holds in fear and restraint relatives and friends, and they dare not, neither have they power to, hinder those who feel the work of the Spirit of God upon them. **The last call is carried even to the poor slaves, and the pious among them, with humble expressions, pour forth their songs of extravagant joy at the prospect of their happy deliverance, and their masters cannot check them; for a fear and astonishment keep them silent.** Mighty miracles are wrought, the sick are healed, and signs and wonders follow the believers. God is in the work, and every saint, fearless of consequences, follows the convictions of his own conscience, and unites with those who are keeping all the commandments of God; and they sound abroad the third message with power. I saw that the third message would close with power and strength far exceeding the midnight cry.

Servants of God, endowed with power from on high, with their faces lighted up, and shining with holy consecration, went forth fulfilling their work, and proclaiming the message from heaven. Souls that were scattered all through the religious bodies answered to the call, and the precious were hurried out of the doomed churches, as Lot was hurried out of Sodom before her destruction. God's people were fitted up and strengthened by the excellent glory which fell upon them in rich abundance, preparing them to endure the hour of temptation. A multitude of voices I heard every where, saying, Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus.



#### Sources

- E.G. White, *Spiritual Gifts*, vol. 1 (1858), pgs. 193-196.
- E.G. White, *Early Writings* (1882), pgs. 277-278.

Title: "Deliverance of the Saints"

Date: 1858

Type: Book

Primary source: *Spiritual Gifts*, vol. 1, pgs. 205-216

Note: Relevant selection highlighted.

It was at midnight that God chose to deliver his people. As the wicked were mocking around them, suddenly the sun appeared, shining in his strength, and the moon stood still. The wicked beheld the scene with amazement. Signs and wonders followed in quick succession. Every thing seemed turned out of its natural course. The saints beheld the tokens of their deliverance with solemn joy.

The streams ceased to flow. Dark, heavy clouds came up, and clashed against each other. But there was one clear place of settled glory, from whence came the voice of God, like many waters, which shook the heavens and the earth. There was a mighty earthquake. The graves were shaken open, and those who had died in faith under the third angel's message, keeping the Sabbath, came forth from their dusty beds, glorified, to hear the covenant of peace that God was to make with those who had kept his law.

The sky opened and shut, and was in commotion. The mountains shook like a reed in the wind, and cast out ragged rocks all around. The sea boiled like a pot, and cast out stones upon the land. And as God spake the day and hour of Jesus' coming, and delivered the everlasting covenant to his people, he spake one sentence, and then paused, while the words were rolling through the earth. The Israel of God stood with their eyes fixed upwards, listening to the words as they came from the mouth of Jehovah, and rolled through the earth like peals of loudest thunder. It was awfully solemn. At the end of every sentence the saints shouted, Glory! Hallelujah! Their countenances were lighted up with the glory of God; and they shone with the glory as did Moses' face when he came down from Sinai. The wicked could not look on them for the glory. And when the never-ending blessing was pronounced on those who had honored God, in keeping his Sabbath holy, there was a mighty shout of victory over the beast, and over his image.

Then commenced the jubilee, when the land should rest. I saw the pious slave rise in triumph and victory, and shake off the chains that bound him, while his wicked master was in confusion, and knew not what to do; for the wicked could not understand the words of the voice of God. Soon appeared the great white cloud. On it sat the Son of man.

This cloud when it first appeared in the distance, looked very small. The angel said that it was the sign of the Son of man. And as the cloud approached nearer to the earth, we could behold the excellent glory and majesty of Jesus as he rode forth to conquer. A holy retinue of angels, with their bright, glittering crowns upon their heads, escorted him on his way. No language can describe the glory of the scene. The living cloud of majesty, and unsurpassed glory, came still nearer, and we could clearly behold the lovely person of Jesus. He did not wear a crown of thorns; but a crown of glory decked his holy brow. Upon his vesture and thigh was a name written, King of kings and Lord of lords. His eyes were as a flame of fire, his feet had the appearance of fine brass, and his voice sounded like many musical instruments. His countenance was as bright as the noon-day sun. The earth trembled before him, and the heavens departed as a scroll when it is rolled together, and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains. And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?

Those who a little before would have destroyed God's faithful children from the earth, had to witness the glory of God which rested upon them. They had seen them glorified. And amid all the terrible scenes they had heard



the voices of the saints in joyful strains, saying, Lo, this is our God, we have waited for him, and he will save us. The earth mightily shook as the voice of the Son of God called forth the sleeping saints. They responded to the call, and came forth clothed with glorious immortality, crying, Victory! victory! over death and the grave. O death, where is thy sting? O grave, where is thy victory? Then the living saints, and the resurrected ones, raised their voices in a long, transporting shout of victory. Those sickly bodies that had gone down into the grave came up in immortal health and vigor. The living saints were changed in a moment, in the twinkling of an eye, and caught up with the resurrected ones, and together they meet their Lord in the air. O what a glorious meeting. Friends whom death had separated, were united, never more to part.

On either side of the cloudy chariot were wings, and beneath it were living wheels; and as the cloudy chariot rolled upward, the wheels cried, Holy, and the wings, as they moved, cried, Holy, and the retinue of holy angels around the cloud cried, Holy, Holy, Holy, Lord God Almighty. And the saints in the cloud cried, Glory, Alleluia. And the chariot rolled upward to the holy city. Before entering the holy city, the saints were arranged in a perfect square, with Jesus in the midst. He was head and shoulders high above the saints, and head and shoulders above the angels. His majestic form, and lovely countenance, could be seen by all in the square.

#### Sources

- E.G. White, Broadside 3, April 7, 1847.
- E.G. White, *A Word to the Little Flock* (1847), pgs. 18-20.
- E.G. White, *A Sketch of the Christian Experience and Views of Ellen G. White* (1851), pgs. 15-18.
- E.G. White, "To the Remnant Scattered Abroad," *Adventist Review*, July 21, 1851, pgs. 2-3.
- E.G. White, *Spiritual Gifts*, vol. 1 (1858), pgs. 205-208.
- E.G. White, *Early Writings* (1882), pgs. 32-35, 285-287.
- E.G. White, *Life Sketches of Ellen G. White* (1915), pgs. 100-103.

Title: N/A

Date: January 25, 1859

Type: Diary

Primary source: Manuscript 5, 1859, January 25, 1859

Note: The Hardy family (parents William and Eliza, and children Alice, Eugene D., Asher, Lloyd, William H., and Mary Ellen) were among the first black Seventh-day Adventists.

Monday, January 24, 1859

We rode to Grand Rapids to Brother Cramer's, the elder. Many have stopped on their way home—a large company for whom to get dinner, but it passed off very agreeably. In the eve I went up to young Brother Cramer's; had some conversation with them and then a season of prayer. I felt called out to pray for the elder Brother Cramer, who is deeply afflicted with ill health and lameness. Had some freedom in prayer. I believe he will be speedily strengthened to glorify God. We feel that our evening's interview was profitable.

Tuesday, January 25, 1859

It looks like a storm. I feel rather cast down. My teeth troubled me through the night. We rode fourteen miles to Brother Hardy's. Brother Cramer did not give us the right directions, and we went four miles out of our way. Did not arrive at Brother Hardy's until dinner time. It was snowing fast. We were heartily welcomed by the family. A good dinner was soon in readiness for us, of which we thankfully partook. This is a colored family. Although the house is poor and old, everything is arranged with neatness and exact order. The children are well behaved, intelligent, and interesting. May I yet have a better acquaintance with this dear family. The meeting is four miles beyond Brother Hardy's. They accompanied us to the meeting. It was held in a private house. Brother Loughborough talked for thirty minutes on the gift of the Spirit of God. Then I spoke of neatness and order.

Wednesday, January 26, 1859

Rested but little the past night. Brother Gerald is poor, yet with a warm heart. He welcomed us to his humble house and provided for us as well as he could.

It is a beautiful day. We feared we should be obliged to ride in a storm, but we have a very good road and everything seems favorable. We are homeward bound today and expect before night to meet husband and children. At noon took a dry luncheon at an old hotel, while the horses were feeding. Joyfully, we again met our family. Little Willie seems overjoyed to meet us again. Poor child, he has been very sick in my absence. Is now better but looks miserable. My husband has been sick, but the Lord has preserved their lives. With gratitude to God I take my place in my family again. There is no place to be so dearly prized as home.

Source

- E.G. White, "Diary, January 1 to March 31, 1859," Manuscript 5, 1859.



Title: N/A

Date: September 24, 1859

Type: Letter

Addressees: William Henry, Bruce, and Andrew Graham

Location: Topsham, Maine

Primary source: Letter 7, 1859, September 24, 1859

Note: E.L. Barr, believed to be the earliest black Sabbatarian Adventist minister, is mentioned in the final paragraph of this letter, which is highlighted. Relevant selection highlighted.

Dear Brethren Graham:

Duty compels me to write you a few lines. While my husband is talking to the people I have shut myself in my bedroom to write you.

While at Dartmouth, Mass., the state of things in Connecticut was shown me in vision and I feel heartsick as I write. I saw that the Lord had not been in the strange work you have had there. O no. An enemy's hand has been working there. I saw that you had run into a fanatical spirit and carried things to great lengths.

I was carried through some of your meetings. Some were burdened, crying out in distress. I heard shrieks, and I saw a pressing of individuals to confess. I saw that a fear came over the church, fearing to speak to this one or the other who had been reproved or held in doubt by these exercises and burdens. It was a cruel work. God's frown is upon it. The enemy meant to carry out his object and drive to utter distraction and confusion.

I saw the case of Sister Graham, your mother. The Lord loves her, yet she has been held off and thrust with side and with shoulder. I saw that she was rather slow to bear her whole weight upon the truth, does not see it in all its importance, yet she will if a right course is pursued towards her. She loves the truth; she sees it is clear, but the state of the church would hold her in uncertainty and doubt and lead her to inquire, Have we not been deceived? The Lord loves Sister Graham, and if she follows on to know the Lord, she will know His goings forth are prepared as the morning.

I was pointed to the case of Brother Landon. He has a work to do to overcome lightness, jesting and joking, which are not convenient for a growth in grace and knowledge of the truth. He must settle into the truth and seek to realize its vital importance. The feelings toward Brother Landon have been wrong. The fear over the church in his case has not been of God. Brother and Sister Landon must be united and have a decision and firmness in the government of their children, restrain and subdue their passions with decision.

I saw the case of Sister Mary North and Brother Wilcox. I saw that they have been pressed, crowded, and Mary has been crushed. Their attachment was not judicious, and Mary was overanxious; yet the pressing and urging to confess was not of God. Things were confessed that God was not in. They forced their minds to find something and confessed that which God did not require. And then the fear of Sister Mary, the treatment she received—think ye it was pleasing to God? Nay, verily. His eye has noticed it all, His frown is upon it. God loves Sister Mary and will have a care for her. The oil and the wine have been hurt. God has a care for Brother John and will lead him. He must move cautiously. There has been so much confusion in the church that he is in danger of taking false steps, that is, of not considering carefully enough and pondering the path of his feet.

I was shown Sister Lyman, that the Lord has never yet said to His angels, Let her alone. O no. His care is over her still. His eye is upon her. Here again was an impression, an exercise not of God.

Then I saw the case of Brother Moore. He was in darkness, not standing in the light of truth, feeling its weight and importance. Yet God has not left him. It has not yet been said to the angel, Let him alone. God's eye is

upon him and He has a message that will take hold of him. But Satan steps in to destroy Brother Moore and drive him off where this message cannot reach him. God was not in that work. The church was not standing in a position where they could move understandingly in his case and carry out the mind of Christ.

Other things I saw; others have felt this same distressed, crowding influence. Exercises and burdens have been carried out that led to fanaticism and confusion. I saw that Brother Barr has not been standing in the counsel of God. He has had a wrong spirit, has followed impressions and feeling. It has led him astray. I saw that he was more to be blamed in Connecticut than the church there. He, a servant of Jesus Christ, should be ready to correct these wrong influences in the church, but he gave support to them instead of correcting them, and I saw that he had better have been working with his hands than exerting this wrong influence in the church.

In haste,

(Signed) E. G. White

Source

- E.G. White to William Henry, Bruce, and Andrew Graham, Letter 7, 1859, September 24, 1859.



Title: N/A

Date: October 4, 1859

Type: Letter

Addressee: Mary Ann Chamberlain

Location: Newport, New Hampshire

Primary source: Letter 19, 1859, October 4, 1859

Dear Sister Chamberlain:

Duty compels me to write you a few lines. About one year ago when we visited the East, things were in great confusion. We were obliged to see things in the utmost confusion and suffered much in mind on account of this wretched state of things. I was shown in vision while at Clinton the cause of this confusion. At the same time I was shown that it would be of no use for Brother Barr to travel among the churches East, for he could not do them good; that he had better be laboring in a humble way, working with his hands, than to do this; and that he possessed too much dignity, etc.

While at Dartmouth, Mass., a few weeks since, again the power of God rested upon me and I was wrapped up in a vision of God's glory. In that vision I was shown the state of things in Connecticut, in Massachusetts, in Maine, and in New York City. My soul was wrung with keen anguish as I saw the state of things. I was shown that the ministers, or those who professed to be servants of God, had caused much of this sad state of things for lack of real spiritual intelligence. Ministers of God should understand their work and their calling. They should not give the least influence to a hurried, fanatical spirit.

I saw that Brother Barr had done this, and when the message to the Laodiceans was given, a hurried fanatical spirit came in and burdens and exercises were had that the Lord was not in. No time was granted individuals to develop character. Angels of God were patiently waiting to weigh moral worth, and to mark the development of character. But some went ahead of the angels and were burdened and exercised because the work was not closed up at once. They did not wait patiently for the Lord to test character and to spue out the lukewarm, but took that work into their own hands; and unless they could see individuals coming up to the point they thought they should reach, they pushed them off. A fear came over them—fear to associate with the ones they thought spued out of the mouth of the Lord. Why did they not read the connection—Revelation 3:18-22? A strange, fearful, excitable, fanatical spirit came in and bore rule.

I saw that if Brother Barr had understood his duty, he would have checked this spirit at once. But he was not standing in the counsel of the Lord. I was pointed to the work in Connecticut. O, what a work! The brethren Graham were led by a wrong spirit. Those burdens and exercises they had were not of the Lord. They were in a deception. Brother Barr encouraged this, and by his words created a fearful excitement when Sister Lyman was set aside by one of these burdens. Brother Barr said, “‘He that being often reproved hardeneth his neck shall suddenly be destroyed, and that without remedy.’ [Proverbs 29:1.] Who goes next? There may be hope today; tomorrow it is gone.”

I was shown Sophronia C. mixed up with these strange exercises; and the burdens and exercises for Mary North and John Wilcox were uncalled for. It was not of God. They were made to believe that they had greatly sinned where there was no sin. Their thinking of marriage might have been injudicious; further than this they were not guilty, and the treatment of Mary was cruel in the extreme. God loves Mary and John.

Then the moves Brother Barr made in your place were not actuated by the Lord. It was in his own spirit he came to you. His influence over you and the burning of those pictures and the cases was not right. I was shown that this was a loss that need not to have been. The cases could have been exchanged for something useful. And

then again I saw that there was destruction of property that was not your own. It belonged to another. And if you could not conscientiously keep it you should have handed it to the owners and then you would be clear.

Source

- E.G. White to Mary Ann Chamberlain, Letter 19, 1859, October 4, 1859.



Title: "Oath Taking"

Date: 1859

Type: Testimony

Primary source: *Testimonies*, vol. 1 (1868), pgs. 201-203

I saw that some of God's children have made a mistake in regard to oath taking, and Satan has taken advantage of this to oppress them, and take from them their Lord's money. I saw that the words of our Lord, "Swear not at all," do not touch the judicial oath. "Let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil." This refers to common conversation. Some exaggerate in their language. Some swear by their own life; others swear by their head—as sure as they live; as sure as they have a head. Some take heaven and earth to witness that such things are so. Some hope that God will strike them out of existence if what they are saying is not true. It is this kind of common swearing against which Jesus warns His disciples.

We have men placed over us for rulers, and laws to govern the people. Were it not for these laws, the condition of the world would be worse than it is now. Some of these laws are good, others are bad. The bad have been increasing, and we are yet to be brought into strait places. But God will sustain His people in being firm and living up to the principles of His word. When the laws of men conflict with the word and law of God, we are to obey the latter, whatever the consequences may be. The law of our land requiring us to deliver a slave to his master, we are not to obey; and we must abide the consequences of violating this law. The slave is not the property of any man. God is his rightful master, and man has no right to take God's workmanship into his hands, and claim him as his own.

I saw that the Lord still has something to do with the laws of the land. While Jesus is in the sanctuary, God's restraining Spirit is felt by rulers and people. But Satan controls to a great extent the mass of the world, and were it not for the laws of the land, we should experience much suffering. I was shown that when it is actually necessary, and they are called upon to testify in a lawful manner, it is no violation of God's word for His children to solemnly take God to witness that what they say is the truth, and nothing but the truth.

Man is so corrupt that laws are made to throw the responsibility upon his own head. Some men do not fear to lie to their fellow man; but they have been taught, and the restraining Spirit of God has impressed them, that it is a fearful thing to lie to God. The case of Ananias and Sapphira his wife is given for an example. The matter is carried from man to God, so that if one bears false witness, it is not to man, but to the great God, who reads the heart, and knows the exact truth in every case. Our laws make it a high crime to take a false oath. God has often visited judgment upon the false swearer, and even while the oath was on his lips, the destroying angel has cut him down. This was to prove a terror to evildoers.

I saw that if there is anyone on earth who can consistently testify under oath, it is the Christian. He lives in the light of God's countenance. He grows strong in His strength. And when matters of importance must be decided by law, there is no one who can so well appeal to God as the Christian. I was bidden by the angel to notice that God swears by Himself. Genesis 22:16; Hebrews 6:13, 17. He swore to Abraham (Genesis 26:3), to Isaac (Psalm 105:9; Jeremiah 11:5), and to David (Psalm 132:11; Acts 2:30). God required of the children of Israel an oath between man and man. Exodus 22:10, 11. Jesus submitted to the oath in the hour of His trial. The high priest said unto Him: "I adjure Thee by the living God, that Thou tell us whether Thou be the Christ, the Son of God." Jesus said unto him: "Thou hast said." If Jesus in His teachings to His disciples referred to the judicial oath, He would have reproved the high priest, and there enforced His teachings, for the good of His followers present. Satan has been pleased that some have viewed oath taking in a wrong light; for it has given him opportunity to oppress them and take from them their Lord's money. The stewards of God must be more wise, lay their plans, and prepare themselves to withstand Satan's devices; for he is to make greater efforts than ever before.

Some, I saw, have a prejudice against our rulers and laws; but if it were not for law, this world would be in an awful condition. God restrains our rulers; for the hearts of all are in His hands. Bounds are set, beyond which they cannot go. Many of the rulers are those whom Satan controls; but I saw that God has His agents, even among the rulers. And some of them will yet be converted to the truth. They are now acting the part that God would have them. When Satan works through his agents, propositions are made, that, if carried out, would impede the work of God and produce great evil. The good angels move upon these agents of God to oppose such propositions with strong reasons, which Satan's agents cannot resist. A few of God's agents will have power to bear down a great mass of evil. Thus the work will go on until the third message has done its work, and at the loud cry of the third angel, these agents will have an opportunity to receive the truth, and some of them will be converted, and endure with the saints through the time of trouble. When Jesus leaves the most holy, His restraining Spirit is withdrawn from rulers and people. They are left to the control of evil angels. Then such laws will be made by the counsel and direction of Satan, that unless time should be very short, no flesh could be saved.

Source

- E.G. White, *Testimonies*, vol. 1 (1868), pgs. 201-203.



## Section Three: 1860-1869

Title: N/A

Date: August 3, 1861

Type: Letter

Primary source: Letter 16, 1861, August 3, 1861

Note: Relevant selection highlighted.

Dear Brethren and Sisters,

The state of the church was presented before me. I saw many things in a tangled, perplexed condition. I was shown that God would not condescend to unravel every difficulty and explain every trial. The brethren and sisters are, many of them, unconsecrated, and when individual wrongs are reproved some stand prepared to triumph over those reproved. On account of these things God will not reveal many church difficulties, for many interpret the visions to suit their own peculiar ideas, and God is grieved, His church weakened, and the cause dishonored by childish contentions and by misinterpreting what He has seen fit to reveal. I saw that God would soon remove all light given through visions unless they were appreciated and the church make a better use of them than they have done.

The church must search carefully in meekness, and with humble hearts, for their own wrongs which have separated God from them. They must remember that the heart is deceitful above all things and desperately wicked. Self-justification must be laid aside, and all possess yielding spirits.

As I write, matters come plainly to my mind. I was shown some individual cases. Brother Pangburn's family lacks consecration. Brother Pangburn does not understand himself. He needs a thorough work of reformation. His temperament is fitful, changeable; he moves from impulse. He does not possess the heavenly adorning, the ornament of a meek and quiet spirit. He must be converted before he can progress. A profession of the truth will avail him nothing. He must show by his fruits that he is a follower of the meek and lowly Saviour. He possesses a hasty and self-important spirit, and does not control his own spirit. He looks out carefully for his own interest, sometimes greatly to the disadvantage of his brethren. He can never prosper and live in the light until he has a care and interest for his brethren and is willing to be reproved and instructed by them. He lacks the nobleness of soul becoming the profession of his faith.

Brother Pangburn thinks his brethren have misused him because they have spoken of his faults. Brother Pangburn, you are at fault; you cause yourself trouble. You do not control yourself in your family or with your brethren. You are the greatest enemy you have. When you control yourself and possess a noble, generous spirit, becoming a follower of Jesus, you will have peace, union, and love with your brethren, and can make thorough work. You are fluctuating, and do not move from cool judgment. You must thoroughly reform or be weighed in the balance and found wanting. Your brethren can have no fellowship with your spirit until you give evidence of a genuine work, and bring forth fruits to God's glory.

I was shown the case of Brother Edson, that he should not think because God's afflicting hand is upon him that His anger is kindled against him. I saw that Brother Edson had taxed his physical strength until it was exhausted, prostrated; but God loves him, and if he will lean upon Him He will bring him up. He will not forsake him now. I saw that God regarded the sacrifice made by him and Sister Edson. They had sacrificed for the good of the cause of God and had left their pleasant house and farm and he had stood as one of the Lord's minutemen to use his means to advance the cause of present truth. And now adversity and affliction have come upon him.

Satan has been permitted to afflict and annoy him that, if possible, their minds might be carried back to that pleasant farm and they regret the sacrifice they have made. Satan has not gained his object in thus afflicting. God designs to bring the family nearer to Him. He has not left or forsaken them. He will bring them through the furnace purified and refined if they will lean upon and trust in Him. The state of God's cause has affected the courage of Brother and Sister Edson, yet God has His eye upon them and will visit them in mercy. They should have the sympathy and love of their brethren and they should favor him.

The case of Brother Manly Ross was presented before me. I saw he intended to be true and right. He has a work to do. There is danger of some misconstruing Brother Manly's frank manner. He must possess a willing spirit to acknowledge his wrongs and must not justify himself and brace himself against his brethren, but yield to their judgment, counsel, and advice.

The church must be subject to one another, willing to be counseled, reprov'd, and directed by the body. Dear self is the most obstinate person the follower of Jesus has to contend with. There must be humility and forbearance in the church. Self must be overcome and those looking for Christ's appearing must possess the power of endurance and self-control if they would have God's Spirit with them.

Some have been looking with jealous eye upon the moves made at Battle Creek. They fear they should become Babylon if they organize. I was shown the churches in Central New York have been perfect Babylon, confusion; and unless there can be a plan or system arranged whereupon the church can act, enforce, and carry out order, they have nothing to hope for; they must scatter into fragments.

I was shown that Brethren Ross, Preston, and some others have been holding back, fearing to venture and adopt the only plan that can cause union of action and health in the body. Brother Wheeler's influence has not been right in this direction. After all the light given and the strong reasons presented, which no one could gainsay, his course and the course of those of experience helping him in holding back, is wrong and inexcusable in them. It is no virtue in them to wait until compelled to acknowledge that God is in this work by every difficulty being removed from their minds and no chance to resist any longer. This is not the course for experienced brethren to take. God is not pleased with these things. God requires them to venture out and bear some responsibility as well as to have a few venture out and receive censure and dissatisfaction from others while they wait till the battle is fought and the instruments of God's choosing are wounded and faint. They choose to look on and see how the battle turns. They do not come up to the help of the Lord.

I saw that A. Ross must be cautious of his words. He has not regarded slavery in a Bible light. He does not see it as God sees it. Brother Ross has expressed himself unguardedly and has exerted a wrong influence. He is watched, and he will surely be in a dangerous position unless he strives to counteract the influence his words have carried. As a people we must use great caution. As we do not engage in the war, and pray for union and preach in regard to union, suspicions are aroused. And if one like Brother Ross expresses sentiments not fully comprehended, but taken that he favors the South, this people will be branded as Secessionists, and in this excited state of the people but a word would set them on fire and destroy our safety. Brother Ross's views are not correct in regard to the institution of slavery.

The influence of teachers upon the body has not been right. They have not made known their decided faith and taken a firm stand that all might understand their position and know where to find them. These uncertain teachers who are unwilling to venture and bear any responsibility had better remain in silence until they can tell the time of night, and lead God's people safely and feed them with clean provender, thoroughly winnowed. These uncertain teachers have nourished the elements of disunion and confusion. Each should look well to his own soul and rule his own spirit. If each would do this, and watch self as eagerly as he watches his brethren, the elements of union would exist in the heart and every separating bar would be broken to fragments. Hearts would



flow together like two drops of water. Then there would be power and strength in the ranks of Sabbathkeepers far exceeding anything we have ever yet seen.

We are living in a most solemn period. Satan and evil angels are arrayed against us with mighty power. The world is on their side to help them, and the most lamentable fact is that professed Sabbathkeepers, claiming to believe important, solemn truth, unite their forces with the combined influences of the powers of darkness to distract and hinder or tear down that which He has required His chosen instruments to build up. Some do not work directly to tear down, but indirectly. They look on with indifference, express doubts, suspicion, fears, and need greater evidence than a doubting Thomas. They will not, or do not, put their hand to the work with zeal and exert their energies to build up. Their influence is recorded as one which retards the work of advance and reform among God's people.

Said the angel, "Those who do not gather with Christ scatter abroad." [Matthew 12:30.] There is no such thing as a neutral position. Every one has influence and his influence tells for or against. Individuals have stood ready to oppose every step of advance of God's people as God in His providence has led them. And those who would venture out have their hearts saddened and distressed by the lack of union and action on the part of their ministering brethren.

The case of Brother Sprague's wife was presented before me. She possesses an uncomplaining, kind, courteous spirit. She bears no ill will, no revengeful feelings. She feels interested for others. Yet she makes no profession of our faith. She possesses a principle of right and amiable and excellent traits of character. If she would identify herself with God's people, acknowledge Jesus as her Saviour, put away her unbelief, she would be an ornament to the Christian faith and would exert a powerful influence.

Then God's people were presented before me. O, the lack of forbearance and patience with one another, the lack of brotherly love, of meekness, of self control, while professing to be followers of Christ, subjects of His special grace! Oh, what a reproach to Christ! What a reproach to God's cause! Brethren and sisters professing His name suffer evil traits to appear in their lives and they are stumblingblocks to those who have not professed to be Christ's followers. The reality of experimental religion and infidelity often blushes at the wayward course of professed Christians.

The course of Brother Sprague's wife is a living example to those who profess to be transformed by the renewing of the Holy Spirit. And when the brethren and sisters lack love for one another and manifest selfishness and independence, unwilling to yield to one another, the course of Brother Sprague's wife should silence their contentions. Her example is worthy [of] the imitation of those who profess to be Christians. Professed followers of Christ will have a fearful account to render to God for their wayward course. Angels are grieved and turn from them for their jangling and strife. They have furnished infidels with arguments against the reality of religion, and the truths of the Bible.

The weakest saint in Roosevelt or Central New York can be a powerful preacher by holy living, carrying out the truth in their lives. Truths more sacred than any ever imparted to mortals upon earth have been committed to our trust, yet we as a people have not been faithful to our trust. Our fruits have borne witness that our faith is weak and inefficient, unable to accomplish God's designs. Our unfaithful Sabbathkeepers are the worst enemies the truth can have. There is power in the truth and it will work a thorough reformation in the life when it takes hold of the heart. Many have taken hold of the truth, but the truth has not taken hold of them.

I was shown the apostasy of God's people. They have departed from God and are forming a union with the spirit of the world. As one fashion after another is introduced, one after another gradually falls back from their steadfastness and partakes of the spirit of the world and lose their peculiarity. It is a cross to the natural heart to be peculiar. It is a cross to come out from the world and be separate. And as individuals cease warring against

the influence of the world and give up the conflict, they become Satan's easy prey. They become weary of the warfare and are taken in the snare.

Little by little the influence of the world steals upon them, and after the first step is taken to have friendship with the world the next is prepared, and darkness enshrouds them as they advance. And as they conform to the world they lose the transforming influence of the Spirit of God and their course does not look bad in their own eyes. They think themselves quite well off. They profess the truth. They don't mean to backslide, but they grow weaker and weaker. God's Spirit is withdrawn; they are of the world. They are spued out of the mouth of God, and they know it not.

There has not been so glaring a departure from God. It was gradual, and they know not the time when God left them, for they were so assimilated to the world that heaven's light was withdrawn, and they are left blind, wretched, and naked. They dress very nearly like the world, making just a little difference on account of their profession.

Hoops, I saw, should be discarded from the ranks of Sabbathkeepers. Their influence and practice should be a rebuke to this ridiculous fashion, which has been a screen to iniquity. Its first rise was from a house of ill-fame in Paris. Never was such iniquity practiced as since this hoop invention; never were there so many murders of infants and never were virtue and modesty so rare. It has almost departed from this enlightened land, and Sodom and Gomorrah will rise up in the judgment and condemn those who live in this enlightened age, for if they had received the light which now shines upon the inhabitants of earth they would have repented long ago. But the people of the earth are filling the measure of the cup of their iniquity and every soul who professes to be God's chosen, peculiar people, who imitates their example in any degree, will perish with them.

God's people must cease dabbling with the spirit and practice of the world, and preserve their peculiarity as those who profess to be separate from the world, dead to the world, not conformed to the world but transformed by the renewing of their mind. Those who profess to have a heavenly inheritance must have the mind of Christ or they are not His children. God will have a separate and peculiar people. Their faith is peculiar, their prospects are peculiar and glorious, and with the heavenly inducement presented before them, if they will not value it of sufficient importance to lead them to a separation from the fashions, extravagance, and practices of the world, they will receive their portion with them. The friendship of the world is at enmity with God.

God calls upon us to elevate the standard. It has been left to trail in the dust. We must take an elevated position. But the fashions of the world hold many of God's professed people in bondage. They so earnestly desire to have friendship with the world that they mangle their feelings and make wretched work of following Christ. They want heaven and this world too, but such will certainly lose both worlds. They can now take their choice in these hours of probation. Their fruits will show their choice. For a life of obedience God will grant us the rich reward, but He calls for entire consecration and nothing short of this will He accept.

I was shown Isa. 3:12: "As for my people, children are their oppressors and women rule over them." I saw that this text applies to these last days of peril. Children are not generally controlled. They are suffered to come up with their wills unsubdued. They are indulged in pride and at last the parents must yield to them. Children receive the sympathy of their mothers, and the mothers affect the fathers. Satan comes more readily to the women and children and works through them to influence the fathers, and then unitedly, without an opposing influence, they imperceptibly slide downward, and yet have a name to live; but they are dead. No name, I saw, of such stands registered in the book of life. Their professions are the same, yet God never counts by the profession. The acts, the works, the fruits testify to whom they belong. They are servants of the world, slaves to fashion, and the opinions of unbelievers have much weight with them. Those who have moral courage and the living principle within them will decide to be peculiar, to take their position and stand firmly.



I was shown that perplexity and fear have seized all hearts. God is punishing this nation for their sins. The sin of slavery has long existed. It has been a curse to this nation. The cries and groans and agony of God's creatures, held in bondage, placed upon a level with brute creatures by their fellow men, have risen to heaven. The fugitive slave law that went forth was calculated to crush out of man every noble, generous feeling of sympathy that should arise in his heart for the oppressed and suffering slave. It was in direct opposition to the teachings of Christ. God's scourge is now upon the North, that they have so long submitted to suffer slavery to exist and their fellow man be held in hopeless slavery, tyrannized over and tortured just as passionate man chooses to act out the demon. If they murder their fellow man, no matter; he is considered no more than a brute by them. I saw that the inhabitants of earth have nearly filled their cup of iniquity.

Source

- E.G. White to The Church at Roosevelt, New York, Letter 16, 1861, August 3, 1861.

Title: "Communication from Sister White"

Date: August 16, 1861

Type: Article

### Slavery and the War.

God is punishing this nation for the high crime of slavery. He has the destiny of the nation in his hands. He will punish the South for the sin of slavery, and the North for so long suffering its overreaching and overbearing influences.

All heaven beholds with indignation, human beings, the workmanship of God, reduced to the lowest depths of degradation, and placed on a level with the brute creation by their fellow-men. And professed followers of that dear Saviour whose compassion was ever moved as he witnessed human woe, heartily engage in this enormous and grievous sin, and deal in slaves and souls of men. Angels have recorded it all. It is written in the book. The tears of the pious bond-men and bond-women, of fathers, mothers and children, brothers and sisters, are all bottled up in heaven. Agony, human agony, is carried from place to place, and bought and sold. God will restrain his anger but a little longer. His anger burns against this nation, and especially against the religious bodies who have sanctioned, and have themselves engaged in this terrible merchandise. Such injustice, such oppression, such sufferings, many professed followers of the meek and lowly Jesus can witness with heartless indifference. And many of them can inflict, with hateful satisfaction, all this indescribable agony themselves, and yet dare to worship God. It is solemn mockery, and Satan exults over it, and reproaches Jesus and his angels with such inconsistency, saying, with hellish triumph, *Such are Christ's followers!*

These professed christians read of the sufferings of the martyrs, and tears course down their cheeks. They wonder that men could ever possess hearts so hardened as to practice such inhuman cruelties toward their fellow-men, while at the same time they hold their fellow-men in slavery. And this is not all. They sever the ties of nature, and cruelly oppress from day to day their fellow-men. They can inflict most inhuman tortures with relentless cruelty, which would well compare with the cruelty papists and heathens exercised toward Christ's followers. It will be more tolerable for the heathen and for papists in the day of the execution of God's judgment than for such men. The cries and sufferings of the oppressed have reached unto heaven, and angels stand amazed at the hard-hearted, untold, agonizing suffering, man in the image of his Maker, causes his fellow-man. The names of such are written in blood, crossed with stripes, and flooded with agonizing, burning tears of suffering. God's anger will not cease until he has caused the land of light to drink the dregs of the cup of his fury.

At the Roosevelt conference, when the brethren and sisters were assembled on the day set apart for humiliation, fasting and prayer, Sabbath, August 3, the Spirit of the Lord rested upon us, and I was taken off in vision, and shown the sin of slavery. Slavery has long been a curse to this nation. The fugitive slave law was calculated to crush out of man every noble, generous feeling of sympathy, that should arise in his heart for the oppressed and suffering slave. It was in direct opposition to the teaching of Christ. God's scourge now is upon the North, that they have so long submitted to the advances of the slave power. The sin of Northern pro-slavery men is great. They have strengthened the South in their sin, and sanctioned the extension of slavery, and acted a prominent part in bringing the nation into its present distressed condition.

I was shown that many realize not the extent of the evil which has come upon us. They have flattered themselves that the national difficulties would soon be settled, and confusion and war end; but all will be convinced that there is more reality in the matter than was anticipated. Many have looked for the North to strike a blow, and the controversy be ended.

I was pointed back to ancient Israel held in bondage by the Egyptians. The Lord wrought by Moses and Aaron to deliver the children of Israel. Miracles were performed before Pharaoh to convince him that they were especially sent of God to bid him to let Israel go. But Pharaoh's heart was hardened against the messengers of God, and he reasoned away the miracles performed by them. Then the Egyptians were made to feel God's



judgments. They were visited by plagues. While suffering under the effect of the several plagues, Pharaoh consented to let Israel go. But as soon as the cause of their suffering was removed, his heart was hardened. His mighty men and counselors strengthened themselves against God and endeavored to explain the plagues as the result of natural causes. Each visitation from God was more severe than the preceding one, yet they would not release the children of Israel, until the angel of the Lord slew the first-born of the Egyptians. From the king upon the throne, down to the most humble and lowly, was there wailing and mourning. Then Pharaoh commanded to let Israel go. After the Egyptians had buried their dead, Pharaoh relented that he had let Israel go. His counselors and mighty men tried to account for their bereavement. They would not admit that the visitation or judgment was from God, and they pursued after the children of Israel. When the Israelites beheld the Egyptian host in pursuit, some upon horses and some in chariots, and equipped for war, their hearts failed them. The Red sea was before, the Egyptian host behind. They could see no way of escape. A shout of triumph burst from the Egyptians to find Israel completely in their power. The Israelites were greatly terrified. The Lord commanded Moses to bid the children of Israel go forward, to lift up the rod and stretch out his hand over the sea and divide it. He did so, and lo, the sea parted and the children of Israel passed over dry shod. Pharaoh had so long withstood God, and hardened his heart against his mighty, wondrous works, that he in blindness rushed into the path God had miraculously prepared for his people. Again Moses was commanded to stretch forth his hand over the sea, "and the sea returned to his strength," and the waters covered the Egyptian host and they were drowned.

This scene was presented before me to illustrate the selfish love of slavery, the desperate measures the South would adopt to cherish the institution, and the dreadful lengths to which they would go before they would yield. The dreadful system of slavery has reduced and degraded human beings to the level of the brutes, and the majority of slave-masters regard them as such. Their consciences have become seared and hardened as was Pharaoh's; and if compelled to release their slaves, their principles are unchanged, and they would make the slave feel their oppressive power if possible. It looked to me like an impossibility now for slavery to be done away. God alone can wrench the slave from the hand of his desperate, relentless oppressor. All the abuse and cruelty exercised toward the slave is justly chargeable to the upholders of the slave system, whether they be Southern men or Northern men.

The North and the South were presented before me. The North have been deceived in regard to the South. They are better prepared for war than has been represented. Most of their men are well skilled in the use of arms, some of them from experience in battle, others from habitual sporting. They have the advantage of the North in this respect, but have not, as a general thing, the power of endurance and valor that Northern men have.

I had a view of the late disastrous battle at Manassas, Va. It was a most exciting, thrilling, distressing scene. The Southern army had everything in their favor, and were prepared for a dreadful contest. The Northern army was moving on with triumph, not doubting but that they would be victorious. Many were reckless, and marched forward boastfully as though victory were already theirs. As they neared the battle-field, many were almost fainting through weariness and want of refreshment. They did not expect so fierce an encounter. They rushed into battle and fought bravely, desperately. The dead and dying were on every side. Both the North and the South suffered severely. The Southern men felt the battle, and in a little would have been driven back still further. Northern men were rushing on, although their destruction was very great. Just then an angel descended and waved his hand backward. Instantly there was confusion in their ranks. It appeared to the Northern men that their armies were retreating, when it was not in reality so; and a precipitate retreat commenced. It seemed wonderful to me. Then it was explained, that God had this nation in his own hand, and would suffer no victories to be gained faster than he ordained, and no more losses to the Northern men than in his wisdom he saw fit, to punish the North for their sin. And in this battle had the Northern army pushed the battle still further, in their fainting, exhausted condition, a far greater struggle and destruction awaited them, which would have caused great triumph in the South. God would not permit this, and sent an angel to interfere. The sudden falling back of the Northern troops was a mystery to all. They knew not that God's hand was in the matter.

The destruction of the Southern army was so great that they had no heart to boast. The sight of the dead, dying and wounded gave them but little courage to triumph. This destruction, occurring when they had every advantage, and the North great disadvantage, caused them great perplexity. They know that if the North have an equal chance with them, victory is certain for the North. Their only hope is to occupy positions difficult of approach, and then have formidable arrangements to hurl destruction on every hand.

The South have been strengthening themselves greatly since their rebellion first commenced. Then if active measures had been taken by the North, this rebellion would have been speedily crushed out. But that which was small at first has increased in strength and numbers until it is a most powerful rebellion. Other nations are intently watching this nation, for what purpose I was not informed, and are making great preparations for some event.

The greatest anxiety now exists among our national men. They are in great perplexity. Pro-slavery men and traitors are in their very midst, and while they are professedly in favor of the Union, they have an influence in decisions, some of which even favor the South.

I was shown the inhabitants of the earth in the utmost confusion. There was war, bloodshed, want, privation, famine and pestilence, in the land; and as these things were without, God's people began to press together, and cast aside their little difficulties. Self-dignity no longer controlled them. Deep humility took its place. Suffering, perplexity and privation, caused reason to resume its throne, and the passionate and unreasonable man became sane, and acted with discretion and wisdom.

My attention was then called from the scene. There seemed to be a little time of peace. Then the inhabitants of the earth were again presented before me, and everything was in the utmost confusion again. Strife, war and bloodshed, with famine and pestilence, raged everywhere. Other nations were engaged in this confusion and war. War caused famine. Want and bloodshed caused pestilence. And then men's hearts will fail them for fear, "and for looking after those things which are coming on the earth."

The unbelieving world will soon have something to think of besides their dress and appearance; and as their minds are torn from these things by distress and perplexity, they have nothing to turn to. They are not prisoners of hope, and therefore do not turn to the "*Strong Hold*." Their hearts will fail them for repining and fear. They have not made God their refuge, and he will not be their consolation then, but will laugh at their calamity, and mock when their fear cometh. They have despised and trampled upon the truths of God's word. They have indulged in extravagant dress, and have spent their lives in hilarity and glee. They have sown to the wind, they must reap the whirlwind.

In the time of distress and perplexity of nations there will be many who have not given themselves wholly to the corrupting influences of the world and the service of Satan, who will humble themselves before God, and turn to him with their whole heart and find acceptance and pardon.

#### Perilous Times.

Those among Sabbath-keepers who have been unwilling to make any sacrifice, but have yielded to the influence of the world, are to be tested and proved. The perils of these last days are upon us, and a trial is before the young which they have not anticipated. They are to be brought into most distressing perplexity. The genuineness of their faith will be proved. They profess to be looking for the coming of the Son of man, yet some of them have been a miserable example to unbelievers. They have not been willing to give up the world, but have united with them, have attended picnics, and other gatherings of pleasure, flattering themselves that they were engaged in innocent amusement. Yet I was shown that it was just such indulgences that separate them from God and make them children of the world. God owns not the pleasure or amusement seeker as his



follower. He has given us no such example. Those only who are self-denying, and who live a life of sobriety, humility and holiness, are true followers of Jesus; and such cannot engage in and enjoy the frivolous, empty conversation of the lovers of the world.

Isaiah 3, was presented before me. I was shown that this prophecy has its application to these last days; and the reproofs are given to the daughters of Zion who have thought only of appearance and display. Read verse 25: "Thy men shall fall by the sword and thy mighty in the war." I was shown that this portion of Scripture will be strictly fulfilled. Young men and women professing to be christians, yet having no christian experience, and having borne no burdens, and felt no individual responsibility, are to be proved. They will be brought low in the dust, and long for an experience in the things of God, which they failed to obtain.

"War lifts his helmet to his brow,  
O God, protect thy people now."

A day of heart-rending anguish is before us. I was shown that pointed testimonies should be borne, and those who will come up to the help of the Lord, will receive his blessing. But Sabbath-keepers have a work to do. Hoops, I was shown, were an abomination, and every Sabbath-keeper's influence should be a rebuke to this ridiculous fashion, which has been a screen to iniquity. It arose from a house of ill-fame in Paris.

Individuals were shown me who will despise instruction, even if it comes from heaven, and they will frame some excuse to avoid the most pointed testimony, and in defiance of all the light given, and testimony borne, will put on hoops because it is the fashion, and risk the consequences.

#### Organization.

I was shown that some have been fearing they should become Babylon if they organize; but the churches in Central New York have been perfect Babylon, confusion. And now unless the churches are so organized that they can carry out and enforce order, they have nothing to hope for in the future. They must scatter into fragments. Previous teachings have nourished the elements of disunion. A spirit has been cherished to watch and accuse, rather than to build up. If ministers of God would unitedly take their position and maintain it with decision, there would be a uniting influence among the flock of God. Separating bars would be broken to fragments. Hearts would flow together and unite like two drops of water. Then there would be power and strength in the ranks of Sabbath-keepers far exceeding anything we have yet witnessed. The hearts of God's servants are made sad by meeting, as they journey from church to church, the opposing influence of other ministering brethren. Individuals have stood ready to oppose every step of advance God's people have made. Those who have dared to venture out have their hearts saddened and distressed by the lack of union of action on the part of their fellow-laborers. We are living in solemn times. Satan and evil angels are working with mighty power, with the world on their side to help them. And professed Sabbath-keepers, claiming to believe important, solemn truth, unite their forces with the combined influence of the powers of darkness to distract and tear down that which God designs to build up. Their influence is recorded as those who retard the work of advance and reform among God's people.

The agitation of the subject of organization has revealed a great lack of moral courage on the part of ministers proclaiming present truth. Some who were convinced that organization was right failed to stand up boldly and advocate it. They let some few understand that they favored it. Was this all God required of them? No: he was displeased with their cowardly silence, and lack of action. They feared blame and opposition. They watched the brethren generally to see how their pulse beat before standing manfully for what they believed to be right. The people waited for the voice of their favorite minister in the truth, and because they could hear no response in favor from them, decided that the subject of organization was wrong. Thus the influence of some of the ministers was against this matter while they professed to be in favor. They were afraid of losing their influence. Some one must move here and bear responsibility, and venture his influence; and as he has become inured to

censure and blame, he is suffered to bear it. His fellow-laborers who should stand by his side and take their share of the burden, are looking on to see how he succeeds in fighting the battle alone. But God marks his distress, his anguish, his tears, his discouragements and despair, while his mind is taxed almost beyond endurance; and as he is ready to sink, God lifts him up and points him to the rest for the weary, the reward for the faithful; and again he puts his shoulder under the heavy burden. I saw that all will be rewarded according as their works shall be. Those who shun responsibility will meet with loss in the end. The time for ministers to stand together is when the battle goes hard.

Ellen G. White.

Grass River, St. Law. Co., N.Y., August 16, 1861.

#### Sources

- E.G. White, "Communication From Sister White," *Adventist Review*, August 27, 1861, pgs. 100-102.
- E.G. White, *Testimonies*, vol. 1 (1868), pgs. 264-271.

Title: "An Extract from a Letter Written to a Distant Female Friend"

Date: September 16, 1862

Type: Letter

Primary source: *Adventist Review*, September 16, 1862, pg. 126

You speak of living among secesh. I am sorry that it is so. It is so strange that Northern men can sympathize with this terrible rebellion and the institution of slavery.

But have you never considered that there is a greater rebellion against God's government by the inhabitants of the earth, which is winked at? Satan was the first rebel. He is the great leader of all rebellions. He rebelled against the laws of God's government, framed by God himself, which were afterward written with his own finger upon tables of stone. Nearly all the human family have proved disloyal to the higher law, the ten commandments. We are laboring with all our energies to show the transgressors of God's law their danger, and bring them back to their allegiance to the higher constitution and laws. The world is given to idolatry, and they have forgotten God, their Maker and Preserver. They openly transgress his law, trample on the Sabbath, and in thus doing break the fourth commandment of the decalogue. Instead of keeping God's own rest-day, which he sanctified after he had rested upon it, and set it apart for man to observe and reverence, they honor a Papal institution. Oh, how the God of heaven has been insulted and despised. I pity the Sabbath-breaker who has soon to meet God over his broken law. No excuse will avail the transgressor then, for with the Bible and the almanac, every person of common abilities can tell just what day God sanctified and commanded him to observe, and when that day comes.

We have now an exhibition in our land of how serious a matter it is to lightly esteem, or rise up against, and prove disloyal to, the government or constitution of our land. And then consider how high a crime it must be to trample upon and despise the laws of God's government, and bow to, and reverence, an institution of [the] Papacy, framed by the Man of Sin, who exalted himself above God, and who is the great enemy of God. Is not this the highest and most heaven-daring rebellion? Does it not deserve the highest punishment? Will God take to heaven, and into his own glorious presence, those who are living in open violation of one of the plainest precepts of the decalogue? No, no. It can never be that he will take those who are living in rebellion to his holy law to heaven, among pure angels who delight to do his will, and obey the laws of his righteous government, for there would be a second rebellion in heaven. The indignation of heaven is aroused at man's open and daring rebellion against God's holy law.

The signs are fulfilling which give us unmistakable evidence that Christ is at the door. And just before he shall come in his majesty and glory to take vengeance on the rebellious, that all may be left without excuse, he will cause a proclamation of his law to go forth that every disloyal subject may return to their allegiance to his government and laws. If they continue in their rebellion they can find no more place in heaven than Satan found after he rebelled.

You may plead that you cannot keep the Sabbath because your friends do not keep it. Such an excuse you will not dare to plead before Him who suffered so much to redeem you. Matthew 10:37: "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross and followeth after me is not worthy of me."

Luke 14:26: "If any man come to me and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple."

Verse 33: "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Many more passages of scripture I might refer you to, but you are acquainted with them. How many as they read these plain, close words of our Saviour, will pass them by unheeded! Others will look at them doubtfully,



and turn away, saying, These are hard sayings; who can obey them? Did not our Saviour know that many would not obey his requirements? Did he who so loved us as to give his life for us, leave us any requirements or conditions of salvation which we could not obey? Oh, no, all his requirements are reasonable and just, and we can obey them.

Hate referred to in Luke 14:26, means a less degree of love. We are to have supreme love to God, and our friends are to be loved secondarily. Our love for husband, wife, brother, sisters, father, or mother, must be inferior to our love to God. Our love for these dear relatives must not be blind and selfish, and cause us to forget God. When these ties of relationship lead us to prefer their favor by disregarding the truth, we love them more than we love Jesus, and are not worthy of him. In that fearful time when we need an arm to protect and shield us, stronger than any human arm, stronger than the arm of father, brother, or husband, and shall call upon him that is mighty to save, he will not hear us. He will bid us to lean upon those whom we preferred before him, whom we loved above him, whom we would not forsake for him. He will say, Let them deliver you, let them save you. I gave you proof of my love. I left the glory of my Father, and all my majesty and splendor, and came into a world cursed with sin and pollution. For your sakes I became poor, that you through my poverty might be made rich. I bore insult and mockery, and died a shameful death upon the cross, to save you from hopeless misery and death. Yet this did not excite your love enough to obey me, and lead you to prefer my favor above the favor of earthly friends, who have given you but feeble proofs of their love. I know you not; depart from me.

God will test and prove his people. One sacred truth after another will be brought to bear upon their hearts, close and cutting, until their faith will be purified and tried like gold, until all their dross will be purged away, and Jesus will present them unto his Father without spot, or wrinkle, or any such thing. We must overcome through trials and sufferings, as Jesus overcame. We must not shun the cross or the suffering part of religion. The language of the heart should be, Let me know the fellowship of the sufferings of Christ. Let me suffer with him that I may reign with him.

Ellen G. White.

Source

- E.G. White, "An Extract from a Letter Written to a Distant Female Friend," *Adventist Review*, September 16, 1862, pg. 126.

Title: "Regarding the Civil War"

Date: 1862

Type: Testimony

Primary source: Manuscript 5, 1862

I was shown that the perplexed state of our nation calls for deep humility upon the part of God's people. One most important subject should now engross the minds of every one: Am I prepared for the day of God? God is proving and purifying His people. He will refine them as gold until His image is reflected in them and the dross consumed. There is a great work yet to be accomplished for God's people. They must possess more of the spirit of self-denial and more willingness to endure, to suffer for the truth's sake

Everything is to be shaken that can be shaken. I saw that God's people, many of them, will be brought into most trying positions and they must be settled, rooted and grounded in the truth, and move from principle, or their steps will surely slide.

I was shown the dreadful state of our nation, and again was referred to (Isaiah 58; 59:1-15), as a description of the present state of things in our nation, and the reason for their present calamity. This is a most unrighteous war. The inhabitants of the earth have forgotten God. They have trampled upon His law and broken the everlasting covenant. They have despised His Sabbath. The fourth commandment was shown me as a golden link, which God designed should serve as a bond of union uniting man to man, and connecting earth to heaven and finite man to the infinite God.

But the man of sin has exalted himself above God and has sought to break this golden chain; yet it is not broken. It exists yet, and will continue to exist as long as the new heavens and earth remain. Anciently God went before His people to battle against their enemies, but holy and consecrated ones bore the ark containing the ten precepts of Jehovah, and if any had transgressed any one of these ten commandments in the decalogue, God turned His face from His people and suffered the enemy to make a dreadful slaughter. If Israel kept the ten precepts, a copy of which was contained in the ark they bore with them, God's angels fought with the armies of Israel, and although their numbers were ever so small, He turned back their enemies and gave them a triumphant victory.

Sabbathkeepers now cannot expect this, and should not, upon any consideration, engage in this terrible war. They have nothing to hope for. The desolating power of God is upon the earth to rend and destroy; the inhabitants of the earth are appointed to the sword, famine, and pestilence.

Source

- E.G. White, "Regarding the Civil War," Manuscript 5, 1862.

Title: "Surety, Oath-Taking, etc."

Date: 1864

Type: Book

Primary source: *Spiritual Gifts*, vol. 4b (1864), pgs. 41-43

Note: Relevant selection highlighted.

I saw that God was displeased with his people for being surety for unbelievers. I was directed to these texts. Proverbs 22:26. "Be not thou one of them that strike hands, or of them that are surety for debts." Proverbs 11:15. "He that is surety for a stranger shall smart for it; and he that hateth suretyship is sure." Unfaithful stewards! They pledge that which belongs to another--their heavenly Father--and Satan stands ready to aid his children to wrench it out of their hands.

I saw that Sabbath-keepers should not be in partnership with unbelievers. God's people trust too much to the words of strangers, ask their advice and counsel, when they should not. The enemy makes them his agents, and works through them to perplex and take from God's people.

I was shown that some have no tact at wise management of worldly matters. They lack the qualifications, and Satan takes advantage of them. When this is the case, such should not remain in ignorance of their lack. They should be humble enough to counsel with their brethren, whose judgment they can have confidence in, before they carry out plans. I was directed to this text, "Bear ye one another's burdens." Some are not humble enough to let those who have judgment, calculate for them, until they have followed their own plans, and they involved themselves in difficulties. Then they see the necessity of having the counsel and judgments of their brethren; but how much heavier the burden then, than at the first. Brethren should not go to law, if it can be possibly avoided; for they give the enemy great advantage to entangle and perplex them. It would be better to make a settlement at some loss.

I saw that some of God's children have made a mistake in regard to oath-taking, and Satan has taken advantage of this to oppress them, and take from them their Lord's money. I saw that the words of our Lord, "Swear not at all," do not touch the judicial oath. "Let your communication be yea, yea; and nay, nay; for whatsoever is more than these, cometh of evil." This refers to common conversation. Some exaggerate in their language. Some swear by their own life. Others swear by their head. As sure as they live--as sure as they have a head--some take Heaven and earth to witness that such things are so. Some hope that God will strike them out of existence if what they are saying is not true. It is this kind of common swearing that Jesus warns his disciples against.

I was shown that we have men placed over us for rulers, and laws to govern the people. Were it not for these laws, the world would be in a worse condition than it is now. Some of these laws are good, and some bad. The bad have been increasing, and we are yet to be brought into straight places. But God will sustain his people in being firm, and living up to the principles of his word. Where the laws of men conflict with God's word and law, we are to obey the word and law of God, whatever the consequences may be. The laws of our land requiring us to deliver a slave to his master, we are not to obey, and we must abide the consequences of the violation of this law. This slave is not the property of any man. God is his rightful Master, and man has no right to take God's workmanship into his hands, and claim his as his own.

I saw that the Lord yet has something to do with the laws of the land. While Jesus is in the sanctuary, God's restraining spirit is felt by rulers and people. But Satan controls to a great extent the great mass in the world, and were it not for the laws of the land, we should experience great suffering. It was shown me that it was no violation of God's word, when it is actually necessary, for his children, when called upon to testify in a lawful manner, to solemnly take God to witness that what they say is the truth, and nothing but the truth.



Man is so corrupt that laws are made to throw the responsibility upon his own head. Some men do not fear to lie to their fellow-man; but they have been taught, and the restraining Spirit of God has impressed them, that it is a fearful thing to lie to God. The case of Ananias and Sapphira his wife, is given for an example. The matter is carried from man to God, so that if he bears false witness, it is not to man, but to the great God. He reads the heart and knows the exact truth in every case. Our laws make it a high crime to take a false oath. God has often visited the one who has taken the false oath, and even while the oath was on his lips, the destroying angel has cut him down. This was to prove a terror to evil-doers.

Source

- E.G. White, *Spiritual Gifts*, vol. 4b (1864), pgs. 41-43.

Title: "Testimony Concerning Brethren McPherson and Cramer"

Date: 1867

Type: Testimony

Primary source: Manuscript 8, 1867

Note: Relevant selection highlighted.

In Rochester, N. Y., [December 25, 1865,] I was shown many things concerning the people of God in connection with the work of God for these last days. I saw that many professed Sabbathkeepers would come short of everlasting life. They fail to take warning from the course pursued by the children of Israel, and fall into some of their evil ways; and if continued in will, like them, fall and never enter the heavenly Canaan. "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." [1 Corinthians 10:11.]

Many, I saw, would fall this side of the kingdom. God is testing and proving His people, and many would not endure the test of character, the measurement of God. I saw that many would have close work to overcome their peculiar traits of character and be without spot, or wrinkle, or any such thing, unrebukeable before God and man. Many professed Sabbathkeepers in Wright will be no special benefit to the cause of God or the church without a thorough reformation on their part.

Brother McPherson, your case was especially shown me. [You are] not right before God. Your political views are at fault. They are not in harmony with God's Word and are not in union with the body of Sabbathkeeping believers. Your views do not accord with the principles of our faith. Light has been given sufficient to correct all who wished to be corrected. All who still retain their erroneous principles, which are not in accordance with the Spirit of truth, are living in violation to the principles of heaven. Therefore, as long as they thus remain, they cannot possess the spirit of freedom and holiness. Your principles and position in political matters are a great hindrance to your spiritual advancement. It is a constant snare to you and a reproach to our faith, and if you retain these principles you will eventually be brought into just the position the enemy would be glad to have you in, where you will be finally separated from Sabbathkeeping Christians.

Brethren McPherson and Cramer were shown me upon about the same ground in their views and political sentiments, and both of these brethren have been ready to give battle if their course was questioned. When Brother Root has felt it his duty to reprove, exhort, rebuke as God should direct him, these brethren have not received it, but with a strong spirit they rose up against Brother Root. Even if they were all right and Brother Root wrong, their course was not justifiable, but was void of wisdom and discretion and was a great injury to the church, and gave unbelievers opportunity, if so disposed, to exult and excuse themselves for not receiving the truth because of the disunion and discord among those who believed the truth. But these brethren were not correct. They were wrong. They possessed great confidence in their own judgment. They thought they were being pressed, they were being crowded, and they would not submit to be dictated to, or to have their course questioned or their track crossed in the least. They thought they understood themselves as well as Brother Root. These two brethren possessed strong will, set in their own understanding.

They did not receive the counsel of Brother Andrews. His teachings were rejected and his influence of no account because he crossed the track of these two men. Those who slight and set at nought the testimony of Brother Andrews do the same to the Son of God, for Brother Andrews was His ambassador, His chosen servant to speak in Christ's stead. God has fitted him through peculiar trials. Through poverty and adversity he has obtained a valuable experience and has through these trials been qualified to act an important part in the last closing work for God's people.

Had Brother Loughborough's testimony been borne and crossed the track of these brethren, it would have had the same effect. No testimony from any mortal man, though he may be commissioned of high Heaven, would

have the influence God designed, because these brethren have so much confidence in themselves, have exalted views of their own judgment and wisdom. This strong self-confidence, relying upon their own wisdom and supposed knowledge, will most assuredly prove the overthrow of these brethren unless they are converted, and in the place of the self-confident spirit they possess, be willing to become learners, and as teachable as children, sit at the feet of their brethren and be willing to be instructed. These brethren cannot receive the approval of heaven while they lack sympathy for the oppressed slave and are at variance with the pure republican administration of our government. Heaven has no sympathy with rebellion upon earth any more than with the rebellion in heaven. When the great rebel questioned the foundation of God's government in heaven he was thrust out, with all who sympathized with him and his rebellion.

We are to see troublous times and to be brought into sever conflict, such as you have not dreamed of. Christ prayed to His Father that His disciples might be one, even as He was one with the Father. It should be the earnest effort of every follower of Christ to answer the prayer of his divine Teacher, to be one as Christ was one with the Father. This oneness is essential for the strength of God's people, that they may be sanctified through the truth, and prepared to meet the conflict before them in perfect union.

Brother McPherson, you need to be converted, and unless you are, you will fail of heaven. You possess an overbearing spirit and a disposition to accumulate, and this is so strong upon you that you overreach. If you could advantage yourself, you have done so even at others' disadvantage, not excepting your brethren in the faith. You have done this and will continue to do it unless your eyes are anointed by a clear sense of Bible truth, laying the axe at the root of the tree, and your errors and wrongs are discerned, confessions made, and [there is] a forsaking of these sins, and you are thoroughly converted. Your overbearing spirit has been felt in the church. Where you have dared to do it, you have placed your iron heel to grind down and crush those whom angels minister unto. You grieve and oppress one of these little ones. Those who bear responsibilities in the church have been afraid to act out and speak out their convictions and clear their consciences, and in consequence some have been in bondage. God's blessing does not rest upon the church as it would if there was not wrong cherished in the church by being covered.

From what was shown me, Brother Root was well calculated to fill his place as elder of the church and his voice be heard. If he possessed true moral worth, yet was a poor man, his influence would not be as great as it now is. Excellence of character, in the estimation of some moneyed men, will avail but little in the absence of earthly possessions. Money has power; money sways a mighty influence. Brethren Root and Rogers have felt the weight of the cause upon them, yet there has been a fearing to move. Brother Root has felt a pressure bearing against the influence he was trying to exert in the church. When he sees things are going wrong in the church, it is his duty to speak, and it is the duty of the church to sustain him. He has felt fearful of speaking out his convictions in regard to things in the church, which looked to him as though moving wrong. Someone must take the responsibility of moving, of speaking and correcting wrongs, although they cross the track of members of the church who have influence. The church have failed to stand together.

Source

- E.G. White, "Testimony Concerning Brethren McPherson and Cramer," Manuscript 8, 1867.



Title: "The North and the South"

Date: 1862

Type: Testimony

Section: Number Seven, Chapter 53

Primary source: *Testimonies*, vol. 1 (1868), pgs. 253-259

January 4, 1862, I was shown some things in regard to our nation. My attention was called to the Southern rebellion. The South had prepared themselves for a fierce conflict, while the North were asleep as to their true feelings. Before President Lincoln's administration commenced, great advantage was taken by the South. The former administration planned and managed for the South to rob the North of their implements of war. They had two objects for so doing: 1. They were contemplating a determined rebellion, and must prepare for it; 2. When they should rebel, the North would be wholly unprepared. They would thus gain time, and by their violent threats and ruthless course they thought they could so intimidate the North that they would be obliged to yield to them and let them have everything their own way.

The North did not understand the bitter, dreadful hatred of the South toward them, and were unprepared for their deep-laid plots. The North had boasted of their strength and ridiculed the idea of the South leaving the Union. They considered it like the threats of a willful, stubborn child, and thought that the South would soon come to their senses, and, becoming sick of leaving the Union, would with humble apologies return to their allegiance. The North have had no just idea of the strength of the accursed system of slavery. It is this, and this alone, which lies at the foundation of the war. The South have been more and more exacting. They consider it perfectly right to engage in human traffic, to deal in slaves and the souls of men. They are annoyed and become perfectly exasperated if they cannot claim all the territory they desire. They would tear down the boundaries and bring their slaves to any spot they please, and curse the soil with slave labor. The language of the South has been imperious, and the North have not taken suitable measures to silence it.

The rebellion was handled so carefully, so slowly, that many who at first started with horror at the thought of rebellion were influenced by rebels to look upon it as right and just, and thousands joined the Southern Confederacy who would not had prompt and thorough measures been carried out by our Government at an early period of the rebellion, even as ill-prepared as it then was for war. The North have been preparing for war ever since, but the rebellion has been steadily increasing, and there is now no better prospect of its being subdued than there was months ago. Thousands have lost their lives, and many have returned to their homes, maimed and crippled for life, their health gone, their earthly prospects forever blighted; and yet how little has been gained! Thousands have been induced to enlist with the understanding that this war was to exterminate slavery; but now that they are fixed, they find that they have been deceived, that the object of this war is not to abolish slavery, but to preserve it as it is.

Those who have ventured to leave their homes and sacrifice their lives to exterminate slavery are dissatisfied. They see no good results from the war, only the preservation of the Union, and for this thousands of lives must be sacrificed and homes made desolate. Great numbers have wasted away and expired in hospitals; others have been taken prisoners by the rebels, a fate more to be dreaded than death. In view of all this, they inquire: If we succeed in quelling this rebellion, what has been gained? They can only answer discouragingly: Nothing. That which caused the rebellion is not removed. The system of slavery, which has ruined our nation, is left to live and stir up another rebellion. The feelings of thousands of our soldiers are bitter. They suffer the greatest privations; these they would willingly endure, but they find they have been deceived, and they are dispirited. Our leading men are perplexed, their hearts are failing them for fear. They fear to proclaim freedom to the slaves of the rebels, for by so doing they will exasperate that portion of the South who have not joined the rebellion but are strong slavery men. And again they have feared the influence of those strong antislavery men who were in command, holding responsible stations. They have feared the effects of a bold, decided tone, for it

fanned to a flame the strong desire of thousands to wipe out the cause of this terrible rebellion, by letting the oppressed go free and breaking every yoke.

Many of those who are placed high in command to fill responsible stations have but little conscience or nobility of soul; they can exercise their power, even to the destruction of those under them, and it is winked at. These commanders could abuse the power given them and cause those subject to them to occupy dangerous positions where they would be exposed to terrible encounters with the rebels without the least hope of conquering them. In this way they could dispose of daring, thoroughgoing men, as David disposed of Uriah. 2 Samuel 11:14, 15.

Valuable men have thus been sacrificed to get rid of their strong antislavery influence. Some of the very men whom the North most need in this critical time, whose services would be of the highest value, are not. They have been wantonly sacrificed. The prospects before our nation are discouraging, for there are those filling responsible stations who are rebels at heart. There are commanding officers who are in sympathy with the rebels. While they are desirous of having the Union preserved, they despise those who are antislavery. Some of the armies also are composed largely of such material; they are so opposed to one another that no real union exists among many regiments.

As this war was shown to me, it looked like the most singular and uncertain that has ever occurred. A great share of the volunteers enlisted fully believing that the result of the war would be to abolish slavery. Others enlisted intending to be very careful to keep slavery just as it is, but to put down the rebellion and preserve the Union. And then to make the matter still more perplexing and uncertain, some of the officers in command are strong proslavery men whose sympathies are all with the South, yet who are opposed to a separate government. It seems impossible to have the war conducted successfully, for many in our own ranks are continually working to favor the South, and our armies have been repulsed and unmercifully slaughtered on account of the management of these proslavery men. Some of our leading men in Congress also are constantly working to favor the South. In this state of things, proclamations are issued for national fasts, for prayer that God will bring this war to a speedy and favorable termination. I was then directed to Isaiah 58:5-7: "Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord? Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?"

I saw that these national fasts were an insult to Jehovah. He accepts of no such fasts. The recording angel writes in regard to them: "Ye fast for strife and debate, and to smite with the fist of wickedness." I was shown how our leading men have treated the poor slaves who have come to them for protection. Angels have recorded it. Instead of breaking their yoke and letting the oppressed go free, these men have made the yoke more galling for them than when in the service of their tyrannical masters. Love of liberty leads the poor slaves to leave their masters and risk their lives to obtain liberty. They would never venture to leave their masters and expose themselves to the difficulties and horrors attending their recapture if they had not as strong a love for liberty as any of us. The escaped slaves have endured untold hardships and dangers to obtain their freedom, and as their last hope, with the love of liberty burning in their breasts, they apply to our Government for protection; but their confidence has been treated with the utmost contempt. Many of them have been cruelly treated because they committed so great a crime as to dare to make an effort to obtain their freedom. Great men, professing to have human hearts, have seen the slaves almost naked and starving, and have abused them, and sent them back to their cruel masters and hopeless bondage, to suffer inhuman cruelty for daring to seek their liberty. Some of this wretched class they thrust into unwholesome dungeons, to live or die, they cared not which. They have deprived them of the liberty and free air which heaven has never denied them, and then left them to suffer for food and clothing. In view of all this, a national fast is proclaimed! Oh, what an insult to Jehovah! The Lord saith by the

mouth of Isaiah: “Yet they seek Me daily, and delight to know My ways, as a nation that did righteousness, and forsook not the ordinance of their God.”

The escaped slaves have been told by their masters that the Northern men wanted to get possession of them that they might cruelly misuse them; that the abolitionists would treat them worse than they had been treated while in slavery. All manner of horrible stories have been repeated in their ears to make them detest the North, and yet they have had a confused idea that some hearts in the North felt for their grievances and would yet make an effort to help them. This has been the only star which has shed its glimmering light upon their distressed and gloomy bondage. The manner in which the poor slaves have been treated has led them to believe that their masters have told them the truth in these things. And yet a national fast is proclaimed! Saith the Lord: “Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?” When our nation observes the fast which God has chosen, then will He accept their prayers as far as the war is concerned; but now they enter not into His ear. He turns from them, they are disgusting to Him. It is so managed that those who would undo the heavy burdens and break every yoke are placed under censure, or removed from responsible stations, or their lives are planned away by those who “fast for strife and debate, and to smite with the fist of wickedness.”

I was shown that if the object of this war had been to exterminate slavery, then, if desired, England would have helped the North. But England fully understands the existing feelings in the Government, and that the war is not to do away slavery, but merely to preserve the Union; and it is not for her interest to have it preserved. Our Government has been very proud and independent. The people of this nation have exalted themselves to heaven, and have looked down upon monarchical governments, and triumphed in their boasted liberty, while the institution of slavery, that was a thousand times worse than the tyranny exercised by monarchical governments, was suffered to exist and was cherished. In this land of light a system is cherished which allows one portion of the human family to enslave another portion, degrading millions of human beings to the level of the brute creation. The equal of this sin is not to be found in heathen lands.

Said the angel: “Hear, O heavens, the cry of the oppressed, and reward the oppressors double according to their deeds.” This nation will yet be humbled into the dust. England is studying whether it is best to take advantage of the present weak condition of our nation, and venture to make war upon her. She is weighing the matter, and trying to sound other nations. She fears, if she should commence war abroad, that she would be weak at home, and that other nations would take advantage of her weakness. Other nations are making quiet yet active preparations for war, and are hoping that England will make war with our nation, for then they would improve the opportunity to be revenged on her for the advantage she has taken of them in the past and the injustice done them. A portion of the queen’s subjects are waiting a favorable opportunity to break their yoke; but if England thinks it will pay, she will not hesitate a moment to improve her opportunities to exercise her power and humble our nation. When England does declare war, all nations will have an interest of their own to serve, and there will be general war, general confusion. England is acquainted with the diversity of feeling among those who are seeking to quell the rebellion. She well knows the perplexed condition of our Government; she has looked with astonishment at the prosecution of this war—the slow, inefficient moves, the inactivity of our armies, and the ruinous expenses of our nation. The weakness of our Government is fully open before other nations, and they now conclude that it is because it was not a monarchical government, and they admire their own government, and look down, some with pity, others with contempt, upon our nation, which they have regarded as the most powerful upon the globe. Had our nation remained united it would have had strength, but divided it must fall.

Source

- E.G. White, *Testimonies*, vol. 1 (1868), pgs. 253-259.

Title: “Great Distress Coming”



Date: 1862

Type: Testimony

Section: Number 7, Chapter 54

Primary source: *Testimonies*, vol. 1 (1868), pgs. 260-263

I saw greater distress in the land than we have yet witnessed. I heard groans and cries of distress, and saw large companies in active battle. I heard the booming of the cannon, the clash of arms, the hand-to-hand fight, and the groans and prayers of the dying. The ground was covered with the wounded and the dead. I saw desolate, despairing families, and pinching want in many dwellings. Even now many families are suffering want, but this will increase. The faces of many looked haggard, pale, and pinched with hunger.

I was shown that the people of God should be closely united in the bonds of Christian fellowship and love. God alone can be our shield and strength in this time of our national calamities. The people of God should awake. Their opportunities to spread the truth should be improved, for they will not last long. I was shown distress and perplexity and famine in the land. Satan is now seeking to hold God's people in a state of inactivity, to keep them from acting their part in spreading the truth, that they may at last be weighed in the balance and found wanting.

God's people must take warning and discern the signs of the times. The signs of Christ's coming are too plain to be doubted, and in view of these things everyone who professes the truth should be a living preacher. God calls upon all, both preachers and people, to awake. All heaven is astir. The scenes of earth's history are fast closing. We are amid the perils of the last days. Greater perils are before us, and yet we are not awake. This lack of activity and earnestness in the cause of God is dreadful. This death stupor is from Satan. He controls the minds of unconsecrated Sabbathkeepers, and leads them to be jealous of one another, faultfinding, and censorious. It is his special work to divide hearts that the influence, strength, and labor of God's servants may be kept among unconsecrated Sabbathkeepers and their precious time be occupied in settling little differences when it should be spent in proclaiming the truth to unbelievers.

I was shown God's people waiting for some change to take place—a compelling power to take hold of them. But they will be disappointed, for they are wrong. They must act, they must take hold of the work themselves and earnestly cry to God for a true knowledge of themselves. The scenes which are passing before us are of sufficient magnitude to cause us to arouse and urge the truth home to the hearts of all who will listen. The harvest of the earth is nearly ripe.

I was shown how important it is that the ministers who engage in the solemn, responsible work of proclaiming the third angel's message be right. The Lord is not straitened for means or instruments with which to do His own work. He can speak at any time, by whom He will, and His word is powerful and will accomplish the thing whereunto it is sent. But if the truth has not sanctified, made pure and clean, the hands and heart of him who ministers in holy things, he is liable to speak according to his own imperfect experience; and when he speaks of himself, according to the decisions of his own unsanctified judgment, his counsel is not then of God, but of himself. As he that is called of God is called to be holy, so he that is approved and set apart of men must give evidence of his holy calling and show forth in his heavenly conversation and conduct that he is faithful to Him who hath called him.

There are fearful woes for those who preach the truth, but are not sanctified by it, and also for those who consent to receive and maintain the unsanctified to minister to them in word and doctrine. I am alarmed for the people of God who profess to believe solemn, important truth, for I know that many of them are not converted nor sanctified through it. Men can hear and acknowledge the whole truth, and yet know nothing of the power of godliness. All who preach the truth will not themselves be saved by it. Said the angel: "Be ye clean, that bear the vessels of the Lord."

The time has come when those who choose the Lord for their present and future portion must trust in Him alone. Everyone professing godliness must have an experience of his own. The recording angel is making a faithful record of the words and acts of God's people. Angels are watching the development of character and weighing moral worth. Those who profess to believe the truth should be right themselves and exert all their influence to enlighten and win others to the truth. Their words and works are the channel through which the pure principles of truth and holiness are conveyed to the world. They are the salt of the earth and the light thereof. I saw that in looking heavenward we shall see light and peace, but in looking to the world we shall see that every refuge must soon fail us and every good soon pass away. There is no help for us but in God; in this state of earth's confusion we can be composed, strong, or safe, only in the strength of living faith; nor can we be at peace, only as we rest in God and wait for His salvation. Greater light shines upon us than shone upon our fathers. We cannot be accepted or honored of God in rendering the same service, or doing the same works, that our fathers did. In order to be accepted and blessed of God as they were, we must imitate their faithfulness and zeal,—improve our light as they improved theirs,—and do as they would have done had they lived in our day. We must walk in the light which shines upon us, otherwise that light will become darkness. God requires of us to exhibit to the world, in our character and works, that measure of the spirit of union and oneness which is in accordance with the sacred truths we profess and with the spirit of those prophecies that are fulfilling in these last days. The truth which has reached our understanding, and the light which has shone on the soul, will judge and condemn us, if we turn away and refuse to be led by them.

What shall I say to arouse the remnant people of God? I was shown that dreadful scenes are before us; Satan and his angels are bringing all their powers to bear upon God's people. He knows that if they sleep a little longer he is sure of them, for their destruction is certain. I warn all who profess the name of Christ to closely examine themselves and make full and thorough confession of all their wrongs, that they may go beforehand to judgment, and that the recording angel may write pardon opposite their names. My brother, my sister, if these precious moments of mercy are not improved, you will be left without excuse. If you make no special effort to arouse, if you will not manifest zeal in repenting, these golden moments will soon pass, and you will be weighed in the balance and found wanting. Then your agonizing cries will be of no avail. Then will apply the words of the Lord: "Because I have called, and ye refused; I have stretched out My hand, and no man regarded; but ye have set at nought all My counsel, and would none of My reproof: I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon Me, but I will not answer; they shall seek Me early, but they shall not find Me: for that they hated knowledge, and did not choose the fear of the Lord: they would none of My counsel: they despised all My reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them. But whoso hearkeneth unto Me shall dwell safely, and shall be quiet from fear of evil."

Source

- E.G. White, *Testimonies*, vol. 1 (1868), pgs. 260-263.

Title: "Slavery and the War"

Date: 1862

Type: Testimony

Section: Number 7, Chapter 55

Primary source: *Testimonies*, vol. 1 (1868), pgs. 264-268

God is punishing this nation for the high crime of slavery. He has the destiny of the nation in His hands. He will punish the South for the sin of slavery, and the North for so long suffering its overreaching and overbearing influence.

At the Conference at Roosevelt, New York, August 3, 1861, when the brethren and sisters were assembled on the day set apart for humiliation, fasting, and prayer, the Spirit of the Lord rested upon us, and I was taken off in vision and shown the sin of slavery, which has so long been a curse to this nation. The fugitive slave law was calculated to crush out of man every noble, generous feeling of sympathy that should arise in his heart for the oppressed and suffering slave. It was in direct opposition to the teaching of Christ. God's scourge is now upon the North, because they have so long submitted to the advances of the slave power. The sin of Northern proslavery men is great. They have strengthened the South in their sin by sanctioning the extension of slavery; they have acted a prominent part in bringing the nation into its present distressed condition.

I was shown that many do not realize the extent of the evil which has come upon us. They have flattered themselves that the national difficulties would soon be settled and confusion and war end, but all will be convinced that there is more reality in the matter than was anticipated. Many have looked for the North to strike a blow and end the controversy.

I was pointed back to ancient Israel, held in bondage by the Egyptians. The Lord wrought by Moses and Aaron to deliver them. Miracles were performed before Pharaoh to convince him that these men were especially sent of God to bid him let Israel go. But Pharaoh's heart was hardened against the messengers of God, and he reasoned away the miracles performed by them. Then the Egyptians were made to feel God's judgments. They were visited with plagues, and while suffering under the effect of them, Pharaoh consented to let Israel go. But as soon as the cause of their suffering was removed, his heart was hardened. His counselors and mighty men strengthened themselves against God and endeavored to explain the plagues as the result of natural causes. Each visitation from God was more severe than the preceding one, yet they would not release the children of Israel until the angel of the Lord slew the first-born of the Egyptians. From the king upon the throne down to the most humble and lowly, there was wailing and mourning. Then Pharaoh commanded to let Israel go; but after the Egyptians had buried their dead, he repented that he had let Israel go. His counselors and mighty men tried to account for their bereavement. They would not admit that the visitation or judgment was from God, and therefore they pursued after the children of Israel.

When the Israelites beheld the Egyptian host in pursuit, some upon horses and some in chariots, and equipped for war, their hearts failed them. The Red Sea was before, the Egyptian host behind. They could see no way of escape. A shout of triumph burst from the Egyptians to find Israel completely in their power. The Israelites were greatly terrified. But the Lord commanded Moses to bid them go forward, and to lift up the rod and stretch out his hand over the sea and divide it. He did so, and lo, the sea parted, and the children of Israel passed over dry shod. Pharaoh had so long withstood God, and hardened his heart against His mighty, wondrous works, that he in blindness rushed into the path which God had miraculously prepared for His people. Again Moses was commanded to stretch forth his hand over the sea, "and the sea returned to his strength," and the waters covered the Egyptian host, and they were drowned.

This scene was presented before me to illustrate the selfish love of slavery, and the desperate measures which the South would adopt to cherish the institution, and the dreadful lengths to which they would go before they would yield. The system of slavery has reduced and degraded human beings to the level of the brutes, and the majority of slave masters regard them as such. The consciences of these masters have become seared and



hardened, as was Pharaoh's; and if compelled to release their slaves, their principles remain unchanged, and they would make the slave feel their oppressive power if possible. It looked to me like an impossibility now for slavery to be done away. God alone can wrench the slave from the hand of his desperate, relentless oppressor. All the abuse and cruelty exercised toward the slave is justly chargeable to the upholders of the slave system, whether they be Southern or Northern men.

The North and the South were presented before me. The North have been deceived in regard to the South. They are better prepared for war than has been represented. Most of their men are well skilled in the use of arms, some of them from experience in battle, others from habitual sporting. They have the advantage of the North in this respect, but have not, as a general thing, the valor and the power of endurance that Northern men have.

I had a view of the disastrous battle at Manassas, Virginia. It was a most exciting, distressing scene. The Southern army had everything in their favor and were prepared for a dreadful contest. The Northern army was moving on with triumph, not doubting but that they would be victorious. Many were reckless and marched forward boastingly, as though victory were already theirs. As they neared the battlefield, many were almost fainting through weariness and want of refreshment. They did not expect so fierce an encounter. They rushed into battle and fought bravely, desperately. The dead and dying were on every side. Both the North and the South suffered severely. The Southern men felt the battle, and in a little while would have been driven back still further. The Northern men were rushing on, although their destruction was very great. Just then an angel descended and waved his hand backward. Instantly there was confusion in the ranks. It appeared to the Northern men that their troops were retreating, when it was not so in reality, and a precipitate retreat commenced. This seemed wonderful to me.

Then it was explained that God had this nation in His own hand, and would not suffer victories to be gained faster than He ordained, and would permit no more losses to the Northern men than in His wisdom He saw fit, to punish them for their sins. And had the Northern army at this time pushed the battle still further in their fainting, exhausted condition, the far greater struggle and destruction which awaited them would have caused great triumph in the South. God would not permit this, and sent an angel to interfere. The sudden falling back of the Northern troops is a mystery to all. They know not that God's hand was in the matter.

The destruction of the Southern army was so great that they had no heart to boast. The sight of the dead, the dying, and the wounded gave them but little courage to triumph. This destruction, occurring when they had every advantage, and the North great disadvantage, caused them much perplexity. They know that if the North have an equal chance with them, victory is certain for the North. Their only hope is to occupy positions difficult of approach, and then have formidable arrangements to hurl destruction on every hand.

The South have strengthened themselves greatly since their rebellion first commenced. If active measures had then been taken by the North, this rebellion would have been speedily crushed out. But that which was small at first has increased in strength and numbers until it has become most powerful. Other nations are intently watching this nation, for what purpose I was not informed, and are making great preparations for some event. The greatest perplexity and anxiety now exists among our national men. Proslavery men and traitors are in the very midst of them; and while these are professedly in favor of the Union, they have an influence in making decisions, some of which even favor the South.

I was shown the inhabitants of the earth in the utmost confusion. War, bloodshed, privation, want, famine, and pestilence were abroad in the land. As these things surrounded God's people, they began to press together, and to cast aside their little difficulties. Self-dignity no longer controlled them; deep humility took its place. Suffering, perplexity, and privation caused reason to resume its throne, and the passionate and unreasonable man became sane, and acted with discretion and wisdom.

My attention was then called from the scene. There seemed to be a little time of peace. Once more the inhabitants of the earth were presented before me; and again everything was in the utmost confusion. Strife, war, and bloodshed, with famine and pestilence, raged everywhere. Other nations were engaged in this war and confusion. War caused famine. Want and bloodshed caused pestilence. And then men's hearts failed them for fear, "and for looking after those things which are coming on the earth."

Source

- E.G. White, *Testimonies*, vol. 1 (1868), pgs. 264-268.

Title: "Perilous Times"

Date: 1862

Type: Testimony

Section: Number 7, Chapter 56

Primary source: *Testimonies*, vol. 1 (1868), pgs. 268-270

The unbelieving world will soon have something to think of besides their dress and appearance; and as their minds are torn from these things by distress and perplexity, they will have nothing to turn to. They are not prisoners of hope, and therefore do not turn to the Stronghold. Their hearts will fail them for repining and fear. They have not made God their refuge, and He will not be their consolation then, but will laugh at their calamity, and mock when their fear cometh. They have despised and trampled upon the truths of God's word. They have indulged in extravagant dress, and have spent their lives in hilarity and glee. They have sown to the wind; they must reap the whirlwind. In the time of distress and perplexity of nations there will be many who have not given themselves wholly to the corrupting influences of the world and the service of Satan, who will humble themselves before God and turn to Him with their whole heart and find acceptance and pardon.

Those among Sabbathkeepers who have been unwilling to make any sacrifice, but have yielded to the influence of the world, are to be tested and proved. The perils of the last days are upon us, and a trial is before the young which they have not anticipated. They are to be brought into most distressing perplexity. The genuineness of their faith will be proved. They profess to be looking for the coming of the Son of man, yet some of them have been a miserable example to unbelievers. They have not been willing to give up the world, but have united with them, have attended picnics and other gatherings of pleasure, flattering themselves that they were engaging in innocent amusement. Yet I was shown that it is just such indulgences that separate them from God and make them children of the world. God does not own the pleasure seeker as His follower. He has given us no such example. Those only who are self-denying, and who live a life of sobriety, humility, and holiness, are true followers of Jesus; and such cannot engage in and enjoy the frivolous, empty conversation of the lovers of the world.

A day of heart-rending anguish is before us. I was shown that pointed testimonies should be borne, and that those who will come up to the help of the Lord will receive His blessing. But Sabbathkeepers have a work to do. Hoops, I was shown, are an abomination, and every Sabbathkeeper's influence should be a rebuke to this ridiculous fashion, which has been a screen to iniquity, and which arose from a house of ill fame in Paris. Individuals were shown me who will despise instruction, even if it comes from heaven; they will frame some excuse to avoid the most pointed testimony, and in defiance of all the light given will put on hoops because it is the fashion, and risk the consequences.

The prophecy of Isaiah 3 was presented before me as applying to these last days, and the reproofs are given to the daughters of Zion who have thought only of appearance and display. Read verse 25: "Thy men shall fall by the sword, and thy mighty in the war." I was shown that this scripture will be strictly fulfilled. Young men and women professing to be Christians, yet having no Christian experience, and having borne no burdens and felt no individual responsibility, are to be proved. They will be brought low in the dust and will long for an experience in the things of God, which they have failed to obtain.

War lifts his helmet to his brow;  
O God, protect Thy people now.

Source

- E.G. White, *Testimonies*, vol. 1 (1868), pgs. 268-270.



Title: "The Rebellion"

Date: 1868

Type: Testimony

Section: Number Nine, Chapter 69

Primary source: *Testimonies*, vol. 1 (1868), pgs. 355-368

The dreadful state of our nation calls for deep humility on the part of God's people. The one all-important inquiry which should now engross the mind of everyone is: Am I prepared for the day of God? Can I stand the trying test before me?

I saw that God is purifying and proving His people. He will refine them as gold, until the dross is consumed and His image is reflected in them. All have not that spirit of self-denial and that willingness to endure hardness and to suffer for the truth's sake, which God requires. Their wills are not subdued; they have not consecrated themselves wholly to God, seeking no greater pleasure than to do His will. Ministers and people lack spirituality and true godliness. Everything is to be shaken that can be shaken. God's people will be brought into most trying positions, and all must be settled, rooted, and grounded in the truth, or their steps will surely slide. If God comforts and nourishes the soul with His inspiring presence, they can endure, though the way may be dark and thorny. For the darkness will soon pass away, and the true light shine forever. I was pointed to Isaiah 58:1-15; Jeremiah 14:10-12, as a description of the present state of our nation. The people of this nation have forsaken and forgotten God. They have chosen other Gods and followed their own corrupt ways until God has turned from them. The inhabitants of the earth have trampled upon the law of God and broken His everlasting covenant.

I was shown the excitement created among our people by the article in the Review headed, "The Nation." Some understood it one way, and some another. The plain statements were distorted, and made to mean what the writer did not intend. He gave the best light that he then had. It was necessary that something be said. The attention of many was turned to Sabbathkeepers because they manifested no greater interest in the war and did not volunteer. In some places they were looked upon as sympathizing with the Rebellion. The time had come for our true sentiments in relation to slavery and the Rebellion to be made known. There was need of moving with wisdom to turn away the suspicions excited against Sabbathkeepers. We should act with great caution. "If it be possible, as much as lieth in you, live peaceably with all men." We can obey this admonition, and not sacrifice one principle of our faith. Satan and his host are at war with commandment keepers, and will work to bring them into trying positions. They should not by lack of discretion bring themselves there.

I was shown that some moved very indiscreetly in regard to the article mentioned. It did not in all respects accord with their views, and instead of calmly weighing the matter, and viewing it in all its bearings, they became agitated, excited, and some seized the pen and jumped hastily at conclusions which would not bear investigation. Some were inconsistent and unreasonable. They did that which Satan is ever hurrying them to do, namely, acted out their own rebellious feelings.

In Iowa they carried things to quite a length, and ran into fanaticism. They mistook zeal and fanaticism for conscientiousness. Instead of being guided by reason and sound judgment, they allowed their feelings to take the lead. They were ready to become martyrs for their faith. Did all this feeling lead them to God? to greater humility before Him? Did it lead them to trust in His power to deliver them from the trying position into which they might be brought? Oh, no! Instead of making their petitions to the God of heaven and relying solely upon His power, they petitioned the legislature and were refused. They showed their weakness and exposed their lack of faith. All this only served to bring that peculiar class, Sabbathkeepers, into special notice, and expose them to be crowded into difficult places by those who have no sympathy for them.

Some have been holding themselves ready to find fault and complain at any suggestion made. But few have had wisdom in this most trying time to think without prejudice and candidly tell what shall be done. I saw that those who have been forward to talk so decidedly about refusing to obey a draft do not understand what they are

talking about. Should they really be drafted and, refusing to obey, be threatened with imprisonment, torture, or death, they would shrink and then find that they had not prepared themselves for such an emergency. They would not endure the trial of their faith. What they thought to be faith was only fanatical presumption.

Those who would be best prepared to sacrifice even life, if required, rather than place themselves in a position where they could not obey God, would have the least to say. They would make no boast. They would feel deeply and meditate much, and their earnest prayers would go up to heaven for wisdom to act and grace to endure. Those who feel that in the fear of God they cannot conscientiously engage in this war will be very quiet, and when interrogated will simply state what they are obliged to say in order to answer the inquirer, and then let it be understood that they have no sympathy with the Rebellion.

There are a few in the ranks of Sabbathkeepers who sympathize with the slaveholder. When they embraced the truth, they did not leave behind them all the errors they should have left. They need a more thorough draft from the cleansing fountain of truth. Some have brought along with them their old political prejudices, which are not in harmony with the principles of the truth. They maintain that the slave is the property of the master, and should not be taken from him. They rank these slaves as cattle and say that it is wronging the owner just as much to deprive him of his slaves as to take away his cattle. I was shown that it mattered not how much the master had paid for human flesh and the souls of men; God gives him no title to human souls, and he has no right to hold them as his property. Christ died for the whole human family, whether white or black. God has made man a free moral agent, whether white or black. The institution of slavery does away with this and permits man to exercise over his fellow man a power which God has never granted him, and which belongs alone to God. The slave master has dared assume the responsibility of God over his slave, and accordingly he will be accountable for the sins, ignorance, and vice of the slave. He will be called to an account for the power which he exercises over the slave. The colored race are God's property. Their Maker alone is their master, and those who have dared chain down the body and the soul of the slave, to keep him in degradation like the brutes, will have their retribution. The wrath of God has slumbered, but it will awake and be poured out without mixture of mercy.

Some have been so indiscreet as to talk out their pro-slavery principles--principles which are not heaven-born, but proceed from the dominion of Satan. These restless spirits talk and act in a manner to bring a reproach upon the cause of God. I will here give a copy of a letter written to Brother A, of Oswego County, New York:

"I was shown some things in regard to you. I saw that you were deceived in regard to yourself. You have given occasion for the enemies of our faith to blaspheme, and to reproach Sabbathkeepers. By your indiscreet course, you have closed the ears of some who would have listened to the truth. I saw that we should be as wise as serpents and as harmless as doves. You have manifested neither the wisdom of the serpent nor the harmlessness of the dove.

"Satan was the first great leader in rebellion. God is punishing the North, that they have so long suffered the accursed sin of slavery to exist; for in the sight of heaven it is a sin of the darkest dye. God is not with the South, and He will punish them dreadfully in the end. Satan is the instigator of all rebellion. I saw that you, Brother A, have permitted your political principles to destroy your judgment and your love for the truth. They are eating out true godliness from your heart. You have never looked upon slavery in the right light, and your views of this matter have thrown you on the side of the Rebellion, which was stirred up by Satan and his host. Your views of slavery cannot harmonize with the sacred, important truths for this time. You must yield your views or the truth. Both cannot be cherished in the same heart, for they are at war with each other.

"Satan has been stirring you up. He would not let you rest until you should express your sentiments upon the side of the powers of darkness, thus strengthening the hands of the wicked, whom God has cursed. You have cast your influence on the wrong side, with those whose course of life is to sow thorns and plant misery for others. I saw you casting your influence with a degraded company, a Godforsaken company; and angels of God fled from you in disgust. I saw that you were utterly deceived. Had you followed the light which God has given

you, had you heeded the instructions of your brethren, had you listened to their advice, you would have saved yourself and saved the precious cause of truth from reproach. But notwithstanding all the light given, you have given publicity to your sentiments. Unless you undo what you have done, it will be the duty of God's people to publicly withdraw their sympathy and fellowship from you, in order to save the impression which must go out in regard to us as a people. We must let it be known that we have no such ones in our fellowship, that we will not walk with them in church capacity.

"You have lost the sanctifying influence of the truth. You have lost your connection with the heavenly host. You have allied yourself with the first great rebel, and God's wrath is upon you; for His sacred cause is reproached, and the truth is made disgusting to unbelievers. You have grieved God's people, and despised the counsel of His ambassadors upon earth, who labor together with Him, and are in Christ's stead beseeching souls to be reconciled to God.

"I was shown that as a people we cannot be too careful what influence we exert; we should watch every word. When we by word or act place ourselves upon the enemy's battle ground, we drive holy angels from us, and encourage and attract evil angels in crowds around us. This you have done, Brother A, and by your unguarded, willful course have caused unbelievers to look upon Sabbathkeepers all around you with suspicion. These words were presented before me as referring to the servants of God: 'He that heareth you heareth Me; and he that despiseth you despiseth Me; and he that despiseth Me despiseth Him that sent Me.' May God help you, my deceived brother, to see yourself as you are, and to have your sympathies with the body."

Our kingdom is not of this world. We are waiting for our Lord from heaven to come to earth to put down all authority and power, and set up His everlasting kingdom. Earthly powers are shaken. We need not, and cannot, expect union among the nations of the earth. Our position in the image of Nebuchadnezzar is represented by the toes, in a divided state, and of a crumbling material, that will not hold together. Prophecy shows us that the great day of God is right upon us. It hasteth greatly.

I saw that it is our duty in every case to obey the laws of our land, unless they conflict with the higher law which God spoke with an audible voice from Sinai, and afterward engraved on stone with His own finger. "I will put My laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to Me a people." He who has God's law written in the heart will obey God rather than men, and will sooner disobey all men than deviate in the least from the commandment of God. God's people, taught by the inspiration of truth, and led by a good conscience to live by every word of God, will take His law, written in their hearts, as the only authority which they can acknowledge or consent to obey. The wisdom and authority of the divine law are supreme.

I was shown that God's people, who are His peculiar treasure, cannot engage in this perplexing war, for it is opposed to every principle of their faith. In the army they cannot obey the truth and at the same time obey the requirements of their officers. There would be a continual violation of conscience. Worldly men are governed by worldly principles. They can appreciate no other. Worldly policy and public opinion comprise the principle of action that governs them and leads them to practice the form of rightdoing. But God's people cannot be governed by these motives. The words and commands of God, written in the soul, are spirit and life, and there is power in them to bring into subjection and enforce obedience. The ten precepts of Jehovah are the foundation of all righteous and good laws. Those who love God's commandments will conform to every good law of the land. But if the requirements of the rulers are such as conflict with the laws of God, the only question to be settled is: Shall we obey God, or man?

In consequence of long-continued and progressive rebellion against the higher constitution and laws, a gloomy pall of darkness and death is spread over the earth. The earth groans under the burden of accumulated guilt, and everywhere dying mortals are compelled to experience the wretchedness included in the wages of unrighteousness. I was shown that men have carried out the purposes of Satan by craft and deceit, and a dreadful blow has recently been given. It can be truly said: "Justice standeth afar off: for truth is fallen in the



street, and equity cannot enter," "and he that departeth from evil maketh himself a prey." In some of the free states the standard of morality is sinking lower and lower. Men with depraved appetites and corrupt lives have now an opportunity to triumph. They have chosen for their rulers those whose principles are debasing, who would not check evil, or repress the depraved appetites of men, but let them have full sway. If those who choose to become like the beasts, by drinking liquid poison, were the only sufferers; if they alone would reap the fruit of their own doings, then the evil would not be so great. But many, very many, must pass through incredible suffering on account of others' sins. Wives and children, although innocent, must drain the bitter cup to its dregs.

Without the grace of God, men love to do evil. They walk in darkness, and do not possess the power of self-control. They give loose rein to their passions and appetites until all the finer feelings are lost and only the animal passions are manifested. Such men need to feel a higher, controlling power, which will constrain them to obey. If rulers do not exercise a power to terrify the evildoer, he will sink to the level of the brute. The earth is growing more and more corrupt.

Many were blinded and grossly deceived in the last election, and their influence was used to place in authority men who would wink at evil, men who would witness a flood of woe and misery unmoved, whose principles are corrupt, who are Southern sympathizers, and would preserve slavery as it is.

In positions of trust in the Northern army there are men who are rebels at heart, who value the life of a soldier no more than they would the life of a dog. They can see them torn, and mangled, and dying, by thousands, unmoved. The officers of the Southern army are constantly receiving information in regard to the plans of the Northern army. Correct information has been given to Northern officers in regard to the movements and approach of rebels, which has been disregarded and despised because the informer was black. And by neglecting to prepare for an attack, the Union forces have been surprised and nearly cut to pieces, or what is as bad, many of the poor soldiers have been taken prisoners to suffer worse than death.

If there were union in the Northern army, this Rebellion would soon cease. Rebels know they have sympathizers all through the Northern army. The pages of history are growing darker and still darker. Loyal men, who have had no sympathy with the Rebellion, or with slavery which has caused it, have been imposed upon. Their influence has helped place in authority men to whose principles they were opposed.

Everything is preparing for the great day of God. Time will last a little longer until the inhabitants of the earth have filled up the cup of their iniquity, and then the wrath of God, which has so long slumbered, will awake, and this land of light will drink the cup of His unmingled wrath. The desolating power of God is upon the earth to rend and destroy. The inhabitants of the earth are appointed to the sword, to famine, and to pestilence.

Very many men in authority, generals and officers, act in conformity with instructions communicated by spirits. The spirits of devils, professing to be dead warriors and skillful generals, communicate with men in authority and control many of their movements. One general has directions from these spirits to make special moves and is flattered with the hope of success. Another receives directions which differ widely from those given to the first. Sometimes those who follow the directions given obtain a victory, but more frequently they meet with defeat.

The spirits sometimes give these leading men an account of events to transpire in battles in which they are about to engage, and of individuals who will fall in the battle. Sometimes it is found to be as these spirits foretold, and this strengthens the faith of the believers in spiritual manifestations. And again it is found that correct information has not been given, but the deceiving spirits make some explanation, which is received. The deception upon minds is so great that many fail to perceive the lying spirits which are leading them on to certain destruction.

The great leading rebel general, Satan, is acquainted with the transactions of this war, and he directs his angels to assume the form of dead generals, to imitate their manners, and exhibit their peculiar traits of character. And

leaders in the army really believe that the spirits of their friends and of dead warriors, the fathers of the Revolutionary War, are guiding them. If they were not under the strongest fascinating deception, they would begin to think that the warriors in heaven (?) did not manifest good and successful generalship, or had forgotten their famed earthly skill.

Instead of the leading men in this war trusting in the God of Israel, and directing their armies to trust in the only One who can deliver them from their enemies, the majority inquire of the prince of devils and trust in him. Deuteronomy 32:16-22. Said the angel: "How can God prosper such a people? If they would look to and trust in Him; if they would only come where He could help them, according to His own glory, He would readily do it."

I saw that God would not give the Northern army wholly into the hands of a rebellious people, to be utterly destroyed by their enemies. I was referred to Deuteronomy 32:26-30: "I said, I would scatter them into corners, I would make the remembrance of them to cease from among men: were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, and lest they should say, Our hand is high, and the Lord hath not done all this. For they are a nation void of counsel, neither is there any understanding in them. Oh, that they were wise, that they understood this, that they would consider their latter end! How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the Lord had shut them up?"

There are generals in the army who are wholly devoted and seek to do all they can to stop this dreadful Rebellion and unnatural war. But most of the officers and leading men have a selfish purpose of their own to serve. Each is looking for gain from his own quarter, and many of the true, whole-hearted soldiers are becoming fainthearted and discouraged. They nobly perform their part when in an engagement with the enemy, but the treatment which they receive from their own officers is brutal. Among the soldiers there are men that have fine feelings and independence of spirit. They have never been accustomed to mingling with so degraded a class of men as war brings together, and being tyrannized over and abused, and treated like brutes. It is very hard for them to endure all this. Many officers have brutal passions, and as they are placed in authority they have good opportunity to act out their brutal natures. They tyrannize over those under them as Southern masters tyrannize over their slaves. These things will make it difficult to procure men for the army.

In some cases when generals have been in most terrible conflict, where their men have fallen like rain, a reinforcement at the right time would have given them a victory. But other generals cared nothing how many lives were lost, and rather than come to the help of those in an engagement, as though their interests were one, they withheld the necessary aid, fearing that their brother general would receive the honor of successfully repulsing the enemy. Through envy and jealousy they have even exulted to see the enemy gain the victory and repulse Union men. Southern men possess a hellish spirit in this Rebellion, but Northern men are not clear. Many of them possess a selfish jealousy, fearing that others will obtain honors and be exalted above themselves. Oh, how many thousands of lives have been sacrificed on this account! Those of other nations who have conducted war have had but one interest. With a disinterested zeal they have moved on to conquer or to die. Leading men in the Revolution acted unitedly, with zeal, and by that means they gained their independence. But men now act like demons instead of human beings.

Satan has, through his angels, communicated with officers who were cool, calculating men when left to themselves, and they have given up their own judgment and have been led by these lying spirits into very difficult places, where they have been repulsed with dreadful slaughter. It suits his Satanic majesty well to see slaughter and carnage upon the earth. He loves to see the poor soldiers mowed down like grass. I saw that the rebels have often been in positions where they could have been subdued without much effort; but the communications from spirits have led the Northern generals and blinded their eyes until the rebels were beyond their reach. And some generals would rather allow the rebels to escape than to subdue them. They think more of the darling institution of slavery than of the prosperity of the nation. These are among the reasons why the war is so protracted.

Information sent by our generals to Washington concerning the movement of our armies might nearly as well be telegraphed directly to the rebel forces. There are rebel sympathizers right at the heart of the Union authorities. This war is unlike any other. The great lack of union of feeling and action makes it look dark and discouraging. Many of the soldiers have thrown off restraint and have sunk to an alarming state of degradation. How can God go forth with such a corrupt army? How can He, according to His honor, defeat their enemies and lead them on to victory? There is discord, and strife for honor, while the poor soldiers are dying by thousands on the battlefield or from their wounds and from exposure and hardships.

This war is a most singular and at the same time a most horrible and heartsickening conflict. Other nations are looking on with disgust at the transactions of the armies of both North and South. They see such a determined effort to protract the war at an enormous sacrifice of life and money, while at the same time nothing is really gained, that it looks to them like a strife to see which can kill the most men. They are indignant.

I saw that the Rebellion had been steadily increasing and that it had never been more determined than at the present moment. Many professed Union men, holding important positions, are disloyal at heart. Their only object in taking up arms was to preserve the Union as it was, and slavery with it. They would heartily chain down the slave to his life of galling bondage, had they the privilege. Such have a strong degree of sympathy with the South. Blood has been poured out like water, and for nought. In every town and village there is mourning. Wives are mourning for their husbands, mothers for their sons, and sisters for their brothers. But notwithstanding all this suffering, they do not turn to God.

I saw that both the South and the North were being punished. In regard to the South, I was referred to Deuteronomy 32:35-37: "To Me belongeth vengeance, and recompense; their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste. For the Lord shall judge His people, and repent Himself for His servants, when He seeth that their power is gone, and there is none shut up, or left. And He shall say, Where are their Gods, their rock in whom they trusted?"

Source

- E.G. White, *Testimonies*, vol. 1 (1868), pgs. 355-368.



Title: "Political Sentiments"

Date: 1865

Type: Testimony

Section: Number Twelve, Chapter 92

Primary source: *Testimonies*, vol. 1 (1868), pgs. 533-534

At Rochester, New York, December 25, 1865, I was shown many things concerning the people of God in connection with His work for these last days. I saw that many professed Sabbathkeepers will come short of everlasting life. They fail to take warning from the course pursued by the children of Israel and fall into some of their evil ways. If they continue in these sins they will fall like the Israelites and never enter the heavenly Canaan. "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come."

I saw that many would fall this side of the kingdom. God is testing and proving His people, and many will not endure the test of character, the measurement of God. Many will have close work to overcome their peculiar traits of character and be without spot or wrinkle or any such thing, unrebukable before God and man. Many professed Sabbathkeepers will be no special benefit to the cause of God or the church without a thorough reformation on their part. Many Sabbathkeepers are not right before God in their political views. They are not in harmony with God's word or in union with the body of Sabbathkeeping believers. Their views do not accord with the principles of our faith. Sufficient light has been given to correct all who wish to be corrected. All who still retain political sentiments which are not in accordance with the spirit of truth are living in violation of the principles of heaven. Therefore as long as they thus remain they cannot possess the spirit of freedom and holiness.

Their principles and positions in political matters are a great hindrance to their spiritual advancement. These are a constant snare to them and a reproach to our faith, and those who retain these principles will eventually be brought just where the enemy would be glad to have them, where they will be finally separated from Sabbathkeeping Christians. These brethren cannot receive the approval of God while they lack sympathy for the oppressed colored race and are at variance with the pure, republican principles of our Government. God has no more sympathy with rebellion upon earth than with the rebellion in heaven, when the great rebel questioned the foundation of God's government and was thrust out with all who sympathized with him in his rebellion.

Source

- E.G. White, *Testimonies*, vol. 1 (1868), pgs. 533-534.

Title: "The Case of Hannah More"

Date: 1868

Type: Testimony

Primary source: *Testimonies*, vol. 1 (1868), pgs. 666-680

Note: Hannah More (1808-1868) was a white Connecticuter who became a Seventh-day Adventist while a missionary in West Africa (Ellen White terms it “Central Africa” in the testimony below). It is held by a leading More authority that More “[won] converts and plant[ed] Seventh-day Adventist congregations along Africa’s west coast—a decade before John Nevins Andrews and his children sailed for Europe [in 1874]...” (see William M. Knott, “Foot Soldier of the Empire,” PhD dissertation, The George Washington University, 2005).

The next Sabbath we met with the Orleans church, where my husband introduced the case of our much-lamented sister, Hannah More. When Brother Amadon visited us last summer, he stated that Sister More had been at Battle Creek, and not finding employment there, had gone to Leelenaw County to find a home with an old friend who had been a fellow laborer in missionary fields in Central Africa. My husband and myself felt grieved that this dear servant of Christ found it necessary to deprive herself of the society of those of like faith, and we decided to send for her to come and find a home with us. We wrote inviting her to meet us at our appointment at Wright, and come home with us. She did not meet us at Wright. I here give her response to our letter, dated August 29, 1867, which we received at Battle Creek:

“Brother White: Your kind communication reached me by this week’s mail. As the mail comes here only once a week, and is to leave tomorrow, I hasten to reply. We are here in the bush, as it were, and an Indian carries the mail Fridays on foot, and returns Tuesdays. I have consulted Brother Thompson as to the route, and he says my best and surest way will be to take a boat from here and go to Milwaukee, and thence to Grand Haven.

“As I spent all my money in coming here, and was invited to have a home in Brother Thompson’s family, I have been assisting Sister Thompson in her domestic affairs and sewing, at one dollar and fifty cents per week of five days each, as they do not wish me to work for them on Sunday, and I do not work on the Sabbath of the Lord, the only one the Bible recognizes. They are not at all anxious to have me leave them, notwithstanding our difference of belief; and he says I may have a home with them, only I must not make my belief prominent among his people. He has even invited me to fill his appointments when on his preaching tour, and I have done so. Sister Thompson needs a governess for her children, as the influences are so very pernicious outside, and the schools so vicious that she is not willing to send her dear ones among them until they are Christians, as she says. Their eldest son, today sixteen years of age, is a pious and devoted young man. They have partially adopted the health reform, and I think will fully come into it ere long, and like it. He has ordered the *Health Reformer*. I showed him some copies which I brought.

“I hope and pray that he may yet embrace the holy Sabbath. Sister Thompson does believe in it already. He is wonderfully set in his own ways, and of course thinks he is right. Could I only get him to read the books I brought, the *History of the Sabbath*, etc., but he looks at them and calls them infidel, and says they seem to him to carry error in their front, when, if they would only read carefully each sentiment of our tenets, I can but think they would embrace them as Bible truths and see their beauty and consistency. I doubt not but that Sister T. would be glad to immediately become a Seventh-day Adventist were it not that her husband is so bitterly opposed to any such thing. It was impressed upon my mind that I had a work to do here before I came here; but the truth is present in the family, and if I can carry it no farther, it would seem that my work is done, or nearly so. I do not feel like being ashamed of Christ, or His, in this wicked generation, and would much rather cast in my lot with Sabbathkeepers and God’s chosen people.

“I shall need ten dollars at least to get to Greenville. That, with the little I have earned, might be sufficient. But now I will wait for you to write me, and do what you think best about forwarding me the money. In the spring I would have enough to go, myself, and think I should like to do so. May the Lord guide and bless us in our every undertaking, is the ardent desire of my heart. And may I fill that very position my God allots for me in his moral

vineyard, performing with alacrity every duty, however onerous it may seem, according to his good pleasure, is my sincere desire and heartfelt prayer.

“Hannah More.”

On receiving this letter, we decided to send the needed sum to Sister More as soon as we could find time. But before we found the spare moments we decided to go to Maine, to return in a few weeks, when we could send for her before navigation should close. And when we decided to stay and labor in Maine, New Hampshire, Vermont, and New York, we wrote to a brother in this county to see leading brethren in the vicinity and consult with them concerning sending for Sister More and making her a home until we should return. But the matter was neglected until navigation closed, and we returned and found that no one had taken interest to help Sister More to this vicinity, where she could come to us when we should reach our home. We felt grieved and distressed, and at a meeting at Orleans the second Sabbath after we came home, my husband introduced her case to the brethren. A brief report of what was said and done in relation to Sister More was given by my husband in the *Review* for February 18, 1868, as follows:

“At this meeting we introduced the case of Sister Hannah More, now sojourning in northwestern Michigan with friends who do not observe the Bible Sabbath. We stated that this servant of Christ embraced the Sabbath while performing missionary labor in Central Africa. When this was known, her services in that direction were no longer wanted, and she returned to America to seek a home and employment with those of like faith. We judge, from her present location, that in this she has been disappointed. No one in particular may be worthy of blame in her case; but it appears to us that there is either a lack of suitable provisions connected with our system of organization, for the encouragement of such persons and to assist them to a field of useful labor, or that those brethren and sisters who have had the pleasure of seeing Sister More have not done their duty. A unanimous vote was then given to invite her to find a home with the brethren in this vicinity until General Conference, when her case should be presented to our people. Brother Andrews, being present, fully endorsed the action of the brethren.”

From what we have since learned of the cold, indifferent treatment which Sister More met with at Battle Creek, it is evident that in stating that no one in particular was worthy of censure in her case, my husband took altogether a too charitable view of the matter. When all the facts are known, no Christian could but blame all members of that church who knew her circumstances and did not individually interest themselves in her behalf. It certainly was the duty of the officers to do this and report to the church, if others did not take up the matter before them. But individual members of that or any other church should not feel excused from taking an interest in such persons. After what has been said in the *Review* of this self-sacrificing servant of Christ, every reader of the *Review* in Battle Creek, on learning that she had come to the city, would have been excused for giving her a personal call and inquiring into her wants.

Sister Strong, the wife of Elder P. Strong, Jr., was in Battle Creek at the same time as Sister More. They both reached that city the same day, and left at the same time. Sister Strong, who is by my side, says that Sister More wished her to intercede for her, that she might get employment, so as to remain with Sabbathkeepers. Sister More said she was willing to do anything, but teaching was her choice. She also requested Elder A. S. Hutchins to introduce her case to leading brethren at the Review office and try to get a school for her. This, Brother Hutchins cheerfully did. But no encouragement was given, as there appeared to be no opening. She also stated to Sister Strong that she was destitute of means and must go to Leelenaw County unless she could get employment at Battle Creek. She frequently spoke in words of touching lamentation that she was obliged to leave the brethren.

Sister More wrote to Mr. Thompson relative to accepting his offer to make it her home with his family, and she wished to wait until she should hear from him. Sister Strong went with her to find a place for her to stay until she should hear from Mr. T. At one place she was told that she could stay from Wednesday until Friday



morning, when they were to leave home. This sister made Sister More's case known to her natural sister, living near, who was also a Sabbathkeeper. When she returned she told Sister More that she could stay with her until Friday morning; that her sister said it was not convenient to take her. Sister Strong has since learned that the real excuse was that she was not acquainted with Sister More. She could have taken her, but did not want her.

Sister More then asked Sister Strong what she should do. Sister Strong was almost a stranger in Battle Creek, but thought she could get her in with the family of a poor brother of her acquaintance who had recently moved from Montcalm County. Here she succeeded. Sister More remained until Tuesday, when she left for Leelenaw County by the way of Chicago. There she borrowed money to complete her journey. Her wants were known to some, at least, in Battle Creek, for as the result of their being made known, she was charged nothing for her brief stay at the Institute.

Immediately after our return from the East, my husband, learning that nothing had been done, as we had requested, to get Sister More where she could at once come to us on our return, wrote to her to come to us as soon as possible, to which she responded as follows:

"Leland, Leelenaw County, Michigan,  
February 20, 1868.

"My dear Brother White: Yours of February 3 is received. It found me in poor health, not being accustomed to these cold northern winters, with the snow three or four feet deep on a level. Our mails are brought on snowshoes.

"It does not seem possible for me to get to you till spring opens. The roads are bad enough without snow. They tell me my best way is to wait till navigation opens, then go to Milwaukee, and thence to Grand Haven, to take the railroad to the point nearest your place. I had hoped to get among our dear people last fall, but was not permitted the privilege.

"The truths which we believe seem more and more important, and our work of making ready a people prepared for the Lord's coming is not to be delayed. We must not only have on the wedding garment ourselves, but be faithful in recommending the preparation to others. I wish I could get to you, but it seems impossible, or at least impracticable, in my delicate state of health to set out alone on such a journey in the depth of winter. When is the General Conference to which you allude? And where? I suppose the *Review* will eventually inform me.

"I think my health has suffered from keeping the Sabbath alone in my chamber, in the cold; but I did not think I could keep it where all manner of work and worldly conversation was the order of the day, as with Sundaykeepers. I think it is the most laborious working day with those who keep first day. Indeed, it does not seem to me that the best of Sundaykeepers observe any day as they should. Oh, how I long to be again with Sabbathkeepers! Sister White will want to see me in the reform dress. Will she be so kind as to send me a pattern, and I will pay her when I get there. I suppose I shall need to be fitted out when I get among you. I like it much. Sister Thompson thinks she would like to wear the reform dress.

"I have had a difficulty in breathing, so that I have not been able to sleep for more than a week, occasioned, I suppose, by the stovepipe's parting and completely filling my room with smoke and gas at bedtime, and my sleeping there without proper ventilation. I did not, at the time, suppose smoke was so unwholesome, nor consider that the impure gas which generated from the wood and coal was mingled with it. I awoke with such a sense of suffocation that I could not breathe lying down, and spent the remainder of the night sitting up. I never before knew the dreadful feeling of stifling sensations. I began to fear I should never sleep again. I therefore resigned myself into the hands of God for life or death, entreating him to spare me if he had any further need of me in his vineyard; otherwise I had no wish to live. I felt entirely reconciled to the hand of God upon me. But I also felt that satanic influences must be resisted. I therefore bade Satan get behind me and away from me, and

told the Lord that I would not turn my hand over to choose either life or death, but that I would refer it implicitly to Him who knew me altogether. My future was unknown to myself, therefore said I, Thy will is best. Life is of no account to me, so far as its pleasures are concerned. All its riches, its honors, are nothing compared with usefulness. I do not crave them; they cannot satisfy or fill the aching void which unperformed duty leaves to me. I would not live uselessly, to be a mere blot or blank in life. And though it seems a martyr's death to die thus, I am resigned, if that is God's will.

"I had said to Sister Thompson the day previous, 'Were I at Brother White's, I might be prayed for, and healed.' She inquired if we could send for you and Brother Andrews; but that seemed impracticable, as I could not, in all probability, live till you arrived. I knew that the Lord by His mighty power and with His potent arm could heal me here, were it best. To Him I felt safe in referring it. I knew He could send an angel to resist him that hath the power of death, that is, the devil, and felt sure He would, if best. I knew, also, that He could suggest measures, were they necessary, for my recovery, and I felt sure He would. I soon was better, and able to sleep some.

"Thus you see I am still a spared monument of God's mercy and faithfulness in afflicting His children. He doth not willingly afflict nor grieve the children of men; but sometimes trials are needed as a discipline, to wean us from earth—

And bid us seek substantial bliss  
Beyond a fleeting world like this.

"Now I can say with the poet:  
Lord, it belongs not to my care,  
Whether I die or live.  
If life be long, I will be glad  
That I may long obey;  
If short, yet why should I be sad?  
This world must pass away.  
Christ leads me through no darker rooms,  
Than He went through before.  
Whoe'er into His kingdom comes,  
Must enter by His door.  
Come, Lord, when grace has made me meet  
Thy blessed face to see;  
For, if Thy work on earth be sweet,  
What must Thy glory be?  
I'll gladly end my sad complaints,  
And weary, sinful days,  
To join with the triumphant saints  
That sing Jehovah's praise.  
My knowledge of that state is small,  
My eye of faith is dim;  
But 'tis enough that Christ knows all,  
And I shall be with Him.

*Baxter.*

"I had another wakeful season last night, and feel poorly today. Pray that whatever is God's will may be accomplished in and through me, whether it be by my life or death.

"Yours in hope of eternal life,

“Hannah More.

“If you know of any way by which I can reach you sooner, please inform me.

H. M.”

She being dead yet speaketh. Her letters, which I have given, will be read with deep interest by those who have read her obituary in a recent number of the *Review*. She might have been a blessing to any Sabbathkeeping family who could appreciate her worth, but she sleeps. Our brethren at Battle Creek and in this vicinity could have made more than a welcome home for Jesus, in the person of this godly woman. But that opportunity is past. It was not convenient. They were not acquainted with her. She was advanced in years and might be a burden. Feelings of this kind barred her from the homes of the professed friends of Jesus, who are looking for His near advent, and drove her away from those she loved, to those who opposed her faith, to northern Michigan, in the cold of winter, to be chilled to death. She died a martyr to the selfishness and covetousness of professed commandment keepers.

Providence has administered, in this case, a terrible rebuke for the conduct of those who did not take this stranger in. She was not really a stranger. By reputation she was known, and yet she was not taken in. Many will feel sad as they think of Sister More as she stood in Battle Creek, begging a home there with the people of her choice. And as they, in imagination, follow her to Chicago, to borrow money to meet the expenses of the journey to her final resting place,—and when they think of that grave in Leelenaw County, where rests this precious outcast,—God pity those who are guilty in her case.

Poor Sister More! She sleeps, but we did what we could. When we were at Battle Creek, the last of August, we received the first of the two letters I have given, but we had no money to send her. My husband sent to Wisconsin and Iowa for means, and received seventy dollars to bear our expenses to those western convocations, held last September. We hoped to have means to send to her immediately on our return from the West, to pay her expenses to our new home in Montcalm County.

The liberal friends West had given us the needed means; but when we decided to accompany Brother Andrews to Maine, the matter was deferred until we should return. We did not expect to be in the East more than four weeks, which would have given ample time to send for Sister More after our return, and to get her to our house before navigation should close. And when we decided to remain in the East several weeks longer than we first designed, we lost no time in addressing several brethren in this vicinity, recommending that they send for Sister More and give her a home till we should return. I say: We did what we could.

But why should we feel interested in this sister, more than others? What did we want of this worn-out missionary? She could not do our housework, and we had but one child at home for her to teach. And, certainly, much could not be expected of one worn as she was, who had nearly reached three-score years. We had no use for her, in particular, only to bring the blessing of God into our house. There are many reasons why our brethren should have taken greater interest in the case of Sister More than we. We had never seen her, and had no other means of knowing her history, her devotion to the cause of Christ and humanity, than all the readers of the *Review*. Our brethren at Battle Creek had seen this noble woman, and some of them knew more or less of her wishes and wants. We had no money with which to help her; they had. We were already overburdened with care and needed those persons in our house who possessed the strength and buoyancy of youth. We needed to be helped, instead of helping others. But most of our brethren in Battle Creek are so situated that Sister More would not have been the least care and burden. They have time, strength, and comparative freedom from care.

Yet no one took the interest in her case that we did. I even spoke to the large congregation before we went East last fall, of their neglect of Sister More. I spoke of the duty of giving honor to whom it is due; it appeared to me that wisdom had so far departed from the prudent that they were not capable of appreciating moral worth. I told that church that there were many among them who could find time to meet, and sing, and play their instruments



of music; they could give their money to the artist to multiply their likenesses, or could spend it to attend public amusements; but they had nothing to give to a worn-out missionary who had heartily embraced the present truth and had come to live with those of like precious faith. I advised them to stop and consider what we were doing, and proposed that they shut up their instruments of music for three months and take time to humble themselves before God in self-examination, repentance, and prayer until they learned the claims which the Lord had upon them as His professed children. My soul was stirred with a sense of the wrong that had been done Jesus, in the person of Sister More, and I talked personally with several about it.

This thing was not done in a corner. And yet, notwithstanding the matter was made public, followed by the great and good work in the church at Battle Creek, no effort was made by that church to redeem the past by bringing Sister More back. And one, a wife of one of our ministers, stated afterward: "I do not see the need of Brother and Sister White's making such a fuss about Sister More. I think they do not understand the case." True, we did not understand the case. It is much worse than we then supposed. If we had understood it, we would never have left Battle Creek till we had fully set before that church the sin of suffering her to leave them as she did, and measures had been taken to call her back.

A member of that church in conversation about Sister More's leaving as she did, has since said in substance: "No one feels like taking the responsibility of such cases now. Brother White always took the charge of them." Yes, he did. He would take them to his own house till every chair and bed was full, then he would go to his brethren and have them take those whom he could not. If they needed means, he would give to them and invite others to follow his example. There must be men in Battle Creek to do as he has done, or the curse of God will follow that church. Not one man only, there are fifty there who can do, more or less, as he has done.

We are told that we must come back to Battle Creek. This we are not ready to do. Probably this will never be our duty. We stood under heavy burdens there till we could stand no longer. God will have strong men and women there to divide these burdens among them. Those who move to Battle Creek, who accept positions there, who are not ready to put their hands to this kind of work, would a thousand times better be somewhere else. There are those who can see and feel, and gladly do good to Jesus in the person of His saints. Let them have room to work. Let those who cannot do this go where they will not stand in the way of the work of God.

Especially is this applicable to those who stand at the head of the work. If they go wrong, all is wrong. The greater the responsibility, the greater the ruin in the case of unfaithfulness. If leading brethren do not faithfully perform their duty, those who are led will not do theirs. Those at the head of the work at Battle Creek must be ensamples to the flock everywhere. If they do this, they will have a great reward. If they fail to do this, and yet accept such positions, they will have a fearful account to give.

We did what we could. If we could have had means at our command last summer and fall, Sister More would now be with us. When we learned our real circumstances, as set forth in *Testimony* No. 13, we both took the matter joyfully and said we did not want the responsibility of means. This was wrong. God wants that we should have means that we may, as in time past, help where help is needed. Satan wants to tie our hands in this respect and lead others to be careless, unfeeling, and covetous, that such cruel work may go on as in the case of Sister More.

We see outcasts, widows, orphans, worthy poor, and ministers in want, and many chances to use means to the glory of God, the advancement of His cause, and the relief of suffering saints, and I want means to use for God. The experience of nearly a quarter of a century in extensive traveling, feeling the condition of those who need help, qualifies us to make a judicious use of our Lord's money. I have bought my own stationery, paid my own postage, and spent much of my life writing for the good of others, and all I have received for this work, which has wearied and worn me terribly, would not pay a tithe of my postage. When means has been pressed upon me, I have refused it, or appropriated it to such charitable objects as the Publishing Association. I shall do so no

more. I shall do my duty in labor as ever, but my fears of receiving means to use for the Lord are gone. This case of Sister More has fully aroused me to see the work of Satan in depriving us of means.

Poor Sister More! When we heard that she was dead, my husband felt terrible. We both felt as though a dear mother, for whose society our very hearts yearned, was no more. Some may say, If we had stood in the place of those who knew something of this sister's wishes and wants, we would not have done as they did. I hope you will never have to suffer the stings of conscience which some must feel who were so interested in their own affairs as to be unwilling to bear any responsibility in her case. May God pity those who are so afraid of deception as to neglect a worthy, self-sacrificing servant of Christ. The remark was made as an excuse for this neglect: We have been bitten so many times that we are afraid of strangers. Did our Lord and His disciples instruct us to be very cautious and not entertain strangers, lest we should possibly make some mistake and get bitten by having the trouble of caring for an unworthy person?

Paul exhorts the Hebrews: "Let brotherly love continue." Do not flatter yourselves that there is a time when this exhortation will not be needed; when brotherly love may cease. He continues: "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares." Please read Matthew 25:31 and onward. Read it, brethren, the next time you take the Bible at your morning or evening family devotions. The good works performed by those who are to be welcomed to the kingdom were done to Christ in the person of His suffering people. Those who had done these good works did not see that they had done anything for Christ. They had done no more than their duty to suffering humanity. Those on the left hand could not see that they had abused Christ in neglecting the wants of His people. But they had neglected to do for Jesus in the person of His saints, and for this neglect they were to go away into everlasting punishment. And one definite point of their neglect is thus stated: "I was a stranger, and ye took Me not in."

These things do not belong alone to Battle Creek. I am grieved at the selfishness among professed Sabbathkeepers everywhere. Christ has gone to prepare eternal mansions for us, and shall we refuse Him a home for only a few days, in the person of His saints who are cast out? He left His home in glory, His majesty and high command, to save lost man. He became poor that we through His poverty might become rich. He submitted to insult, that man might be exalted, and provided a home that would be matchless for loveliness, and enduring as the throne of God. Those who finally overcome and sit down with Christ upon His throne will follow the example of Jesus, and from a willing, happy choice will sacrifice for Him in the person of His saints. Those who cannot do this from choice will go away into everlasting punishment.

#### Sources

- E.G. White, *Testimonies*, vol. 1 (1868), pgs. 666-680.

## Section Four: 1870-1879

Title: N/A

Date: May 17, 1870

Type: Letter

Addressee: James Edson White

Location: Battle Creek, Michigan

Primary source: Letter 8, 1870, May 17, 1870

Note: Relevant selection highlighted.

Dear Son Edson:

We expect a letter from you now every day. Your father wrote you last Thursday and sent a check. Have you received it? We feel anxious to hear from you. How are you prospering? How is Emma? Does she take the powders I sent by Sister McDearmon? I think that the remedy will be of use to her now. One teaspoonful of the powders make one quart of liquid. Steep it thoroughly, keeping covered. Pour off and let settle, then bottle. Keep in a cool place. Put the dregs to steep again in a little water and mix with that in the bottle after settled. Take one great spoonful before each meal and one at night before sleeping. In one week increase to two or three spoonfuls.

I am preparing second book. Have completed the first. My time is very much occupied. Edson, I cut you out a plaid shirt. Take it from your trunk and let Sister McDearmon make it. The machine will do it about all. How are your clothes—in good order?

We feel interested that you should succeed, but don't work beyond your strength, and do not forget God and the claims He has upon you. The Lord will bless you and strengthen you if your heart is submissive to Him. Take time to read your Bible and to pray. The Lord will never forsake those who put their trust in Him. Be of good courage in pursuing a course of right, and may the Lord guide you, is my prayer.

Let us hear from you frequently, if but a few lines. I hope you will not get the ague upon you. You had better be cautious. Preserve your health. Willie and Byron work together well. I think that they will do first-rate together. Byron takes much care from Willie.

My first book will be ready for distribution next week. Will send you one when it is out. We have Busha Dixon with me sewing now. She seems to be a very fine, good girl. She is mulatto. Has been at the Institute for eight months. I speak to the Institute quite frequently now. Always have liberty. The patients and doctor and helpers beg so hard for me to come I cannot well turn them off. The meetinghouse lots are all cleared from the lumber and ploughed and sowed to grass seed. It looks very neat and clean. There has been a job done by the carpenters, new and convenient steps made for the Office, and stairs for me to step from the carriage upon at the Office. The meetinghouse and Office have been all cleaned thoroughly. It looks like a new Office. While the women were cleaning, the carpenters were donating their work and lumber for steps and for platform, and steps to accommodate those stepping from the carriages. Father is speaking to Institute this morning. Lucinda has not come.

In great haste and much love to all the family, and especially to you, my son. We hope Emma's sickness is not of long duration.

Write often.



Your Mother.

Source

- E.G. White to J.E. White, Letter 8, 1870, May 17, 1870.

Title: "The Seven Deacons"

Date: 1878

Type: Book

Primary source: *The Spirit of Prophecy*, vol. 3 (1878), pgs. 291-305

"And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration." These Grecians were residents of other countries, where the Greek language was spoken. By far the larger number of converts were Jews who spoke Hebrew; but these had lived in the Roman Empire, and spoke only Greek. Murmurings began to rise among them that the Grecian widows were not so liberally supplied as the needy among the Hebrews. Any partiality of this kind would have been grievous to God; and prompt measures were taken to restore peace and harmony to the believers.

The Holy Spirit suggested a method whereby the apostles might be relieved from the task of apportioning to the poor, and similar burdens, so that they could be left free to preach Christ. "Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word."

The church accordingly selected seven men full of faith and the wisdom of the Spirit of God, to attend to the business pertaining to the cause. Stephen was chosen first; he was a Jew by birth and religion, but spoke the Greek language, and was conversant with the customs and manners of the Greeks. He was therefore considered the most proper person to stand at the head, and have supervision of the disbursement of the funds appropriated to the widows, orphans, and the worthy poor. This selection met the minds of all, and the dissatisfaction and murmuring were quieted.

The seven chosen men were solemnly set apart for their duties by prayer and the laying on of hands. Those who were thus ordained, were not thereby excluded from teaching the faith. On the contrary, it is recorded that "Stephen, full of faith and power, did great wonders and miracles among the people." They were fully qualified to instruct in the truth. They were also men of calm judgment and discretion, well calculated to deal with difficult cases of trial, of murmuring or jealousy.

This choosing of men to transact the business of the church, so that the apostles could be left free for their special work of teaching the truth, was greatly blessed of God. The church advanced in numbers and strength. "And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith."

It is necessary that the same order and system should be maintained in the church now as in the days of the apostles. The prosperity of the cause depends very largely upon its various departments being conducted by men of ability, who are qualified for their positions. Those who are chosen of God to be leaders in the cause of God, having the general oversight of the spiritual interest of the church, should be relieved, as far as possible, from cares and perplexities of a temporal nature. Those whom God has called to minister in word and doctrine should have time for meditation, prayer, and study of the Scriptures. Their clear spiritual discernment is dimmed by entering into the lesser details of business, and dealing with the various temperaments of those who meet together in church capacity. It is proper for all matters of a temporal nature to come before the proper officers, and be by them adjusted. But if they are of so difficult a character as to baffle their wisdom, they should be carried into the council of those who have the oversight of the entire church.

Stephen was very active in the cause of God, and declared his faith boldly. "Then there arose certain of the synagogue, which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen. And they were not able to resist the wisdom and the spirit by which he spake." These students of the great Rabbis had felt confident that in a public discussion they could obtain a complete victory over Stephen, because of his supposed ignorance. But he not only spoke with the power of the Holy Ghost, but it was plain to all the vast assembly that he was also a student of the prophecies, and learned in all matters of the law. He ably defended the truths he advocated, and utterly defeated his opponents.

The priests and rulers who witnessed the wonderful manifestation of the power that attended the ministration of Stephen, were filled with bitter hatred. Instead of yielding to the weight of evidence he presented, they determined to silence his voice by putting him to death. They had on several occasions bribed the Roman authorities to pass over without comment instances where the Jews had taken the law into their own hands, and tried, condemned, and executed prisoners according to their national custom. The enemies of Stephen did not doubt that they could pursue such a course without danger to themselves. They determined to risk the consequences at all events, and they therefore seized Stephen and brought him before the Sanhedrim council for trial.

Learned Jews from the surrounding countries were summoned for the purpose of refuting the arguments of the accused. Saul, who had distinguished himself as a zealous opponent of the doctrine of Christ, and a persecutor of all who believed on him, was also present. This learned man took a leading part against Stephen. He brought the weight of eloquence and the logic of the Rabbis to bear upon the case, and convince the people that Stephen was preaching delusive and dangerous doctrines.

But Saul met in Stephen one as highly educated as himself, and one who had a full understanding of the purpose of God in the spreading of the gospel to other nations. He believed in the God of Abraham, Isaac, and Jacob, and was fully established in regard to the privileges of the Jews; but his faith was broad, and he knew the time had come when the true believers should worship not alone in temples made with hands; but, throughout the world, men might worship God in Spirit and in truth. The vail had dropped from the eyes of Stephen, and he discerned to the end of that which was abolished by the death of Christ.

The priests and rulers prevailed nothing against his clear, calm wisdom, though they were vehement in their opposition. They determined to make an example of Stephen, and, while they thus satisfied their revengeful hatred, prevent others, through fear, from adopting his belief. Charges were preferred against him in a most imposing manner. False witnesses were hired to testify that they had heard him speak blasphemous words against the temple and the law. Said they, "For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us."

As Stephen stood face to face with his judges, to answer to the crime of blasphemy, a holy radiance shone upon his countenance. "And all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel." Those who exalted Moses might have seen in the face of the prisoner the same holy light which radiated the face of that ancient prophet. The shekinah was a spectacle which they would never again witness in the temple whose glory had departed forever. Many who beheld the lighted countenance of Stephen trembled and veiled their faces; but stubborn unbelief and prejudice never faltered.

Stephen was questioned as to the truth of the charges against him, and took up his defense in a clear, thrilling voice that rang through the council hall. He proceeded to rehearse the history of the chosen people of God, in words that held the assembly spell-bound. He showed a thorough knowledge of the Jewish economy, and the spiritual interpretation of it now made manifest through Christ. He began with Abraham, and traced down through history from generation to generation, going through all the national records of Israel to Solomon, taking up the most impressive points to vindicate his cause.



He showed that God commended the faith of Abraham, which claimed the land of promise, though he owned no foot of land. He dwelt especially upon Moses, who received the law by the dispensation of angels. He repeated the words of Moses which foretold of Christ: "A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear." He presented distinctly before them that the sin of Israel was in not heeding the voice of the angel, who was Christ himself. Said he, "This is he that was in the church in the wilderness with the angel which spake to him in the mount Sina, and with our fathers, who received the lively oracles to give unto us."

He made plain his own loyalty to God and to the Jewish faith, while he showed that the law in which they trusted for salvation had not been able to preserve Israel from idolatry. He connected Jesus Christ with all the Jewish history. He referred to the building of the temple by Solomon, and to the words of both Solomon and Isaiah: "Howbeit the Most High dwelleth not in temples made with hands." "Heaven is my throne, and earth is my footstool. What house will ye build me? saith the Lord; or what is the place of my rest? Hath not my hand made all these things? The place of God's highest worship was in Heaven.

When Stephen had reached this point there was a tumult among the people. The prisoner read his fate in the countenances before him. He perceived the resistance that met his words, which were spoken at the dictation of the Holy Ghost. He knew that he was giving his last testimony. Few who read this address of Stephen properly appreciate it. The occasion, the time and place should be borne in mind to make his words convey their full significance.

When he connected Jesus Christ with the prophecies, and spoke of the temple as he did, the priest, affecting to be horror-stricken, rent his robe. This act was to Stephen a signal that his voice would soon be silenced forever. Although he was just in the midst of his sermon, he abruptly concluded it by suddenly breaking away from the chain of history, and, turning upon his infuriated judges, said, "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One; of whom ye have been now the betrayers and murderers; who have received the law by the disposition of angels, and have not kept it."

At this the priests and rulers were beside themselves with anger. They were more like wild beasts of prey than like human beings. They rushed upon Stephen, gnashing their teeth. But he was not intimidated; he had expected this. His face was calm, and shone with an angelic light. The infuriated priests and the excited mob had no terrors for him. "But he, being full of the Holy Ghost, looked up steadfastly into Heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God."

The scene about him faded from his vision; the gates of Heaven were ajar, and Stephen, looking in, saw the glory of the courts of God, and Christ, as if just risen from his throne, standing ready to sustain his servant, who was about to suffer martyrdom for his name. When Stephen proclaimed the glorious scene opened before him, it was more than his persecutors could endure. They stopped their ears, that they might not hear his words, and uttering loud cries ran furiously upon him with one accord. "And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this he fell asleep."

Amid the agonies of this most cruel death, the faithful martyr, like his divine Master, prayed for his murderers. The witnesses who had accused Stephen were required to cast the first stones. These persons laid down their clothes at the feet of Saul, who had taken an active part in the disputation, and had consented to the prisoner's death.

The martyrdom of Stephen made a deep impression upon all who witnessed it. It was a sore trial to the church, but resulted in the conversion of Saul. The faith, constancy, and glorification of the martyr could not be effaced from his memory. The signet of God upon his face, his words, that reached to the very soul of all who heard them, except those who were hardened by resisting the light, remained in the memory of the beholders, and testified to the truth of that which he had proclaimed.

There had been no legal sentence passed upon Stephen; but the Roman authorities were bribed by large sums of money to make no investigation of the case. Saul seemed to be imbued with a frenzied zeal at the scene of Stephen's trial and death. He seemed to be angered at his own secret convictions that Stephen was honored of God, at the very period when he was dishonored of men. He continued to persecute the church of God, hunting them down, seizing them in their houses, and delivering them up to the priests and rulers for imprisonment and death. His zeal in carrying forward the persecution was a terror to the Christians in Jerusalem. The Roman authorities made no special effort to stay the cruel work, and secretly aided the Jews, in order to conciliate them, and to secure their favor.

The learned Saul was a mighty instrument in the hands of Satan to carry out his rebellion against the Son of God; but a mightier than Satan had selected Saul to take the place of the martyred Stephen, and to labor and suffer for his name. Saul was a man of much esteem among the Jews, for both his learning and his zeal in persecuting the believers. He was not a member of the Sanhedrim council until after the death of Stephen, when he was elected to that body in consideration of the part he had acted on that occasion.

After the death of Stephen the disciples were restrained in their active ministry, and many of the believers who had temporarily resided in Jerusalem now retired to their distant homes because of the violent persecution against them. But the apostles dared not leave Jerusalem till the Spirit of God indicated it to be their duty to do so; for Christ had bidden them to first work in that field. Although the priests and rulers bitterly persecuted the new converts, they did not venture for a time to arrest the apostles, being overawed by the dying testimony of Stephen, and realizing that their course with him had injured their own cause in the minds of the people.

Christ had commanded his disciples to go and teach all nations; but the previous teachings which they had received from the Jews made it difficult for them to fully comprehend the words of their Master, and therefore they were slow to act upon them. They called themselves the children of Abraham, and regarded themselves as the heirs of divine promise. It was not until several years after the Lord's ascension that their minds were sufficiently expanded to clearly understand the intent of Christ's words, that they were to labor for the conversion of the Gentiles as well as that of the Jews.

Their minds were particularly called out to this part of the work by the Gentiles themselves, many of whom embraced the doctrine of Christ. Closely following the death of Stephen, and the consequent scattering of the believers throughout Palestine, Samaria was greatly stirred. The Samaritans received the believers kindly, and manifested a willingness to hear concerning Jesus, who, in his first public labors, had preached to them with great power. Anything in regard to Christ was heard by them with intense interest. Here the disciples began to more fully understand that the gospel was not in any wise to be confined to the Jews; for conversions occurred among all classes, without any definite, special effort on the part of the Christian teachers. Many converts to Christ among the Gentiles demonstrated to the Jewish believers that they were not the only ones embraced in the message of Christ.

The animosity existing between the Jews and Samaritans decreased, and it could no longer be said that they had no dealing with each other. Philip left Jerusalem, and preached a risen Redeemer in Samaria. Many believed, and received Christian baptism. Philip's preaching was marked with so great success, and so many were gathered into the fold of Christ, that he finally sent to Jerusalem for help. In answer to this petition, the church

sent Peter and John to his assistance, who labored in Samaria with wonderful results. They now perceived the meaning of Christ, when he said, “Ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.”

Among the converts in Samaria was one Simon, who, by the power of Satan through sorcerers, had gained great fame among the people. “To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God. And to him they had regard, because that of long time he had bewitched them with sorceries.” But when he saw a greater power manifested by the apostles in healing the sick and in converting souls to the truth, he thought that by uniting with the believers in Christ he might do wonders equal to those accomplished by the apostles. He hoped thus to add greatly to his fame and wealth, for he made merchandise of his sorceries and Satanic arts, pretending to impart their secrets to others.

His darkened mind could not distinguish between the power of the Holy Ghost and that of Satan. He went to Peter and offered him money if he would give him power to heal the sick, and impart to men the Holy Ghost, by laying his hands upon them. Peter was filled with horror at such a proposal, and severely rebuked the presumption of Simon. Said he, “Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter; for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.”

The magician trembled with fear as his sin was presented before him in this vivid manner. He began to perceive his own wicked audacity, and entreated Peter to pray that the wrath of God might not come upon him for his presumptuous sin. Peter had, with startling force, shown Simon that he was yet untouched by the grace of God; for if his mind had been thus enlightened, he would have known that the sacred power of the Holy Spirit could not be bought or sold for money. Christ, at the infinite price of himself, had obtained for his people the power of the Holy Spirit, to be given only to his chosen instruments, whose lives must be free from selfishness and sin.

The Lord now sent his angel to Philip, directing him to cross the desert and go to Gaza. “And he arose and went. And, behold, a man of Ethiopia, an eunuch of great authority under Candace, queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, was returning, and sitting in his chariot, read Esaias the prophet.” The eunuch, in his blindness, had been groping for light. He believed the Scriptures, but could not fully understand them. He therefore went a journey to Jerusalem to the temple. Hungering and thirsting for knowledge, he laid his perplexities before the priests and scribes; but he was still more mystified than before by their interpretations of scripture. He prayed fervently for light and knowledge, and God heard his prayer, and sent his angel to Philip, bidding him go to Gaza for the purpose of preaching Christ to a single soul that hungered and thirsted for the truth.

The eunuch had heard at Jerusalem various conflicting reports in regard to Jesus of Nazareth. His mind was troubled upon the subject. He had a copy of the Scriptures with him, and was diligently studying the prophecies in reference to the Messiah, when Philip met him. They were strangers; but the mind of Philip was impressed that this was the man who needed his help. Philip, walking by the side of the chariot, inquired of the eunuch if he understood the prophecies he was reading. He answered that he needed instruction, and invited Philip to take a seat beside him.

The scripture he was studying was Isaiah 53:7. Philip understood the desire of his heart, and preached unto him Jesus Christ revealed in prophecy, and his mission to the earth to save sinners. He showed him the steps necessary to take in conversion—repentance toward God because of transgression of the Father’s law, faith in Christ as the Saviour of men, and baptism in the likeness of his death. The eunuch’s heart was all ready to receive the light and truth, and he accepted with gladness the gospel preached by Philip.



“And as they went on their way, they came unto a certain water; and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.” The answer of the eunuch was prompt and decided. He commanded the chariot to be stopped, “and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more; and he went on his way rejoicing.”

In this instance we have an illustration of the care of God for his children. He called Philip from his successful ministry in Samaria, to cross the desert and go to Gaza to labor for a single inquiring soul. The promptness with which the eunuch accepted the gospel and acted upon its belief should be a lesson to us. God designs that we should be prompt in accepting and confessing Christ, prompt in obeying him, and in answering the call of duty. The eunuch was a man of good repute, and occupied a high and responsible position. Through his conversion the gospel was carried to Ethiopia, and many there accepted Christ, and came out from the darkness of heathenism into the clear light of Christianity.

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## Section Five: 1880-1889

Title: N/A

Date: July 1880

Type: Letter

Addressees: Brethren and Sisters at Woodland

Location: Oakland, California

Primary source: Letter 36, 1880, July 1880

Dear Brethren and Sisters at Woodland:

I received a letter yesterday from one of your number, Brother Grayson, whom I love and respect as a child of God, nevertheless I was pained by the contents of the letter.

I called for the *Signs* and carefully read Elder Waggoner's article, and reread it. I came to the conclusion if any one of Southern or Northern sentiments could take exceptions to that article, anything they might read in the *Review* or the *Signs* would do them no good. If our pens and voices are to be silent when principles of justice and righteousness in warnings or reproofs [are at stake] because some one or ones, believers or unbelievers, are so sensitive, bigoted and prejudiced, that their peculiar, political sentiments cannot be in any manner referred to, that class will have to be thoroughly converted to God—their sentiments reformed.

We feel now called upon to speak decidedly. We shall speak and write guardedly, but shall not withhold such matters as are expressed in the *Signs of the Times* to which you make reference.

I have been shown that there were feelings and views with many who profess the faith at Woodland which were not in accordance with the Word of God. The political sentiments and feelings were very strong with some, and this is the reason why they do not grow in grace and the knowledge of the truth. They are offended at any reference to their peculiar sentiments. There has no word of complaint come from any place but Woodland. Not a word, not a feeling has been expressed from Texas or from any of the Southern states. It cannot be that our papers can be printed with no word or reference to anything which will differ from the political sentiments of some. These political sentiments with any one or more believers or unbelievers, if irritated or stirred by such an article as you refer to, I fear will be of no use to us; the less we have of them, the better off we shall be as a people. Every species of slavery is not in accordance with the Word of God. The evils are too great to be enumerated. And if men and women have embraced the solemn truth for these last days that sanctifies the soul, the old political sentiments that sustain the old system of slavery will be, before they are translated, purged from them.

Brother Saunders will change his branch of labor ere long and cannot conscientiously give the sanction to sentiments coming from the office of which he has the control. God's Spirit has been grieved by the feelings cherished by some in the Woodland Church. What these souls need is conversion to God. The light shines so clearly now none need to walk in darkness. My testimonies have gone all through the Southern states. These testimonies speak decidedly and positively in regard to the subject of slavery. It was a system unbalanced and unjust. While we do not and will not dabble in politics, we will be collaborators with Jesus Christ. There are men who possess that spirit of bigotry for instance, the husband of Sister Douglas, who will manifest a rabid spirit, but we must not let these affect us. I tell you no complaint has been made but from Woodland.

Why not cut out of your Bibles, when Christ refers to His work, "The Spirit of the Lord God is upon Me; because He hath anointed Me to preach good tidings unto the meek; he hath sent me to bind up the

brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound” (Isaiah 61:1)?

Source

- E.G. White to Brethren and Sisters at Woodland, Letter 36, 1880, July 1880.

Title: "In Memoriam: A Sketch of the Last Sickness and Death of Elder James White"

Date: August 13, 1881

Type: Speech/Pamphlet

Occasion: Ellen White delivers address at James White's funeral at the Battle Creek Tabernacle, Battle Creek, Michigan.

Primary source: Pamphlet 168 (1881), pgs. 40-57

Notes: Relevant selection highlighted.

I want to say a few words to those present on this occasion. My dear Saviour has been my strength and support in this time of need. When taken from my sick-bed to be with my husband in his dying moments, at first the suddenness of the stroke seemed too heavy to bear, and I cried to God to spare him to me,—not to take him away, and leave me to labor alone. Two weeks ago we stood side by side in this desk; but when I shall stand before you again, he will be missing. He will not be present to help me then. I shall be alone, and yet not alone, for my Saviour will be with me. When my husband was breathing out his life so quietly, without a groan, without a struggle, I felt that it would be selfishness in me to wish to throw my arms of affection around him and detain him here. He was like a tired warrior lying down to rest. My heart can feel to its very depths, and yet I can tell you I have no tears to shed for the dead. My tears are for the living. And I lay away my beloved treasure to rest,—to rest until the morning of the resurrection, when the Lifegiver shall call the captives from the prison-house to a glorious immortality.

And now I take up my life-work alone. I thank my Saviour I have two sons he has given me to stand by my side. Henceforth the mother must lean upon the children; for the strong, brave, noble-hearted husband is at rest. The turmoil with him is over. How long I shall fight the battles of life alone I cannot say; but there is one thing that I will say to you, and that is, that when I saw my husband breathe his last, I felt that Jesus was more precious to me then than he ever had been in any previous hour of my life. When I stood by my firstborn, and closed his eyes in death, I could say, "The Lord giveth and the Lord taketh away; blessed be the name of the Lord." And I felt then that I had a Comforter in Jesus Christ. And when my little one was torn from my arms, and I could no longer see its little head upon the pillow by my side, then I could say, "The Lord gave and the Lord taketh away; blessed be the name of the Lord." And now he upon whose large affections I have leaned, with whom I have labored,—and we have been united in labor for thirty-six years,—is taken away; but I can lay my hands upon his eyes and say, I commit my treasure to Thee until the morning of the resurrection.

When I saw him passing away, and saw the many friends sympathizing with me, I thought, What a contrast to the death of Jesus as he hung upon the cross! What a contrast! In the hour of his agony, the revilers were mocking and deriding him. But he died, and he passed through the tomb to brighten it, and to lighten it, that we might have joy and hope even in the event of death; that we might say as we lay our friends away to rest in Jesus, We shall meet them again.

And now I appreciate the Christian's hope, and the Christian's Heaven, and the Christian's Saviour, as I have never appreciated them before. And today I can say, "There is rest for the weary." When we were looking, but a short time ago, to Colorado, and to the Atlantic coast, and to the Pacific, for rest, my husband said, "Let us not be over-anxious. We know not what a day may bring forth. God may open up a way before us that now seems indistinct and cloudy. But," said he, "I shall have rest, I shall have rest. All our ways are hid in Jesus Christ, and he will open up the way before us if we only trust him from day to day. Let us now trust in him." And there [turning toward the coffin] my husband has found rest; but I have yet to battle. I cannot yet lay off the armor of the Lord. When I fall, let me fall at my post of duty; let me be ready; let me be where I can say as he said, "All is well. Jesus is precious."

And, friends, we all want this hope. In Jesus Christ all our hopes of eternal life are centered, so then let us ever labor for him. He from henceforth is my Guide, and my Husband, and my Counselor, and my Friend. He will



walk with me through the thorny paths of life, and at last we shall meet again, where there is no parting, where there is no separation, and where none shall any more say, "I am sick." I yield my precious treasure; I bid him farewell; I do not go to his grave to weep. Nor can I shed any tears over my youngest nor my eldest son. The morning of the resurrection is too bright. And then I look to that morning when the broken family links shall be re-united, and we shall see the king in his beauty, and behold his matchless charms, and cast our glittering crowns at his feet, and touch the golden harp and fill all Heaven with the strains of our music and songs to the Lamb. We will sing together there. We will triumph together around the great white throne.

[The following sketch of the religious experience of Elder White during the last few weeks of his life, together with some of the incidents of his last sickness and death, will be of special interest to the reader, coming as it does from the pen of his bereaved companion.]

Some weeks before the death of my husband, I tried to urge upon him the importance of seeking a field of labor where we would be released from the burdens necessarily coming upon us at Battle Creek. In reply he spoke of various matters which required attention before we could leave,—duties which some one must do. Then with deep feeling he inquired, "Where are the men to do this work? Where are those who will have an unselfish interest in our institutions, and who will stand for the right, unaffected by any influence with which they may come in contact?"

With tears he expressed his anxiety for our institutions at Battle Creek. Said he, "My life has been given to the upbuilding of these institutions. It seems like death to leave them. They are as my children, and I cannot separate my interest from them. These institutions are the Lord's instrumentalities to do a specific work. Satan seeks to hinder and defeat every means by which the Lord is working for the salvation of men. If the great adversary can mold these institutions according to the world's standard, his object is gained. It is my greatest anxiety to have the right man in the right place. If those who stand in responsible positions are weak in moral power, and vacillating in principle, inclined to lead toward the world, there are enough who will be led. Evil influences must not prevail. I would rather die than live to see these institutions mismanaged, or turned aside from the purpose for which they were brought into existence.

"In my relations to this cause I have been longest and most closely connected with the publishing work. Three times have I fallen, stricken with paralysis, through my devotion to this branch of the cause. Now that God has given me renewed physical and mental strength, I feel that I can serve his cause as I have never been able to serve it before. I must see the publishing work prosper. It is interwoven with my very existence. If I forget the interests of this work, let my right hand forget her cunning.

"I think but few can appreciate my feelings of devotion to this instrumentality of God. It is the child of my care. The Lord used me as his agent to bring this work into existence, and to carry it forward until it stood forth in power, a glorious success. Few know the anguish I have felt, as I have seen it burdened with debt. I have always said I would never place a mortgage on my home; but the debt on our Publishing Association is worse than this. Perhaps the evil is magnified in my mind; I may feel too deeply over the matter; but the very thought of it sends a thrill of pain through my heart. I say to myself, I will never rest until this institution is freed from debt. I have engaged in various enterprises with the sole purpose of accomplishing this object. I have prayed earnestly that God would make my efforts successful. If he shall be pleased to grant my petition, to his name alone shall be ascribed the glory."

About two weeks before his death, my husband often asked me to accompany him to the grove, near our house, to engage with him in prayer. These were precious seasons. Upon one of these occasions he said, "I feel my heart unusually drawn out in earnest longing for more of the Spirit of God. I have not prayed as often as I should. When we neglect prayer, we come to feel a sufficiency in ourselves, as though we could do great things.

But the nearer we come to God, the more we feel our own weakness, and our need of help from above. In God is my strength; in him I shall triumph.”

At another time, while walking to the usual place for prayer, he stopped abruptly; his face was very pale, and he said, “A deep solemnity is upon my spirit. I am not discouraged, but I feel that some change is about to take place in affairs that concern myself and you. What if you should not live? Oh, this cannot be! God has a work for you to do. But I hope you will give yourself time to rest, that you may recover from this enfeebled condition. It continues so long that I feel much anxiety as to the result. I feel a sense of danger, and with it comes an unutterable longing for the special blessing of God, an assurance that all my sins are washed away by the blood of Christ. I confess my errors, and ask your forgiveness for any word or act that has caused you sorrow. There must be nothing to hinder our prayers. Everything must be right between us, and between ourselves and God.”

We there in humility of soul confessed to each other our errors, and then made earnest supplication for the mercy and blessing of God. My husband remained bowed some minutes after our prayers had ceased. When he arose, his countenance was cheerful and happy. He praised the Lord, saying he felt the assurance of the love of Christ. “How quickly,” said he, “our self-sufficiency disappears when we obtain a view of Jesus on the cross. I am ashamed that I ever thought I had a hard time; that I ever complained of my trials. One look at the cross makes me feel that I have endured nothing for Jesus and his truth. This experience shall never be forgotten by me. When misunderstood and misrepresented, I have permitted a combative spirit to be aroused in me, and have sought to vindicate my course. I now see my mistake in this. I will never again call attention to myself. If I walk in humility I shall have a friend who will never leave nor forsake me. I will leave my work and all my interests in the hands of Jesus, and let him vindicate my cause.”

He then uttered a few words of earnest prayer: “Thou, O God, hast a work to be done in the earth; a work so great that we in our weakness tremble as we contemplate its magnitude. But if thou wilt give us strength, we will take up the work committed to our hands, and carry it forward. We will seek to put self out of sight, and to magnify the power of grace in every word and act of life. A solemn trust is ours. What will be our record in the day of God? I will praise thee, O Lord, for I am wholly thine, and thou art mine.”

“From this time,” he continued, “I will be free in God. I have allowed business to hurry and burden me, so that I have had little time to pray. Here I have erred. The Lord does not desire us to be in so great a hurry. He can use us to better effect if we take time to pray, to study the Bible, and to praise his name. The Lord has a work for us to do. I must be fitted for it, and I feel that I have not a moment to lose. I will not yield to doubt or discouragement. The Lord blesses me, even me.” He wept aloud, and exclaimed, “How ungrateful I have been, for all God’s mercy and love!”

Upon another occasion, while praying in the grove, he said, “The words spoken by Christ to Joshua come with solemn power to my mind: ‘Loose thy shoe from off thy foot; for the place whereon thou standest is holy.’ I feel that I must be entirely divested of self. I desire faithfully to employ my powers to promote peace, happiness, and progress in the cause of God. I must cultivate sympathy and patience. With me, to be still requires more grace than to be active in the battle. ‘Peace, be still!’ This is the lesson I will learn.

“Ours has been a life of active service. Traveling east and west, in the cold of winter and the heat of summer, never allowing ourselves to be controlled by circumstances, undaunted by poverty, undismayed by opposition, we have pressed on in the path of duty. Life has been a constant scene of exertion; and now to learn to lay off the heavier burdens seems as difficult as to part with my life. The necessity for great effort inspires me with corresponding zeal, energy, and perseverance. Opposition has strengthened in me the power of resistance. I have thrown all the energies of body, and mind, and soul into every undertaking, resolved that success should crown my efforts. This iron determination has molded my character, and now I have that hardest lesson to

learn,—‘Be still, and know that I am God.’ I must learn to wait, learn to be quiet, and let others lead in the battles for right.

“When I look over our life of travel and warfare for the past thirty-five years, and see how wonderfully we have been preserved from accident and harm, it awes and humbles me, under a sense of my obligations to God. We have been on the cars when fatal accidents have occurred, and the Lord’s mercy has preserved us, so that life and limb have been uninjured. This appears to me in a new light. A prominent man, in conversing with me of our extensive travels, with no serious accident, once remarked, ‘Eld. White, yours seems to be a charmed life.’ I answered, ‘The God whom I serve has given his angels charge over me, and until my work is done, he will preserve me.’”

After relating this incident, my husband continued, “I can but wonder at the mercy and goodness of God. I must come nearer to him. I must walk in greater humility before him. I will take no credit to myself for the success that has crowned my efforts in the upbuilding of the cause of truth. I know that I have not labored in vain; but it is the power of God that has wrought with me to save sinners. It is his blessing that has opened hearts to receive the truth. God alone shall be glorified; for he has made his work a marvelous success.”

We had an appointment to attend a tent-meeting at Charlotte, Sabbath and Sunday, July 23 and 24. And I was in feeble health, we decided to travel by private conveyance. On the way, my husband seemed cheerful, yet a feeling of solemnity rested upon him. He repeatedly praised the Lord for mercies and blessings received, and freely expressed his own feelings concerning the past and the future: “The Lord is good, and greatly to be praised. He is a present help in time of need. The future seems cloudy and uncertain, but the Lord would not have us distressed over these things. When trouble comes, he will give us grace to endure it. What the Lord has been to us, and what he has done for us, should make us so grateful that we would never murmur or complain. Our labors, burdens, and sacrifices will never be fully appreciated by all. I see that I have lost my peace of mind and the blessing of God by permitting myself to be troubled by these things.

“It has seemed hard to me that my motives should be misjudged, and that my best efforts to help, encourage, and strengthen my brethren should again and again be turned against me. But I should have remembered Jesus and his disappointments. His soul was grieved that he was not appreciated by those he came to bless. I should have dwelt upon the mercy and loving-kindness of God, praising him more, and complaining less of the ingratitude of my brethren. Had I ever left all my perplexities with the Lord, thinking less of what others said and did against me, I should have had more peace and joy. I will now seek first to guard myself that I offend not in word or deed, and then to help my brethren make straight paths for their feet. I will not stop to mourn over any wrong done to me. I have expected more of men than I ought. I love God and his work, and I love my brethren also.”

Little did I think, as we traveled on, that this was the last journey we would ever make together. The weather changed suddenly from oppressive heat to chilling cold. My husband took cold, but thought his health so good that he would receive no permanent injury. He labored in the meetings at Charlotte, presenting the truth with great clearness and power. He spoke of the pleasure he felt in addressing a people who manifested so deep an interest in the subjects most dear to him. “The Lord has indeed refreshed my soul,” he said, “while I have been breaking to others the bread of life. All over Michigan the people are calling eagerly for help. How I long to comfort, encourage, and strengthen them with the precious truths applicable to this time!” On Sunday afternoon, after I had spoken on the subject of temperance, he united with others in singing the stirring song, “Dare to be a Daniel.” I was surprised at the power and spirit with which he sung.

Wednesday we returned home. On the way he complained of headache; his lungs were congested, and he coughed some. We thought the attack only a common cold which would readily yield to treatment. He went about his work as usual, but was troubled with pain in his limbs. Every morning we visited the grove near our

house, and united in prayer. He seemed to feel more deeply in earnest than usual, and would pray fervently several times. We were anxious to know what the Lord would have us do. Letters were continually coming in from different places, urging us to attend the camp-meetings. We wished to seek some retired place, and there devote ourselves to writing; and yet it was painful to refuse to meet with our brethren in these important gatherings. We prayed much for wisdom that we might take the right course.

Sabbath morning, as usual, we walked to the grove together, and my husband prayed most fervently three times. He seemed reluctant to cease pleading with God for special guidance and blessing. His prayers were heard, and peace and light came to our hearts. My husband praised the Lord, and said, "Now I give it all up to Jesus. I feel a sweet, heavenly peace, an assurance that the Lord will show us our duty; for we desire to do his will." He accompanied me to the Tabernacle, and opened the services with singing and prayer: It was the last time he was ever to stand by my side in the pulpit.

On Sunday he thought he would be able to attend the Eastern camp-meetings, and said the Lord could give him strength, if it was his duty to go. Monday he had a severe chill. Tuesday he did not rally as expected, but we thought the disease an attack of fever and ague, and supposed that it would soon yield to treatment. Tuesday night I was attacked with chills, and was very sick, being unable to sit up on the following day. Dr. Kellogg then proposed that we both be removed to the Sanitarium, where we could enjoy better facilities for treatment. A mattress was placed in a hack, my husband and myself were laid side by side, for the last time, and thus taken to the Sanitarium.

On Friday my symptoms were more favorable. The doctor then informed me that my husband was inclined to sleep, and that danger was apprehended. I was immediately taken to his room, and as soon as I looked upon his countenance I knew that he was dying. I tried to arouse him. He understood all that was said to him, and responded to all questions that could be answered by yes or no, but seemed unable to say more. When I told him I thought he was dying, he manifested no surprise. I asked if Jesus was precious to him. He said, "Yes, oh yes." "Have you no desire to live?" I inquired. He answered, No.

We then knelt by his bedside, and I prayed for my husband in that solemn hour. A peaceful expression rested upon his countenance. I said to him, "Jesus loves you. The everlasting arms are beneath you." He responded, "Yes, yes." I wished to be certain that he recognized us, and I asked him to tell who we were. He said, "You are Ellen. You"—looking at our elder son—"are Edson. I know you all."

Bro. Smith and other brethren then prayed around his bedside, and retired to spend much of the night in prayer. My husband said he felt no pain; but he was evidently failing fast. Dr. Kellogg and his helpers did all that was in their power to hold him back from death. He slowly revived, but continued very weak. I remained with him through the night.

The next morning he took some nourishment, and seemed slightly to revive. About noon he had a chill, which left him unconscious, and he quietly breathed his life away, without a struggle or a groan. I was mercifully spared the anguish of seeing my husband in agony battling with death. The scene was as pleasant as it was possible for a deathbed to be.

At times I felt that I could not have my husband die. But these words seemed to be impressed on my mind: "Be still, and know that I am God." We had designed to devote the coming winter to writing. My husband had said, "Let us not be turned aside from our purpose. I think we have made a mistake, in allowing the apparent wants of the cause and the earnest entreaties of our brethren to urge us into active labor in preaching when we should have been writing. While our mental powers are unimpaired, we should complete our contemplated books. I design to arrange my business affairs, go to the Pacific coast, and devote the winter months to writing. It is a duty which we owe to ourselves and to the cause of God to rest from the heat of battle and to give to our people



the precious light of truth which God has opened to our minds. I feel assured there is a crisis before us. We should preserve our physical and mental powers for future service. The glorious subject of Redemption should long ago have been more fully presented to the people; but I have allowed myself to be called into the field, to attend camp-meetings, and have become so worn that I could not engage in writing."

While thus conversing, we passed the humble home of a colored washer-woman, who supported herself and five children by her daily labor. Said my husband, "Wife, we must look after this poor woman. Let us not, amid our busy cares, forget the poor souls who have so hard a struggle to live. It is well always to pay them more than they ask; and you may have clothing and provisions that you can spare them. It will be a small matter to us, but may be a great help to them." He continued, "Living where these poor people do, surrounded by the miasm of the millpond, they must have constantly to battle with disease and death. If I had means at my command, I would build suitable houses on high land to rent to these poor people. We will see what can be done to make their hard lot more comfortable." My husband was always a helper of the poor and the needy. He never knowingly oppressed the hireling in his wages. He was the widow's friend, a father to the fatherless.

I keenly feel my loss, but I dare not give myself up to useless grief. This would not bring back my husband. And I am not so selfish as to wish, if I could, to bring him from his peaceful slumber to engage again in the battles of life. Like a tired warrior, he has lain down to sleep. I will look with pleasure upon his resting-place. The best way in which I and my children can honor the memory of him who has fallen, is to take the work where he left it, and in the strength of Jesus carry it forward to completion. We will be thankful for the years of usefulness that were granted to him. And for his sake, and for Christ's sake, we will learn from his death a lesson which we shall never forget. We will let this bereavement make us more kind and gentle, more forbearing, patient, and thoughtful toward the living.

It is well to keep fresh in our minds the memory of loved ones sleeping in the grave, by adorning their resting-place with fresh, sweet flowers; these emblems remind us of the beauties of Paradise, our future home. But it is a still sweeter and more enduring tribute to the memory of the departed, to make bright and sunny the lives of friends whom God has permitted to remain with us. There are many who need words of comfort and encouragement, and offices of love. There are aching hearts to be soothed. There are rash, turbulent spirits that kindness and love may win to the paths of peace and happiness.

Never did I feel the worth of my Saviour's love as I feel it now. I can testify that if in prosperity we stand up for Jesus, in adversity, when afflictions come and we need more than mortal strength, Jesus will stand up for us. I find his arm mighty to save to the uttermost. The promises of God are now shining forth, like beams of light from Heaven, to comfort, strengthen, and bless my life. I take these promises as my own. I will not visit the graves of my loved ones to weep and lament. I will not think and talk of the darkness of the tomb. But I will present to my friends the glad morning of the resurrection, when the Life-giver shall break the fetters of the captives and call them forth to a glorious immortality. Jesus himself passed through the tomb, that we might look with joy to the resurrection morning.

I take up my life-work alone, in full confidence that my Redeemer will be with me. I thank the Lord that I have my sons and their companions to be my helpers. For this blessing I am deeply grateful.

I wish to express my appreciation of the kindness, attention, and sympathy extended to both my husband and myself by the physicians and helpers of the Sanitarium. All exerted themselves to the utmost for our relief and recovery. Especially would I acknowledge with gratitude Dr. Kellogg's skillful care as a physician, as well as his kindness and sympathy as a brother and friend, in my sickness and bereavement. To those also who brightened my sick-room with flowers, I extend my sincere thanks. Not one of these favors is forgotten.

I have also been cheered and comforted by letters of sympathy from absent friends. I have not strength to respond to these separately, but I thank all for their words of love in my affliction.

Source

- E.G. White, "In Memoriam: A Sketch of the Last Sickness and Death of Elder James White," Pamphlet 168 (1881), pgs. 40-57.

Title: "Subsequent Visions"

Date: 1882

Type: Book

Primary source: *Early Writings* (1882), pgs. 32-35

Note: Relevant selection highlighted.

The Lord gave me the following view in 1847, while the brethren were assembled on the Sabbath, at Topsham, Maine.

We felt an unusual spirit of prayer. And as we prayed the Holy Ghost fell upon us. We were very happy. Soon I was lost to earthly things and was wrapped in a vision of God's glory. I saw an angel flying swiftly to me. He quickly carried me from the earth to the Holy City. In the city I saw a temple, which I entered. I passed through a door before I came to the first veil. This veil was raised, and I passed into the holy place. Here I saw the altar of incense, the candlestick with seven lamps, and the table on which was the shewbread. After viewing the glory of the holy, Jesus raised the second veil and I passed into the holy of holies.

In the holiest I saw an ark; on the top and sides of it was purest gold. On each end of the ark was a lovely cherub, with its wings spread out over it. Their faces were turned toward each other, and they looked downward. Between the angels was a golden censer. Above the ark, where the angels stood, was an exceeding bright glory, that appeared like a throne where God dwelt. Jesus stood by the ark, and as the saints' prayers came up to Him, the incense in the censer would smoke, and He would offer up their prayers with the smoke of the incense to His Father. In the ark was the golden pot of manna, Aaron's rod that budded, and the tables of stone which folded together like a book. Jesus opened them, and I saw the ten commandments written on them with the finger of God. On one table were four, and on the other six. The four on the first table shone brighter than the other six. But the fourth, the Sabbath commandment, shone above them all; for the Sabbath was set apart to be kept in honor of God's holy name. The holy Sabbath looked glorious—a halo of glory was all around it. I saw that the Sabbath commandment was not nailed to the cross. If it was, the other nine commandments were; and we are at liberty to break them all, as well as to break the fourth. I saw that God had not changed the Sabbath, for He never changes. But the pope had changed it from the seventh to the first day of the week; for he was to change times and laws.

And I saw that if God had changed the Sabbath from the seventh to the first day, He would have changed the writing of the Sabbath commandment, written on the tables of stone, which are now in the ark in the most holy place of the temple in heaven; and it would read thus: The first day is the Sabbath of the Lord thy God. But I saw that it read the same as when written on the tables of stone by the finger of God, and delivered to Moses on Sinai. "But the seventh day is the Sabbath of the Lord thy God." I saw that the holy Sabbath is, and will be, the separating wall between the true Israel of God and unbelievers; and that the Sabbath is the great question to unite the hearts of God's dear, waiting saints.

I saw that God had children who do not see and keep the Sabbath. They have not rejected the light upon it. And at the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully.

This enraged the churches and nominal Adventists, as they could not refute the Sabbath truth. And at this time God's chosen all saw clearly that we had the truth, and they came out and endured the persecution with us. I saw the sword, famine, pestilence, and great confusion in the land. The wicked thought that we had brought the judgments upon them, and they rose up and took counsel to rid the earth of us, thinking that then the evil would be stayed.

In the time of trouble we all fled from the cities and villages, but were pursued by the wicked, who entered the houses of the saints with a sword. They raised the sword to kill us, but it broke, and fell as powerless as a straw. Then we all cried day and night for deliverance, and the cry came up before God. The sun came up, and the moon stood still. The streams ceased to flow. Dark, heavy clouds came up and clashed against each other. But there was one clear place of settled glory, whence came the voice of God like many waters, which shook the heavens and the earth. The sky opened and shut and was in commotion. The mountains shook like a reed in the wind, and cast out ragged rocks all around. The sea boiled like a pot and cast out stones upon the land. And as God spoke the day and the hour of Jesus' coming and delivered the everlasting covenant to His people, He spoke one sentence, and then paused, while the words were rolling through the earth. The Israel of God stood with their eyes fixed upward, listening to the words as they came from the mouth of Jehovah, and rolled through the earth like peals of loudest thunder. It was awfully solemn. And at the end of every sentence the saints shouted, "Glory! Alleluia!" Their countenances were lighted up with the glory of God; and they shone with the glory, as did the face of Moses when he came down from Sinai. The wicked could not look on them for the glory. And when the never-ending blessing was pronounced on those who had honored God in keeping His Sabbath holy, there was a mighty shout of victory over the beast and over his image.

Then commenced the jubilee, when the land should rest. I saw the pious slave rise in triumph and victory and shake off the chains that bound him, while his wicked master was in confusion and knew not what to do; for the wicked could not understand the words of the voice of God. Soon appeared the great white cloud. It looked more lovely than ever before. On it sat the Son of man. At first we did not see Jesus on the cloud, but as it drew near the earth we could behold His lovely person. This cloud, when it first appeared, was the sign of the Son of man in heaven. The voice of the Son of God called forth the sleeping saints, clothed with glorious immortality. The living saints were changed in a moment and were caught up with them into the cloudy chariot. It looked all over glorious as it rolled upward. On either side of the chariot were wings, and beneath it wheels. And as the chariot rolled upward, the wheels cried, "Holy," and the wings, as they moved, cried, "Holy," and the retinue of holy angels around the cloud cried, "Holy, holy, holy, Lord God Almighty!" And the saints in the cloud cried, "Glory! Alleluia!" And the chariot rolled upward to the Holy City. Jesus threw open the gates of the golden city and led us in. Here we were made welcome, for we had kept the "commandments of God," and had a "right to the tree of life."

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Title: "The Sins of Babylon"

Date: 1882

Type: Book

Primary source: *Early Writings* (1882), pgs. 273-275

Note: Relevant selection highlighted.

I saw that since the second angel proclaimed the fall of the churches, they have been growing more and more corrupt. They bear the name of being Christ's followers; yet it is impossible to distinguish them from the world. Ministers take their texts from the Word of God, but preach smooth things. To this the natural heart feels no objection. It is only the spirit and power of the truth and the salvation of Christ that are hateful to the carnal heart. There is nothing in the popular ministry that stirs the wrath of Satan, makes the sinner tremble, or applies to the heart and conscience the fearful realities of a judgment soon to come. Wicked men are generally pleased with a form of piety without true godliness, and they will aid and support such a religion.

Said the angel, "Nothing less than the whole armor of righteousness can enable man to overcome the powers of darkness and retain the victory over them. Satan has taken full possession of the churches as a body. The sayings and doings of men are dwelt upon instead of the plain, cutting truths of the Word of God. The spirit and friendship of the world are at enmity with God. When the truth in its simplicity and strength, as it is in Jesus, is brought to bear against the spirit of the world, it at once awakens the spirit of persecution. Very many who profess to be Christians have not known God. The natural heart has not been changed, and the carnal mind remains at enmity with God. They are Satan's faithful servants, notwithstanding they have assumed another name."

I saw that since Jesus left the holy place of the heavenly sanctuary and entered within the second veil, the churches have been filling up with every unclean and hateful bird. I saw great iniquity and vileness in the churches; yet their members profess to be Christians. Their profession, their prayers, and their exhortations are an abomination in the sight of God. Said the angel, "God will not smell in their assemblies. Selfishness, fraud, and deceit are practiced by them without the reprovings of conscience. And over all these evil traits they throw the cloak of religion." I was shown the pride of the nominal churches. God is not in their thoughts; their carnal minds dwell upon themselves; they decorate their poor mortal bodies, and then look upon themselves with satisfaction and pleasure. Jesus and the angels look upon them in anger. Said the angel, "Their sins and pride have reached unto heaven. Their portion is prepared. Justice and judgment have slumbered long, but will soon awake. Vengeance is Mine, I will repay, saith the Lord." The fearful threatenings of the third angel are to be realized, and all the wicked are to drink of the wrath of God. An innumerable host of evil angels are spreading over the whole land and crowding the churches. These agents of Satan look upon the religious bodies with exultation, for the cloak of religion covers the greatest crime and iniquity.

All heaven beholds with indignation human beings, the workmanship of God, reduced by their fellow men to the lowest depths of degradation and placed on a level with the brute creation. Professed followers of that dear Saviour whose compassion was ever moved at the sight of human woe, heartily engage in this enormous and grievous sin, and deal in slaves and souls of men. Human agony is carried from place to place and bought and sold. Angels have recorded it all; it is written in the book. The tears of the pious bondmen and bondwomen, of fathers, mothers, and children, brothers and sisters, are all bottled up in heaven. God will restrain His anger but little longer. His wrath burns against this nation and especially against the religious bodies that have sanctioned this terrible traffic and have themselves engaged in it. Such injustice, such oppression, such sufferings, are looked upon with heartless indifference by many professed followers of the meek and lowly Jesus. And many of them can themselves inflict, with hateful satisfaction, all this indescribable agony; and yet they dare to worship God. It is solemn mockery; Satan exults over it and reproaches Jesus and His angels with such inconsistency, saying, with hellish triumph, "Such are Christ's followers!"

These professed Christians read of the sufferings of the martyrs, and tears course down their cheeks. They wonder that men could ever become so hardened as to practice such cruelty toward their fellow men. Yet those who think and speak thus are at the same time holding human beings in slavery. And this is not all; they sever the ties of nature and cruelly oppress their fellow men. They can inflict most inhuman torture with the same relentless cruelty manifested by papists and heathen toward Christ's followers. Said the angel, "It will be more tolerable for the heathen and for papists in the day of the execution of God's judgment than for such men." The cries of the oppressed have reached unto heaven, and angels stand amazed at the untold, agonizing sufferings which man, formed in the image of his Maker, causes his fellow man. Said the angel, "The names of the oppressors are written in blood, crossed with stripes, and flooded with agonizing, burning tears of suffering. God's anger will not cease until He has caused this land of light to drink the dregs of the cup of His fury, until He has rewarded unto Babylon double. Reward her even as she rewarded you, double unto her double according to her works; in the cup which she hath filled, fill to her double."

I saw that the slave master will have to answer for the soul of his slave whom he has kept in ignorance; and the sins of the slave will be visited upon the master. God cannot take to heaven the slave who has been kept in ignorance and degradation, knowing nothing of God or the Bible, fearing nothing but his master's lash, and holding a lower position than the brutes. But He does the best thing for him that a compassionate God can do. He permits him to be as if he had not been, while the master must endure the seven last plagues and then come up in the second resurrection and suffer the second, most awful death. Then the justice of God will be satisfied.

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- E.G. White, *Early Writings* (1882), pgs. 273-276.

Title: "The Loud Cry"

Date: 1882

Type: Book

Primary source: *Early Writings* (1882), pgs. 277-278

Note: Relevant selection highlighted.

I saw angels hurrying to and fro in heaven, descending to the earth, and again ascending to heaven, preparing for the fulfillment of some important event. Then I saw another mighty angel commissioned to descend to the earth, to unite his voice with the third angel, and give power and force to his message. Great power and glory were imparted to the angel, and as he descended, the earth was lightened with his glory. The light which attended this angel penetrated everywhere, as he cried mightily, with a strong voice, "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." The message of the fall of Babylon, as given by the second angel, is repeated, with the additional mention of the corruptions which have been entering the churches since 1844. The work of this angel comes in at the right time to join in the last great work of the third angel's message as it swells to a loud cry. And the people of God are thus prepared to stand in the hour of temptation, which they are soon to meet. I saw a great light resting upon them, and they united to fearlessly proclaim the third angel's message.

Angels were sent to aid the mighty angel from heaven, and I heard voices which seemed to sound everywhere, "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." This message seemed to be an addition to the third message, joining it as the midnight cry joined the second angel's message in 1844. The glory of God rested upon the patient, waiting saints, and they fearlessly gave the last solemn warning, proclaiming the fall of Babylon and calling upon God's people to come out of her that they might escape her fearful doom.

The light that was shed upon the waiting ones penetrated everywhere, and those in the churches who had any light, who had not heard and rejected the three messages, obeyed the call and left the fallen churches. Many had come to years of accountability since these messages had been given, and the light shone upon them, and they were privileged to choose life or death. Some chose life and took their stand with those who were looking for their Lord and keeping all His commandments. The third message was to do its work; all were to be tested upon it, and the precious ones were to be called out from the religious bodies. A compelling power moved the honest, while the manifestation of the power of God brought a fear and restraint upon their unbelieving relatives and friends so that they dared not, neither had they the power to, hinder those who felt the work of the Spirit of God upon them. The last call was carried even to the poor slaves, and the pious among them poured forth their songs of rapturous joy at the prospect of their happy deliverance. Their masters could not check them; fear and astonishment kept them silent. Mighty miracles were wrought, the sick were healed, and signs and wonders followed the believers. God was in the work, and every saint, fearless of consequences, followed the convictions of his own conscience and united with those who were keeping all the commandments of God; and with power they sounded abroad the third message. I saw that this message will close with power and strength far exceeding the midnight cry.

Servants of God, endowed with power from on high with their faces lighted up, and shining with holy consecration, went forth to proclaim the message from heaven. Souls that were scattered all through the religious bodies answered to the call, and the precious were hurried out of the doomed churches, as Lot was hurried out of Sodom before her destruction. God's people were strengthened by the excellent glory which rested upon them in rich abundance and prepared them to endure the hour of temptation. I heard everywhere a multitude of voices saying, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

Sources:

- E.G. White, *Spiritual Gifts*, vol. 1 (1858), pgs. 193-196.
- E.G. White, *Early Writings* (1882), pgs. 277-278.



Title: "Deliverance of the Saints"

Date: 1882

Type: Book

Primary source: *Early Writings* (1882), pgs. 285-287

Note: Relevant selection highlighted.

It was at midnight that God chose to deliver His people. As the wicked were mocking around them, suddenly the sun appeared, shining in his strength, and the moon stood still. The wicked looked upon the scene with amazement, while the saints beheld with solemn joy the tokens of their deliverance. Signs and wonders followed in quick succession. Everything seemed turned out of its natural course. The streams ceased to flow. Dark, heavy clouds came up and clashed against each other. But there was one clear place of settled glory, whence came the voice of God like many waters, shaking the heavens and the earth. There was a mighty earthquake. The graves were opened, and those who had died in faith under the third angel's message, keeping the Sabbath, came forth from their dusty beds, glorified, to hear the covenant of peace that God was to make with those who had kept His law.

The sky opened and shut and was in commotion. The mountains shook like a reed in the wind and cast out ragged rocks all around. The sea boiled like a pot and cast out stones upon the land. And as God spoke the day and the hour of Jesus' coming and delivered the everlasting covenant to His people, He spoke one sentence, and then paused, while the words were rolling through the earth. The Israel of God stood with their eyes fixed upward, listening to the words as they came from the mouth of Jehovah and rolled through the earth like peals of loudest thunder. It was awfully solemn. At the end of every sentence the saints shouted, "Glory! Hallelujah!" Their countenances were lighted up with the glory of God, and they shone with glory as did the face of Moses when he came down from Sinai. The wicked could not look upon them for the glory. And when the never-ending blessing was pronounced on those who had honored God in keeping His Sabbath holy, there was a mighty shout of victory over the beast and over his image.

Then commenced the jubilee, when the land should rest. I saw the pious slave rise in victory and triumph, and shake off the chains that bound him, while his wicked master was in confusion and knew not what to do; for the wicked could not understand the words of the voice of God.

Soon appeared the great white cloud, upon which sat the Son of man. When it first appeared in the distance, this cloud looked very small. The angel said that it was the sign of the Son of man. As it drew nearer the earth, we could behold the excellent glory and majesty of Jesus as He rode forth to conquer. A retinue of holy angels, with bright, glittering crowns upon their heads, escorted Him on His way. No language can describe the glory of the scene. The living cloud of majesty and unsurpassed glory came still nearer, and we could clearly behold the lovely person of Jesus. He did not wear a crown of thorns, but a crown of glory rested upon His holy brow. Upon His vesture and thigh was a name written, King of kings, and Lord of lords. His countenance was as bright as the noonday sun, His eyes were as a flame of fire, and His feet had the appearance of fine brass. His voice sounded like many musical instruments. The earth trembled before Him, the heavens departed as a scroll when it is rolled together, and every mountain and island were moved out of their places. "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?" Those who a short time before would have destroyed God's faithful children from the earth, now witnessed the glory of God which rested upon them. And amid all their terror they heard the voices of the saints in joyful strains, saying, "Lo, this is our God; we have waited for Him, and He will save us."

The earth mightily shook as the voice of the Son of God called forth the sleeping saints. They responded to the call and came forth clothed with glorious immortality, crying, "Victory, victory, over death and the grave! O death, where is thy sting? O grave, where is thy victory?" Then the living saints and the risen ones raised their voices in a long, transporting shout of victory. Those bodies that had gone down into the grave bearing the marks of disease and death came up in immortal health and vigor. The living saints are changed in a moment, in the twinkling of an eye, and caught up with the risen ones, and together they meet their Lord in the air. Oh, what a glorious meeting! Friends whom death had separated were united, never more to part.

On each side of the cloudy chariot were wings, and beneath it were living wheels; and as the chariot rolled upward, the wheels cried, "Holy," and the wings, as they moved, cried, "Holy," and the retinue of holy angels around the cloud cried, "Holy, holy, holy, Lord God Almighty!" And the saints in the cloud cried, "Glory! Alleluia!" And the chariot rolled upward to the Holy City. Before entering the city, the saints were arranged in a perfect square, with Jesus in the midst. He stood head and shoulders above the saints and above the angels. His majestic form and lovely countenance could be seen by all in the square.

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Title: "The Waldenses"

Date: 1884

Type: Book

Primary source: *The Spirit of Prophecy*, vol. 4 (1884), pgs. 66-69

Note: Relevant selection highlighted.

Amid the gloom that settled upon the earth during the long period of papal supremacy, the light of truth could not be wholly extinguished. In every age there were witnesses for God,—men who cherished faith in Christ as the only mediator between God and man, who held the Bible as the only rule of life, and who hallowed the true Sabbath. How much the world owes to these men, posterity will never know. They were branded as heretics, their motives impugned, their characters maligned, their writings suppressed, misrepresented, or mutilated. Yet they stood firm, and from age to age maintained their faith in its purity, as a sacred heritage for the generations to come.

The history of God's faithful people for hundreds of years after Rome attained to power, is known alone to heaven. They cannot be traced in human records, except as hints of their existence are found in the censures and accusations of their persecutors. It was the policy of Rome to obliterate every trace of dissent from her doctrines or decrees. Everything heretical, whether persons or writings, was destroyed. A single expression of doubt, a question as to the authority of papal dogmas, was enough to cost the life of rich or poor, high or low. Rome endeavored also to destroy every record of her cruelty toward dissenters. Papal councils decreed that books and writings containing such records should be committed to the flames. Before the invention of printing, books were few in number, and in a form not favorable for preservation; therefore there was little to prevent the Romanists from carrying out their purpose.

No church within the limits of Romish jurisdiction was long left undisturbed in the enjoyment of freedom of conscience. No sooner had the papacy obtained power than she stretched out her arms to crush all that refused to acknowledge her sway, and one after another, the churches submitted to her dominion.

In Great Britain a primitive Christianity had very early taken root. Faithful men had preached the gospel in that country with great zeal and success. Among the leading evangelists was an observer of the Bible Sabbath, and thus this truth found its way among the people for whom he labored. Toward the close of the sixth century, missionaries were sent from Rome to England to convert the barbarian Saxons. They induced many thousands to profess the Romish faith, and as the work progressed, the papal leaders and their converts encountered the primitive Christians. A striking contrast was presented. The latter were simple, humble, and scriptural in character, doctrine, and manners, while the former manifested the superstition, pomp, and arrogance of popery. The emissary of Rome demanded that these Christian churches acknowledge the supremacy of the sovereign pontiff. The Britons meekly replied that they desired to love all men, but that the pope was not entitled to supremacy in the church, and they could render to him only that submission which was due to every follower of Christ. Repeated attempts were made to secure their allegiance to Rome; but these humble Christians, amazed at the pride displayed by her apostles, steadfastly replied that they knew no other master than Christ. Now the true spirit of the papacy was revealed. Said the Romish leader, "If you will not receive brethren who bring you peace, you shall receive enemies who will bring you war. If you will not unite with us in showing the Saxons the way of life, you shall receive from them the stroke of death." These were no idle threats. War, intrigue, and deception were employed against these witnesses for a Bible faith, until the churches of Britain were destroyed, or forced to submit to the authority of the pope.

In lands beyond the jurisdiction of Rome, there existed for many centuries bodies of Christians who remained almost wholly free from papal corruption. They were surrounded by heathenism, and in the lapse of ages were affected by its errors; but they continued to regard the Bible as the only rule of faith, and adhered to many of its truths. These Christians believed in the perpetuity of the law of God, and observed the Sabbath of the fourth

commandment. Churches that held to this faith and practice, existed in Central Africa and among the Armenians of Asia.

But of those who resisted the encroachments of the papal power, the Waldenses stood foremost. For centuries the churches of Piedmont maintained their independence; but the time came at last when Rome demanded their submission. After ineffectual struggles against her tyranny, the leaders of these churches reluctantly acknowledged the supremacy of the power to which the whole world seemed bowing down. A considerable number, however, refused to yield to the authority of pope or prelate. They were determined to maintain their allegiance to God, and to preserve the purity and simplicity of their faith. A separation took place. Some of the protesters crossed the Alps, and raised the standard of truth in foreign lands. Others retired into the more secluded valleys among the mountains, and there maintained their freedom to worship God.

The religious belief of the Waldenses was founded upon the written word of God, the true system of Christianity, and was in marked contrast to the errors of Rome. But those herdsmen and vine-dressers, in their obscure retreats, shut away from the world, had not themselves arrived at the truth in opposition to the dogmas and heresies of the apostate church. Theirs was not a faith newly received. Their religious belief was their inheritance from their fathers. They contended for the faith of the apostolic church,—“the faith once delivered to the saints.”

Among the leading causes that had led to the separation of the true church from Rome, was the inveterate hatred of the latter toward the Bible Sabbath. As foretold by prophecy, the papal power cast down the truth to the ground. The law of God was trampled in the dust, while the traditions and customs of men were exalted. The churches that were under the rule of the papacy were early compelled to honor the Sunday as a holy day. Amid the prevailing error and superstition, many even of the true people of God, became so bewildered that while they observed the Sabbath, they refrained from labor also on the Sunday. But this did not satisfy the papal leaders. They demanded not only that Sunday be hallowed, but that the Sabbath be profaned; and they denounced in the strongest language those who dared to show it honor. It was only by fleeing from the power of Rome that any could obey God’s law in peace.

#### Sources

- E.G. White, *The Spirit of Prophecy*, vol. 4 (1884), pgs. 66-69.
- E.G. White, *The Great Controversy* (1888), pgs. 61-64.
- E.G. White, *The Great Controversy* (1911), pgs. 61-65.



Title: "Later Reformers"

Date: 1884

Type: Book

Primary source: *The Spirit of Prophecy*, vol. 4 (1884), pgs. 380-397

In the present century few have taken a nobler stand for this truth than was taken by Eld. J. W. Morton, whose labors and writings in favor of the Sabbath have led many to its observance. He was sent as a missionary to Hayti by the Reformed Presbyterians. Sabbatarian publications fell into his hands, and after giving the subject a careful examination, he became satisfied that the fourth commandment requires the observance of the seventh-day Sabbath. Without waiting to consider his own interests, he immediately determined to obey God. He returned home, made known his faith, was tried for heresy, and expelled from the Reformed Presbyterian Church without being allowed to present the reasons for his position.

The course of the Presbyterian synod in condemning Eld. Morton without granting him a hearing, is an evidence of the spirit of intolerance which still exists, even among those claiming to be Protestant reformers. The infinite God, whose throne is in the heavens, condescends to address his people, "Come now, and let us reason together;" [Isaiah 1:18.] but frail, erring men proudly refuse to reason with their brethren. They stand ready to censure one who accepts any light which they have not received—as though God had pledged himself to give no more light to any one than he had given to them. This is the course pursued by opposers of the truth in every age. They forget the declaration of the Scriptures, "Light is sown for the righteous." [Psalm 97:11.] "The path of the just is as the shining light, that shineth more and more unto the perfect day." [Proverbs 4:18.] It is a sad thing when a people claiming to be reformers cease to reform.

Source

- E.G. White, *The Spirit of Prophecy*, vol. 4 (1884), pgs. 380-397.

Title: "Aims of the Papacy"

Date: 1884

Type: Book

Primary source: *The Spirit of Prophecy*, vol. 4 (1884), pgs. 380-397

A striking illustration of Rome's policy toward those who honor the Sabbath was given in the long and bloody persecution of the Waldenses. Others suffered in a similar manner for their fidelity to the same truth. Amid the gloom of the Dark Ages, the Christians of Central Africa were lost sight of and forgotten by the world, and for many centuries they enjoyed freedom in the exercise of their faith. But at last Rome learned of their existence, and the emperor of Abyssinia was soon beguiled into an acknowledgment of the pope as the vicar of Christ. Other concessions followed. An edict was issued forbidding the observance of the Sabbath under the severest penalties. But papal tyranny soon became a galling yoke; and the Abyssinians determined to break it from their necks. After a terrible struggle, the Romanists were banished from their dominions, and the ancient faith was restored. The churches rejoiced in their freedom, and they never forgot the lesson they had learned concerning the deception, the fanaticism, and the despotic power of Rome. Within their solitary realm they were content to remain, unknown to the rest of Christendom.

The churches of Africa held the Sabbath as it was held by the papal church before her complete apostasy. While they kept the seventh day in obedience to the commandment of God, they abstained from labor on the Sunday in conformity to the custom of the church. Upon obtaining supreme power, Rome had trampled upon the Sabbath of God to exalt her own; but the churches of Africa, hidden for nearly a thousand years, did not share in this apostasy. When brought under the sway of Rome, they were forced to set aside the true and exalt the false Sabbath; but no sooner had they regained their independence than they returned to obedience to the fourth commandment.

These records of the past clearly reveal the enmity of Rome toward the true Sabbath and its defenders, and the means which she employs to honor the institution of her creating. The word of God teaches that these scenes are to be repeated as papists and Protestants shall unite for the exaltation of the Sunday. [Revelation 13:11, 12.] For nearly forty years Sabbath reformers have presented this testimony to the world. In the events now taking place is seen a rapid advance toward the fulfillment of the prediction. There is the same claim of divine authority for Sunday-keeping, and the same lack of scriptural evidence, as in the days of papal supremacy. The assertion that God's judgments are visited upon men for their violation of the Sunday-Sabbath, will be repeated. Already it is beginning to be urged.

#### Sources

- E.G. White, *The Spirit of Prophecy*, vol. 4 (1884), pgs. 395-396.
- E.G. White, *The Great Controversy* (1888), pgs. 577-578.
- E.G. White, *The Great Controversy* (1911), pgs. 577-578.

Title: "The Time of Trouble"

Date: 1884

Type: Book

Primary source: *The Spirit of Prophecy*, vol. 4 (1884), pgs. 431-451

In the last conflict the Sabbath will be the special point of controversy throughout all Christendom. Secular rulers and religious leaders will unite to enforce the observance of the Sunday; and as milder measures fail, the most oppressive laws will be enacted. It will be urged that the few who stand in opposition to an institution of the church and a law of the land ought not to be tolerated, and a decree will finally be issued denouncing them as deserving of the severest punishment, and giving the people liberty, after a certain time, to put them to death. Romanism in the Old World, and apostate Protestantism in the New, will pursue a similar course toward those who honor the divine precepts.

The people of God will then flee from the cities and villages, and associate together in companies, dwelling in the most desolate and solitary places. Many will find refuge in the strongholds of the mountains. Like the Christians of the Piedmont valleys, they will make the high places of the earth their sanctuaries, and will thank God for the "munitions of rocks." But many of all nations and all classes, high and low, rich and poor, black and white, will be cast into the most unjust and cruel bondage. The beloved of God pass weary days, bound in chains, shut in by prison bars, sentenced to be slain, some apparently left to die of starvation in dark and loathsome dungeons. No human ear is open to hear their moans; no human hand is ready to lend them help.

Will the Lord forget his people in this trying hour? Did he forget faithful Noah when judgments were visited upon the antediluvian world? Did he forget Lot when the fire came down from heaven to consume the cities of the plain? Did he forget Joseph surrounded by idolaters in Egypt? Did he forget Elijah when the oath of Jezebel threatened him with the fate of the Baal prophets? Did he forget Jeremiah in the dark and dismal pit of his prison-house? Did he forget the three worthies in the fiery furnace? or Daniel in the den of lions? Christ cannot forsake those who are as the apple of his eye, the purchase of his precious blood.

#### Sources

- E.G. White, *The Spirit of Prophecy*, vol. 4 (1884), pgs. 444-445.
- E.G. White, *The Great Controversy* (1888), pgs. 625-626.
- E.G. White, *The Great Controversy* (1911), pgs. 625-626.

Title: N/A

Date: December 30, 1886

Type: Letter

Addressee: John Harvey Kellogg

Primary source: Letter 6, 1886, December 30, 1886

Note: Relevant selection highlighted.

Dr. Kellogg

Dear Brother:

There has come to us from Battle Creek an address given in Battle Creek, Michigan. I think this will do good, but I was pained to see in this book the statement, "There are undoubtedly novels, such as *Uncle Tom's Cabin* and a few others which I might mention, which have been active agents in the accomplishment of great and good results. Such novels are not likely to do anybody any harm."

This is the way many regard the matter, but is it really truth? My brother, the Lord has not opened before you the beginning, and carried you down through the end, showing you the influence of these works, that you can give such unqualified statements as these. Have you looked into the inward workings of these books which you pronounce "active agents of great and good results"? The fact is, my brother, you need a deeper insight to see the tendencies and the results of the reading of even *Uncle Tom's Cabin*. There are many things in the work that would do no harm, and there are many things which have served a purpose in the exposure of slavery, but I would not want to recommend this book to our youth for their perusal.

There are statements and pen-pictures which set the imagination upon a train of thought that has been deleterious and positively injurious. These highly wrought pictures have taken hold of nervous, susceptible youth, and they have lived them over and over again in the imagination. It has destroyed appetite for the Bible, and the desire to attend prayer meetings; for everything was stale and without interest after feasting upon the diet found in this book. The food taken into the mind was of such a character that heavenly and divine things found no place in the thoughts, and the imaginations were evil; and these youth have made confessions that this was caused by the reading of *Uncle Tom's Cabin*. This laid the foundations for a train of evils, and the imaginations became intensely excited, and the thoughts would recur again and again to immoral subjects which led to the sin of licentiousness and impurity, to disobedience, to secret plannings, and to deception.

But let this statement be treated as it may; many individual cases have been reproved by testimony for a wrong course of action which was the sure result of reading this book which you have recommended, and which Elder Canright has also recommended. While I esteem your wisdom and skill as a physician, I do not praise your wisdom in making these statements. Your little pamphlet is a good work; but while this statement may increase its value in the minds of novel readers in our churches, yet I shall have to meet its results with pen and voice by saying that God has not prompted the writing of these sentences in regard to novels. I know whereof I speak.

At the present time I am writing to a wealthy family of high standing, and who have been long in the truth; and the oldest daughter living is fast becoming a physical and mental wreck because of reading just such a class of books as Elder Canright and you have so decidedly recommended. Such statements are exactly of the same order as telling the poor inebriate, You must not drink a certain class of stimulating liquors which are intoxicating, but you may drink the milder kinds, such as wine, cider, and beer—just as though you could describe and define and have your word law in the matter. The only safety for the inebriate is total abstinence.

At least those who have an understanding of the workings of the appetite, the cravings of the mind, should not have all barriers broken down by those who ought to know better, and who understand the workings of the human mind in these things. They will claim that the fictitious books that they read are among the novels that



are doing great good, and this may be the popular opinion, and they declare that there is no harm in them. They say they do not read anything of an impure character; it all condemns everything of this kind; and yet the influence is demoralizing to the mind. The sense of right and wrong becomes confused; deceptions and imaginations are practiced as truth. I might go on and write a volume on this matter.

Whatever you yourself may think of this class of books, for Christ's sake do not present to others the temptation to read them. You may think they do good, but in the judgment, when the matter is weighed in the balances of God, it will be found that the evil results predominate a hundredfold above the good results.

This matter has been opened before me. There are many minds that are hopelessly wrecked. The beautiful girl just entering womanhood, of whom I have spoken, is, I fear, hopelessly ruined, both in physical and mental health, so that she has had a partial shock of palsy. She was encouraged in her course of reading by the storybooks and papers found on their own tables at home. Notwithstanding all the pure, elevating influences of home, her parents fully in the truth, the daughter is, I fear, hopelessly lost to the truth and ruined in health and in mind. This appetite was cultivated by the parents. Now the mother writes me in mournful strains; she knows not what to do for her daughter. She has no desire to attend meetings, although she has professed to be a Christian. She wants to do nothing but read, read storybooks. And it all comes from these good, fictitious novels. While answering the mother's piteous appeal to me for help, your address was placed in my hands; and when I read that paragraph which I have quoted, I felt a burden, a weight upon me; I felt like weeping aloud. I shall meet this statement and shall have to answer to it.

I am laboring to call the attention of the young to the close searching of the Scriptures. I am laboring to have them bring to the foundation gold, silver, and precious stones that the last day cannot consume. I am working with pen and voice to awaken the youth to the stern realities just about to open before us and to lead them to leave the superficial, the fictitious in everything large and small, for living realities; that they shall not live an unreal, imaginary life, but take right hold of the verity and truth of practical life. It is realities with which we are to deal. Everything is tainted and corrupted with falsehood and fiction in this age. We want now solid truth for our foundation. Men and women are asleep. Youth are enchanted, infatuated with the false. They lay upon the foundation hay, wood, and stubble which the fires of the last day will consume. The mind will be of the same character as the food is composed of, upon which it has been fed. There is only one remedy; that is, to become conversant with the Scriptures. We cannot study the Bible too much. Christ said, "Search the Scriptures;" but the natural heart would search everything else rather than the Scriptures.

Every faculty is injured. The affections become depraved, and the whole heart becomes, through improper reading, even among our people, deceitful in practice, fictitious in life and character, living and acting a lie. He who made man, He who understands the working of the human heart, He who can see beneath the surface has said, "Search the Scriptures; for in them ye think ye have eternal life." [John 5:39.] Every position of truth taken by our people will bear the criticism of the greatest minds; the highest of the world's great men will be brought in contact with truth, and therefore every position we take should be critically examined and tested by the Scriptures. Now we seem to be unnoticed, but this will not always be. Movements are at work to bring us to the front; and if our theories of truth can be picked to pieces by historians or the world's greatest men, it will be done.

We must individually know for ourselves what is truth and be prepared to give a reason of the hope that we have with meekness and fear, not in a proud, boasting, self-sufficiency, but with the Spirit of Christ. We are nearing the time when we shall stand individually alone to answer for our belief. Religious errors are multiplying and entwining themselves with satanic power about the people. There is scarcely a doctrine of the Bible that has not been denied and, by men of high intellectual ability, shorn of its beauty and simplicity, from the infidel to the men claiming to be watchmen upon the walls of Zion. The sincere seeker for truth who, while he believes the Bible, practices its truth, making himself a prey. The world is full of books. If we had more

genuine religion and less books, we should have a different class of society. These books teach false doctrines, just as false and crooked as the Bible is true, straightforward, and infallible. These books are Satan's agents attracted by the outward and superficial adornment of error. The youth receive as truth that which the Bible denounces as falsehood, and they love and cling to every form of deception that is certain ruin to the soul. The beauty of the Bible is not seen until we bring it into the inner life. It is kept too much in the outer court. It is searching that reveals its hidden jewels. The Bible alone is our guide to heaven, and now is the time to urge it upon the attention of old and young as coming from God. It is His voice to us. It is the sure word of prophecy, profitable in all things. We must study it for ourselves, and know what saith the Scriptures.

Well, I have written you now on several points and will close.

Source

- E.G. White to J.H. Kellogg, Letter 6, 1886, December 30, 1886.

Title: "The Waldenses"

Date: 1888

Type: Book

Primary source: *The Great Controversy* (1888), pgs. 61-64

Note: Relevant selection highlighted.

Amid the gloom that settled upon the earth during the long period of papal supremacy, the light of truth could not be wholly extinguished. In every age there were witnesses for God,—men who cherished faith in Christ as the only mediator between God and man, who held the Bible as the only rule of life, and who hallowed the true Sabbath. How much the world owes to these men, posterity will never know. They were branded as heretics, their motives impugned, their characters maligned, their writings suppressed, misrepresented, or mutilated. Yet they stood firm, and from age to age maintained their faith in its purity, as a sacred heritage for the generations to come.

The history of God's people during the ages of darkness that followed upon Rome's supremacy, is written in Heaven. But they have little place in human records. Few traces of their existence can be found, except in the accusations of their persecutors. It was the policy of Rome to obliterate every trace of dissent from her doctrines or decrees. Everything heretical, whether persons or writings, was destroyed. A single expression of doubt, a question as to the authority of papal dogmas, was enough to forfeit the life of rich or poor, high or low. Rome endeavored also to destroy every record of her cruelty toward dissenters. Papal councils decreed that books and writings containing such records should be committed to the flames. Before the invention of printing, books were few in number, and in a form not favorable for preservation; therefore there was little to prevent the Romanists from carrying out their purpose.

No church within the limits of Romish jurisdiction was long left undisturbed in the enjoyment of freedom of conscience. No sooner had the papacy obtained power than she stretched out her arms to crush all that refused to acknowledge her sway; and one after another, the churches submitted to her dominion.

In Great Britain, primitive Christianity had very early taken root. The gospel received by the Britons in the first centuries, was then uncorrupted by Romish apostasy. Persecution from pagan emperors, which extended even to these far-off shores, was the only gift that the first churches of Britain received from Rome. Many of the Christians, fleeing from persecution in England, found refuge in Scotland; thence the truth was carried to Ireland, and in all these countries it was received with gladness.

When the Saxons invaded Britain, heathenism gained control. The conquerors disdained to be instructed by their slaves, and the Christians were forced to retreat to the mountains and the wild moors. Yet the light, hidden for a time, continued to burn. In Scotland, a century later, it shone out with a brightness that extended to far-distant lands. From Ireland came the pious Columba and his colaborers, who, gathering about them the scattered believers on the lonely island of Iona, made this the center of their missionary labors. Among these evangelists was an observer of the Bible Sabbath, and thus this truth was introduced among the people. A school was established at Iona, from which missionaries went out, not only to Scotland and England, but to Germany, Switzerland, and even Italy.

But Rome had fixed her eyes on Britain, and resolved to bring it under her supremacy. In the sixth century her missionaries undertook the conversion of the heathen Saxons. They were received with favor by the proud barbarians, and they induced many thousands to profess the Romish faith. As the work progressed, the papal leaders and their converts encountered the primitive Christians. A striking contrast was presented. The latter were simple, humble, and scriptural in character, doctrine, and manners, while the former manifested the superstition, pomp, and arrogance of popery. The emissary of Rome demanded that these Christian churches acknowledge the supremacy of the sovereign pontiff. The Britons meekly replied that they desired to love all

men, but that the pope was not entitled to supremacy in the church, and they could render to him only that submission which was due to every follower of Christ. Repeated attempts were made to secure their allegiance to Rome; but these humble Christians, amazed at the pride displayed by her emissaries, steadfastly replied that they knew no other master than Christ. Now the true spirit of the papacy was revealed. Said the Romish leader, "If you will not receive brethren who bring you peace, you shall receive enemies who will bring you war. If you will not unite with us in showing the Saxons the way of life, you shall receive from them the stroke of death." These were no idle threats. War, intrigue, and deception were employed against these witnesses for a Bible faith, until the churches of Britain were destroyed, or forced to submit to the authority of the pope.

In lands beyond the jurisdiction of Rome, there existed for many centuries bodies of Christians who remained almost wholly free from papal corruption. They were surrounded by heathenism, and in the lapse of ages were affected by its errors; but they continued to regard the Bible as the only rule of faith, and adhered to many of its truths. These Christians believed in the perpetuity of the law of God, and observed the Sabbath of the fourth commandment. Churches that held to this faith and practice, existed in Central Africa and among the Armenians of Asia.

But of those who resisted the encroachments of the papal power, the Waldenses stood foremost. In the very land where popery had fixed its seat, there its falsehood and corruption were most steadfastly resisted. For centuries the churches of Piedmont maintained their independence; but the time came at last when Rome insisted upon their submission. After ineffectual struggles against her tyranny, the leaders of these churches reluctantly acknowledged the supremacy of the power to which the whole world seemed to pay homage. There were some, however, who refused to yield to the authority of pope or prelate. They were determined to maintain their allegiance to God, and to preserve the purity and simplicity of their faith. A separation took place. Those who adhered to the ancient faith now withdrew; some, forsaking their native Alps, raised the banner of truth in foreign lands; others retreated to the secluded glens and rocky fastnesses of the mountains, and there preserved their freedom to worship God.

The faith which for many centuries was held and taught by the Waldensian Christians was in marked contrast to the false doctrines put forth from Rome. Their religious belief was founded upon the written word of God, the true system of Christianity. But those humble peasants, in their obscure retreats, shut away from the world, and bound to daily toil among their flocks and their vineyards, had not themselves arrived at the truth in opposition to the dogmas and heresies of the apostate church. Theirs was not a faith newly received. Their religious belief was their inheritance from their fathers. They contended for the faith of the apostolic church,—“the faith which was once delivered to the saints.” “The church in the wilderness,” and not the proud hierarchy enthroned in the world’s great capital, was the true church of Christ, the guardian of the treasures of truth which God has committed to his people to be given to the world.

Among the leading causes that had led to the separation of the true church from Rome, was the hatred of the latter toward the Bible Sabbath. As foretold by prophecy, the papal power cast down the truth to the ground. The law of God was trampled in the dust, while the traditions and customs of men were exalted. The churches that were under the rule of the papacy were early compelled to honor the Sunday as a holy day. Amid the prevailing error and superstition, many, even of the true people of God, became so bewildered that while they observed the Sabbath they refrained from labor also on the Sunday. But this did not satisfy the papal leaders. They demanded not only that Sunday be hallowed, but that the Sabbath be profaned; and they denounced in the strongest language those who dared to show it honor. It was only by fleeing from the power of Rome that any could obey God’s law in peace.

- E.G. White, *The Spirit of Prophecy*, vol. 4 (1884), pgs. 66-69.
- E.G. White, *The Great Controversy* (1888), pgs. 61-64.
- E.G. White, *The Great Controversy* (1911), pgs. 61-65.



Title: "Aims of the Papacy"

Date: 1888

Type: Book

Primary source: *The Great Controversy* (1888), pgs. 577-578

A striking illustration of Rome's policy toward those who disagree with her was given in the long and bloody persecution of the Waldenses, some of whom were observers of the Sabbath. Others suffered in a similar manner for their fidelity to the fourth commandment. The history of the churches of Ethiopia and Abyssinia is especially significant. Amid the gloom of the Dark Ages, the Christians of Central Africa were lost sight of and forgotten by the world, and for many centuries they enjoyed freedom in the exercise of their faith. But at last Rome learned of their existence, and the emperor of Abyssinia was soon beguiled into an acknowledgment of the pope as the vicar of Christ. Other concessions followed. An edict was issued forbidding the observance of the Sabbath under the severest penalties. But papal tyranny soon became a yoke so galling that the Abyssinians determined to break it from their necks. After a terrible struggle, the Romanists were banished from their dominions, and the ancient faith was restored. The churches rejoiced in their freedom, and they never forgot the lesson they had learned concerning the deception, the fanaticism, and the despotic power of Rome. Within their solitary realm they were content to remain, unknown to the rest of Christendom.

The churches of Africa held the Sabbath as it was held by the papal church before her complete apostasy. While they kept the seventh day in obedience to the commandment of God, they abstained from labor on the Sunday in conformity to the custom of the church. Upon obtaining supreme power, Rome had trampled upon the Sabbath of God to exalt her own; but the churches of Africa, hidden for nearly a thousand years, did not share in this apostasy. When brought under the sway of Rome, they were forced to set aside the true and exalt the false Sabbath; but no sooner had they regained their independence than they returned to obedience to the fourth commandment.

These records of the past clearly reveal the enmity of Rome toward the true Sabbath and its defenders, and the means which she employs to honor the institution of her creating. The Word of God teaches that these scenes are to be repeated as papists and Protestants shall unite for the exaltation of the Sunday.

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- E.G. White, *The Spirit of Prophecy*, vol. 4 (1884), pgs. 395-396.
- E.G. White, *The Great Controversy* (1888), pgs. 577-578.
- E.G. White, *The Great Controversy* (1911), pgs. 577-578.

Title: "The Time of Trouble"

Date: 1888

Type: Book

Primary source: *The Great Controversy* (1888), pgs. 625-626

Only those who have been diligent students of the Scriptures, and who have received the love of the truth, will be shielded from the powerful delusion that takes the world captive. By the Bible testimony these will detect the deceiver in his disguise. To all, the testing time will come. By the sifting of temptation, the genuine Christian will be revealed. Are the people of God now so firmly established upon his Word that they would not yield to the evidence of their senses? Would they, in such a crisis, cling to the Bible, and the Bible only? Satan will, if possible, prevent them from obtaining a preparation to stand in that day. He will so arrange affairs as to hedge up their way, entangle them with earthly treasures, cause them to carry a heavy, wearisome burden, that their hearts may be overcharged with the cares of this life, and the day of trial may come upon them as a thief.

As the decree issued by the various rulers of Christendom against commandment-keepers shall withdraw the protection of government, and abandon them to those who desire their destruction, the people of God will flee from the cities and villages, and associate together in companies, dwelling in the most desolate and solitary places. Many will find refuge in the strongholds of the mountains. Like the Christians of the Piedmont valleys, they will make the high places of the earth their sanctuaries, and will thank God for the "munitions of rocks." [Isaiah 33:16.] But many of all nations, and all classes, high and low, rich and poor, black and white, will be cast into the most unjust and cruel bondage. The beloved of God pass weary days, bound in chains, shut in by prison bars, sentenced to be slain, some apparently left to die of starvation in dark and loathsome dungeons. No human ear is open to hear their moans; no human hand is ready to lend them help.

Will the Lord forget his people in this trying hour? Did he forget faithful Noah when judgments were visited upon the antediluvian world? Did he forget Lot when the fire came down from Heaven to consume the cities of the plain? Did he forget Joseph surrounded by idolaters in Egypt? Did he forget Elijah when the oath of Jezebel threatened him with the fate of the prophets of Baal? Did he forget Jeremiah in the dark and dismal pit of his prison-house? Did he forget the three worthies in the fiery furnace? or Daniel in the den of lions?

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- E.G. White, *The Great Controversy* (1911), pgs. 625-626.

Title: N/A

Date: June 6, 1889

Type: Letter

Addressee: M.J. Church  
Location: Williamsport, Pennsylvania  
Primary source: Letter 54, 1889, June 6, 1889  
Note: Relevant selection highlighted.

Dear Brother M. J. Church:

I have had many interesting experiences since I left California, and there have been some interesting items in our late experience which have impressed me in a marked manner in regard to the many evils and perils which surround us on the right hand and on the left before us, and that continually. I have been sustained by the Lord's omnipotent power since I have been laboring in the East. Continually has His right hand upheld me, and I have felt to trust the Lord as a child would trust in its parents. I am so grateful every day that the Lord fulfills to me His rich promises, and His love burns upon the altar of my heart.

I thought when I left California I should be absent only five weeks, but when I saw how much the people east of the Rocky Mountains needed the testimony which the Lord had given me, I decided to remain and speak to the people in the desk and in private counsels. I have been wonderfully strengthened and the Sun of Righteousness has indeed shone into my heart and been interwoven with my experience at every step. I know in whom I believe. I know that the Lord does hear and does answer my prayer, for I have been at times much afflicted but my prayers have ascended to God by day and I can say by night, also. I was pleading my case with my heavenly Father for my health as fast as one infirmity after another came upon me, but, this is the victory even your faith was true in my case.

I have labored never more constantly, never more earnestly and with greater fervor for I have carried the burden of the poor sheep and lambs here in these Eastern conferences. There are many churches so hungry and thirsty for the meat in due season and the water of salvation. But, within the last few weeks in the disastrous floods, I have seen literally fulfilled the very scenes that were presented to me in vision forty years ago.

June 13

Rome, New York

Sister Sara [McEnterfer] and I left Battle Creek for Williamsport to attend their camp meeting held in that place. We had to take the cars at about midnight in a pouring rain. It had been raining three days. We were three hours behind time in Buffalo. Had to wait there five hours. The train had moved very cautiously, they said, because the earth was so softened by the continuous rains they feared being plunged over steep embankments. This caution was praiseworthy in them and highly necessary, but it greatly discommoded us. The train had left when we reached Buffalo, and after five hours' stay, we stepped on board the train for Elmira. It was late in the evening when we reached Elmira, and they told us we could not go to Williamsport that night for there were terrible disasters. They heard ahead [that] railroad bridges were gone, embankments washed [away], and advised that we remain at Elmira; but we decided to go with the train as far as we could go, and, in the name of the Lord, do our part to get to the meeting, for we believed we were in the way of our duty.

We could progress only a few miles, and then our cars laid upon a side track all night and all day Sabbath until five o'clock. Fortunately our car was left empty with the exception of one family, Brother Taft, his wife and two children, who were on their way to the camp meeting.

After 5 o'clock p.m., we moved slowly to Canton one mile and [a] half, and the train just moved and that is all in passing the trellis work over the horrid gulch the storm had made. On arriving at Canton, we heard the worst kind of reports—bridges, railroad bridges, washed away, also carriage roads—and we were advised to go back to Elmira, but we could see no light in going back one step. We were ready to go forward, but not backward. Many of the passengers decided to go back, but a messenger came with the tidings that they could not get back

to Elmira. Directly after we passed Elmira, a bridge behind us was swept away and the passengers that were in the cars were obliged to remain in the cars on side track from Saturday night until Monday.

We went to a hotel and found a comfortable place to stay until Monday. We looked over the place and saw the damage that had been done. Men were hard at work to repair the damage, for the embankment had been washed out thirty feet deep, a temporary trellis had been made for the rails so that the cars could pass on to Canton, but it would be weeks before there could be any cars onward from Canton. Right in Canton, bridges were gone where [there] had been roads and buildings. There was no earth, no buildings. Enormous trees were uprooted. One man was in his barn when it was washed away and he was next morning, Sabbath, taken up lifeless and was lying then in his coffin.

We offered our landlord \$10 if he would take us to Williamsport, but on inquiry he told us the roads were impossible. There was a church ten miles beyond Canton at Roaring Branch. Brethren learned that we were at Canton and ventured over the railroads, but not impassable, and took us to their homes which we reached Monday evening. All whom we inquired of said we could not possibly go to Williamsport.

Said as much as they wanted money they would not venture for one hundred dollars. Another man said he would venture with his team for a thousand dollars.

Sarah and I saw the sad condition of the roads, but we talked to Brother Rockwell, and he began to think he might possibly go the mountain road. We said, We will defray all expenses. We will go trusting in the Lord to preserve us from accident and harm and [to] go before us. Horses strong and true were procured and we started on our journey. We found roads that it would not be possible to justly describe. The earth seemed to have been washed away. Where once had been a road were piles of stone, deep holes, uprooted trees, debris, and an accumulation of rubbish—bridges entirely gone. There were large deep gulches. Sara and I would walk a narrow plank that had been placed to span the gulch. We walked half a mile, quarter of a mile and frequently a full mile to make it possible for the carriage to be brought over these bad places.

I had sprained my ankle and was for days upon crutches before leaving Battle Creek, but on this occasion I walked over the rocky, uneven road, jumping over large gaps, climbing up hills and I was not daunted or intimidated. About three o'clock it commenced raining, and we were anxiously looking for a house where someone lived where we could remain over night. We saw deserted houses and old sawmills, but no living inhabitants for seventeen miles. It was growing dark, and it looked rather dubious to travel such roads in the woods after dark. We had met logs in our way and broke the doubletree in getting over them. One tree directly across the road had to be cut and another we cut a track through the trees and went around it. It was a welcome sight to see a village in a basin-like narrow valley.

We asked a Dutchman who kept a hotel if he could keep us. He said he had a bed but they were out of grub. We had a little food with us so that did not trouble us, but when we asked some present if we could go over Trout Run, [we were told there was] a swiftly running stream that was now very swollen, as though it would sweep out of existence the little hopeless village of Trout Run.

We looked over the place Wednesday morning. I could not have believed a few days of rain would have made such terrible work. Rubbish of all kinds, fences, old cupboards, logs, debris of every kind came tearing down the valley, sweeping everything before it, sweeping away the bridge, washing out the rails and piling them up one above another in a grotesque manner.

We went into a lady's house, and she showed me what the water had done for them. They had five acres of rich, well cultivated land, but we walked out and surveyed broken down and uprooted trees. They declared this to be the most beautiful residence in the place, but it made the heart sick to look at the state of things now. I walked



on sand two and three feet deep. Beneath this was a grain field and the sight my eye rested upon is beyond my powers of description.

And now we counseled what could be done, and what we had better do. Trout Run could not, they declared, be forded. We said, "Do what you can for us, we must be put across that river." It took three hours to prepare and complete the work of preparation of a raft. A boat was hired and a large rope attached to the horse and held by one in the boat, and they swam one horse across. I could see nothing of him once or twice. When he tried to find a place to climb the steep bank—steeper and worse than the roof of a house because it shelved over—the earth, being eaten away between the road and the river—after several ineffectual attempts at different points, he then climbed straight up the bank, and then the other horse was ridden across. He was the larger of the two and less nervous. When he came up the bank all right, I wept like a child and praised the Lord aloud.

The next move was to make a raft, and this took much time, and then the wagon was securely fastened to it, and it was towed over. The boat had a rope that was tied to the raft, and by considerable maneuvering, the raft was hauled up the bank, and we soon were seated in the wagon and went on our way with thankful hearts, and before reaching the campground we were told the camp had broken up for it was three feet under water.

As we entered Williamsport we saw something of the destruction of the flood. Houses were overturned, and we were wet. About fifty lives were lost. So suddenly did this come upon them that they had no time to know scarcely what came upon them. Williamsport looked like a complete wreck as far as roads and sidewalks were concerned. Everything was piled together in a promiscuous heap of rubbish. This had been a beautiful place, but its glory has departed. Every store in the city was about ruined. I cannot describe it.

One old colored lady was talking with great zeal. She said, "This is the curse of God because of the wickedness of this place. Oh, it is terrible, terrible."

The water reached the encampment, and tents that had been pitched had to be moved up on higher ground.

When we came into camp Wednesday, all were surprised to see us, and they were [as] glad as we were to see us safe. All communications by telegraph had been cut off and they knew not where [we] were. The Lord strengthened me to speak thirteen times in Williamsport. Nearly everything in the stores like eatables were in the water and scented and tasted so badly [that] we could not eat them, and our food was rather meager. But we had no disposition to murmur.

The most terrible calamity was the flood in Johnstown. Nearly the entire city was swept out of existence. It was said to be a very wicked place. All that we could think of was the first flood that came to our world, and these disasters will be of more constant occurrence, for the Spirit of the Lord is surely being withdrawn from the earth, and the restraining power that the Lord has held over Satan is being withdrawn, and he is not prevented from exercising [his power] over the inhabitants of the world.

Our only safety is in being wholly on the Lord's side. We cannot with any safety give place to the enemy, for if we are found on the enemy's side, we will perish with the wicked in the plagues the Lord shall allow Satan to create in the earth against men and against beasts. This terrible calamity in Johnstown and surrounding towns should cause fear and trembling, but I fear that the impression will soon die away.

Source

- E.G. White to M.J. Church, Letter 54, 1889, June 6, 1889.

Title: N/A

Date: October 20, 1889

Type: Diary

Primary source: Manuscript 22, 1889, October 20, 1889

Note: Relevant selection highlighted.

October 20, 1889

Battle Creek

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.

Source

- E.G. White, Manuscript 22, 1889, October 20, 1889.

Title: "Counsel Regarding Matters Discussed at the 1889 General Conference"

Date: November 4, 1889

Type: Manuscript

Primary source: Manuscript 6, 1889, November 4, 1889

Note: Relevant selection highlighted.

There have arisen in our [General] Conference questions that need to have careful attention, whether the Sabbathkeepers 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 cannot 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 [General] 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 [General] Conference and it might just as well be acted upon in their several churches and councils and take [from] 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 discreetly.

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, [and] with less weariness to our leading, responsible men. All minor matters should be settled in the state conferences, 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 [General] Conference, far more attention. Many questions that are tossed into the [General] Conference should never appear, but be worked out in your state conference. 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 [General] 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 [they] 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." [Ephesians 6:12.]

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." [Ephesians 6:10, 11.]

There are some trying testimonies to be manfully borne by Sabbathkeepers and some bitter persecution finally endured, for, says Christ, "Ye are my witnesses." [Isaiah 43:10.] 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 halfhearted 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. The Bible readers and Bible workers, if truly on the Lord's side, will be earnest, whole-souled, 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; 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 civil 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 from the first, every move made by Satan, [from] the beginning of his work [and] to continue to the end, was to exalt the false [sabbath] 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.

[If] the enactment of laws of the state shall compel Sunday observance, God would certainly be dishonored should the resolution be passed that, because of inconveniences and loss of property, imprisonment and fines, all must obey these laws. 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. 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, 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 becomes 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." Psalm 119:126-127.

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 [when] 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 Corinthians 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, [when] 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." Psalm 119:126. In answer to this prayer ere 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 [have] been some

who have, in speaking to the people, felt like making a raid on the churches. They sour 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, 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. He 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, [or] 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[to] 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, when God did not send them, and rushed heedlessly forward 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 Seventh-day 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." Deuteronomy 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 Corinthians 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. 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." Revelation 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 molding 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 men 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 dross, 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 indicting 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 tomorrow 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." [Verse 3.]

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 paralyzed 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?" [Verse 9.]

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 in Christian experience that must be preserved in every human agent, 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 was a scene that all Heaven was looking upon at that time with deep solicitude. The fine

gold is published in his character, the dross 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 [the believer] 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 reality 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. 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." [1 Corinthians 1:30.] 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 dross. 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 fellow men 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 brings 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.” [2 Timothy 1:12.] 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 overcome by the apostasy because they have the evidence in their own heart that they have the truth. 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. 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.

Source

- E.G. White, "Counsel Regarding Matters Discussed at the 1889 General Conference," Manuscript 6, 1889, November 4, 1889.

Title: "Suitable Reading for Children"

Date: 1889

Type: Testimony

Addressee: "Brother E"

Primary source: *Testimonies*, vol. 5 (1889), pgs. 516-520

Note: Relevant selection highlighted.

Dear Brother E,

I have just read the *Review and Herald* and have seen your article giving a list of good books for our youth. I was much surprised to read your recommendation of *Uncle Tom's Cabin*, *Robinson Crusoe*, and such books. You are in danger of becoming somewhat careless in your writing. It would be well to give thought and careful

study to whatever is to be immortalized in print. I am really alarmed to see that your spiritual eyesight is not more clear in the matter of selecting and recommending reading for our youth. I know that the recommendation in our papers of such infatuating books as *Uncle Tom's Cabin* will in many minds justify the reading of other books which are nothing but fiction.... This recommendation will make taxing work for those who are laboring to persuade the youth to discard fictitious reading. I have repeatedly seen the evil of reading such books as you recommend, and have an article all prepared, cautioning our youth in this very matter.

Be sure, my brother, not to lead away from the searching of the Scriptures. It has been revealed to me that the purchase and sale by our brethren of storybooks such as are commonly circulated in Sunday schools is a snare to our people, especially to our children. It leads them to expend money for that class of reading which fevers the imagination and unfits them for the real duties of practical life. You may be assured that this recommendation of yours will be acted upon. The youth need no such sanction or liberty, for their taste and inclination are all in this direction. But I hope no more such recommendations will appear. You must be getting away from Jesus and His teachings and do not realize it.

It is Satan's work to present to our youth newspaper stories and storybooks that fascinate the senses and thus destroy their relish for the word of God. Do not, my dear brother, throw everything that comes into your mind into the *Review and Herald*, but write guardedly. If the Spirit of Christ moves you to write, then use your pen, feeling the burden of souls, weeping between the porch and the altar, crying: "Spare Thy people, O Lord, and give not Thine heritage to reproach." But if it is only your own feelings and active mind that prompt you to write, then refrain until the Lord's Spirit presses and moves you. Do not think that because you pursue a certain course and do certain things it is an evidence that they are right and that you must present them to others as a rule or guide. It is not best for you to feel at liberty to speak your mind upon such matters as concern the welfare of our youth, recommending books which do not tend to spirituality or piety. If you fancy that such reading will develop firm, unspotted principle you are mistaken. May the Lord help you to move cautiously and humbly, and not throw out misleading statements in the papers; for they will be considered as having been sanctioned by our people. You are putting a burden upon others to counteract the influence of these sentiments.

My brother, your safety is in walking humbly with God. I tremble when I read your many articles, giving counsel and rules for other ministers. It is hardly proper for you to have so much to say in this direction. If you become self-sufficient and self-confident, the Lord will certainly leave you to make some mistake. You need carefully to guard your own soul and to seek a daily, living experience in the things of God. You should keep self out of sight and let Jesus appear. Christ is your strength, your shield; you are a weak, erring man and need to be very cautious, lest you stumble. I entreat you to be on your guard that you do not in word or in deed mar the sacred work of God.

I have felt so thankful for you that you could act a part in this great work. Jesus loves you, and He will work with your efforts if you have a living connection with God. But you must live a life of watchfulness and prayer. Do not become careless. Do not separate from Jesus, but bring Him into your everyday life. Do not make work for yourself and others by careless admissions and counsels; but know that unless Christ is taken into your heart, unless your eye is single to the glory of God, pride will come into your heart, self-esteem will prevail, and you will, ere you are aware, be walking carelessly. "Make straight paths for your feet, lest that which is lame be turned out of the way."

There are many of our youth whom God has endowed with superior capabilities. He has given them the very best of talents; but their powers have been enervated, their minds confused and enfeebled, and for years they have made no growth in grace and in a knowledge of the reasons of our faith, because they have gratified a taste for story reading. They have as much difficulty to control the appetite for such superficial reading as the drunkard has to control his appetite for intoxicating drink. These might today be connected with our publishing houses and be efficient workers to keep books, prepare copy for the press, or to read proof; but their talents have

been perverted until they are mental dyspeptics, and consequently are unfitted for a responsible position anywhere. The imagination is diseased. They live an unreal life. They are unfitted for the practical duties of life; and that which is the most sad and discouraging is that they have lost all relish for solid reading. They have become infatuated and charmed with just such food for the mind as the intensely exciting stories contained in *Uncle Tom's Cabin*. That book did good in its day to those who needed an awakening in regard to their false ideas of slavery; but we are standing upon the very borders of the eternal world, where such stories are not needed in the preparation for eternal life.

The only safety for any of us is to be thoroughly converted and to be conversant with the truth as it is revealed in the word of God, that we may be able to give to every man that asks us, a reason of the hope that is in us, with meekness and fear.

The special effort of ministers and of workers all through our ranks for this time should be to turn away the attention of the youth from all exciting stories to the sure word of prophecy. The attention of every soul striving for eternal life should center upon the Bible.

It seems wonderfully strange to me, considering all I have written in regard to the reading of exciting stories, to see a recommendation from your pen to read *Robinson Crusoe*, *Uncle Tom's Cabin*, and *Aesop's Fables*. My brother, you made a mistake in writing that article. If these books are among those which you have for sale, I beg of you never to offer them again to our youth. It is your duty to call their attention to the Bible; do not become their tempter by offering to them attractive storybooks, which will divert their minds from the study of the Scriptures. We must ourselves be drinking of the water of life, else we will be constantly hewing out for ourselves broken cisterns which can hold no water.

There are a thousand ways and plans that Satan has of creeping in to unsettle the minds of youth; and unless the soul is firmly and fully stayed upon God, and conscientiously guarded upon the very point of keeping the mind employed in searching the Scriptures and becoming grounded in our faith, they will surely be ensnared. We cannot be off guard for a moment. We cannot allow ourselves to move from impulse. We must set a guard about our minds and the minds of our children, that they may not be allured by Satan's temptations.

We are in the great day of atonement, and the sacred work of Christ for the people of God that is going on at the present time in the heavenly sanctuary should be our constant study. We should teach our children what the typical Day of Atonement signified and that it was a special season of great humiliation and confession of sins before God. The antitypical day of atonement is to be of the same character. Everyone who teaches the truth by precept and example will give the trumpet a certain sound. You need ever to cultivate spirituality, because it is not natural for you to be heavenly-minded. The great work is before us of leading the people away from worldly customs and practices, up higher and higher, to spirituality, piety, and earnest work for God. It is your work to proclaim the message of the third angel, to sound the last note of warning to the world. May the Lord bless you with spiritual eyesight. I write this in love, seeing your danger. Please consider these things carefully and prayerfully.

#### Sources

- E.G. White, *Testimonies*, vol. 5 (1889), pgs. 516-520.
- E.G. White, "Proper Books and Literature to Read," Manuscript 133, 1901.





## Section Six: 1890-1899

Title: N/A

Date: March 9, 1890

Type: Letter

Addressees: Brethren now laboring as missionaries in the field of Africa

Location: Battle Creek, Michigan

Primary source: Letter 4, 1890, March 9, 1890

Dear Brethren now laboring as missionaries in the field of Africa,

You have not all the same stamp of character, and each will be inclined to think that the work must be molded according to his <own ideas and> views. Unconsciously to yourselves, this spirit will be cherished, and you will seek to introduce methods of your own. The workers should first obtain the grace of Christ, so they will be enabled to sink self out of sight; then there will be unity, even among a diversity of dispositions.

Before any of you went to Africa as missionaries, it was shown me that there would be difficulty in your labors, <not necessarily> because the workers were so differently constituted, <but because of each esteeming himself above his brethren.> The <brethren> varied so evidently in organization and in their views of the work that each, instead of modifying his own strong traits of character, would be in danger of drawing away from the others, and this drawing apart would leave an influence among the new converts that would retard the work and dishonor God.

You are indeed laborers together with God, and will you seek most earnestly to answer the prayer of Christ that you may be one as He is one with the Father? Let there be no dissensions among you. When each wants to have his own way, disparaging the methods of others, the tendency is to bring great confusion into the work. Each becomes discouraged, and this leads to the discouragement of others who are quick to discern any variance. This is a bad example to set, especially in a new field, where everything should move like well-regulated machinery, the work of one matching the work of another, thus manifesting that you are God's instruments. If you fully realize the importance of God's work, you will not work in opposition one to another.

Be careful how you build, for it is for time and for eternity. Counsel together, have your seasons of prayer together; make no move independently or in opposition to one another. Christ is our living head, and we are members of His body, and all dependent upon the head. It is not our Lord's plan that any member of His body shall suffer for want of proper exercise, for if one member suffers, all the members suffer with it. If one member is <enlightened and> honored <of God,> all rejoice. Every member derives his life and working power from the same source, "even Christ, from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." [Ephesians 4:15, 16.] "And the eye cannot say to the hand, I have no need of thee: nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary." [1 Corinthians 12:21, 22.] "For ye are laborers together with God: ye are God's husbandry, ye are God's building." [1 Corinthians 3:9.] Each worker is to use his God-given ability to the utmost for the upbuilding of Christ's kingdom on the earth. We each have an individuality in manner and bearing, and this is as it should be; but this need not prevent our working together in perfect harmony.

The Lord Jesus Christ is the living vine, and all who are children of God are grafted into the parent stock, drawing sap and nourishment from the one root. The branches are not blended into one, but are diverse, separate branches, yet they all live from the same root. In the words of Christ we find an important lesson, which should have a more direct bearing upon the life, the motives, and the experience of those who claim to be children of

God. "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 essential it is that every one who claims to be a child of God should work in harmony with Christ, catching the divine illumination of His spirit, studying the manner of His labor, and working as He worked, putting self out of sight and <ever> making Christ prominent. We should bring our own ways into harmony with Christ's ways, manifesting the spirit of the Master-worker, that Jesus may appear in our work and in our character.

There should be no strife, no envying, no seeking for supremacy. The work is sacred <and> holy, and God forbid that you should give to those for whom you labor an example of coldness, selfishness and avarice. If your work has been done in human wisdom, it will bear your mold, it is marred in your hands. Your work is of an exalted character, and should not be in any way so marred as to make it unacceptable and unattractive. Your discourses must be followed by a holy life. Precious lessons of love, confidence, respect for one another, must be given both in and out of the desk. You must live that which you teach. As laborers together with God, you must first come close to one another, for God's instruments must not work at cross purposes. Constantly educate yourselves to be one, as Christ was one with the Father, each improving his entrusted talents.

Brethren, let all see that you are living out the lessons of Christ. If any one of the workers thinks that his way is perfect, and that the brethren do not appreciate his wisdom and experience, it is a positive evidence that he is not learning meekness and lowliness of heart in the school of Christ. The transforming grace of Christ always leads to meekness and humility. The Lord is not dependent upon us to do His work; He has given us the great privilege of cooperating with Him. You may have diverse temperaments, and yet be laborers together with God, all working in harmony, and when all your ability is put into the work, you will accomplish the best results. In doing the Lord's work we cannot follow our own judgment and peculiar notions. We must work with an eye single to the glory of Christ. Do not talk about that which cannot be done through the strength given you of God. "The silver is mine, and the gold is mine, saith the Lord of Hosts," and "the cattle upon a thousand hills." [Haggai 2:8; Psalm 50:10.]

The Lord's resources are unlimited; we are only instruments in His hands, and great things can be accomplished through His name. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit." [John 15:7, 8.] We are so familiar with our own peculiar traits of character that we often think too highly of self. We become satisfied and do not seek to improve as we should. Sanctification through the truth requires a daily improvement in manner, address, attitude, and spirit. If we are branches of the true vine, we shall bear fragrant blossoms and desirable fruit. In our feebleness and ignorance we cannot depend upon our-selves. We must not think that there are no improvements to be made, for we are to learn daily in the school of Christ, not how to reach the highest place, but to become meek and lowly of heart, pure and undefiled, rising above cheapness and the commonplace. We have intercourse with the eternal world, and we must reveal all the light which we have received from heaven. Our thoughts must not run in a low, narrow channel, but we must be learners, constantly receiving clearer views, and higher and holier aspirations.

Be sure to pray and counsel together before <coming to decisions and> laying your plans, and then, in the Spirit of Christ, push the work unitedly. If one of your number decides that he cannot cooperate with his brethren, and has no desire to work because of differences of opinion, the course to be pursued is without a question. Humble yourselves before God and resort to prayer, for you cannot <and must not attempt to> work at variance.

From any one who persists in stubbornness and self-will, God will remove His Spirit, and another will wear the crown that was for him. God accepts only those who will learn of Christ, those who study His Word, learning the lessons of meekness and lowliness of heart, lessons of obedience, willingness to do their work in <God's> way, not their <finite> way. The work that is wrought in God will bear the credentials of heaven, and will show

marked results. Personal views should be kept subordinate in the work of God; you must in all things put Christ foremost. To present the truth as it is in Jesus, is a work as enduring as eternity. The work coming forth as a perfect whole from the hands of various workmen, each acting his part, will bring the commendation of the Captain of our salvation. You have a work to do, and it is not best to keep ever before the mind the difficulties and the impossibilities. <Say continually,> “Through Jesus Christ who strengtheneth us, we can do this work.” [Philippians 4:13.]

The Captain of the Lord’s host cast down the walls of Jericho, and heavenly angels are ever ready to minister to the humble, the meek and lowly ones, to remove obstacles and to save souls. With true courage you can do a mighty work for the Master, a work, that when weighed in the scales of heaven, will be pronounced well and faithfully done. Do not bring <hay,> wood and stubble to lay upon the foundation stone, but bring the most precious of materials, gold, silver, and precious stones, which cannot be consumed. An independent judgment that will show no respect for the judgment of others, must not be cherished in the hearts of any of God’s workers. No one should feel that he is a criterion. No one should indulge in self-esteem, for God has told us in His Word that we should esteem others better than ourselves.

Love of self, pride, and self-sufficiency lie at the foundation of the greatest trials and discords that have ever existed in the religious world. Again and again the angel has said to me, “Press together, press together, be of one mind, of one judgment.” Christ is the leader, and you are brethren: follow Him. Walk in the light as He is in the light. Those who walk in the footsteps of Christ shall not walk in darkness but those who draw apart in unsanctified independence cannot have God’s presence and blessing in the work. Clean hands, a pure heart, and a right spirit are the gifts of God; seek for them with all diligence. Christ says: “Without me ye can do nothing.” [John 15:5.]

God has a great work to be accomplished in Africa, and no plans must be laid without the aid of His infinite wisdom. After your plans of labor have been talked over together, mingled with earnest prayer, work, work for Christ. Be not intimidated by apparent difficulties which threaten to obstruct your pathway. There is a right way to work, and God will direct you therein. If you labor in perfect unity, with unselfish interest and brotherly love, angels of God will be with you. This is God’s work, and He will make the rough places smooth; He will prepare the way before you.

The work which is to be done in foreign countries can never be done by mortal man unaided by divine wisdom. You must look to the Captain for orders, and then obey without questioning. As you go forward in the strength of Israel’s God, in simplicity and faith, the difficulties which Satan will magnify into mountains will become as mole hills. Workers can easily place themselves where divine love, power, <and wisdom> cannot reach them, where they cannot have help in counsel, in difficulties and trials, because they would not understand and rightly appropriate heaven’s rich treasure. They would glorify themselves, and think their own ways perfect, and become established in self-righteousness. Man’s wisdom is counted foolishness. When self is put entirely away, then you can obtain a new and rich experience. You will discern your own imperfections as you lie low at the foot of the cross, and as you view the perfections of Christ, self will sink into insignificance.

Christ will appear to the discerning eye [as] the perfection of attractive loveliness; then His mold will be upon mind and heart, and will be revealed in the character. The impress of the divine mind should be made upon the heart and manifested in the life. Come to Jesus in your need, pray in living faith, hold fast to the hand of divine power. Believe, only believe, and you will see the salvation of God. If you will be taught, God will teach you; if you will be led, He will lead to fountains of living waters.

The Saviour invites you, “Learn of me, for I am meek and lowly in heart; and ye shall find rest unto your souls.” [Matthew 11:29.] Some for whom you labor will wish to have the work done in their own way, thinking their way is best. But if you have the spirit, the meekness of Christ, if you show love and respect for one



another, God will enable you to perfect the work in a manner that will please Him. Show that you yourselves are willing to be taught.

The most impressive lesson you can give to those whom you educate will be that of a Christ-like character. Let there be perfect harmony. This is the greatest evidence that you can present of the power of the truth upon the heart. Work for your own souls until self is subdued, until Christ recognizes His image in you. This is the duty of every worker in the Lord's vineyard. Those who are now advancing the truth of God are ranging themselves on the side of Christ, united in heart, mind and voice, speaking the same things in defence of the truth.

The Lord weighs our actions and our motives, and He will give great power to those who are His own. Christ is not divided; Christ in <one> worker will acknowledge Christ in a brother worker. Those who are exacting, who are fault-finding, who think evil of others, are advancing the work of the enemy, tearing down that which God would have built up. All these discordant elements represent the powers of darkness and show that Christ, the hope of glory, is not found within.

All who are in Christ will do the work of Christ, ever learning of Him. My brethren, you are missionaries, and may you be so transformed that your strong traits of character shall do no harm to the cause of God. The Lord has revealed many things to me concerning the manner in which the work should be carried forward in new fields, and has shown me that if a certain course were pursued, it would narrow the work and cause it to be marred. Perfect harmony can exist only through the abundant grace of Christ. Self-sufficiency is a hindrance to the work. Be an example to those who shall accept the truth. May the Lord give you light and wisdom and His righteousness, is my prayer.

#### Source

- E.G. White to Brethren now laboring as missionaries in the field of Africa, Letter 4, 1890, March 9, 1890.

Title: N/A

Date: March 23, 1890

Type: Letter

Addressees: Children

Location: Chicago, Illinois

Primary source: Letter 85, 1890, March 23, 1890

Note: In this letter Ellen White mentions her trip to St. Louis, where she witnessed racism by white members toward newly-converted blacks that prompted a vision on race, and which she referred to in the address "Our Duty to the Colored People." Relevant selection is highlighted.

Dear children:

I see that I did not enclose all of my letter to you, so this makes it necessary for me to write you again, and enclose the first part of my letter.

Yesterday, Sabbath, we had an excellent meeting, although Elder Olsen and myself were very much exhausted, having labored so hard and so constantly in Battle Creek. Yet we both spoke yesterday, Bro. Olsen in forenoon, myself in the afternoon.

Bro. Olsen had freedom and I was blessed with a measure of freedom and then we had a long social meeting. If you had heard the testimonies borne of gratitude to God for the truth they had heard, could you have seen the tears shed, you would have concluded that there were those who heartily received the Word with gladness. I spoke from John 16 [17?] and John 6:53-45 [65?].

One sister, who is quite wealthy, has believed the truth for something over one year, [and] was very desirous to see me and I consented to see her. She is a very intelligent woman and we had a social chat together. She did not know how to stop her conversation, but I promised her if I returned in two months, I would call on her at her home. She has an elegant home. She has all my books and claims to be thoroughly acquainted with me through reading them. She gave me \$5.00 and seemed loathe to be compelled to end our interview.

Then I was introduced to Mrs. Bradley, the great temperance worker in Europe. Her family is still in Europe, but she has come to America to disconnect herself from the temperance confederacy to which Francis Willard is connected. She conscientiously cannot harmonize with their position on the religious amendment question and the enforcing [of] the Sunday law. She is a conscientious, God-fearing woman and is having a similar experience in her line that we have been having in our line. She has enemies because she cannot accept all the positions taken by the Woman's Christian Temperance Association. She is investigating the Sabbath question. She is an active worker. Oh, I wish she might take her position with us. We have another talk this morning.

I am glad to report today [that] I have had two good nights' sleep. I speak again Sunday afternoon, then I shall do no more. I leave here, accompanied by Sara, Monday night, tarry in St. Louis and speak to them once or twice. I received a letter with earnest solicitation for me to do this as it was on my direct route to Arkansas. I shall leave Arkansas, April 1, for Texas. Shall leave Texas, if possible, as soon as the sixth of April. If I can, shall get away the fifth.

I am sorry that I sent you that broken letter, but I was so anxious that you should hear that the ice had at last broken, that I could not defer writing. The horse and carriage were at the door, and I enclosed the half of the letter. Excuse me for my mistake.

I do not think that there is a possibility of my becoming again rested. It has been an exceedingly trying ordeal for me. Sleep will be a new and refreshing medicine to me, for I have not been able to obtain but little of the precious article for some time.

I feel very grateful to my heavenly Father for this great blessing of sleep. I could sleep until four o'clock the two last mornings. It is a beautiful day today and we had a beautiful day yesterday, and the house was packed with people. O, they cannot get along with this little room for meetings, they must have more room.

I hope to receive [a] letter from you when I reach Texas. I am hoping that you are having pleasant weather now in Colorado and dear Mary can get out and ride. This month is the most trying for the sick. It is so changeable.

Much love to all your family and all dear friends.

Mother.

Source

- E.G. White to Children, Letter 85, 1890, March 23, 1890.

Title: N/A  
Date: October 18, 1890  
Type: Letter  
Addressee: John Harvey Kellogg  
Location: Battle Creek, Michigan  
Primary source: Letter 18, 1890, October 18, 1890  
Note: Relevant selection highlighted.

Dear Brother,

We had some conversation in Petoskey in regard to establishing a home for orphan children at Battle Creek. I said that it was just what was needed among us as a people, and that in enterprises of this kind we were far behind other denominations. In our conversation, I spoke to you my fear that we were centering too <many> weighty responsibilities at Battle Creek, and I am of the same opinion now. I have been looking over some of my past writings and I find that warnings were given to me years ago upon this very point, and we were instructed not to accumulate special interests in Battle Creek. There is danger that it would become as Jerusalem of old, a powerful center. The evils that ruined Jerusalem will come upon us if we do not heed these precautions. It is perilous to center everything in Battle Creek; for while you are expending means in this one center, you are neglecting cities that will become more and more difficult to work as time goes on. Pride and self exaltation, neglect of the poor, and the partiality to the wealthy, were the great sins of Jerusalem. When we build up large interests in one place the temptation will be to become lifted up in self, and when we begin to work in this line we are not laborers together with God. Instead of seeking to increase our responsibilities in Battle Creek, we should carry the responsibilities we have already on hand bravely and willingly and in a Christlike manner.

Ye are a spectacle unto the world, to angels and to men. Your mission is the same as that which was pronounced by Jesus as His mission at the beginning of His ministry. He said, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bound, to preach the acceptable year of the Lord." [Luke 4:18, 19.] "Ye are laborers together with God. Ye are God's husbandry, ye are God's building." [1 Corinthians 3:9.] We are to carry forward the work placed in our hands by the Master. "As ye would that men should do to you, do ye also to them likewise." [Luke 6:31.] "If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shalt thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." [Isaiah 58:10, 11.]

"But thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." [Isaiah 57:15.] "The poor shall never cease out of the land: therefore I commend you, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy in thy land." [Deuteronomy 15:11.]

We shall be tempted to be covetous, to be avaricious, to cultivate an insatiable desire for more, and this will bring upon us the same perils that fell upon ancient Jerusalem. Thus we shall fail to know God and to represent Him in character. Christ represented God as paternal in character, full of tender compassion and yearning love. "For God so loved the world, that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life." [John 3:16.] We need to closely watch ourselves, lest we fall after the same example of unbelief as did the Jews. We must work unselfishly. We must feel a deep interest in the establishment and growth of other institutions besides those over which we have superintendency. I almost wish

that the sanitarium was miles away from Battle Creek. I know it would be better for its spirituality and usefulness. The college in Lincoln will take a large number from the Battle Creek College, and this is as it should be. The light should shine forth from other localities as well as from Battle Creek. God designs that the light should shine forth from different cities, and from various localities.

I find, in looking over my writings, that it is plainly stated that buildings should not be enlarged, that building should not be added to building to increase facilities in Battle Creek. The enlarging of your facilities, the increasing of your numbers is not after the order of the Lord. Large buildings call for large patronage, and large patronage calls for men of education and talent, for men of deep religious experience to conduct them in the ways of God and to manage them with tact and skill.

It demands that there should be a general increase of humble, spiritual experience, that the fear of God should circulate through the institutions in order that popular patronage shall not mold and fashion the Sanitarium and thus cause it to cease to be a refuge for the poor and the lowly. The class who are steadfast in the truth should not be set aside in favor of the worldly class. Prices should not be set so high to meet current expenses that the poor, to a large degree, will be excluded from the benefits of the Sanitarium.

A limit must be set to the expansion of institutions in Battle Creek. The field is the world, and God has an interest in other parts of His great vineyard. There are churches and institutions in other parts of the field that are struggling for an existence. Let the institution that is prospering keep in mind the institutions that are straining every nerve to get standing room that they may live.

Let our prosperous institutions see to it that they strengthen the things that remain and are ready to die. How easily might the large church at Battle Creek appropriate some of its means to the aid of the poorer churches, who are nearly crushed with discouragement beneath a weight of debt.

Why is it that these sister churches are left to struggle with poverty and debt from year to year? "But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work: (as it is written, He hath dispersed abroad: he hath given to the poor: his righteousness remaineth for ever. Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;) being enriched in everything to all bountifulness, which causeth through us thanksgiving to God. For the administration of this service not only supplies the want of the saints, but is abundant also by many thanksgivings unto God; whilst by the experiment of this ministration they glorified God for your professed subjection unto the gospel of Christ and for your liberal distribution unto them and unto all men; and by their prayer for you, which long after you for the exceeding grace of God in you. Thanks be unto God for his unspeakable gift." [2 Corinthians 9:6-15.]

To cherish selfishness in the churches will bring only spiritual death. Centering so much in Battle Creek savors of selfishness, and is a mistake. Were these important interests divided and subdivided, and located in other communities, strength would be diffused to other churches. We are to work in the Lord's great moral vineyard in an unselfish way, and divide up our time, money, educational interests and ministerial institutes, so that as large a number as possible may reap the benefits. To plan so largely for Battle Creek is not a wise thing. The world is the field of labor, and the money expended in this one place would go far toward doing successful, aggressive work in other places. The ambition that leads to spreading out your facilities in one place should be bound about. Other territories could be blessed with the benefits you have planned to center in Battle Creek. In centering everything in Battle Creek, you are giving a wrong education to the people. Battle Creek is having more than her share of light, and the facilities accumulated there call for strenuous activity, for talent of a varied character. They call for every agent to find his place, and to work without crowding another.



Instead of centering all the talent at Battle Creek, men of sanctified ability should be assigned posts of activity in different localities. They should have a living interest in many places, studying ways and means by which to advance the work. They are not to move upon their own independent judgment but blend together in the great work. From year to year as they strengthen, let them send help to other places. What great good the more able church might do if they would aid their poorer sister churches and bring them to a condition of healthful prosperity.

Under the providence of God the sanitarium has greatly prospered and this coming year those in charge should bind their many wants and not do all that they would desire to do in enlarging their responsibilities. Instead of gratifying their ambition they should do some unselfish work for God in reaching out the hand of charity to those interests that are not centered in Battle Creek. What benefit they could confer upon the Health Retreat by donating a few thousand dollars to that enterprise! Such a donation would give courage and inspire those in charge to move forward and upward. Donations were made to the sanitarium in its earlier history, and should not the sanitarium managers consider carefully what they can do for the Health Retreat on the Pacific Coast?

Does it not seem that it is according to God's order to bind about your wants at Battle Creek and to curtail your building operations and not extend our institutions in that center? Why should not those at Battle Creek feel that is their privilege and duty to help those who need help? I have been shown that there needs to be a reformation along these lines and that more liberality should prevail among us. There is constant danger that even Seventh-day Adventists will be overcome with selfish feeling and will desire to center all the means and power in the interests over which they specially preside. There is danger that men will permit a jealous feeling to arise in their hearts and become envious toward interests that are equally as important as those which they are handling. Those who have the grace of pure Christianity cannot look with indifference upon any branch of the work in the Lord's great vineyard. They will feel an equal interest in the work in all parts of the vineyard and will be ready to help where ever there is need that help should be rendered.

It is selfishness that hinders men from sending help to those localities where the work of God is not as prosperous as it is in the institutions over which these men have supervision. Those who bear responsibilities should carefully balance the good of every branch of the work of God; and as far as consistent, they should encourage and sustain the interests in other localities, as well as in their own. Thus the bonds of brotherhood would be strengthened between the believing members of God's family on earth, and the door would be closed to petty jealousies and heart-burnings, which position and prosperity are sure to start into operation unless the grace of God controls the hearts of men.

With the present talent and facilities, it is impossible to carry forward, with wisdom, so mammoth an institution for the sick as that of the sanitarium. It is impossible that there should be proper development in all parts of the work when there are so few competent, reliable physicians to help in its management and to exert a controlling influence.

It is impossible for Dr. Kellogg to do all the work, much as he may desire to do the work that is essential to be done in the various branches and departments. It is not possible for him to give personal supervision to all parts of the work. This matter has been opened before me again and again. While there is continual growth in the sanitarium and the buildings are continually enlarging, there is not a corresponding growth in talent and capability for the management of so large an enterprise. Will Doctor Kellogg and the Board consider this matter as it is? Doctor Kellogg, you are not immortal. Thank the Lord that you are as wise concerning your own health as you are, but you cannot always do as you are now doing. Your health might fail. Life itself is insecure, and it has been set before me that there ought to be three times the forces that there are engaged in the work at the sanitarium. Even then all would have an abundance to do if they did it well.

There is need that institutions should be opened in different localities so that men and women might be set to work to do their best in the fear of God. No one should lose sight of his proper mission and work. Every one should aim to carry forward to successful issue the work that is placed in his hands. All our institutions should keep this in mind and work for success, but at the same time men will find that with God's help their success will largely increase. It will increase in proportion as they exercise disinterested liberality, in sharing their abundance with others who are struggling.

Our prosperous institutions should care for those which God has said should live and prosper and which are yet struggling for an existence. There is a very limited supply of real true love among us. The Lord says, "Every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God, for God is love ... If we love one another, God dwelleth in us, and his love is perfected in us." [1 John 4:7, 8, 12.] It is not pleasing to God to see every man looking upon his own things and closing his eyes to the interests of others.

The great standard of God's law is fulfilled only as men love God with all their heart, might, mind and strength, and their neighbors as themselves. It is the manifestation of this love that is glory to God in the highest, and on earth peace and good will to men. The Lord is glorified when the great end of His law is achieved. It is the work of the Holy Spirit from age to age to implant in human hearts love, the living principle of brotherhood. Not one nook or corner of the soul is to be a hiding place for selfishness. God desires that heaven's order, heaven's plan, heaven's divine harmony that is manifested in wisdom and mercy, should exist in every family, in every church, and in every institution. Did love leaven society, we should see Christian refinement of feeling, the outworking of noble principles in true heavenly courtesy and Christian charity toward the purchase of the blood of Christ.

Moral transformation should be seen in all our families, in our schools, in our institutions and churches. When this takes place, these agencies will become instrumentalities by which God shall impart heaven's light to the world and thus, through divine discipline and training, fit men and women for the society of heaven. Jesus has gone away to prepare a mansion for all those who are preparing themselves through his love and grace, for the abodes of bliss. Selfish persons will not compose the family of God in heaven. No one who is rough and unkind will be found in heaven to mar its peace and harmony. No one who exalts self in the work given him to do will see the kingdom of God unless he is changed in spirit, and becomes meek, sincere, and have the simplicity of a little child.

Those who bear responsibilities in our institutions should daily seek the ways of the Lord. They should not feel qualified to choose their own way, for in so doing they will walk in sparks of their own kindling. God alone should be their chosen guide. Those who seek a wider sphere, who would have greater freedom than God appoints, who fail to make him their counsellor, their wisdom, their sanctification and righteousness, will never win a crown of life and will never come into the possession of the immortal inheritance. Day by day the soul needs the religion of Christ. Those who drink deeply of the Spirit of Christ will not be ambitious for themselves. They will consider the fact that they cannot go beyond the domain of God, for God reigns everywhere. Heaven is the treasure for which they must seek.

He who is fully content to receive his commission from above will be cheered by the promises of God as he seeks the way of the Lord to do justice and judgment. To have an unwavering trust in God, to be a doer of His Word, is to pursue a safe course. The counsel of God simplifies all perplexities of business transactions and domestic affairs. The followers of Christ, who have an eye single to the glory of God, have heavenly wisdom. But it is a painful fact that there is a great want of true Christianity among the churches and in all our institutions. May the Lord help the men who are bearing responsibilities to unite together and to become laborers together with God.

Christ said of his disciples, "Ye are the light of the world." [Matthew 5:14.] Then how important it is that every soul shall keep his light trimmed and burning in order to give light to all those with whom he comes in contact.

God has made his people the depository of sacred truth. Talents have been committed to them for wise improvement, for God designs that by constant use our talents shall be multiplied. As God's living agents we are to have hearts of flesh, full of charity that will prompt us to be helpful to those who are more needy than ourselves.

If we see our brethren and sisters struggling under poverty and debt, we see churches that are in need of financial help, we should manifest an unselfish interest in them and help them in proportion as God has prospered us. If you who have charge of the institutions see other institutions bravely struggling for standing room to do a similar work to your own, do not be jealous. Do not seek to push any working force out of existence and seek to exalt yourselves in conscious superiority. Rather, curtail some of your large plans and help those who are struggling for an existence. Seek to aid them in carrying out some of their limited plans to increase their facilities. Do not exhaust every dollar in enlarging and increasing your responsibility. Reserve a fund for locating Health Institutions and limited schools in other localities. You will need great wisdom to know just where to locate these institutions so as to most benefit the people; but all these things must receive candid consideration.

You will need to be guarded in order to deal justly, to love mercy and to exercise it not simply toward a few, but toward every individual with whom you are associated. Christ identifies His interests with those of His people, no matter how poor or weak or needy they may be. Missions must be opened for the colored people, and every one should seek to do something and to do it now. The Sanitarium is in a prosperous condition and its managers should not insist on the low rate of wages that was necessary during its earlier years. Those who are worthy, efficient workers should receive reasonable wages for their labor. Let them be stewards of their own means, and in no case allow them to over work. Doctor Kellogg himself should have larger wages.

Doctor Kellogg, though you do not have the matter of wages under your personal supervision, yet it is best for you to look carefully into this matter, as you are responsible as the head of the institution. Do not call upon the workers to do so much of the sacrificing, but bind about your ambitions to extend the institution and to accumulate responsibilities. Let some of the means flowing into the sanitarium be donated to the aid of other institutions that need help. This is certainly right and consistent and in accordance with God's way and will, and it would bring the blessing of God upon the sanitarium. But bear in mind the fact that the workers should be paid in accordance with their faithfulness in the work.

I am speaking of this more particularly to the Board of Directors than to Dr. Kellogg personally. God requires that we should deal, one with another, in strictest faithfulness. Some of you are over-burdened with cares and responsibilities, and yet I have been shown that there is danger of your becoming selfish and of wronging those whom you employ. You should seek to have every transaction, though it be in relation to the humblest soul connected with the sanitarium, such as God would approve. Walk in the light while you have the light, lest darkness come upon you. It would be far better to expend less in the building line and to give more to those whom you employ, exercising toward them the mercy and justice which you should.

From the light which the Lord has given me, I know that He is not pleased with many things that have taken place at the sanitarium in reference to the workers. God has not laid open every particular before me, but warnings have come to the effect that there is reformation needed in many things. I have been shown that there is need of having mothers and fathers in Israel united with the sanitarium. Devoted men and women should be employed there who are not continually pressed with cares and responsibilities, who can look after the spiritual interests of those who are connected with the sanitarium. It is necessary that men and women of talent and influence should be continually at work in missionary lines in this large institution.

Not one half is being done in this line that should be done. It should be their business to work with decided interest in behalf of the employees. They should have instruction of such a character as would teach them how

to win souls, not by much talking, but by a consistent Christlike deportment. This is a positive necessity. The workers are exposed to worldly influences; but instead of being molded by them, they should be submitted to an influence that will ever elevate and refine them, and thus be learning how to meet outsiders and how to exert an influence over them that will win them to Christ.

#### Sources

- E.G. White to J.H. Kellogg, Letter 18, 1890, October 18, 1890.
- E.G. White, *Testimonies*, vol. 8 (1904), pgs. 136-137.

Title: "December 1890"

Date: December 14, 1890

Type: Diary

Location: Danvers, Massachusetts

Primary source: Manuscript 51, 1890, December 14, 1890

Note: Relevant selection highlighted.

Sunday (sic), December 13, 1890  
Danvers, Mass.

Meetings commenced in the church at half past ten o'clock. Brother Robinson preached; then [we had] Sabbath school. I spoke at half past two o'clock from 2 Corinthians 3:18 and 2 Corinthians 4:17. The Spirit of the Lord rested upon me and upon the people. I then called for all to come forward who were convinced that they must have a deeper work of grace in their hearts. Every one in the house responded but two—an aged colored man and a young man who was very timid. He was not destitute of feeling but dared not take the step. We believe the Spirit of the Lord is working upon his heart. I went to four young men and I pleaded with them to make a decided effort to make this move and say, I will give myself to Jesus. Three went forward; one did not go.

We had a very earnest season of prayer. All the ministers came forward. Every heart seemed touched and melted by the Spirit of God, and the petitions offered showed that they were indicted by divine power. Oh, how bright and clear seemed the manifestation of the Spirit of God! We knew that He was in our midst and that to bless.

A lady named Stafford bore her testimony in the meeting and sang beautifully. She said she believed every word that Sister White had spoken. She felt the power of God through her, thrilling her through and through. Many testimonies were borne that the Lord had blessed them as they had never experienced before.

We thank the Lord with heart and with voice for His manifestation of His Holy Spirit which is full of the promise of eternal life. We know that Jesus and heavenly angels were in the assembly, binding up souls in the mystical union with Himself, their lives hid with Christ in God. Every one is dear to Him, and He has declared in (John 17) that the Father loveth them as He loved His Son Jesus Christ. One with Christ, and Christ one with God—bound up together with Christ in God! They are His chosen ones, His children, heirs of God and joint heirs with Jesus Christ, redeemed to Himself by the blood of the Lamb. They are His remnant people, in whose hearts is His law.

What a work the angels have to perform in doing the bidding of Christ to minister unto all them who shall be heirs of salvation! In their ministration they are constantly bringing light and strength from heaven to the souls who are striving for eternal life, but they are engaged in a warfare against satanic influences, which are strong, fierce, and determined to overthrow every soul who loves and fears God. As these angels, in their mission and work, come to understand the plan of redemption, [they marvel at] the great change that takes place in human hearts and adore the Lord of all power and grace. With joy they read the names of those whose names are registered in the book of life.

Christ has every agency arranged to bring back the world to loyalty to God through the union of the divine influence with the human sanctified agency. He is full of grace and truth. "All power," He claims, "is given unto me in heaven and in earth." [Matthew 28:18.] The treasures so abundant in heaven are to be brought down to earth. The angels look with amazement upon men who will not be influenced by all the agencies brought under tribute to Jesus Christ through His dying upon the cross that all men may be saved—and yet they will not be saved. Christ has invested His church with the most abundant capabilities and divine power to be workers together with God to draw the world to Christ by representing the attributes of Christ's character.

The world refuses the invitation, "Come;" but the Lord requires of His church to be ever a bright and shining light to reveal to them the simplicity of godliness, the new and living Way, by reaching, themselves, the high standard of holiness and revealing the line of demarkation between the lovers of the world and the sons and daughters of God. The heavenly graces are to be imparted to the church in full measure that it may be a living, working power to influence others. These capabilities and powers given to the church through the cross of Christ are to become a drawing power from the working members of the church, to speak to and influence the



world through the death of Jesus Christ upon the cross for their redemption. Then how wonderful is the power of a united church! Not one living to himself, not one refusing to do his appointed work in God's great plan, but, like a well trained, disciplined army, ready to keep step and to step with the invisible Leader!

In the Jewish church the Lord was the foundation of all its rites. The Lord Jesus prescribed every act of the nation. Nothing which would tend to its advancement was withheld. The smallest service in connection with it was sacred and holy and essential to its perfection and thoroughness, that it should stand as a glorious representation, an instrumentality in types and shadows. Will the church of God learn the lessons given it of God in His arrangements in the foundation and consecration of the Jewish economy and recognize the principles of God in their relation to God and to the world? Will they see Christ in all the symbols in the divine arrangement?

"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the Spirit of the Lord." 2 Corinthians 3:18. You are not to keep the veil before your face that you shall not see to the end of that which was to be abolished, which was glorious because it foreshadowed Christ. Never talk of the Jewish economy as being an age of darkness, for in it all Christ stood revealed in symbols. Christ gave every specification of that economy. When Christ came to our world, then type met antitype, He Himself being the living representation. In His death, the last specification was fulfilled. Now the sacrificial offering had no continued glory, "by reason of the glory which excelleth." 2 Corinthians 3:10. The Lord has given all things typified and promised in the shadow to the Substance.

All the teachings and manifestations of Christ's glory in the ancient economy are to be respected as the revealing of Christ in symbols. All things pertaining to the order, the discipline, the elevated spiritual worship, are as so many sacred, hereditary trusts and emblems of the order and unity and working power which shall be brought into the gospel dispensation. The zeal, earnestness, devotion, and consecration of the church are to be proportionate to the greater glory that excelleth that of the Jewish economy, blessing the world with an exalted spirituality and a perfect and complete unity in all her efforts, superior to that of the Jews, because Christ has come to our world confirming all the types pointing to Himself. He came as the living embodiment of truth and righteousness, to reveal the Father in His paternal character to the world.

Let the church, in the place of talking of "the old Jewish law," consider, when making a tirade against that law, that their words of contempt are poured forth against Christ, who was the foundation of it all. He gave the specifications of all their rites, which typified the great and glorious reality. The order and working efficiency of the church are to far exceed those of the Jewish church, inasmuch as their light—the glory of the reality—is the advanced light, for the character and wonderful work of their redemption is laid out in clear lines. Christ did die for the world. Christ was buried in Joseph's new tomb. Christ did lay down His life and take it again. He is not now in Joseph's new tomb, but He has risen, was revealed to His disciples, walked with them, and opened to them the Scriptures concerning Himself, beginning at Moses and the prophets. He opened their understanding to discern the glory of the former dispensation as they had never looked upon it before, so that they said, "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures" concerning Himself? Luke 24:32.

Then let no one feel at liberty to pour contempt upon that which Christ made so clear and beautiful to the minds of the disciples. The Jews certainly failed, as the church is doing today, to answer the purpose of God to exhibit to the world His high and holy character, because they were not in close connection with God. They lost sight of their lofty and responsible office. Had they kept their religious service pure, answering the purpose of God in piety and spirituality, Christ would not have been put to death—crucified among His own nation. His crucifixion brought the irrevocable curse upon them as a nation, but not as individuals. The churches today that are full of pride and have departed from God are virtually treading in the same path, acting over the same refusal of Christ as that of the Jewish nation.

Let the church arise to her exalted privileges, and let each of its members stand in his place to represent the life and the character of Jesus Christ. He said, "For their sakes I sanctify myself, that they also might be sanctified." John 17:19. He devoted Himself wholly and entirely to the work of the redemption of the world. "To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord." Ephesians 3:10, 11.

"Therefore seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us." 2 Corinthians 4:1-7.

Let the church reveal her high and holy character. It is not at all in keeping with our faith to be inactive in religious service. The importance and character of the work are evidenced by those handling it. They can but be wholly and entirely in earnest, and earnestness, perseverance, and untiring energy will be rewarded with success. Earnest work, through the grace of Christ, carries the triumphs of the cross of Christ to the very gates of the city of God.

These duties performed are not the means of salvation, not a way to earn justification, not the price we pay for heaven; they are the fruits that appear on the branch connected with the living Vine, the natural result of abiding in the Vine. None of these graces is it possible to produce ourselves. We are to be fruit-bearing branches. "Herein is my Father glorified, that ye bear much fruit" (John 15:8), said Jesus.

We are responsible for the influence which proceeds from us, whether it be good or whether it be evil. There is an atmosphere that surrounds every soul, and if that influence is sanctified to a holy purpose, as a part of the great whole, we are a help, a blessing to the great web of humanity. We are to use every capability intelligently, for we are enjoined to do this. "Whether ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Corinthians 10:31.

And we should consecrate our sons and our daughters to God and not suffer Satan to preoccupy the soil of their hearts. We are to guard our children as the Lord's property and devote time and patient, prayerful labor to purify, enlighten, elevate, and ennoble them, not for the world's applause or the world's ambitious projects, but to save them to Jesus Christ. We should seek to secure to them the heavenly adorning, the garments of a meek and quiet spirit, which is of great price with God.

Source

- E.G. White, "December 1890," Manuscript 51, 1890, December 14, 1890.

Title: N/A

Date: December 15, 1890

Type: Letter

Addressee: Ole Andres Olsen

Location: Lynn, Massachusetts

Primary source: Letter 43, 1890, December 15, 1890

Note: Relevant selection highlighted.

Dear Brother O. A. 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 dare 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. O, 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 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.

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.

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, and 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 from a 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 devices. Human effort must combine with divine power, that we may be able to accomplish the closing work for this time. Christ uses 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 ploughman shall overtake the reaper, and the treader of grapes him that soweth the 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 self-sufficient 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 soul temple. Ye are the light of the world, God says. [Matthew 5:14.] 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.

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.

#### Sources

- E.G. White to O.A. Olsen, Letter 43, 1890, December 15, 1890.
- E.G. White to O.A. Olsen, Letter 43a, 1890, December 18, 1890.

Title: N/A

Date: December 28, 1890

Type: Diary



Location: Washington, D.C.

Primary source: Manuscript 53, 1890, December 28, 1890

Note: Relevant selection highlighted.

In company with Elder Washburn, Sara 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 has 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 pre-existence 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.

Source

- E.G. White, Manuscript, 53, 1890, December 28, 1890.

Title: N/A

Date: 1890

Type: Letter

Addressees: Brethren and Sisters in Africa

Primary source: Letter 6b, 1890

My dear Brethren and Sisters:

I would address you who have come to a knowledge of the truth in Africa. You are young in the faith, and there is great need of your walking humbly with God, and of learning daily in the school of Christ by dwelling particularly in meditation and conversation upon the lessons which He gave to His disciples. Walk in all humility of mind, distrustful of self, seeking wisdom from the God of wisdom, that all your ways and methods may be in firm and close connection with the ways and the will of God, that there may be no confusion.

A way has been opened through Jesus Christ by which wisdom and grace and power may be obtained. He is an example in all things. The very first lesson for those who embrace the message of truth to learn, is to be in union with Christ and to have the power of His grace in the soul, melting away all dross of character, bringing into subjection even the thoughts. This must be done through the subduing of the heart, that Christ may impress and write His law upon it. This is the work to be accomplished for every soul. Then all who love the truth will reveal its sanctifying, refining, ennobling power upon the character, in the spirit, in the words, and in the actions. Each will be a channel of light through which Christ will communicate. This is what the apostle meant when he said, "Ye are laborers together with God: ye are God's husbandry, ye are God's building." [1 Corinthians 3:9.]

We must never forget how hard it is to remove long cherished errors from the minds of men, which have been taught from childhood. We must bear in mind that earth is not heaven, and that there will be discouragements to meet and to overcome, but forbearance and tenderness and pity should be exercised toward all who are in darkness. If we bring them to see the light, it will not be solely by arguments; it must be by the work of the grace of Christ on your own hearts, revealed in your own characters with firmness, yet with the meekness and simplicity of Christ. Through much prayer you must labor for souls, for this is the only method by which you can reach hearts. It is not your work, but the work of Christ who is by your side, that impresses hearts.

As you seek to obtain a knowledge of the truth, you should seek to obtain an experimental knowledge of Christ, that you may work after His methods. You should pray as did Moses, "Lord, reveal to me Thy glory." [Exodus 33:18.] A revelation of the goodness, the tenderness, and love of Jesus toward fallen man will cause self to sink into nothingness, and will exalt Jesus. Lift Him up, the Man of Calvary; talk of Jesus and His matchless love. There is where many who present the truth fail. They talk doctrines, but do not dwell upon the matchless, forbearing love of Jesus.

Be determined that you will not be at variance among yourselves, but will have the peace of Christ in your own hearts, and then it will be an easy work to have it brought into your own families. But when the garden of the heart is neglected, poisonous weeds of pride, self-esteem, self-sufficiency obtain a rank growth. We individually must watch unto prayer.

The characters we form will speak in the home life. If there is sweet accord in the home circle, the angels of God may minister in the home. If there is wise management at home, kindness, meekness, forbearance, combined with firm principles, then be assured that the husband is a house band; he binds the family together with holy cords and presents them to God, binding himself with them upon the altar of God. What a light shines forth from such a family!

That family, properly conducted, is a favorable argument to the truth, and the head of such a family will carry out the very same kind of work in the church as is revealed in the family. Wherever severity, harshness, and want of affection and love are exhibited in the sacred circle of the home, there will most assuredly be a failure in the plans and management in the church. Unity in the home, unity in the church reveals Christ's manner and

grace more than sermons and arguments. The servants of God must not strive, but in meekness instruct those who oppose themselves against the truth that they may see the errors of their ways and be converted. But let your light shine in good works; in careful, patient, brotherly words speak to those with whom you associate in good works.

All differences, all fault-finding must be put away through the grace of Christ which you receive through faith. All envy, [all] jealousy, all evil surmising, is of the enemy. All evil speaking, all bitterness, all impatience, all malice, must be purged from the soul temple, and kindness, compassion, forbearance, meekness, long suffering, gentleness, goodness, faith, hope, love, must be cherished every day in order that you may fulfil the prayer of Christ to His Father that His disciples might be one as He is one with the Father. The harmony and the unity of the church are the credentials that must be presented to the world to prove that God has sent His Son into the world to give grace and light and truth.

Genuine conversion is transformation of character. New purposes, new moral tastes are created. Defects of character are overcome. Truth, with its sanctifying power, brings the entire man into obedience to Christ.

The day of solemn trust and sacred responsibilities is ours. We have a work to do for God. Great light is shining upon us, which we must diffuse to all with whom we come in contact, not by starting arguments at once on doctrinal subjects, but by learning to talk of the lessons of Christ. Be sure and be wise in dealing with the souls for whom Christ has paid the price of His own precious blood. Is the truth, the advanced truth we have received, producing in our own hearts the fruits of patience, faith, hope, charity, and thus leaving its saving influence upon human minds, revealing that we are branches of the true Vine because we bear rich clusters of fruit?

Are integrity and amiability of character, and solid attainments in the Christian growth made manifest? Never be discouraged in your efforts to save souls, because those who have been educated in error and darkness do not immediately respond to your efforts. You must show that you are God's workmen who are never to faint or be discouraged. The pity and Christlike patience manifested will reveal to those with whom you associate that you have a living connection with God, that you are pure in heart, tender in word, earnest and fervent in spirit.

This spirit of Christ will make its way among the gross ignorance that you will meet. But remember the words of Christ, "Without Me, ye can do nothing." [John 15:5.] It is not enough to speak readily upon controverted subjects; God calls for men whose hearts have been molded after the divine similitude. Through sanctifying truth we can bear to others the cup of salvation. Through an earnest hold upon God, a prayerful life mingled with persevering faith, the truth will cut its way through seemingly impossibilities.

We will not be speaking of what cannot be done, but of what can be done. "Go forward," is the word of our Leader. [Exodus 14:15.] We are distinctly told by the Lord Jesus Christ through His apostle that He "gave some, apostles; some, prophets; and some, evangelists; and some, pastors and some teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ till we all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." [Ephesians 4:11-13.] Here is represented constant growth of knowledge in Christ Jesus, and it is a matter that deserves careful attention.

Personal religion reaches a low standard because there is more preaching than personal effort to guide the souls of men by careful instruction. Christ presented lessons in the conversation by the fireside that were of practical interest. He did not dwell upon the doctrine when a soul was in perplexity as to how to find Him and to be made acquainted with His constraining love, which can alone enable the soul to discern the unpopular truth. Bear in mind that heart must come close to heart in warm, genial persuasion and entreaty, that they may enlighten as to how to believe and how to receive the promises of God. The method of growing into conformity with the will of Christ must be made plain.

Great men, learned men, can be reached better by the simplicity of a godly life than by all the sharp arguments that may be poured upon them. Good impressions will be given when religion is full of vitality which will give life and progress. Where the precious seed of truth finds lodgment in the heart, through the workings of the Spirit of Christ the receiver will discover the sinfulness of human passions, vanities, ignorance. All these must be cleansed from the soul temple and the grace of God become an abiding principle. Then all the principles of truth bloom in the garden of God,—humility, meekness, patience, and love.

The evidences of the grace of Christ in the human heart always tend to unity. But because some errors and inconsistencies are seen in those whom we think should be perfect, shall we cast them aside? No. Christ does not cast us aside because of these things, although His Spirit is grieved. It is not wise to sink the soul in pettish despondency because we see errors in the characters of others. If we discern their faults and inconsistencies, then we are to see the sinfulness of similar things in our own characters, and from these things we are to learn not to practice the un-Christlike conduct of any man. We should remember that Jesus discerns all these defects, and is more wounded and grieved than we possibly can be, because His children do not represent His own character to the world, but in some things they represent the impatience, the fretfulness, the malice, the accusing spirit of the great deceiver. What could hurt the heart of Christ more than to be thus wounded and put to open shame in the person of those who claim to be His children? Then when you see wrong in any one, pity them, and say, I will never do after their works, and make Christ ashamed of me.

All self-righteousness must be given up, for we have no righteousness of ourselves. It is the gift of God; therefore we should not be exalted, or by any means pretentious, for it is an offense to God. What have we that we have not received? Man cannot rely upon himself for anything good or righteous. Christ, only Christ and His righteousness, will obtain for us a passport into heaven.

Obstructions will meet the advancement of truth in Africa as they have in all places of the world, and it may be that the Lord suffers obstructions and obstacles to appear because He sees that if He makes your way smooth before you in the presentation of truth, it would do you harm; you would take all the glory and become self-sufficient.

After leaving Egypt, Israel stood on the banks of the sea and saw their enemies overthrown, and now their triumph was complete. But now the march was in the desert. The first conflict was with Amalek, whose armies opposed their march. They were sorely tried in this conflict, “To humble thee, to prove thee, know what is in thine heart, to do thee good at thy latter end.” [Deuteronomy 8:2, 16.] The Lord sees that there is self mingled with everything, and He would have His people look to Him. The Lord leads His people by a way that they would not devise or mark out for themselves. Tests are faithfully applied.

“And he said, So is the kingdom of God as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.” [Mark 4:26-29.] There is the work of the truth upon the human heart, constant and gentle, and progress must be made until perfection of human character is reached. This work is carried forward by a firm, divine, supernatural agency. Is your religion growing one, or is self largely predominant, that the Lord cannot work with your efforts?

The Lord will not bless you in bringing souls to the truth, clearing your way, giving access to many hearts, unless you have made it manifest that you are reaching the standard of character set before you in the gospel. You may be satisfied with your own life and religious growth, but is there growth in the mind and in the image of Christ? You should ask yourself, Am I growing?

You may sometimes be betrayed into indiscretion, but then if you repent and humble yourself before God and give Him your heart in humble penitence, and say, Lead me, guide me, O God, that I shall not offend Thee with an unconsecrated life, [He will forgive you]. It may be that you may not have wisdom to guide the souls who shall embrace the truth; it may be that you have much to learn of how to present the truth as it is in Jesus. And should the hindrances be removed and the truth make rapid progress, as you greatly desire, you would not be prepared to labor wisely, patiently, after Christlike methods to lead them to obtain a sound, healthful experience, because you have not the knowledge of many spiritual things yourself.

As you reveal wisdom by faithfulness in the home life, as patterns of piety, you will reveal faithfulness in the church as patient, kind, forbearing teachers. The Lord will see that you can be entrusted with souls. You have learned lessons in His school as to how to deal with human minds and to lead them forward and upward to the holy standard of God, that they may grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.

When these persons see exemplified in the life fervent piety, unselfish zeal, and the love of Jesus, they will see what it means to believe present truth. When you can carry these souls forward to greater light and knowledge, when you have order, and when the workers strive constantly to be one, as Christ is one with the Father, then God will work mightily through human instrumentalities, because He can trust those who have taken hold of the truth to properly educate both by precept and example. Then you will not leave your own mold upon men, but Christ's mold.

Try it, brethren in Africa. There is no growth in aiming at a low standard, but there is required persevering, untiring effort, if you would succeed in winning souls to Christ. Satan and all his hosts allied with evil men, will oppose the work, and you cannot meet this opposition in your own feeble strength. The Captain of the Lord's host alone can win for you the victory. You cannot be at peace and harmony among yourselves if you have no well-concentrated efforts to push the triumphs of the cross.

If we are engaged in contentions and fault-finding, when we ought to be doing our best for the Master, how can we expect God to bring souls into the truth, and trust them to our unfaithful, unchristlike guidance? Seek the Lord with all your heart; die to self. God's people must be a unit, and the work must begin in our hearts. The work must begin in our own families. The true witness says, "I know thy works." [Revelation 3:15.] You may be constantly imbibing the Spirit of Christ.

If you cannot show the power of the grace of Christ in your character at home, you will fail to show wisdom in the church, and cannot be entrusted with the care of souls newly come to the faith, who are babes in Christ, who need to be fed with milk, and not with strong meat.

You may be inclined to hold before the awakened soul the strong arguments which establish our faith, which are hard for them to understand. But this will not be the right way to do. Just talk the simplest lessons of faith, for even learned persons are hungry to know the A B C of what it means to be a Christian and how they can find Christ, how they can gain Christ. This is the food for which the churches all through the ages are starving.

Please bear in mind, if the minds of believers are not appropriating to themselves the promises of God and receiving by faith the higher influences emanating from heaven, they are appropriating the lower influences. Every moral action leaves its imprint upon the moral character.

The conversation at the table, the conversation at the fireside, the spirit that pervades the family circle, testifies whether we are faithful in our daily duties. Through the constant culture of correct habits we are becoming qualified for the upbuilding of the church, fitted to feed the sheep and the lambs, and prepared, through a faithful discharge of every duty, to hear the heavenly benediction, "Well done, good and faithful servant; enter thou into the joy of thy Lord." [Matthew 25:23.]



Even that which appears trifling to us is invested with solemn responsibility. We cannot pass through it without a change for better or for worse.

I commend you, my brethren in a far-off land, to the Lord and to His rich grace; for He will be a help to all who will call upon Him. He is mighty in counsel. Seek Him with all the heart and He will be found of you.

Source

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This chapter is based on Exodus 19 to 24.

Soon after the encampment at Sinai, Moses was called up into the mountain to meet with God. Alone he climbed the steep and rugged path, and drew near to the cloud that marked the place of Jehovah's presence. Israel was now to be taken into a close and peculiar relation to the Most High—to be incorporated as a church and a nation under the government of God. The message to Moses for the people was:

"Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto Myself. Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth is Mine: and ye shall be unto Me a kingdom of priests, and an holy nation."

Moses returned to the camp, and having summoned the elders of Israel, he repeated to them the divine message. Their answer was, "All that the Lord hath spoken we will do." Thus they entered into a solemn covenant with God, pledging themselves to accept Him as their ruler, by which they became, in a special sense, the subjects of His authority.

Again their leader ascended the mountain, and the Lord said unto him, "Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee forever." When they met with difficulties in the way, they were disposed to murmur against Moses and Aaron, and accuse them of leading the hosts of Israel from Egypt to destroy them. The Lord would honor Moses before them, that they might be led to confide in his instructions.

God purposed to make the occasion of speaking His law a scene of awful grandeur, in keeping with its exalted character. The people were to be impressed that everything connected with the service of God must be regarded with the greatest reverence. The Lord said to Moses, "Go unto the people, and sanctify them today and tomorrow, and let them wash their clothes, and be ready against the third day: for the third day the Lord will come down in the sight of all the people upon Mount Sinai." During these intervening days all were to occupy the time in solemn preparation to appear before God. Their person and their clothing must be freed from impurity. And as Moses should point out their sins, they were to devote themselves to humiliation, fasting, and prayer, that their hearts might be cleansed from iniquity.

The preparations were made, according to the command; and in obedience to a further injunction, Moses directed that a barrier be placed about the mount, that neither man nor beast might intrude upon the sacred precinct. If any ventured so much as to touch it, the penalty was instant death.

On the morning of the third day, as the eyes of all the people were turned toward the mount, its summit was covered with a thick cloud, which grew more black and dense, sweeping downward until the entire mountain was wrapped in darkness and awful mystery. Then a sound as of a trumpet was heard, summoning the people to meet with God; and Moses led them forth to the base of the mountain. From the thick darkness flashed vivid lightnings, while peals of thunder echoed and re-echoed among the surrounding heights. "And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly." "The glory of the Lord was like devouring fire on the top of the mount" in the sight of the assembled multitude. And "the voice of the trumpet sounded long, and waxed

louder and louder.” So terrible were the tokens of Jehovah’s presence that the hosts of Israel shook with fear, and fell upon their faces before the Lord. Even Moses exclaimed, “I exceedingly fear and quake.” Hebrews 12:21.

And now the thunders ceased; the trumpet was no longer heard; the earth was still. There was a period of solemn silence, and then the voice of God was heard. Speaking out of the thick darkness that enshrouded Him, as He stood upon the mount, surrounded by a retinue of angels, the Lord made known His law. Moses, describing the scene, says: “The Lord came from Sinai, and rose up from Seir unto them; He shined forth from Mount Paran, and He came with ten thousands of saints: from His right hand went a fiery law for them. Yea, He loved the people; all His saints are in Thy hand: and they sat down at Thy feet; every one shall receive of Thy words.” Deuteronomy 33:2, 3.

Jehovah revealed Himself, not alone in the awful majesty of the judge and lawgiver, but as the compassionate guardian of His people: “I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.” He whom they had already known as their Guide and Deliverer, who had brought them forth from Egypt, making a way for them through the sea, and overthrowing Pharaoh and his hosts, who had thus shown Himself to be above all the gods of Egypt—He it was who now spoke His law.

The law was not spoken at this time exclusively for the benefit of the Hebrews. God honored them by making them the guardians and keepers of His law, but it was to be held as a sacred trust for the whole world. The precepts of the Decalogue are adapted to all mankind, and they were given for the instruction and government of all. Ten precepts, brief, comprehensive, and authoritative, cover the duty of man to God and to his fellow man; and all based upon the great fundamental principle of love. “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.” Luke 10:27. See also Deuteronomy 6:4, 5; Leviticus 19:18. In the Ten Commandments these principles are carried out in detail, and made applicable to the condition and circumstances of man.

“Thou shalt have no other gods before Me.”

Jehovah, the eternal, self-existent, uncreated One, Himself the Source and Sustainer of all, is alone entitled to supreme reverence and worship. Man is forbidden to give to any other object the first place in his affections or his service. Whatever we cherish that tends to lessen our love for God or to interfere with the service due Him, of that do we make a god.

“Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them.”

The second commandment forbids the worship of the true God by images or similitudes. Many heathen nations claimed that their images were mere figures or symbols by which the Deity was worshiped, but God has declared such worship to be sin. The attempt to represent the Eternal One by material objects would lower man’s conception of God. The mind, turned away from the infinite perfection of Jehovah, would be attracted to the creature rather than to the Creator. And as his conceptions of God were lowered, so would man become degraded.

“I the Lord thy God am a jealous God.” The close and sacred relation of God to His people is represented under the figure of marriage. Idolatry being spiritual adultery, the displeasure of God against it is fitly called jealousy.

“Visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me.” It is inevitable that children should suffer from the consequences of parental wrongdoing, but they are not

punished for the parents' guilt, except as they participate in their sins. It is usually the case, however, that children walk in the steps of their parents. By inheritance and example the sons become partakers of the father's sin. Wrong tendencies, perverted appetites, and debased morals, as well as physical disease and degeneracy, are transmitted as a legacy from father to son, to the third and fourth generation. This fearful truth should have a solemn power to restrain men from following a course of sin.

"Showing mercy unto thousands of them that love Me, and keep My commandments." In prohibiting the worship of false gods, the second commandment by implication enjoins the worship of the true God. And to those who are faithful in His service, mercy is promised, not merely to the third and fourth generation as is the wrath threatened against those who hate Him, but to *thousands* of generations.

"Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh His name in vain."

This commandment not only prohibits false oaths and common swearing, but it forbids us to use the name of God in a light or careless manner, without regard to its awful significance. By the thoughtless mention of God in common conversation, by appeals to Him in trivial matters, and by the frequent and thoughtless repetition of His name, we dishonor Him. "Holy and reverend is His name." Psalm 111:9. All should meditate upon His majesty, His purity and holiness, that the heart may be impressed with a sense of His exalted character; and His holy name should be uttered with reverence and solemnity.

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it."

The Sabbath is not introduced as a new institution but as having been founded at creation. It is to be remembered and observed as the memorial of the Creator's work. Pointing to God as the Maker of the heavens and the earth, it distinguishes the true God from all false gods. All who keep the seventh day signify by this act that they are worshipers of Jehovah. Thus the Sabbath is the sign of man's allegiance to God as long as there are any upon the earth to serve Him. The fourth commandment is the only one of all the ten in which are found both the name and the title of the Lawgiver. It is the only one that shows by whose authority the law is given. Thus it contains the seal of God, affixed to His law as evidence of its authenticity and binding force.

God has given men six days wherein to labor, and He requires that their own work be done in the six working days. Acts of necessity and mercy are permitted on the Sabbath, the sick and suffering are at all times to be cared for; but unnecessary labor is to be strictly avoided. "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 ... honor Him, not doing thine own ways, nor finding thine own pleasure." Isaiah 58:13. Nor does the prohibition end here. "Nor speaking thine own words," says the prophet. Those who discuss business matters or lay plans on the Sabbath are regarded by God as though engaged in the actual transaction of business. To keep the Sabbath holy, we should not even allow our minds to dwell upon things of a worldly character. And the commandment includes all within our gates. The inmates of the house are to lay aside their worldly business during the sacred hours. All should unite to honor God by willing service upon His holy day.

"Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee."

Parents are entitled to a degree of love and respect which is due to no other person. God Himself, who has placed upon them a responsibility for the souls committed to their charge, has ordained that during the earlier years of life, parents shall stand in the place of God to their children. And he who rejects the rightful authority of his parents is rejecting the authority of God. The fifth commandment requires children not only to yield respect, submission, and obedience to their parents, but also to give them love and tenderness, to lighten their cares, to guard their reputation, and to succor and comfort them in old age. It also enjoins respect for ministers and rulers and for all others to whom God has delegated authority.

This, says the apostle, “is the first commandment with promise.” Ephesians 6:2. To Israel, expecting soon to enter Canaan, it was a pledge to the obedient, of long life in that good land; but it has a wider meaning, including all the Israel of God, and promising eternal life upon the earth when it shall be freed from the curse of sin.

“Thou shalt not kill.”

All acts of injustice that tend to shorten life; the spirit of hatred and revenge, or the indulgence of any passion that leads to injurious acts toward others, or causes us even to wish them harm (for “whosoever hateth his brother is a murderer”); a selfish neglect of caring for the needy or suffering; all self-indulgence or unnecessary deprivation or excessive labor that tends to injure health—all these are, to a greater or less degree, violations of the sixth commandment.

“Thou shalt not commit adultery.”

This commandment forbids not only acts of impurity, but sensual thoughts and desires, or any practice that tends to excite them. Purity is demanded not only in the outward life but in the secret intents and emotions of the heart. Christ, who taught the far-reaching obligation of the law of God, declared the evil thought or look to be as truly sin as is the unlawful deed.

“Thou shalt not steal.”

Both public and private sins are included in this prohibition. The eighth commandment condemns manstealing and slave dealing, and forbids wars of conquest. It condemns theft and robbery. It demands strict integrity in the minutest details of the affairs of life. It forbids overreaching in trade, and requires the payment of just debts or wages. It declares that every attempt to advantage oneself by the ignorance, weakness, or misfortune of another is registered as fraud in the books of heaven.

“Thou shalt not bear false witness against thy neighbor.”

False speaking in any matter, every attempt or purpose to deceive our neighbor, is here included. An intention to deceive is what constitutes falsehood. By a glance of the eye, a motion of the hand, an expression of the countenance, a falsehood may be told as effectually as by words. All intentional overstatement, every hint or insinuation calculated to convey an erroneous or exaggerated impression, even the statement of facts in such a manner as to mislead, is falsehood. This precept forbids every effort to injure our neighbor’s reputation by misrepresentation or evil surmising, by slander or tale bearing. Even the intentional suppression of truth, by which injury may result to others, is a violation of the ninth commandment.

“Thou shalt not covet thy neighbor’s house, thou shalt not covet thy neighbor’s wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor’s.”



The tenth commandment strikes at the very root of all sins, prohibiting the selfish desire, from which springs the sinful act. He who in obedience to God's law refrains from indulging even a sinful desire for that which belongs to another will not be guilty of an act of wrong toward his fellow creatures.

Such were the sacred precepts of the Decalogue, spoken amid thunder and flame, and with a wonderful display of the power and majesty of the great Lawgiver. God accompanied the proclamation of His law with exhibitions of His power and glory, that His people might never forget the scene, and that they might be impressed with profound veneration for the Author of the law, the Creator of heaven and earth. He would also show to all men the sacredness, the importance, and the permanence of His law.

The people of Israel were overwhelmed with terror. The awful power of God's utterances seemed more than their trembling hearts could bear. For as God's great rule of right was presented before them, they realized as never before the offensive character of sin, and their own guilt in the sight of a holy God. They shrank away from the mountain in fear and awe. The multitude cried out to Moses, "Speak thou with us, and we will hear: but let not God speak with us, lest we die." The leader answered, "Fear not: for God is come to prove you, and that His fear may be before your faces, that ye sin not." The people, however, remained at a distance, gazing in terror upon the scene, while Moses "drew near unto the thick darkness where God was."

The minds of the people, blinded and debased by slavery and heathenism, were not prepared to appreciate fully the far-reaching principles of God's ten precepts. That the obligations of the Decalogue might be more fully understood and enforced, additional precepts were given, illustrating and applying the principles of the Ten Commandments. These laws were called judgments, both because they were framed in infinite wisdom and equity and because the magistrates were to give judgment according to them. Unlike the Ten Commandments, they were delivered privately to Moses, who was to communicate them to the people.

The first of these laws related to servants. In ancient times criminals were sometimes sold into slavery by the judges; in some cases, debtors were sold by their creditors; and poverty even led persons to sell themselves or their children. But a Hebrew could not be sold as a slave for life. His term of service was limited to six years; on the seventh he was to be set at liberty. Manstealing, deliberate murder, and rebellion against parental authority were to be punished with death. The holding of slaves not of Israelitish birth was permitted, but their life and person were strictly guarded. The murderer of a slave was to be punished; an injury inflicted upon one by his master, though no more than the loss of a tooth, entitled him to his freedom.

The Israelites had lately been servants themselves, and now that they were to have servants under them, they were to beware of indulging the spirit of cruelty and exaction from which they had suffered under their Egyptian taskmasters. The memory of their own bitter servitude should enable them to put themselves in the servant's place, leading them to be kind and compassionate, to deal with others as they would wish to be dealt with.

The rights of widows and orphans were especially guarded, and a tender regard for their helpless condition was enjoined. "If thou afflict them in any wise," the Lord declared, "and they cry at all unto Me, I will surely hear their cry; and My wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless." Aliens who united themselves with Israel were to be protected from wrong or oppression. "Thou shalt not oppress a stranger: for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt."

The taking of usury from the poor was forbidden. A poor man's raiment or blanket taken as a pledge, must be restored to him at nightfall. He who was guilty of theft was required to restore double. Respect for magistrates and rulers was enjoined, and judges were warned against perverting judgment, aiding a false cause, or receiving bribes. Calumny and slander were prohibited, and acts of kindness enjoined, even toward personal enemies.

Again the people were reminded of the sacred obligation of the Sabbath. Yearly feasts were appointed, at which all the men of the nation were to assemble before the Lord, bringing to Him their offerings of gratitude and the first fruits of His bounties. The object of all these regulations was stated: they proceeded from no exercise of mere arbitrary sovereignty; all were given for the good of Israel. The Lord said, “Ye shall be holy men unto Me”—worthy to be acknowledged by a holy God.

These laws were to be recorded by Moses, and carefully treasured as the foundation of the national law, and, with the ten precepts which they were given to illustrate, the condition of the fulfillment of God’s promises to Israel.

The message was now given them from Jehovah: “Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of Him, and obey His voice, provoke Him not; for He will not pardon your transgressions: for My name is in Him. But if thou shalt indeed obey His voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries.” During all the wanderings of Israel, Christ, in the pillar of cloud and of fire, was their Leader. While there were types pointing to a Saviour to come, there was also a present Saviour, who gave commands to Moses for the people, and who was set forth before them as the only channel of blessing.

Upon descending from the mountain, “Moses came and told the people all the words of the Lord, and all the judgments: and all the people answered with one voice, and said, All the words which the Lord hath said will we do.” This pledge, together with the words of the Lord which it bound them to obey, was written by Moses in a book.

Then followed the ratification of the covenant. An altar was built at the foot of the mountain, and beside it twelve pillars were set up, “according to the twelve tribes of Israel,” as a testimony to their acceptance of the covenant. Sacrifices were then presented by young men chosen for the service.

Having sprinkled the altar with the blood of the offerings, Moses “took the book of the covenant, and read in the audience of the people.” Thus the conditions of the covenant were solemnly repeated, and all were at liberty to choose whether or not they would comply with them. They had at the first promised to obey the voice of God; but they had since heard His law proclaimed; and its principles had been particularized, that they might know how much this covenant involved. Again the people answered with one accord, “All that the Lord hath said will we do, and be obedient.” “When Moses had spoken every precept to all the people according to the law, he took the blood, ... and sprinkled both the book and all the people, saying, This is the blood of the testament which God hath enjoined unto you.” Hebrews 9:19, 20.

Arrangements were now to be made for the full establishment of the chosen nation under Jehovah as their king. Moses had received the command, “Come up unto the Lord, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off. And Moses alone shall come near the Lord.” While the people worshiped at its foot, these chosen men were called up into the mount. The seventy elders were to assist Moses in the government of Israel, and God put upon them His Spirit, and honored them with a view of His power and greatness. “And they saw the God of Israel: and there was under His feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness.” They did not behold the Deity, but they saw the glory of His presence. Before this they could not have endured such a scene; but the exhibition of God’s power had awed them to repentance; they had been contemplating His glory, purity, and mercy, until they could approach nearer to Him who was the subject of their meditations.

Moses and “his minister Joshua” were now summoned to meet with God. And as they were to be some time absent, the leader appointed Aaron and Hur, assisted by the elders, to act in his stead. “And Moses went up into

the mount, and a cloud covered the mount. And the glory of the Lord abode upon Mount Sinai.” For six days the cloud covered the mountain as a token of God’s special presence; yet there was no revelation of Himself or communication of His will. During this time Moses remained in waiting for a summons to the presence chamber of the Most High. He had been directed, “Come up to Me into the mount, and be there,” and though his patience and obedience were tested, he did not grow weary of watching, or forsake his post. This period of waiting was to him a time of preparation, of close self-examination. Even this favored servant of God could not at once approach into His presence and endure the exhibitions of His glory. Six days must be employed in devoting himself to God by searching of heart, meditation, and prayer before he could be prepared for direct communication with his Maker.

Upon the seventh day, which was the Sabbath, Moses was called up into the cloud. The thick cloud opened in the sight of all Israel, and the glory of the Lord broke forth like devouring fire. “And Moses went into the midst of the cloud, and gat him up into the mount; and Moses was in the mount forty days and forty nights.” The forty days’ tarry in the mount did not include the six days of preparation. During the six days Joshua was with Moses, and together they ate of the manna and drank of “the brook that descended out of the mount.” But Joshua did not enter with Moses into the cloud. He remained without, and continued to eat and drink daily while awaiting the return of Moses, but Moses fasted during the entire forty days.

During his stay in the mount, Moses received directions for the building of a sanctuary in which the divine presence would be specially manifested. “Let them make Me a sanctuary; that I may dwell among them” (Exodus 25:8), was the command of God. For the third time the observance of the Sabbath was enjoined. “It is a sign between Me and the children of Israel forever,” the Lord declared, “that ye may know that I am Jehovah that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you.... Whosoever doeth any work therein, that soul shall be cut off from among his people.” Exodus 31:17, 13, 14. Directions had just been given for the immediate erection of the tabernacle for the service of God; and now the people might conclude, because the object had in view was the glory of God, and also because of their great need of a place of worship, that they would be justified in working at the building upon the Sabbath. To guard them from this error, the warning was given. Even the sacredness and urgency of that special work for God must not lead them to infringe upon His holy rest day.

Henceforth the people were to be honored with the abiding presence of their King. “I will dwell among the children of Israel, and will be their God,” “and the tabernacle shall be sanctified by My glory” (Exodus 29:45, 43), was the assurance given to Moses. As the symbol of God’s authority and the embodiment of His will, there was delivered to Moses a copy of the Decalogue engraved by the finger of God Himself upon two tables of stone (Deuteronomy 9:10; Exodus 32:15, 16), to be sacredly enshrined in the sanctuary, which, when made, was to be the visible center of the nation’s worship.

From a race of slaves the Israelites had been exalted above all peoples to be the peculiar treasure of the King of kings. God had separated them from the world, that He might commit to them a sacred trust. He had made them the depositaries of His law, and He purposed, through them, to preserve among men the knowledge of Himself. Thus the light of heaven was to shine out to a world enshrouded in darkness, and a voice was to be heard appealing to all peoples to turn from their idolatry to serve the living God. If the Israelites would be true to their trust, they would become a power in the world. God would be their defense, and He would exalt them above all other nations. His light and truth would be revealed through them, and they would stand forth under His wise and holy rule as an example of the superiority of His worship over every form of idolatry.

Source

- E.G. White, *Patriarchs and Prophets* (1890), pgs. 303-314.

Title: "The Work in the Southern Field"

Date: January 1-30, 1891

Type: Diary

Primary source: Manuscript 24, 1891, pgs. 15-16

There is a great work to be done in the Southern field. This is one of the barren places of the earth to be worked. But inexperienced young men and young women should not be asked to go to this field as laborers. There are married men and women of experience who can settle in the large Southern cities to work for the white people,

as well as the colored people. The unpromising condition of the field should not deter any one from laboring there.

Special literature should be prepared expressly for the Southern field. Publishing is to be done in the South, to prepare the style of books essential for this field. Talent is being [developed] and will continue to be developed, that will be the means, through God, of bringing into the truth souls ready to die. It is more difficult to labor for the people in the South than it is to labor for the heathen in a foreign land because of the prejudice existing against the colored people.

Medical missions should be opened as pioneer agencies to prepare the way for the proclamation of the third angel's message in the cities of the South. Oh, how great is the need for means to do this line of work! Gospel medical missions cannot be established without financial aid. Every such mission calls for our sympathy and for our means, that facilities may be provided to make the work successful. Separate sanitariums for both races should be established.

Industries can be started both in and out of the cities. There should be schools for the education of the colored people, as well as schools for the whites. In all these institutions, the white people should work for the whites, and the colored people for their own race. It may be found advisable for experienced white laborers to train those of our colored brethren and sisters who desire to work for their own people.

#### Source

- E.G. White, "The Work in the Southern Field," Manuscript 24, 1891, January 1-30, 1891, pgs. 15-16.



Title: N/A

Date: March 21, 1891

Type: Diary

Location: Battle Creek, Michigan

Primary source: Manuscript, 42, 1891

Note: This diary entry concerns Ellen White delivering the talk “Our Duty to the Colored People” to church leaders.

Sabbath, March 21, 1891

Battle Creek

Attended morning meeting. I was in important, interesting conversation with Elder Olsen, then with C. H. Jones from Pacific Press. In the afternoon, at four o'clock I met the leading members of the board in the committee room of the tabernacle and read to them a long article—a testimony given me of God for them. These principles had been presented before me some years before I brought them before the thirty assembled.

Source

- E.G. White, Manuscript, 42, 1891, March 21, 1891.

Title: "Our Duty to the Colored People"

Dates: November 4, 1889/March 21, 1891

Type: Manuscript/Address

Location: Battle Creek, Michigan

Primary source: Manuscript 6, 1891, March 21, 1891

There has been much perplexity as to how our laborers in the South shall deal with the "color line." It has been a question to some how far to concede to the prevailing prejudice against the colored people. The Lord has given us light concerning all such matters. There are principles laid down in His Word that should guide us in dealing with these perplexing questions. The Lord Jesus came to our world to save men and women of all nationalities. He died just as much for the colored people as for the white race. Jesus came to shed light over the whole world. At the beginning of His ministry He declared His mission: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." [Luke 4:18, 19.]

The Redeemer of the world was of humble parentage. He, the Majesty of heaven, the King of glory, humbled Himself to accept humanity, and then He chose a life of poverty and toil. "For our sakes he became poor, that we through his poverty might be rich." [2 Corinthians 8:9.] When one came saying, "I will follow thee whithersoever thou goest," Jesus answered him, "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 8:19, 20.] He, the Majesty of heaven, depended upon the generosity of His followers.

Jesus did not seek the admiration or applause of the world. He commanded no army, He ruled no earthly kingdom. He passed by the wealthy and honored of the world. He did not associate with the leaders of the nation. He dwelt among the lowly of the earth. To all appearance He was merely a humble man, with few friends. Thus He sought to correct the world's false standard of judging the value of men. He showed that they are not to be estimated by their outward appearance. Their moral worth is not determined by their worldly possessions, their real estate or bank stock. It is the humble, contrite heart that God values. With Him there is no respect of persons. The attributes that He prizes most are purity and love, and these are possessed only by the Christian.

Jesus did not choose His disciples from the learned lawyers, the rulers, the scribes, and Pharisees. He passed them by because they felt whole, as many feel in this age, and prided themselves on their learning and position. They were fixed in their traditions and superstitions, teaching for doctrines the commandments of men. He who could read all hearts chose poor fishermen who were willing to be taught. He gave them no promise of large salary or worldly honor, but told them they should be partakers with Him in His sufferings. Jesus, while in this world, ate with publicans and sinners and mingled with the common people, not to become low and earthly with them, but in order by precept and example to present to them right principles, to lift them up from their low habits and manners. In all this He set us an example that we should follow in His steps.

Those who have a religious experience that opens their hearts to Jesus will not cherish pride, but will feel that they are under obligation to God to be missionaries as was Jesus. They will seek to save that which was lost. They will not, in Pharisaical pride and haughtiness, withdraw themselves from any class of humanity, but will feel with the apostle Paul, "I am debtor both to the Greeks and to the Barbarians; both to the wise and to the unwise." [Romans 1:14.]

After my severe illness one year ago, many things which the Lord had presented to me seemed lost to my mind, but they have since been repeated. I know that that which I now speak will bring me into conflict. This I do not covet, for the conflict has seemed to be continuous of late years; but I do not mean to live a coward, or die a

coward, leaving my work undone. I must follow my Master's footsteps. It has become fashionable to look down upon the poor and upon the colored race in particular. But Jesus, the Master, was poor, and He sympathizes with the poor, the discarded, the oppressed, and declares that every insult shown to them is as if shown to Himself. I am more and more surprised as I see those who claim to be children of God possessing so little of the sympathy, tenderness, and love which actuated Christ. Would that every church, North and South, were imbued with the spirit of our Lord's teachings!

While in St. Louis a year ago, as I knelt in prayer, these words were presented to me as if written with a pen of fire: "All ye are brethren." [Matthew 23:8.] The Spirit of God rested upon me in a wonderful manner, and matters were opened to me in regard to the church at St. Louis and in other places. The spirit and words of some in regard to members of the church were an offense to God. They were closing the door of their hearts to Jesus. Among those in St. Louis who believe the truth, there are colored brethren who are true and faithful, precious in the sight of the God of heaven, and they should have just as much respect as any of God's children. Those who have spoken harshly to them, or have despised them, have despised the purchase of the blood of Christ; and they need the transforming grace of Christ in their own hearts, that they may have the pitying tenderness of Jesus toward those who love God with all the fervor that they themselves are capable of.

The color of the skin does not determine character in the heavenly courts. "If ye call on the Father, who without respect of persons, judgeth according to every man's work, pass the time of your sojourning here in fear: forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot; ... seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." [1 Peter 1:17-22.] "Ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him; where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all and in all. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering." [Colossians 3:9-12.]

"Who," says Paul, "maketh thee to differ?" [1 Corinthians 4:7.] The God of the white man is the God of the black man, and the Lord declares that His love for the least of His children exceeds that of a mother for her beloved child. Look at that mother: the sick child, the one afflicted, the one born a cripple, or with some other physical infirmity—how the mother labors to give him every advantage! The best food, the softest pillow, and the tenderest nursing care for him. The love bestowed upon him is strong and deep—a love such is not given to beauty, talent, or any other natural gift. As soon as a mother sees reason for others to regard her child with aversion or contempt, does she not increase her tenderness, as if to shield him from the world's rude touch? "Can a mother forget her sucking child? Yea, they may forget, yet I will not forget thee." [Isaiah 49:15.]

O, what impartial love the Lord Jesus gives to those who love Him! The Lord's eye is upon all His creatures; He loves them all, and makes no difference between white and black, except that He has a special, tender pity for those who are called to bear a greater burden than others. Those who love God and believe on Christ as their Redeemer, while they must meet the trials and difficulties that lie in their path, should yet with a cheerful spirit accept their life, as it is, considering that God above regards these things, and for all that the world neglects to bestow, He will Himself make up to them in the best of favors.

The parable of Dives, the rich man, and Lazarus, the beggar who feared God, is presented before the world as a lesson to all, both rich and poor, as long as time shall last. Dives is represented as lifting up his eyes in hell, being in torment, and seeing Abraham afar off and Lazarus in his bosom, "he cried and said, Father Abraham, have mercy upon me, and send Lazarus that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy life time receivedst thy good things, and likewise Lazarus, evil things; but now he is comforted and thou art tormented." [Luke 16:24, 25.]

When the sinner is converted, he receives the Holy Spirit, that makes him a child of God and fits him for the society of the redeemed and the angelic host. He is made a joint heir with Christ. Whoever of the human family give themselves to Christ, whoever hear the truth and obey it, become children of one family. The ignorant and the wise, the rich and the poor, the heathen and the slave, white or black—Jesus paid the purchase money for their souls. If they believe in Him, His cleansing blood is applied to them. The black man's name is written in the book of life beside the white man's. All are one in Christ. Birth, station, nationality, or color cannot elevate or degrade men. The character makes the man.

If a red man, a Chinese, or an African gives his heart to God in obedience and faith, Jesus loves him none the less for his color. He calls him His well-beloved brother. The day is coming when the kings and the lordly men of the earth would be glad to exchange places with the humble African who has laid hold on the hope of the gospel. To all who are overcomers through the blood of the Lamb, the invitation will be given, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." [Matthew 25:34.] Arranged on the right and left of the throne of God are the long columns of the heavenly host, who touch the golden harps, and songs of welcome and praise to God and the Lamb ring through the heavenly courts. "He that hath an ear to hear, 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.]

Among what are called the higher classes, there is a demand for a form of Christianity suited to their fine tastes. But this class will not grow up to the full stature of men and women in Christ until they know God and Jesus Christ whom He hath sent. The heavenly intelligences rejoice to do the will of God in preaching the gospel to the poor. In the announcement which the Saviour made in the synagogue at Nazareth, He put a stern rebuke upon those who attach so much importance to color or caste and refuse to be satisfied with such a type of Christianity as Christ accepts.

The same price was paid for the salvation of the colored man as for that of the white man, and the slights put upon the colored people by many who claim to be redeemed by the blood of the Lamb, and who therefore acknowledge themselves debtors to Christ, misrepresent Jesus, and reveal that selfishness, tradition, and prejudice, pollute the soul. They are not sanctified through the truth. Those who slight a brother because of his color are slighting Christ.

I call upon every church in our land to look well to your own souls. "Examine yourselves whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" [2 Corinthians 13:5.] God makes no distinction between the North and the South. Whatever may be your prejudices, your wonderful prudence, do not lose sight of this fact: that unless you put on Christ, and His Spirit dwells in you, you are slaves of sin and of Satan. Many who claim to be children of God are children of the wicked one and have all his passions, all his prejudices, his evil spirit, his unlovely traits of character. But the soul that is indeed transformed will not despise any one whom Christ has purchased with His own blood.

Men may have both hereditary and cultivated prejudices, but when the love of Jesus fills the heart and they become one with Christ, they will have the same spirit that He had. They are journeying to the same heaven, and will be seated at the same table to eat bread in the kingdom of God. If Jesus is abiding in our hearts, we cannot despise the colored man. He is journeying to the same heaven, who has the same Saviour abiding in his heart. When these unchristian prejudices are broken down, more earnest effort will be put forth to do missionary work among the colored race.

When the Hebrew people were suffering cruel oppression under the hand of their taskmasters, the Lord looked upon them, and He called Israel His son. He bade Moses go to Pharaoh with the message, "Israel is my son, even my firstborn. And I will say unto thee, Let my son go that he may serve me." [Exodus 4:22, 23.] The Lord

did not wait until His people went forth and stood in triumph on the shores of the Red Sea before He called Israel His son, but while they were under oppression, degraded, down-trodden, suffering all that the power and the invention of the Egyptians could impose to make their lives bitter and destroy them, then God undertakes their cause, and declares to Pharaoh, "Israel is my son, even my firstborn."

What thoughts and feelings did the message arouse in Pharaoh? "This people, my slaves, those whom the lowest of my people despise, the God of such a people I care not for, neither will I let Israel go." But the Word of the Lord will not return unto Him void; it will accomplish the thing whereunto it is sent. The Lord speaks in no uncertain manner. He says, "Let my son go that he may serve me; and if thou refuse to let him go, behold I will slay thy son, even thy firstborn." [Verse 23.]

God cares no less for the souls of the African race that might be won to serve Him than He cared for Israel. He requires far more of His people than they have given Him in missionary work among the people of the South of all classes, and especially among the colored race. Are we not under even greater obligation to labor for the colored people than for those who have been more highly favored? Who is it that held these people in servitude? Who kept them in ignorance, and pursued a course to debase and brutalize them, forcing them to disregard the laws of marriage, breaking up the family relation, tearing wife from husband and husband from wife? If the race is degraded, if they are repulsive in habits and manners, who made them so? Is there not much due to them from the white people? After so great a wrong has been done them, should not an earnest effort be made to lift them up. The truth must be carried to them. They have souls to save as well as we.

At the General Conference of 1889, resolutions were presented in regard to the "color line." Such action is not called for. Let not man take the place of God, but stand aside in awe, and let God work upon human hearts, both white and black, in His own way. He will adjust all these perplexing questions. We need not prescribe a definite plan of working. We should be careful not to strengthen prejudices that ought to have died just as soon as Christ redeemed the soul from the bondage of sin.

Sin rests upon us as a church because we have not made greater effort for the salvation of souls among the colored people. It will always be a difficult matter to deal with the prejudices of the white people in the South and do missionary work for the colored race. But the way this matter has been treated by some is an offense to God. We need not expect that all will be accomplished in the South that God would do until in our missionary efforts we place this question on the ground of principle and let those who accept the truth be educated to be Bible Christians, working according to Christ's order.

You have no license from God to exclude the colored people from your places of worship. Treat them as Christ's property, which they are, just as much as yourselves. They should hold membership in the church with the white brethren. Every effort should be made to wipe out the terrible wrong which has been done them. At the same time we must not carry things to extremes and run into fanaticism on this question. Some would think it right to throw down every partition wall and intermarry with the colored people, but this is not the right thing to teach or to practice.

Let us do what we can to send to this class laborers who will work in Christ's name, who will not fail nor be discouraged. We should educate colored men to be missionaries among their own people. We should recognize talent where it exists among that people, and those who have ability should be placed where they may receive an education.

There are able colored ministers who have embraced the truth. Some of these feel unwilling to devote themselves to work for their own race; they wish to preach to the white people. These men are making a great mistake. They should seek most earnestly to save their own race, and they will not by any means be excluded from the gatherings of the white people.



White men and women should be qualifying themselves to work among the colored people. There is a large work to be done in educating this ignorant and downtrodden class. We must do more unselfish missionary work than we have done in the Southern States, not merely picking out the favorable fields. God has children among the colored people all over the land. They need to be enlightened. There are unpromising ones, it is true, but you will find similar degradation among the white people; but even among the lower classes there are souls who will embrace the truth. Some will not be steadfast. Feelings and habits that have been confirmed by lifelong practices will be hard to correct; it will not be easy to implant ideas of purity and holiness, refinement and elevation. But God regards the capacity of every man; He marks the surroundings and sees how these have formed the character, and He pities these souls.

Is it not time for us to live so fully in the light of God's countenance that we, who receive so many favors and blessings from Him, may know how to treat those less favored, not working from the world's standpoint, but from the Bible standpoint? Is it not right in this line that Christian effort is most needed? Is it not here that our influence should be brought to bear against the customs and practices of the world? Should it not be the work of the white people to elevate the standard of character among the colored race, to teach them how Christians should live, by exemplifying the Spirit of Christ, showing that we are one brotherhood?

Those who have been favored with opportunities of education and culture, who have had every advantage of religious influence, will be expected of God to possess pure and holy characters in accordance with the gifts bestowed. But have they rightly improved their advantages? We know they have not. Let these privileged ones make the most of their blessings and realize that they are thus placed under greater obligation to labor for the good of others.

God will accept many more workers from the humble tasks of life if they will fully consecrate themselves to His service. Men and women should be coming up to carry the truth into all the highways and byways of life. Not all can go through a long course of education, but if they are consecrated to God and learn of Him, many can, without this, do much to bless others. Thousands would be accepted if they would give themselves to God. Not all who labor in this line should depend upon the conferences for support. Let those who can do so give their time and what ability they have; let them be messengers of God's grace, their hearts throbbing in unison with Christ's great heart of love, their ears open to hear the Macedonian cry.

The whole church needs to be imbued with the missionary spirit; then there will be many to work unselfishly in various ways, as they can, without being salaried. There is altogether too much dependence on machinery, on mechanical working. Machinery is good in its place, but do not allow it to become too complicated. I tell you that in many cases it has retarded the work and kept out laborers who in their line could have accomplished far more than has been done by the minister who depends on sermonizing more than on ministry. Young men need to catch the missionary spirit, to be thoroughly imbued with the spirit of the message. "Put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfill the lusts thereof." [Romans 13:14.] Work in any capacity, work where God leads you, in the line best suited to your talents and best adapted to reach classes that have hitherto been sadly neglected. This kind of labor will develop intellectual and moral power and adaptability to the work.

You must have grace and the love of God in order to succeed. The strength and spirituality of the people of God are manifest by the distinctness of the line of demarkation which separates them from the world. The people of the world are characterized by love for earthly things; they act selfishly, regardless of the principles which Christ has set forth in His life.

Christians will manifest the self-sacrificing spirit of Christ in their work, in connection with every branch of the cause. They will do this heartily, not by halves. They will not study their own aggrandizement nor manifest

respect of persons. They will not, cannot, live in luxury and self-indulgence, while there are suffering ones around them. They cannot by their practice sanction any phase of oppression or injustice to the least child of humanity. They are to be like Christ; to relinquish all selfish delights, all unholy passions, all that love of applause which is the food of the world. They will be willing to be humble and unknown, and to sacrifice even life itself for Christ's sake. By a well-ordered life and godly conversation they will condemn the folly, the impenitence, the idolatry, the iniquitous practices of the world.

The converting power of God must work a transformation of character in many who claim to believe the present truth or they cannot fulfill the purpose of God. They are hearers but not doers of the Word. Pure, unworldly benevolence will be developed in all who make Christ their personal Saviour. There needs to be far less of self and more of Jesus. The church of Christ is ordained of God that its members shall be representatives of Christ's character. He says, "You have given yourselves to me, and I give you to the world. I am the light of the world; I present you to the world as my representatives." As Christ in the fullest sense represents the Father, so are we to represent Christ. Let none of those who name the name of Christ be cowards in His cause. For Christ's sake stand as if looking within the open portals of the city of God.

#### Sources

- E.G. White, "Our Duty to the Colored People," Manuscript 6, 1891, November 4, 1889.
- E.G. White, *Our Duty to the Colored People* (1891), leaflet, 16 pages.
- E.G. White, *The Southern Work* (1901), pgs. 9-18

Title: "Our Present Dangers"

Date: March 24, 1891

Type: Talk

Location: Battle Creek, Michigan

Occasion: Ellen White gave this talk at the General Conference session, Tuesday, March 24, 1891.

Primary source: *General Conference Daily Bulletin*, April 13, 1891, pgs. 256-261

Note: Relevant selection highlighted.

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 imperiling 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 today 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 doing 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 was 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 hast 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 reprover. 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 long-suffering 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 I 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!

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Note: In this letter Ellen White mentions her trip to St. Louis, where she witnessed racism by white members toward newly-converted blacks that prompted a vision on race, and which she referred to in the address "Our Duty to the Colored People." Relevant selection is highlighted.

Brother and Sister Evans,

More than one year ago I visited St. Louis and spoke several times to the people. While there, I had a very marked experience. I was in the house where the meetings were held, and was upon my knees in prayer, when there was spread out before me, as in a panoramic view, the spiritual condition of our people and of the workers in the cause of God in St. Louis and in different states. Scene after scene passed before me. An account of what was then shown me, I wrote out to send to you and failing to find it concluded that it had been sent. But as there has been no response, I will now write again, fearing that you have not received my former letter.

Brother Evans, your course in the St. Louis Mission was not right. Your gallantry to young girls was entirely uncalled for and out of place. Things of this character were fashioning the work entirely contrary to the order of God. You are a married man and may give to your wife all the courtesy and attention you please; it is proper and right for you to do so; but let it go no farther. Keep your flattering speeches, your special courtesies and gallantry, between yourself and your wife.

Associated with you as workers were young girls who knew not what it means to be converted. They had learned certain methods of conducting their work; they had a form of words to repeat, parrot-like, which had no real meaning to them only as far as the words were concerned. They had everything to learn and an experience to gain in what it means to be a child of God, a Christian. Your course with these inexperienced youth should have been free from all commonness, marked with dignity, yet with simplicity. There should have been no light, flippant remarks and officious attentions. But you have not abstained from all appearance of evil. You exerted a wrong influence upon the minds of these young workers, an influence which has worked harm to them as well as to yourself. Your course was an injury to the cause of God in St. Louis.

You cannot keep yourself in the love of God without revealing an indwelling Saviour. You need the truth, sacred, holy truth, brought into the inner sanctuary of the soul; then you will show the fruits thereof. If God has given you large affections, let them flow to the proper objects. You cannot love God and your Saviour too much. But while you may be very effusive in your attentions to young girls or women, you do not have ardent zeal and overflowing love for Jesus, in whom all our hopes of eternal life are centered.

The state of the moral affections reveals the condition of the heart. You are not to become cold, unsympathetic and unloving, but let your sympathies be directed into safe channels. This soft sentimentalism which you have woven into your experience in association with young girls and women should be discarded at once and forever, for it has done harm and only harm. Nothing of this character will appear in any man or woman who loves God with all the heart.

All who profess to be Christians, be they men or women, young or old, married or single, should deport themselves modestly. They are not to be bold and familiar and talkative, jesting and joking. And how much more should those who stand as teachers be at all times modest and circumspect. Alas that some of our workers have not been of this character! We have been compelled to see some of our missions broken up, and why? Because of the associations in them of young men and young women who have not been converted, who did not

keep themselves in the love of God. There is unbecoming familiarity, young men and young girls exchanging attentions, and even men and women showing great fondness for each other's society. These show that they do not know what belongs to propriety or Christian character.

Our missions, which should inspire to all that is pure and noble and true, become schools of courtship and marriage. Can the Holy Spirit of God be recognized and appreciated by such workers? No, the sacred and the common are placed on a level. They are satisfied with the sensual flow of their affections in the wrong channel. They are not drinking deep at the fountain of truth. They are not pressing forward to the prize of their high calling in Christ Jesus.

If they had cherished virtue and purity and love for Jesus, the Lord could impress them with His Spirit; then the conscience would be tender; but they live an unreal life as sentimentalists. They have no depth of character. Like the waves of the sea they are tossed to and fro. Let temptation assail them, and there is a reckless surrender of the helm to passion. "And lust when it hath conceived bringeth forth sin, and sin, when it is finished, bringeth forth death." [James 1:15.]

The life of Solomon is full of warning, not only to youth, but to those of mature years and to the aged, those who are descending the hill of life and facing the western sun. We see and hear of unsteadiness in youth, the young wavering between right and wrong and the current of evil passions proving too strong for them. But we do not look for unsteadiness and unfaithfulness in those of mature years; we expect the character to be established, the principles to be firmly rooted. In many cases this is so, but there are exceptions, as with Solomon. "Let him that thinketh he standeth take heed lest he fall." [1 Corinthians 10:12.] When Solomon should have been in character as a sturdy oak, he fell from his steadfastness under the power of temptation. When his strength should have been the firmest, he was found the weakest of men.

From such examples as this, we should learn that watchfulness and prayer are the only safety for either young or old. Satan will so shape circumstances that unless we are kept by divine power they will almost imperceptibly weaken the fortifications of the soul. We need to inquire at every step, "Is this the way of the Lord?" As long as life shall last, there is need of guarding the affections and the passions with a firm purpose. There is inward corruption, there are outward temptations, and wherever the work of God shall be advanced, Satan plans so to arrange circumstances that temptation shall come with overpowering force upon the soul. Not one moment can we be secure only as we are relying upon God, the life hid with Christ in God.

Notwithstanding the warnings in the word of God and in the testimonies of His Spirit, many have closed their eyes to danger and have gone on in their own way, infatuated, deluded by Satan until they fall under his temptations. Then they abandon themselves to despair. This was the history of Solomon. But even for him there was help. He truly repented of his course of sin, and found help. Let none venture into sin as he did, in the hope that they too may recover themselves. Sin can be indulged only at the peril of infinite loss. But none who have fallen need give themselves up to despair. Aged men, once honored of God, may have defiled their souls, sacrificing virtue on the altar of lust; but there is still hope for them if they repent, forsake sin, and turn to God.

The misapplication of noble talents in Solomon's case should be a warning to all. Goodness alone is true greatness. Every one will transmit a heritage of good or of evil. On the southern eminence of the mount of Olives were the memorial stones of Solomon's apostasy. Huge idols, unshapely blocks of wood and stone, appeared above the groves of myrtle and olive. Josiah, the youthful reformer, in his religious zeal destroyed these images of Ashtoreth and Chemosh and Molech, but the broken fragments and masses of ruins remained opposite Mt. Moriah, where stood the temple of God. As strangers in after generations asked, "What mean these ruins confronting the temple of the Lord?" they were answered, "There is Solomon's mount of offense, where he built altars for idol worship to please his heathen wives."

What a history of deterioration was Solomon's! We see him as he entered upon his lifework pleading for wisdom from God, and it was given him. He is called Jedidiah, "The beloved of God." [2 Samuel 12:25.] But instead of going forward and upward, from strength to strength, from glory to glory, from character to character, he went downward from transgression to transgression, from weakness to weakness. Through indulgence of sensual passions, he became the victim of Satan's devices, and his soul was filled with darkness, with discontent and despair. His history stands as a beacon of warning that young and old may learn the sure result of departure from the ways of the Lord.

Solomon acted in direct opposition to God's will. God had made him the depository of sacred truths, but he proved unfaithful to his holy trust. Evil communications corrupted good manners. He entered into political alliance with pagan kingdoms, especially with Egypt and Phoenicia. One wrong step led to another. Through his associations with these nations, their heathen practices became less abhorrent to him, and at last their sensual customs and their darkest worships were imported into Palestine.

Solomon's fine sensibilities were blunted, his conscience seared; he became weak and vacillating. The justice of his early reign gave place to tyranny. Once the guardian of his people, he became a despot. To support his extravagance and profligacy, he imposed a grinding taxation upon the poor. He who had said to his people at the dedication of the temple, "Let your heart therefore be perfect with the Lord our God" [1 Kings 8:61], became himself the offender. In heart and life he denied his own words. He mistook license for liberty. He tried, but at what cost, to unite light with darkness, Christ with Belial, purity with impurity, good with evil.

Shall we give heed to the warning and shun the first approach to those sins which overcame him who was called the wisest of men? Shall we permit our institutions and missions to be imperiled through our unfaithfulness? We need the spirit of the great worker. We must have truth firmly planted in the soul; then we shall be able to stand, having on the whole armor of God, and having done all, to stand. The guile, the impurity, cherished in many hearts, will work with power to insinuate itself into the life and character of others. The watchmen upon the walls of Zion need to awake from their slumber; they themselves must buy of the heavenly Merchantman the gold tried in the fire, the white raiment, that they may be clothed, the eyesalve, that they may see. Spiritual discernment is greatly needed. It can be obtained only through connection with Christ.

At St. Louis the state of our missions was revealed to me like a flash of lightning, making everything distinct that was in darkness. I was bearing a testimony, clear and cutting to men and women in responsible places. It is God who looks at the heart and reads its motives. The ruling sentiment of the mind and the heart reveals the true character of our religion. Unless the law of God is written upon our hearts, we are sure to wrong God and be found foolish virgins who have not the oil of grace in their hearts and who do not obey the words of Christ.

The truth of God cannot benefit the soul while it is received by the understanding only. The fact is, the truth is assented to by scores who have not its firm principles in the soul. "With the heart men believe unto righteousness, and with the mouth confession is made unto salvation." [Romans 10:10.] How few obey the first four commandments of the law, which require us to love God with the whole soul, the whole heart, mind, and strength. This, and nothing less than this, is the religion of the Bible.

If we do love God supremely, we shall obey the last precepts of the law, which are summed up in the command, "Thou shalt love thy neighbor as thyself." [Leviticus 19:18.] Would to God we might see this love exemplified in the words spoken, the principles manifested, by those who claim to be commandment-keeping people of God. What kind of a light is reflected from them to the world? O, what will be the result of this cheap, surface religion and lax, loose work?

With the very Word of God open before them, many are drinking up iniquity like water. They read the divine solicitations, urging that the whole heart, the undivided affection, be freely given to Him who has given all for

them. They read God's Word in a perverted light and their footsteps are bending to certain ruin. They have not set their affections on things above, where Christ liveth.

Unless our ministers have the purity and holiness of Christ deeply wrought in their lives and hearts, they will not see the hateful characteristics of sin and will continue to misrepresent Christ. The heart is the citadel of the whole man. Until the heart shall be wholly on the Lord's side, Satan will find in man a strong agent, a medium through whom he can work, and no power on earth can dislodge him. Shall the knowledge of God which Christ came from heaven to impart remain in our possession throughout [our] whole life as a dead and useless thing? Shall we dare to trifle with eternal realities? Is a man honoring the truth while living in a state of estrangement from God? No matter how high the profession, if the fruit, in words and deeds is bad, it is because the heart is not given to God. Truth is not dwelling in the soul.

Jesus said of Himself shortly before His death, "The prince of this world cometh, and hath nothing in me." [John 14:30.] Not a thought or feeling responded to Satan's temptations. Christ came to the world sinless, He lived for years in a world of sin, but His soul was like the sunbeam, it shone upon the moral darkness, but was uncontaminated. He ascended into heaven as pure and unspotted as when He left the bosom of His Father. He was tempted in all points like as we are, yet without sin. Here was humanity and divinity combined, and provision has been made that man may become a partaker of the divine nature. Divinity and humanity combined will work out a character wholly like that of Christ and fit for heaven.

#### Source

- E.G. White to Brother and Sister Evans, Letter 8b, 1891, June 10, 1891.

Title: "No Caste in Christ"

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The highest angel in heaven had not the power to pay the ransom for one lost soul. Cherubim and seraphim have only the glory with which they are endowed by the Creator as his creatures, and the reconciliation of man to God could be accomplished only through a mediator who was equal with God, possessed of attributes that would dignify, and declare him worthy to treat with the Infinite God in man's behalf, and also represent God to a fallen world. Man's substitute and surety must have man's nature, a connection with the human family whom he was to represent, and, as God's ambassador, he must partake of the divine nature, have a connection with the Infinite, in order to manifest God to the world, and be a mediator between God and man.

These qualifications were found alone in Christ. Clothing his divinity with humanity, he came to earth to be called the Son of man and the Son to God. He was the surety for man, the ambassador for God,—the surety for man to satisfy by his righteousness in man's behalf the demands of the law, and the representative of God to make manifest his character to a fallen race.

The world's Redeemer possessed the power to draw men to himself, to quiet their fears, to dispel their gloom, to inspire them with hope and courage, to enable them to believe in the willingness of God to receive them through the merits of the divine Substitute. As subjects of the love of God we ever should be grateful that we have a mediator, an advocate, an intercessor in the heavenly courts, who pleads in our behalf before the Father.

We have everything we could ask to inspire us with faith and trust in God. In earthly courts, when a king would make his greatest pledge to assure men of his truth, he gives his child as a hostage, to be redeemed on the fulfillment of his promise; and behold what a pledge of the Father's faithfulness; for when he would assure men of the immutability of his council, he gave his only begotten Son to come to earth, to take the nature of man, not only for the brief years of life, but to retain his nature in the heavenly courts, an everlasting pledge of the faithfulness of God. O, the depth of the riches both of the wisdom and love of God! "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

Through faith in Christ we become members of the royal family, heirs of God, and joint heirs with Jesus Christ. In Christ we are one. As we come in sight of Calvary, and view the royal Sufferer who in man's nature bore the curse of the law in his behalf, all national distinctions, all sectarian differences are obliterated; all honor of rank, all pride of caste is lost. The light shining from the throne of God upon the cross of Calvary forever puts an end to man-made separations between class and race. Men of every class become members of one family, children of the heavenly King, not through earthly power, but through the love of God who gave Jesus to a life of poverty, affliction, and humiliation, to a death of shame and agony, that he might bring many sons and daughters unto glory.

It is not the position, not the finite wisdom, not the qualifications, not the endowments of any person that makes him rank high in the esteem of God. The intellect, the reason, the talents of men, are the gifts of God to be employed to his glory, for the upbuilding of his eternal kingdom. It is the spiritual and moral character that is of value in the sight of Heaven, and that will survive the grave and be made glorious with immortality for the endless ages of eternity. Worldly royalty so highly honored by men will never come forth from the sepulcher into which it enters. Riches, honor, the wisdom of men that have served the purposes of the enemy, can bring to their possessors no inheritance, no honor, no position of trust in the world which is to come. Only those who have appreciated the grace of Christ, which has made them heirs of God and joint heirs with Jesus, will rise from the grave bearing the image of their Redeemer.



All who are found worthy to be counted as the members of the family of God in heaven, will recognize one another as sons and daughters of God. They will realize that they all receive their strength and pardon from the same source, even from Jesus Christ who was crucified for their sins. They know that they are to wash their robes of character in his blood, to find acceptance with the Father in his name, if they would be in the bright assembly of the saints, clothed in the white robes of righteousness.

Then as the children of God are one in Christ, how does Jesus look upon caste, upon society distinctions, upon the division of man from his fellow-man, because of color, race, position, wealth, birth, or attainments? The secret of unity is found in the equality of believers in Christ. The reason of all division, discord, and difference is found in separation from Christ. Christ is the center to which all should be attracted; for the nearer we approach the center, the closer we shall come together in feeling, in sympathy, in love, growing into the character and image of Jesus. With God there is no respect of persons.

Jesus knew the worthlessness of earthly pomp, and he gave no attention to its display. In his dignity of soul, his elevation of character, his nobility of principle, he was far above the vain fashions of the world. Although the prophet describes him as “despised and rejected of men, a man of sorrows and acquainted with grief”, he might have been esteemed as the highest among the noble of the earth. The best circles of human society would have courted him, had he condescended to accept their favor, but he desired not the applause of men, but moved independent of all human influence. Wealth, position, worldly rank in all its varieties and distinctions of human greatness, was all but so many degrees of littleness to him who had left the honor and glory of heaven, and who possessed no earthly splendor, indulged in no luxury, and displayed no adornment but humility.

The lowly, those bound with poverty, pressed with care, burdened with toil, could find no reason in his life and example which would lead them to think that Jesus was not acquainted with their trials, knew not the pressure of their circumstances, and could not sympathize with them in their want and sorrow. The lowliness of his humble, daily life was in harmony with his lowly birth and circumstances. The Son of the infinite God, the Lord of life and glory, descended in humiliation to the life of the lowliest, that no one might feel himself excluded from his presence. He made himself accessible to all. He did not select a favored few with whom to associate and ignore all others. It grieves the Spirit of God when conservatism shuts man away from his fellow-man, especially when it is found among those who profess to be his children.

Christ came to give to the world an example of what perfect humanity might be when united with divinity. He presented to the world a new phase of greatness in his exhibition of mercy, compassion, and love. He gave to men a new interpretation of God. As head of humanity, he taught men lessons in the science of divine government, whereby he revealed the righteousness of the reconciliation of mercy and justice. The reconciliation of mercy and justice did not involve any compromise with sin, or ignore any claim of justice; but by giving to each divine attribute its ordained place, mercy could be exercised in the punishment of sinful, impenitent man without destroying its clemency or forfeiting its compassionate character, and justice could be exercised in forgiving the repenting transgressor without violating its integrity.

All this could be, because Christ laid hold of the nature of man, and partook of the divine attributes, and planted his cross between humanity and divinity, bridging the gulf that separated the sinner from God. “For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted.” “For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.” “For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. And by reason hereof he ought, as for the people, so also for himself,

to offer for sins. And no man taketh this honor unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made a high priest; but he that said unto him, Thou art my Son, today have I begotten thee. As he saith also in another place, Thou art a priest forever after the order of Melchisedec. Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto Him that was able to save him from death, and was heard in that he feared; though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him.”

Jesus came to bring moral power to combine with human effort, and in no case are his followers to allow themselves to lose sight of Christ, who is their example in all things. He said, “For their sakes I sanctify myself, that they also may be sanctified through the truth.” Jesus presents the truth before his children that they may look upon it, and by beholding it, may become changed, being transformed by his grace from transgression to obedience, from impurity to purity, from sin to heart-holiness and righteousness of life.

#### Source

-E.G. White, “No Caste in Christ,” *Adventist Review*, December 22, 1891, pgs. 1-2.

Title: "Board and Council Meetings"

Date: 1891

Type: Manuscript

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Note: Relevant selection highlighted.

There are many things that should be conducted in a more serious way. There have been board meetings and council meetings where certain principles have been placed before the board and resolutions voted to be carried out. Elder Olsen has supposed that the matter would be conducted on correct principles, and he trusted matters too much to others to carry out. But there were unfaithful stewards in responsible positions who appeared to sanction the propositions, but who had not the least intention of carrying them out. They would do the opposite of that which came before them for their decisions. Therefore, wrongs were practiced and evils were carried out in untruthful, deceptive lines.

Some minds are not worked by the Holy Spirit. They are so constituted, through following their own human judgment and using common fire in their service as stewards of God, that their ways have been accepted as the Lord's ways and solemn, sacred matters which relate to the various lines of work have been carried in altogether a different manner than the propositions made. One or more men gave assent to measures laid out before the board or councils, but all the time they decided they would have their own way and carry out the matter as they chose. This was the light presented to me. Elder Olsen's advisers were blinding his eyes so that he should see through the eyes of these men who were preaching under a deception.

This is the reason I was obliged to take the position that there was not the voice of God in the General Conference management and decisions. Methods and plans would be devised that God did not sanction, and yet Elder Olsen made it appear that the decisions of the General Conference were as the voice of God. Many of the positions taken, going forth as the voice of the General Conference, have been the voice of one, two, or three men who were misleading the Conference. There were things in regard to Sunday work, in regard to the color line, and in regard to the Sentinel, that better never have been introduced in the Conference. The Lord did not preside in many meetings. There were some loud voices and urgent pressing of things that were backed by a will and determination that savored more of the common fire than the sacred. Plans were made that were all out of line with the unction or the leadings of the Spirit of God.

In regard to the Sunday question, we cannot handle it as a Conference. The circumstances that will arise will determine such questions. The Lord gives us light if we will seek for it by humble prayer. Wisdom and knowledge from heaven will come as to just when, how, and where we should work when this light is needed. I am afraid of the many resolutions framed to come before the Conference and acted upon without special seeking of the Lord. There have been resolutions brought into the Conference and without due consideration acted upon and made law, and many will pay no regard to these laws for they were found to be a binding about of our work and binding of false principles upon the conferences. Young, inexperienced men who are unprepared rush ahead, not knowing whether they are right or wrong. Their wisdom is exalted above the wisdom of God. The Lord would have His people have real, genuine faith, for without faith it is impossible to please God.

"And whosoever will be chief among you, let him be your servant. Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Matthew 20:27, 28.

Ambition for the highest position excluded Satan from heaven, and he means to work upon every human being to lead them to sin as he has sinned. But ambition to do large things wears away the life with a great many perplexities. The invitation of Christ is, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto

your souls. For my yoke is easy, and my burden is light.” Matthew 11:28-30. Ambition in the disciples of Christ, and thirst to be highest, make them represent the men of the world. They are sure to lose Christ out of their hearts, and they find disappointment following disappointment. Many in this world who are first in privileges and count themselves in many respects talented above others, will in the future great test find themselves far below the humble, meek, and lowly ones. God’s estimate is accurate. Man’s measurement is deceiving. Humility and the disposition to serve God by serving others are the true marks of Christlikeness, and they will be truly honored in the kingdom of God.

It is not enough that man follows the dictates of conscience. The mind must be enlightened as to what is God’s will, and then an enlightened conscience will be an enlightened, intelligent will.

Source

- E.G. White, “Board and Council Meetings,” Manuscript 33, 1891.

Title: N/A  
Date: October 17, 1892  
Type: Letter  
Addressee: J.H. Kellogg  
Location: Adelaide, Australia  
Primary source: Letter 20, 1892, October 17, 1892  
Note: Relevant selection highlighted.

Dear Brother,

Since writing the letter enclosed in the envelope with this, I shall now write farther.

Your letter came and I have read it carefully. I am surprised that Miss Sanderson should do as she has done. I have no recollection of ever meeting Miss Sanderson, and as I have not the slightest recollection of her, nor of any interview I may have had with her, of course I cannot speak of what I have said to her. I only remember that I have been consulted by several in regard to the five-years course, and in every case they presented facts of circumstances, of duties at home to parents, or some sensible objection.

I told them to lay the matter plainly before Dr. Kellogg and he would not urge the five-years course against reasonable objections such as duties to father or mother. If they were free from these objections, I had nothing to say. It was not the five-years course I advised them not to take; but as they presented weighty reasons why they could not conscientiously bind themselves because of other parental claims upon them, I told them they must follow their conviction of duty and lay everything before you just as they had done to me. I told them that I knew Dr. Kellogg well enough and that he would take in the situation and deal justly.

I am indeed sorry for the much perplexity you are having, and I suppose you will have to the end of the chapter. It is a very delicate matter to deal with human minds, and in every case much wisdom from heaven is needed, and a strict guard put on self. As we see the inconsistencies of individuals, we are sometimes stirred to speak and act as we feel, and yet it may not always be in wisdom. I sympathize with you, my brother, and do not wonder that you are sometimes put to your wits' end to know how to act when confronted with the unreasonable course of those who only look on one side of the question—the side that will please and profit them; but we are ever to bear in mind that their education and hereditary tendencies color their opinions and bias their judgment.

You well know Dr. Maxson has not a great amount of self-denial. I look upon him as figuring largely for himself, and feeling that he is sufficient for all things, while at the same time he will appear to feel his defects. I have my settled conviction that Dr. Maxson and Hattie will not be content to long remain at the Health Retreat. The experience they had at Fresno, the success in his supposed field of action did him harm—more harm, I fear, than he will ever know.

Tuesday, October 18, 10:30 A.M.

Well, I am sitting in the phaeton before the botanical gardens, while Elder Daniells, Emily Campbell and May Walling are enjoying the privilege of going in and viewing that which is to be seen. As I cannot walk or stand on my feet much, I am sitting here. I have no wheeled chair, nor one to wheel it and wait on me as I had in Philadelphia. I must be contented to sit and patiently wait until their sight-seeing is ended. This is a beautiful day and we [are] thankful to our heavenly Father for the glad sunshine.

I have been thinking about the Mt. Vernon institute, and I have little faith in it. I dislike to have Dr. Gibbs mixed up with it, lest it go down entirely and he bear the censure of its failure. He is not a financier, and when placed in any of our institutions he should have a managing financier. I wish you had before you all that I have



written about the Mt. Vernon institution; then you would better understand the light that has been, in clear lines, presented before Elder Underwood and Bro. Irwin, and you would better understand the decided position I felt compelled to take in the council meetings in the Review office. If the conference or the sanitarium decide to shoulder the institution, I am clear in the matter.

I must confess that I have little confidence in Dr. Maxson's long remaining contented at the Health Retreat. He loves to be making money. He has tried it and considers it a grand success, and should he for some excuse step out who would go in his place? I think Dr. Gibbs should be, in some way, connected with the institution. This might be arranged in such a way so that he could spend some time in Healdsburg, Oakland, and some surrounding towns; and if Dr. Maxson and Hattie should step out, which I fear they will, then you would have Dr. Gibbs. I know of no one I would rather trust than Dr. Gibbs, if he has a faithful superintendent.

I cannot feel as though our trials in reference to that institution are over with, far from it. Dr. Burke will perhaps be able to flourish in his apostasy for a time; but, poor man, he will get to the length of his chain ere long. His happy days are almost over. I pity every apostate. I wish not to increase their miserableness for they have enough to bear. Those who take the side of the great rebel will have the wages of sin, which is death. But those who take the side of Christ will have the gift of God, which is eternal life. Give me the wages which the Lord gives.

I greatly desire to see you and converse with you. One year has passed since we left California for Australia, and another year may pass before we shall set our feet upon American soil. May the Lord spare your life and give you physical soundness is my prayer. Your wife, whom I highly respect in the Lord for her devotion to the general good of others, may her health be preserved, her spiritual strength increased day by day, and as she imparts she will still receive to impart more.

The character of Christianity is intensely practical. It adapts itself to every circumstance of actual life, and fits in with everyday trials in sympathy and carries with it the divine credentials. Great truths are brought into immediate contact with that which are regarded by finite man as "little things." On one side is supplied the motive for purity and holiness, while on the other is furnished the grand, noble principles for the regulation of the conduct and the well balanced character of a Christian.

It was a whole sacrifice that was made for us, and it is a full salvation we may receive as the result. Christ is our living Center. Divine truth, which is shining upon us in its bright, clear, distinct rays, is not detached atoms of doctrines, loose and disconnected, but they form one string of precious pearls. Christ's mission and work are threads of gold binding all together and constituting a complete whole.

Living in Christ and having that faith that works by love and purifies the soul, reveals the love of Jesus. Search heaven above and the earth beneath, and it is not possible to find among any nation, tongue or people truths so pure, so distinct and luminous as are entrusted to God's people who are obedient to His commandments in these last days. These grand, elevating truths, originating in heaven and compassing eternity, are running as threads of gold through all the great things and little things of life. Many are the opportunities to impart that which we receive, the little occasions afforded us in our conversation, our manner of intercourse, and the rules we adopt for the guidance of our conduct. The attitude we assume, the state of our feelings and temper under irritation, all the individual peculiarities of our disposition and personal manners and habits, are determining our destiny.

What does the term "Christian" signify? What is it to be Christlike? The truth is to be brought into the inner sanctuary of the soul and not to be kept in the outer court. Many, we are sorry to say, act in the common concerns of life just as they would if they had never heard the truth. The same self-love, the same selfishness and self-uplifting, the same indulgence of self-will, the same hastiness of temper, the same sensitive pride and insubordination are daily manifested by many.

And Dr. Kellogg, such traits have molded the characters of many physicians who claim to believe the truth; and unless they, as well as many who are studying for the medical practice, see things in an entirely different light, they shall never be numbered with the family above, for they are developing a spirit which can never find a standing place in heaven. This amazing disregard of Christian obligation in the practicing physicians is so apparent that they misrepresent the great Physician in every way. The outward appearance and profession is regarded as involving certain proprieties; but few even maintain this.

Selfishness is the root of all evil, making men bold, hardhearted, and inconsistent, and as if the religion of Jesus Christ had naught to do with the details of business life. A religion whose nature has not the influence to soften and subdue the words and the spirit, and bring into captivity even the thoughts to Jesus Christ, cannot have power to form the character, and therefore would not sanctify the soul. We must all consider, yea do much considering. "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" [2 Corinthians 13:5.]

It is the positive duty of all Christians professing to believe the truth to reveal its principles at all times and in all places. They are enjoined to fight the good fight of faith. Satan is walking about as a roaring lion seeking whom he may devour; he works with his angels to put every soul off his guard in little things.

Those who with becoming fortitude recognize great tests and bereavements and calamities in life as ordered or permitted of God, and rely upon God for grace according to the day, are upset and lose self-control over some petty vexation or some words spoken. And the enemy, walking about, watching his chance, and seeking whom he may devour, is full of exultation, for he can work with his satanic cunning to separate very friends. He [who] would repay the deepest injury with kindness is irritated and loses his self-control by an act of discourtesy or an act of scorn. The man who feels at times sincerely, and would willingly give his life to save a soul from death, will fail to conquer a spirit and habit, and will by wrong words and unwise actions imperil a soul and throw him on Satan's battleground where he cannot be rescued.

Now, my brother, you will meet with trials in little things, but hold fast your integrity. I know whereof I speak. "Having done all to stand." [Ephesians 6:13.] Never show anything but a noble spirit, for all the universe of heaven is watching the result of the battle. Satan is watching to see you off guard, to see you stirred up to act impetuously, that he may obtain the advantage to sift you as wheat. I know that severe trials have come upon you. I know, for I have been shown occasions where you acted in words and spirit to please the enemy and to grieve heavenly angels. Provocation was given you, but I have been shown that you are to fight the battles of the Lord manfully, which means to do just as Christ would do were He in your place. There must be no inconsistency in your faith and practice.

As a representative man it makes the matter more serious, for such things would injure the religious tone of your character. You who can stand as it were between the living and the dead, having a firm nerve and clear discriminating eye in critical operations which decide the destiny of human life, must not in any way, at any time, lose your Christlike dignity and self-control. You are worn, and now you need as never before to place your hand in the hand of Christ, and by an experimental knowledge [realize] that you can stay your soul upon God.

Believe me when I tell you that it is your privilege and duty to possess your soul in patience under insult and provocation. You can do this only through Christ Jesus. Why, He is your staff, your wisdom, your sanctification and your righteousness. Your character cannot be divided into parts, one made of great and noble things and regulated by the law of God, and the other made of little things and subjected to nervous irritations, to variations and caprices of natural traits of character that obtain the ascendancy. Such a course would cut off a large part of your service for the Master. The want of self-control, a calm spirit, robs God of His proper right to reveal His

perfection of character in you, and produces new difficulties for you. However any one may deserve chastisement, withhold your words, for that which you reflect upon others will in a ten-fold degree be reflected upon you.

Your work is most difficult and trying, and you must have Jesus close beside you every moment, as a counsellor, as a refuge wherein you may run and be safe. Do not allow your thoughts to get wrought up over any of the vexatious troubles that are constantly arising. Keep calm and think of Jesus who is close by your side, and what you can do to please Him on this occasion. [Say], "I am to represent Christ," and then you can act manfully, nobly; and the grace of Christ, the Holy Spirit which is God's gift for you to grasp, will strengthen [you] with all might in the inner man. Then your nerves will not be worn thread-bare; but you will ever educate your thoughts to look to Jesus to right every wrong and to build you up in the faith, to stand with you in your critical work with suffering humanity, and give you a continual increase of faith and trust and assurance that you will never be confounded.

Religion can bless only where it influences. If we at any time exclude its influence, we exclude its blessing. I almost see you a boy again, and want to say, John, my son, for Christ's sake put on the whole armor of righteousness; open the windows of the mind, the door of the heart and let heaven's blessed sunshine flood both mind and soul temple; then joy in Christ will be a permanent state of the heart. "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." [John 15:11.] I have seen you, in reviewing the past, full of keen remorse and inexpressible sorrow. Have you confessed all to God, have you asked Him to pardon your transgressions? I know you have and do you believe that He will pardon your transgressions? Then act on the promise. You have the pledged word of God. You may be free in Christ Jesus, and He will remember your sins no more. How many times I have longed to say to you, Look! O, look and live. I know just what I am writing about.

You are so situated in your responsible position that you must necessarily meet all classes of people with all kinds of characters. Is it any wonder that you shall very often meet professed Christians who are inconsistent in practise? The force of a corrupt nature allowed full liberty over the little things, shall, when brought to the point of decision against inclination, disdain all restraint and claim entire independence.

A course of consistency becomes doubly difficult when it is made to contradict not only natural inclination but also acquired habits of a lifetime. When you jostle against the elements manifested by those who have no Bible religion but only a profession, do not forget that you are a Christian. You greatly lower your influence and mar your own Christian experience when you lose your self-control, and give them the least occasion to think that you have ill-treated them. Leave not this impression upon their minds, if you can possibly avoid it. In this probationary time we are forming our characters for the future immortal life, but that is not all, for in this very process of character building we need to be extremely cautious how we build, for others will build after the pattern we give them.

We may never know until the judgment the influence of a kind, considerate course of action to the inconsistent, the unreasonable, and unworthy. If, after a course of provocation and injustice on their part, you treat them as you would an innocent person—you even take pains to show them special acts of kindnesses—then you have acted the part of a Christian, and they become surprised and ashamed and see their course of action and meanness more clearly than if you plainly stated their aggravated acts to rebuke them.

If you had laid their wrong course of action before them, they would have braced themselves in stubbornness and defiance; but to be treated in tenderness and consideration they feel more deeply their own course of action and contrast it with yours. Then you have the staff in your own hands; you occupy vantage ground; and when you show a solicitude for their souls, they know that you are no hypocrite, but that you mean every word you say.

I have been shown that a few words spoken in a hasty manner, under provocation, and which seemed but a little thing—just what they deserved—often cut the cords of influence that should have bound the soul to your soul. The very idea of their being in darkness, under the temptation of Satan and blinded by his bewitching power, should make you feel deep sympathy for them, the same that you would feel for a diseased, sick patient who suffers, but, on account of his disease, is not aware of his danger.

Souls who have cost the life of God's only begotten Son must be estimated in value by the immense ransom paid for them; and rich or poor, black or white, must be treated in respect to the value Christ has placed upon the human soul. These thoughts are worthy of solemn consideration. Any neglect on our part, any exaltation of self, any hasty passionate exultations may set a soul on the paths of destruction where he will never find the narrow path of holiness that leads heavenward.

I tell you, dear brother, there are grave mistakes made in dealing with unbalanced, diseased minds. They are sick. They need a physician, not to cut them off as a diseased limb, but to heal them. Jesus' course of management is given in the parable of the lost sheep. Should Jesus deal with us as we deal with one another, not one of us would be saved. O, how many will be lost because the words that should have been spoken in tender forbearance were left unsaid.

Much money is expended in every way to bring the light of truth to bear on human minds, and then the ones who are building with one hand are pulling down with the other. The influence of good is cut off by unwise words and actions. O, for the blessedness of Christian meekness to weave in all our experiences. It is Christ that takes the sins of the guilty upon His divine soul, and imputes to the guilty His own righteousness. Shall we not work in these lines when we come in contact with sins, with presumptuous, high-headed, and hard-hearted souls who irritate and provoke with their ways and manners?

Shall we remember [that] all this offends Jesus whose property they are? Yet He does nothing to cut them off, but bears long with them. He wept in agony of tears over Jerusalem. All was distinctly before Him, the history of ages, centuries filled with incidents of grace resisted, privileges abused, opportunities slighted, the warnings and reproofs of prophets unheeded. Jesus scanned the events of ages of ingratitude, formalism, hypocritical insincerity, pharisaic pride, and national apostasy. His prophets were put to death, His servants abused, His vineyard trodden under foot. For a thousand years the cloud of vengeance had been loading, and as He saw it about to burst He wept in agony. Well might the Lord Jesus say, What more could I do for My vineyard than I have done? [Isaiah 5:4.]

We want in our experience to value the souls for whom Christ died. When we meet with ingratitude and betrayal of sacred trusts, we are stirred to retaliate and show how we despise such a course; and this the guilty expect to meet, and they are prepared for it, for it suits their mean course of action. But Christians should disappoint their expectations by showing a calmness under injuries and give kindness in return for abuse. Such a righteous course will surprise them, and it places their own wrong course in contrast and makes them ashamed. The Lord Jesus has imputed to us His righteousness when, undeserving, He took our guilt; and the innocent suffered for the guilty, else we should have perished.

For the sake of the souls for whom Christ has died, let us act wisely. For the sake of the peace which Christ is waiting to bestow upon us in acting out His life and character, let us not be easily provoked.

You, my brother, have much to bear, and I want you to see that much grace is provided if you bear them loyally. You will be the gainer healthwise, and little things that disturb your peace will lose their agency to affect you. You may have a calm trust in God. And if you cling to Jesus He will be at your right hand to help you. In your hurry and in the pressure of cares, there is danger of mistakes occurring of judging harshly, your words

wounding deeply, and your own soul's peace broken up, and your becoming agitated and unbalanced. If you will guard your words, and be more mild and thoughtful in treating the erring, your influence will be increased fifty-fold.

God wants you to be a strong man in self-control, strong because you have the meekness and lowliness of Christ. If you would impress upon the wax a clear and vivid impression of the seal, you would not dash the seal upon it in hasty, violent action; but you would carefully place the seal on the plastic wax and quietly and steadily press it down until it has hardened in the mold. In like manner deal with human souls. The continuity of Christian influence upon minds trains the soul after Christ and puts through human instrumentalities the new life implanted by the Spirit of God after His own divine likeness.

Source

- E.G. White to J.H. Kellogg, Letter 20, 1892, October 17, 1892.



Title: "No Respect of Persons with God"

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Note: Relevant selection highlighted.

The religion of Christ uplifts the receiver to a higher plane of thought and action, while at the same time it presents the whole human race as alike the objects of the love of God, being purchased by the sacrifice of his Son. At the feet of Jesus, the rich and the poor, the learned and the ignorant, meet together, with no thought of cast or worldly pre-eminence. All earthly distinctions are forgotten as we look upon Him whom our sins have pierced. The self-denial, the condescension, the infinite compassion of him who was highly exalted in heaven, put to shame human pride, self-esteem, and social caste. Pure and undefiled religion manifests its heaven-born principles in bringing into oneness all who are sanctified through the truth.

All meet as blood-bought souls, alike dependent upon One who hath redeemed them to God. The Lord has lent them talents to improve. Those whom he has intrusted with money, bring their talent of means to the Master. The men and women of influence use that which God has given them. The ones whom he has endowed with wisdom, bring to the cross of Christ this gift to be used to his glory. And the poor have their talent, which perhaps may be larger than any other mentioned. It may be simplicity of character, humility, tried virtue, and confidence in God. Through patient toil, through their entire dependence upon God, they are pointing those with whom they associate to Jesus, their Redeemer. They have a heart full of sympathy for the poor, a home for the needy and oppressed, and their testimony is clear and decided as to what Jesus is to them. They seek for glory, honor, and immortality, and their reward will be eternal life. In the human brotherhood it takes all classes of talents to make a perfect whole; and the church of Christ is composed of all ranks, all classes, and varied talents. God never designed that the pride of men should dissolve that which his own wisdom had ordained,—the combination of all classes of minds, of all the varied talents that make a complete whole. There should be no depreciating of any part of God's great work, whether the agencies are higher or lowlier. All have their part to act in diffusing light in different degrees. There should be no monopolizing of what belongs, in a measure, to all, high and low, rich and poor, learned and unlearned. Not a ray of light must be undervalued, not a ray shut out, not a gleam unrecognized or acknowledged reluctantly. Let all act their part for truth and righteousness. The interests of the varied classes of society are indissolubly united. We are all woven together in the great web of humanity, and we cannot without loss withdraw our sympathies from one another. It is impossible for a healthful influence to be maintained in the church when this common interest and sympathy does not exist.

God moves in his own way in preparing men to be laborers together with him. The value of men and women is not to be estimated by the class of labor they perform. It is fixed by the Lord Jesus, who paid the same price for every soul. In charity, in simplicity, and integrity, all who have Christ formed within, the hope of glory, are workers together with God. They are God's husbandry; they are God's building. The heart in which the love of Christ abides, will constantly manifest more and more refinement, for the spring of the life is love to God and man. This is Christianity. This is "Glory to God in the highest, and on earth peace, good will toward men." [Luke 2:14.] This is the carrying out of God's purpose. Divine harmony, worthy of the wisdom and mercy which God has manifested to men! True Christian growth tends upward to the full stature of men and women in Christ Jesus. True culture, real refinement of thought and manners, is better obtained through the lessons in the school of Christ, than through the most labored, pains-taking effort to observe forms and set rules, when the heart is not under the holy discipline of the Spirit of God.

The follower of Jesus should be constantly improving in manners, in habits, in spirit, and labor. But this is done by keeping the eye, not on mere outward, superficial attainments, but on Jesus, the model. A transformation takes place in mind, in spirit, in character. The Christian is educated in the school of Christ to cherish the graces of his Spirit in all meekness and lowliness of mind. He is fitting for the society of heavenly angels.

There is no caste with God. He ignores everything of the kind. All souls are of value with him. Laboring for the salvation of the soul is employment worthy of the highest honor. It matters not what may be the form of our labor, or among what class, whether high or low. In God's sight these distinctions will not affect its true worth. The sincere, earnest, contrite soul, however ignorant, is precious in the sight of the Lord. He places his own signet upon men, not by their rank, not by their wealth, not by intellectual greatness, but by their oneness with Christ. The unlearned, the outcast, the slave, if he has made the most of his opportunities and privileges, if he has cherished the light given him of God, has done all that is required. The world may call him ignorant, but God calls him wise and good, and thus his name stands registered in the books of heaven. God will fit him up to do him honor, not only in heaven, but on the earth. The princes of this world, the honored and great men, would be glad to exchange places with him when the Lord comes to make up his jewels; for in the kingdom of heaven he is greater than the great men of the world. The great and worldly honored would then consider it an honor to be in his company. The divine rebuke is upon him who refuses the companionship of those whose names are written in the Lamb's book of life, simply because they are not rich, learned, and honored in this world. Christ, the Lord of glory, is satisfied with those who are meek and lowly in heart, however humble may be their calling, whatever their rank or degree of intelligence. To drink deeply of the waters of life is essential for all. The Spirit of Christ will beget sentiments of the highest order.

How many useful and honored workers in God's cause have received a training amid the humble duties of the most lowly positions in life. Moses was the prospective ruler of Egypt, but God could not take him from the king's court to do the work appointed him. Only when he had been for forty years a faithful shepherd was he sent to be the deliverer of his people. Gideon was taken from the threshing of wheat to be the instrument in the hands of God for delivering the armies of Israel. Elisha was called to leave the plow and do the bidding of God. Amos was husbandman, a tiller of the soil, when God gave him a message to proclaim.

These lessons should be kept in view by those who have to do with the training of workers for the cause of God. All who become co-workers with Christ will have a great deal of hard, uncongenial labor to perform, and their lessons of instruction should be wisely chosen, and adapted to their peculiarities of character, and the work which they are to pursue.

The Lord has presented to me in many ways, and at various times, how carefully we should deal with the young,—that it requires the finest discrimination to deal with minds. Every one who has to do with the education and training of youth, needs to live very close to the Great Teacher, to catch his spirit and manner of work. Lessons are to be given which will affect their character and life-work.

They should be taught that the gospel of Christ tolerates no spirit of caste, that it gives no place to unkind judgment of others, which tends directly to self-exaltation. The religion of Jesus never degrades the receiver, nor makes him coarse and rough; nor does it make him unkind in thought and feeling toward those for whom Christ died.

There is danger of attaching too much importance to the matter of etiquette, and diverting much time to education upon the subject of manner and form, that can never be of any great use to many youth. Some are in danger of making the externals all-important, of overestimating the value of mere conventionalities. The results will not warrant the expenditure of time and thought given to these matters. Some who are trained to give much attention to these things, will manifest little true respect or sympathy for anything, however excellent, that in any way fails to meet their standard of conventionality. Anything that would encourage ungenerous criticism, a disposition to notice and expose every defect or error, is wrong. It fosters distrust and suspicion, which are contrary to the character of Christ, and detrimental to the mind thus exercised. Those who are engaged in this work, gradually depart from the true spirit of Christianity. While the gospel constantly sanctifies and ennobles the receiver, it will never lead us to cherish selfish and exalted ideas of our own ability or merit in contrast with

that of others. It never nurtures pride and self-esteem. Every soul who sees Christ as he is, will abase self. He will exalt the Saviour as the “chiefest among ten thousand,” the One “altogether lovely.” [Song of Solomon 5:10, 16.]

The most essential, enduring education is that which will develop the nobler qualities, which will encourage a spirit of universal kindliness, leading the youth to think no evil of any one lest they shall misjudge motives and misinterpret words and actions. The time devoted to this kind of instruction will yield fruit to everlasting life.

The young people among us should be preparing to work for the Master in the saving of souls for whom Christ died. Attention to mere conventionalities, or even to mental and social improvement, should be regarded as of secondary importance. These things have their place in the formation of character, but we should remember that the world is in gross darkness; irreligion, vice, and depravity are steadily strengthening and increasing; every teacher should feel in his very soul that the great needs of those under his care, are the regenerating power of God’s Spirit in the heart, the living practice, the preparation for higher Christian attainments. This education will give to the character those softening, refining touches that proceed from Christ himself. These graces will give a sweetness of character, a gentleness of manner, which can never be equaled by the superficial polish of fashionable society.

Let every worker for Christ make it his highest aim to win souls to God, rather than to be looking at and teaching mere superficial acquirements. Direct your energies to the fitting of living stones for the building of God’s temple.—MS

#### Sources

- E.G. White, *Gospel Workers* (1892), pgs. 313-319.
- E.G. White, *Gospel Workers* (1915), pg. 332.

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Date: March 17, 1893  
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Location: Auckland, New Zealand  
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Note: Relevant selection highlighted.

Mr. P. W. B. Wessels  
Claremont, Cape Colony, South Africa

Dear Brother:

The steamer *Clansman* arrived here this morning about six o'clock, and we transferred our goods to the *Wairarapa* steamer which leaves two p.m. for Napier where we hold our conference and camp meeting.

We feel deeply interested in your letter. I am glad that you have written me so fully so that I can respond, for I feel the tenderest interest in your case. Your dangers have been laid before me. I know that you do not want to injure the work or the precious cause of present truth. Your safety is in being led only by the heavenly Shepherd, who says, "My sheep hear my voice, and follow me." [John 10:27.]

If you will closely examine your own heart, and be sure that your feet are walking in safe paths, if you are carefully studying the Way, the Truth, and the Life, and if you are a doer of the words of Christ, then you can be a power of influence for good. But, my brother, I feel sad when you make so free to complain of and accuse others. If we allow ourselves to engage in this kind of work, we shall not only meet with great loss to our own souls, but we place stones of stumbling in the pathway of others. You educate others to be suspicious, and jealous, and complaining, and faultfinding. And although you may honestly suppose you are telling the truth, and therefore you are at liberty to speak the truth at all times, you do not consider the tenor of your work and the objectionable kind of seed you are sowing.

If anyone left the impression on your mind that there was no tempting devil in Battle Creek, that there were no tares among the wheat, then you have received impressions that you were not warranted to entertain while you live in probationary time.

If you did receive much good that would be of great benefit to you in this life and in the future immortal life, if you properly heeded the words of Christ, "Take heed how you hear," you need not become confused. [Luke 8:18.] Whenever there were wrongs developed before your eyes, were there not falling upon your ears the plain, decided, testimony of the truth in the lessons of Jesus Christ, and were there not in the very things that were transpiring before you an educating school of the highest advantage to you, if you were daily looking to Jesus, the Author and Finisher of your faith?

You had many objectionable things in phases of speech, in character, in action acted before you, but have you not, in reading the Testimonies which God has given to His people in reproof, in warnings, seen that the Lord does not let these things go without a plain statement in regard to the right way, and to reveal the true and genuine from the spurious and erroneous? This was the very education which would prove of decided advantage to you, for when you should return to Africa you would have to meet the very same objectionable things you saw in America. You will see wherever you go that the church militant is not the church triumphant. Just as long as Satan has power to work upon human minds, and these minds are not barricaded with the Holy Spirit of God which leads into all truth, there will be stern and earnest conflict, good against evil, and evil against good among those who claim to be children of God.

The characters of all are developed by the relation existing between man and God, and between man and his fellow man. The holy Scriptures supply us all with practical lessons for the life and conduct of all in minute particulars, which lessons are in a large measure ignored and disregarded. The Lord has given special testimonies, not as a new revelation, but to set before individual minds the plain lessons He has given to men in His Word; and these lessons are to present the right, and correct the error that every soul shall be left without excuse. If they shall contemplate and fasten their mind's eye upon the error, and grieve, and look and complain of the fact of the existing error, and lose precious time and opportunities to store the mind with truth, and pure and holy and correct practices that are plainly set forth in contradiction to error, then they will become vacillating

Everyone who loves God [and who] will learn in His school His meekness and His lowliness (which is humility of mind) will find rest from all turmoil and confusion, and strife of tongues. But if they do not learn of Jesus, if they do not take the yoke of Christ upon their necks in the place of manufacturing yokes and burdens for themselves which chafe and gall the neck (soul), then the result will be dissatisfaction, complaining, faultfinding, [and] dwelling upon the imperfections of others so earnestly and constantly that they do not behold and see and appreciate the good, the virtues, the desirable, and store their own memory's hall with pictures that may be looked upon that are pure and lovely and of good report. The apostle exhorts, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, and if there be any praise, think on these things." [Philippians 4:8.]

If by beholding we become changed into the same likeness, then let us turn our eyes away from beholding the imperfections of those who are in the church, but who have not the likeness of Christ, lest by beholding these, we become assimilated to their likeness in character. We shall not be responsible for the virtues of pure and undefiled religion that these ought to possess in harmony with their profession and do not.

Let us be thankful to God that it is our privilege to look upon the characters of the devoted Christians who are doers of the Word, and who bear in their life and in their characters the image of the Divine, and thank God you have in Christ a perfect copy to imitate. You are without excuse if you do not study in the Word of God the detailed instructions illustrating the inseparable identity between Christian doctrine and Christian practice. And every lesson given by Christ shows the true from the false, and there need be no hesitation experienced in endeavoring upon all occasions to be charmed with the pure and heavenly, to look upon the good, the light, the brightness brought before our senses to charm the human agent with a most earnest desire to be like the perfect model. And thank God that they can distinguish the pure and the holy from the impure and the unholy, and can, by beholding and copying the perfect model, present to the world a Christlike likeness in character, such as we so much desired others to possess, and which was a great perplexity to us that they did not express in their religious life.

A clear principle will guide every sincere lover (of his own way, of his own ideas, of his own opinions?) no, but of that truth and wisdom which cometh down from above, which is "first pure, and then peaceable, gentle, and easy to be entreated, full of mercy, and good fruit." [James 3:17.]

Here in this world, amid questions of vital consequence which need expediency, we might become hopelessly perplexed, as the devil wants us to be, if we look upon these perplexing things and talk of them, and be discouraged over them. We may kill the precious plant of love in our own soul by making so much over the love we think should be expressed by others with whom we are brought in contact. If we know and appreciate individually the warmth of affection and love which Christ represented in His human life, then let us give to the world the Christlikeness in our characters, and fear to dwell in beholding and talking of the great mistakes some are making who appear almost destitute of the love which should be expressed in human characters. Spend as



little time over this objectionable part of the question as possible, fearing that you will not give due attention in time and study to the wonderful, precious truths that have come from human lips that have been touched with a live coal from off the altar. Praise God for the light which hath been sown for the righteous, and the gladness for the upright in heart. Talk of the many things that were brought before your mind that were as a feast of fat things. Talk of the instruction which was as solid timber to be brought into the character building. The highest wisdom and the duties of our religious faith must harmonize. Talk more of Jesus and less of your trials and disappointments.

My brother, you cannot make an unreal world of your own, full of perfection, neither an ideal church where Satan is no longer the powerful tempter. The wisdom from above is a real working power for a fallen world and a church where the wheat and tares both grow together until the harvest. The tares are not to be rooted up according to human wisdom, lest they may be under the suggestion of Satan in possession of an influence which will destroy the wheat supposing it to be tares. The wisdom of the true worker can come to the meek, humble, and lowly soul who will not destroy but will build up. This will be a consecrated, human agency, co-operating with the divine intelligences, free from all selfishness, partiality, guile, and hypocrisies, and those sanctified human agencies will pervade and sanctify every branch of human action in the vineyard of the Lord, from the least to the most solemn exercises of religious devotion. None need to err, none need to lose the golden moments of time in their short life's history weighing human imperfections of professed Christians. Not one of us has any time to do this. The Lord has not placed line and plumb in human hands to measure character.

If we individually know the characters Christians shall develop, say, as you think you see actions inconsistent with Christian profession of character, "I know that it is not Christlike. I will firmly resist the enemy in his temptations in these things that I shall not make Christ ashamed of me. I will study more earnestly the character of Christ who was without one imperfection, one spot, one stain, without one particle of selfishness, who lived not to please and glorify Himself. I shall not copy these defective characters, and the mistakes I see in them shall not make me like them, but lead me to turn from them to the precious Saviour and be like Him." "Let this mind be in you which was also in Christ Jesus." [Philippians 2:5.]

Many have left foreign countries to obtain an education and experience by coming to America. Some have kept steadily to the point to not become confused because they found a Judas among the disciples. There were disciples who were true and sincere, and whom were the beloved of God, whose lips uttered words of wisdom, whose hearts were humble, who were walking in the light as Christ is in the light. These learners could not be turned aside from their purpose nor become discouraged. They were to learn the truth and study how they were to be sanctified through the truth, and lay up in the storehouse of the mind and soul the broad, essential truth of vital importance forming in doctrines one string of precious jewels. The person and work of Christ is the golden thread which pervades and links them all together, constituting one complete system of truth.

The learner must walk in all humility of mind, putting self under discipline to God. Christ is the single thread and living center of truth, and all meet together in one grand whole, the salvation of the soul by faith in Christ Jesus. And that faith will be evidenced in the Christlike character, and perfect obedience to all His requirements.

Christ, in His wisdom which finite minds cannot comprehend, thought best to accept of Judas, although He knew his imperfections of character. He accepted him notwithstanding. John was not perfect. Peter denied his Lord, and yet all these constituted the Christian church that all these learners of Jesus might, through His instruction, learn of Jesus what constituted a perfect Christian character.

The business of every Christian is to study the character of Christ. The lessons of Christ did not always harmonize with the human reasoning of His disciples. There was an immense contrast between the truth reaching to heaven and compassing eternity, and the little common things of temporal, earthly existence. The world's Redeemer was ever seeking to carry the mind from the earthly to the heavenly. The disciples were

constantly learners of Christ, and these sacred lessons were molding their characters, with the exception of Judas. He was apparently righteous, while cultivating his accusing powers to condemn others. [He] had come to Christ as did the young man asking what he should do that he might have eternal life. And Christ said, "Keep the commandments." He responded, "All these have I kept from my youth up. What lack I yet?" [Matthew 19:17, 20.] Jesus touched the plague-spot of his heart, which was selfishness and covetousness.

"Go," said Christ, "and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." [Verse 21.] Did he do this? No, he went away sorrowful, for he had great possessions. If Judas had asked "What lack I yet?" Jesus would have answered, "Keep the commandments," for Judas was selfish, covetous, and a thief; yet he was numbered with the disciples.

Now, my brother, because he was defective in character, and did not practice the words of Christ, he braced his soul against truth and obedience, and exercised himself in criticizing and condemning others. His own soul was neglected, his own hereditary and natural traits of character were cherished and strengthened by cultivation, until he sold his Lord for thirty pieces of silver.

Now, my much respected brother, entreat and encourage souls to look to Jesus. Tell every one who you think is in danger not to neglect his own soul's eternal healthfulness by looking upon the diseased souls of others, talking of their uncomeliness. Our spirit does not become more and more like the Spirit of Christ, but assimilates itself to the one we are beholding. The same love of self, the same indulgence of self-will, the same hastiness of spirit, the same petulance of temper, the same sensitiveness and pride of self-opinion, the same unwillingness to receive counsel, the same unsanctified, independent judgment, as if they had not Christ as their Pattern, and Exemplar. O, how much we need to guard against Satan's devices.

The Lord inspired the Apostle Paul to write 1 Corinthians 10. The besetting sins are enumerated of that chosen people, and the fact it plainly stated that with many of His chosen people God was not well pleased, for they were overthrown in the wilderness. The sins were enumerated that grieved the Spirit of God, and the statement is made, "Now these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it. Wherefore, my dearly beloved, flee from idolatry. I speak as to wise men; judge ye what I say." [1 Corinthians 10:11-15.]

It is no uncommon thing <that> you meet in Battle Creek, Michigan, <many things revealed in characters [that are] not after Christ's order.> Any place you go where there is a large church, where important interests are at stake, as in Battle Creek, you will see the deep plottings of Satan. This should not lead you to dwell upon the imperfections of those who yield to his temptations. Would it not be more pleasing to God to look upon the contrast in character, and see that there are many souls who are serving God in honoring Him with their ability of means and talents of intellect?

Should you not dwell upon the miracle-working power of God who can transform a poor, degraded sinner, full of moral pollution, to become like Christ in character, [a] partaker of the divine nature, having escaped the corruption that is in the world through lust? My brother, you are a part of the great web of humanity. We become changed into the same image of that we continue to dwell upon. Then open your heart to things that are true and lovely and of good report. My brother, let into your heart the bright beams of the Sun of Righteousness. Do not allow the root of bitterness to be cherished and spring up whereby many may be defiled. My dear brother, all—even the most unfavorable matters which were revealed in Battle Creek—should not have caused you to feel perplexed or discouraged, for everything concerning yourself and your experience was after the

Lord's purpose to help you to look to Him in faith, and trust in Him, and in no case put trust in man, or make flesh your arm.

You learned, my dear brother, what humanity is, even among professed Christians, if said persons are not closely connected with God. What is your lesson? Is it to learn to say, "I will be weak as the weakest of these poor souls who are erring"? "I observe," you may say, "that it requires grace and strength from Christ to submissively receive counsel and admonition and reproof from the Word of the Lord through His servants." You should have learned that it demands from the human agent a great exercise of true strength and humbleness of mind to receive advice as a true learner in the school of Christ from men (human agents) of experience. The unaffected humility of the mind of the true Christian is taught by the Holy Spirit, and self-confidence, if it is not dead in us, will press itself to the front and develop.

You, my dear brother, will be in danger of viewing things from your own standpoint; but please bear in mind [that] one man's mind, and one man's judgment, is not to rule in important decisions. There needs to be a free unfolding to other men's minds, that all our plans may be viewed and sifted. The Lord will lay great responsibilities upon men in these last days, and it is of great importance that we should want to know how our plans are to appear when sized up by other men's opinions and by the eyes of the mind. Especially is there the danger of influences that will divert the mind from the great object [to be attained]. Disputes and difficulties will arise among believers and relations. In counsel the feelings will be enlisted to reveal impartiality for our relatives or special favorites; bear in mind "that God is no respecter of persons." [Acts 10:34.]

I speak to you in all tenderness, for I have great love for you and your family. The work that God has given me is to warn and exhort, entreat and reprove. I am not to cease this work in behalf of any soul while there is a gleam of hope. The words spoken may indeed give pain, [but] the oil of grace should be generously mingled, and the softening, subduing influence of the grace of Christ will not only cause reproof to be given in love, but it wounds only that it may heal. That the words the Lord gives me to speak will touch pride I cannot deny, or prevent its touching personal wishes. You may feel that you are all right, and you may become spiritually deluded and see not the errors which lead to one course of conduct which is wrong.

We are to admonish one another the more carefully and faithfully, as we see the end is nigh. This is friendship and brotherhood which amounts to some good purpose. If the watching for souls as they that must give an account does not lead to faithfulness and earnest prayer for one another, tell me what Christian fellowship means. If these faithful offices are not brought into practical lives of the believers, then the highest benefit of friendship and brotherhood is lost. It is no longer the friendship and association of the Bible, it is no longer the practical blessing that the Lord designs through association.

We shall consider the example of Paul in (2 Corinthians 2:4): "For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have, more abundantly unto you." "And let (it is urging its entrance) the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts unto the Lord." [Colossians 3:15.]

My brother, will you please to consider whether you are standing in the right relation toward God? The Lord is testing and proving you. While you are cherishing a spirit of distrust and want of confidence in your brethren, you make your own soul very unhappy, for you feel that you have no assurance of anything, and unbelief takes the place of faith.

While the chosen servants of God plead for His divine help, they must not tenderly cherish sensitiveness and jealousies which are not rare attributes we have to meet and that the enemy will tempt individuals to entertain.

While the true laborers together with God should have wisdom from above, and the oil of grace mingled with all their labors, and be as wise as serpents and harmless as doves, avoiding giving offense or causing pain of heart to any one, yet if they bear the burden of the work, they must admonish one another. And not one who claims to believe the truth which sanctifies the soul should take offense easily. It is essential that while the church militant is not the church triumphant, it is essential [that] we walk by faith, and not by sight.

We are exposed to temptations and a wily foe is upon our track. We must guard self with ceaseless vigilance, lest our feet shall stray from the path that is cast up for the ransomed of the Lord to walk in. Unless the soul is garrisoned with the truth revealed in the Word of God, selfishness and sensitive pride is brought into activity, and will take offense readily, and lead us to think that we can certainly walk alone in our own independent judgment. The spirit has been wrong because it has a morbid impression that our brethren have not placed a proper estimate upon us, and given due weight to all our ideas and plans, when long experience has taught them caution, and that it will not be for the healthful working of the cause to act upon these ideas presented.

The faithful burden-bearers in the work have had all these difficulties to encounter in dealing with human minds over and over again. If our Master Jesus Christ was unkindly judged of those who ought to have been wise to discern His divine wisdom, what can we expect who are His servants? In the discharge of our duty in following conscientiously the path of righteousness there will be at times an apparent failure to accomplish the work we hope to succeed in doing, because human hearts are often tempted and deceived to turn away from the truth of God to fables.

It is with a spirit of humility [that] every soul must work, as the human instrumentality God employs. In our communications with one another there will be those who learn of Christ's meekness and lowliness of heart, and will frankly receive advice [and] counsel, and consider prayerfully every position made that does not harmonize with our own ideas and opinions and plans.

In the spirit of Jesus Christ we must work and patiently search the Scriptures, for there are those who reject advice and are not subject to counsel, who feel provoked at the words of the messengers sent of God, because the words spoken do not coincide with their feelings and plans. They are in positive danger of becoming headstrong and obstinate, and although convicted, they will not yield to reason, or to advice and wise counsel. What reserve force has the Lord that He could employ to correct any wrong feelings or wrong judgment of those who will never allow themselves to be in the wrong, and have ever on hand an unhappy store of reasons to justify their own course of action, as numerous as they are deceptive and dangerous.

He who will not be advised and counseled is in danger, for he will not receive the counsels of heaven, and will be hopelessly wrong unless his own spirit will change. He will look upon others as all wrong and not to be trusted, and there is no chance for his improvement and to be set right, for he reasons he cannot see the necessity for it. Every man and woman must be teachable. Christians will have self-control. Christians will consider and will be wise to contemplate, and fear [that] their own course may not be perfect while they think they see so much to accuse and condemn in others.

See (James 3:13) and onward: "Who is a wise man and endued with knowledge among you? Let him show out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth." [Verses 13, 14.] Plain words indeed, because the truth enthroned in the heart softens and subdues the soul, sanctifies the character, elevates, and ennobles, and purifies the soul. They have that faith that works by love and purifies the soul from every species of selfishness, and is preparing the spirit, the character, by beholding the self-denial, the self-sacrifice, the meekness, the purity and holiness of the life of Christ. They become Christlike, one with Christ in spirit and character as Christ was one with the Father, and they are bearing the test and pruning of God, whether they will be found worthy to compose the members that are God's own family above.

(Verse 15): “This wisdom descendeth not from above (that leads to alienation, and difference, and strife, and contention), but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace.” [Verses 15-18.]

In the night season, I was in earnest conversation with you in regard to the things I have written you. I said, “Bro. Wessels, can you hope to have success, and imparted divine wisdom, when you are robbing God of that which is His own in tithes and offerings? Here is where you should be in these vital questions afraid of yourself, jealous of your sacred responsibilities before God. You have His Word, plain and direct, in Malachi. Please read a plain, Thus saith the Lord. Do not, my respected brother, come to the Word of God and read it in the light of your own ideas, but bring your own ideas and practices to the Word of God to be corrected and cut away by the sword of the Spirit of truth if need be. Do not be seeking to devise a means to blunt the edge of the sword of the Spirit. Mingle not, my dear brother, your ideas and your prejudices with the truth of heavenly origin, and neutralize the force of the truth in your practice.

I beg of you, my brother, to not in the least degree seek to evade the word directly, and plainly speaking to you, because you cherish ideas that your brethren are not all perfect according to your measurement.

How can an imperfect human agent be a judge of the imperfections of his brethren? The Bible is not a book which will justify our own opinions and practices. We must bring every thought, and action to the Word. O, let not one word or any practice of yours countenance any living soul in any practice that will bring the curse of God most assuredly upon their souls. Let not my dear brother, in these last days, act any part in bringing perplexing confusion which will obscure any question where eternal interests are involved.

Will you not critically consider the time in which we are now living, when the masterly working of the deceiving power of the archenemy of Christ is leading men to corrupt the Word of God because their natures rise up against its requirements? They skillfully occupy golden moments lent them of God, and talents of influence entrusted to them to be employed in the service of God, to blend their own imaginations and systems with the truth of Scripture, and bewilder the minds of those who have not a rich experience in divine things, that the power of distinguishing between the true and the false, between the Word of God and the crafty interwoven teachings of men, may be confused.

Look well and see how the adversary first sowed his tares to mingle with the wheat, which will continue to be until the reaping of the harvest. “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 of mine hand; ye shall lie down in sorrow.” [Isaiah 50:11.]

My brother, cling to the cross of Calvary. O, do not be found committing robbery toward God in tithes and in offerings lest ye be cursed with a curse. If the Lord has honored you with large entrusted talents of means, do not allow your integrity to flinch in the slightest degree. Show before God that you acknowledge all as His own, to be returned back the portion which He claims in tithes and in offerings, and build up the Redeemer’s kingdom in this world in wise appropriation of the Lord’s capital.

Because of the large amount entrusted, we have in our experience seen men decidedly change in spirit and in practice, and embezzle their Lord’s entrusted capital, and after God had tried and tested them, in the books of heaven was registered: “weighed in the balances of the heavenly sanctuary, and found wanting.” [Daniel 5:27.] Let not this be the case with you. I implore you for Christ’s sake to be found a faithful steward. May the Holy Spirit guide us with wisdom that is not our own, and keep us that not one of those who profess to believe the

truth shall handle the Word of God deceitfully. We want to discern the meaning which He who gave the Truth would convey.

You speak of the colored line; bear in mind there is no color or caste of distinction with God. I think I gave Elder Robinson a testimony in regard to this matter. Please ask him to let you see it; copy it if you choose. Your time is precious in the sight of God, you can test for yourself, if you wish to build up separate interests, and not blend with the workers chosen of God. Do you desire in your heart to seek first the kingdom of God, and His righteousness? If you do, you need have no perplexity as to the way you shall proceed, for among a multitude of counsellors there is safety; but we have a sure word from the highest throne which says, "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.] The Bible is the infallible Word.

I have sent to Elder Robinson special articles for the benefit of the people wherever he may labor. Please pay special attention to that subject on tithing, and on gifts and offerings, and hear as for your life what saith the Lord to His servants.

In regard to your donating for the Lord's missionary work in Australia, I thank you in the name of my Master; but if this be grudgingly given, I beg of you not to send one dollar. It is only the freewill offerings that count with God. I know we are in dire necessity.

I am working with all the power that the Lord sees fit to impart, as the ambassador of Jesus Christ. I have set before you the great and pressing necessity in this country. This it was my duty to do. I have invested one thousand dollars to start the school, and donations of money sent to me for my own use of one hundred dollars, fifty dollars and forty-five dollars which I have invested to educate youth to improve their ability, that they could do better service for the Master; yet I carry a debt of ten thousand dollars upon which I am paying interest, and as long as I keep the interest paid they are willing I shall use the principal.

After straining every nerve and studying every plan to raise money for the school, I was in the night season laying the matter before you, Brother Wessels, and was saying could you know one-half of the necessities we are in, you would feel that here is opened before you, a steward of the Lord's entrusted talents, an opportunity to help us build a house of worship.

I am unable to labor in the halls in Melbourne. The effluvia of the outhouses pollute the places where the people assemble to worship God; and how can God be honored? Certainly He has money somewhere to change this order of things. We cannot get the people to come to these dirty halls to hear the truth, and what shall we do to warn the people in Melbourne? The gold and silver are the Lord's, and the cattle upon a thousand hills, and "Lebanon is not sufficient to burn, nor, the beasts thereof sufficient for a burnt offering." [Haggai 2:8; Psalm 50:10; Isaiah 40:16.] "If I were hungry," saith the Lord, "I would not tell thee." [Psalm 50:12.]

I know that the Lord will send help if you refuse. The Lord will honor some of His servants to be laborers together with God in this great work. I love your soul. I can and will apply to your mother through you. Will you read her this? Will you ask her to help us to get the work started here in Australia? Will you do what you can for us? I consider your name has been singled out by the Lord for me to make application to you. I have done this. Our necessity is great; may the Lord impress your heart and convict you of your duty to help us, for I know not where else to apply.

You speak of our visiting Africa. O, how gladly would I do this if the Lord will give me strength, and if He says, Go. I long to visit your mission, and long to see the work of God advancing, widening, and broadening.



But, my brother, I counsel you to walk closely with God. You speak of their getting an organ for the church in Battle Creek, and that the money thus expended had better been given to missionary enterprises, and the building of needed meeting houses which would have been more consistent with our faith. My brother, I have sent to Elder Robinson a copy of a letter that I have written to Battle Creek in regard to this matter. Ask him to read it [to you] or let you read it. I have no more to say at present.

We are nearing the great day of God. Now, the present now, is the time to work, for the night cometh wherein no man can work. All the heavenly intelligences are waiting the co-operation of the human agents with the divine agencies. Work with God. Be faithful to render to God His own in tithes and in offerings. He calls upon you "Prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." [Malachi 3:10.]

Take God at His word. Act your part with unswerving fidelity, and you will receive. Your faith will be strengthened; doubts and perplexities will be removed; your fears will be overborne by assurances. You will be armed and strengthened to fight the battles of the Lord, and you may have unclouded views of your acceptance with the beloved. As you value the favor of God, as you declare the light of His countenance, as you desire to grow in grace and the knowledge of Jesus Christ, and to be steadfast, unmovable, always abounding in the work of the Lord, be a doer of the Word, walk in the light while ye have the light, lest darkness come upon you.

Jesus said to His disciples, "Hitherto have ye asked nothing in my name; ask, and ye shall receive, that your joy might be full." [John 16:24.] Our Jesus hath risen: In triumphant voice He proclaimed above the rent sepulcher of Joseph, "I am the resurrection, and the life." [John 11:25.] And what is Jesus now doing? He ascended on high and He led captivity captive, and gave gifts unto men. He is presenting His own blood each moment before the mercy seat in behalf of His ransomed people. He ever liveth to make intercession for us. If any man sin we have an Advocate with the Father, Jesus Christ the Righteous. The blood of Jesus is pleading with power and efficacy for the backsliders, the rebellious, and the iniquities committed against so great light and love.

Satan stands at your right hand to accuse you, and your Advocate stands at God's right hand to plead for you. He has never lost a case committed unto Him. You may trust in your Advocate, He pleads His own merits in your behalf. Hear His prayer before entering upon His betrayal, His trial. Listen to His prayer, for He has you in remembrance. He will not forget His church in the world of temptation. He looks upon His tried and suffering people. Here Jesus is praying; let every word be engraven on the tablets of the soul. "Now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are ... I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil ... As thou hast sent me into the world, even so have I also sent them into the world." [John 17:11, 15, 18.] That they may be partakers with Me in self-denial, self-sacrifice, and My sufferings.

Yes, He beholds us in the world, which is all seared and marred with the curse, a persecuting world, and we need all the divine resources of His sympathy, and of His love. Within the veil, our Forerunner hath for us entered, and He is linked with His people in the closest sympathy by the golden chain of love and truth.

The most lowly, the most oppressed and suffering and tried ones, He maketh intercession for you, and pleads with His upraised hands, I have graven thee upon the palms of my hands; and the infinite God loves to hear and respond to the pleading of His Son. Hebrews 4:14-15. "Seeing then that we have a great high priest that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feelings of our infirmities."

Look, O look, to the open door which God hath opened and no man can shut. Jesus Christ, exalted [to be] a Prince and an Saviour, to give repentance unto Israel and forgiveness of sins, and will He not with these costly

mercies freely give us all things? The full promise is ours; God will not falsify His Word. “I will not leave you comfortless, I will come unto you.” [John 14:18.]

Do not unhinge your soul from God by unfaithfulness and unbelief. Only believe, only be a doer of the Word, and you touch every perfection of His being. You are one with Christ, as He is one with the Father. “Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory.” [John 17:24.] Oh, what a request! What tender, inexpressible love is in this petition! How the Head longed to have the members of His body associated with Him. Having had fellowship with [Him in] His sufferings, He will not be satisfied with anything less than that they shall have fellowship with Him in His glory. This He claims as His right.

(Revelation 1:12-18): “And I turned to see the voice which spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of Man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

“And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword; and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last; I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.” [Revelation 1:16-18.]

Oh, why are the human agents so ready to yield to temptation, so irresolute in purpose to carry out in practice the Word of God? Why so feeble in action? Why is the glory of Jesus so dimly seen, His preciousness so little felt, His love so imperfectly experienced? Every physical and mental power is surrendered to God. Let this be your prayer, “Lord, show me Thy glory.” [Exodus 33:18.] If you see not the Redeemer’s glory by faith on earth, you will never see it in its inexpressible fullness in the heaven above.

Brother Wessels, God has a work for you to do; but you must be divested of self before you can do this work. Deceptions are taking hold n human minds, but “walk in the light, while ye have the light, lest darkness come upon you.” [John 12:35.]

In much love to your wife and children,  
I remain your sister in Christ Jesus.

Source

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"Then drew near unto Him all the publicans and sinners for to hear Him. And the Pharisees and scribes murmured, saying, This Man receiveth sinners, and eateth with them. And He spake this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbors together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."

The mission and work of Christ did not harmonize with the work of the Pharisees. They were full of self-conceit, and they saw that Christ did not approve of their works. He gave them no flattering words to nourish their pride. They were disappointed that Jesus, who manifested to the world so lofty a character, did not mingle with them, and practice their manner of teaching, rather than go about in so unpretending a manner, working among all classes of people. They saw among the people who listened with rapt attention those who did not belong to the Jewish nation, and who had never manifested the least interest in their teaching.

When the Pharisees expressed their discontent because of the class of people with whom he mingled, Jesus set the matter before them in the parable of the lost sheep. But their understanding was darkened; for Satan had power over their minds, and they arrayed themselves in opposition to Jesus. The Pharisees said that if Jesus were a true prophet, he would harmonize with them, and voice their precepts and maxims, and treat the wretched publicans and sinners as they treated them. In giving his Son to die for the sins of the world, the Lord God made manifest what was the estimate he placed upon men; for in giving Jesus to the world, he gave heaven's best gift. For this costly sacrifice the most profound gratitude is demanded from every soul. Whatever may be the nation kindred, or tongue, whether a man is white or black, he still bears the image of God, and "the proper study of mankind is man," viewed from the fact that he is the purchase of the blood of Christ. To show contempt for, to manifest hatred toward any nation, is to reveal the characteristic of Satan. God has placed his estimate upon man in giving Jesus to a life of humiliation, poverty, and self-sacrifice, to contempt, rejection, and death, in order that man, his lost sheep, might be saved. Is it then a remarkable thing that all heaven is interested in the ransom of man? Is it a wonderful fact that ten thousand times ten thousand, and thousands of thousands of angels are employed in ascending and descending on the mystic ladder to minister to those who shall be heirs of salvation? Angels do not come to the earth to denounce and to destroy, to rule and to exact homage, but are messengers of mercy to cooperate with the Captain of the Lord's host, to cooperate with the human agents who shall go forth to seek and to save the lost sheep. Angels are commanded to encamp round about those who fear and love God.

The sympathy of all heaven is enlisted on behalf of the sheep that is wandering far from the fold. If the Pharisees had been working in harmony with God, in place of uniting with the adversary of God and man, they would not have been found despising the purchase of the blood of Christ. As the delusions of Satan are broken from human minds, as the sinner looks to Calvary, and sees the costly offering that has been given to save an apostate and ruined race, he contemplates and is deeply moved by the love of God, and becomes repentant. "Herein is love, not that we loved God, but that he loved us." Oh, that we might comprehend the love of God

and even to a faint degree take in the compassion that has been manifested toward fallen man! How would we look and live! By beholding Christ man becomes changed and transformed in character from glory to glory. The conflict between light and darkness is entered upon. Look, poor sinner, represented by the lost sheep after whom the shepherd is seeking, look to the cross! The Pharisees may hold in contempt the very one whom the Lord is anxious to save. In the poor blind man restored to sight by the compassionate Shepherd, was one whom the self-righteous Pharisees thought worthy only of sneers and hatred.

Jesus, the Son of the Highest, is combating the powers of Satan, who is laying every possible device whereby he may counteract the work of God. The prize for which the powers of light and darkness are contending, is the soul of man. The Good Shepherd is seeking his sheep, and what self-denial, what hardships, what privations he endures! The under shepherds know something of the stern conflict, but little in comparison to what is endured by the Shepherd of the sheep. With what compassion, what sorrow, what persistence, he seeks the lost! How few realize what desperate efforts are put forth by Satan to defeat the Shepherd's purpose. When the Shepherd at last finds his lost sheep, he gathers it in his arms with rejoicing, and bears it back to the fold on his shoulders. And the harps of heaven are touched, and an anthem of rejoicing is sung over the ransom of the wandering and lost sheep. "Joy shall be in heaven over one sinner that repenteth more than over ninety and nine just persons which need no repentance."

How does the contrast appear between the scowling scribes and Pharisees and the Christ they condemned, misinterpreting his mission, and putting upon his words the worst possible construction? The Son of Man came to seek and to save that which was lost. A lost sheep never finds its way back to the fold of itself. If it is not sought for and saved by the watchful shepherd, it wanders until it perishes. What a representation of the Saviour is this! Unless Jesus, the Good Shepherd, had come to seek and to save the wandering, we should have perished. The Pharisees had taught that none but the Jewish nation would be saved, and they treated all other nationalities with contempt. But Jesus attracted the attention of those that the Pharisees despised, and he treated them with consideration and courtesy. Because he did this, the Pharisees sought to bring a charge against him, and destroy his influence.

"God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." This love on behalf of man, expressed in the gift of his only-begotten Son, called forth from Satan the most intense hatred, both toward the Giver and toward the priceless Gift. Satan had represented the Father to the world in a false light, and by this great Gift his representations were proved untrue, for here was love without a parallel, proving that man was to be redeemed by an inconceivable cost. Satan had tried to obliterate the image of God in man in order that as God looked upon him in his wretchedness, in his perverseness, in his degradation, he might be induced to give him up as hopelessly lost. But the Lord gave his only-begotten Son in order that the most sinful, the most degraded, need not perish, but, by believing on Jesus Christ, may be reclaimed, regenerated, and restored to the image of God, and thus have eternal life.

#### Source

- E.G. White, "The Good Shepherd's Estimate of a Lost Sheep," *Signs of the Times*, November 20, 1893, pgs. 3-4.

Title: "This Man Receiveth Sinners"

Date: January 15, 1894

Type: Article

Primary source: *Signs of the Times*, January 15, 1894, pg. 5

Note: Relevant selection highlighted.

"Then drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance."

The scribes and Pharisees prided themselves upon the idea that they were God's chosen people, and they were filled with self-righteousness. "Christ came unto his own, and his own received him not." He did not flatter the Pharisees or exalt them in any way. He received the publicans and sinners whom the Jews heartily despised, and, because his lessons of humility, compassions, and love rebuked their selfishness and pride, they would none of him, but turned from him in scorn. They made great ostentation, wore long robes, and stood praying on the corners of the streets, but none of these pretensions to piety awed the great Teacher or drew from him one word of approval. They flattered themselves, but he did not flatter them. The teaching of Christ was against all vanity and pride, for these were abhorrent to the Most High. It is the humble and the contrite whose prayers are heard in heaven. The Lord declares that he knoweth the proud afar off. He says, "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word."

When the scribes and Pharisees saw the publicans and sinners following Christ and listening with living interest to his teaching, they could not tolerate either teacher or listeners. They hated Christ and said, "This man receiveth sinners, and eateth with them." By this accusation they thought to make the false impression that Jesus loved the association of those who were sinful and defiled, and was insensible to their wickedness. To this reproach Jesus replied by the parable of the lost sheep. "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

The parable of the lost sheep places man in the position of one who is helpless and undone. All are lost unless they are transformed in character. The lost condition of the sheep necessitates the coming of the True Shepherd, that, at any cost to himself, he may seek and save those that are perishing. Those who are wise in their own conceit do not realize the position in which they are placed by this parable. The Son of Man came to seek and to save that which is lost. Doth not the shepherd leave the ninety and nine in the wilderness and go after that which is lost until he find it?

In giving his only-begotten Son to save us, the Lord God shows what is the estimate he puts upon man. To the question, What is the price of the soul of man? the answer is, The life of the only-begotten Son of God. And as Christ came to save man, high or low, rich or poor, white or black, are any to be treated with contempt? Satan has studied to lay in ruins the image of God, and, through intemperance and sin, obliterate all trace of his character in man. Christ came, clothing his divinity with humanity, that he might meet humanity and not extinguish humanity by divinity. He came to save the lost sheep, and became a servant in lowly ministry to lift up the lowly.

The science of salvation is a grand theme, and all the glory of restoring the image of God in man is to be laid at the feet of the Eternal. Holy angels have left the royal courts, and have come down to earth to encamp in the valleys in chariots of fire, a vast army, not to despise, not to rule, or require man to worship them, but to

minister unto those who shall be heirs of salvation. Could human eyes be opened, they would see in times of danger when Satan goes forth as a roaring lion, seeking whom he may devour, that heavenly beings encamp around the little flock who love and fear God.

The heavenly Shepherd left the ninety and nine to seek the lost one. However dark the night, however severe the tempest, the Shepherd goes forth, at every step calling by name his lost sheep, until he hears its terrified, faint, and dying cry. Then he hunts amid the dangerous places, crosses the tangled briers, and finds his sheep. He rescues it from peril, places it on his shoulder, and with rejoicing returns to the fold. At every step he cries, "Rejoice with me; for I have found my sheep which was lost. "And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost."

Could we see the heavenly angels watching with intense interest the steps of the Shepherd as he goes into the desert to seek and to save the lost, what wonder would fill our hearts! "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons [in their own estimation], which need no repentance." It is he who is sick who feels the need of physician, and the mission of Christ to the world was to seek and to save those who were perishing. "For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

#### Sources

- E.G. White, "This Man Receiveth Sinners," *Signs of the Times*, January 15, 1894, pg. 5
- E.G. White, "This Man Receiveth Sinners," *Signs of the Times*, May 24, 1899, pgs. 1-2.



Title: N/A

Date: February 6, 1894

Type: Letter

Addressees: James Edson and Emma White

Location: George's Terrace, Melbourne, Australia

Primary source: Letter 102, 1894, February 6, 1894

Note: Relevant selection highlighted.

Dear children:

Since the camp meeting we have settled down in the school building. We are very pleasantly situated in the second story of terrace No. 3. I have a very large room with three ample windows. I sleep in this room, and have plenty of air. The next apartment is the dining room, pleasant and roomy. May sleeps alone in that room. Sister Tuxford and May do the cooking in still another room. We go down a half-a-dozen steps from the dining room, then up two or three steps; first we come to the bath room, then to the kitchen with a gas stove, then to still another room, where Sister Tuxford and Emily sleep and Emily does her work. Our family consists of Sister Tuxford, Marlan, Emily, May and myself. Here we are, well settled, to remain only six weeks; then we must be emptied out for the fall term of school begins.

I am getting to be very tired of moving. It worries me out, settling and unsettling, gathering up manuscripts and scattering them, to be gathered up again. If I should look to my poor, finite self, I should soon become discouraged; but in looking unto Jesus, the Author and Finisher of my faith, I take courage, and press forward with His name on my lips to the mark for the prize of the high calling which is in Christ Jesus. If we at times feel our infirmities encompassing us, and a discouragement comes upon us, we must look away from self unto Jesus, and pray for spiritual eyesight. We need it now, in order to understand His Word. A flood of light is poured into the chambers of the mind and the soul temple, that we may understand the Scriptures. There is truth, precious, sacred truth. "The entrance of thy words giveth light; it giveth understanding to the simple." All who are simple (meek and lowly in heart) will humble self, and seek counsel of the Lord in His Holy Word. Feeling is nothing reliable, but the Word is solid rock. We can safely study our Bibles, and the Holy Spirit will impress our minds and heart.

The Lord has a work for you to do, and if you listen to His voice, you will not be left in darkness. The Saviour says, "My sheep hear My voice, and I know them, and they follow Me." "And a stranger will they not follow, for they know not the voice of strangers." I am sure that the Lord is revealing to you the perfection and fullness of the atoning work, that your whole heart may be filled with love and thanksgiving, and that you may reveal to others that which the Lord is revealing to you. The image of Christ engraved upon the heart is reflected in character, in practical life, day by day, because we represent a personal Saviour. The Holy Spirit is promised to all who will ask for it. When you search the Scriptures, the Holy Spirit is by your side, personating Jesus Christ.

The truth is a living principle made to shine in precious clearness to the understanding, and then, O then, it is time to speak words from the living Christ, "Ye are laborers together with God." Christ said to the woman of Samaria, "If thou knewest the gift of God, and who it is that said to thee, Give me to drink; thou wouldest have asked of Him, and He would have given thee living water ... A well of water springing up into everlasting life." Those who have the out-pouring of the gospel of Christ which comes from the heart imbued by His Holy Spirit will give light and comfort and hope to hearts that are hungering and thirsting for righteousness. It is not excitement we wish to create, but deep, earnest consideration, that those who hear shall do solid work, real, sound, genuine work that will be enduring as eternity. We hunger not for excitement, for the sensational; the less we have of this, the better. The calm, earnest reasoning from the Scriptures is precious and fruitful. Here is the secret of success in preaching a living personal Saviour in so simple and earnest a manner that the people

may be able to lay hold by faith of the power of the Word of life. Present not Anna Phillip's productions, but the truth, substantiated by the authority of the living Word, which is the power of God unto salvation.

My dear son Edson, I am deeply interested in your experience, and I hope you will trust in the Lord continually. I hope you will not allow your feelings to control you. God has given you a work to do; be faithful to your Redeemer. God can open the way before you. He can place your feet in safe paths and lead you on to victory. We want to understand daily the meaning of these words: "Turned to God." Here are true holiness, rest and peace, grace and glory. Turn not to any living man to be your helper. Tell everything to Jesus. He knows all the bearings, all the results of every purpose and every plan. His wisdom is unerring, and He has given evidence how much He loves His purchased possession, and how willing, how gratified He is to help His children, to guide them in judgment. My God shall supply all your need, according to His riches in glory by Christ Jesus.

Then come to Jesus although you feel your unworthiness. The life of simple dependence upon God is a daily lesson in knowing God and Jesus Christ whom He hath sent. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" The voice of invitation is, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." To God, only to God, pour out the sorrows, the great needs and troubles of your soul. He will help you. "My soul, wait thou only upon God; for my expectation is from Him. He only is my rock and my salvation; He is my defense; I shall not be moved."

Under the showers of the latter rain the inventions of man, the human machinery, will at times be swept away, the boundary of man's authority will be as broken reeds, and the Holy Spirit will speak through the living, human agent with convincing power. No one then will watch to see if the sentences are well rounded off, if the grammar is faultless. The living water will flow in God's own channels. But let us be careful now not to exalt men, their sayings and doings; and let not any one consider it a grand point to have a startling experience to relate, for here is a fruitful field where credence will be given to unworthy persons. Young men and women will be lifted up, and will regard themselves as wonderfully favored, called to do some great thing. There will be conversions many, after a peculiar order, but they will not bear the divine signature. Immorality will come in and extravagance and many will make shipwreck of faith. Our only safety is in keeping fast hold of Jesus. Never are we to lose sight of Him. He says, "Without Me ye can do nothing." We must cultivate an abiding sense of our own inefficiency and helplessness and rely wholly on Jesus. This should keep us individually calm and steadfast in words and deportment. Excitement in the speaker is not power but weakness. Earnestness and energy are essential in presenting Bible truth, the gospel, which is the power of God unto salvation.

March 16

I am unable to sleep this morning, and arise from my bed at two o'clock to write to you, my dear children. In the last letter that I sent you I made suggestions in reference to your coming to this country, but I fear that our course of action will be such that it will not be advisable at present. Your plans in reference to working for the colored people are, I believe, correct. But, Edson, do not gather responsibilities upon yourself. The enemy will seek to get you involved in plans and in inventions that will embarrass you. Take up the work in some line where you can work to a purpose. The talent God has given you in the ability to comprehend the truths of His word is a precious gift. If your opportunities are improved, your mind will be led into fruitful study, to an intelligent understanding of the grand, elevating, sanctifying truths for this time, and you can bless others in your work.

The Lord evidently designs to cut you clear from any earthly dependence and to teach you the precious lessons of entire trust in Him. The Holy Spirit has been grieved that you have not surrendered your will to God's will, and years have passed into eternity that might have been rich in good works for the saving of souls. I wish I

could communicate all that is in my mind upon some points, but today the mail leaves for America, and I have not been able to write as much as I desired.

Since I came to Melbourne the work has been pressing urgently upon me. I have spoken in Brighton and in Williamstown, where the interest is excellent and the field ripe for the harvest. The weather has been very warm, and it has been taxing to speak under the tent, but I have reason to praise my heavenly Father that He grants me so largely of His Holy Spirit, that I can continue to bear the message of His grace and love in demonstration of His Spirit. The congregations listen with profound interest. Should I not praise God for this with heart and soul and voice?

In Brighton several have taken their positions on the Sabbath. In Williamstown, also, some have decided to obey the truth. There was not a Sabbathkeeper in the place when the tent was set up there, but the interest has steadily increased since camp meeting; several are now in the valley of decision. I speak in the hall in that place next Sunday afternoon, O my son, I pray for the Lord to work in His own way upon the minds of the people, that a healthy church may be raised up in Williamstown. Already the matter of erecting a church building in this place is under serious consideration. It can be done, and must be done at once. Besides laboring for those who are just hearing the truth, we find work to do in setting things in order among ourselves, that the machinery may run without friction.

Edson, I feel a deep interest for your prosperity, and I know that your only safe course is to break away from every business transaction, and put your mind and soul into the exposition of the Word. Be determined that you will not fail nor be discouraged. If you trust in the Lord moment by moment, if you search the Scriptures with earnest prayer, you will have opened to you the richest treasures from the Word of God. In humility, as a learner in the school of Christ, you will learn His meekness and lowliness of heart. God is more willing to give the Holy Spirit to them that ask Him than parents are to give good gifts unto their children. I am sure that there is a heaven full of the richest enduring treasures to be freely given to all who will appropriate them to themselves, and becoming enriched thereby, will impart freely to others. I know this to be truth. I have many things to say; my heart is full of thankfulness. I often awake in the night season praising the Lord that He has given me the measure of health I now enjoy, and that His hand, in loving, pitying tenderness, has laid hold upon you, my son, and placed your feet upon the solid Rock. And in this I see how much can be done in saving other poor souls that are ready to perish.

But there are presented to me dangers and quicksands that must be carefully avoided. While those who are obeying the Word in 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." In this work so essential to be done, things will be encouraged that will result in marring the work of God, unless the messengers are endued with heavenly wisdom. We must act like men in earnest. We need to obtain a rich daily experience in prayer; we should be like the importunate widow, who, in her conscious need, overcame the unjust judge by the bare force of her determined pleading. God will be enquired of to do these things for us, for this is giving depth and solidity to our experience. The soul that seeks God will need to be in earnest. He is a rewarder of all those that seek Him diligently.

There are quicksands upon which many are in danger of being swamped. It is always safe to seek for the earnest of the Spirit of God, if we do not mingle with the force and presumption that is not heaven born. There is need of caution in all our utterances lest some poor souls of ardent temperament shall work themselves up into a zeal not according to knowledge. They will act as though it was their prerogative to use the Holy Spirit instead of letting the Holy Spirit use them, and mold and fashion them after the Pattern of the divine. There is danger of running ahead of Christ. We should honor the Holy Spirit by following where it shall lead. "Lean not to thine own understanding." This is one danger of those who teach the truth to others. To follow where Christ leads is a safe path for our feet. His work will stand. Whatsoever God saith is truth.

But ministers who bear the last message of mercy to fallen men must utter no random words; they must not open doors whereby Satan shall find access to human minds. It is not our work to experiment, to study out something new and startling that will create excitement. Satan is watching his chance to take advantage of anything of this order, that he may bring in his deceiving elements. The Holy Spirit, moving upon the human agents, will keep the mind well balanced. There will not be a wrought up excitement, to be followed by reaction.

Satan will make use of every extravagant expression to the injury, not only of the speaker, but of those who shall catch the same spirit and infuse others to their harm. Calmness and solemnity should be cultivated; the solemn truths we dwell upon will lead us to manifest deep earnestness. How can we do otherwise when weighted with the most sacred message to bear to perishing souls—weighted by the sense of the nearness of our Saviour's coming.

If we are constantly looking unto Jesus and receiving His Spirit, we shall have clear eyesight. Then we shall discern the perils on every side, and shall guard every word we utter, lest Satan find opportunity to weave in his deceptions. We do not want to have the minds of the people wrought up into an excitement. We should not encourage an expectation to see strange and wonderful things. But teach them to follow Jesus, step by step. Preach Jesus Christ, in whom our hope of eternal life is centered.

The enemy is preparing to deceive the whole world by his miracle working power. He will assume to personate the angels of light, to personate Jesus Christ. Every one who teaches the truth for this time is to preach the Word. Those who cling to the Word will not throw open the doors for Satan by making unguarded statements in reference to prophesying or to dreams and visions. To a greater or less degree, false manifestations have been coming in, here and there, since 1844, after the time when we looked for the second coming of Christ. We have had them in the Garmire case, in the statements of E. R. Jones, in the Stanton movement. We shall have them more and more, and like faithful sentinels we must be on guard. Letters are coming to me from many persons concerning visions which they have had and feel it their duty to relate. May the Lord help His servants to be cautious.

When the Lord has a genuine channel of light, there are always plenty of counterfeits. Satan will surely enter any door thrown open for him. He will give messages of truth, mingling with the truth ideas of his own, prepared to mislead souls, to draw the mind to human beings and their sayings, and prevent it from holding firmly to a "Thus saith the Lord." In God's dealings with His people, all is quiet; with those who trust in Him, all is calm and unpretending. There will be simple, true, earnest believers in the Bible, and there will be doers of the Word as well as hearers. There will be sound, earnest, sensible waiting upon God. The believer will hang his helpless soul on Jesus Christ. Christ will be exalted. Working and praying, watching and waiting, is our position. We should not desire to be recognized and to have our work appreciated in the fullest measure. Heaven is the best and safest place in which to hear from the lips of our Redeemer the result of our work.

It is not necessary or helpful, nor is it pleasing to the spiritual worker, to have the name paraded in the papers with flattering words concerning his talents and efficiency. God knows all about the work accomplished by every laborer in His vineyard. I plead not for less earnestness, for every soul needs now the vitalizing power of God; but if the Holy Spirit works through the human agent it is because he hides self in Jesus and becomes in Christ a laborer together with God.

My son, walk humbly with God. Your power and efficiency are in Jesus. The mighty tide of spiritual power will come upon the men who preach the Word, uplifting Jesus. This inspires in the hearer a living faith, which brings forth fruit abundantly. We want the truth spoken to human hearts by men that have been baptized with holy love for Christ, and for the purchase of His blood, men who are themselves thoroughly impressed with the truth they

are presenting to others; and who are practicing the same in their own life. The Word of God is sure, and every speaker should seek to link the hearer to Christ read John 17:22-24; Ephesians 1:3-8.

Here are presented to us the riches of heaven's blessings. We cannot conceive of anything greater or more blessed. We have here the possibility before the human agent. It is the will of God that we should be so thoroughly identified with His Son that we shall be one with Christ as Christ is one with the Father. Through faith we may be wholly one with Christ; we may have our entire soul, body, and spirit bound up with Christ in God, so that we shall share in the very same love wherewith Christ is loved by the Father.

And we are to be sharers in His glory, for Christ says, "The glory which thou givest Me I have given them." What is that glory? The character of Christ, Can we ask any greater endowment? To have any place in heaven, to be in the presence of Christ, seems a blessing too great for sinful human beings to enjoy. But the marvelous mercy and goodness and love of God are beyond our comprehension. By accepting Christ as his personal Saviour, man is brought into the same close relation to God, and enjoys His special favor as does His own beloved Son. He is honored and glorified and intimately associated with God, his life being hid with Christ in God. O what love, what wondrous love! (Read the Scripture referred to. [My] copiest left them out for want of time.)

This is my teaching of moral purity. The opening of the blackness of impurity will not be one-half as efficacious in uprooting sin as will the presentation of these grand and ennobling themes. The Lord has not given to women a message to assail men, and charge them with their impurity and incontinence. They create sensuality in place of uprooting it. The Bible; and the Bible alone has given the true lessons upon purity. Then preach the Word.

Such is the grace of God, such the love wherewith He hath loved us, even when we were dead in trespasses and sins, enemies in our minds by wicked works, serving divers lusts and pleasures, the slaves of debased appetites and passion, servants of sin and Satan. What depth of love is manifested in Christ, as He becomes the propitiation for our sins. Through the ministration of the Holy Spirit souls are led to find forgiveness of sins.

The purity, the holiness of the life of Jesus as presented from the Word of God, possess more power to reform and transform the character than do all the efforts put forth in picturing the sins and crimes of men and the sure results. One steadfast look to the Saviour uplifted upon the cross will do more to purify the mind and heart from every defilement than will all the scientific explanations by the ablest tongue.

Before the cross the sinner sees his unlikeness of character to Christ. He sees the terrible consequences of transgression; he hates the sin that he has practiced, and he lays hold upon Jesus by living faith. He has judged his position of uncleanness in the light of the presence of God and the heavenly intelligence. He has measured it by the standard of the cross. He has weighed it in the balances of the Sanctuary. The purity of Christ has revealed to him his own impurity in its odious colors. He turns from the defiling sin; he looks to Jesus and lives.

He finds an all-absorbing, commanding, attractive character in Jesus Christ, the One who died to deliver him from the deformity of sin, and with quivering lip and tearful eye he declares, "He shall not have died for me in vain. Thy gentleness hath made me great." How prone we are on all occasions to look to our fellow men for sympathy for uplifting, instead of looking to Jesus. How ready is the human agent to forsake the fountain of living waters, the cool snow waters of Lebanon, and drink of the turbid streams of our valley. O, in his mercy and faithfulness, God will cause our fellow men [in] whom we place confidence to fail us in order that we may learn the folly of trusting in man and making flesh our arm. Listen to the words of the prophet see Jeremiah 17:5-6. Talk of heavenly things, talk of the eternal weight of glory that will be awarded to the overcomer, and you will have success in your work.

Source

- E.G. White to J.E. and Emma White, Letter 102, 1894, February 6, 1894.



Title: N/A  
Date: June 10, 1894  
Type: Letter  
Addressee: Ole A. Olsen  
Location: Williams St., Granville, New South Wales, Australia  
Primary source: Letter 57, 1894, June 10, 1894  
Note: Relevant selection highlighted.

Dear Brother Olsen:

I am much worried over Willie's case. He has altogether too much to do. He has to prepare communications to go to America and to the various fields here in this country; he must give counsel in regard to the foreign work; he must give counsel in regard to important movements here, sitting in committee meetings late at night; he is forced to neglect his writing, and then must sit up till midnight to run the typewriter, the work constantly urging and pressing him. Now if you have a desire that he shall be preserved to the cause of God, I request you to furnish him a man to help him. If the cause cannot afford to do this, I shall, as his mother, demand of him to change his course of work decidedly. He needs far less to do, but he has no thought for himself.

He is now in a condition which causes me decided alarm. He has congestion of the brain. I think if you had been more free to express some appreciation of his work, which I know he deserves, it would not have exalted him nor done the least harm. He does not let one word of complaint of any one or any thing fall from his lips. His whole soul is in the work, but I know that he cannot continue to do as he has done. I am greatly distressed over this state of things. He will put himself into the most disagreeable position in order to help some one who he thinks needs help.

When I see you link up with men that are full of selfishness, unconsecrated, their course under the censure of God continually, I feel that you are in danger of being yourself affected, and [of] making decisions that God would not have you make.

I dare not utter a word to Willie of what I have written to you. Brother Starr and his wife have gone to Queensland to open that field. Brother Starr expects to accompany us to Africa; but I do not propose to leave this field until I see my way more clearly. Willie has had little time to help me on my book. For some days he took one hour <a day> to hear chapters read on the life of Christ, but as I have not yet been able to write anything new, there is no more to be done in that line. The churches call for help; there is much visiting to be done, and much personal testimony to be written. I feel afraid to neglect this work, and suffer men and women to be under a deception, thinking themselves right when I know they are wrong. If accidents should come to them, and they be taken away in their sins, I should feel that the blood of their souls was upon my garments.

June 15

I see by the letters and accounts received in the last mail that Willie is cut down in his wages; were he in America with his family, this would not be inconsistent; but your visit to Australia and New Zealand should certainly give you an understanding of the situation—that limited means brings embarrassment upon the leading, care-taking workers, which is very much above anything that is possible to exist in America. There are constant demands for means to sustain the work in its various branches, and it is necessary for us to lead out in donating to the enterprises that call for money. <Upon whom can we rely to supply the very article we need—money?>

Those who remain with their own families and have a position in our institutions could get along far better with much less wages than are needed by those who are called to the work in such fields as we are now laboring in. Those who labor in these new and destitute fields must have means in order to lead out or they must see the

work blocked, and themselves helpless to relieve the situation. I know whereof I speak, for in much of our work we have been pioneers for many years.

There is not a soul to whom, in time of pressure, any one of us can <now> look for one pound to relieve the situation. Both at Melbourne and at Sydney the treasury has been empty. We have had [a] two-months' account unsettled at the grocer's, and ever since we have been in this place we have been studying the financial problem. Can you not see how Willie is situated? After supporting a family in Battle Creek, and paying his room rent and board, and meeting other expenses here, he is left without a margin of means to use, as it is essential he should <have,> in the various enterprises of the work. He cannot but be kept in perpetual embarrassment. While in America he had to hire money in order to purchase his home, and he still has a mortgage on it, on which he pays interest. The leading position he occupies makes it necessary that he shall set an example in aiding the various enterprises. The many demands for money led him to ask me the loan of \$1,200, which I have granted.

Apart from this, the sum of \$1,200 has been loaned me <from America,> which I have given my pledged word that I will repay whenever it is called for. I have used every dollar of this money in the work, so you see this takes more than my year's wages. You are unaware that the entire amount of my last year's wages was donated to purchase land upon which to erect the school building.

I have not a word to say in reference to the cutting off of two dollars per week from my wages; it will only cut off some opportunities where I should invest in the cause as I should discern its needs, thus limiting me on this end of the line. But I wish that you would carefully consider the cases of the workers, and see who are the men that are constantly obliged to use means in the interest of the work, and in starting the work in new fields, and who will not hold back for any selfish considerations. It is an encouragement that such men will not become selfish. W. C. White will not, whatever the circumstances. But I know how it mortifies and galls him when his hands are bound so that he does not feel at liberty to give <where he knows it will greatly advance the work.>

When I first came to Granville, I had to borrow \$50 of Sister Hughes, and now she wants the money, but I cannot furnish it for her until I can get possession of some money myself. It costs a large sum for us to move here from Melbourne with all our belongings. But Willie will make donations, and run behind, and I shall have to use my means to help support his family, for it is not possible for him to do it while having so many other expenses to meet. In America we could live on less wages than we need here. It is right you should know just how the matter stands. I write you this that you may enlighten your board as to the real situation, <which they seem unable to comprehend,> as, in your position, it is your privilege and duty to do.

As soon as I can get the money, and it should be in a few days, I shall invest fifty dollars in the little church which must be built at Seven Hills. Twenty are now keeping the Sabbath, parents and children together number about forty. When the tent is taken down, there is no place where they can meet for worship. They are excellent people, but too poor to do much; they will do their utmost, and we must help them.

I can now see the force of the cautions given me of the Lord, that we should not by large gifts place out of our hands the means that God desired us to handle, for he would make my husband and myself agents through whom the standard of truth should be raised in many places. Willie takes the place of his father <in some respects.> I have seen that our work was of such a character that we were not to feel dependent upon any institution or on the decisions of any man or class of men, for unless they were sanctified, they would counterwork the work of God.

I saw that the Lord had a special work for us to do. Men untaught of God, men who were not under the influence of His Spirit would, through lack of discernment, be placed in positions of trust, where their influence would have a controlling power, and many decisions would be made that would sway things in a wrong

channel. Not only would the cause be imperilled by men who would refuse to accept and obey the commandments of God, but some who were right among us, who acted a part both in planning and executing the work, were not in close connection with God. Yet the judgment of these men would be regarded as reliable. If they were able to distinguish sacred things from the common, they would consecrate their talents of ability to God, and their endowments as business men would be employed as a sacred trust. But they have never been converted, and they do not make God their fear and their trust. Yet their decisions bind or loose in the work of God, as if they were under the sanctification of His Holy Spirit.

Since my husband's death, I have repeatedly received such warnings as these: "Beware of men in high places. Do not place yourself in the power or under the control of men, for there will be those who do not understand the way of God's working. You must not be bound. Do not tie your hands by any decisions you may be urged to make. Too often selfishness will control the mind and judgment of men. I have plain testimonies for you to bear, but the men who know not God and the sanctification of His Spirit will mislead. They will not receive <your> testimonies of <reproof;> they will not be corrected. They will cherish jealousy.

"Through envy, through resistance of the Spirit of God, they will give heed to the suggestions of Satan, and will make it very hard for you to do the work I have given you to do. I have placed you so that you shall have influence and means in trust to establish my work, to advance the interest of my kingdom, and not be hindered by the judgment and decisions of men who do not make it their study to know the mind and will of God."

I have been shown that you, my dear brother, have sometimes allowed the judgment of men who are not controlled by the Spirit of God to lead you to give your influence to plans and propositions that have displeased God. In regard to some of your councils the word of the Lord has come to me again and again, presenting evils that need correcting; but if you have seen the evils, you have not dared to stand firmly and boldly in defense of the right. There is danger that your judgment will be perverted. A knowledge of this fact has brought the burden heavier upon me. God is not pleased with these things.

In regard to Captain Eldridge I have had to write words of reproof again and again. You saw the evil that was at work, and yet you did not move as one in your position ought to have done. In regard to men whom I have had to reprove, the word of the Lord did not have the effect it would have had if you had discerned the evil more clearly and had acted decidedly. These words were spoken to me when the state of things in your councils was so objectionable to the Lord: "Judgment is turned away backward, and justice standeth afar off; the truth is fallen in the street, and equity cannot enter. Yea, truth faileth, and he that departeth from evil maketh himself a prey. And the Lord saw it, and it displeased him that there was no judgment."

For a long time the evils existed in the office at Battle Creek. The messages that God had given did not have sufficient weight with those who filled prominent positions to change the current of things. I was shown that Satan was jubilant when the selfishness of men was robbing the treasury of God; <for he well knew that if they did not place themselves where God could help and defend them, he himself would weaken them, and thus prepare them to be overcome by his deceptions in the future.> There are some who have not had kindly feelings toward me because they were deprived of these large wages. Such feelings were indulged by Captain Eldridge, Bro. Henry, Frank Belden and others. Never will any one of these men be clear before God until he makes restitution to the Lord's cause for that of which the selfish, avaricious spirit has robbed the work. I was shown that the result of paying such exorbitant wages would be that workers who were really conscientious would be oppressed; the ones who grasped every dollar they could put to their own use would manage matters to please themselves if they had a chance to do so.

I have been pained at my heart as I have seen the great demand you have for Bro. Henry. I can see no light in it. God wants unselfish, just men <connected with His work, men> whose judgment is not swayed by feeling, men who will not make decisions under a perverse spirit. "Them that honour me, I will honour," saith the Lord.

Now in regard to myself, I care not for wages; but I do care for strict principle and equity. I do care for sound judgment. When men who had entered into a confederacy have taken from God's treasury large wages that they no more earned or deserved than did others in the office or engaged in building up other branches of the cause who received small wages, but who were doing their work conscientiously, in integrity and whole-heartedness and purity, a deep wrong was done that God does not wink at. When these men are converted, every dollar they have received above what they should have had will be returned to the treasury. We are dealing with Christ in the person of His saints. To allow one to be exalted, and another, more faithful and true, to be placed in a hard, <trying> position, is not just and equal. God will surely repay these things.

I am more and more impressed that my work is in this country. We dare not leave the work in Australia and New Zealand at its present stage. You can see the way W. C. White is situated, and I cannot consent for him to continue to do as he has done. If no one else sees the necessity of relieving the situation, I shall certainly bring decided influence to bear in reference to my son.

I wish I could see so decided a reformation in Bro. Henry that I could regard with satisfaction the confidence you seem to repose in him. I know the spirit that has controlled the man in a large degree, and I am much depressed at the thought of your linking up with him as your companion to visit Europe. How many seeds of unbelief will be sown in regard to the messages God gives? How many twistings and turnings will his voice and influence give to the work counter to the mind and will of God? I am not a little surprised, and not a little afraid for yourself.

I do not feel that assurance in your case I would be glad to feel. I do not want you to err in judgment. I do not want you to displease God. I would not say one word to discourage you, but I must warn you, <lest you walk blindly.>

Elder Olsen, I wish to say to you, You must not make any calculation for me to go to Africa. I see no light and consistency in such a move. It is time for me to find some retired place and have quietude and rest of spirit. I have been in the turmoil of battle for fifty years, and I do not wish to hold on to the active service until I do not know when it is time to let go. I think that period has come when I must lay off cares and perplexities that meet me in new fields. I have some little strength <and mental vigor> yet left <to write, and this work is more important for me than to visit Africa.>

There is no need that any one should tell me of Africa. I know just as well what I would meet there as what my brethren do. For me it would be the hardest field I have ever attempted to work in. The mixture of elements I am acquainted with, for the Lord has opened the situation to me. I am more disinclined to visit Africa since the Brethren Wessells have come into possession of the property they have received. I know that this would make it very much harder for me. If the Lord should send them a testimony through me, I fear they would not receive it. I know their peril is greatly increased since they received this property, and if they reject the warnings from God, they will lose their souls. I know that the enemy stands ready to misinterpret all that I may say or write to them; I have been decidedly told by Bro. Phillip Wessells that he wants no more letters from me.

I have not the slightest inclination to go to Europe or to visit Africa, and I have not one ray of light that I should go. I am willing to go wherever the Lord indicates my duty, but I am not willing to go at the voice of the conference unless I see my own way clear to do so. I know they would not wish me to do this. I do not yet feel inclined to go to America, for there would be so much work to do there that it would not be wisdom for me to go. I will remain here for further orders from the Lord to bid me how to move. I thought I ought to tell you, so that you would not be thinking I would go, when I do not feel that it is my duty. Let younger persons engage in the conflict.

For some weeks I have been passing through such agony of mind that I have scarcely known whether I should live or die. Bro. and Sr. Starr have gone to Queensland, and may the Lord go with them is my prayer. I do not think that Sr. Starr will be any relief to me as matron in my house. She lacks the very qualities essential for such a position. After the stern conflict that I had to pass through in Melbourne in reference to reproving wrongs, conflicts which cut the very life and courage out of me, I was unable to sleep or to find quietude of mind.

I came to Granville thoroughly exhausted. We were destitute of means. I had a good room, Bro. and Sr. Starr had a good room, Willie a little box of a place, damp and unhealthful. Then Bro. and Sr. Lawrence and Mattie came, expecting to remain only a few days; and they were here six weeks before the question in reference to land for the school was settled. Our house was a hotel for all the comers and goers, and the problem how to take care of them was difficult to solve. Our family numbered fourteen.

How to manage the financial part of the business has been a puzzle, but we did our best to curtail the expenses. I consulted the family, and with their consent banished butter from the table. We have wholly discarded meat. Not a particle has been brought into the house since we came to Granville. Everything we have purchased for furnishing the house has been bought at auction sales; we have watched our chances to get cheap articles.

When it was thought necessary for Bro. Daniells and Bro. Smith of the Echo office to come over from Melbourne, we had a tent pitched to enlarge our borders. We made it comfortable with a stove, our brethren lodged in the tent, and it was their only place for council meetings. We knew there was not a place where these men could be comfortably entertained. Bro. Reekie and others were often here in consultation in reference to the work. The prosecution of the Firth brothers created such a controversy and called out so many articles in the secular papers, pro and con, that it made very lively work to attend to all these matters.

Well, many things of a very disagreeable character troubled me. I was depending on the means which Elder Haskell wrote was coming from America. Just when we could not draw from the treasury here, he wrote that the money would come by the next mail. But instead of the money, we received the news that Bro. Haskell took the first payment of the \$10,000 to the Pacific Press to send here, and Bro. Jones <and McClure> said they needed the money at the press, and then it would go into the general fund, I was not only grieved but indignant. Only a few nights before this letter reached us, I dreamed all about the matter. We seemed to be on an island, and could see a long distance off that a boat was coming to us, and one man on board was holding out his hand with a pocket book in it. Before the boat had started, we knew that help was coming; but a man came up, and took the pocket book, and put it in his breast pocket, and the hand was held out to us empty.

I had some other distressing experiences about that time, and altogether I was pressed as a cart beneath sheaves. I had pain in my heart and in my head, followed with numbness. I never understood before the words concerning Christ, "Being in an agony he prayed." I was of necessity obliged to fill my place in talking to our people, but O, my heart was so painful. I dared not sleep, and would walk the room in distress and agony. I knew that no living soul could help me.

One morning I was writing in my diary at one o'clock; I had been in prayer some time before leaving my bed, when instantly all the burden left me, and peace like a river came to my soul. I then went with Brother Daniells and some others to see the school land. The next morning while we were all bowed in prayer, the Lord rolled upon me the burden of prayer for Bro. McCullagh, that he should be blessed, strengthened, and healed. It was a most blessed season, and Bro. McCullagh says the difficulty has been removed from his throat, and he has been gaining ever since.

Our coming to this place as we did made it necessary for us to bear heavy burdens. We knew that it would be costly business for the committee who were to examine the land to board at hotels, and money was not to be had, so, by my direction May cooked provision here to send to Dora Creek to supply the necessities of the

brethren. We were two month's in debt at the grocer's, and I had borrowed a little money for my own use, and a few pounds to relieve a brother who was in trouble.

But when the *Review* containing the two articles from Elder Littlejohn came, my spirit was again in an agony. It seemed to me that I should die. I could not write. For days I could not do anything. A horror of great darkness came upon me. I was bowed to the very earth at the thought that men in responsible places in the office are not to be trusted, that they have so little discernment as to allow such an article to be printed and immortalized, giving us as people a way into the enemy's hands. My case was made a subject of prayer, and in the night seasons Jesus seemed close by my side. He said, "Let me take your burden; you cannot bear it." I thought that the arm of Jesus encircled me and He bade me read (Isaiah 54), and repeated from the fourth to the eighth verse, <inclusive.> Then He said, "Satan is seeking to destroy you; I am your Restorer. Lay your burden upon Me. I will give you rest." I was entirely relieved, but restoration comes slowly. My head and heart are still afflicted.

Now the reason why I write all these particulars is that I wish you to know why I dare not go to Africa. I am in much perplexity to know where to find rest and opportunity to write. I have entertained the idea that the rest was to sleep in the grave, and yet some things have made this questionable. I am last inclined to the opinion that I should go to some place where I can make my home and no longer receive means from the General Conference, but feel entirely free from all responsibility, and move independently of every man and power. This is all the light I can see at present. I feel compelled to place myself where I shall not have these disappointments and terrible shocks to my heart. I see no other way than to feel that at my age God will give me rest.

But those articles in the *Review* to be given to the world seem to me a most terrible betrayal of our cause and work into the hands of our enemies. Some of our people are moving under the control of another spirit than that of God. The only safe course to pursue is to put in their place those that can give the trumpet a certain sound, and not have false alarms sounded that weaken, perplex, and confuse the people of God in these last days. At this time they need every particle of energy and clear foresight to discern the wiles of Satan, to meet him firmly, decidedly, and to fight manfully the battles of the Lord. If men in the Review and Herald office will permit such matter as that <article> of Elder Littlejohn's to go abroad, let them be discharged, whoever they may be. My heart is sick and sore and faint, <but I dare not withhold my testimony from you. I pray the Lord, that He will enlighten your understanding.>

#### Source

- E.G. White to O.A. Olsen, Letter 57, 1894, June 10, 1894.



Title: "This Do, and Thou Shalt Live"

Date: July 23, 1894

Type: Article

Primary source: *Signs of the Times*, July 23, 1894, pgs. 3-4

Note: Relevant selection highlighted.

In the parable Jesus presented a stranger, a neighbor, a brother in suffering, wounded and dying. How much more should their hearts have been moved with pity for him than for a beast of burden! But, though priests and scribes had read the law, they had not brought it into their practical life. They had read: "For The Lord your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward; he doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment. Love ye therefore the stranger; for ye were strangers in the land of Egypt." "And if a stranger sojourn with thee in your land, ye shall not vex him. But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt; I am the Lord your God."

In speaking of the manner in which the priest and the Levite treated the wounded man, the lawyer had heard nothing out of harmony with his own ideas, nothing contrary to the forms and ceremonies that he had been taught were all the law required. But Jesus presented another scene: But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two-pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves? And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise."

After Christ had shown up the cruelty and selfishness manifested by the representatives of the nation, he brought forward the Samaritan, who was despised, hated, and cursed by the Jews, and set him before them as one who possessed attributes of character far superior to those possessed by those who claimed exalted righteousness. The Samaritan manifested the pity and love that the priest and Levite gave no evidence of possessing. He gave a demonstration that he had a heart that could feel for suffering humanity, that he had nobility of soul to show mercy to one whom he knew not, that his love was of the right quality, flowing out in disinterested benevolence, and making him treat the wounded stranger as he would desire to be treated were he placed in similar circumstances.

Everyone who claims to be a child of God should note every detail of this lesson. The wounded and bruised sufferer was a man, and the Samaritan showed himself to be a man. He did not stop to consider whether or not this man would be pleasant or disagreeable, whether he was a Jew or a Gentile. He knew that he was in need of help from humanity. "Thy neighbor" does not mean one of the church or faith to which you belong. If our names are upon the church book, we should represent the mercy, compassion, and tenderness of Jesus Christ, with no thought as to race, color, or class distinction. The Samaritan realized that there was before him a human being in need and suffering, and as soon as he sees him, he has compassion upon him.

He takes off his own garment with which to cover his nakedness, and uses the oil and wine he has provided for his own comfort to heal and refresh the wounded man. He forgets that he may be in danger of similar treatment from robbers by tarrying in the place, and places the man on his beast, and moves slowly along, with even pace, so that the stranger may not be jarred and made to suffer increased pain. He brings him to a comfortable inn, takes care of him through the night, watching his case carefully, and in the morning, as the suffering has improved, he ventures to leave him to the care of the inn keeper. He hands him a sum of money, bidding him care for the stranger, and saying that if he spends more than he has provided, he will repay him on his return.

The Samaritan followed the impulse of a kind and loving heart. Christ so presented the scene that the most severe rebuke was placed upon the unfeeling actions of priest and Levite. But this lesson is not only for them; but for Christians of this day, and is a solemn warning to us that for humanity's sake we may not fail to show mercy and pity to those who suffer. Like Judaism, Christianity has become perverted, and selfishness and cold formality have quenched the fire of love, and dispelled the graces that would make fragrant the character. Holding up before the lawyer the course of the Samaritan, Jesus said to him (for he was no pretender), "Go, and do thou likewise." There are many who are sentimental, and who are ready to weep over any tale of woe, but who do not manifest real love in doing for the needy those things that should be done. But those who have read this lesson, and have been benefited, will be able to distinguish real love from sentimentalism.

In the parable of the good Samaritan, Jesus presented his own love and character. The life of Christ was filled with works of love toward the lost and erring. In the man bruised and wounded and stripped of his possessions, the sinner is represented. The human family, the lost race, is pictured in the sufferer, left naked, bleeding, and destitute. Jesus takes his own robe of righteousness to cover the soul, and whosoever believeth in him shall not perish, but have everlasting life. The Lord Jesus gives no encouragement to the idea that one is superior to another, and justifies no one in cherishing feelings of contempt or even indifference toward his fellow-men. The law of God is the standard to which all must attain, and sinful man can obey that law only by the merit and grace of Jesus Christ, who has died for his salvation.

#### Source

- E.G. White, "This Do, and Thou Shalt Live," *Signs of the Times*, July 23, 1894, pgs. 3-4.

Title: N/A

Date: July 27, 1894

Type: Letter

Addressees: James Edson and Emma White

Location: Norfolk Villa, Prospect St., Granville, Australia

Primary source: Letter 85, 1894, July 27, 1894

Dear Children:

I awoke this morning about half past two o'clock, and as I could not sleep, I arose and prepared for writing. During the week past, I have not been as well as usual. A strange weakness has come over me, for which I cannot account. Our folks say it is rising so early, and beginning to write so long before day. This may be the case, I cannot tell. I do not dare to entertain the idea that this exhaustion will continue long.

I received your letter Tuesday, and was very glad to hear from you and Emma again. The preparation of mail to send to America, and the reception of mail from America, are stirring times in our history, and if we are not very careful both the going out of mail and the coming of the mail has a telling influence upon me that is not the most favorable. Your last letter brings also a letter from the colored [brother], Bro. Buster. I read your account of him, and also his own intelligent, well-written letter. I cannot help but be pleased with the letter and I would advise our brother that, if possible, he take up the burden the Lord seems to lay upon him, ever bearing in mind that Jesus is a safe Counsellor. He never makes a mistake. Men may reason from policy principles, and judge from a human standpoint; but this is not the Lord's way, "for my thoughts are not your thoughts, neither are my ways your ways; for as the heavens are higher than the earth, so are my ways higher than your ways."

I recommend to our colored brother that he continue to keep his case before God, that he continue to search the Scriptures in order that he may hear the voice of the True Shepherd and appreciate His Word as spirit and life, as the flesh and blood of the Son of God. The truth as it is in Jesus is a refreshing portion. All may rejoice in the study of the truth. With earnest purpose they may seek to know what is truth. The truth received changes the heart, inspiring the faith that works by love, and purifies the soul. "The entrance of thy words giveth light, it giveth understanding unto the simple," to all who will be humble enough to be doers of the Word. How do we live on the flesh of the Son of God? By searching His written Word, by digging deep for the hidden treasures contained therein. Whenever a question was brought to Christ, His inquiry was, "Have ye not read? What saith the Scriptures? How readest thou?" And His command was "Search the Scriptures."

Christ could have answered every perplexing question that troubled the heart of man from the depths of His own divine wisdom, but He did not do this. He directed the minds of the inquirers to that which was written in His own inspired text book. When tempted of the devil, He met Satan's artful insinuations with, "It is written." That which is brought to us as truth upon the authority of popes, ministers, or synods' decisions, is not the sure Word, the unerring Word of prophecy. A thus saith the Lord is of more value than the most eloquent assertions of men. The Psalmist saith, "Thy word standeth sure." It is as unfailing as the everlasting hills, and upon it we may rely. Be sure that you have the Word of God then follow its teachings implicitly.

I [say] further to this colored brother, God has a work for you to do, and I will not venture to say what that work shall be. God will tell you that; but lean not to your own understanding, and you will have a sure and safe guide.

Another Sabbath is past. Willie and myself were to attend the meeting at the Parramatta church, and Brother McCullagh was to attend the meeting in Kellyville, but Brother Colson came on horseback to inform us that Willie must take the meeting at Kellyville. It was decided that I must fill the appointment in the afternoon at three o'clock at Parramatta without his assistance.

The day seemed pleasant and sunshiny; but about the time we had to start to church a severe sand storm arose. By keeping my face covered I got through alright, and just as I was about ready to start I was happily surprised to see Willie come into the barn yard. He had ridden eleven miles and back with Brother Belden's pony and trap.

Although some were down with influenza, and could not come to the meeting, yet on the whole we had a very good attendance. I spoke from Matthew, seventh chapter, dwelling especially upon the promise, "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." I presented to the people some thoughts upon the willingness of God to give the Holy Spirit to them that ask Him, showing them that He is more willing to give them the Holy Spirit than parents are to give good gifts unto their children. The most of those present followed me with their Bibles, and seemed much interested as I presented the case of Moses as he pled with God for one spiritual blessing after another, advancing step by step, not selfishly, but taking the people with him. He made intercession for the people, encircling them with the arm of faith, and like our merciful Saviour, laying hold of the throne of God, he presented the people sinful as they were before the mercy seat. "And Moses returned unto the Lord, and said, O, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written."

An intensity of feeling overwhelms the man of God. He is so burdened for sinful Israel that he can scarcely give utterance to his thoughts. How similar was his earnestness and burden for sinful Israel to the burden felt by the world's Redeemer when He wept over Jerusalem, speaking in broken utterances, "O Jerusalem, Jerusalem, how often would I have gathered thy children together as a hen gathereth her brood under her wing but ye would not."

Again on the crest of Olivet he beheld the city, and wept over it, crying, "O that thou hadst known, even thou, in this thy day the things that belong unto thy peace;" here comes the pause. How hard for Jesus to pass the irrevocable sentence upon the doomed inhabitants of Jerusalem. Jerusalem had not known the day of her privilege, the day of precious opportunities, when Christ was in the midst of her. Mercy had long hovered over the impenitent, stubborn, rebellious people; but she is about to depart. It was not yet too late as Jesus looked upon the city; but when the sun had set behind the hills, the day of mercy and reprieve for Jerusalem would be ended. Jesus pronounced the irrevocable sentence, "But now they are hid from thine eyes."

In pleading with God Moses continued, "Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written. And the Lord said unto Moses, whosoever hath sinned against me, him will I blot out of my book. Therefore now go, lead the people unto the place of which I have spoken unto thee: behold, mine Angel shall go before thee: nevertheless in the day when I visit, I will visit their sin upon them." This lesson is for the admonition of all believers. God has made known His purpose that if men continue in transgression, if they do not return unto the Lord with repentance and confession, forsaking their sins, even their special sins and transgression, they will receive according to their works.

The man Moses was not yet satisfied. "And Moses said unto the Lord, See, thou sayest unto me, Bring up this people: and thou has not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight." We read that "The Lord spake unto Moses face to face, as a man speaketh unto his friend." But though so manifestly favored of God, Moses still pleads for further revelation of His divine favor. He says, "I pray thee, if I have found grace in thy sight, show me now thy way, that I may know thee, that I may find grace in thy sight: (he will not separate himself from the people) and consider that this nation is thy people."

Did the Lord's rebuke rest upon Moses as upon one that had been presumptuous in pressing his case before the Lord? To Moses the situation was one that demanded urgency. He realized that his only help was in God, and he will not allow the transgression of Israel to cut them off from God. The Lord continues to test and prove the quality of Moses' love and faith. The Lord shows no displeasure because Moses holds firmly and steadily to the point but He answers his appeal and says, "My presence shall go with thee, and I will give thee rest."

Those who commit their burdens to the Lord, as did Moses, will find that God will give them rest. But though Moses is assured of the presence of God, he is not ready to cease his petitions. He desires to become more thoroughly acquainted with him who shall be the invisible Leader to Israel, and he still holds his own and Israel's case before the Lord. "And he said unto him, if thy presence go not with me, carry us not up hence. For wherein shall it be known here (at this present time) that I and thy people have found grace in thy sight? Is it not in that thou goest with us? So shall we be separated, I and thy people, from all the people that are upon the face of the earth. And the Lord said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name."

In (Deuteronomy 7:6), it is recorded that the Lord did hear and did fulfil His covenant with Moses in regard to Israel. And yet when the Lord had made such abundant promises to him, he still desired larger things, and ventures to make a marvelous request. And he said, "I beseech thee, show me thy glory." Was this presumption? Was he asking too large things of God? He held the Lord with a firm hand of faith, and would not cease his importunings. The Lord does not turn from him, or rebuke him; but still favors his request. "And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and I will be gracious to whom I will be gracious, and I will show mercy on whom I will show mercy."

"And he said, thou canst not see my face; for there shall no man see me, and live. And the Lord said, behold, there is a place by me, and thou shalt stand upon a rock: and it shall come to pass, while my glory passes by, that I will put thee in the cleft of the rock, and will cover thee with my hand while I pass by: and I will take away mine hand, and thou shalt see my back parts, but my face shall not be seen ... 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; visiting the iniquities of the fathers upon the children, and upon the children's children, unto the third and fourth generation.

"And Moses made hast, and bowed his head toward the earth, and worshipped, and said, if know I have found grace in thy sight, O Lord, let my Lord, I pray thee, go among us; for it is a stiff necked people; and pardon our iniquity and our sin, and take us for thine inheritance, and he said, behold I make a covenant: before all thy people will I do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou art shall see the work of the Lord: for it is a terrible thing which I will do with thee."

O what love, what wondrous love, God has revealed to His people in all ages. From generation [to generation] He hath made His love known. His wondrous works declare His majesty and His power. To Moses He revealed His glory, portraying before Him His character, and when Moses failed on one occasion to give Him due respect, God was greatly displeased. The natural passions of the man were excited, and he who should have given all glory to God by the manifestation of patience, meekness, and forbearance was angry with a rebellious people. Will men in high positions of trust remember this lesson from God, given to all the inhabitants of the earth, to be studied as long as time shall last? The Lord has done great things for His people, and they should send back to Him praise and thanksgiving.

July 29. Last Sabbath morning Elder Corliss came up from Sydney, he said Willie had sent him a card from Melbourne with the suggestion that he go to Seven Hills on Sabbath. Elder Hickox left a week ago. They are building a meetinghouse at Seven Hills for the little church he has left. Twenty have embraced the truth since

camp meeting, and though they are most excellent people, they are poor in this world's goods. Willie thought that they should have every encouragement now, as they had been but recently baptized and organized into a church. They are babes in the truth and need to be fed their portion of meat in due season. Brother Corliss was depending upon my horse and carriage to take him to Seven Hills which is about eight miles from Granville. I was very weak, but Emily and Marian both thought it best for me to go, as the ride in the open air would be the best medicine I could take. Emily would accompany me, as May would have to teach two classes in the Sabbath school, for several teachers were sick. We had a pleasant drive.

The meeting was held in a small private house. I dared not go in and remain through the meeting; it seemed so difficult for me to get breath. Elder Corliss said that he does not preach any more, he teaches. He takes his Bible and gives a Bible reading. He had them all deeply interested. He called upon them to read the texts of Scriptures, and then asked them questions, and they answered very aptly. As he was about to close, I went into the house and talked to them for about thirty minutes. The melting Spirit of the Lord was upon the hearers. Opportunity was then given for all to take a part; but some are very new in the faith, and are very timid. Brother Corliss turned the meeting into a class meeting and called upon them one by one to be Christ's witnesses. All spoke, but one, and bore good witness for the Master whom they serve. This was a precious meeting. Their Sabbath School numbers about forty. We felt the blessing of the Lord. We bade them goodbye and started on our homeward journey.

We did as we have done when Willie and I were alone, that is, ate our lunch as we were riding along in the phaeton. Brother Corliss seemed to enjoy the occasion of the meeting, and also the refreshment which we had coming home. That night Elder Wilson came from New Zealand. He and Brother Teasdale had been delayed on the water for twelve hours. Their steamer was signalled by a wrecked vessel and had to tow it into harbor. Brother Wilson came on business matters. He wished to consult in regard to future plans for the work. If it is God's will that we remain here, I should be pleased to have you with us. Brother Wilson leaves Tuesday to see the school grounds, and will then return to Sydney, going at once from there to Melbourne to meet Willie, Elders Daniells and Rousseau.

July 30. It is a very busy time; we have been consulting together. Brother Lawrence has been purchasing a horse and cart for the school grounds at Dora Creek. He came to our place from Sydney last Friday. Brother Collins, our state canvassing agent, who is afflicted with sore eyes at present, and Jimmie Gregory, are to drive the horse and trap to Dora Creek. We are supplying them with provisions for a three-days' journey. We are expected to entertain all the saints who come and go, to shelter and feed all the horses, to provide provisions for all who go out, and to lunch all who come in.

This would be all very well if it were only an occasional thing; but when it is continual, it is a great wear upon the housekeeper, and upon those who do the work. They are continually tired and cannot get rested, and besides this our purse will not always hold out so that we can keep a free hotel. But what can we do? We do not wish to say No, and yet the work of entertaining all who come is no light matter. Few understand or appreciate how taxing it can be; but if this is our way to help, we will do it cheerfully, and say Amen. But it is essential that we donate large sums of money to the work, and that we lead out in benevolent enterprises lifting every jot that we possibly can. The question arises, Is it our duty also to keep a free hotel, and to carry these other burdens? May the Lord give us His wisdom and His blessing is our most earnest prayer.

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July 27. Yesterday and today have been hard, trying days to me; for exhaustion is upon me. One week ago I took cold, and the result is physical exhaustion. My head was painful; but the worst symptoms have disappeared. I dare not write, I dare not use my brain, and feel too weak to breathe. Tomorrow is the Sabbath, but I shall not venture to go to meeting. I have been [doing] considerable riding today. We have a beautiful park



in which to ride; it is free for all. The roads are nice and hard, and smooth as a floor, and wind among the evergreen trees. When nervous, it rests me to ride through the public park. There are but few carriages in the park in the forenoon, and I would like to live there if I could.

Willie left for Melbourne last Wednesday in response to an earnest invitation to be present at an important council meeting. I was very loth to have him go, but dared not influence him to remain. All think much of his far-seeing judgment, and find his counsel sound. He has not been well since he was last at Melbourne. His stay will be short this time, for he has to bear many responsibilities in regard to the school land. Fifteen hundred acres have been purchased, and there are several hundred acres located close by the school land which ought to be purchased. But as money is very scarce, and the adjoining lands are high priced, we shall not purchase at present. They were purchased by landowners during the time of the great boom; but the boom has passed off, and now the men are unable to dispose of it, yet they value it at the price they paid for it and hold it fast. [For the continuation of this day's writing, see Lt 105, 1894.]

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Dear Children, I arise to write you while others are sleeping. We are glad to see a work going forward in this country, even though there has been a very great dearth of means. Through the failure of the banks the people have been robbed of money, because of large speculation in land and sheep, and there is much suffering and great destitution everywhere. Our own people are losing their all in this world because they cannot meet their obligations. The canvassing work moves slowly because of this, and it is necessary that the greatest care should be exercised to bind about the wants of the people as much as possible in every part of the Lord's vineyard. We must help the unfortunate, the distressed, the unfortunate ones among our own people, and not live to please ourselves.

O how carefully should we move now, when we are in the very shadow of that time of trouble which is fast approaching, such as never was since there was a nation. We are not safe now in indulging our own desires, in having our own way, in following the imagination of our own hearts. Those who have done this in times past have lessons to unlearn, and lessons to learn of Jesus our Pattern. The peril of believers is great. Unbelief in the soul will marshall her power while faith is striving to gain the mastery in the battle. Many battles will have to be fought in the heart of the believer.

Wonderful is the struggle and great are the issues although the contending elements make but little outward noise. All heaven is looking on, intensely interested to see what will be the result of these conflicts. The believer is fighting against a strong army. "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 armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breast plate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

These are the marching orders that are to be followed out by every loyal soldier of Jesus Christ. If we obey orders, we shall then exercise faith and trust, knowing that there is One who is watching every soul in his fierce struggle with the powers of darkness. Satan will set in operation every satanic invention to hold the soul in his grasp; but help is laid upon One that is mighty, One who will come to the help of every soul in peril, and turn back the forces of darkness, and make us more than conquerors over our enemies. Our part in the conflict is to obey orders, and He who hath begun a good work in you will perform it unto the day of the Lord Jesus.

#### Source

- E.G. White to James Edson and Emma White, Letter 85, 1894, July 27, 1894.

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I have received a letter from Brother J. R. Buster, 2700 State St., Chicago, ILL. He has given me a short history of his conflicts and trials as a canvasser, and his inability to make a success of the business and sustain his family. He states that he has had deep convictions that it is his duty to labor for his own people (colored) but he has incurred debts, and brethren whom he has consulted have advised him to keep at the canvassing work until he gets out of debt.

This, no doubt, is very good advice, if there is any probability that he will succeed in accomplishing this desirable end. But you must bear in mind that there have been times when our white brethren have had to receive substantial help, something more than the mere words, "Be ye warmed and be ye clothed." We have had to do more than bless them and send them on their way to struggle against poverty and distress. It was not always regarded as a mark of inefficiency when through adverse circumstances pinching want has made it necessary for a brother to incur debts, or suffer for food and clothing even though he was unable to lift these debts, struggle as hard as he might. A helping hand has been reached out to such ones, to place them upon their feet, free from embarrassment, that they might do their work in the vineyard of the Lord, and not be oppressed with the thought that a cloud of debt was hanging over them.

You know how my husband was interested in all such cases. If he found a brother willing to labor in the cause of God, he was always willing to help him. Now the question is, how much is being done at the present time for such cases? I have had the best reports of this brother, in regard to his sincerity and his capability to do a good work. Let us consider the proposition presented at the Minneapolis meeting. Some who did not receive their counsel from God, prepared a resolution, which was carried, that no one should labor as a minister unless he first made a success in the canvassing field. The Spirit of the Lord did not indite that resolution. It was born of minds that were taking a narrow view of God's vineyard and his workmen. It is not the work of any man to prescribe the work for any other man contrary to his own convictions of duty. He is to be advised and counselled, but he is to seek his directions from God, whose he is, and whom he serves. If one undertakes the canvassing work, and is not able to sustain himself and his family, it is the duty of his brethren, so far as lies in their power, to help him out of his difficulty, and disinterestedly open ways whereby this brother may labor according to his ability, and obtain means honestly to sustain his family.

When a man is struggling with honest endeavor to sustain himself and his family, and yet is unable to do this, so that they suffer for necessary food and clothing, the Lord will not pronounce our ministering brethren guiltless, if they look on with indifference or prescribe conditions for this brother, which are virtually impossible of fulfillment. Now I have had so many of these cases urged by the Lord upon my notice that I dare not pass them by and go over on the other side of the road, as did the priest and Levite, making no decided effort to change the condition of things. The instruction given by our Lord is essential for every Christian to practice as well as to preach. "Thou shalt love thy neighbor as thyself." We are to make the condition of the unfortunate brother our own.

Any neglect on the part of those who claim to be followers of Christ, a failure to relieve the necessities of a brother or sister who is bearing the yoke of poverty and oppression, is registered in the books of heaven as shown to Christ in the person of His saints. What a reckoning the Lord will have with many, very many, who present the words of Christ to others, but fail to manifest tender sympathy and regard for a brother in the faith who is less fortunate and successful than themselves. Many will allow a brother to struggle along unaided under adverse circumstances, and in thus doing they give to one precious soul the impression that they are thus

representing Christ. It is no such thing; Jesus, who was rich, for our sake became poor, that we through his poverty might be rich. That he might save the sinner, he withheld not his own life. The heart of Christ is ever touched with human woe.

Have you and your wife visited this family? Have you looked diligently into the matter? Have you conversed with the wife of this brother? Have you made their acquaintance except by letter? Have you made their case your very own? Have you taken counsel of Him whose heart is full of tender pity and unselfish love?

The true cause of God is very large and very liberal. In the lessons of Christ the poor are not left out. Our duty to the poor is included in the doing of the words of Christ. Should laborers in the cause of God exact from the poor that which they have not power to bestow, whether in service or in money, the word of God comes to them, be they ministers or people, "I hate robbery for burnt offerings." Whenever money is exacted for the cause by methods that cause suffering from hunger or for want of clothing, God will judge the one who does it, and all who suffer this to be done, come under the censure of the Lord.

If you knew the circumstances of this brother, and did not make earnest efforts to relieve him, and change his oppression to freedom, you are not working the works of Christ, and are guilty before God. I write plainly, for, from the light given me of God, there is a class of work that is neglected. There may be great interest taken in the wholesale business of feeding the wretched class who are in poverty; all this I have no objection to, but it is a misdirected zeal if we pass by the cases of those who are of the household of faith, and let their cry of distress come up to God because of suffering which we might alleviate and in thus doing represent Jesus Christ in sympathy and love, the Lord has a controversy with us for this neglect. He cannot say to any man or woman, "Well done," unless they have done well in representing the attributes of Christ, goodness, compassion, and love, to their fellowmen.

You and I want to hear from the Master, "I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison (may be for debt), and ye came unto me." To the question, "When saw we thee thus?" the answer is given, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Christ identifies his interest with that of suffering humanity.

There is need of the tender sympathy of Christ in human hearts, - love for human beings when Christ has esteemed of such value that he gave his own life to save them from ruin. They are precious, more precious than any gold you can bring into the treasury. To turn every dollar and every penny into "the cause", and rob the needy of the means whereby to give bread to their family, is not a kind of faithfulness that will meet the approval of God. Now has God told you that this brother must keep at work in a certain line, as canvassing, until he is free from debt? Has he not rather enjoined it upon you as a minister of Christ, to see how you could help him out of his distress, and encourage others to relieve him from debt, and then let him receive his convictions from God in regard to the work He has given him ability to do? Has the Lord a work for this brother to do for his colored brethren? If the Lord would have him labor for his brethren, how dare any human agent put up the restrictions or bar his way? Brother R. says that a sister offered to relieve him by paying his debts, but this was not allowed. How did you know but that the Lord was moving upon the mind and heart of that sister to do this very work? Let the oppressed go free. Jesus announced this to be his work; how do you know that it is not this sister's work? It is best for us to cling to Jesus, to cultivate his attributes, and do as he would do, were he in our place. There is a great deal involved in being Christians, living Christ, representing Christ.

Truth, precious truth, is sanctifying in its influence. The sanctification of the soul by the operation of the Holy Spirit is the implanting of Christ's nature in humanity. It is the grace of our Lord Jesus Christ revealed in character, and the grace of Christ brought into active exercise in good works. Thus the character is transformed more and more perfectly after the image of Christ, in righteousness and true holiness. There are broad

requirements in divine truth stretching out introducing into one line after another of good works. The truths of the gospel are not unconnected; uniting they form one string of heavenly jewels, as in the personal work of Christ, and like threads of gold they run through the whole of Christian work and experience.

Christ is the complete system of truth. He says, "I am the Way, the Truth, and the Life." All true believers center in Christ, their character is irradiated by Christ, all meet in Christ, and circulate about Christ. Truth comes from heaven to purify and cleanse the human agent from every moral defilement. It leads to benevolent action to kind, tender, thoughtful love toward the needy, the distressed, the suffering. This is practical obedience to the words of Christ.

Every minister may exercise himself to bring large revenues and smaller rivulets into the treasury of God; it is his work to do this, but the question is, Does he do it by neglecting in any way the necessities of the needy and distressed, overlooking the real wants of suffering humanity, being so particular as to having tithes of mint and rue and anise and cummin, and neglecting the weightier matters of the law? These ought ye to have done, manifest the love of Jesus in relieving the needy, the distressed, the suffering. Let it be printed on the mind that mercy and the love of God are to be expressed to the children of God. Search heaven and earth, and there is no truth revealed more powerful than that which is manifested in mercy to the very ones who need your sympathy and aid in breaking the yoke, and setting free the oppressed. Here the truth is lived, the truth is obeyed, the truth is taught as it is in Jesus.

There is a great amount of truth professed, but truth practiced in relieving our fellow men is of great influence, reaching unto heaven, and compassing eternity. Every soul in our world is on trial: every man's experience, the common life history, tells in unmistakable language whether he is a doer of Christ's words and his works. There is constantly recurring a large array of little things that God alone sees; to act out in these things the principles of truth will bring a precious reward. The great and important things are recognized by nearly all, but the knitting of these things with the supposed smaller things of life and closely connecting them as one, is too rarely done by professed Christians. Religion is too much profession, and too little reality.

Divine truth exercises little influence upon our fellow men, when it should exercise much influence through our practice. Truth, precious truth, is Jesus in the life, a living, active principle. "Love one another," says Christ, "as I have loved you." You cannot lay the vigilance of Christianity to rest by passing over the cases of your brethren who are in distressed circumstances. You may feel that you are doing God's service while leaving the yoke of oppression upon their necks because it is in your power to do this, and pressing every dime possible into the great treasury. Your motives may be good, but it is a false theory that will permit distress and want, in the effort to help the cause of God. The glory of heaven is in lifting up the fallen, speaking peace to aching, distressed hearts that are crying unto God for relief, while their fellow-men who might relieve, priest and Levite, pass by on the other side.

Great principles and minute practice cannot be disconnected in a symmetrical life. Such disconnection misrepresents the religion of Christ, and mars the character. The one class of work is made up of great things, and regulated by the law of God, while in the other, made up of so called little things, the law of God, "Thou shalt love thy neighbor" is ignored. This sphere of work is left to caprice, subject to variation of feeling, to natural and cultivated tendencies or inclinations; and let me say that these little things, left to impulse, often shamefully neglected, mean much to those who are really affected by the neglect. These neglects cut off a large portion of the life of God from the soul, because the human agent is not in co-operation with God, and thus a large revenue of praise and thanksgiving is prevented from going forth to God from human hearts and human lips. Thus God is robbed of the glory that belongs unto him. Our religion will bless wherever it acts. Let the Christian religion act, and it will bless. Wherever it works, there is brightness.

I feel sorry that poor souls, failing to find relief, appeal to Sister White. I want them to have confidence that the shepherds of the flock will care for the flock of God. Every minister of Christ who does not have the precious love of Jesus in the heart, will reveal the fact. The Lord Jesus has given to every man precious lessons of instruction in his holy word. The Lord Jesus is our pattern. The impress of the image of Christ will be manifest upon the entire character of those who yield themselves to him. Then the mental and physical powers will be renewed day by day; for the true believer is daily eating of the flesh and drinking of the blood of the Son of God. Jesus says, "The flesh profiteth nothing; the words that I speak unto you, they are Spirit and they are life."

Coldness and selfishness will take possession of the soul if we will give it any encouragement. We want not to exemplify the attributes of Satan in anything. We want to be partakers of the divine nature, refreshed in soul and spirit by drinking of the living water that makes glad the city of God. Talk it, pray it, act it, the love of Jesus for fallen humanity. Let every soul become imbued and radiant with the word and Spirit and love of God, and be a medium through which the light and blessing may be communicated to our world. Let this loveless, Pharisaical religion of forms and ceremonies be cleansed away from the heart and life of every Christian, and let the sweet influence of the Spirit of God have a controlling power upon every soul. Ye are the light of the world, to shine amid the moral darkness of the world. We must be imbued with the love of Jesus; all this selfish spirit toward brethren must be rooted out.

Have an interest that every one be directed to his proper work, and his hands will not grow weary and heavy. Let men unite themselves to their fellow men by the golden links of the chain of love. Let love be without dissimulation; abhor that which is evil, cleave to that which is good. I tell you of a truth there are great misconceptions as to what constitutes faithfulness in the cause of God. The duties devolving upon every minister to care for the flock of God are neglected. There are those who need special attention, who need tender words, kind consideration, tangible help; they need advice, that kind of counsel which will not extinguish the last spark of courage in the soul.

Be careful, brethren, how you represent the character of Christ before the world. Help must be given to sustain the cause of God but this is not all; there are other things to be considered.. Not long since, I spoke in Sydney upon 2 Corinthians 9:6-15. Read this carefully. The cause must be sustained, but we are not to encourage sinful actions toward our brethren with the impression that one is justified in neglecting to give attention and help which is required to relieve suffering and break every yoke of oppression that comes under our notice. The zeal that some have for the cause they make an excuse for their neglect of the pressing necessities of men and women, and these are brethren and sisters. Selfishness has been and will be indulged under a pretence of great anxiety for the cause of God, but the cause of God is the cause of the oppressed and the poor. The Lord expects his shepherds to look carefully after the sheep of his pasture and show a personal interest in the oppressed; they are to feed the hungry. If they neglect one case brought to their notice where there is real want of food and clothing, God will surely require this: he pronounces no blessing upon those who neglect the personal labor for the poor.

"But this I say, that he which soweth sparingly, shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." (See 2 Corinthians 9:6-15.) Here are the good works which cause love to God to deepen in the heart because of the kindness and love expressed in relieving the poor and the oppressed. Thanks and praise are awakened in the hearts of God's needy ones, and flow back to God, and angels join the songs of praise coming from human lips, which glorify God, "while by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men."

While there is need for every man and woman to be faithful in tithes and offerings to God, "that there may be meat in mine house, saith the Lord," yet this does not comprise all our duty. Those who are so zealous to gather everything possible into the treasury, let them draw upon those who are able, and not press men into service in



the canvassing field or in any branch of the work where more is required of them than they are able to give. The prayers and tears of the oppressed ones enter into the ears of the Lord of Sabaoth, and he will answer their prayers, but his face will be turned away from the shepherds who did not answer their plea, who took from them the money that should have given bread to their hungry families.

“I desired mercy, and not sacrifice,” saith the Lord. The oppression of one widow, the neglect of one father who makes his plea for consideration, will be charged against any one who shall do this. God’s cause can afford to be just. We need to have eyes anointed with the heavenly eye-salve, that we may see things on all sides. We have not a one sided religion, but full, complete in Jesus Christ in everything.

“Wash you, make you clean; put away the evil of your doings from before thine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.’ This word is for the managers in all our institutions, for all ministers who are over the flock, for all who have any connection whatever with the cause of God. Let them give heed unto it; then will the Lord sanctify, and cleanse, and bless, and prosperity shall attend the workers.

There is a sin among my people, saith the Lord. It is the want of Christ’s love for the children of God who need sympathy and encouragement, who need the rich grace of Christ poured into the soul. God help us to care for the very ones it is our duty to care for, and to bless. May the Lord help us individually to represent Christ in our world.

Ellen G. White.

Source

- E.G. White, “Testimony Regarding Brother Buster,” Manuscript 34, 1894, August 3, 1894.

Title: N/A

Date: August 3, 1894

Type: Letter

Addressee: James R. Buster

Location: "Norfolk Villa," Prospect St., Granville, New South Wales, Australia

Primary source: Letter 4, 1894, August 3, 1894

Dear Brother,

I have received and read your letter with much interest in this far distant country. My heart is very tender toward all the colored race. It is difficult for me to advise you as to what is best for you to do when I know you only by the letter you have written. I have heard Bro. Starr speak of you, and I know that he has much interest in your case. I am sorry indeed that you have had to struggle for so long a time with such a yoke upon your neck, and I would not be the one to say to a brother who manifested love to God and love to his brother in breaking your yoke, why do you thus?

I believe that there is hope for you in God. I cannot for a moment think that the Lord would have you continue in a work which does not seem to prove a relief either to yourself or others. But if it is your duty to go into the field as a laborer to help your people, or to help others, the Lord will open the way. I hope you will pray much and lean heavily upon the Source of your strength. The Lord is good, He is of tender pity, and of great kindness. He does not willingly afflict or grieve the children of men. "Like as a Father pitieth his children, so the Lord pitieth them that fear him; for he knoweth our frame, he remembereth that we are but dust." If relief is offered you, accept it as from God. The heart of Christ is full of tenderness toward His heritage.

I am sorry that you have not made a success of canvassing, so that you could have the assurance that it was your work; but it is not impossible that the Lord may have another kind of work for you to do. If the way has been opened before you, and the Lord has moved upon the heart of a friend who loves Jesus to remove the barriers from your path, thankfully accept this help as from the Lord. We know that the ear of the Lord is open to all the cries of those who are in His service, and He has promised, "I will guide thee with mine eye." Walk humbly with your God, and ask Him to make your course of duty plain.

When God speaks to His representatives, and asks them to be laborers together with Him, they will do the same kind of work that Jesus announced as His work when He stood up to read in the synagogue at Nazareth. He opened the book of the prophet Isaias, and read, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."

I am sure that Jesus has not forgotten you. Be thankful that His great heart of love takes in all the sorrows of His children. If the human agents from whom we might be led to expect help fail to do their part, let us be comforted in the thought that the heavenly intelligences will not fail to do their part. They will pass by those whose hearts are not tender and pitiful, kind and thoughtful, and ready to relieve the woes of others, and will use any human agent that will be touched with the infirmities, the necessities, the troubles, the perplexities of the people for whom Christ died. Therefore as Christ's ambassador, I feel today authorized to say to you, to receive with meekness and lowliness the help that any hand extends to you, and say to the helper, I thank you in the name of Jesus Christ who has moved upon your heart to help me, to encourage me by breaking the yoke of oppression from my neck. Through the grace of Christ, I will make every possible effort to work in Christ's lines in meekness and lowliness of heart, relying upon Him for strength.

We all have little enough time in which to work. Understand the work the Lord gives you to do, and trusting in God, you will be enabled to go on from strength to strength, from grace to grace. You may be enabled to work diligently, perseveringly for your people while the day lasts, for the night cometh in which no man shall work.

Ever bear in mind that we are complete in Christ Jesus. We have a whole Saviour, who can lead His people up from the low level in which sin has bound them, until they shall be acknowledged in heavenly courts as laborers together with God. Jesus, our precious Saviour, from whom all the rays of truth radiate which His people are to diffuse in light to the world, that glory may redound to His name, wants you to put not your trust in princes, nor in the son of man in whom there is no help but to lean wholly upon Him. Every human being on the face of the earth is an agent, and every good result of any one's work is the effect of divine power imparted to the worker, for all are dependent upon Him who has said, "Without me ye can do nothing."

The truth is now overcast in the world by the clouds of error that prevail on the right hand and on the left. He who can influence even the most lowly, and can win them to Christ, is co-operating with divine agencies in seeking to save that which is lost. In presenting to the sinner a personal, sin-pardoning Saviour, we reach a hand of sympathy and Christlike love to grasp the hand of one fallen, and laying hold of the hand of Christ by faith, we form a link of union between the soul and the Saviour.

The end is near, and every soul is now to walk carefully, humbly, meekly with Christ Jesus. Christ says, "Without me ye can do nothing." We need to look to Jesus continually in order that He may impress upon every soul His own lovely image. We are to behold the Lamb of God which taketh away the sins of the world, and then we shall reveal Christ to the world. I feel my weakness every day. I feel my inefficiency. O how I long to do more! How I long to sound forth the praises of Him who hath called me out of darkness into His marvellous light! "Ye are," Christ said to His disciples, "the light of the world."

Do your best, my brother, do your best, relying wholly and entirely upon the power of God. And now I would say in the words of the Psalmist, "Why art thou cast down, O my soul, and why art thou disquieted within me? Hope thou in God; for I shall yet praise him who is the light of my countenance and my God."

In much Christian sympathy to yourself, wife, and children, I am

Your sister in Christ.

Source

- E.G. White to J.R. Buster, Letter 4, 1894, August 3, 1894.

Title: N.A

Date: September 2, 1894

Type: Letter

Addressee: Stephen N. Haskell

Location: "Norfolk Villa," Prospect St., Granville, New South Wales, Australia

Primary source: Letter 29, 1894, September 2, 1894

Dear Brother in Christ Jesus:

I send you a little account of my journey to Morisset, where we intend to locate our school. For a few weeks I was quite sick with influenza. This epidemic has caused the sickness of many in the community, and many deaths have also resulted from it. It has been especially fatal to the aged. Not many children have been sick.

Last evening we received your letter. We were much interested in it. Brother Masters and his wife and son visited with us today, and Bro. Hardy took dinner with us. Your letters interested them all very much. Bro. Masters, wife, and son leave for Melbourne tomorrow enroute for India to do missionary work there. May Walling leaves tomorrow on the boat for America. Mr. Walling is pushing on the trial, and May must be on the ground as witness.

Trials come thick and fast, and we must have a firm and determined hold upon the Strength of Israel, or we shall be overwhelmed. I cry constantly to God for the wisdom which He alone can give me. He has promised that He will make a way of escape in every trial. I am pleased to hear that you are of good courage in the Lord. Look away from self, away from darkness and shadow and cloud to Jesus Christ, the Sun of Righteousness. When we do this, our hearts are filled with praise to the God of all grace, who has magnified the name of His Son Jesus. We are to behold Him, the Lamb of God who taketh away the sin of the world, by saving precious souls. We do not have a realizing sense of the dignity, reality, and importance of the sacred work.

The Lord is pleased when we trust in Him, and our usefulness as His workmen will be proportionate to our trust and faith in Christ as our personal Saviour. If we will have faith in Him every hour, be completely emptied of self, and depend wholly on God who is the supplier of all grace whereby we may be complete in Him, not having our own righteousness, but the righteousness of Christ, our peace and rest of soul will be secure. We then carry with us credentials that advertise us as living children of God. We can then say with Paul, "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost and in much assurance."

We have been urged to go to Africa, but I have not been willing to go. I see much to be done here in Australia, and I feel very loth to leave the work in an unfinished condition. Our great need has been men and money. If the Lord says, Go, I will go trusting in His holy name. I am looking now and then toward Africa. If we remain here to see the work done that needs to be done, we shall probably not go to Africa at all. We have been held here for nearly three years. The work is receiving a better mold, but if there is to be a delay in men and means, the work will advance slowly. It would be better for us to leave here now than wait here in uncertainty, and be delayed no one knows how long. We should have to work at disadvantage and under suspense and in uncertainty.

We wish to move when the cloud moves, and tarry when the cloud tarries. We want the holy unction, the living earnestness and the deep moving of the Spirit of God. We know not now but that it would be better for us to move to some other field if the work is not to go straight forward "in regions beyond." If this is to be our part, we shall be content. I would not move in any direction unless the Lord impresses my mind that we should move. We see a large work to be done in this field, and there is little help to do the work. I have labored beyond my strength and see no relief ahead.

Too much dependence is placed upon preachers, while the house-to-house work is much neglected. Paul, the faithful apostle, says, "I kept back nothing that is profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ ... Wherefore I take you to record this day that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he has purchased with his own blood."

I bow my soul in humility before God, seeking for that wisdom which He has promised to give to all who ask in faith. In our daily habits, in our daily practices, we must be living exponents of sacred truth. My prayer is that the Lord may revive His work in the hearts of those who know the truth. Those who are laborers together with God will ever work in Christ's lines. Christ says, "Without me ye can do nothing." All the work we do for the conversion of souls will be effectual only as we depend absolutely upon the presence and power of heavenly intelligences. "Not by might nor by power, but by my Spirit, saith the Lord." Every vessel that is meet for the Master's use is clean and pure, emptied of self. O for the refining, cleansing power of God that we may be used to His name's glory! We must not falter now, but press forward from victory to victory.

I know not where we shall go, whether we shall leave Australia in 1895 or not. If we are to go to Africa, we would prefer to be there while you are there. If you have any word to say to us in regard to our coming, please send [it]. We want to weigh every question concerning the work here, and the work in Africa, in the scales of the sanctuary. In every department and stage of the work, we want to see the divine similitude.

It has been within only a few weeks that we have failed to have peace and assurance concerning our duty to remain in Australia. But within a few days I have been thrown into great perplexity. As yet I have not responded to the many calls that have been made in the many letters I have received from Africa. I have seriously questioned as to whether it was not my duty to remain here during the rest of my lifetime, or to go to America, or to Africa. It is not a pleasant thought to me to think of entering a new country. The remark has been made in regard to certain land, that it is a hungry land, requiring enriching.

I thought that Australia through and through is a hungry, spoiled land through the mismanagement of men. A dearth of means stares us in the face, and yet the General Conference saw fit to cut down my wages two dollars a week, and to cut down Willie's wages one dollar a week. I have not withheld my means, but used money everywhere, in every place where there has been a need for it. My housekeeping expenses run up to a hundred and fifty dollars per month, and this does not include the expense for horse and carriage, clothing, wood, and light. You may see that there is a constant outgo.

I gave one thousand dollars at the last camp meeting to buy land for the location of the school, and paid my tithe, and this was considerably more than my whole year's wages. Besides this I have helped the poor, invested in churches, contributed to camp meeting expense in New Zealand and Australia, and during the years 1893 and 1894, I have expended two thousand dollars in this field, and hungry Australia is still to be fed, and must be fed. Much more money must be expended than has been expended for the last three years. I have expended the twelve hundred dollars you loaned me. The additional three hundred dollars you have just sent has come to hand, and hungry Australia can swallow [that] at one bite, and yet cry out for more. I now wish that others would come in and use their means to advance the work in Australia, while I go to regions beyond, that have already been worked.

If God would have me go to Africa, He will strengthen me for the journey. We have offered many prayers to God for His guidance, and I believe He has heard these prayers, and answered them. But I do not choose to go to another renewal of a state of perplexity and uncertainty similar to what I have experienced here. I do not

choose another experience in which I shall have to answer a call for time, strength, and money to begin a new work. Willie must not have any more of this brain-taxing kind of labor he has had here.

I cannot work unless I work in faith, and I am studying duty. I am listening for marching orders. In reference to the fifteen hundred dollars you have loaned me, twelve hundred of which I have already consumed, I would say that at any time you would want the whole or any portion of it, let me know, and you shall have it as soon as it can be obtained from America. I thank you sincerely for your loan. We have put it out to the exchangers, and in the great day when God reckons with His servants, I believe you will receive back the goods you have intrusted to me, with both principal and interest.

In one of the letters sent to you in last mail, I mentioned that we had had a most precious season of prayer while at Dora Creek for Bro. McCullagh. The Lord graciously heard our prayers, and the inflammation left his throat and lungs, and he was healed. He has been improving ever since, and the Lord has sustained him in doing a large amount of work. For the blessing given on that occasion, we send back praise and thanksgiving to God. I am afraid that we do not always appreciate the blessing that God gives us. We pass by the blessed tokens of His goodness and love, and look upon His special providences as common occurrences, and scarcely make mention of them. We do not place them in memory's hall, and reflect glory to Him who hath done abundantly for us. O that the Lord will give us thankful hearts, that we may praise Him, and be joyful in God. I hope to hear from you as soon as possible after you reach South Africa.

Those who can move in faith can move forward. I am ready to strike my tent at any time. The time we ought to be improving in putting in crops into the land purchased by the school is passing away, and because of this delay we shall be left a year behind. If this is after God's order, then a mist is over my eyes, and I cannot work in courage and hope. I send this letter to you. You and others have congratulated us on the securing of land for our school, but it is not yet an assured thing that the school will be located at Dora Creek. There is some hesitancy on the part of the committee in taking up the land for this purchase!

I have received letters from Africa in which it is stated that they are willing to postpone their camp meeting to any time that we will specify, in order that they may have our presence at the meeting. They urge that we make no delay; but arrangements have been made here for the camp meeting, so that if we remain for that meeting, we must make a delay. We do not feel clear to break away from this field of labor so suddenly. After the camp meeting, I think we will join you in Africa. I have not consented to go to Africa until within a few days; but the turn that things have taken leads me to almost prefer to come to Africa, rather than to remain in this country. I dread the future, and have little courage to remain.

I shall do as I wrote you. I promised to take the school ground as my property, and I will not consider it a hard matter. I think no better missionary work could be done than to settle poor families on the land. Every family shall sign a contract that they will work the land according to the plans specified. Some one must be appointed to direct the working of the land, and under his supervision orange trees, and fruit trees of every appropriate description should be planted. Peach orchards would yield quick return. Vegetable gardens would bring forth good crops. This must be done at once. We have some six weeks yet to set things in running order, and with God's blessing on the land, we shall see what it will produce.

The question was asked of Moses, Can the Lord spread a table in the wilderness? The question may be asked, Will this land at Dora Creek produce as abundantly as Sister White believes that it will? Time will tell. We must test the matter before we can speak assuredly, but we are willing to risk much, provided we can place the supervision of this enterprise under an understanding American farmer. We do want to demonstrate what will be done with the land when it is properly worked. When once this is done, we shall be able to help the poor who live in Australia in a far better way than by giving them money as we have had to do in the past.



I lay out this matter before you, that you may understand the situation and be able to advise us in regard to leaving here for Africa. We shall have to enter into the plan suggested in order to know what can be done with the Dora Creek land, for great ignorance prevails in this country as to how to make the most of the land. The Dora Creek land produces the best oranges we have tasted since coming to Australia. In Kellyville, land is very dear, and much money has been invested in purchasing there. The fruit growers have lemon and orange orchards, but the oranges from these orchards are far inferior in flavor to the oranges that have been produced from seedlings in the locality of Dora Creek. These splendid oranges have been produced even where the soil has not been cultivated. It may be that we shall not see that it is our duty to leave here as soon as camp meeting is over, but we cannot say what we shall do. We shall pray, we shall not move impulsively; but as soon as you shall ascertain the state of things relative to the cause in South Africa, write us fully.

Source

- E.G. White to S.N. Haskell, Letter 29, 1894, September 2, 1894.

Title: N/A

Date: September 18, 1894

Type: Letter

Addressee: William H. Edwards

Location: "Norfolk Villa," Prospect St., Granville, New South Wales, Australia

Primary source: Letter 23, 1894, September 18, 1894

Battle Creek, Michigan

Dear Brother:

I have just received and read a letter from my son Edson White. He knows that I have a deep, intense interest in his mission to the colored people, and that I have confidence that the Lord has heard the many prayers that I have offered to Him day and night to open the way so that Edson could work in the very lines in which God has presented to me that he should work. He has written me in regard to the fact that parties have opened his mail and taken therefrom a donation of money that was to be used in the missionary enterprise in the southern field. Can you explain by what precept in the law of God you were acting in so doing? For years the Lord has been revealing to me the fact that the perception of those who were carrying forward business in the office was not after God's order. The Lord could not approve the course of action which men took, and which they classed in their minds as just and right. When their actions were weighed in the balance of the sanctuary, they were wanting in justice, equity, and the love of God.

I have several pages written concerning these things which I cannot possibly get into this mail, because there is not time to have it copied. What rule do the parties in the Review and Herald Office follow in dealing with their fellow men? Has the voice of God in His Word directed you to pursue a course which would have a tendency to weaken the hands of any one in carrying forward His work? I will say little now on these points, as the Lord has presented before me some things which I will present to you in the next mail.

There are very few who feel any spirit or burden of labor for the cause and work of God. Prayers are going up to heaven, or ought to be, for the Lord to raise up laborers to go into the harvest. For years the Lord has had a work for Edson to do; but he was too proud to move out, because there were hindrances in his way. Again and again the movements that have been prompted by satanic agencies to discourage in place of encouraging him have been opened before me. Those who ought to have been his wise counsellors have tried to lay stumbling blocks in his way. The Lord selected him before he was born to do his part in the work of saving souls. He has given him insight into the Scriptures. Time and again He has moved upon his heart; but he has been unwilling to take hold of the work because he did not receive encouragement from his brethren who were in the proper positions of trust. The Lord permitted him to go very low, in order that he might see his great wretchedness, misery, and helplessness [so] that his heart might be broken, and that he might call on the Lord and give himself to His service.

I know that the Lord has been moving upon my son Edson. I also know that the Lord has let His hand, the right hand of His power, lift him up, and make him independent of the help which he ought to have had from those who would have helped him if they had had the love which Jesus has to the sinful and erring. He receives the wandering, straying, lost sheep. He takes him in His arms rejoicing at every step, and exclaiming, "I have found my sheep that was lost." The heartless, indifferent hardheartedness which has been revealed by those whom God has placed in positions of sacred responsibility and has expected that they would be co-laborers with the tender Shepherd, has led them to drive souls into the snare which Satan has prepared for them.

The Lord in His mercy, through His Holy Spirit, has been fitting Edson White to do a work that for years he would not surrender himself, soul, body and spirit, to do. The transaction in regard to the money is only another

evidence of the truth of that which I have presented before the workers in the office. There is need of the converting power of God upon the heart and character of those in the office. The Lord has not led those who have done this action, and they must answer to God for perverting the means from the channel in which God designed it should flow.

Because some thought their judgment perfect, they have turned aside the means which God impressed some soul to give to a certain work to His name's glory. How dare any one take such a liberty? How dare any one presume to judge in these matters? How dare any one to climb on the judgment seat and do that which Christ has told them not to do? "Judge not, that ye be not judged; for with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?"

Please read the words that come from the lips of Christ, and inquire, Do I believe my Bible? "Therefore thou art inexcusable, O man, whosoever thou are that judgest: for wherein thou judgest another, thou condemnest thyself: for thou that judgest doest the same things." The very ones who have neglected those who are in peril, and who have left them to wander and perish by their course of action, who have driven them into Satan's snares, are the very ones who will not rejoice with Christ when He brings back the lost and wandering sheep. They will act as did the elder brother in the parable. Time and again many in the office have reenacted his part. They have been jealous as he was, and have complained of the favors shown to the poor prodigal by his Father in heaven who appreciates and values every soul for whom Christ has died.

Again and again on my knees I have said, "I thank the Lord that Jesus the tender Shepherd has hunted for the lost sheep and has brought Edson White back to the fold." I have not questioned at all, but have been assured that there would be those who would pursue a course to dishearten and discourage, and who would, like the priest and the Levite, pass by on the other side when a poor soul needed sympathy and restoring. I knew that there would be those who instead of pouring oil into the wounds would pour in vitriol.

I must speak, I cannot hold my peace. I am moved not with anger, but with indignation against those who have not the love of the true Shepherd, who have made no self-denying, self-sacrificing efforts, as did the good Samaritan and the true Shepherd. They have not gone out to seek for the lost. But when there was no eye to pity, no hand stretched out to save, God's own arm brought salvation and He upheld. God alone brought back His lost sheep. But when those who claim to be children of God, neglect a soul for whom Christ is working, not imputing [his] sins unto him, but imputing unto him His righteousness, when they speak and act in a way to discourage that soul, God will require their deeds at their hand, and requite them for their injustice and un-Christlikeness.

Will the workers in the Review office carefully consider these words: "At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth, me.

"But whoso shall offend one of these little ones which believe in me, it would be better for him that a mill-stone were hanged about his neck and that he were drowned in the depth of the sea. Woe unto the world because of offenses! For it must needs be that offenses come; but woe to that man by whom the offense cometh." "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. For the Son of man has come to save that which was lost.

“How think ye? If a man hath an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.” Read the whole chapter verse by verse, solemnly and reverently, and then repent before God, and be converted, and have the humility of a little child.

For Christ’s sake do not cause the feet of my son to stumble on the dark mountain of unbelief. I gave Edson to God before he was born. At the time I was placed in very discouraging circumstances; but the Lord kept my soul from despair, and I have for Edson the tenderest regard. When only eighteen months old Satan strove day and night for his life. He would battle in terror for hours against unseen foes, and so did his brother Henry. The satanic agencies were seen by the little ones though our eyes could not behold them. We prayed night and day and peace came, and life was spared.

Edson’s life has been one long battle against unseen foes. Is he less precious in the sight of God on account of this? No, I tell you no. His case has been a revealer of characters. Those who thought or claimed that they were far advanced in Christianity have shown that they know not how to deal with human minds. They have revealed the fact that they have no spiritual intuition or discernment, but have blindness that is wonderful.

Source

- E.G. White to W.H. Edwards, Letter 23, 1894, September 18, 1894.

Title: N/A

Date: September 18, 1894

Type: Letter

Addressee: James Edson White

Location: Ashfield, New South Wales, Australia

Primary source: Letter 119, 1894, September 18, 1894

Note: Relevant selection highlighted.

Dear Son Edson:

Uncle Stephen, your mother, and Emily Campbell left Granville this morning at nine a.m., for Sydney, to visit the dentist to have sets of teeth made for Uncle Stephen and your mother. We were to meet Brother Kellogg on the ground engaged to locate our camp meeting, and we were to consult together in regard to two weeks' labor in Parramatta, Kellyville, and Seven Hills. Brother McCullagh moved yesterday into a good-sized cottage on the ground. There is a stable, also water and gas, so that much expense will be avoided in renting the grounds and cottage, which will accommodate quite a number.

I was dressed at twelve o'clock last night and wrote several pages to you, but Marian refused to let them go without being copied, so I felt disappointed, for I wished you to have what the Spirit of God prompted me to write; but I thought next mail goes in less than ten days, so I will not take the matter too much to heart. But now I learn, in reading the steamer-mail news, that the Vancouver steamer does not leave until tomorrow at eight o'clock. I had Dr. Kellogg telegraph back to Granville to get matter copied to go on the evening mail instead of the noon mail; so I hope you will receive the letters your mother has written to you.

I did not feel able to go on to Sydney, and be in the confusion of the carriages and cars. I have not sat up scarcely any since coming to this new place, but brace up to trace these lines. Uncle Stephen, Dr. Kellogg, and Emily went on six miles to the center of the city, and I am some rested. The Infants' Home building joins these premises.

My son, I accept your reasons as sound, only you do not wish to leave the work. I could have wished it if the Lord so willed, for there is a great work to be done in this country, and you could help me very much in the preparation of the book you desire so much to see. I would not ask you to throw up the work which I believe the Lord would be pleased to have had someone do long ago.

My heart has been sorely pained over this subject, and I cannot see how our people, who are supposed to be lightbearers to the world, can in so large a measure exclude the colored race because of the non-Christlike prejudice of the people who claim to be Christians. We need men and women with moral courage to undertake this work. I have been unwilling to encourage you in this work, but when the evidence is of such a character that doubt means sin, I surrender and say: "Let the Lord work through whom He will." I am ashamed, when I consider the light God has given, and yet scarcely a move made, with the exception of a few scattering, feeble efforts. I say to you, "My son, follow your invisible Leader. Move straight forward in much humility of mind. Put faith, not in men, but in the Lord God of Israel."

I have ordered a draft sent to you of one hundred dollars, as a donation to the missionary work to be done in the South, to be used in any way that seems essential for the time when it reaches you. I hope and pray for you. I want you to be of good courage in the Lord. You cannot trust in men or make flesh your arm, but trust in the Lord Jehovah, who has everlasting might.

I want something to be done for the South which has not been done, but in my mind I have held you back, for I did want you, my children, to unite with me in getting out a number of books, while at the same time you could

be ministering to the needy flock of God. But when I saw by your letter how you were exercised, I believed that the Lord Jesus who had sought for you, and His own arm brought salvation, was educating you to have confidence in Him, as a child has confidence in his parent. And what am I that I should withstand God? I was sure just such things would come to try you as have come. Men are too willing to be agents to interpose themselves between souls and God. They would guide the arm and hand of God to suit their ideas and feelings.

Again I say, walk humbly with God in faith. Your own course of wisdom, of Christ's likeness in character, Christian forbearance, virtue and steadfastness of purpose, if condemned by the best men that live, through error of judgment, must not lead you to fail or become discouraged. Satan knows how many times you have been discouraged when you looked to men and depended on their sanction, and because you thought they did not encourage you, you have turned your face away from the Sun of Righteousness and walked away from God. Treat every man carefully, respectfully, but not as God. The Lord has shown thee that it is good to deal justly, to walk humbly with God, but Christ alone can and will be your helper in every strait place. He is the refuge into which His people may run and be safe. Your soul belongs to Jesus Christ. It is of value with God. And what will man give in exchange for his soul? I entreat you and your associates, for I look upon you as one, Look to Jesus; practice the character of Christ, through being a partaker of the divine nature.

The Lord will do everything for His truth, everything for the salvation of your souls. I pray for your entire company, and am oft blessed in so doing. I am so grateful that Jesus Christ is your Friend. Only believe. The end of all things is at hand. Go forward. Diffuse the light among the colored people. The Lord will, if you seek wisdom of Him, give to you largely of His Holy Spirit. I do fear and tremble for you all, knowing that the enemy will try his every snare and device to divert you from every heavenly plan, but you need not fail nor be discouraged. Keep your eye single to the glory of God. Put on every piece of the armor. Let nothing like defiance come into your experience. If Jesus is your Captain, obey His orders. Pray much and contemplate the character of Christ Jesus, and you will become changed from glory to glory, from character to a higher, purer character, until you are complete in Jesus Christ. You have gone thus far in your preparation for your mission in the Southern field, and I say, "Do not abandon the work which seems to bear the signature of Heaven. If some fierce waves dash over, look and trust."

Uncle Stephen has come; we return home.

Mother.

Source

- E.G. White to J.E. White, Letter 119, 1894, September 18, 1894.



Title: N/A

Date: September 30, 1894

Type: Letter

Addressees: James Edson and Emma White

Location: Norfolk Villa, Prospect St., Granville, New South Wales, Australia

Primary source: Letter 120, 1894, September 30, 1894

Note: Relevant selection highlighted.

Dear Children, Edson and Emma White:

I have enclosed in this envelope a copy of a letter to Brother Harper. I solicited of him a loan to be used in this very needy field, so destitute of facilities, to advance the work of God in this time of our distressing need. The one thousand dollars came, that had been for a time held back, and in response to my letter Brother Harper loans us one thousand dollars. He says that he may need it at the close of the year 1895, and he may never call for it. I think the latter will be the case.

I have been writing to the Review and Herald office, saying some plain words to them and, Edson, I have no doubt but the Spirit of the Lord has been operating upon your heart and transforming your character, but where you have been tempted and stumbled and fell, Satan will seek to meet you where he has succeeded; but put ye on the whole armor of God, quit you like men, be strong, yea be strong. Christ Jesus is your only hope, your only strength. Just as long as you cling to Jesus firmly, you will not, cannot stumble or fall.

Whatever you may see of apparent inconsistencies in others, do not, I beseech you, let your conversation be upon those things. You may tell your mother everything, for in some things I may speak words which will help you. Bear in mind that I am praying for you and your associates. Watch and pray and work and wait. The Lord means that you are to be ever equipped—prepared to wrestle with principalities and powers, with the rulers of the darkness of this world, with spiritual wickedness in high places. No one shall be able to stand unless he seeks the divine power, grace, and help from Jesus Christ. Preserve a childlike simplicity and confidence toward our heavenly Father. I cannot help you, no human power can save you, only Jesus, who has given His life for you.

Be not surprised if your brethren look upon you with suspicion and criticize you. How cowardly have you been over these things in the past, but do not, oh, do not falter now. Press forward and onward from victory to victory. When you have become discouraged because your efforts were not appreciated, you only strengthened the evil-surmisers. You grieved the heart of Christ who loves you, who has said, “I am at your right hand to help you.” Christ is right by your side, and you allowed the hellish shadow of Satan to interpose between your soul and God. Now, Satan is not dead, neither is he asleep; he will watch to see how he can turn you from your loyalty to God. But God is looking on. Jesus is not in Joseph’s tomb and a great stone rolled before the entrance. He lives to make intercession for the souls who need Him.

When you are tempted, pray, and the Lord Jesus will lift up for you a standard against the enemy. Go on from strength to strength, and you and your associates may be living channels of light. Be in earnest, be humble, distrustful of self, walk circumspectly, and the Lord Jesus presents upon you and your associates the crown of life. You can never do the work that is to be done, in the enterprise you have entered upon, in your own strength. Christ said to the seventy whom He sent forth, “I send you as sheep among wolves,” but the tender Shepherd is looking and watching. Only trust Him implicitly and do not have any hard feelings nourished against anyone. Maintain your fellowship with God. Oh, watch unto prayer.

**I will send you a copy of the testimony entitled, “The Colored Line.”**

Now, my son, do not, I beg of you, be too sanguine, and do not make any unwise movements. Look to God for counsel and walk as the Spirit of God shall direct.

I have not seen Willie White for three weeks. He has been attending a most important meeting at Melbourne, and will return here next Tuesday morning. He is not in good health; is over-worked.

In much love.  
Mother.

Source

- E.G. White to J.E. and Emma White, Letter 120, 1894, September 30, 1894.

Title: N/A

Date: February 8, 1895

Type: Letter

Addressee: "Brother"

Location: Norfolk Villa, Granville, North South Wales, Australia

Primary source: Letter 16a, 1895, February 8, 1895

Note: Relevant selection highlighted.

Dear Brother:

I received your letter, and I thank you for writing me the particulars that you did. The only way for you to meet the difficulties which seem to be hedging up your way to usefulness is to walk humbly with God. When self is hid in Jesus, we are shielded from the darts of the enemy. Consistency of life alone can command respect, and sincerity of counsel alone be effectual to persuade. The Lord has given great light to His people as to how they should treat the erring. They should aid those who need help, who are struggling with all their powers to overcome in the name and strength of Jesus. Every true agent of Christ will be a doer of His words, will wear His yoke, and be laborers together with Him. Those who are followers of Christ will not exhibit characteristics that are cheap and selfish, but in word, spirit, and action, they will reveal the tenderness of Christ.

Some will even sacrifice the claims of friendship to carry out their own ideas, thinking that their wonderful zeal is zeal for the Lord, but their inspiration is not from above. We have need constantly to be watchful and to guard self, lest we press upon others principles which we do not practice ourselves. A domineering, overbearing spirit is not of God, and should not be exercised toward believers or unbelievers, however lowly may be their station. Christians are required to represent Christ in all their dealings with those for whom He has given His precious life.

However high may be our position, as children of God it becomes us to be meek and lowly of heart. The heavier the responsibilities we venture to bear, the more diligent students we should be in the school of Christ, ever learning of Him the manner of His speech, the kindness, the merciful forbearance, the tender pitying love, the yearning compassion of His Spirit. Christ manifests compassion toward those who most need His help and strength, toward those who have most difficult battles to fight. In this regard those who have accepted holy office of trust should learn a most thorough lesson. Unless they learn of Christ they will fail to reveal tenderness, sympathy, and compassion.

The atmosphere that surrounds the soul must be vitalized by heavenly principle, for naturally our influence is but evil. When all feel that it is a positive duty to see what atmosphere surrounds their soul, and by viewing Christ with the eye of faith to keep above the fogs and the clouds, and look upon Him who is invisible, then our influence will exert a continual power, no matter what may be our calling or position. He who continually beholds Christ will make it manifest in his spirit, in his words, in his course of action. He will not crowd anyone, will not push tried souls into stronger temptation, or indifferently leave them on Satan's battleground. He will reach out a hand to help, and seek to draw souls upward and heavenward.

As a laborer together with God, he will see to it that the feet of the tempted ones are firmly planted on the Rock of ages. Personal communion with God is the only means by which holiness of character may be prompted. Let those who are dealing with souls watch unto prayer lest they destroy those for whom Christ has died by a harsh spirit and unwise modes of action. As you work inquire, Is this the way that Christ would work? Is this course of action after the divine similitude? Every man who accepts a leading position is charged of the Lord to guard his actions with holy jealousy, lest he shall make a blunder in dealing with human minds. To lose one's own soul because of pursuing a perverted course of action, is a terrible calamity, but how much more terrible is it to

pursue a course of action that will destroy the souls of others! Many are ruining souls by taking a thoughtless, unChristlike course of action.

Men in positions of influence, men who have ventured to assume responsibility, are dealing with human minds in a manner wholly unlike the manner in which Jesus dealt with human minds. Their friendship does not profit but rather weakens and destroys. The manner in which they deal with the erring has been represented to me under this figure—they are like a man in a boat who sees another struggling in the waves for his life. The drowning man tries to grasp hold of the boat to save his life, but instead of reaching out a helping hand to the perishing to lift him into the boat, he reaches down to break the drowning man's grasp, and leaves him to perish in the dark hungry waters. This represents the course of many.

As soon as some men begin to feel that they have an influence, then they begin to manifest their power in oppressing and domineering over their fellowmen. The Lord lives and reigns, and He will require for all these things. With what holy jealousy should the individual guard his thoughts, that his heart may be clean from all jealousy, and his words be sweet and fragrant, a savor of life unto life.

Christ has died to save souls, and those who wear the yoke with Him, will be co-partners with Him, and will act in a Christlike manner. When a soul is in spiritual danger, and falls from error into sin, such an one will not push him away, drive him to take desperate positions, and discourage him in every effort he may make to recover himself. Peter asked, "Lord, How often shall my brother sin against me, and I forgive him? Till seven times? Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven." This is to make manifest the fact that there is no limit to the forgiving love of Christ.

Many, many souls have been lost who might have been saved if our sentinels had been faithful in watching for souls as they that must give an account. We should let those who are in danger understand that we appreciate them, that we are not willing to give them up. Speak to them, pray with them, and exhort them in love. Many have dealt with the erring as with traitors, when they ought to have been dealt with in the mercy and compassion of Christ. Men have not cherished and cultivated the attributes of His character. If those who accept positions of trust in connection with the work of God appreciate what is involved in rightly carrying out their responsibilities before the universe of heaven, they would rather resign their positions than not bear them to the honor of God. They need daily to be converted, to be clean vessels. A strange delusion is upon the minds of many who claim to be the workmen of God.

We should take heed to the lessons which Christ has given to His disciples. The disciples asked Jesus, "Who is the greatest in the kingdom of heaven, and Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name, receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone be hanged about his neck, and that he were drowned in the depths of the sea. Woe unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offense cometh."

The religion of the Bible is to guide the conduct of every one who sincerely believes in Christ. The Bible must guide us in our dealings in daily life. We may make a profession of being followers of Christ, and yet if we are not doers of His Word we shall be like the counterfeit coin. We shall not have the right ring. Every one of us is a member of the human family. We owe it to God to love Him, to manifest affection for Him in our ways and words. We owe it to every member of the human family, whether black or white, high or low, to treat him with kindness, and to manifest interest for his soul. As members of one family we are all brethren, and we are connected by ties of relationship with unconverted persons. We are not to withdraw ourselves, and refuse to

associate with the people of the world but, relying firmly upon God, expecting His divine assistance, we are to go forth to live a consistent Christian life, and to win others by precept and example.

We have been warned by Christ not to yoke up with unbelievers to be molded by their ways. If we do thus yoke up with them, it will not be surprising if the Lord permits us to be bitterly chastened; for we place ourselves in the way of temptation, and walk entirely contrary to the plainest directions of the Word of God. We must rely upon the Holy Spirit to change the heart. No human friend, however close their relation, can do the work of the Holy Spirit.

Unless there is change in the attitude of those who claim to be Christians and who manifest harshness in speaking to their brethren, their candlestick will be removed out of its place. The Lord is soon to come. It is true that it is necessary to give reproof at times, but let it not be administered in harshness, spoken in passion; let it be given with tender, earnest love. If men make mistakes, and must needs be corrected, let him who corrects and reproves not commit a greater error than the one he reproves by manifesting a harsh, dictatorial, unforgiving spirit. This spirit has been manifested to a large extent, and unkindness, unChristlikeness has proved the loss of many souls.

The apostle Paul found it necessary to reprove wrong in the church, but he did not lose his self-control in reproving error. He anxiously explains the reason of his action. How carefully he wrought so as to leave the impression that he was a friend of the erring! He made them understand that it cost him pain to give them pain. He left the impression upon their minds that his interest was identified with theirs. He says, "For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved; but that ye might know the love which I have more abundantly unto you."

The converting power of God needs to come upon men who deal with sacred things. God has borne long with our individual perversities, and has not given us up to our own way to be filled with the fruit of our own doings, and we should learn to be patient with the perversities and errors of others. We shall reveal what is in our hearts by the words we speak. The connection between the heart and the words of our mouth is very intimate, and by our words we shall be individually judged in the last day. "Every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

Our thoughts produce our words, and our words react upon our thoughts. Would it not be well for us to cultivate love rather than hatred? Would it not be well for us to seek to save those who are in need of saving, to help those who most need help? By manifesting an unforgiving, relentless spirit shall we drive souls away from Christ and the truth? Shall we break their hold upon faith and hope? This has been done in our churches.

There are many who read the Bible who do not practice its teachings. Those who occupy positions as teachers, as counselors, ought to be circumspect. They should be modest, unobtrusive, and manifest humility. Let us see what the Lord says about this matter. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite one ... I create the fruit of the lips; peace, peace to him that is far off, and to him that is near, saith the Lord; and I will heal him." "For all these things hath mine hand made, and all these things have been, saith the Lord: but to this man will I look, even to him who is poor and of a contrite spirit, and that trembleth at my word."

Children of God are citizens of heaven. They are the purchase of the Son of God, His blood-bought family. Every soul is precious in His sight, more precious than fine gold, even than the golden wedge of Ophir, and yet to every one the Word of God declares, "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to; but to think soberly, according as God has dealt to

every man the measure of faith.” “Be kindly affectioned one to another; with brotherly love; in honor preferring one another.” “Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, but giveth grace to the humble.”

These words describe true humility of mind, they reveal a heart touched by the love of Jesus. He who has the Spirit of Christ will have modesty of demeanor, and his words will reveal that the Holy Spirit is cherished. Christians will not be bold, rash, dictatorial, boastful, denunciatory and revengeful; but will manifest an unassuming, gentle spirit, and will show that they discern and appreciate the virtues of others. They will give due respect to all saints, counting them members as the royal family, children of the heavenly King. They will speak kindly when in conversation, whether they are young or old, high or low, learned or unlearned. Their words will not be like piercing swords. They will not have a spirit to humble their brethren by accusing and condemning them for their faults or errors.

The Lord your Saviour commissions me to give you this message, Cherish love, for love is of God. Harshness and accusation is of the devil. Cultivate love, and express it with kindly, tender sympathetic words, spoken in simplicity and Christlikeness. Talk cheerfully and hopefully, whether you feel hopeful or not. Talk faith and love and “adorn the doctrine of God our Saviour in all things.” We cannot better glorify God than by being witnesses of the fact that through the power of His rich grace there is peace and joy in the Saviour. Cheerful, holy endeavor to keep the unity of the faith presents heavenly credentials to the world that God has sent His only begotten Son into the world as the Saviour of men.

#### Source

- E.G. White to “Brother,” Letter 16a, 1895, February 8, 1895.



Title: "Diary, February 1895"

Date: February 6, 1895

Type: Diary

Location: Granville, New South Wales, Australia

Primary source: Manuscript 59, 1895, February 1895

Note: Relevant selection highlighted.

Wednesday, February 6, 1895

[Granville, New South Wales]

One week ago today W. C. White, Elder Corliss and his wife, Brother Colcord and Sister Bree left Granville for Sydney. The boat left the wharf about six p.m. We had very windy weather all the time until Monday. It rained every day.

Monday we harnessed up Maggie and Jessie to the platform wagon, and Byron Belden and his wife and I rode into Sydney to purchase dry goods, alpaca, for the poor and the destitute. We invested five pounds for this business and still a sum for rice and peas in quantity to supply the necessity of the destitute and also supply our own help, the girls who are employed as needed. I purchase for them as I have opportunity, that the outlay of means shall be as limited as possible and they secure that which they need.

Yesterday Dr. Merritt Kellogg and Brethren Sisley came from Cooranbong. They have been locating the school. I am gratified to see them so well pleased with the school land. I think they will come round, as God designed, and locate on the very spot where He would have us locate our school.

In the afternoon Brother Pallant came to inform me that my books had come from the Echo office in Melbourne. I sent for a supply to give to the destitute. Those who could have them and pay for them and do not are the most in need of them, and I shall place a set in their homes. I shall supply those who want them and cannot buy, for they must have them. I see the need of economy in every line, but the reading matter treating on present truth the people must have. Sister Rousseau and May Lacey have gone to Sydney today to purchase more dry goods, which although out of immediate fashion is durable and washable, and I must clothe the naked. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

In the afternoon a telegram from Auckland made our hearts glad. It said, "All well; send to *Echo*." We sent on the happy news to *Echo* cheerfully.

This morning at about half past ten o'clock Brother and Sister Humphrey came to visit me. I had borne a decided testimony, calling Brethren Hardy and Humphrey by name, as men who were doing nothing to strengthen and build up the church but to hinder and discourage by criticism and complaint, standing in an objectionable, opposing position. What bitter elements! They had not paid their tithes, but by their course of action were bringing themselves into a position where the Lord could not bless them. They were robbing God in tithes and in offerings, and the Lord has bidden me present to them the message given in Malachi from the Lord God of hosts. They were to read the conditions that the Lord has made for human agents. The Lord plainly tells the human family His requirements. He has not left us in uncertainty, to move by impulse in this matter at the will and opinion of man. It is His own arrangement with man that man should give to the Lord a tithe of all his income.

The Lord will not be trifled with in this matter. He will do as He hath promised in Malachi: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it."

I read to the church the message the Lord gave me and urged it home upon them to change their attitude toward God without delay. The Lord inquires, "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." Three hours I labored with all my might, in the strength which God alone can give, to lay out in clear lines their duty and their performance of their duty.

Brother Hardy made excuses, but he began to relent, and when I called out, Who will be on the Lord's side? Several of the church responded. I begged of them all to take their position wholly for God, and the Holy Spirit touched hearts. I told them they had complained of every messenger and the message that he bore, and how could the Lord work through the influence of the Sydney church when they were unfaithful to God in their stewardship and unfaithful in the treatment of His messengers, refusing to be benefited with the message that the Lord sends them? Brother Hardy said he accepted the message and Brother Humphrey spoke with softened spirit. They are the two leading men.

It was then past six o'clock and the meeting must close. Emily Campbell and I stepped into the hall. Our carriage was waiting for us, and we had thirteen miles to ride to our home in Granville. Brother Humphrey came out in the hall and said, "I want to be a true Christian. Will you pray for me?" I assured him that I would. We left, and I called, some out of our way, at Brother McCullagh's to get a cup of milk, and then we passed on home.

Brother Hardy came to see me next day—a man all broken in spirit, confessing his wrongs and ready to be told his duty. He is a changed man. Brother Humphrey came to see me, all broken, weeping, and humble—both his wife and himself are seeking the Lord earnestly. I read other matter to Brother Humphrey. He received it all, confessed his mistakes and errors, and declared he would this week pay the tithes that he had not paid—he had paid nothing for the past year—and then he would keep up his tithe and no longer rob God. We had a precious season of prayer. I prayed, and Brother Humphrey prayed, and the melting Spirit of God was in our midst. Oh, that these souls may plant their feet on the Rock of Ages and be doers of the words of Christ!

After they left, I hurried up my writing to W. C. White and to Sister Tuxford. Then a large mail was sent to Willie for him to read and send on to America. This has brought a strain upon me, but the Lord knows all about it and will help me.

It is now ten minutes of six o'clock. I must stop my writing. This day, February 6, letters came from Brother Haskell from Africa, giving an account of the wonderful manifestation of the power of God in Africa. It is the wonderful work of God in the latter rain. One hundred twenty-five souls have been converted and twenty-five more are waiting baptism. It is God's work. I rejoice.

Source

- E.G. White, "Diary, February 1895," Manuscript 59, 1895, February 1895.

Title: N/A

Date: April 11, 1895

Type: Letter

Addressees: James Edson and Emma White

Location: Norfolk Villa, Prospect St., Granville, N.S.W., Australia

Primary source: Letter 92b, 1895, April 11, 1895

Note: Relevant selection highlighted.

Dear Children:

I am out of bed at one o'clock a.m., writing letters to close up my American mail. It is difficult to speak twice a week, and ride twelve miles to attend my appointments, and then return after speaking, to try to write on the various matters that demand attention. But Edson and Emma, I feel that time is short, and that which is done must be done quickly.

I have considered your suggestions in regard to simplifying the language of the tract, *Sufferings of Christ*. I read your letter to Fannie Bolton, and she will take hold of the work to simplify the language. Could you not also use *The Game of Life*? The illustrations are very striking, and I think it would also take with the colored people, if arranged in pamphlet form. I think that a good selection might be made for little tracts that would be simple enough for the Southern field and for the Island work. Tracts of this kind might serve in both places, and do great good.

I leave for Tasmania today by way of Melbourne. I hope that during my absence of four weeks Fannie will engage in the work of simplifying *The Sufferings of Christ*. I do not ask for any remuneration for anything I can do for the Southern field. I have tried to arouse an interest in that field, and I am very anxious that those who can labor among the colored people may do so. There is a large field in which missionaries may work, and an abundance of work to be done in various lines for this people. Once get Fannie to work, and I believe she will do it well. In whatever work we engage, we must be wholly the Lord's, and learn to walk by faith, and to work in hope. We must brace the soul by prayer, and have perfect faith in God.

It is now just one o'clock. We leave for Sydney at half past three, and transfer to a train that leaves Sydney at five p.m. Since one o'clock this morning I have been very busy in preparing for my journey. If I were going to meet my children, I would feel better about it. But I am going to the convention in Tasmania, and to witness and participate in the marriage of my son Willie to a noble Christian woman, who, though but twenty-one years of age is as mature as though she were forty. If Providence favors, you will have a sister of whom you will be proud. She reminds me very much of Mary. She is tall and well proportioned. Well I am now to say good-bye.

Sources

- E.G. White to J.E. and Emma White, Letter 92b, 1895, April 11, 1895.

Title: "Work Among the Colored People"

Date: April 2, 1895

Type: Article

Primary source: *Adventist Review*, April 2, 1895, pgs. 1-2

I have a most earnest interest in the work to be done among the colored people. This is a branch of work that has been strangely neglected. The reason that this large class of human beings who have souls to save or to lose, have been so long neglected, is the prejudice that the white people have felt and manifested against mingling with them in religious worship. They have been despised, shunned, and treated with abhorrence, as though crime were upon them, when they were helpless and in need, when men should have labored most earnestly for their salvation. They have been treated without pity. The priests and the Levites have looked upon their wretchedness, and have passed by on the other side.

What should be done for the colored race has long been a vexed question, because professed Christians have not had the Spirit of Christ. They have been called by his name, but they have not imitated his example. Men have thought it necessary to plan in such a way as to meet the prejudice of the white people; and a wall of separation in religious worship has been built up between the colored people and the white people. The white people have declared themselves willing that the colored people should be converted. They have no objection to this. They were willing that they should be grafted into the same parent stock, Christ, and become branches with themselves of the living Vine; yet they were not willing to sit by the side of their colored brethren, and sing and pray and bear witness to the truth which they had in common. Not for a moment could they tolerate the idea that they should together bear the fruit that should be found on the Christian tree. The image of Christ might be stamped upon the soul; but it still would be necessary to have a separate church and a separate service. But the question is, Is this in harmony with the moving of the Spirit of God? Is it not after the manner in which the Jewish people acted in the days of Christ? Is not this prejudice against the colored people on the part of the white people similar to that which was cherished by the Jews against the Gentiles? They cultivated the idea until it became deep-rooted that the Gentile should not share the privileges of light and truth that were given to the Jews. They believed that the Jews alone should be recipients of heavenly grace and favor. Christ worked throughout his life to break down this prejudice. No human power alone could overcome it. This prejudice was created not by mere flesh and blood, but by principalities and powers; and in wrestling against it he was wrestling against the rulers of the darkness of this world, against spiritual wickedness in high places.

Again and again men have devised plans whereby to keep up the line of separation, and still bring the colored race within the influence of the gospel; but the Lord has blown upon the effort, and made it of none effect. The inquiry among us may be, "What shall we do?" "Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God."

We should take into consideration the fact that efforts are being made at great expense to send the gospel to the darkened regions of the world, to enlighten the savage inhabitants of the islands of the sea, to bring instruction to the ignorant and idolatrous; yet here in the very midst of us are millions of people who are practically heathen, who have souls to save or to lose, and yet they are set aside and passed by as was the wounded man by the priest and the Levite. Professedly Christian people are leaving them to perish in their sins.

There are two classes in our world. The Lord has sent out the message to those who are represented by the first class, who have had great privileges and opportunities, who have had great light and innumerable blessings. They have been intrusted by the Lord with the living oracles. They are represented by the class to whom the king sent an invitation to the marriage feast. Jesus said, "The kingdom of heaven is like unto a certain king,

which made a marriage for his son, and sent forth his servants to call them that are bidden to the wedding; and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready; come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise; and the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth; and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good; and the wedding was furnished with guests.”

How few respond to the gracious invitation of Heaven. Christ is insulted when his messages are despised, and his gracious, winning, liberal invitation is rejected. Those that were bidden to the marriage feast at first, began to make excuses. They allowed minor things to occupy their attention, and lost their eternal interests out of their reckoning. While some made temporal interests their excuse, and were totally indifferent toward the messages and messengers, others manifested a spirit of determined hatred, and took the Lord’s servants and entreated them spitefully, and slew them. A power from beneath moved upon human agencies who were not under the direct influence of the Holy Spirit. There are two distinct classes,—those who are saved through faith in Christ and through obedience to his law, and those who refuse the truth as it is in Jesus. It will be impossible for those who refuse Christ through the period of probation to become justified after the record of their lives has passed into eternity. Now is the time to work for the salvation of men; for probation still continues. Let national and denominational distinctions be laid aside. Caste and rank are not recognized by God and should not be by his workers. Those who esteem themselves superior to their fellow-men, on account of position or property, are exalting themselves above their fellow-men, but they are esteemed by the universe of heaven as the lowest of all. Let us take a lesson from the words of inspiration that reprove us for this spirit, and also give us great encouragement: “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.”

No human mind should seek to draw the line between the colored and the white people. Let circumstances indicate what shall be done; for the Lord has his hand on the lever of circumstances. As the truth is brought to bear upon the minds of both colored and white people, as souls are thoroughly converted, they will become new men and women in Christ Jesus. Christ says, “A new heart also will I give you,” and that new heart bears the divine image. Those who are converted among the white people will experience a change in their sentiments. The prejudice which they have inherited and cultivated toward the colored race will die away. They will realize that there is no respect of persons with God. Those who are converted among the colored race will be cleansed from sin, will wear the white robe of Christ’s righteousness, which has been woven in the loom of heaven. Both white and colored people must enter into the path of obedience through the same way.

The test will come not as regards the outward complexion, but as regards the condition of the heart. Both the white and the colored people have the same Redeemer, who has paid the ransom money with his own life for every member of the human family. If those to whom Christ first sends his invitation to the marriage supper, refuse to receive the message, he will send his messengers into the highways and hedges to compel the people to come in, by means of a message so full of the light of Heaven that they will not dare to refuse. The gospel was first to be brought to those to whom God had intrusted precious truths that he desired they should make known to others. He intrusted to them the responsibility of imparting the knowledge of God and of Jesus Christ whom he had sent. The Lord wrought wondrously for the children of Israel. He finally sent to them his own Son, the Prince of Life, the Messiah to whom all their sacrifices and offerings pointed; but they would not receive him. They rejected the message he bore. They refused the Messiah in whom their hope centered; but when they refused to hear the messages, rejecting the invitation that he gave, the Lord turned to the Gentile

world. Those who ought to have known God and Jesus Christ whom he had sent, who ought to have united with the Sent of God in giving the message to the heathen world, would not themselves receive the invitation, and could not therefore say to others, Come, for all things are now ready. The disciples of Christ were commissioned to proclaim the message of mercy to those in the highways and the byways of the Lord's great moral vineyard. "And the Spirit and the bride say, Come. And let him that heareth [believeth] say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

The Lord has a work that must be done, not only for those who are in the highways and the byways, but for those in high positions of trust. Divine power is promised not to those who are strongest, but to those who are weakest. Those who are accounted the strongest and the most enlightened should go to the aid of those who are in most need of help and enlightenment. Every one can become a laborer together with God, working with him for the salvation of the souls of the colored race.

It was when Moses stood before God, conscious of his inefficiency, that he was in the very condition in which the Lord could best reveal to him his saving grace. When he had become weak, Christ could reveal to him his power and majesty. The Lord could do little through him when he was the general of armies. He knew that he was the chosen of God, and that he would do a great and special work in delivering the Hebrew nation from bondage; but he sought to do his work in his own way, trusting in his zeal and violence. The Lord did not propose to do the work in this way. For forty years Moses was placed in the wilderness, to learn in the school of poverty, to learn in the walks of humble life, that he was weak, inefficient, helpless. He left the court of Egypt with a full knowledge of its fascinations, and had to come down to the simplicity of pastoral life. As a shepherd, it was necessary for him to look after the flock, to leave the ninety and nine in the valley, and to go in search of the wandering sheep. He had to climb the mountain steep, to search through the tangled brushwood, to look over the precipices, that he might find the lost. One day he saw a bush ablaze on the mountain, and stood wondering because the bush was not consumed. As he was gazing in astonishment, he heard a voice that seemed to come from the very center of the flame, saying, "Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither; put off thy shoes from off thy feet; for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God." Then the Lord gave Moses his commission, sending him to deliver Israel, the lost sheep of Israel in Egypt. Moses pleaded that he was inefficient, that Pharaoh would not believe his message nor hearken to his voice. He pleaded that the Hebrews themselves would not hearken to him, and would question the fact that the Lord had appeared to him. But the Lord said, "Certainly I will be with thee.... And the Lord said unto him, What is that in thine hand? And he said, A rod. And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent, and Moses fled from before it. And the Lord said unto Moses, Put forth thine hand and take it by the tail. And he put forth his hand and caught it, and it became a rod in his hand." The Lord revealed to him the fact that he could manifest such signs and miracles as would convince his people of the divine authority of the message and of the messenger that he sent. The Lord can do wonders, even with the simplest instrumentalities.

Every one whom the Lord calls should be distrustful of self, and have full trust in God. Moses went forth in the name of "I AM THAT I AM," without outward display or grandeur; yet the rod in his hand was a symbol of the divine power of Jehovah, and Moses was the instrumentality through whom God would deliver Israel from the bondage of tyranny. There is a work that must be done now by the children of God. For long years the colored race has been neglected, has been left in the slavery of sin, and they are as sheep that have no shepherd. Long ago much might have been done that has not been done. As a people we should do more for the colored race in America than we have yet done. In the work we shall need to move with carefulness, being endowed with wisdom from above.

#### Sources

- E.G. White, "Work Among the Colored People," *Adventist Review*, April 2, 1895, pgs. 1-2.



- E.G. White, *The Southern Work* (1901), pgs. 19-24.

Title: N/A

Date: June 18, 1895

Type: Letter

Addressee: James Edson White

Location: Norfolk Villa, Prospect St., Granville, N.S.W., Australia

Primary source: Letter 93, 1895, June 18, 1895

Dear Son Edson:

Your letter was duly received by Vancouver mail. I felt rather perplexed to understand in regard to *Gospel Primer*. You explain nothing, and I am left to read between the lines. This troubles me.

You have asked for *The Sufferings of Christ* to be simplified, so that you can use it for the class of people for whom you are laboring. This is not as easy a thing to do as you suppose it is. You thought *Gospel Primer* was just what was needed. What is the matter? I cannot understand—you said the book had a great sale. You need in your work question books, something of the same order as the *Gospel Primer*, and I thought that the royalty from it would meet the expenses that would occur in your mission to the Southern field. Have you passed it out of your power to control? Please explain.

*The Sufferings of Christ*, as now prepared, shall go to you. Your last letter gives me to understand that the matter needs to be more simple still, and I will do my best to have it thus. We sincerely desire that you shall move cautiously, looking unto Jesus who is the Author and Finisher of your faith. Keep your soul dedicated to God. Our time to work is very short. Probation is now ours. Souls, sinful and polluted, may come just as they are to Jesus.

I want everything I possess in property, everything I acquire, to be talents wisely employed. We have no time to lose. Every day we need a conversion to God, that we may be as vessels unto honor prepared for the Master's use. My dear son Edson, make God your only dependence. Do not look to men, or trust in men, or make flesh your arm, even among those who profess to be Sabbathkeepers. You are not to commit yourself unto them, but to God. You are no longer your own, and if you shall meet with disappointments and perplexities, what else can you expect? Live a life of prayer, and daily consecrate yourself to God, as His own son, His subject to work through you. Yoke up with Christ.

Let nothing come in to separate you from Brother Palmer; keep in harmony. Where there is union there is strength. No place can be given to any alienation by the enemy. No despondency should come in to weaken your efforts. Had I allowed the things ever occurring to weaken or affect my faith, I should have been useless. I see human imperfections everywhere; but I look by faith through the hellish shadow of Satan to the perfection of character in my Redeemer. I cling to God more firmly and press on. My face is set as a flint Zionward. Our warfare will soon be ended. No place can be found for discouragement, or weakening of hope or courage.

You are in a hard field, which has been strangely neglected by us as a people, and continues to be. One may start in as you are doing, but he is left to struggle under so many difficulties, almost alone, with few to sympathize or interest themselves to prepare the field to be worked successfully, and as the final outcome they have to leave the field. Who will be responsible for the colored people? Any place where there is work, earnest work, to be done, there is Satan with his army of workers, supernatural agencies to bar the way, and if Satan can move on human agencies who claim to believe the truth to unite with him to make everything hard as possible, his object is gained. That is what you will meet. When any practical movement is made in any line, I counsel you to put your trust not in man but in God who is your sufficiency.

When any practical movement is made in any line for the uplifting of humanity, and for the saving of their souls, the council of the synagogue of Satan says, We will set in operation our forces to set men at variance one with another. We will set one to criticize and bar the way; we will help him to dishearten and discourage; with persevering determination we will hold the field in our own power, under our own jurisdiction; through leading one to discourage another we will absorb money where it will call the attention to one point and make it impossible to work other places which we now control.

Shall we let Satan block the way? We will, unless we look alone to God, trusting in Him to move upon human agencies to do His work with fidelity. The difficulties that seem very large, present before the sincere worker stronger motives for perseverance, for renewed exertion in God, to press forward in the name of Jesus Christ of Nazareth. Co-operation with our brethren is essential, but co-operation with Jesus Christ is more essential. If you look to God in faith, with a contrite heart, He will bless you and strengthen you. You have not written a line of being discouraged, but I have been unable to sleep since one o'clock this morning, and my mind is drawn out to write to you. Never was there a time when we need to move with humility and dependence upon God as now. The Lord hath wrought for you in giving you a rich experience, one that is more precious to you than fine gold, and as long as you surrender yourself to God, soul, body and spirit, notwithstanding the discouraging influence of men, you will not be overcome.

We must move with fear and trembling, but in faith looking unto Jesus. Keep your eye steadfastly fixed upon Jesus. We know not what is before us. "God hangs a mist o'er our eyes," but trust Him still. Pray without ceasing. Let every breath be a prayer. Do not say or do anything which will throw Brother Palmer into temptation, and do not go under temptation yourself. The Lord has <signified to me that He has> blessed you with His presence. The religion of Jesus Christ is the only power which through the grace of Christ will impart firmness and solidity of character to any one of us. God is the living God. Never did I prize these words as now, "In him is no variableness or shadow of turning."

God has His instrumentalities to call into action at any moment to do His work. He has unlimited power. He can take a worm to thresh mountains. Our God lives and reigns. He will not forsake one of His chosen if they will not struggle to work the will of men, but the will of God. He has wrought by His miraculous power, and He will work. The Lord will deliver the godly out of temptation and sustain them, not only for further duty but for further trial. Onward, onward, upward, is the Lord leading His people. Again I say, Walk humbly with God. Let every step be one of consecration.

Service is work, and [let us] work for Him where He places us, not where we place ourselves. You will meet with many discouragements, but there is a way out of them all. Encouragement and sympathy may be withheld, because there is so great an absence of the Spirit of Jesus Christ, but if you do your duty faithfully, it is to God and not to men. True service to the Master will act as leaven in every relationship of life, that individually we may adorn the doctrine of God our Saviour. My prayer is ascending to God for you, my son.

Source

- E.G. White to J.E. White, Letter 93, 1895, June 18, 1895.

Title: N/A

Date: June 19, 1895

Type: Letter

Addressees: James Edson and Emma White

Location: "Norfolk Villa," Prospect St., Granville, N. S. W., Australia

Primary source: Letter 87, 1895, June 19, 1895

Dear Children Edson and Emma:

I have had a severe tax since returning from Tasmania. I have labored at Melbourne, and since returning to Granville have sent letters to Melbourne. I have also had to prepare letters for Capetown, South Africa, for Norfolk Island, and for a heavy American mail for America, that went yesterday. I think you will receive a large mail from me.

There is one article concerning the working of things at Battle Creek that I did not mean should go to you. I was so tired out that I could not specify just what should go to you, and as our workers know that I send you copies of almost everything I write, they sent the matter to you that I did not design for you to have. I fear it may bring trial upon your mind, and I do not care to have you worried over these things when it can possibly be avoided. I have a work to do which must be done, and those who need not have a knowledge of it, I do not wish to be burdened with it. I would not even burden you, my dear son. Please do not make anything known in reference to Battle Creek which might strengthen prejudice. I hope every lesson to others will teach us distrust of self, humility, and dependence upon God. If we ask in faith believing, He will give us His sustaining grace.

You ask, Did I do right in helping Brother Freeman? I answer, You, did the very thing that God approves, and ever will approve, and may he open resources to you so that you may do more in this line.

You ask again if you did right in writing such letters as you wrote to Brother Charlie Jones, and whether you shall continue this work. Yes, it is genuine missionary work. I think your work in this line will do much good, <even as much as preaching a sermon.> There are many ways in which we may help to diffuse the light if we will only see and improve the opportunity.

I <have been> shown that you were in great trial, and I said, "Look up where there is light." God loves you, and will not leave you if you will only trust in Him. I know not what some things mean that have been presented to me. You are passing over the same ground that you have passed over again and again in times past. I have not heard one word of anything discouraging about you, or of anything that would test your faith; but I saw that you were in great trial, and sorely tempted.

The one who has been my guide so many times, said, "Fret not thyself in anywise to do evil. This test and trial is permitted to come upon you; but God lives, and you are to be strengthened and encouraged in the Lord. Fail not neither be discouraged. The Lord is not leading the men who according to their human devices, are hedging up the way. <They do not know what spirit is moving them to action.> Your trust must be in God. Do not take one rash step. He who sought you himself when you were wandering will keep your heart stayed upon God. When you can advance no further in the work in which you are engaged, another field will be opened. Your trust must be in God.

Preach the simple truth. Successful work for the purchase of the blood of Christ depends not so much upon talent as upon pureness of purpose, the true simplicity of earnest, dependent faith. Let your message be clear and direct. Let every word be spoken with the assurance that God is present in the meeting. Anything that you may present, that is not expressed in clear language will lose its force. As you speak in a simple way, you will realize that there is infinitely more in the Word of God than ever you have seen before.

The Spirit of the Lord will bring the truth before you in marvelous power, and open to your understanding lines of thought that are clear and comprehensive, in order that you may communicate the same to others. Keep the trusting spirit of a little child. Though you cannot understand the meaning of many trials, though God does not explain them all to you, because to explain them would be to destroy the object of them—to purify and ennoble the heart—yet let simple faith be called forth in the “thus saith the Lord,” for you must have perfect trust.

June 18

Dear Children, Willie has just told me of some things that were related to him by Brother Palmer in reference to the *Gospel Primer*. I had not heard one word of this from anyone, not even from you; but the matter was presented before me in figure before this time. You were relating your plans to me in regard to getting out books for the benefit of the colored people. But I was telling you not to do this now, because if you did, you would surely be brought into embarrassment. Principles are advocated against which you cannot stand, although they are not just or righteous. Wait patiently.

Hitherto the Lord has helped you, and He assures you that if you will wait patiently, and trust in Him, He will be your help. Let your prayers ascend to heaven. Be not anxious although every way in which you attempt to work <may> seem to be hedged up. Tell it all to God, but do not permit yourself to be drawn away from the work. If you were not permitted to handle so simple a work as that of the *Primer*, you may be assured that any other enterprise that you might propose will be vetoed. Trust in the Lord, call upon God in prayer, and look away from men. God cannot make a mistake, He cannot err.

If there is no chance whatever for you to cancel your debts, and as far as you can see there is no way open, if the means that would help you to do this and to be a blessing to others is taken away as it appears to be, keep at your work; God knows all about it, and He will open up some way which men will not be able to close. Our God is a God of justice. I know that these things that are not after God’s ordering will cut you to the quick. It is a repetition of the same thing which Satan brought about before which drove you to discouragement; but do not permit him to do this. Look unto Jesus. Make straight paths for your feet. I cannot relieve you in any way as far as I can see. If you trust in the Lord Jesus, He will help you. When there was no arm to save, and no eye to pity, the Lord’s hand was stretched out to save you, although you asked not for it.

The Lord God of Israel will not be over-awed or influenced by human inventions. He is the most high God. He looketh down from His throne upon the children of men. However humiliating it may be to our natural pride to submit uncomplainingly to measures that bind and oppress, yet let the truth sanctify your soul, and go forward. Satan is at work seeking to beat you back; but he who has called you to his work bids you not to fail or be discouraged. The gate is a strait gate through which we must go, and in order to enter it, we must leave all behind in order to win Christ. We are to count everything as loss for the excellency of the knowledge of Jesus Christ. But when we have attained this knowledge, we have light, freedom, and power.

You cannot afford to lose your soul, and if you trust in Jesus you will not. Come to Jesus every day just as you are, and in meekness and lowliness of heart abide in Christ from the strife of tongues. Persevere in your wrestlings until with joyous heart you learn that there is a God in Israel. With hearts all subdued and broken, give the invitation to all, “Come, for all things are now ready.” With longing desire, with loving entreaty, even as a father yearns toward his children, so give the invitation to lost souls.

“As I live, saith the Lord, I have no pleasure in the death of the wicked, but that the wicked should turn from his way and live.” Satan is exceedingly angry that God has had pity on you, and that you are an agent through whom He may rescue other souls. Work humbly, and you will have souls for your hire. Let not Satan triumph that he has worked through human agents to hedge up your way.

#### Source

- E.G. White to Edson and Emma White, Letter 87, 1895, June 19, 1895.



Title: N/A

Date: July 7, 1895

Type: Letter

Addressees: James Edson and Emma White

Location: Cooranbong, New South Wales, Australia

Primary source: Letter 88a, 1895, July 7, 1895

Note: Relevant selection highlighted.

Dear Children Edson and Emma:

I have opportunity this morning to meet the teachers and students in the school and speak to them. It is now half past five. I have just called Willie. We walk across a wooded paddock to the school building—the walk taking about fifteen minutes. Then we shall have a one hour's meeting. Yesterday, Sabbath, we had the large dining hall full of people; some outsiders were present, the school teacher and the wife of the surveyor of the wooded tract, the postmaster, and several other who seem favorably inclined. I spoke from the first four verses of John fourteen, and from (Acts 1), showing the ascension of our Lord to heaven. We had a good interest. We then entered into the business of organizing a church of twenty-five members. Quite a number of the present students of the Agricultural School will become members of the church in Cooranbong but are not yet fully prepared, some not having received their letters from their churches; others know not whether they will be residents of Cooranbong or of some other place.

We are pleased to make so favorable a beginning, and we believe there will be a large church in this place. We returned home after the meeting, and after dinner Brother and Sister Rousseau came to call on us. We brought all our easiest chairs (which were few) on the piazza and had a pleasant talk in regard to the future of the work; and the men, Rousseau and Willie and Caldwell, who had been tramping about considerably over the ground, were glad of the Sabbath rest. We had our season of prayer closing the Sabbath on the piazza. Then Caldwell, May White, Ella, Mabel, and Willie went to the school grounds, Willie to attend a committee and the rest to behold an immense bonfire, which was a great treat to the children; but how I wish that poor families in our cities could have had the wood thus consumed.

Willie and your mother have just returned from the morning gathering season of instruction. I spoke to them some very solemn words from 1 Peter 3:8, 13; 1 Peter 4:1-2. There were twenty-two present at this morning exercise. Brother Rousseau pleaded for me to be present Monday morning, and as often as Willie and I could come; but we must have better accommodations. Twenty-two crowded into a room 12 x 12 is unhealthful. We are trying to get things started, and then there will be growth. The atmosphere seems to be healthful, and if we can get up buildings, so that we will not be poisoned by one another's breath, it will be a great advantage. These morning meetings are a great help to all the workers.

How pleased we would be to see you and we plan together our residence. We now can only build a barn, roomy and with a chamber that will store our fodder. This we will occupy until we can build a cottage, but we will clear only a little at a time. We need to put in crops as soon as August; and it is now July, and not a stroke done on our land yet. The frost has been quite heavy, and there has been a little skimming of ice. July and August are the coldest months. There have been no clouds or rain for a long time. The sun shines beautifully in the day time, and the moon at night.

Last Wednesday our family, Brother Caldwell, May, the children, and myself after dinner met Willie, who joined us. He had been tramping over the Avondon Tract with the surveyor. We had a pleasurable ride upon the river six miles, and then entered the broad lake. It was beautiful. The setting sun reflected its beautiful tints upon the water. Brother Caldwell wished to go upon an island, quite an elevation, and view the broad expanse

of water; but I was weary, and we thought not best. I knew Brother Caldwell and Willie were in need of rest rather than exercise. We reached home about eight o'clock—glad to be at home again.

I am just writing to tell you I am not able to write much now. I have worked early and late, writing and speaking, and now I am not able to write. Brother Caldwell brought our teams over here seventy-five miles. He also brought my platform wagon, and we ride out whenever we can. As yet W. C. White has had to be closely connected with the surveyor, and therefore has not been with his family much. The plat of land I am to purchase costs me \$1,350. I have forty acres, and it was supposed I would have twenty; but I want to embrace as much as forty acres, for some must be left as woodland and a portion for grazing and cultivation. Sometimes I think forty is scarcely sufficient. The purchase of this land is really a necessity, for the school, and everything, seems to be struggling to advance. Why we are here is that we shall have a suitable place to have the children who attend school receive all the benefits of a healthful, beautiful location, and our influence will be a help to many souls if we continue in the love of God.

I am recovering slowly from a long strain, and place myself where I shall soon be called out to labor in Sydney. Until I have rest, complete rest, for a while, I can do nothing. Then I am thinking of making the most of my time in setting hands at work clearing the land in spots and cultivating the soil; and in two weeks we can have this building to use for a dwelling house, and take our time to build us a cheap cottage. As soon as the surveyors are through, then we will work in earnest.

If I can give up our cottage it will be the saving of one pound four shillings one pence per week, twenty-five dollars per month. This put into a house will help us now. We have a most beautiful residence, but it has been as a free hotel ever since we have lived in it, and will continue to be if we live in it for another year or two; but I need retirement and rest, and must have it. I shall no longer take the responsibilities of a family, but shall board with Willie; and as he has no means with which to build, I shall build and he will live in my house. This is the only way we can do, for Willie has nothing after supporting and transporting his family to Australia.

I write you all the particulars because I think you will be pleased to know them. I wish you could see this beautiful body of water called Dora Creek. It is misnamed. It should be called a beautiful river, merging into a vast expansive lake, clear as crystal and smooth, not dangerous but quiet, waters. But I am writing too much and must stop. I hope that you will some time come to this country.

Do not be discouraged or fail in your missionary enterprise. Just seek the Lord. He is your shield and buckler, your fortress; and if you trust Him implicitly He will give you divine power. His strength will be your strength. Hang these words in memory's hall: "He will not fail nor be discouraged." "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy, I dwell in the high and holy place, with him also who is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."

What words are these, full of hope and courage, of assurance and grace. Edson, walk humbly with God, trust in the Lord, for in the Lord Jehovah is everlasting strength; encourage faith. When there was no arm stretched out to save you, when wandering from Him, His arm brought salvation.

"Lord, when came these blood-drops all the way,  
That mark out the mountain's track?"

"They were shed for thee who had gone astray,  
'Ere the Shepherd could bring him back."

"Lord, whence are Thy hands so rent and torn?"

"They are pierced tonight by many a thorn."

"But all through the mountains, thunder-riven,  
And up from the rocky steep,

There rose a cry to the gate of heaven,  
'Rejoice, I have found My sheep.'  
And the angels echoed round the throne,  
"Rejoice, for the Lord brings back His own."

You are in a hard, discouraging field, but the Lord has given you a rich experience, of value not only to yourself, but to many others through you. You are co-operating with God in working out your own salvation. We are co-laborers together with God, especially in working out our own salvation with fear and trembling, because the human agent knows his weakness. In himself he can do nothing; but in God, he will triumph gloriously, "for it is God that worketh in you both to will and to do of His good pleasure." This is the principle of harmonious action, the co-operation of the divine and human agency.

When you cannot see the come-out of matters, just trust in God. The storm and tempest of temptation will sweep away every foundation that is not built in solid rock; and the houses of all who are not doers of the Word of God will fall. When you feel surrounded with impossibilities, then listen to the Voice that said to the white-capped billows that talked with death, "Peace, be still." God is nigh unto you. He has given you the very experience which in my great affliction I prayed day and night that you might have. God works, you are to co-operate in the work—with the divine agency. Human devices may be multiplied, but although strong, there is a controlling agency that will prevail. God works, and the human agent works in co-operation with God to make of himself all that God has designed he should be, to the reflecting of the image of the character of God. There is inefficiency of the human agent in his efforts to perfect a Christian character; but to be co-laborers together with God is the purification of the soul temple from moral defilement.

God gives the Holy Spirit and supplies opportunities and privileges. God has given moral sensibilities for the uplifting of the human agent. The Lord has given His only begotten Son "that whosoever believeth in him should not perish but have everlasting life." If we will work with God and Christ, being in every sense laborers together with God, we will not fight as one who beateth the air. Our mental and spiritual powers must be called into action. Christ is the Light, the Truth, and the Way. Children, when I get upon this subject, I am overwhelmed with amazement at the marvelous love of God. We must appreciate and use every help offered, and then we will never fail nor be discouraged. Christian duties are to be faithfully done, and this gives the heavenly agencies channels through which they can work in these hours of probation. God expects us to develop moral improvement. His grace is bestowed without limit, full and broad and deep.

For every lost sheep, God has provided a shepherd to seek him; every outcast may be brought back to our Father's house. Thus the faithfulness and the zeal of the whole-souled, consecrated workers will be developed. There are in the field of your labor, my son, untrained, uneducated, undisciplined mortals, whom God has committed to His followers to seek by every devising and planning, through the grace given of God to save, and thus work in perfect harmony with the angels of heaven.

Many cannot even read the divine Word, and [they] follow their own superstitious ideas, and yet these poor, ignorant beings, degraded by sin, may be saved, elevated, sanctified, ennobled, through the divine power of God. They must be educated, and the superabundant provision made for a few should be made for the ones who have been neglected and oppressed and degraded by the will and power of man. They have been left in ignorance when they should have been taught; left unconverted when they should have had every advantage possible to rescue and save them. But let us redeem the time now, and in the place of expending so largely upon a few, take in the world who need help, and a people who have been strangely neglected. The colored people need simple books.

But I am not able to write as I would, though my soul is alive to this subject. Then I know that God in all His compassion is beholding and seeing what His people will do for the uplifting of the oppressed, in this case so

urgent. The angelic hosts are waiting to use men to interpose and press back the power of darkness. If they do not walk in the light God has given them and arouse to action, earnest and determined, God will hold men accountable. It will be better for them if they had never been born. Weighed in the golden balances of the sanctuary and found wanting! But each of us has a part to act, and there must be no betrayal of the holy truth committed to us. We are a spectacle unto the world, to angels and to men. Consecrate all you have to God.

Oh, that men would honor and fear and love God always. We are God's living epistles, known and read of all men. The Word of God, not only preached, but exemplified in the life, reveals the power of God in the molding and fashioning of the character after the Divine Model. "Ye are the light of the world." Religious light is to shine through good works, for these works are the fruit, and testify of the faith in Jesus Christ and His words of life, which make men wise unto salvation. This is one of God's ways of making us channels through which He communicates, manifesting the excellency of the power of the gospel. Every soul who is indeed a child of the light and not of darkness is bound to let that light shine in clear, steady rays, to be not carnal, but spiritually minded, that he may contribute to the very best of his ability toward the illumination of the world. Christ expects every man to do his best to make His own valuable sacrifice for the world a success.

Every soul, rich or poor, is called into action to be laborers together with God, to evidence before the universe of heaven if he will be under obedience to God, to obey His orders in the heavenly courts. Those who are not apparently of large capability, connecting with the great Teacher, will become laborers together with God. And if he chooses his own way and his own will, then the guilt is upon himself, for God's will is plainly revealed, and the sin of disobedience lies at man's door. God depends upon those who wear His yoke to draw with Him, plowing the field and sowing the seed. If you fail to draw with Christ, to prepare the soil preparatory to putting in the seed, then you are not faithful workmen. Shall we, any of us, after every provision has been made that we may be abundantly supplied with grace, rich grace, fail to act our part in these last days? Shall Satan rule over mind, and mold the characters? No! Will you answer, No! with mind and will and voice?

If the Holy Spirit works through the human agent, then the world will have the light from heaven as God designs. God places in our hands the remedy for the sin-sick soul. Will we use it? It is through God's human, living agencies that the ignorant, the perishing, sin-sick soul is to be saved unto life eternal. The efficiency is at the command of every seeker, that he may obtain the precious gift to impart to others. If he does not do this, God holds him accountable. He has decidedly failed to be faithful, and our last great reckoning will be as our—profession of faith? No, as our works have been. The inward grace will be as an irrepressible well of water, springing up unto eternal life. Let us all do our best; work while the day lasts, for the night cometh in which no man can work.

Now, my son, in regard to the book you have mentioned, we will take hold of them just as soon as we can give attention to them. We have had so many pressing matters that we could do but little more than talk; but be patient, you shall have something soon.

You will be interested to learn that the industrial department is working successfully. Study and labor combined is working wonderful changes in the physical, mental, and moral. Students are improving in every way. I will be able in my next letter to send you something definite in regard to the success of the plans. In a short time I will awaken Willie to walk with me (half-past five) by moonlight across the paddocks three quarters of a mile to the meeting in the early morning in the building used for the school. I am relieving Brother Rousseau by speaking to the students in the early hours of the morning. We have fences to climb, or crawl through the bars, in passing cross-lots to the building.

I am writing to you by lamp-light; but this is the only letter I have been able to write for America. I have not time to even read it over, so excuse all blunders and mistakes. The Lord bless you both, my dear children, and as you draw nigh to God, remember the promise that He will draw nigh unto you. Press onward and upward to

victory and the receiving of the crown of life, the immortal crown, a glory that will never be taken from you. But whatever any man or men shall do to discourage you, grip the hold, fasten firm upon God, and draw with Christ to save perishing souls. Whatever men shall do, whatever may be their failings, you are to be just and holy in the sight of God, and do your duty for time and for eternity.

With much love I send you this letter.

Source

- E.G. White to J.E. and Emma White, Letter 88a, 1895, July 7, 1895.

Title: N/A

Date: July 15, 1895

Type: Letter

Addressee: John Harvey Kellogg

Location: Cooranbong, New South Wales, Australia

Primary source: Letter 45, 1895, July 15, 1895

Note: Relevant selection highlighted.

Dear Brother:

I received your letters July 14 and read them with great interest. I am always glad to hear from you concerning your family and the institution in which you are bearing responsibilities of no ordinary character. Your only safety is in obeying the Word of God [and] in walking in the light of His countenance. The enemy is continually devising methods by which he may steal a march upon us, and we need to take strict heed to every caution given of God.

If the servants of God, who in the past have been standard bearers, had walked in the lines which the Lord marked out, they would have better honored the Lord and would have had increased usefulness. Some whose voices have been silent from death might have lived to warn, to entreat, and to counsel. If Elder Butler had heeded the warning, the entreaties of the Spirit of God, if he had walked in the counsel given him of God, he would now have been walking in strength and efficiency.

When men educate others to rely upon men, to look to and to trust in men, when, they dictate to others what they shall do, by pen or voice, and what they shall not do, they are educating their brethren to make flesh their arm, to trust in men, and to give glory to humanity rather than to God. But the Lord would have us have an eye single to His glory. We are safe only as we lift up Jesus and speak in full praise of His excellency. Isaiah says, "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulders: and his name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of Hosts will perform this."

There is danger that men will receive the counsel of men, when by so doing they will discard the counsel of God. O, what lessons all must learn before they will understand that God seeth not as man seeth. The Lord says, "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." There will be a decided reformation among the people of God or else He will turn His face away from them.

Dr. Kellogg, there is need of continual watchfulness, lest building shall be piled upon building, and advantages shall be heaped upon advantages in Battle Creek. The means that is thus expended will testify against them. You should put wise calculation into exercise and scatter the influence that is centering in Battle Creek; and diffuse the light that God has given you. Blessed are those that sow beside all waters. The more means you invest in Battle Creek, the greater will be the demand for investing more; but this is not in the order of God, and before a great period of time shall pass the mistake of centering interests in Battle Creek will be made evident.

Advantages in Battle Creek mean destitution in other places, for other localities are robbed of the means that is expended in Battle Creek. The money should be invested in enterprises elsewhere, in establishing souls in the truth and in providing houses of worship for them. In adding building to building are we not encouraging neglect to other fields? God has pointed out the fact that it is the duty of those in Battle Creek to help institutions in other places. As a wise steward of means, you should scatter your forces and diffuse the power of



your influence to help people who know not God as He is. How many cities and towns are left in utter neglect? You are doing your own selves an injury in thus crowding together.

When trees in a nursery are crowded thickly together, they cannot grow healthfully and sturdily. Give room, put your plants in many places, and work to a purpose. Make known the precious light to those that are in darkness. We are not half awake to the worth of souls for whom Christ has died. The means expended in enlarging your advantages in Battle Creek, that are already overgrown and have passed beyond reasonable limits, should be used in establishing missionary stations in other places. You should broaden your plans and widen the field of your operations. You should transplant your trees and give them room to grow. The Lord demands this of you.

You have a superabundance of facilities, and [you] should send wise men into cities and towns, which have not yet had a chance to hear the gospel. Pick out the very best men you can possibly spare, and give them a chance to become caretakers and bearers of burdens. Let them have an opportunity to develop the talents which they have not been encouraged to use in the past. Furnish them with a place in which they can use their God-given abilities in calling sinners to repentance both by precept and example. Let men who make it manifest that they love God have a chance to do something for Him.

All the preaching in the world will not make men feel deeply for the perishing souls around them. Nothing will so stir up a missionary, self-sacrificing zeal as to go into the field and seek to reach those who are in darkness. Prepare workers to go into the highways and hedges. Do not use your facilities to call men and women to the great center and encourage them to leave churches that need their aid. Men must learn to bear responsibilities. Not one in a hundred among us is doing anything outside of engaging in common, temporal, worldly enterprises.

Let forces be set at work to clear new ground, to establish new living interests wherever an opening can be found. Let men learn how to pray earnestly, short, and right to the point. Let them learn to speak of the world's Redeemer, how to lift up the Man of Calvary higher and still higher. Transplant trees out of your thickly planted nursery. God is not glorified in centering such immense advantages in one place. We need wise nurserymen who will transplant trees to different localities and give them advantages whereby they may grow. It is a positive duty to go into regions beyond.

Rally workers who possess true missionary zeal, and let them go forth to diffuse light and knowledge far and near. Let them take the living principles [of] health reform into communities that, to a large degree, are ignorant of what they should do. Let men and women teach these principles to classes that cannot have the advantages of the large sanitarium at Battle Creek. It is a fact that the truth of heaven has come to the notice of thousands through the influence of the sanitarium, yet there is a work to be done that has been neglected. Money has been expended in enlarging facilities at Battle Creek, when the Lord would have you introduce the leaven into the mass of meal, that the whole may be leavened. Instead of adding building to building to the sanitarium, you should have at this time many institutions fully equipped and in working order at other places.

There are men who have been long connected with the sanitarium who always will be shadows of somebody else, if they are retained there, when if they were permitted to rely upon their own judgment, they would become self-reliant, deep thinkers, capable of giving wise counsel. Let these men have a chance to learn to bear responsibilities in the strength of God. They will gain an experience, develop capability to reach the higher classes, and to meet the people where they are. But instead of sending forth men and women from Battle Creek as God has directed in the pointed testimonies that have been given, you have devoted thousands of dollars to the enlarging of your facilities. In building up the work in Battle Creek, you call for more conveniences and more workers, but there must be an arousing. Men and women must be more evenly balanced. We are not to be onesided, but wholesided workers.

We are encouraged as we see the work that is being done in Chicago, and in a few other places. But years ago the large responsibility that centered in Battle Creek should have distributed. You may look with great satisfaction at the wide-spreading growth of the sanitarium in Battle Creek, but God does not look with the same approval upon this as you do. If institutions had been built up in other localities, if men had been authorized in carrying responsibilities, there would have been far more strength, far more accuracy in the work, and we should have moved more in accordance with the mind and will of God than we have moved. As it is, a few men are carrying heavy responsibilities.

A few wield an influence that has a controlling power on the management of the work far and near, yet some of these men need to be converted. Christ says to them as He said to Nicodemus, "Ye must be born again." "Except a man be born again, he cannot see the kingdom of God." He asked the question, "Art thou ruler in Israel, and knowest not these things?" Many are controlled by a spirit that is not Christlike. They have not yet learned in the school of Christ the lesson of meekness and lowliness of heart. Their lives are not fashioned after the divine similitude. Year after year they carry responsibilities of a sacred order, yet prove themselves inca[pable] of distinguishing between the sacred and the common. How long shall such men continue to wield a controlling influence? How long shall their word be permitted to exalt or to cast down, to condemn or to lift up? How long shall they hold such power that no one dare to make a change in their methods?

The people are encouraged to center in Battle Creek, and they pay their tithe and give their influence to the building up of a modern Jerusalem that is not after God's order. In this work other places are cut off from facilities which they should have. Enlarge ye, spread, yes; but not in one place. Go out and establish centers of influence in places where nothing or next to nothing has been done. Break up your consolidated mass; diffuse the saving beams of light, and shed beams into the darkened corners of the earth. A work needs to be done something like that which is described as an eagle stirring up her nest. "Moab hath been at ease from his youth, and he is settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity: therefore his taste remained in him, and his scent is not changed." This is true of many Christians who are coming into Battle Creek. Many have a spasmodic zeal in battle, but it is like a meteor that flashes across the heavens, and goes out.

Let God's own workmen, who have His cause at heart, do something for the Southern field. Let not God's people be content with just touching it with their fingers' edge. Let those at the heart of the work plan for the field in earnest. You have talked about it, but what are you doing as the stewards of God's means? Why do you feel at liberty to bind God's capital about, and hold it at Battle Creek? Why do you do the very things that God has warned you not to do? The case is becoming serious, for warnings and entreaties have been given in vain. You are extending the arms of power at Battle Creek more and more widely, seeking to control the whole work far and near, and crush out that which you cannot control. I lift my voice in protest. The spirit that now controls is not the Spirit of the Lord.

The Lord has blessed Battle Creek again and again by pouring out His Holy Spirit upon the Church and the workers, but how few have cherished its influence? How few have expended money as He has directed? Means has been used in educating those who know the truth, while fields have been neglected where souls are wholly unenlightened. Had ministers gone out, and used the gifts God has given them in carrying the burden of the work in preaching to souls ready to perish, they would have had far greater knowledge of God and of Jesus Christ than they have attained by seeking the education of the schools. They should have done their very best in the strength of God, as did the disciples after the Holy Spirit came upon them, when they went everywhere preaching the Word, and when the power of God attended their message. Has God given us a work to do? Has God bidden us go amid opposing influences and convert men from error to truth?

Why have not the men and women who have so frequently gathered to the large assemblies in Battle Creek not put into practice the truth which they have heard? If they had imparted the light which they had received, what a

transformation of character we would have seen. For every grace imparted God would have given grace. The work that has been done for them has not been prized as it should have been, or they would have gone forth into the darkened places of the earth, and shed abroad the light which God has shed upon them.

They would have given to the world the message of the righteousness of Christ through faith, and their own light would have become clearer and clearer, for God would have worked with them. Many have gone into the grave in error, simply because those who professed the truth have failed to communicate the precious knowledge they have received. If the light that has shone in superabundance in Battle Creek had been diffused, we would have seen many raised up to become laborers together with God.

O, that our brethren and sisters might appreciate the value of truth, and become purified through the truth. O, that they might realize their duty to communicate the truth to others. But they do not feel the importance of living the truth, of being doers of the words of Christ. They are self-sufficient, and cannot carry out in practice the missionary spirit that should animate the disciples of Christ. If they knew what it was to have travail of soul for others, angels of God would work through them to communicate the knowledge of truth to others, and to make them channels of blessings to others. They would know the truth, and the truth would make them free.

Spiritual truth is needed to penetrate the masses everywhere. Then money would no longer be expended in adding building to building, but would be used in opening up new fields, in planting the standard of truth in cities that have not yet been worked. The elevating, purifying, ennobling principles would be introduced, and would work like leaven in society. But O how little do many know who are bearing responsibilities, and who think they know much of the practical truth as it is in Jesus.

#### Sources

- E.G. White to J.H. Kellogg, Letter 45, 1895, July 15, 1895.

- E.G. White, "Our Duty to Extend the Work," *Special Testimonies for Ministers and Workers—No. 5* (1896), pgs. 5-6.

Title: "Brethren in Responsible Positions in America"

Date: July 24, 1895

Type: Letter

Location: Norfolk Villa, Granville, Australia

Primary source: Letter 5, 1895, July 24, 1895

To my Brethren in responsible positions in America:

I am deeply concerned in regard to the disregard of warnings and appeals that have been made by the Spirit of God through the humble instrument. Much time is devoted to large gatherings for the instruction of those who know the truth, when if these very ones would with contrition of heart, forsake their selfishness and go earnestly, prayerfully to work to communicate light to those who are in spiritual darkness, they would receive strength far superior to anything they can obtain through spending so much money and labor upon themselves. They have the benefits of the camp meetings, and many other opportunities for instruction. If these do not accomplish the work for them, these large, expensive institutes will not accomplish it. The time thus spent by the attendants might better be employed in going into some of the dark, unworked fields, and proclaiming the truth to those who are ready to perish.

The money spent in enlarging the institutions in Battle Creek might far better be devoted to planting the truth in cities and places where it has not yet taken hold. Money has been entrusted to human agents, to be invested, put out to the exchangers, and increased with use. Again and again the men in positions of trust have had laid before them the pressure of necessity that the Lord's vineyard should be more equally worked. The vineyard is the world; every part of it is the Lord's and should receive due attention. No one locality is to swallow up every resource that can be obtained to enrich and magnify and multiply its facilities, while the largest portions of the field are left destitute. This policy is not inspired of God. The gracious calls of mercy are to be given to all parts of the world.

What are we doing for the Southern field? I have looked most anxiously to see if some plans would not be set in operation to redeem the sinful neglect of that field, but I see not a proposition or a resolution to do anything. Perhaps something has been planned that I have not seen. I hope so, and praise the Lord if it is so. But for years our duty has been laid out in a most decided manner, and yet the Southern field has been but touched with the tip ends of our fingers. I now feel deeply in earnest in again bringing before you this neglected portion of the Lord's vineyard. The matter is brought before me again and again. I have been awakened in the night season, and the command has come, write the things I have opened before you, whether men will hear, or whether they will forbear.

It is not merely the white people in the Southern field that are to receive the message of truth. Methods and plans must be devised to reach the colored people. This kind of work calls for laborers, and the duty rests upon our responsible men to set men at work in that field, and to sustain the work with a portion of the means supplied through tithes and offerings from the believers in all parts of our world. God's field is the world. Jesus said to his disciples, "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." "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

"And Peter said to the believers, The promise is unto you, and your children, and to all that are afar off, even as many as the Lord our God shall call." And the Lord said, "I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; And I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God." "And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the

Gentiles, that thou mayest be my salvation unto the ends of the earth.” Something has been done in foreign countries, and something in home missions; but altogether too much territory has been left unworked. The work is too much centralized. The interests in Battle Creek are overgrown, and this means the robbing of other parts of facilities which they should have had.

The larger and still larger preparations, in the erection and enlargement of buildings, that call together and hold the large number in Battle Creek, is not in accordance with God’s plan, but in direct contravention of His plan. It has been urged that there were great advantages in having so many institutions in close connection, that they could be a strength to one another and could afford help to those seeking education and employment. This is according to human reasoning; it will be admitted that, from a human point of view, many advantages are gained by crowding so many responsibilities into Battle Creek, but the vision needs to be extended.

These interests should be broken up into many parts, that plants may be made in cities which it will be necessary to make centers of interest. Buildings should be erected and responsibilities centered in many localities that are now robbed of vital, spiritual interest in order to swell the overplus already in Battle Creek. The Lord is not glorified by this management on the part of those who are in responsible positions. “The earth shall be full of the knowledge of Jehovah, as the waters cover the sea.” “For this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.”

God has poured out richly of His Holy Spirit upon the believers in Battle Creek. What use have you made of these blessings? Have you done as did the men upon whom the Holy Spirit came on the day of Pentecost? Then “they that were scattered abroad went everywhere preaching the word.” Was this the fruit seen in Battle Creek? Was the church taught of God to know their duty, and to reflect the light they had received?

“When the apostles which were at Jerusalem heard that Samaria had received the word, they sent unto them Peter and John.” The Spirit of God was waiting to enlighten souls and convert them to the truth. How much effort was put forth for even one man, an Ethiopian. “The angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, was returning, and sitting in his chariot read Esaias the prophet.

“Then the Spirit said unto Philip, Go near, and join thyself to this chariot, and Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him. ... Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.” (See Acts 8.)

In this account of Philip and the Ethiopian is presented work which the Lord calls His people to do. This one man, an Ethiopian, represents a large class of human beings that need missionaries like Philip, who will hear the voice of God to go where He shall send them. There is a class who are reading the Scriptures, and cannot understand their import. Those who have a knowledge of God are needed to explain His Word to these souls. The Lord’s heritage has been strangely neglected, and God will judge His people for these things.

In the parable of the good Samaritan the priest and Levite looked on the wretched man who had been robbed and wounded, but it did not seem to them desirable to help the one who most needed help, because he was helpless and forsaken. That priest and Levite represent many, many in Battle Creek. Will our brethren explain what their course means? Will the men in charge of the work of God sense their neglect? Will the people in Battle Creek show how much of zeal, of true missionary spirit, they have been receiving?

With the great privileges you have had to learn line upon line, and precept upon precept, and with the precious out pouring of the spirit of God, what lessons have you learned? How much self-denial will our institutions manifest in binding about their imaginary wants? Will they continue to spread themselves and obtain more and still more conveniences for their better accommodation, while the means to be expended for the downtrodden colored race is so little and meager? Here are your neighbors, poor, beaten, oppressed; thousands of human beings suffering for the want of educational advantages; many so many, who need to hear the gospel preached in its purity.

Men of ability are willing to work for a meager sum, two or three dollars a week, to sustain their families; they have souls as precious as those of the men who, because of their selfishness and covetousness, receive thirty dollars a week. Will those who have an abundance put their hands into their pockets, and out of their plentiful supplies impart something to furnish their neighbors with facilities? Will they make provision to help men to do the work they can do for a few dollars a week? Most earnest work should have been done many years ago. There might have been an altogether different presentation from what we now see.

I appeal to families who understand the truth. What are you doing? You can be God's ministers to take up the work in this neglected field that needs to be ploughed and to be sowed with the gospel seed of truth. Who for Christ's sake will give themselves to this work? You could have had missionaries in this hard field many years ago. God has called upon you to go labor in His vineyard; but the most miserable, unpromising portions of the vineyard have been passed by. Human beings, who are the Lord's by creation and by redemption, have been left for wolves to devour, while you have felt at ease, eating from the abundant supply God gave you to share with those in need.

We have been eating of the large loaf, and have left the suffering, distressed people of the Southern regions starving for education, starving for spiritual advantages. By your actions you have said, Am I my brother's keeper? Where are those who have had so much light, so much food that they have lost their appetite for food, and do not appreciate the Bread of life? Those rich treasures, if imparted to others, would be life and hope and salvation to them. The Bible, the precious Bible, is not chained to any one place, but is to go to every part of our world, and its sacred truths are to be everywhere studied.

You cannot send laborers into the Southern field, and merely say to one, You may work there, or to another, You may work there. Facilities must be provided, and workmen to plan for these states. Something is being done, but from the light God has given me, the blood of souls will surely be found in the garments of those, who, like the priests and Levites, are passing by on the other side. This is just what our people are doing. Those who have been feeding from a well-supplied table do not allow even the crumbs that fall from the table to be bestowed on the colored people. But divine illumination is to come to them. And I beseech you, brethren, do not take out of the hands of those who would work every chance they may have to obtain means to work in the Southern states. It is not your privilege to grasp every tittle to dispose of as you see fit. God has been teaching me, and I will not rest, I dare not hold my peace. I urge you to supply the people of this long-neglected field with food out of your abundance.

God will not commend selfishness in your planning and managing. Do not act as though you feared some other one of His instrumentalities would have a few crumbs from God's table. If you should send many laborers to the most destitute part of His vineyard, and yet tie their hands by neglecting to furnish them with necessary means for any real work of uplifting, do you think this would please God? Are not the ways of the Lord equal? Shall Battle Creek be supplied with every facility, and thousands of dollars be spent in making things a little more convenient?

Your already abundant facilities, your buildings, your large wages, will witness against you in that day when every one shall be judged according to the deeds done in the body. The managers of the sanitarium, the college,



and the publishing house, will not look with such proud satisfaction on their wide-spreading advantages when God shall make inquiry in regard to the souls they have left without regard, without labor, without light. Those whom you might have helped to receive the truth would in their turn have labored to help others that are in darkness.

The colored people might have been helped with much better prospects of success years ago than now. The work is now tenfold harder than it would have been then. But who will continue to dishonor God by their indolence, by their neglect, by passing by on the other side? Do not, I beseech you, look upon the hard field, grown a little, set two or three at work in one locality, a few in another, and provide them only enough for the bare necessities of life. Those who labor in the Southern field will have to stand amid the most discouraging, hopeless poverty. They can see the needs of the work, and from the abundant supply in Battle Creek means should be furnished these workers to supply the people with advantages they cannot otherwise obtain. The reproach of indolence will be wiped away from the church when everyone who believes the truth shall be willing to labor as did our self-sacrificing Redeemer.

Christ cannot pronounce those good and faithful servants who have had the greatest advantages, the richest blessings, and yet have allowed a nation of helpless, dependent beings to remain degraded and unenlightened. Brethren, when you seek to help the ones who need education, that they may read the Word of God, when you say to every man, from the least to the greatest, know the Lord, know Him for yourselves, then your reproach will be wiped away. The Spirit of God will bless the means employed, even now.

In the past some attempts have been made to present the truth to the colored people, but those among the white people who claim to believe the truth have wanted to build a high partition between themselves and the colored race. We have one Saviour, who died for the black man as well as for the white. Those who possess the Spirit of Christ will have pity and love for all who know not the precious Saviour. They will labor to the utmost of their ability to wipe away the reproach of ignorance from white and black alike.

God's means are not to be abundantly bestowed on a few privileged ones, so that they shall become exalted in pride, spreading themselves like a green bay tree, while the most needy suffering ones are left without succor. Let not those who are in positions of responsibility rest satisfied, saying, Be ye warmed and clothed and fed, and do nothing to relieve the temporal and spiritual necessities of the suffering ones.

God will bless those who are willing to give and to labor for the salvation of the world as did His beloved Son. Jesus was the Majesty of heaven, the King of Glory, and for our sakes He became poor, that we through His poverty might be rich. See 2 Corinthians 9, also Psalm 112. Please read these Scriptures slowly, solemnly, and consider prayerfully the instruction given.

Hear the words of inspiration: "This I say, He which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work: (as it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever. Now he that ministereth seed to the sower both minister bread for your food and multiply your seed sown, and increase the fruits of your righteousness.)"

Thus did the Lord Jesus increase the food placed in the hands of His disciples, and they placed in the hands of the hungry multitude that which Christ distributed to them. All ate and were satisfied, and then Jesus said, "Gather up the fragments that remain, that nothing be lost." There is to be no improvidence, no careless neglect, no waste of a morsel of food. This is a lesson as to the bestowal of spiritual gifts as well as temporal. Those who

impart the grace given shall have grace for grace. Christ gives light and truth to enrich every soul who will enrich others by the gracious gifts of heaven. This is God's plan, both in spiritual and temporal things.

"Being enriched in everything to all bountifulness, which causeth through us thanksgiving to God. For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God." Those who desire to do so have an abundant opportunity to [be] engaged in experimenting that is wholly approved of God. "Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men; and by their prayer for you, which long after you for the exceeding grace of God in you. Thanks be unto God for His unspeakable gift."

Suppose our people should manifest true self-denial and love for souls as Christ has given us an example in His own life. Suppose we should make the experiment of bearing much fruit to the glory of God. Instead of studying how to absorb all the profits of the institutions (which were established in poverty) in enlarging and enriching themselves, suppose they should be regarded as God's instrumentalities, and should provide facilities whereby destitute fields might be supplied with meeting places, and, in a limited degree, with the advantages that are so abundant in Battle Creek. Would not such a course be attended with the blessing of God, whose means you are handling? Suppose you should engage in this work as His stewards, without partiality and without hypocrisy, would it not be far safer to experiment in right doing than in selfishly grasping so much where there is no real need, which means robbery and want to other fields.

I repeat the words of Paul, "I mean not that other men be eased, and ye burdened: but by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality: as it is written, He that had gathered much had nothing over; and he that had gathered little had no lack." "Wherefore show ye to them and before the churches the proof of your love, and of our boasting on your behalf."

There is no more profitable and important work done in our world than that of soul-saving, and for this work the Lord has placed all heaven at our command. The angelic hosts will co-operate with the human agencies, and the grace of our Lord Jesus Christ is waiting our demands upon it. The churches are required to do active service for Christ. A healthful love is not mingled with sentimentalism. True faith works by love, and purifies the soul from all moral defilement. It is a holy faith, superior to sensual delights. It is a power enabling the soul to apply resolutely to irksome tasks and self-sacrifice for the Master's sake.

Will someone who knows, please inform me in regard to the Gospel Primer. Those who issued this book hoped to use its avails for the benefit of the Southern field. It was hoped that some methods of education might be instituted in the field where Edson White and Bro. Palmer have been at work. But I learn that the Gospel Primer has been placed under the control of the General Conference. Disappointment has been expressed, but I learn nothing of the particulars. I want to know about the whys and wherefores. I see that Edson is now seeking to issue another book, that he may be able to extricate himself from debt, and help the Southern field; but what about this new book? Will the powers that be feel that it is given them of God to lay their hands upon that, and either forbid the work or grasp it, if there is any profit in it?

Nothing can be really selfish that has Christ for its absorbing object. Those who are struggling with all their might to do a work for the most depressed and discouraging class of people, need encouragement. If men or women have entrusted talents, and use these talents to advance the work of God, regarding their Lord's money as a sacred trust to use to His glory, they are doing a work that God approves. What do you propose to do? I think I could furnish Edson with matter just such as would meet the necessities of the Southern field.

This neglected field has been presented before me in its sinfulness and degradation because of the treatment received from the whites. I can give them that which would reach them in their ignorance, and help to uplift their thoughts. But what course would you pursue in the matter. Should I give Edson an opportunity to work, not only to help the Southern field, but to recover himself from his embarrassments, would you feel like bringing the little book under your control, and give him no chance to recover himself? If there is any profit, would you feel it your privilege to claim every advantage. I know this is not God's order or His will.

The hand of God is to be stretched out for the poor, degraded race. Men and women are sent to far-off lands, among heathen savages, to labor at great expense, and often at the sacrifice of their lives, but here are heathen at our very doors. The nation of slaves who were treated as though they had no souls, but were under the control of their masters, were emancipated at immense cost of life on both sides, the North seeking to restrict, the South to perpetuate and extend slavery. After the war, if the Northern people had made the South a real missionary field, if they had not left the Negroes to ruin through poverty and ignorance, thousands of souls would have been brought to Christ. But it was an unpromising field, and the Catholics have been more active in it than any other class.

As the mother of Edson White, I am opposed to his remaining in the field where he is, unless a sufficient corps of helpers shall unite with him to carry on the work. He may struggle with all his might, but who, I ask you, at the head of the work will appreciate and co-operate with him in his efforts? I have only Marian Davis to depend on to help me with my books. Willie has his special allotment of work, and he can scarcely give time to read over the manuscripts on the life of Christ. He is called here and there, and somewhere else, in councils, and works early and late.

Have you confidence that the work Edson is now engaged in is a good work, and that God is working with his efforts? If so, encourage him with the assurance that you thus regard it. If you cannot cooperate with him, but feel it your duty to hedge up every avenue whereby he may obtain means to make a success of his work, I wish to understand this. When souls take hold of the truth who are poor but who desire to help in giving light to their poor brethren, he [Edson] has no means that he can apply to help them in obtaining food merely to sustain life, that they may engage in the work they long to do for others. What courage can he have to labor in such a field? If he remains there, it may be at the sacrifice of his life, unless suitable help is furnished. What can one or two men do in such a field, against the prevailing ignorance, depravity, and immorality?

Yet the Lord has presented to me the fact that thousands of souls are longing for something better than they have. Many can be saved if this destitute field can have simply a small part of the means expended so lavishly in Battle Creek to make things more convenient.

The rebuke of God is upon the management for their partiality and selfish appropriation of His goods. Pride and love of display are gratified in the accumulated advantages, while new fields are left unworked because thousands of dollars are consumed in Battle Creek and other special localities.

In giving Edson White \$8 a week to work in a field where poverty and distress are on every hand—and he has nothing besides this to depend on to relieve the situation—do you feel that you are doing a liberal thing? How does this compare with the \$30 a week paid right in Battle Creek, where there are no special sacrifices to make, and paid to those who had no such work to do? Not one word of complaint has come to me from Edson in regard to his wages, only he told me he was terribly disappointed by the action taken at the conference to buy the Gospel Primer. But nothing has been explained.

I have need of Edson, great need of his knowledge in my work. And if there is to be no more effort to strengthen the work where he is laboring, then I do not wish to encourage him to remain in that field. He has not thought of leaving it, but I have serious thoughts that it is his duty to do so, unless matters shall be viewed in a

correct light. If he stands in the way of your sending laborers to that part of the vineyard, tell me so. If you have confidence that he is doing a good work, tell me so. I must know all about this matter.

Edson writes that the work moves very slowly; he has been at work for three months in the one locality, and thirty souls are established in the truth. He thinks that the opposition and discouragements are peculiarly trying, and this is why a greater number have not embraced the truth. But just as strong and continuous labor has been put forth in these colonies; and if thirty embrace the truth after three, six, or even twelve months, we felt to say, What hath God wrought! Those who are converted in the South will work with their own families, with their relatives, with their friends, and so we may hope for increase from the seed sown.

In this country I have found destitution and poverty everywhere, and had I not means to relieve the distressed, to clothe the naked, to take the youth who are too poor to help themselves and place them in schools, and to help the churches in building houses of worship, we should have left the field long ago; for it would be useless to attempt to do anything, hampered on every side. In a letter of mine, copied by someone at the Pacific Press, the statement appears that I had spent \$100 to educate students. It was \$1000, and \$2000 has been used in helping in different places where help was really needed.

Suppose that my brethren at the Review and Herald had been able to bring me to their terms in the publication of my books; what could I have done among this poverty-stricken people? I not only tell them what must be done, but shoulder a large part of the burden myself. I know that God sent me here, but if I had been bound about for want of facilities, I might have worn my life out, and died in disappointment that I could not relieve the situation. I will have Emily Campbell give you the figures showing what I have expended solely for the education of students in our school. I am satisfied with the outlay. It pays; thank God, it pays.

Since the Brighton camp meeting one hundred souls in Sydney and suburbs have embraced the truth, but it has cost us all hard, continuous labor, in devising, planning, working, and watching. Within two weeks another worthy family have taken their stand in Ashfield, or an adjoining suburb. The labor at Canterbury was not in vain in the Lord. In different suburbs an interest has been awakened that time will develop. But there have been not merely one man or two men at work here; much of the time there have been three ministers besides W. C. White and myself, with Bible workers, etc.

Becoming worked down, I fled to Cooranbong for a period of rest. There I found Bro. Rousseau carrying altogether too heavy a load; he was much worn. He met the students for Bible study and morning worship at six a.m. After breakfast they were off to the field till three p.m. After dinner there were classes till bed time. During the two weeks I took hold to relieve Bro. Rousseau of the morning study. He went across the paddocks by moonlight, with Willie or Bro. Caldwell, walking nearly three quarters of a mile to be at the six o'clock meeting. During my stay at Cooranbong I spoke twelve times, and the Lord gave me the word for those assembled. Twenty-six was the usual number in attendance at the morning study; on the two Sabbaths about forty were present at the services, six or eight of these were outsiders.

I was compelled to return home; for there were many things to be considered in regard to the building of a church in Ashfield. The land for a site has been purchased, now comes the struggle to build the church. Where the money is coming from I cannot tell. One thing I know, we must appropriate the means that has been raised for the benefit of this country. Step by step we are advancing, though the work moves slowly. We know that a great work has yet to be done, and it is an aggressive work. Shall we pronounce the situation hopeless, because the outlook appears so discouraging? God forbid! God has a people to be enlightened, and there are souls to be reached in the darkest and most forbidding regions. Everywhere people are under the condemnation of God, in consequence of transgression.

The salvation of the heathen has long been deemed a matter that should engage the interest of Christians. It is no more than justice to bring light to their dark borders. But home missionary work is just as much needed. The heathen are brought to our very shores. Idolatrous ignorance is in the very shadow of our homes. Something is being done for the colored people, but next to nothing compared to what others receive who have a knowledge of the truth, who have had opportunities innumerable, but have not half appreciated their advantages. To those who know not the truth let the love of Jesus be presented, and it will work as leaven for the transformation of the character.

The colored people have been neglected because the vexed question of how to build a wall of distinction between the whites and the blacks has been in agitation. Some have thought it the best way to reach the white people first, for if we should labor for the colored people we could do nothing for the white population. This is not the right position to assume. Christ's followers are to learn all about the woes of the poor in their immediate vicinity and in their own country. The poor, friendless, untaught colored people need our assistance because they are ignorant and friendless. Those who have a dark, disagreeable life are the very ones whom we should bid to hope because Christ is their Saviour. God has jewels in the rough, and His true followers will find them. All who possess the spirit of Christ will have a tender, sympathetic heart, and an open, generous hand.

Those who press close to the bleeding side of Christ will have the spirit of Christ, and a nature that will be quickly responsive to His call. They will work to relieve the necessities of suffering humanity, as Christ worked while before the world fallen, the worlds unfallen; and all the heavenly host he was representing the ways and works of God. In the life of Christ we see what a Christian can do in relieving the distressed, binding up their physical and spiritual wants. Among the colored people, many, even of those who profess to be Christians are sadly ignorant, not only of Bible doctrines, but of Christian principles. Their religion is mingled with earthliness and sensuality. Justice and mercy and the love of God demand that those who have learned of Christ should impart to others, the very ones in the greatest need. The light is to shine forth amid the corruptions that will be found in the Southern field.

It is not ordained ministers that are required for most of the labor in this field; another ministry will be just as effectual. Those who work here should have a thorough knowledge of the condition of the field. An occasional visit from a minister will accomplish but little unless there are those who can follow up and continue the work. Missionaries are needed through whom God can work in His own appointed way according to their several ability. Those are needed who will be full of tender sympathy, who with hearts softened and subdued by the love of God can talk and pray with the people, showing an interest in their welfare, and obtaining a knowledge of their home life and their religious life.

There is need of shepherds who under the direction of the Chief Shepherd will visit, and present the truth in the simplicity of Christ. This means physical discomfort to be borne, and the sacrifice of ease. It means that the workers are to represent the great Shepherd, leaving the ninety and nine, and seeking for the straying sheep and lambs. It means a tender solicitude for the erring, the forbearance of Christ, a divine compassion, because the human agent is a partaker of the divine nature. It means an ear that can listen to heart-breaking recitals of wrong, of degradation, of falling under temptation, of despair and misery.

This kind of work means self-sacrifice. Is this why nothing more has been done for the Negro race?

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Title: N/A

Date: August 4, 1895

Type: Letter

Addressees: James Edson and Emma White

Location: Cooranbong, New South Wales, Australia

Primary source: Letter 125, 1895, August 4, 1895

Note: Relevant selection highlighted.

Edson and Emma, Dear Children:

I thought this mail would go and you receive nothing from Mother, but I have been unable to write. My brain refused to work. I came to this place July 1 and for once thought I should have rest, but I saw Brother Rousseau worn with care and burdens in regard to managing the school lands in connection with Brethren Hare and Lawrence, and also serving as preceptor of the school. They had a meeting in the early morning. Six o'clock I awakened Willie. At half past six I crossed the paddocks, crawling under the bars and climbing between the bars, traveling by moonlight, accompanied by Willie. I spoke eight times. I was led out in earnest prayer and the Holy Spirit rested upon me and the twenty-six students assembled. The Lord came very near to me and strengthened and blessed me and blessed all who assembled.

This is midwinter to us. The frost lay heavy on the ground and the moon shone very bright. I was strengthened greatly, and I spoke twice on one Sabbath and still again, making three times on the Sabbath. There were outsiders in. The room could hold no more. We had the presence of God indeed.

But a train of circumstances occurred which brought me back again to Granville and then came council meetings and a variety of perplexing questions to settle. Willie and I have talked together and we are making arrangements to appropriate sums of royalty coming from certain books to the Southern field.

You may be surprised at the amount of work, Edson, your brother Willie has to do. I cannot explain it. He is correspondent of Foreign Missions and president of the Union Conference of Australasia and Emily says, is supposed to understand all the perplexing matters which will arise in this Colonial region, beside the correspondence of Foreign Mission work. Now Edson, it is only now and then I can get an opportunity of laying matters before him, and we talked together a few days ago and came to some definite conclusions. And now I send to Battle Creek an order for one hundred dollars to be appropriated to the Southern field. You, my son, I entrust with this money as God's steward. When you see souls embracing the truth who have no means to live but will be co-workers in the cause, as ones you have introduced to me, help them carefully, wisely. Money is terribly scarce everywhere.

I have something written in regard to the Southern field, but have no power to properly prepare it. Fannie has not been able to work her brain for doing anything for weeks, and she cannot prepare the work I so much desired she should for the Southern field. She now has her goods on the boat and is moving up here to avoid burdens which come upon her which she has not been able to avoid. She comes on the morrow. There is not one to prepare matters for me but Marian, and I dare not put anything into her hands. Fannie will not be able to work, I fear, for months. I send you this matter, but it does not seem to be just the thing.

Where shall I look for brain workers to prepare matter for the printers? I can find enough to do mechanical work, but those who understand how to prepare manuscript are very few, and then, when other burdens are piled upon them, they are unfitted for the work they ought to do. What do you think of Mary Steward? Shall I do well in sending for her? She would be glad to come. I do not know what I shall do. I cannot depend upon Fannie. She collapses so often when I need her so much.

I am sorry I cannot help you out in this matter in preparing suitable matter for the colored people. I am unable even to get before Willie the manuscript upon the life of Christ and the matter which Dr. Kellogg has had arranged for revision of *Christian Temperance*, and I can scarcely write at all. I came here to get rested, and it will take time. The appointment was out for me to speak last Sabbath, but I was too much indisposed to go to the place of meeting. Today I am rushing the workmen on preparing ground for orchard. We have today captured a part of the students manual training company to clear the land for fruit trees, which must be set this week and next or give up the matter and lose one year.

Emily and I are driving a span of horses hither and thither and are hunting for cows and gathering all the information possible in regard to planting, growing, etc. This week will tell of great advance I hope. We have my large family tent, which we occupy in camp meetings, for Sister Maude Camp, my cook, and Emily Campbell, my secretary. The second tent is furnished with cook stove and is kitchen and diningroom, the third tent for four men to occupy.

Log heaps are burning all around us. Trees are being cut up by the roots. Immense trees, the giants of the forest, lie cut up by the roots all around us. It takes days to cut out one big tree. We are indeed in the very midst of clearing and burning the greatest trees I ever saw. I came up here really sick, but I am giving orders to my hired businessman to give to the overseers of hands to rush the work with all their ability, for the trees must be planted without delay. Every other business stands aside now. I wish to provoke the workers on the school grounds to do something and do it now and not lose one year by delay.

Mr. Mosely, a successful fruit raiser twenty miles from Morisset, is coming in one week to see all the trees set properly and staked properly. I shall have most careful work done.

We board several hands now. They are putting in sturdy strokes with axe, felling trees with pickaxe, cutting the monster roots, and yet it is such a climate, so invigorating; there is health in the atmosphere.

I cannot write you much now. The work is moving on in Sydney and suburbs. Souls are constantly embracing the truth—one now and then—then other members of the family, until every member of the different families are captivated by the truth.

But I must now stop for I cannot write more. We feel the deepest interest in the effort you are making. We know that great caution is needed not to exasperate our enemies but stand in God for right and truth and righteousness. Be patient, kind, and long-suffering in contrast with storm and excitement.

In much love.

August 5

I have been unable to sleep after half past three o'clock. Every preparation has been made to set match to my kindlings. It is cold, now, only in the morning before sunrise, then all is warm and cheerful and pleasant. Be of good courage and God will bring it to pass. In this mail will go forth to Battle Creek propositions that I have made to help the Southern field. If accepted, then help will come. If not accepted, then we will wait and devise and plan over again. But you must do without Fannie. In her zeal, independently, she and Marian have gone a warfare at their own charges in behalf of Parramatta Church, and I have been robbed of the vital energies that should have been brought into my work.

Mother.

Source

E.G. White to J.E. and Emma White, Letter 125, 1895, August 4, 1895.

Title: N/A

Date: August 16, 1895

Type: Letter

Addressees: James Edson and Emma White

Location: Cooranbong, New South Wales, Australia

Primary source: Letter 80a, 1895, August 16, 1895

Dear Children:

I am sitting on my bed in my tent, attempting to write to you. I sent a letter to go to you in the last American mail, but was delayed in writing until I fear it was too late to reach Sydney for that boat. But if it failed to reach that boat, you will get it by this one. At that time I sent an order to have one hundred dollars paid to you at Battle Creek, to be used in such cases as you may meet who, if they embrace the truth, must have some help in the lines of clothing and food. This is my duty, and I dare not leave the work to others. They may not see the necessity of the case sufficiently to act. They may be hemmed about by a prudence and caution that is not heaven-born.

Said Job, "The cause that I knew not I searched out." But there is no need of particular searching on your part, and on the part of your fellow workers. The needs are on every hand. One needs much wisdom where there are so many opportunities to see the needs and to help those who are worthy of help. The workers will need sanctified judgment and discrimination to apply the help where it will do the greatest amount of good in helping men and women prudently, that they may help others.

I know it is impossible to remain in the field where you are, bare-handed. God does not require this of any worker in the Southern States. All who engage in labor must have something wherewith they shall help the suffering ones at the right time. This will open the way for their hearts to respond to the truth. But the heart of the one who opens the Scriptures to others must be wide-awake and all aglow with the love of God. The Word must be presented with faith and assurance, not in a bleak, cold, methodical manner.

You are in a field where the work of educating is essential. The same ideas will have to be repeated again and again in the very simplest manner, as if talking to children, for they are children in understanding.

Our Lord said, "Say not ye, There are yet four months, and then cometh harvest? I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." The disciples could not discern any flattering appearance, but rather they saw a discouraging outlook. Christ was speaking in figurative language. The seed of truth had been sown and the harvest was about to follow. The sermon Christ preached to that one woman of Samaria was the sowing of the seed, and very rapidly followed the harvest. She went quickly into the Samaritan city and voiced the words spoken by Christ to her. And with decided assurance she said, "Come, see a man, which told me all things that ever I did; Is not this the Christ?"

Jesus knew that at the report of this woman many would come from curiosity to see and hear Him for themselves, and many believed on Him and drank in the words of truth that fell from His lips.

And many of the Samaritans believed on Him for the saying of the woman, who 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, the Saviour of the world."

There was a harvest ready to be garnered from that field. The Holy Spirit impressed the truth upon their hearts.

The Lord Jesus told His disciples to lift up their eyes and look on the fields. The same words are addressed to every genuine Christian. We are to look, we are to see the wants and necessities of the fields. They were to be encouraged as they saw the readiness of the Samaritans to receive the truth spoken by the woman, and to acknowledge it fully when they listened to His word for themselves. This was considered the very hardest field to be worked. There were other fields equally prepared to receive the treasures of truth, and that were ripe for the sickle.

This experience was of great advantage to the disciples. It was a lesson, demonstrating the nature of the fields to be worked in the presentation of the truth. For while there would be many who would not yield to conviction, there were souls hungering for the words of life and salvation. Many would hear, and many would receive and believe. And they would testify, "We have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world." This is a complete and full testimony to the truth. Those who readily received the words of Christ would sow the seed of truth in other hearts. They would take notice of the fields now open for labor.

The lesson in this is for us. The colored race have been passed by, with some deplorable expressions of regret but with eyes fastened on the more promising fields nigh their own strong borders. Suppose God's people shall lift up their eyes and look on destitute fields that have not been worked. The missionary spirit must prevail if we individually shall form characters after the pattern, Christ Jesus. The colored people have souls to save. They are our neighbors in the sight of God, and we cannot merely look, and deplore the discouraging appearance of the field, and pass by on the other side. We must unitedly take hold, and interestedly seek to work the field. We are not only to look, but we are to go in and reap. It is those in the most need that God calls us to consider and help. As workers together with God we are to engage in labor.

We are not only to pity the Southern people, but we are to help them as they shall need help. There is a field in America, nigh and not afar off. One is to sow the seed, another to reap, and another to bind up. And here is a variety of branches of work that must be done now, while the angels continue to hold the four winds. Many may work in this field who desire to engage in missionary labor.

There is no time to be lost. And as men, women, and children shall receive the truth, intelligent minds, fully imbued with the Spirit of God should educate and direct them to help one another. There is a field right in the shadow of your own doors that is to be worked. It has had a touch with the plow in a few spots, and then the workers have left to go to easier fields that look more promising.

Those who work this field must practice self-denial, and facilities must be provided wherewith they can work the field. Missionaries are wanted. God calls for them to take up their neglected duties. But the missionaries must not be sent to this field without the facilities to carry forward the work. Means are required. Let farmers, financiers, and builders come in and use their art and craft to improve lands, to build humble cottages, for this field can be made a fruitful field.

Again Christ says to you, Lift up your eyes and look on this Southern field, for it needs workers, sowers of the seed, and reapers. The grace of Christ is unlimited, it is God's free gift. And why should not this neglected people have some hope and courage and faith brought into their life? There is sunshine in the heart for all who will accept of Christ.

There is reward for the whole-hearted, unselfish workers. They will enter into the joy of their Lord. What is this joy? "Likewise, I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth." There will be a blessed commendation, a holy benediction, on the faithful winners of souls, for they will join the rejoicing ones in heaven, who shout the harvest home. How great will be the joy when the redeemed of the Lord shall all meet—gathered into the mansions prepared for them!

O, what rejoicing for all those who have been impartial, unselfish laborers together with God in winning souls to Christ. What satisfaction will every [worker] have, when the clear, musical voice of Jesus shall be heard,

“Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.”  
“Enter thou into the joy of thy Lord.” The Redeemer is glorified, because He has not died in vain.

Those who have been co-laborers with God, see, as does Christ, the travail of their soul for perishing, dying sinners, and they look upon them with glad, rejoicing hearts, for they see of the travail of their soul, and are satisfied. The anxious hours they have spent, the perplexing circumstances they have had to meet, the sorrows of heart because some refuse to see and receive the things which make for their peace, are forgotten. But as they look upon the very souls they sought to win to Jesus Christ, and see them saved, eternally saved, as monuments of God’s mercy, and of a Redeemer’s love, there rings through the arches of heaven shouts of praise and thanksgiving!

“And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth.

“And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is under heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped Him that liveth forever and ever.” Revelation 5:9-14.

“And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever.” Daniel 12:3.

Is not this a great reward? But those who will take the burdens upon themselves, who will devote their God-given abilities to the doing of the words of Christ, those who will be partakers of His sufferings in this world, will be partakers with Him of His glory. “To him that overcometh will I grant to sit with Me in My throne, even as I also overcame and am sat down with My Father on His throne.” Then the inspired Word follows: “He that hath ears to hear let him hear what the Spirit saith unto the churches.”

Edson, we are convinced, since making the experiment at Avondale, Cooranbong, that the Lord will indeed work with those who combine physical, manual labor with their studies. It is the most astonishing thing that the thousands of acres of land lie uncleared and uncultivated. We cannot buy a sixpence worth of vegetables anywhere.

We can buy excellent oranges for two pence (four cents) a dozen. But these grow without any painstaking effort. No new trees are planted, but the old trees grow from year to year, yielding their golden harvest. But no new land is cleared, no new orchards planted. No fruit is raised with the exception of oranges. We are now making an orchard and building a small cottage, and in this way giving object-lessons. Already some are buying trees of us to plant.

Why have they not done this before? Because the false witness is borne that the ground is not good and will not raise produce; but the laziness of the settlers is the real excuse. We want this part of the country to see what the land will yield under practical, intelligent, persevering labor. The country is growing poorer and poorer because so little use is made of the land. In the name of the Lord we will show them that sowing and planting will yield

a harvest. We need intelligent men to develop the capacity of the soil. God knew when He looked upon the earth and pronounced it good, very good, [that] energy and genius will reveal the best results. It needs strong arms and stout hearts who will work with a will and [will] love it, enriching the ground by cultivation.

My children, you will meet with deplorable ignorance. Why? Because the souls that were kept in bondage were taught to do exactly the will of those who called them their property, and held them as slaves. They were kept in ignorance, and were untaught. Thousands of them do not know how to read. Their teachers are, many of them, corrupt in character, and they read the Scriptures to fulfill their own purposes, to degrade in life and practice. They are taught that they must not think or judge for themselves, but their ministers must judge for them. In their teaching, the divine plan has been covered up by a mass of rubbish and falsehood and perversion of the Scripture.

This is a favorable field for the working of seducing spirits, and they will have success, because of the ignorance of the human minds so long trammelled and abused as their bodies have been. The whole system of slavery was originated by Satan, the tyrant over human beings whenever the opportunity offers for him to oppress. Whenever he can get the chance, he ruins.

Now there are those who are intelligent. Many have had no chance who might have manifested decided ability if they had been blessed with opportunities such as their more favored brethren, the white people, have had. But thousands may now be uplifted and become human agents to help their own colored race, if they can receive the help God requires to be given them.

Man and women feel their deep poverty and necessity of elevation. And when faithful teachers shall come in to open to the colored people the Scriptures just as they read, presenting truth in its native purity, the darkness will disappear. Bright beams of light will shine upon the soul searching for truth. And with those who have had advantages, a close and intelligent investigation will take place upon the subjects of truth revealed in the Scriptures.

The mixing up of things sacred with things carnal, the conforming of the church to the world, making laws to bind the consciences of those whom God has made free, through secular influences will be the masterly working of satanic agencies in cruel imprisonments. And the human agent, exercising a power over the religious faith and conscience of his fellow men, will hinder many poor, timid, ignorant souls from doing the will of God. But many will be taught of God. They will learn aright from Jesus Christ. They have been more slow to learn lessons relating to religious liberty because of the attitude that man has assumed toward his fellow men, calling man his property. Imperfect discernment exists still in many minds in reference to their own God-given rights.

One finite human being compelling another to do his will, claiming to be mind and judgment for another, this sentiment that has Satan for its originator, has presented a history, terrible, horrible in oppression, tortures and bloodshed. Man is God's property by creation and redemption, but man has been demanding the right to compel the consciences of men. Prejudices, passions, satanic attributes, have revealed themselves in men as they have exercised their powers against their fellow men.

All is written, all, every injustice, every harm, every fraudulent action, every pang of anguish caused in physical suffering, is written in the books of heaven as done to Jesus Christ, who has purchased man at an infinite price, even His own life. All who treat His property with cruelty are charged with doing it to Jesus Christ in the person of His heritage, who are His by all the claims of creation and redemption. And while we are seeking to help the very ones who need help, we are registered as doing the same to Christ.



A correct knowledge of the Scripture would make men fear and tremble for their future, for every work will be brought into review before God, and they will receive their punishment according as their works have been. God will give, to the faithful and true, patience under trial.

Source

- E.G. White to J.E. and Emma White, Letter 80a, 1895, August 16, 1895.

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Dear Son Edson:

I am sending quite a large mail this month. Marian has had to do the work of preparing the Manuscript, but she has not gone into the matter very critically as for the work of publication. We are glad to have Brother and Sister Prescott with us.

I have not been as well as usual for several months; I suppose it is because I feel so intensely over the great events that I know are soon to open before us. We see that the professed believers will be represented by the ten virgins, five of whom were wise, and five were foolish. I fear this is the average the Lord saw of those that would be ready and unready. But a small number of those who have had great light and abundant opportunities and continuous privileges have anything more than a theoretical knowledge of the truth. Many think that such knowledge is all that is required. They are not doers of the Word.

Those who, since the Minneapolis meeting, have had the privilege of listening to the words spoken by the messengers of God, Elder A. T. Jones, Professor Prescott, Brethren E.J. Waggoner, O. A. Olsen, and many others, at the camp meetings and ministerial institutes, have had the invitation, "Come, for all things are now ready. Come to the supper prepared for you." Light, heaven's light, has been shining. The trumpet has given a certain sound. Those who have made their various excuses for neglecting to respond to the call have lost much.

The light has been shining upon justification by faith and the imputed righteousness of Christ. Those who receive and act in the light given, will, on their teachings, give evidence that the message of Christ crucified, a risen Saviour ascended into the heavens to be our Advocate, in the wisdom and power of God in the conversion of souls, bringing them back to their loyalty to Christ. These are our themes—Christ crucified for our sins, Christ risen from the dead, Christ our Intercessor before God: and closely connected with these is the office work of the Holy Spirit, the representative of Christ, sent forth with divine power and gifts for men.

The call is sounding, Come, for all things are now ready. Those who will be worked by the Holy Spirit bear the living testimony, and have not only a theory of the truth, but are God's witnesses. These will not continually follow the meetings, that they themselves may be benefited, by hearing more and still more, but in humble trust and living faith they will search the Scriptures, for Christ says, They testify of me. They will walk in the light they receive, and will communicate to others the precious truth. As they endeavor to impart that which they have received, more light will certainly shine upon them. In holding forth the Word of life to others, they co-operate with the heavenly agencies, who are sent to impart the power of the truth.

Not all whom God has called to be witnesses for Him may expect to present as large a treasure of truth as those do who for years have been searching for truth as for hid treasure; as they have communicated the heaven-sent message, light has been flashing upon the Word. The human agent cannot, at the outset, take in the whole of the experience that others have been years in gaining. They cannot expect to do this. But let them begin as others began; let them search the Scriptures, and expect to receive light as they appropriate and communicate the light given. Let them have that faith which works, how? By love for other souls, seeking to bring them to the marriage supper. As they try to draw others, they will become fitted for the work, and for the trial; they will purify their souls by obeying the truth. The mind, the soul, and the body will be brought into subjection to Christ; even the thoughts are brought into harmony with the thoughts of Christ. Their will is brought into

conformity with the will of God, and they understand what it means to bear the cross of Christ, to endure shame and degradation for His dear sake.

These servants must learn to trade before they can accumulate. The Master who has entrusted them with His goods sees that it is not profitable to bestow and bestow upon them the most precious material, while they wait, and do not use that which He commits to their trust. He expects His servants to begin to trade upon the very first endowment; they are to put out His goods to the exchangers. Thus the Lord educates His workers, and develops executive ability. If the one entrusted with His Lord's goods begins His work at once by calling the attention of others to their value, presenting the sacred truth by precept and example, seeking wisdom from God daily, searching the Scriptures diligently, realizing that he is in co-partnership with God, the gospel is to him the power and wisdom of God.

Its ministry in his own life and character makes him a living epistle, known and read of all men. The transformation is constantly going forward, conforming his character to the character of Christ. The Holy Spirit is his efficiency. The human agent who works most effectually has the deepest sense of his own weakness and his unworthiness, and he casts his helpless soul upon Christ. This is the character that God calls contrite. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Here is our source of power. In the human soul the Holy Spirit gives evidence of the fulfillment of these words, bringing life and hope and joy to all who believe.

Those who are supposed to require so great and constant help and nursing, who have had opportunities and privileges crowded one upon another, do not receive lasting impressions, but seem to be ever learning, and never able to come to a knowledge of the truth. They will make no real advancement until they see that they must go to work to trade on the goods they already have. In doing this work they become channels of light to others. God will give increased light as they diffuse light. In thus meeting with opposition and unbelief and error, they are driven to the Word of God, to earnest wrestling and prayer for the victory, and their prayers will be heard.

The Lord Jesus understands all about the trials they must meet. He says, "These things I command you, that ye love one another. If the world hate you, yet know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you. If they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me."

We have here the plainest statement that those who manifest the spirit of persecution toward such as love and fear God, are in a satanic delusion. Christ says, "They know not him that sent me." When you work as a servant of Christ, and your message is rejected, always remember Jesus, and keep at your work still, sowing the seeds of truth.

The reason why, in the parable, so many of the virgins are represented as foolish is that those that have a knowledge of the truth are not sanctified through the truth. If they had realized their accountability, they would have borne in mind that there is a day of trust and a day of reckoning. To everyone are committed talents, and each has a sacred responsibility to bless others by opening the precious truth to those in error.

When John the Baptist pointed to Jesus saying, "Behold the Lamb of God," the disciples heard him speak, and they followed Jesus. The Saviour "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: for it was about the tenth

hour. One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother." After hearing the gracious words that proceeded from the lips of Jesus, words that flashed light into their minds, the hearts of the disciples were aglow with faith and assurance that this was indeed the Messiah.

With inexpressible love their hearts went out to Jesus. They did not sit down in happy contemplation, to hear more and more of the gracious words. They wanted others to have the same knowledge they had received. Andrew went in search of someone to whom he might tell the wonderful story that seemed almost too good to be true. He first found his brother Simon, and said to him, "We have found the Messias;" and he brought him to Jesus. And when Jesus beheld him, He said, "Thou art Simon the son of Jonah: thou shalt be called Cephas, which is by interpretation a stone."

The day following, Jesus found Philip, and said to him, "Follow me." As Philip came in contact with Christ, he believed that this was indeed the Messiah. He could not keep the glad tidings, and enjoy alone the privilege of following Jesus. He knew that his companion, Nathanael, was searching the prophecies; they had prayed most earnestly to understand the Scriptures; but where was Nathanael? He was then praying to God under a fig tree. Philip discovered his retreat, for they had often prayed together in this secluded spot, hidden by the foliage.

As soon as Philip found his friend, he declared, "We have found him, of whom Moses in the law and the prophets, did write, Jesus of Nazareth, the son of Joseph." But Nathanael had heard what a wicked place Nazareth was, and this statement aroused his prejudice. He queried, "Can there any good thing come out of Nazareth?" Philip entered into no controversy, but said, "Come and see." Thus the truth came to Nathanael. As he listened to the words of Christ, faith, simple, full, and complete, was expressed.

Jesus said of him, "Behold an Israelite indeed, in whom is no guile! Nathanael saith unto him, 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. Nathanael answered and saith unto him, 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 opened, and the angels of God ascending and descending upon the Son of man."

September 27

Dear Edson, I see by your letter that you are again in Battle Creek. God grant that every hour of your life may be spent to His own name's glory. May you be God's chosen instrument for the advancement of His work. May you rise to an appreciation of your high calling. I have written many things, Edson, in regard to the manner in which the work has been prosecuted in Battle Creek; but although the matter is prepared for the mail, I defer sending it. I feel sympathy with Brother Olsen. His associates do little to hold up his hands, but much to make them feeble.

Ponder well the paths of your feet. Be swift to hear, slow to speak. You may indeed feel that you are on holy ground. The Lord has a controversy with His people. If you look to God and trust to Him, you will make no miscarriage of your life, for our precious Saviour is full of grace and truth. You may be looked upon with suspicion and distrust, but I fully believe that in the providence of God your stay at Battle Creek will be a precious school for you. At all times reveal the meekness and lowliness of Christ. "Ye are not your own, for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." Let your fruit be unto righteousness and true holiness.

A great work is to be done in our world, and God alone can fit up the human agents to do this work. There is at this time an extensive and pressing demand for literary qualifications, and as we search for those who have entrusted talents, the revelation is made, "Weighed in the balances, and found wanting." Many broad fields of usefulness are opened before us; in every direction are fields white for the harvest. But while we would rejoice

to find workers with literary ability, we rejoice to see some souls ministering who have had fewer advantages than others to obtain an education. Some are devoting themselves to the work in humility, and with an unreserved consecration to God. They may have only ordinary ability, yet under the discipline of the Holy Spirit, they may yoke up with Christ, and the record concerning them in heaven is, "Laborers together with God: ye are God's husbandry, ye are God's building." There will be manifest in their work a consecrated energy of character that will provoke others to zeal and good works.

If you can do so in an unobtrusive way, try to help Brother Olsen, and stay up his hands. He needs sympathy, and words of hopefulness and courage. But please do not cast reflection upon the men who have not a living connection with God. If you are considerate, you may do good to A. R. Henry, and Harmon Lindsay. Show by your attitude that you hold no bitterness toward them. Whatever their attitude toward you, let it not discourage you or embitter your experience. Hold fast to Jesus. He has helped you, and He will help you every hour. But do not be off your guard for one moment. Do not indulge in hasty speech. If possible, we want to save these men, who know so little of the Spirit of God. In order to do this, while you should not depend on them as gods, be kind and courteous, treat them as respectfully as though they had been your best friends.

I have been, and am still, speaking very plainly to them, and your attitude must not give them the impression that I have written to you anything detrimental to them. These men have many temptations, and their souls are precious. If they can be won to see how they can come to Jesus and take Him as their counselor, what a victory will be gained on the Lord's side. Do not live over the past. Do not in any way give occasion for your good to be evil spoken of. You may save souls from death and hide a multitude of sins, if you walk circumspectly. The Lord bears long with the erring children He has purchased at an infinite cost. These men, A. R. Henry and Harmon Lindsay, are in the greatest peril of losing their souls because they do not discern their situation. Let the melting love of God abide and rule in your heart, controlling every action.

If you put your trust in God, I see great opportunity for you to be a blessing to others, even in Battle Creek. Wisdom is heaven-born, it is a graceful ornament; it possesses infinite power, and when exercised, is a crowning glory to every soul who is doing service for Christ, for it is the evidence of union and co-operation with the Chief Worker.

Whatever may have been the feeling and conduct of others toward you, let not this have a shadow of influence upon you in your contact with them. Not one of us lives to himself. Each has God's entrusted talents to use. Consider well what is demanded of you in order to represent Christ in every place and under every circumstance. Self is to be hid with Christ in God. "Without me," said Christ, "ye can do nothing." But the Holy Spirit is given to help us in every time of need. Stand in humble dependence upon that power that will be given to all who seek for it and depend on it. Your capabilities will be a success in the service of Christ if you feel your own insufficiency and your dependence upon God.

Bear in mind, my son, that success is not the result of chance, of accident, or of destiny, but it is the outworking of God's own providence, the award of faith and discretion, of virtue and persevering labor. It is the practice of truth that brings success and strength of moral power. In practicing the teachings of Jesus you will reveal to the angels of heaven and to men that you have learned of the Great Teacher. The bright rays of the Sun of Righteousness are to be welcomed as the light of the mind; and the principles of the character of Christ are to be made the principles of our character. The Lord will certainly be with you, and will endue you with His Holy Spirit if you seek Him with all your heart.

For weeks I have been in a condition of prostration, but I am now gaining strength. Yet my nervous condition has been such that I do not leave my room to take my meals with the family. For a time I thought seriously that I should never recover. But I am improving. I thank the Lord for His goodness and love and presence. If I could be released from attending the camp meeting at Melbourne, I should feel very thankful, but there is no hope of

this. I shall have to leave Granville in two or at least, three weeks. Our family are to be transferred to the little cottage on my own purchased possession, <Avondale, Cooranbong.> May Lacey White goes with me and W. C. to camp meeting, also one member of the family as typewriter. Daughter May is a treasure—kind, tender, and true—yet having a decided will in the right direction. She will be and is a great blessing to me. She has an ardent love for the truth.

If you desire any articles furnished you of mine to make your room pleasant and comfortable, mention the matter to Sister Hall and she will see that you have it.

Edson, I feel very anxious that you should be largely blessed in Battle Creek. Pay no attention to insult or depreciation, but just go forward in the discharge of your duty. Let your heart be full of generous sympathy for all who have made, and are still making, mistakes, and be very careful to make straight paths for your own feet. Bear in mind that the attributes most appreciated by the heavenly Father and by the crucified, risen, and ascended Saviour are love and purity.

“Every one that loveth is born of God, and knoweth God. ... If we love one another, God dwelleth in us, and his love is perfected in us. ... God is love; and he that dwelleth in love dwelleth in God, and God in him.” The entire law is fulfilled in him who loves God with all his heart, and his neighbor as himself. This is “glory to God in the highest, and on earth peace, good will toward men.” O, it is not weakness to have a tender, <humble,> sympathetic, pitying heart. Of this no one should be ashamed as if it were a weakness. It is strength derived from Christ.

You will have trials, for Satan is not dead; but if you have on the whole armor of God, Satan’s thrusts will prove harmless. We have vast resources from which to draw; you may receive moral power to do righteousness under all circumstances.

We shall be in every way gainers, becoming better and abler workers through every encounter with difficulties and every blast of adversity. For this is God’s chosen means to test and discipline us. Trial is one of His appointed conditions of success.

Please make the acquaintance of Brother Tenney; it may be for the benefit of you both. Brother Tait also is a man with whom you should be acquainted; and Edson, remember that all who are in responsible positions have many and great temptations. May the Lord help you to be a blessing to them by living out the principles of our faith.

Edson, you are at liberty to select from my writings the matter that is needed for the proposed simple tracts and booklets for the Southern field. We send you some articles on the child life of Jesus that may be a help to you. As you will see, they are in two styles. Sister Bolton, <my copyist,> has little time for the preparation of the simple form, and you may be able, yourself, to simplify in a way that will suit you better. You are the one who can best prepare the matter you need, for you are acquainted with the Southern field. You will know how simple to make the truth so as to be understood, and what portions to select. From the light God has given me, many of the white people in that field need the very simplest style. All that can be done should be done for the Southern field. As far as you can, obtain the co-operation of those at the head of the work, that they may not be tempted to think you are starting out on independent schemes.

For months, Fannie has been able to do <very> little in preparing manuscripts. (Keep this to yourself, however.) Marian has prepared the correspondence for this mail.

Please send me a copy of the matter you compile as fast as you prepare it.



Source

- E.G. White to J.E. White, Letter 86, 1895, September 25, 1895.

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Date: October 11, 1895  
Type: Letter  
Addressee: Stephen N. Haskell  
Location: "Norfolk Villa," Granville, Australia  
Primary source: Letter 26, 1895, October 11, 1895  
Note: Relevant selection highlighted.

Dear Brother:

I have written a letter to Brother Henry Wessells, and will send you a copy of the same. I have thought in writing it how much there is to learn from the great lesson book that has been given us by our heavenly Father, and I am so sorry we are so slow in learning our lessons. I am glad you are still in Africa. There is no reason why you should feel lonely or in any way discouraged. The representative of Christ is your companion. Daily you may avail yourself of the invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly of heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

When you begin to feel despondent, look unto Jesus, and commune with Him. When you think your brethren misunderstand you, remember that Jesus your Elder Brother, never makes a mistake. He will judge righteously. The words of Christ, uttered in the great day of the feast, have a wonderful meaning and power. He lifted up His voice and said, "If any man thirst, let him come unto me, and drink." We are not to be driven to Christ. It is our part to come, to make our own choice and come to the fountain of life. Why should we not come to Christ, for in Him our hope of eternal life is centered.

The lessons that have come to us through Christ are not oft repeated maxims, they are full of vital thought. But it is our part to appropriate divine truth. The apostle Paul exhorts us to lay hold on the hope set before us in the gospel. By faith we are to appropriate the promises of God, and to provide ourselves with the abundant blessings which have been secured for us through Christ Jesus. Hope has been set before us, even the hope of eternal life. Nothing short of this blessing for us will satisfy our Redeemer, but it is our part to lay hold upon this hope by faith in Him [who] has promised.

We may expect to suffer, for it is those who are partakers with Him in His sufferings who shall be partakers with Him in His glory. He has purchased forgiveness and immortality for the sinful, perishing souls of men; but it is our part to receive these gifts by faith. Believing in Him, we have this hope as an anchor of the soul, sure and steadfast. We are to understand that we may confidently accept God's favor not only in this world, but in the heavenly world, since He paid such a price for our salvation. Faith in the atonement and intercession of Christ will keep us steadfast and unmovable amid the temptations that press upon us in the church militant. Let us contemplate the glorious hope that is set before us, and by faith lay hold upon it.

We must not permit Satan to cast his hellish shadow athwart our pathway, and accomplish his purpose of eclipsing the bright views of our future reward. Let us not look upon his shadow of darkness. We gain heaven not through our own merits, but through the merits of Jesus Christ. We cannot find salvation in our own individual selves, we are to look unto Jesus who is the Author and Finisher of our faith, and as we look, we live. Satan would point us to ourselves, and seek to make us feel that we must bear our own sins. How hard poor mortals strive to be sin-bearers for themselves and for others, but the only Sin-bearer is Jesus Christ. He alone can be my Substitute and Sin-bearer.

The forerunner of Christ exclaimed, "Behold the Lamb of God, which taketh away the sins of the world." Shall we not give up our sins, and let them go? Shall we not turn from them and hate them, and still remember that

Christ regards His human agents as of great value? We cannot calculate the estimate placed upon the soul. Then take your eyes off of yourself, and encourage hope and confidence in Christ. Let your hope not be centered in yourself, but in Him who has entered within the veil. Talk of the blessed hope and the glorious appearing of our Lord Jesus Christ.

It is true that we are exposed to great moral peril; it is true that we are in danger of being corrupted. But this danger threatens us only as we trust in self and look no higher than our own human efforts. In doing this we shall make shipwreck of faith. Our hope of salvation is an anchor to the soul both sure and steadfast, when it entereth into that which is within the veil. Anchored in Christ, the soul, like a ship amid the raging elements, tempest-tossed and driven, is immovable. It is not driven on the rocks or drawn into the whirlpool. "Wherefore didst thou doubt?" said Christ to the sinking Peter. The same question may be addressed to us. Why do we dishonor God with our shameful unbelief?

The Lord has pledged Himself to give us strength to enable us to stand. As we search the Scriptures we find ground for confidence, provision for sufficiency. It is our privilege to say boldly, yet humbly, The Lord is my helper, therefore I shall not be moved from my steadfastness. My life is hid with Christ in God. Because He lives, I shall live also. Brother Haskell, let us pledge ourselves before God and the angels of heaven that we will not dishonor God by speaking words of discouragement or unbelief. If we talk faith, we shall have faith, we shall be confirmed in faith. Close the door to distrust and open the door wide to faith. Invite into the soul temple the heavenly Guest.

Let every word we utter, every line we trace with the pen, give evidence of unwavering faith. Let us not think that Jesus is someone else's Saviour, but that He is our personal friend. Entertain the precious thought that Jesus loves me. In this way the cloud of despondency and gloom will be rolled back from the soul, and we shall be enabled to make melody in our hearts unto God. We may triumph in the Lord, every day acknowledging the fact that our heavenly treasure, our everlasting portion, is sure to us through the atonement and righteousness of Jesus Christ. Believing this ourselves, we shall be able to aid others to see that their only help is in God, and encourage them to flee for refuge to Christ, laying hold in the hope set before them in the gospel.

Brother Haskell, you need never feel that you are alone. Angels are your companions. The Comforter that Jesus Christ promised to send in His name abides with you. Christ said of His followers, "Ye are the light of the world." It is your part to let the light shine forth in clear steady rays. Let your good works represent Christ. How many there are who feel that it would be a great thing to tread the soil of old Jerusalem, and that their faith would be greatly strengthened by visiting the scenes of the Saviour's life and death. But old Jerusalem will never be a sacred place until it is cleansed by the refining fire from heaven. The darkest blot of guilt rests upon the city that refused the light of Christ.

Do we want to walk in the footsteps of Jesus? We need not seek out the paths in the old Nazareth, Bethany, and Jerusalem. We shall find the footprints of Jesus by the sick bed, by the side of suffering humanity, in the hovels of the poverty-stricken and distressed. We may walk in these footsteps, comforting the suffering, speaking words of hope and comfort to the despondent. Doing as Jesus did when he was upon earth, we shall walk in His blessed steps. Jesus said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." When the sin-cursed earth is purified from every stain of sin, when the Mount of Olives is rent asunder and becomes an immense plain, when the holy city of God descends upon it, the land that is now called the Holy Land will indeed become holy. But God's cause and work will not be advanced by making pilgrimages to Jerusalem. The curse of God is upon Jerusalem for the rejection and crucifixion of His only begotten Son. But God will cleanse away the vile blot.

The prophet says, "I saw a new heaven and a new earth: for the first heaven and the first earth are passed away: and the sea is no more. And I saw the Holy City, New Jerusalem, coming down out of heaven from God, made

ready as a bride adorned for her husband. And I heard a great voice out of the throne, saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his people, and God himself shall be with them, and be their God: and he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away. And he that sitteth on the throne said, Behold, I make all things new.” [R.V.]

I have not been well for many weeks. I have overdone in keeping myself at constant labor, and have felt very weak and exhausted. At times I have had strength to write, and as I write quite rapidly, I have been enabled to pen quite a good deal of matter. My mind has been deeply stirred over many things. It seems to me that light from heaven flashes upon me, and the Holy Spirit brings many things to my remembrance. Important views are clear to my mind's eye, as though I was looking upon the scene as I wrote. I think I sent you matter in regard to the colored people. Precious light has come to me in regard to proper education, but I do not know whether I have sent any of this to you or not.

I thank you for the money you have sent. I think I shall be able to pay you at any time when you choose to call for it. Demand for money has been very urgent. We find great need of it in carrying forward the school work and buildings, in building a meetinghouse at Ashfield, and in pushing forward the work in new localities.

On Sabbath I shall speak in the city hall at Sydney, and on Sunday afternoon will give the dedication address in the church at Ashfield. Over one hundred have embraced the truth and have been baptized in Ashfield since the camp meeting. Six more are to be baptized on Sunday.

Dear Brother Haskell, you ask me why it is [that] you awake in the night and feel enclosed in darkness? I often feel in the same way myself, but these desponding feelings are no evidence that God has forsaken you or me. We must cultivate faith and hope until it is second nature to believe in the promises of God. Jesus says, “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.” The peace spoken of by the great Teacher is larger and fuller than we have imagined. Christ is ready to do large things for us, to restore our natures by making us partakers of His divine nature. He waits to link our hearts with His heart of infinite love, in order that we may be fully reconciled to God.

It is our privilege to understand that God loves us as He loves His Son. When we believe in Christ as our personal Saviour, the peace of Christ is ours. The reconciliation provided for us in the atonement of Christ is the foundation of our peace. But gloomy feelings are no evidence that the promises of God are of no effect. You look at your feelings, and because your outlook is not all brightness, you begin to draw more closely the garment of heaviness about your soul. You look within yourself and think that God is forsaking you. You are to look to Christ. “In me,” Christ says, “ye shall have peace.” Entering into communion with our Saviour, we enter the region of peace. Satan is our destroyer, but Christ is our restorer.

We must put faith into constant exercise, and trust in God whatever our feelings may be. Isaiah says, “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.” You can say with the Psalmist, “Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of my enemies: thou anointest my head with oil: my cup runneth over. Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house for ever.”

“Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper. And when he had consulted with the people, he appointed singers unto the Lord that they should praise the beauties of holiness, and they went out before the army, and said, Praise the Lord: for his mercy endureth for ever. And then they began to sing and to praise. The Lord sent ambushments against the children of Ammon, Moab, and

Mount Seir, which were come against Judah, and they were smitten.” “Unto you therefore which believe he is precious.” Consider the fact that the Lord has given his only begotten Son, “that whosoever believeth in him, should not perish, but have everlasting life.”

God has given Jesus as our Sin-bearer, in order that we may be presented perfect in the merits of Christ before the throne of God. Those who receive Jesus as the Way, the Truth and the Life, are beloved of God even as His only begotten Son is beloved. Jesus died to rescue souls from the bondage of sin, and every one who returns to His loyalty is precious in the sight of God. Our glorious Redeemer who died to secure our eternal happiness is a risen Saviour, who has ascended to the Father. He led captivity, captive, and gave gifts unto men. The administration of His grace is in His hands, and He ever liveth to dispense blessings in abundant measures of grace. He will give power to His children according as their circumstances demand. He says, “Incline your ear, and come unto me: hear, and your soul shall live and I will make an everlasting covenant with you, even the sure mercies of David.”

“As thy day thy strength shall be.” Little annoyances and trials borne with patience, will fit the soul for the endurance of greater trials and more severe tests, but proportionate grace will be given for every trial that shall come upon us. The Saviour says, “These things have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulation, but be of good cheer; I have overcome the world.”

Satan knows that Christ has purchased redemption for the whole world, and he is determined to wrest from the hand of Christ every soul that he can possibly influence. But believing in Christ, we shall have grace to meet his [Satan’s] temptations. Jesus would have us comforted with faith in His goodness. Whatever may be the tribulation that shall come upon us in the world, yet we are to be of good cheer, knowing that Christ has overcome the world. We will have tribulation in the world, but peace in Jesus Christ. My brother, turn your eyes from within and look to Jesus who is your only helper.

Source

- E.G. White to S.N. Haskell, Letter 26, 1895, October 11, 1895.

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Dear Brother Haskell:

I have not been well for many weeks. By constant labor I have overtaxed my strength, and exhaustion has come upon me. Great weakness has been my portion. But at times I have had strength to write, and as I write quite rapidly, I get off considerable matter.

My mind is deeply stirred over many things. Light from heaven flashes upon me and brings many things to my remembrance. I think I sent you matter in regard to the colored people. I have had precious light on the subject of their having a proper education.

I thank you for the money you sent, and think I shall be able to pay you any time you may call for it. The demand for money for the school grounds and building, the building of a meeting house in Ashfield, and the carrying forward of the work in new localities, has been very strong. Before this money came, we hardly knew what to do, and it was appropriated at once as a Godsend.

On Sabbath I have an appointment for a meeting in the hall where the Sydney church assembles, and on Sunday I am to give an address at the dedication of the church at Ashfield. Since the camp meeting, over one hundred persons in Ashfield and the suburbs of Sydney have embraced the truth and been baptized. Six more are to go forward in this ordinance next Sunday.

I am glad, Brother Haskell, that you are still in Africa, and that you have no excuse for feeling lonely or discouraged. You would be welcome here in Australia. We would be glad to see you, but we fear that the element of suspicion and distrust of your brethren would be brought into your work here as it has been in America and Africa, and in every place where there has been the least question of your opinions and ideas. This weakness in your character causes you to lose confidence in your brethren and makes you very unhappy. It throws a gloom over your soul. You reveal that you do not understand yourself or take correct views of your brethren.

My brother, let me say some plain things to you. You need faith in your brethren and faith in God. I tremble as I see that you will be brought into places where you will know what genuine trials are, that you may learn that the warnings and reproofs you have received have only quelled this spirit for the time being. Your sin comes under the head of evil surmising, and these falsehoods of the devil will spring into life at any moment. You have never yet discarded the devil's lies, and for this reason you will be a weak man when you ought to be strong.

Man never knows his own position among men and his own experience as genuine until he is sanctified, soul, body, and spirit. This you are not; your thoughts reveal that you are not a new man in Christ Jesus. At times you sit in gloom and darkness because the windows of your soul are open to earth-pictures; and you feel injured if anyone tries to close these windows and turn your thoughts heavenward. When you see what Jesus is doing for His heritage, when your life is one with God, you will have an altogether different experience. When you know yourself as you are, you will know your needs and the remedies you must have for your sin-sick soul. When you link yourself up with your brethren, as a living member of the Christian brotherhood, you will have a peace that passes all understanding.



You have deeper lessons to learn in the school of Christ. You will have to sit at the feet of Jesus and learn of Him. He will be with you in every real trouble to deliver, and in every unreal trouble to convert the soul from self to God. Tell the dear Saviour about this sin, this besetting sin, and ask for the converting power of God, else these temptations will always overcome you. He who curbed the lions in their den, and walked with His faithful witnesses amid the fiery flames, will just as surely work in your behalf to overcome this evil in your character.

Brother Haskell, you need never feel that you are alone. Angels of God are your companions. The Holy Spirit is your Comforter. Christ is inviting you, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

Christ says to His followers, "Ye are the light of the world." Then let your light shine forth in clear, steady rays. Do not wrap about you this cloud of darkness. Cease your constant suspicion of others, and let your good works represent the character of Christ. You are not the only man on the face of the earth who has had to overcome these attributes of character. Christ's sufferings on this point were a reality. When you begin to despond, look to Jesus, talk to Him. Your Elder Brother will never make a mistake. He will judge righteously.

Even in heaven we are to continually improve. Then is it not essential that we cultivate our characters in this life? You must be prepared for a place in the family of God. When you are complete in Christ, you will not give yourself up to such entirely needless experiences as you have had. You will then see that those who you thought must have a radical change were not half as much in need of change as your individual self. You have a knowledge of the truth, Brother Haskell. You teach the Bible. Now go farther and practice it. Be a doer of the Word.

How much there is to study in the great lesson book given us by our heavenly Father, and yet how slow we are to learn His lessons. The lessons that came from the lips of Christ were not oft-repeated maxims; He inculcated new ideas, new truths. His words in the temple on the great day of the feast possess a wonderful meaning and power. "If any man thirst," He said, "let him come unto me and drink." Man is not to be driven. He has a part to act. He must come of his own choice. The precious promises and abundant blessings given us in Christ must be laid hold of by faith before they can be appropriated.

In Christ our hope of eternal life is centered. Speaking of this hope Paul declares, "God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath, that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to take hold of the hope set before us, which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil, whither the forerunner is for us entered."

The hope set before us—what is it? It is eternal life. Nothing short of this will satisfy our Redeemer, and it is our part to lay hold of this hope by living faith in Him who has promised. If we are partakers with Him of His sufferings, we shall be partakers with Him of the glory which will be His, for His merits have purchased forgiveness and immortality for every sinful, perishing soul. "This hope we have as an anchor to the soul, both sure and steadfast." By this we are to understand that our constant expectation of God's favor in the heavenly world, which has been purchased for us by the atonement and intercession of Jesus Christ, is to keep us steadfast and unmovable in every hour of conflict. With such a hope as this before us, shall we allow Satan to cast his hellish shadow across our pathway, and eclipse our views of the future reward?

We are not to think to find salvation in our individual selves. We gain heaven, not through our own merits, but through the merits of a crucified and risen Saviour. And yet how hard poor mortals strive to be sin-bearers for themselves and for others. The only Sin-bearer is Christ. He alone can be our substitute and surety. He is the

Lamb of God, which taketh away the sin of the world. Shall we turn from our sins? Shall we give them up to the Sin-bearer? If we look to Jesus, the Author and Finisher of our faith, we shall live.

Christ values His human agents with a value that is beyond any human computation. We are to encourage hope. Take your eyes off from yourself. Our faith and hope are not to be centered in self. They are to enter into that within the veil, whither our Forerunner is for us entered. Talk of the blessed hope and glorious appearing of our Lord Jesus Christ. We are exposed to great moral danger, and if we trust in self, look no higher than self, we shall make shipwreck of faith. Do not fail nor be discouraged. Our hope is an anchor to the soul both sure and steadfast when it entereth into that within the veil, for the tempest-tossed soul becomes a partaker of the divine nature. He is anchored in Christ. Amid the raging elements of temptation, he will not be driven upon the rocks or drawn into the whirlpool. His ship will outride the storm.

The Lord would have the tempted soul stand fast and unmovable always, abounding in the work of the Lord. To the sinking Peter Christ said, "Wherefore didst thou doubt?" Often we, like Peter, dishonor God by our faithless unbelief. The mightiest power is vouchsafed to us to enable us to stand. As we search the Scriptures, what lessons we find, what help, what sufficiency, what assurance. Looking unto Jesus it is our privilege to say, boldly and yet humbly, The Lord is my helper; I shall not be moved from my steadfastness. My life is bound up with the life of Christ. Because he lives I shall live also.

Brother Haskell, if you only knew how you hurt yourself and grieve the Spirit of Christ by falling so readily into the habit of imagining evil and in your heart accusing your brethren of trying to hurt you, you would put it away. You think wrong thoughts, which appear to you as truth, when they are falsehoods against your brethren. This is becoming a trait in your character which, if you do not put it away, will ruin your soul. In making so much of what you think your brethren say and do against you, you show great weakness. I beg of you to close the door of your heart to distrust, and throw it open to the heavenly Guest. Put away your fretting and complaining, for this is the snare of the devil.

Let us pledge ourselves before God and the angels of heaven that we will not dishonor our Maker by cherishing darkness and unbelief, by speaking one word of discouragement or mistrust. Let every word we utter, every line we write, be fraught with encouragement and unwavering faith. If we talk faith, we shall live faith, and shall be confirmed in the faith. Think not that Jesus is our brother's Saviour only. He is your personal Saviour. If you entertain this precious thought, you will beat back the clouds of despondency and gloom, and make melody to God in your soul. Let the peace of God rule in your heart. It is our privilege to triumph in God, acknowledging that our everlasting portion, our heavenly treasure, is dependent upon the shed blood of Jesus Christ. It is our privilege to lead others to see that their only help is in God, and to flee to Him for refuge, laying hold of the hope set before us in the gospel.

There are among our workers some who feel that a great object would be gained if their feet could tread the soil of old Jerusalem. But God's cause and work will never be advanced by His workers wandering about to find where Jesus traveled and wrought His miracles. Would you trace the footsteps of Christ? Behold Him in that hovel, ministering to the poor. See Him at that sickbed, comforting the suffering ones and speaking hope and courage to the desponding soul. If God's workers would walk in the footsteps of Jesus, they will do as He did. "He that will come after me," He said, "let him deny himself, and take up his cross, and follow me."

The city of Jerusalem is no longer a sacred place. The curse of God is upon it because of the rejection of Christ, the crucifixion of the only begotten Son of God. The darkest blot of guilt is upon Jerusalem, and never again will it be a sacred place until it has been cleansed by the purifying fires of heaven. When this sin-cursed earth is purified from every stain of sin, Christ will again stand upon the Mount of Olives; and as His feet shall rest upon it, it will part asunder and become a great plain, prepared for the city of God.

The disciple John writes, "I saw a new heaven and a new earth for the first heaven and the first earth were passed away, and there was no more sea. And I John saw the Holy City, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people; and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God and he shall be my son."

Christ's humiliation in clothing His divinity with humanity is worthy of our consideration. Had this subject been studied as carefully as it should have been, there would be far less of "I" heard and far more of Christ. It is self-esteem that stands between the human agent and his God and impedes the vital current that flows from Christ to enrich every human being. When we follow Jesus in the path of self-denial and the cross, we shall find that we do not have to strive for humility. As we walk in Christ's footsteps, we shall learn His meekness and lowliness of heart. Very few thoughts should be devoted to self, for we can never make ourselves great. It is Christ's gentleness that makes us great.

Christ humbled Himself as a man, that upon Him might come the wrath of God, the penalty of sin. He stood thus that life and immortality might be brought to light in behalf of man. Through the transgression of Adam the floodgates of woe were opened upon our world. As our substitute and surety Christ humbled Himself to take human nature, to suffer in man's stead, and to die the death of every man. He died, was buried in Joseph's tomb, and rose from the dead, proclaiming over the rent sepulcher of Joseph, I am the resurrection and the life. He ascended on high to the city of God, escorted by the angelic throng, and took His place as our Advocate in the heavenly courts. Therefore He is above to give to all who believe in Him an entrance into the city whither He has gone.

Christ did not die because He was compelled to. By His own will He suffered the death penalty, that all who believe in Him may come up from their graves, and heaven be peopled with the redeemed. By this act Satan's purpose to exterminate the race that God had created was defeated, for Christ gave to man the power to become a partaker of the divine nature, a worker together with Christ, a laborer together with God in saving perishing souls. The love of Christ flows into his heart, and flows forth again in rich currents of sympathy, tenderness, and love to the human family, his brethren.

"Laborers together with God." How few understand the full import of these words. We cannot work ourselves. God works, and we work. Study the words of inspiration, "Work out your own salvation with fear and trembling; for it is God that worketh in you, both to will and to do of his good pleasure." "Ye are God's husbandry; ye are God's building." The great Architect wants to form us into a holy temple for Himself. Only those who are partakers of the divine nature can understand this. Those who walk as Christ walked, who are patient, kind, gentle, meek and lowly in heart, those who yoke up with Christ and lift His burdens, who yearn for souls as He did—these will enter into the joy of their Lord. They will see with Christ the travail of His soul, and be satisfied. Heaven will triumph. The vacancies made in heaven by the fall of Satan and the angels who sympathized with him will be filled by the redeemed of the Lord.

Satan has worked with all his power to abolish the Sabbath of the fourth commandment and place a common working day in its stead. But the Lord has sent men light on this point, so that none need be in ignorance. Those who have not received the light and have died, regarding the first day of the week as the Sabbath of the Lord, will not be held accountable for their mistake. Although the Lord has invested the seventh day with the sanctity of His blessing, he compels none to observe it. All who know the holy commandments and refuse to obey

decide their destiny for eternity. Those who appreciate the great sacrifice made for them will not bow down to an idol sabbath, but will render obedience to the holy day which God has sanctified and blessed as the day of His rest.

The transgression of God's commandment by Adam was considered small, but its results have been by no means small. That one act of disobedience opened the floodgates of woe upon our world. So today the fourth commandment, which was given to man to be revered as a memorial of creation, is set aside by men as of no particular consequence. They say, "It does not matter which day you keep as long as you rest one day in the week. God is not particular about the day." Thus they trample under their feet the fourth commandment, showing no respect for a "Thus saith the Lord." Like Nadab and Abihu they present to the Lord common fire, instead of the fire of God's own kindling. They take a day which has not the blessing of the Lord upon it, and honor it as the Sabbath.

The laws of states and nations exalt that day, and clothe it with importance. They make laws that every soul shall worship this idol. That which is false is sanctioned by human laws, and disobedience to those laws is regarded as an offence punishable with the stocks, fines, imprisonment, and death. Thus men are forced to obey men, while the guardians of nations refuse to obey the laws of Jehovah. Thus they fulfill the prophecy concerning the man of sin, who sitting in the temple of God, shows himself to be God.

This is the supreme delusion of these last days. Satan has done this work in no halfway manner. That Sabbath which God declares is the sign and seal of the loyalty of His people, by which they are to know Him as the only true God, the maker of heaven and earth, the day He has sanctified and blessed, is made the busiest day of the week. This cunning device of Satan has been brought in to ensnare the commandment-keeping people of God. Through successive steps he has led men to regard Sunday, first as a holiday which all must observe, and then as God's holy day. But God no more accepts this false sabbath than He accepted the strange fire offered by Nadab and Abihu.

When that which is false and impure is made to take the place of the pure and the true, God is dishonored. When pure rites and ordinances are perverted by the wickedness of men, the greatest injury is done to the world. The greatest evidence of a false religion is its opposition to the way and will of God. It bears the marks of oppression, even to the taking of human life. This has been Satan's manner of working since the fall of Adam.

Cain slew his brother because he chose to obey God. He reasoned with Abel in this matter; he argued that it made no difference whether he presented the firstfruits of the ground or offered a lamb as a sacrifice to God. But Abel's decision was made to obey God, and the Lord gave evidence of His acceptance of the offering by sending fire from heaven to consume it. Cain made his offering according to his own human ideas, just as men today honor a day of their own inventing rather than the one which God has blessed. But God will never accept the spurious for the true. Cain's offering was rejected, and provoked because he could not triumph over his brother, he took his life. In this way Satan has worked upon human minds ever since. With deceiving power he has wrought upon the hearts of men, causing them to disregard a "Thus saith the Lord."

#### Sources

- E.G. White to S.N. Haskell, Letter 26, 1895, October 11, 1895.
- E.G. White to S.N. Haskell, Letter 100, 1895, October 11, 1895.

Title: "Interview Regarding the Religious Liberty Question"

Date: November 20, 1895

Type: Meeting minutes

Location: Armadale, Australia

Primary source: Manuscript 22a, 1895, November 20, 1895

Elder W. C. White called a meeting this morning to consider some phases of the religious liberty question. Recent stands taken by some of the brethren seem to indicate a necessity for a more thorough understanding of the principles involved on this subject.

The following persons were present: Professor W. W. Prescott, Elders W. C. White, A. G. Daniells, M. C. Israel, L. J. Rousseau, W. A. Colcord, M. G. Kellogg and Sister E. G. White, Sister Prescott and Sister Burnham, and Brethren Salisbury, Smith and Caldwell.

Several letters were read from and to different parties with reference to the points at issue; and then Sister White read a letter written to Elder A. T. Jones last May, which had been unavoidably withheld until just lately.

In this letter reference was made to the necessity of our speakers presenting the truth in such a simple manner that even the small children could comprehend the lessons which it was designed to teach; and remarking on this point, Sister White said, "According to the light which has been given me, when the heavenly intelligences see that men will no longer present the truth in its simplicity, as Jesus did, these very children will be moved upon by the Spirit of God, and will go forth proclaiming the truth for this time."

After the letters have been read, the brethren were invited to discuss the points treated in them, but all seeming most desirous of hearing from Sister White, she made the following remarks—many of the points were brought out in answer to questions asked by different ones present.

"There is a terrible crisis <which seems to be> just ahead of us <which all must feel, but> especially at Battle Creek. My mind has been much troubled over the positions some of our brethren are taking with regard to the work to be done among the colored people in the Southern states. There is one point I want to lay before those who work in the Southern field. They will have to labor on different lines among the colored people. They cannot take the position of encouraging the colored people to work on Sunday, for the same spirit that has held the colored people in slavery is alive today. Many have the spirit of the devil working in them still. In every way possible will they will oppose everything that has a tendency to lift up the colored race.

"Understand these facts as they are: When the whites show the least inclination to help the colored people, it is terribly annoying to some. They do not want them to make their own living. They want them to work their plantations for them <and to feel dependent upon them.>

"Just as soon as the truth begins to be proclaimed in the South <more fully,> if there should be a marked difference in regard to the <working on> Sunday, we might just as well <leave the field, for our way will be blocked by counterworking agencies,> for we will have all the whites against us, and they will not work openly, but in secret organizations, and will hinder our work in every way possible, <and stir up the blacks to deeds of cruelty.>

"From the light that I have, If you get the truth before these Southern people, you must not encourage them <as a free people> to work on Sunday. There must be some provision made about this, and an understanding of it. You need not publish <that which you purpose to do> in the papers, but you must teach these people as you would children. <Work [as] quickly as possible.> Words must not be spoken to prejudice them or the whites,

else the spirit of the evil one will cut the workers off. There must not be any effort made to have them work on Sunday.

“You can see that this will cut off that which Bro. \_\_\_\_\_ has written. It is not on the right principle. You have to conform to the practices of the people when they do not come in <decided> conflict with the law of God. If you do not <exercise wisdom> you will cut yourself <away from> those for whom you would labor altogether.

“Do you understand this? That is the way God has presented it to me. We cannot work so freely among those whose prejudices are so entirely different. We must let the Holy Spirit work. Men and women cannot convince <men > of the wrong traits of character; we must accommodate ourselves to the situation <and let the Lord work for us.”>

(Question: Should not those in the Southern field go ahead and work on Sunday?)

“As soon as <the whites—the members of the church—shall become filled with hatred against the truth, they leaven the colored people with them.> As soon as they can get the slightest chance, they will stir up one another, and pick off them whom they hate. Sunday is not the mark of the beast in such a field at present. The time will come when this test will be made, but not now.

“This should not be understood to refer to our own people in that field. I have no light on that, and I cannot advise them so.

“Slavery will be revived in the South again, and it will not do for the whites who labor for the colored people to take their stand <against Sunday> as firmly as in other places. If they feel that they have the right and the sanction of those who have brought them the truth, they will take the opportunity to defy their oppressors.

“There is certainly a terrible condition of things opening before us. According to the light given me in regard to this Southern field, they must go as carefully as possible to work on the lines of the lessons which Christ gave. The people will soon find out all you believe and ask you about it; then you can educate them, but not in such a prominent manner as will attract attention to your work and thus cut you right off from work.”

(Question: Should the same position be taken in other foreign fields where the prejudice is so strong?)

“Yes. Just the same, exactly. The light that I have is that they should go quietly [to] work preaching the grand truths of the Bible—Christ, and Him crucified. Why, the reason Christ died was because the law is eternal. And the Spirit of the Lord will awaken them, and bring them (the commandments) to their remembrance. You cannot think how [this] has been presented to me: ‘I have sent mine angel to the churches.’ Have any of you seen His angel? Here is the messenger of heaven right beside those who stand in the desk, God’s chosen messengers. It is not the best way to present those things that will arouse prejudice <as you commence your labor. You need to be guarded at every point. There are honest, sincere people in the South who are hungering for the truth, and there are those who are now deeply prejudiced against white people coming in to the South. If a sure course is pursued, if you can obtain their confidence, souls will be won to Christ.”>

(Professor Prescott here related a case that came to his notice: a man kept coming to the meetings hoping that he would hear the Sabbath question taken up. He heard nothing but Christ preached. Still in his mind the truth was constantly being repeated, “The seventh day is the Sabbath.” The Holy Spirit was working on his mind.)

Resuming, Sister White said, “These things that I have been presenting to you will need to be brought out with great care.”

In answer to a question, she said, “I have given you the light which has been presented to me. If followed, it will change the course of action of many. Refraining from work on Sunday is not receiving the mark of the beast, and where it will advance the interests of the work, it should not be done. We should not go out of our way to work on Sunday. We need not take our sawhorse and set it out on the front side walk to let our light shine.

“The time has not yet come to be defiant, and go right along as if there was no prejudice—Be as wise as serpents and harmless as doves. If you see that if you do certain things which you have a perfect right to do that you cannot work with human minds, you should refrain from doing that which will close their minds against the truth. There is no use of our cutting our own heads off; there is a world to warn. ‘All things are lawful, but all things are not expedient.’”

“We may put ourselves where we will shut doors against the truth which God has opened. We have no right to do anything which will obstruct the light which is shining from heaven. The issue on the Sabbath question has not yet come, and we may bring on the crisis before the time. You may have all the truth, but you need not let it all flash suddenly on minds, lest it become darkness to them. I have had to come right out against Bro. \_\_\_\_\_ on this point. He would take his chart, go out and knock at a door, and say, ‘I have come to give you the third angel’s message, and to tell you that the seventh day is the Sabbath.’ Why, even Christ said, I have many things to say unto you but ye cannot bear them now. We must not go into a place, open up our satchel, show all we have, and tell everything we know.

“I tried to bring these out at Harbor Heights. Those who go to these institutions are to live the truth, just as Daniel and Paul did. There is something else they are to do; each one should study to see what is the best way to get the truth into these schools.

“The Waldensians went into the schools as students. They made no pretensions; they apparently paid no attention to any one; but they lived what they believed, and their principles became known right off. They never sacrificed principle. This was different from anything the students had ever seen in the schools, and they began to ask themselves, What does this all mean? Why cannot these men be swerved from the right? And while their minds were considering this, they heard them praying in their rooms, not to the Virgin Mary, but to the Saviour; and the students were encouraged to make inquiries, and so the simple story of Jesus was told them, and their minds took hold of it. This is what I tried to present at Harbor Heights. You should take those who have the Spirit of God, who have the truth wrought into their very being, and let them go right into these colleges. And let them work point by point. Let them show that they respect all the laws and rules of the school. [The] first thing they know, the leaven begins to work. We can depend much more upon the power of God, manifest in the life of His children, than upon any words that can be spoken; but they should speak in just as pure words as possible.

“Jesus was a teacher when He was but twelve years old. He went in before those doctors—He went as a learner—but in every question, He was pouring light into their darkened minds. If He had caused them to suspect that He was trying to teach them, they would have spurned Him. And so it was all through His life. They could not find a single thing to blame Him for, and yet He was at work all the time. He worked in His own home until He did not have any home. His lot was no more pleasant than that of the young people who try to walk in His footsteps now. If all our people would work in this way—in Christ’s way—what a blessing it would be.

“Let your light so shine that men may see your good works and glorify your Father which is in heaven. This spirit will inspire others to do the will of the Lord also.”

Professor Prescott remarked that where there was the most said about being persecuted there was not always the teachable spirit. Reference was then made to Ephesians 6:12. And Sister White said, “Talk about schooling, it’s



the Bible we want to be educated in. There is a great deal in that statement that we wrestle not against flesh and blood, but against spiritual wickedness. Christ, when wrestling with Satan over the body of Moses, did not bring a railing accusation against him. He did nothing to stir up the powers of darkness. Taking different individuals and showing them that what they say is not the truth does not advance the truth. These sayings will be treasured up against us, and the enemy of truth is already taking advantage of them to make the work as hard as possible. We have got to be in the world, but must not be of the world.

“This is God’s world, and wicked men are simply permitted to be in it. This earth was deeded to Abraham and his children, and we will come into possession of it before long. We must not feel that we will receive any help from those around, but we must be where we can help them.

“When you begin to work with parliaments, that sets the devil to work, and if he cannot make the work hard for us, who can? Do not let your work be known any more than necessary. Let the truth work. Our best course is not to get up an exemption. God has given light that the least said about these things the better. The devil and all his hosts are working to destroy God’s law, and when you begin to work on those lines, he will stir up men to believe that we do not regard their laws, nor obey their decrees.

“We are not to reveal all our purposes and plans to men. Satan is working in an underhanded way, and he will continue so to work. He will not work open and above board. His power is to work upon human minds to make a start, to set a powerful movement on foot before the people’s minds are prepared for it.”

(Question: Can we not get the truth before the minds of the members of parliament in a quiet way, by furnishing them reading?)

“From the light that has been given me, we should fear that these men and rulers will take their position against the work and then they will act like the devil; but every advantage should be taken to get acquainted with these men; not in a way produce anything like prejudice. We must appear to them as trying to help others, working on the lines of the Christian help work. As they see the good work we do in these lines, their prejudice will be removed in a large measure, and their hearts will be open for more. Then we should not present the Sabbath, but let us present Christ. What if they should begin to oppose you and say, O, that’s a Seventh-day Adventist?—Lift up Christ higher and still higher. It means a great deal to be wise as serpents and harmless as doves.

“The world is not to be condemned until after they have the light. We must tell them the simple story of conversion. The people are to be pitied, and we want to soften the message to them just as much as we can. This will soften them so that the Spirit of the Lord can mold them. They have been receiving false ideas. If we come close to them, and show them the love of Christ, we can do much more for them.”

In answer to a question, Sister White said that there is no harm in the brethren’s working out their fines. “Christ, the King of Glory, carried the cross upon which He was about to be crucified. Just think of the indignities to which He submitted. The people had not the slightest semblance of a right to inflict them upon Him, but He did not refuse to submit. Let the servant pay tribute, as the Master did, lest they be offended.”

(Question: Would it not be as well for us to present principles rather than to dwell upon what the governments will do?)

“We have nothing to do with the government’s actions. It is our duty to obey God, and when they arrest you, Take no thought what you shall do. What you are to do is to follow Christ step by step. We need not commence weeks beforehand to examine the question and plan out what we will do when they do so and so, neither what we are to say. Study the truth, and the Spirit of the Lord will bring to your remembrance what you shall say.

“The light given me is that in our meetings the speakers should keep a reserve force, so that when the enemy begins to work, we need not resort to strange fire, become combative, and kind of throw the sword. We may thus betray the cause at the very point where victory is ours. If we should let loose of Jesus and take up our own spirit, it may take months, or perhaps years, to counteract that one wrong move. Unless many of us are converted and become as little children, we shall never see the kingdom of God. These are just the lessons we need to bring into our schools. They do not need science so much as these principles.

“In cases where we are brought before the courts, we are to give up our rights unless it brings us in collision with God. It is not our rights we are pleading for, but God’s right to our service.

“Instead of resisting the penalties imposed unjustly upon us, it would be better to take heed to the Saviour’s words: ‘When they persecute you in this city, flee ye into another; for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.’”

#### Sources

- E.G. White, “Interview Regarding the Religious Liberty Question,” Manuscript 22a, 1895, November 20, 1895.
- E.G. White, “Interview Regarding the Religious Liberty Question,” Manuscript 22b, 1895, November 20, 1895.
- E.G. White, “Interview Regarding the Religious Liberty Question,” Manuscript 22c, 1895, November 20, 1895.

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Elder W. C. White called a meeting this morning to consider some phases of the religious liberty question. Recent stands taken by some of the brethren seemed to indicate a necessity for a more thorough understanding of the principles involved in this subject.

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Several letters were read from and to different parties, with reference to the points at issue; and then Sister White read a letter written to Elder A. T. Jones in May 1894, which had been unavoidably withheld until just lately.

In this letter reference was made to the necessity of our speakers presenting the truth in such a simple manner that even the small children could comprehend the lessons which it was designed to teach. Remarking on this point, Sister White said, "According to the light which has been given me, when the heavenly intelligences see that men will no longer present the truth in simplicity, as did Jesus, the very children will be moved upon by the Spirit of God, and will go forth proclaiming the truth for this time."

After the letters have been read, the brethren were invited to discuss the points treated in them, but all seeming most desirous of hearing from Sister White, she made the following remarks. Many of the points were brought out in answer to questions asked by different ones present.

"There is a terrible crisis just ahead of us, and especially will it come at Battle Creek. My mind has been much troubled over the positions some of our brethren are taking in regard to the work to be done among the colored people in the Southern states, and there is one point that I wish to lay before those who work in the Southern field. They will have to labor in different lines from those followed in the Northern field, that is, among the colored people. They cannot go to there and encourage the colored people to work on Sunday, for the same spirit that held the colored in slavery is alive today. In the minds of many of the white people the same spirit of oppression is still working. In every possible way they will oppose that which has a tendency to lift up the colored race.

"Understand these facts as they are: When the whites show the least inclination to help the colored people by educating them to help themselves, a certain class of the white people are terribly annoyed. Those do not want the colored people to earn their own living; they want them to work their plantations for them.

"When the whites try to educate the colored people in the truth, jealousy is aroused. Ministers, colored and white, will oppose the truth. The colored ministers think they know how to preach to their own race better than the white minister can, and they think that the whites are taking the work out of their hands. By falsehood, they will create the most decided opposition, and those among the white people who are opposed to the truth will help them to make it exceedingly hard for the work to advance.

"Just as soon as the truth is proclaimed in the South, if a marked difference is made in regard to Sunday, we might just as well leave the field entirely, for we shall have all the whites against us. They will not work openly, but in secret organizations, and will hinder our work in every possible way.

“From the light that I have received, I see that if we would get the truth before the Southern people, we must not encourage them to work on Sunday. There must be some provision made in regard to this, and an understanding arrived at, but you need not publish it in the papers. You must teach these people as you would children. Not a word should be spoken to create prejudice in their minds, or in the minds of the whites, for if prejudice is created, the spirit of the enemy will work in the children of disobedience. The work will be hindered, and an opposition will be aroused which will endanger the lives of the workers, and of the believers. An effort must be made to teach them to work on Sunday.

“You can see that this will cut off that which Bro. \_\_\_\_\_ has written. What he has said is not based on right principles. When the practices of the people do not come in conflict with the law of God, you must conform to them. If you do not do this, you will not only stop your own work, but will hinder those for whom you are laboring from accepting the truth.

“Do you understand this? This is the way God has presented it to me. We cannot work so freely among those whose prejudices are so entirely different from those of white people. We must let the Holy Spirit work, for men and women cannot convince others of their wrong traits of character. When introducing the truth, we must as far as possible accommodate ourselves to the situation.”

(Question: Should not those in the Southern field work on Sunday?)

“If they do this, there is danger that the opposing elements will stir up one another, and to pick off those they hate. At present Sunday is not the mark of the beast in such a field as the Southern states. The time will come when this test will be made, but it is not now. The truth must come more fully before the people. This should not be understood to refer to our own people in that field who understand the truth. I have no light on that, and I cannot advise them.

“Slavery will again be revived in the South, for the spirit of slavery still lives, and it will not do for the whites who labor for colored people to take their stand as firmly as boldly and openly as they would be free to do were they in other places. If they feel that they have the right, and the sanction of those who have brought them the truth, some of the colored people will take the opportunity to defy their oppressors. They will become presumptuous, but it will be to their sorrow.

“A terrible condition of things is certainly opening before us. According to the light given me in regard to the Southern field, I see that the work must be done as wisely and carefully as possible, and in the lines in which Christ worked. The people will soon find out what you believe, for they will question you. Then you can teach them, but not in so prominent a manner as to attract attention to your work, thus cutting you off from other work.”

(Question: Should the same position be taken in other foreign fields, where the prejudice is so strong?)

“Yes; just the same. The light that I have is that God’s servants should go quietly to work, preaching the grand truths of the Bible—Christ and Him crucified—showing that the reason Christ died was because the law of God is eternal. The Spirit of the Lord will awaken those with whom you work, bringing the commandments of God to their remembrance. I can scarcely describe to you the way in which this has been presented to me. God says, ‘I have sent mine angel to the churches.’ Have any of you seen this angel? The heavenly messenger is close beside those who stand in the desk, and who are God’s chosen messengers. In preaching the truth, it is not best to present those stirring points of truth that will arouse prejudice when such strong feeling exists as is felt in the South against the North. The Sabbath must be taught in a decided manner, but be cautious how you touch their idol Sunday. A word to the wise is sufficient.”

(Professor Prescott here related a case that once came to his notice: In a place where the truth was being presented, a man came to the meetings, hoping that he would hear about the Sabbath. He heard nothing but Christ preached, but still the truth was being constantly impressed on his mind, "The seventh day is the Sabbath." In this way the Holy Spirit worked upon his mind and he decided for the truth.)

Resuming her talk, Sister White said, "The things that I have been presenting to you will need to be brought out with great care."

In answer to another question, Sister White said, "I have given you the light which has been presented to me. If followed, it will change the course of many. Refraining from work on Sunday is not receiving the mark of the beast, and where it will advance the interests of the work, it should be done. We should not go out of our way to work on Sunday. We need not take our sawhorse, and set it out on the front side walk, and saw wood there in order to let our light shine, as one man living in a large city thought it his duty to do.

"The time has not yet come to work as though there were no prejudice. Christ said, 'Be ye wise as serpents and harmless as doves.' If you see that by doing certain things, which you have a perfect right to do, you hinder the work of the truth, refrain from doing these things. Do nothing that will close the minds of others against the truth. There is a world to save, and we gain nothing by cutting loose from those we are trying to help. All things may be lawful, but all things are not expedient.

"We have no right to do anything that will obstruct the light which is shining from heaven; yet by a wrong course of action we may put ourselves where we will close the door which God has opened for the entrance of the truth. The final issue of the Sabbath question has not yet come, and by imprudent actions, we may bring on a crisis before the time. You may have all the truth, but you need not let it all flash at once upon minds, lest it become darkness to them. I have had to bear a testimony against Bro. \_\_\_\_\_ on this point. He would take his chart, go out, knock at a door, and say, 'I have come to give you the third angel's message, and to tell that the seventh day is the Sabbath.' But even Christ said to His disciples, 'I have many things to say unto you, but ye cannot bear them now.' We must not go into a place, open our satchel, show all we have, and tell everything we know about the truth. We must work cautiously, presenting the truth by degrees.

"The Waldensians entered the schools of the world as students. They made no pretensions; apparently they paid no attention to any one; but they lived out what they believed. They never sacrificed principle, and their principles soon became known. This was different from anything the other students had ever seen, and they began to ask themselves, What does all this mean? Why cannot these men be induced to swerve from their principles? While they were considering this, they heard them praying in their rooms, not to the Virgin Mary, but to the Saviour, whom they addressed as the only mediator between God and man. The worldly students were encouraged to make inquiries, and as the simple story of the truth as it is in Jesus was told, their minds grasped it.

"These things I tried to present at Harbor Heights. Those who have the Spirit of God, who have the truth wrought into their very being, should be encouraged to enter colleges and live the truth, as Daniel and Paul did. Each one should study to see what is the best way to get the truth into the school, that the light may shine forth. Let them show that they respect all the rules and regulations of the school. The leaven will begin to work, for we can depend much more upon the power of God manifested in the lives of His children than upon any words that can be spoken. But they should also tell inquirers, in as simple language as they can, of the simple Bible doctrines.

"There are those who, after becoming established, rooted and grounded in the truth, should enter these institutions of learning as students. They can keep the living principles of the truth, and observe the Sabbath,

and yet they will have opportunity to work for the Master by dropping seeds of truth in minds and hearts. Under the influence of the Holy Spirit, these seeds will spring up to bear fruit for the glory of God, and will result in the saving of souls. The students need not go to these institutions of learning in order to become enlightened upon theological subjects, for the teachers of the school need themselves to become Bible students. No open controversies should be started, yet opportunity will be given to ask questions upon Bible doctrines, and light will be flashed into many minds. A spirit of investigation will be aroused.

“But I scarcely dare present this method of labor, for there is danger that those who have no connection with God will place themselves in these schools, and instead of correcting error and diffusing light, will themselves be led astray. But this work must be done, and it will be done by those who are led and taught of God.

“Jesus was a teacher when He was but twelve years old. He went in before the rabbis and doctors as a learner, asking questions that surprised the learned doctors, and showing eagerness to obtain information. By every question, He poured light into their darkened minds. Had He led them to suspect that He was trying to teach them, they would have spurned Him. So it was all through His life. By His purity, His humility, His meekness, He rebuked sin. Those around Him could not find a single thing for which to blame Him, yet He was at work all the time. He worked in His own home until He had no home. His lot was no more pleasant than that of the young people who today are trying to walk in His footsteps.

“If all our people would work in Christ’s way, what a blessing it would be. There are many ways in which to diffuse light, and a great work can be done in many lines that is not now done. ‘Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven.’ This spirit will inspire others to do the will of the Lord also.

“This world is God’s. Wicked men are only permitted to live in it till they have filled up the cup of their iniquity. It was deeded to Abraham and his children, and ere long God’s people shall take possession of it. In our work for the saving of souls, we must not think that we can receive help from those around us; by a close connection with Jesus, we must be in that place where we can help them. Advance truth. Give those with whom you may come in contact an opportunity to learn what is truth, and to become converted. But do not think that your light gives you license to make a raid on those who are in error.

“When we begin to work with parliaments, the enemy is roused to exert all his strength against us, and if he cannot make the work hard for us, who can? Do not let your work be known any more than is necessary. The best course to follow is that which will avoid all opposition. The least said about the foolish errors of others, the better. Satan and all his hosts are working to make of none effect the law of God, and when we begin to work on controversial lines, he will lead men to believe that we do not regard their laws or obey their decrees. Believing this, they will make it as hard as possible for all who will not worship their idol Sunday.

“We are not to reveal all our purposes and plans to men. Satan will take advantage of any indiscretion shown on this point. He does not work openly and above board. He works in an underhanded manner, and will continue to do so. Before the people are prepared for it, he leads men to set a powerful movement on foot by working on their minds.”

(Question: Can we not get the truth before the minds of the members of parliament in a quiet way, by furnishing them with reading matter?)

“From the light that has been given me, I see that we should fear lest rulers take their position against our work. If they do this, they will act like the enemy of all good. Every opportunity to become acquainted with these men should be embraced; but we should do nothing that will produce anything like prejudice. It means a great deal to be as wise as serpents and as harmless as doves. We have so much determination in us that often we do things

unguardedly and rashly. We must appear before these men as trying to help others, working on the lines of the Christian help work. As they see the good work we do in these lines, their prejudice, in a measure, will be removed; their hearts will be opened to the truth. Do not abruptly present the Sabbath; present Christ. Should they begin to oppose you, saying, 'O, he is a Seventh-day Adventist,'—lift up Christ, higher, and still higher."

(Question: Would it not be as well for us to present principles, rather than to dwell upon what the governments will do?)

"We should have nothing to do with the actions of the government. Our duty is to obey God. When you are arrested, take no thought what you shall do. You are to follow Christ step by step. You need not commence weeks beforehand to examine the question, and lay plans as to what you will do when the powers shall do this or that, neither need you think what you are to say. Study the truth, and the Spirit of the Lord will bring to your remembrance what you shall say. Our minds should be a treasure house, filled with the Word of God.

"When the enemy begins to work, we need not resort to strange fire. We need not become combative. By doing this, we may thus betray the cause at the very point where victory is ours. If we let go our hold of Jesus, and trust in ourselves, it may take months, or perhaps years to counteract that one wrong move. Unless we are converted, and become as little children, we shall never see the kingdom of God. These are the lessons we need to bring into our schools. The students do not need science as much as they need these principles. Teach them how to advance the truth as it is in Jesus.

"The world is not to be condemned until after it has had the light. We must tell the people the simple story of the cross. They are to be pitied, and just as much as possible, we must soften the message we bring to them. This will soften their hearts so that the Spirit of the Lord can mold them. In the past they have been receiving false ideas. If we come close to them, and tell them of the love of Christ, we can do much for them."

In answer to a question, Sister White stated that there was no harm in the brethren working out their fines. "Christ, the King of glory, carried the cross upon which He was about to be crucified. The people had not the slightest semblance of right to inflict this upon Him, but He did not refuse to submit. Christ suffered and died for us. Shall we refuse to be partakers of His sufferings? Let the servant pay tribute as the Master did, lest others be offended.

"When brought before courts, we are to give up our rights, unless by so doing we are brought in collision with God. We are not pleading for our right, but to God's right to our service. Instead of resisting the penalties imposed unjustly upon us, it would be better to take heed to the Saviour's words, 'When they persecute you in this city, flee ye into another, for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.'"

#### Sources

- E.G. White, "Interview Regarding the Religious Liberty Question," Manuscript 22a, 1895, November 20, 1895.
- E.G. White, "Interview Regarding the Religious Liberty Question," Manuscript 22b, 1895, November 20, 1895.
- E.G. White, "Interview Regarding the Religious Liberty Question," Manuscript 22c, 1895, November 20, 1895.



Title: "Interview Regarding the Religious Liberty Question"

Date: November 20, 1895

Type: Meeting

Location: Armadale, Australia

Primary source: Manuscript 22c, 1895, November 20, 1895

On the morning of November 20, 1895, a council meeting was called at the large tent on the Armadale campground to consider some questions arising from the discussions of our brethren regarding the religious liberty work. The positions recently taken by some of our brethren indicated that there was necessity for a more thorough understanding of the principles which govern our work.

There were present W. W. Prescott, A. G. Daniells, W. C. White, M. C. Israel, L. J. Rousseau, W. A. Colcord, M. G. Kellogg, W. D. Salisbury, James Smith, and Sisters E. G. White and E. J. Burnham.

Several letters were read with reference to the questions at issue, then Sister White read a letter which she had written to Elder A. T. Jones in May, 1894, which had been unavoidably withheld until very recently.

In this letter reference was made to the necessity of our speakers presenting the truth in such a simple manner that even the small children could comprehend the lessons which it was designed to teach. Remarking on this, Sister White said, "According to the light which has been given to me, when the heavenly intelligences see that men will no longer present the truth in simplicity as did Jesus, the very children will be moved upon by the Spirit of God, and will go forth proclaiming the truth for this time."

The brethren were invited to discuss the points treated in the letters, but all were desirous of hearing further from Sister White, and she made the following remarks: "There is a terrible crisis just before us, through which all must pass, and especially will it come and be felt in \_\_\_\_\_. My mind has been much troubled over the positions which some of our brethren are liable to take in regard to the work to be done among the colored people in the Southern states. There is one point that I wish to lay before those who work in the Southern field. Among the colored people, they will have to labor in different lines from those followed in the North. They cannot go to the South and present the real facts in reference to Sunday keeping being the mark of the beast, and encourage the colored people to work on Sunday, for the same spirit that held the colored in slavery is not dead, but alive today, and ready to spring into activity. The same spirit of oppression is still cherished in the minds of many of the white people of the South, and will reveal itself in cruel deeds, which are the manifestation of their religious zeal. Some will oppose in every possible way any action which has a tendency to uplift the colored race, and teach them to be self-supporting.

"When the whites show an inclination to help the colored people, by educating them to help themselves, a certain class of the white people are terribly annoyed. They do not want the colored people to earn an independent living. They want them to work their plantations.

"When the white people try to educate the colored people in the truth, jealousy is aroused, and ministers, both colored and white, will bitterly oppose the truth. The colored think they know now to preach to their own race better than the white ministers can, and they feel that the whites are taking the work out of their hands. By falsehood they will create the most decided opposition, and those among the white people who are opposed to the truth, will help them and will make it exceedingly hard for the work of the message to advance.

"When the truth is proclaimed in the South, a marked difference will be shown by those who oppose the truth in their greater regard for Sunday, and great care must be exercised not to do anything to arouse their prejudice. Otherwise, we may just as well leave the field entirely, for the workers will all have the white people against them. Those who oppose the truth will not work openly, but through secret organizations, and will seek to

hinder the work in every possible way. Our laborers must move in a quiet way, striving to do everything possible to present the truth to the people, remembering that the love of Christ will melt down opposition.

“From the light that I have received, I see that if we would get the truth before the Southern people, we must not encourage the colored people to work on Sunday. There must be a clear understanding regarding this, but it need not be published in our papers. You must teach these people as you would teach children. Not a word should be spoken to create prejudice, for if by any careless or impulsive speech to the colored people in regard to the whites any prejudice is created in their minds against the whites, or in the minds of the white people against them, the spirit of the enemy will work in the children of disobedience. Thus an opposition will be aroused which will hinder the work of the message, and will endanger the lives of the workers and of the believers.

“We are not to make efforts to teach the Southern people to work on Sunday. That which some of our brethren have written on this point is not based upon right principles. When the practices of the people do not come in conflict with the law of God, you may conform to them. If the workers fail to do this, they will not only hinder their own work, but they will place stumbling blocks in the way of those for whom they labor, and hinder them from accepting the truth. On Sundays there is the very best opportunity for those who are missionaries to hold Sunday schools, and come to the people in the simplest manner possible, telling them of the love of Jesus for sinners, and educating them in the Scriptures. There are many ways of reaching all classes, both white and black. We are to interest them in the life of Christ from His childhood up to manhood, and through His life of ministry to the cross. We cannot work in all localities in the same way. We must let the Holy Spirit guide, for men and women can not convince others of the wrong traits of character. While laboring to introduce the truth, we must accommodate ourselves as much as possible to the field, and the circumstances of those for whom we labor.”

Question: Should not those in the Southern field work on Sunday?

“If they do this, there is danger that as soon as the opposing element can get the slightest opportunity, they will stir up one another, to persecute those who do this, and to pick off those whom they hate. At present Sunday keeping is not the test. The time will come when men will not only forbid Sunday work, but they will try to force men to labor on the Sabbath. And men will be asked to renounce the Sabbath, and to subscribe to Sunday observance or forfeit their freedom and their lives. But the time for this has yet not come, for the truth must be presented more fully before the people as a witness. What I have said about this should not be understood as referring to the action of old Sabbathkeepers who understand the truth. They must move as the Lord shall direct them, but let them consider that they can do the best missionary work on Sunday.

“Slavery will again be revived in the Southern states, for the spirit of slavery still lives. Therefore, it will not do for those who labor among the colored people to preach the truth as boldly and openly as they would be free to do in other places. Even Christ clothed His lessons in figures and parables to avoid the opposition of the Pharisees. When the colored people feel that they have the Word of God in regard to the Sabbath question and the sanction of those who have brought them to the truth, some who are impulsive will take the opportunity to defy the Sunday laws, and by a presumptuous defiance of their oppressors they will bring to themselves much sorrow. Very faithfully the colored people must be instructed to be like Christ, to patiently suffer wrongs, that they may help their fellow men to see the light of truth.

“A terrible condition of things is certainly opening before us. According to the light which is given to me in regard to the Southern field, the work there must be done as wisely and carefully as possible, and it must be done in the manner in which Christ would work. The people will soon find out what you believe about Sunday and the Sabbath, for they will ask questions. Then you can tell them, but not in such a manner as to attract

attention to your work. You need not cut short your work by yourself laboring on Sunday. It would be better to take that day to instruct others in regard to the love of Jesus and true conversion.”

Question: Should the same principles govern our work and attitude toward the Sunday question in foreign fields where the prejudice of the people are so strong?

“Yes; just the same. The light that I have is that God’s servants should go quietly to work, preaching the grand, precious truths of the Bible—Christ and Him crucified, His love and infinite sacrifice—showing that the reason why Christ died is because the law of God is immutable, unchangeable, eternal. The Spirit of the Lord will awaken the conscience and the understanding of those with whom you work, bringing the commandments of God to their remembrance. I can hardly describe to you the way in which this has been presented to me. The Lord says in Revelation 22:16: ‘I Jesus have sent mine angel to testify unto you these things in the churches.’ Have any of you seen this angel? The messengers from heaven are close beside those who stand before the people, holding forth the Word of life. In preaching the truth, it is not always best to present those strong points of truth that will arouse prejudice, especially where such strong feeling exist as is felt in the Southern states. The Sabbath must be taught in a decided manner, but be cautious how you deal with the idol, Sunday. A word to the wise is sufficient.

“I have given you the light which has been presented to me. If followed, it will change the course of many, and will make them wise, cautious teachers. Refraining from work on Sunday is not receiving the mark of the beast; and where this will advance the interest of the work, it should be done. We should not go out of our way to work on Sunday.

“After the Sabbath has been carefully observed, in places where the opposition is so strong as to arouse persecution if work is done on Sunday, let our brethren make that day an occasion to do genuine missionary work. Let them visit the sick and the poor, ministering to their wants, and they will find favorable opportunities to open the scriptures to individuals and to families. Thus most profitable work can be done for the Master. When those who hear and see the light on the Sabbath take their stand upon the truth to keep God’s holy day, difficulties will arise, for efforts will be brought to bear against them to compel men and women to transgress the law of God. Here they must stand firm, that they will not violate the law of God, and if the opposition and persecution are determinedly kept up, let them heed the words of Christ, ‘When they persecute you in one city, flee ye into another; for verily I say unto you, ye shall not have gone over the cities of Israel, till the Son of Man be come.’

“The time has not yet come for us to work as though there were no prejudice. Christ said, ‘Be ye wise as serpents, and harmless as doves.’ If you see that by doing certain things which you a perfect right to do, you hinder the work of the truth, refrain from doing these things. Do nothing that will close the minds of others against the truth. There is a world to save, and we gain nothing by cutting loose from those we are trying to help. All things may be lawful, but all things are not expedient.

We have no right to do anything that will obstruct the light which is shining from heaven; yet by a wrong course of action we may imperil the work, and close the door which God has opened for the entrance of the truth. The final issue of the Sabbath question has not yet come, and by imprudent actions we may bring on a crisis before the time. You may have all the truth, but you need not let it all flash at once upon minds, lest it become darkness to them. Even Christ said to His disciples, ‘I have many things to say unto you, but ye can not bear them now.’ We must not go into a place, open our satchels, show all we have, and tell everything we know at once. We must work cautiously, presenting the truth by degrees, as the hearers can hear it, but keep close to the Word.

“The Waldensians entered the schools of the world as students. They made no pretensions. Apparently they paid no attention to any one; but they lived out what they believed. They never sacrificed principle, and their

principles, put into practice, soon became known to other students. This was different from anything the other students had ever seen, and they began to ask themselves, What does this all mean? Why cannot these men be induced to swerve from their principles? While they were considering this, they heard them praying in their rooms, not to the Virgin Mary, but to the Saviour, whom they addressed as the only mediator between God and man. The worldly students were encouraged to make inquiries, and as the simple story of the truth as it is in Jesus was told, their minds grasped it.

“These things I tried to present at Harbor Heights. Those who have the Spirit of God, who have the truth wrought into their very being—prudent men, wise in their methods of reaching others—should be encouraged to enter colleges, and, as students, live the truth, as did Joseph in Egypt, and Daniel and Paul. Each one should study the situation, and see what is the best way to represent the truth in the school, that the light may shine forth. Let them show that they respect all the rules and regulations of the school. The heaven will begin to work, for we can depend much more upon the power of God manifested in the lives of His youth than upon any words that can be spoken. But they should also tell inquirers, in as simple language as they can, of the Bible doctrines.

“There are those who, after becoming established, rooted, and grounded in the truth, should enter these institutions of learning as students. They can keep the living principles of the truth, and observe the Sabbath, and yet they will have opportunity to work for the Master by dropping seeds of truth in minds and hearts. Under the influence of the Holy Spirit, these seeds will spring up to bear fruit for the glory of God, and will result in the saving of souls. The students need not go to these institutions of learning in order to become enlightened upon theological subjects, for the teachers of the school need themselves to become Bible students. No open controversies should be entered into, but opportunity given for questions upon Bible doctrines, and light will be flashed into many minds, and a spirit of investigation will be aroused.

“But I scarcely dare present this method of labor, for there is danger that those who have not decided connection with God will place themselves in these schools and, instead of correcting error and diffusing light, will themselves be led astray. But this work must be done; and it will be done by those who are led and taught of God.

“Jesus was a teacher when He was but twelve years old. He went in before the rabbis and doctors of the law as a learner, asking questions that surprised the learned doctors, and showing eagerness to obtain information. By every question, He poured light into their darkened minds. Had He allowed them to suspect that He was trying to teach them, they would have spurned Him. So it was all through His life. By His purity, His humility, His meekness, He rebuked sin. Those around Him could not find a single thing for which to blame Him, yet He was at work all the time. He worked in His own home until He had no home. His lot was no more pleasant than that of the young people who today are trying to walk in His footsteps.

“If all our people would work in Christ’s way, what a blessing it would be. There are many ways in which to diffuse light, and a great work can be done in many lines that is not now done. ‘Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.’ This spirit will inspire others to do the will of the Lord also, in earnest, self-sacrificing effort.

“This world is God’s. Wicked men are only permitted to live in it till they have filled up the cup of their iniquity. It was deeded to Abraham and his children, and ere long God’s people shall take possession of it. In our work for the saving of souls, we must not think that we can receive help from those around us; by a close connection with Jesus, we must be in that place where we can help them. Advance truth. Give those with whom you may come in contact an opportunity to learn what is truth, and to become converted. But do not think that your light gives you license to make a raid on those who are in error.

“When we begin to work with parliaments, and with men holding high positions in governments, the enemy is roused to exert all his strength against us, and he will make the work hard. Do not let your work be known any more than is necessary; the best course to follow is that which will avoid opposition. The least said about the foolish errors of others, the better. Do not speak disrespectfully of ministers. Satan and all his hosts are working to make of none effect the law of God, and when we begin to work on controversial lines, he will lead men to believe the we do not regard their laws or obey their decrees. Believing this, they will make it as hard as possible for all who will not worship their idol Sunday.

“We are not to reveal all our purposes and plans to men. Satan will take advantage of any indiscretion shown on this point. He does not work openly and above board. He works in an underhanded manner, and will continue to do so. Before the people are prepared for it, he leads men to set a powerful movement on foot by working on their minds.”

(Question: Can we not get the truth before the minds of the members of parliament in a quiet way, by furnishing them with reading matter?)

“From the light that has been given me, I see that we should fear lest rulers take their position against our work. Every opportunity to become acquainted with these men should be embraced; but we should do nothing that will produce anything like prejudice. It means a great deal to be as wise as serpents and as harmless as doves. We have so much determination in us that often we do things unguardedly and rashly. We must appear before these men as trying to help others, working on the lines of the Christian help work. As they see the good work we do in these lines, their prejudice, in a measure, will be removed; their hearts will be opened to the truth. Do not abruptly present the Sabbath; present Christ. Should they begin to oppose you, saying, ‘O, he is a Seventh-day Adventist,’ lift up Christ, higher and still higher.”

(Question: Would it not be as well for us to present principles, rather than to dwell upon what the governments will do?)

“We should have nothing to do with the actions of the government. Our duty is to obey God. When you are arrested, take no thought what you shall say or do. You are to follow Christ step by step. You need not commence weeks beforehand to examine the question, and laying plans as to what you will do when the powers shall do this or that, neither need you think what you are to say. Study the truth, and the Spirit of the Lord will bring to your remembrance what you shall say. Our minds should be a treasure house, filled with the Word of God.

“When the enemy begins to work, we need not allow our feelings to control, and resort to strange fire. We need not become combative. By doing this, we may thus betray the cause at the very point where victory is ours. If we let go our hold of Jesus, and trust in ourselves, it may take months, or perhaps years to counteract that one wrong move. Unless we are converted, and become as little children, we shall never see the kingdom of God. These are the lessons we need to bring into our schools. The students do not need science as much as they need these principles. Teach them how to advance the truth as it is in Jesus.

“The world is not to be condemned until after it has had the light. We must tell the people the simple story of the cross. They are to be pitied, and just as much as possible, we must soften the message we bring to them. This will soften their hearts, so that the Spirit of the Lord can mold them. In all their past life they have been receiving false ideas. If we come close to them and tell them of the love of christ, we can do much for them.”

(Question: Is it wrong for our brethren to work out their fines?)

“Christ the King of glory, carried the cross upon which He was about to be crucified. The people had not the slightest semblance of right to inflict this upon Him, but He did not refuse to submit. Christ suffered and died for us. Shall we refuse to be partakers of His sufferings? Let the servant pay tribute as the Master did, lest others be offended.

“When brought before courts, we are to give up our rights, unless by so doing we are brought in collision with God. We are not pleading for our rights, but for God’s right to our service. Instead of resisting the penalties unjustly imposed upon us, it would be better to take heed to the Saviour’s words, ‘When they persecute you in this city, flee ye into another; for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.’”

#### Sources

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Elder A. O. Tait  
Battle Creek, Michigan, U. S. A

Dear Brother:

This morning I attended a meeting where a select few were called together to consider some questions that were presented to them by letter, soliciting consideration and advice on these subjects. Of some of these subjects I could speak, because at sundry times and in divers places many things have been presented to me in reference to some matters of labor that required great caution in speech as well as in the expression of thoughts with the pen. The advice given to our brethren in the Southern field has been diverse; it would bring in confusion.

As my brethren read the selections from letters I knew what to say to them, for this matter has been presented to me again and again in regard to the Southern field. I have not felt at liberty to write out the matter until now. I will endeavor to make some brief statements at this time, hoping soon to have an opportunity to speak more clearly and at length.

The light that the Lord has given me at different times has been that the Southern field, where the greatest share of the population of the colored race is, cannot be worked after the same methods as other fields. They are excitable, and outward actions in bodily exercise more than inward piety, compose their religion. Should the colored people in the southern states be educated, as they receive the truth, that they should work on Sunday, there would be excited a most unreasonable and unjust prejudice.

Judges and jurors, lawyers and citizens, would, if they had a chance, bring decisions which would bind about them rites which would cause much suffering, not only to the ones whom they term guilty of breaking the laws of their state, but all the colored people everywhere would be placed in a position [of] surveillance, and under cruel treatment to the white people that would be no less than slavery. They have been treated as chattels, regarded as not much above the dumb animals, to do just as their masters told them to do. This has degraded all their powers, and a different method of labor altogether must be pursued towards them, than where the colored people have had greater advantages of schooling and have learned to read.

As the colored people have not been educated to read and have not been uplifted, their religion is more of bodily exercise than inward piety. There cannot be anything like the kind of labor pursued toward them as that bestowed upon the people whose religion is not outward workings. The Lord will look upon this poor, neglected, downtrodden race with great compassion. Everything of a character to set them in a position of opposition to authorities, as working on Sunday, would cause the colored people great suffering and cut off the possibility of the white laborers going among them, for the workers [who] intended to do them good, would be charged with raising insurrections.

I do not want anything of this character to appear, for I know the result. Tell them they need not provoke their neighbors by doing work on Sunday; that this will not prevent them from observing the Sabbath. The Sabbath should not be introduced until they know the first principles of the religion of Jesus Christ. The truth as it is in Jesus is to be made known little by little, line upon line, and precept upon precept.



Punishment for any offense would be visited unsparingly and unmercifully upon the colored people. Here is a neglected field, rank with corruption, needing to be taught everything; here is a field where medical missionary work can be one of the greatest blessings. In this line the truth may be introduced, but the very first principles of Christianity are to be taught in the ABC. The schools are to be established, having not only children, but fathers and mothers, learning to read.

Teaching the truth is involving great liabilities. It is essential, then, that there be families to settle in the South, and as missionary workers they can by precept and example be a living power. There cannot be much preaching. The least notice possible should be given to the point of what is doing and what is to be done; for it will create suspicion and jealousy in the minds of men who, with their fathers and grandfathers, have been slaveholders. There has been so little done for the [colored people in the] South that they are in moral degradation, and are looked upon as slaves to the white population still, although they have been emancipated at terrible cost.

We are to study the situation with great care, for the Lord is our enlightener. The Lord has given men capabilities to exercise, but there is too little deep thinking, and too little earnest praying that the Lord would give wisdom at all times how to work difficult fields. We are under obligation to God, and if we love God, we are in duty bound not only on the general ground of obligation and obedience to obey the orders of our spiritual Leader, [but] to save as many souls as we can to present them as sheaves to Jesus Christ, who gave Himself a living sacrifice to ransom them and make them free servants of Jesus Christ. There is not to be one word uttered which would stir up the slumbering enmity and hatred of the slaves against discipline and order, or to present before them the injustice that has been done them.

Nothing can be done at first in making the Sabbath question prominent, and if the colored people are in any way educated to work on Sunday, there will be unsparing, merciless oppression brought upon them. Already there has been too much printed in regard to the persecution of the Sabbathkeepers in the Southern states, and those who are bitter against the law of God, trampling it under their feet, are all the more in earnest to make human laws a power. Their religious prejudice and bigotry would lead them to do any act of violence, verily thinking they were doing God's service, for they are in great error. A blind zeal under false religious theories, is the most violent and merciless.

There are many who are stirred up by the representations in our papers to do just as their neighboring states are doing. All these things give them <Sabbathkeepers> the appearance of defying the law. In Christ's day, when persecuted in one city, they fled to another. It may be the duty of those persecuted to avail themselves <of the privilege to go into> another city or another country. (Matthew 10:22, 23): "And ye shall be hated of all men for my name's sake; but he that endureth to the end shall be saved. But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come. The disciple is not above his master, nor the servant above his lord."

At present, persecution is not general, but let the Southern element have words come to them of a nature to rouse their excitable disposition, and the whole cause of truth would suffer, and the great missionary field be closed. Let all be warned. Let the instruction be given to this much oppressed <people as the situation demands> that the keeping of the Sabbath does not necessitate their working on Sunday, for if they should do this, they would have instigated against them all the powers of the white population, who are transgressors <themselves> of the law of God.

Church members and priests and rulers will combine to organize secret societies to work in their land to whip, imprison, and destroy the lives of the colored race. History will be repeated. Let efforts be made in as silent a manner as possible, but this people need not be told that the observance of Sunday is the mark of the beast until

this time shall come. If the Southern people get some of the ideas in their minds of the mark of the beast, they would misconstrue and give, honestly, the most false impression on these subjects and do strange things.

As many of the people cannot read for themselves, there are plenty of professed leaders who will read the Bible falsely and make it testify to a lie. Many are working in this line now among those who are poor scholars and have not a knowledge of the Scriptures. Our publications also will be misread. Things will be read out of the books that were never there, advocating the most objectionable things. An excitement could be easily worked up against the Seventh-day Adventists. The most successful methods are to encourage families who have a missionary spirit to settle in the Southern states and work with the people without making any noise.

In such places as the Southern field there should be established sanitariums. There should be those who believe the truth, colored servants of God, under training to do work as medical missionaries under the supervision of white managers, for this combination will be much more successful. The medical missionary workers, co-operating with families who shall make their home in the South, need not think that God will condemn them if they do not work on Sunday, for the Lord understands that every effort must be made not to create prejudice, if the truth finds standing place in the South.

The words of truth cannot go <forth with great publicity,> but schools could be started by families coming into the South and working in schools, not with a large number congregated in one school, but as far as possible in connection with those who have been working in the South. Dwell particularly upon the love of God, the righteousness of Christ, and open <the Bible, the> treasure house of God, presenting the truth in clear lines upon personal piety. There will be bad influence of the white people upon the blacks as there has been in the past. Evil angels work with their own spirit upon evil men. Those co-operating with those who work in any place to uplift Jesus and to exalt the law of God will find to all intents and purposes that they wrestle not against flesh and blood, but against principalities, against the rulers of the darkness of this world, and against spiritual wickedness in high places.

“Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God.”

Here is our sufficiency. Our defense is in the preparation of the gospel. The Lord will give wisdom to all who ask Him, but let those who are to work difficult and peculiar fields, study Christ’s methods. Let not their own peculiar traits of character be brought into the work, for Satan knows upon just what traits of character to work, that objectionable features may be revealed. These traits of character, received by inheritance or cultivated, are to be cut away from the soul, and the Spirit of Christ is to take possession of the organs of speech, of the mental power, of the physical and moral powers, else when in the midst of important interests Satan shall work with his masterly power to create a condition of things that will call into active exercise these special traits of character, and will bring defeat just when there should be a victory, and the cause of God sustains a loss.

“And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law; that I might gain them that are under the law; to them that are without law, as without law, being not without law to God, but under the law to Christ, that I might gain them that are without law; to the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some. And this I do for the gospel’s sake, that I might be partaker thereof with you.”

We know that the apostle did not sacrifice one jot of principle. He did not allow himself to be led away by the sophistry and maxims of men. He was not to coincide with the suppositions and assurances of men who were

teaching for doctrine the commandments of men; because iniquity and transgression were in the ascendancy and advancing, he did not allow his love to wax cold. All zeal and earnestness is to be retained, and at the same time the features of our faith, if expressed, would, you know, by the elements with which you have to deal, arouse prejudice at once.

Paul could be as zealous as any of the most zealous in his allegiance to the law of God, and show that he was perfectly familiar with the Old Testament Scriptures. He could dwell upon the types and shadows that typified Christ; he could exalt Christ and tell all about Christ and his special work in behalf of humanity, and what a field He had to explore! He could advance most precious light upon the prophecies that they had not seen; and yet he would not offend them. Thus the foundation was laid nicely, that when the time came that their spirits softened, he could say in the language of John, "Behold in Jesus Christ, who was made flesh, and dwelt among us, the Lamb of God, who taketh away the sins of the world."

To the Gentiles, he preached Christ as their only hope of salvation but did not at first have anything definite to say upon the law. But after their hearts were warmed with the presentation of Christ as the gift of God to our world, and what was comprehended in the work of the Redeemer in the costly sacrifice to manifest the love of God to man, in most eloquent simplicity he showed that love for all mankind, Jew and Gentile, that they might be saved by surrendering their hearts to Him. Thus when, melted and subdued, they gave themselves to the Lord, he presented the law of God as the test of their obedience. This was the manner of his working, adapting his methods to win souls. Had he been abrupt and unskillful in handling the Word, he would not have reached either Jew or Gentile.

He led the Gentile along to view the stupendous truths of the love of God, who spared not His own Son, but delivered Him up for us, how shall He not, with Him also freely give us all things. The question was asked why such an immense sacrifice was required, and then he went back to the types, and down through the Old Testament Scripture, revealing Christ in the law, and they were converted to Christ and to the law.

"But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." All this may be, and yet not one principle of truth sacrificed.

(I would not advise that this be published in our papers, but let the workers have it in leaflets, and let them keep their own counsels.)

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Title: N/A

Date: November 21, 1895

Type: Letter

Addressee: A.T. Jones

Location: Campground, Melbourne, Victoria, Australia

Primary source: Letter 35, 1895, November 21, 1895

Dear Brother:

Yesterday extracts were read from letters from your pen in reference to our brethren in the Southern field. This subject is a very delicate one to handle, and I would not have anything to say upon it if I did not feel that I dare not withhold light that has been given me. My brother, I was made sad to hear the extracts from your letter. This is not the advice that Jesus gave in his sermon on the mount, Matthew 5:38-41. The principles that you present to others, you should first know are faultless, because sustained by a "Thus saith the Lord."

How careful we should be in giving advice lest our counsel should result in great evil and suffering. How much better for the families to go out into some other cities or some other country, but never encourage the spirit of defiance and resistance, <even if they are placed in the chain gang.> The bigotry that exists, the prejudice against truth to sustain religious error is firm, for the human agent is stirred with hellish power from beneath. The Lord sees, the Lord knows all about the sufferings of His people for the truth's sake. Pray, our Saviour says, for those who entreat you evil, and resist not evil.

There is a matter which I have written in regard to the introduction of the truth among the colored people. This cannot be done in any haphazard way, neither can advice be given to the believers and to those who teach the truth to be presumptuous. When the period comes in the Southern States to do as did the three worthies, who refused to bow to Nebuchadnezzar's image, that time will present decisions for or against the commandments of God. There is no need of closing up our own way <entirely.> It will be made more difficult to work the many fields that have not yet been touched.

Our policy is, Do not make prominent the objectionable features of our faith, which strike most decidedly against the customs and practices of the people, until the Lord shall give the people a fair chance to know that we are believers in Christ, that we do believe in the divinity of Christ, and in His pre-existence. Let the testimony of the world's Redeemer be dwelt upon. "I, Jesus, have sent mine angel to testify of these things unto the churches." There is need of strictly guarding the word that the pen traces upon paper. The Lord help us to learn in the school of Christ His meekness and His lowliness.

If the Majesty of heaven guarded His every word lest He should stir up the spirit of Satan and the fallen angels, how much more careful should we be in all things <in connection with His work.>

I think it would be very becoming to all who claim to follow Christ to be indeed learning of Christ, His methods, and His meekness and lowliness of heart. We have a decided message to bear. In (Jude 1-8) we have the description of the pollution of the world, and the working agencies of Satan to corrupt the world, yet Michael the archangel, when contending with the devil, disputed about the body of Moses, dared not bring against him a railing accusation, but said, "The Lord rebuke thee."

"And he shewed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him." Zechariah 3:1. These things are written for our benefit, and we are to study the Word in all these things now, for they concern us, particularly. There is to be such a time of trouble, such as never was since there was a nation. Our work is to study to weed out of all our discourses everything that savors of retaliation and defiance and making a drive against churches and individuals, because this is not Christ's way and method.

He did not pronounce scathing rebukes against those who knew not the truth, but against those whom God had made the depositaries of sacred responsibilities, a people chosen and favored with every temporal and spiritual advantage, and yet bearing no fruit.

The most solemn responsibility for the Jewish nation was when Jesus was in their midst. It was that generation, the generation who rejected him, that was the guilty one. Jesus, speaking sometimes by warning, by judgments, by blessing given and withdrawn, said, "Ye would none of my counsel, ye despised all my reproofs." If thou art destroyed, it is thyself alone who are responsible. "Ye will not come unto me that ye might have life." Warning, expostulation, forbearance, and patience are about to close.

Mark the cursing of the fig tree, representing the Jewish nation, covered with leaves of profession, but no fruit to be found thereon. The curses pronounced upon that fig tree, which represents the moral, thinking, living agent, cursed of God, living as were the Jews for forty years after this event, yet dead. Mark [that] the trees representing the Gentiles, were not covered. They were leafless, making no pretension to having the knowledge of God. Their time of fruit-bearing was not yet.

Let not any hard reproaches be made against those who know not the truth. Even the churches are in darkness. Those to whom God has entrusted the treasures of His grace are to be made the living, responsible agents, but what is their position? They have lamps—a knowledge of the truth—but how few have communicated the precious light God has given them, how few have borne fruit to the glory of God. They do not improve the light and privileges given. They do not "Arise shine; for thy light is come, and the glory of the Lord is risen upon them." They have no fruit, and the condemnation of God is upon them. The Lord will not work a miracle to open the eyes that refuse to see. The moistening showers, the sunshine God has given to quicken into life, continues, but they remain fruitless. Shall those for whom the Lord has done so much, have the form of godliness, and stop there? [Read] 2 Timothy 3:1-5.

The Lord pities the world, His vineyard, which has not been worked. In wrath He remembers mercy. He is sparing the world to let increased light come to it. In the midst of wrath He remembers mercy. His heart of divine mercy is full of love and compassion for the thousands who are in ignorance of the truth. There has been everything done for those who have a knowledge of the truth, to keep them in the truth; but those who know not the truth have not received one tithe of the advantages that they should have had. And thus it continues to be. God help the people to whom He has given every advantage, as He did the Jewish nation, to receive and impart to those who are in ignorance of the light of truth, instead of rejecting the light and blessing.

I do not know that you understand this. May the Lord help you to discern. It is not the place of those who have had from Jesus light, precious light, to condemn those to whom this light has never come, and to write or to speak things which will close the ears and door of the heart and hedge up the way, so that Satan's power shall take possession of human minds, to give the imagination a false viewing that will, through any course that we shall pursue, bring on a state of things that will prevent us from reaching the world. This the Jewish nation did. They made themselves obnoxious to the world.

How shall correct impressions of what we really do believe be given to our world? By studying methods not of contention and condemnation, for there are thousands living up to the best light they have, and every means should be used to get the knowledge of the truth before the thousands who will discern evidence, who will appreciate the likeness of Christ in His people, if they can have an opportunity to see it. There are those among us who, if they should take time to consider, would regard their do-nothing position as a sinful neglect to use the talents which God has given them.

God has given His messengers the truth to proclaim. Then the churches are to voice the truth from the lips of the messengers, and use their talents in every way possible to make the ministry a power to communicate truth by

their catching the first rays of light and diffusing the same. Here is our great sin. We are years behind. The ministers have been seeking the hidden treasures, and have been opening up the casket, and letting the jewels of truth shine forth, but there [has] not one hundredth part been done or [is] being done by members of the church that God requires of them. They will in that great day be self-convicted and self-condemned for their slothfulness. May the Lord lead them to self-penitence, and to now see themselves and exclaim, “Lord, I am that fruitless fig tree.”

May the Lord forgive His people who are not doing the work in His vineyard that He has given them to do. “I, Jesus, have sent mine angel, to testify these things in the churches.” “I am the root and the offspring of David, and the bright and morning star.” Study this subject; read the next verse. We see that this is the very message that has been going forth to the people of God. The large halls in our cities should be secured [so] that the third angel’s message may be proclaimed by human lips. Thousands will appreciate the message. While so much time and money has been absorbed in ministerial institutes for those who have the truth and do not appreciate it, thousands are in ignorance of the truth. They know not what is the faith of Seventh-day Adventists.

Why do not the church members communicate that which they have received? Why this negligence? Why this selfish neglect, when the value of souls is at stake? Why is there not now something being done in a larger measure than has been done. Why are camp meetings kept year after year in the same locality? Why are they not taken to cities that know nothing of our faith? The plea is, There will be a saving of money and labor. Let the saving do done in other lines. But when souls are to be labored for, and the truth is to some before those who know it not, let us not talk of limiting on this line.

A world is to be warned. Watch, wait, pray, work, and let nothing be done through strife and vainglory. Let nothing be done to increase prejudice, but everything possible to make prejudice less, by letting in light—the bright rays of the Sun of Righteousness amid the moral darkness. There is a great work to be done yet, and every effort possible must be made to reveal Christ as the sin-pardoning Saviour, Christ as the Sin-bearer, Christ as the bright and morning star, and the Lord will give us favor before the world until our work is done.

Dear brother, I am your friend, and I would stand in perfect harmony with you. I do not want those who have closed the door of their hearts to light, to have any occasion to feel that they are right in criticizing you and Brother Waggoner and Brother Prescott. I have a great desire that you shall show Christlike wisdom in every movement.

With Christian love.

Source

- E.G. White to A.T. Jones, Letter 35, 1895, November 21, 1895.

Title: "An Appeal for the Southern Field"

Date: November 26, 1895

Type: Article/Letter/Manuscript

Addressee: Brethren and Sisters in America

Primary sources: Manuscript 21a, 1895; *Adventist Review*, November 26, 1895, pgs. 1-2

Dear Brethren and Sisters in America,

I would appeal to you in behalf of the Southern field. If we consulted our own ease and pleasure, we would not desire to enter this field; but we are not to consult our own ease. "Even Christ pleased not himself;" but we are to consider the fact that that field is no more discouraging to those who would be laborers together with God, than was the field of the world as it presented itself before the only begotten Son of God. When he came to earth to seek and to save that which was lost, he did not consult his own ease or pleasure. He left his high command, he laid aside his heavenly honor and glory, he laid off his glorious diadem and royal robe, and left the royal courts, in order that he might come to earth to save fallen man. Though he possessed eternal riches, yet for our sakes he became poor, that he might enrich the human race. By accepting the Son of God as their Redeemer, by exercising faith in him, the sons and the daughters of Adam may become heirs of God and joint-heirs with Jesus Christ. The apostle says: "Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." Christ was willing to come to a world that was all marred and seared with the curse,—the result of Adam's transgression of the law of God. He was willing to undertake the case of fallen beings who had lost their original holiness, and who were in ignorance of the perfection of God's character. He was willing to come to bring back to loyalty those who were not subject to God's moral government. In the grand counsels of Heaven it was found that it was positively necessary that there should be a revelation of God to man in the person of his only begotten Son. He came to earth to be "the true Light, which lighteth every man that cometh into the world."

The Southern field is beset with difficulties, and should I present the field to you as it has been presented to me, many of you would draw back, and say, "No, I cannot enter such a field." But the condition of the colored race is no more disheartening than was the condition of the world when Christ left heaven to work for fallen man. He clothed his divinity with humanity, and came into the world, in order that his humanity might touch humanity, and his divinity lay hold upon the throne of God in man's behalf. He came to seek the one lost sheep, to bring back the wandering one from the wilderness of sin to the heavenly fold. He was treated with every indignity by those whom he came to save from eternal ruin, and the missionary to the Southern field will need to arm himself with the mind that was in Christ Jesus. The record says: "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

The Southern race has been neglected. Men have passed by on the other side, as the priest and the Levite passed by the wounded, robbed, bruised, and beaten one. But a certain Samaritan, as he journeyed that way, not only saw him, but he had compassion on him, and went to him, and bound up his wounds, set him on his own beast, brought him to an inn, and took care of him. How many have left the colored race to perish by the wayside? Since the slaves gained their freedom at terrible loss of life both to the North and to the South, they have been greatly neglected by those who professed to know God, and as a result thousands of them have failed to gain spiritual freedom. But shall this indifference continue? Shall not decided efforts be made to save them? Sin has degraded and corrupted the human family, but Christ did not leave men to perish in their degradation. He who was one with the Father, came to our world to bridge the gulf that sin had made, which separated man from God because of transgression. Christ, the brightness of his Father's glory, beheld humanity in its wretchedness and sinfulness, beheld souls tainted with corruption, depraved and deformed. He knew that the fallen race tended more to evil than to good, and practiced the most hateful vices. The heavenly hosts looked upon the world as undeserving of the sympathy and love of God. Angels marveled that Christ should undertake to save man in his



lost, and as it seemed to them, hopeless condition. They marveled that God could tolerate a race so foul with sin as to be a blot upon his creation. They could see no room for love, but Christ saw that souls must perish unless an arm strong to deliver was reached forth to save.

Satan is the destroyer, but Christ is the restorer. From the first it was Satan's purpose to cause men to transgress the law of God. He misrepresented the character of the Father, trampled upon his law, and cast contempt upon his precepts. He inspired men with his own spirit, and made them partakers of his own attributes, and caused them to transgress the law of God. When he had accomplished his work of ruin, he pointed to the degraded, sin-polluted souls whom he had made subject to a thousand vices, and declared that they were too degraded, too wretched, to be redeemed by Heaven. He sought to present mankind in the most discouraging aspect, so that reformation might seem hopeless. Though he could not prevail with his temptations in assailing Christ, or cause him to fail or be discouraged, yet he often succeeds too well with those who should be laborers together with God. But his plans to cause the work to cease are not wholly successful. Through the grace of God those whom the enemy has oppressed for generations, rise up to the dignity of God-given manhood and womanhood, and present themselves as sons and daughters of the Most High. This result is generally brought about through well-directed, persevering missionary labor.

Why should not Seventh-day Adventists become true laborers together with God in seeking to save the souls of the colored race? Instead of a few, why should not many go forth to labor in this long-neglected field? Where are the families who will become missionaries, and who will engage in labor in this field? Where are the men who have means and experience so that they can go forth to these people, and work for them just where they are? There are men who can educate them in agricultural lines, who can teach the colored people to sow seed and plant orchards. There are others who can teach them to read, and can give them an object-lesson from their own life and example. Show them what you yourself can do to gain a livelihood, and it will be an education to them. Are we not called upon to do this very work? Are there not many who need to learn to love God supremely and their fellow men as themselves? In the Southern field are many thousands of people who have souls to save or to lose. Are there not many among those who claim to believe the truth who will go forth into this field to do the work for which Christ gave up his ease, his riches, and his life?

Christ gave up all in order that he might bring salvation to every people, nation, and tongue. He bridged the gulf that sin had made, in order that through his merits man might be reconciled to God. Why is there not an army of workers enlisted under the blood-stained banner of Prince Immanuel, ready to go forth to enlighten those who are ignorant and depraved? Why do we not go forth to bring souls out of darkness into light? Why do we not teach the perishing to believe in Christ as their personal Saviour, and aid them to see Christ by faith, and wash in the fountain that has been opened to cleanse away the sins of the world? We should teach those who are filthy how to cast away their old, sin stained garments of character, and how to put on Christ's righteousness. We should plant in their darkened minds the elevating, ennobling thoughts of heavenly things. By faith, by Christlike sympathy and example, we should lead the polluted into pure and holy lives. We should live such a life before them that they will discern the difference between error and vice, and purity, righteousness, and holiness. We should make straight paths for our feet, lest the lame be turned out of the way.

Many who claim to be Christians have accomplished little in the world because they have not kept their eyes upon Jesus, and have permitted iniquity to overcome them. Many who have gone forth as missionaries have fallen into sin, and Satan has exulted because men who claimed to be workers together with God were not daily converted, and were not, by looking unto Jesus, transformed in character. They did not make God their strength, and so made crooked paths for their feet. They could not bring the poor, ignorant souls who were debased by sin into a new life, even into the life of God, because their own life was not hid with Christ in God. As workers together with God, we must yoke up with Jesus Christ, and put on Christ. When we are planted in him, we shall grow in likeness to Christ's character. We are to be living epistles, and men are to read in our lives what it means to be a Christian. We are to represent Christ in character, and self is to be hidden with Christ in God.

When this is our experience, we shall find that the angels of God will cooperate with us. Feeling our dependence upon God, we shall realize the force of Christ's words when he said, "Without me ye can do nothing." We shall then know how to have sympathy for the neglected, the oppressed, the despised, and yet at the same time have no sympathy with degradation, but in the midst of sin press closer and closer to the side of Jesus. We shall be grieved and shocked at the sins which are committed, while we wear the yoke with Christ, and are preparing to be temples for the indwelling of the Holy Ghost.

Men who have faith, and hope, and love are partakers of the divine nature, and have overcome the corruption that is in the world through lust. Such men are successful workers; for they build upon the sure foundation, gold, silver, and precious stones. They build with goodly material which is most valuable. They do not build with that which is perishable, with that which is compared to wood, hay, and stubble, which will be burned up in the fires of the last days. Their work results in redeeming souls that shall stand before the throne of God.

Christ said to his disciples: "They that be whole need not a physician, but they that are sick.... I am not come to call the righteous, but sinners to repentance." Those who realize their guilt, feel their need of the Saviour. Why, O why, has not more been done to diffuse light into the darkened minds of the colored race? Christ died for the colored people as verily as he died for the white people. Through faith in Christ the colored people may attain unto eternal life as verily as may the white people. Those whom the Lord sees neglected by us have been intrusted with reasoning powers, and yet they have been treated as though they had no souls. They have been wounded by a so called Christian nation. They have been left by the wayside, and decided efforts will have to be made to counteract the wrong that has been done them. But though they have been despised and neglected of men, God has given special help and enlightenment to many who were in slavery. He has illuminated their darkness when they were in the most unfavorable circumstances, and they have revealed to the world the elements of the greatness in Christian character. Many of the black race have been rich in faith and trust in God. They have manifested divine compassion for those whom they could help. They have known what it was to hunger for sympathy and help; for they were but neglected by those who saw their wretchedness and could have helped them, but who passed by on the other side, as the priest and the Levite passed by the bruised and wounded one. There are souls among the colored race that can be reached, and the very kind of labor which their circumstances require should be put forth, that they may be saved. When these souls are converted to the truth, they will become partakers of the divine nature, and will go forth to rescue their fellow-men, to lead those who are in darkness into light. They can be helped in their low estate, and in their turn can contribute to the good of others.

But there are many among the colored people whose intellect has been too long darkened to be speedily fitted for fruitfulness in good works. Many are held in bondage to depraved appetite. Many are slaves to debasing passions, and their character is of such an order as will not enable them to be a blessing. Sin and depravity have locked up their senses. They need help as much as the veriest heathen, and unless they have the right kind of help, they will be lost. But they may be taught to know God and Jesus Christ whom he has sent. The bright beams of the Sun of Righteousness may shine into the darkened chambers of their mind. They need to catch a glimpse of God. It is their privilege to have eternal life, to be in union with God, and it is the privilege of those who know the truth to repeat the story again and again of God's wonderful love to man as manifested on Calvary's cross. The chain that is let down from the throne of God is long enough to reach into the lowest depths of sin. Hold up a sin-pardoning Saviour before the lost and lowly, for Jesus has made a divine interposition in their behalf. He is able to reach to the lowest depths and lift them up from the pit of sin, that they may be acknowledged as children of God, heirs with Christ to an immortal inheritance. They may have the life that measures with the life of God.

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Title: "An Appeal for the South—2"

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God estimates man, not by the circumstances of his birth, not by his position or wealth, not by his advantages in educational lines, but by the price paid for his redemption. Man is of value with God in proportion as he permits the divine image to be retraced upon his soul. However misshapen has been his character, although he may have been counted as an outcast among men, the man who permits the grace of Christ to enter his soul will be reformed in character, and will be raised up from his condition of guilt, degradation, and wretchedness. God has made every provision, in order that the lost one may become his child. The frailest human being may be elevated, ennobled, refined, and sanctified by the grace of God. This is the reason God values men; and those who are workers together with God, who are filled with divine compassion, will see and estimate men in the same way that God sees and estimates them. Whatever may be the nationality or color, whatever may be the social condition, the missionary for God will look upon all men as the purchase of the blood of Christ, and will understand that there is no caste with God. No one is to be looked upon with indifference, or to be regarded as unimportant; for every soul has been purchased with an infinite price. Therefore, in the name of Jesus Christ of Nazareth, let not the colored race be longer neglected by those who claim to believe in Christ as the Saviour of men. Let not one who claims to have heard the gracious words, "Thy sins be forgiven thee," hold himself aloof from those whose lives have been dark and shadowed.

Was it God's purpose that the colored people should have so much guilt and woe in their lives?—No. Men who have had greater advantages than they have had, have taught them immorality, both by precept and example. Debasing practices have been forced upon them, and they have received low conceptions of life, and even their conceptions of the Christian life are of a depraved order. But the people who have been more favorably situated, who have had light and liberty, who have had an opportunity to know God, and Jesus Christ whom he has sent, are responsible for the moral darkness that enshrouds their colored brethren. Can they who have been so highly privileged afford to stand in their pride and importance, and feel that they are altogether too good to associate with this depraved race? Let those who profess to be Christians look to the example of Christ. He stooped to take human nature, in order that he might be able to reach man where he was. The Majesty of heaven came to seek and to save that which was lost; and shall those for whom Christ has done so much, stand aloof from their fellow-men who are now perishing in their sins?

The Lord invites his people to become workers together with him in rebuilding and reshaping character according to the true standard of moral rectitude. Through faith in Christ we are to be recreated in his image. Jesus says, Behold, I create a new thing in the earth. Apostate man is to be recovered; fallen humanity is to be elevated; sin is to be pardoned; and sinners are to be saved, that God may be eternally glorified. The treasures of wisdom which have been hidden for ages are to be brought forth for the enriching of the lost. O what treasures of wisdom are to be opened up for the view of the world! Every divine resource is placed at the disposal of man, in order that he may become a co-laborer with God. Nothing has been withheld. When God gave his only begotten Son to our world, he gave all the treasures of heaven. What power, what glory, has been revealed in Christ Jesus! The greatest display of majesty and power is given to the world through the only begotten Son of God. With this power at our command, I would ask in the name of Jesus Christ of Nazareth why it is that God's people do not awake to their duty? Why is it that every individual does not become an example in doing the work that the time demands in first giving himself and then his talents of means and ability for the enlightenment and salvation of a people who are in the dense darkness of pitiful and most deplorable ignorance? Are there not men, women, and youth who will go forth to establish schools, and thus become teachers to instruct the colored people so that they may be enabled to read the word of God? We must teach them to read God's word, or they will become the ready dupes of false shepherds that misinterpret the Scriptures, and that manufacture doctrines and teach traditions which will lead them into the paths of perdition. There are preachers

and teachers among the colored people who are addicted to licentious habits; and how can they understand the binding claims of the law of God, when the standard of righteousness is not revealed and exalted before their eyes by the precept and example of their teachers? We must go among them, and show them how to honor and obey God's law, in order that they may be prepared to have a part in the new earth.

Are there not those who can go from house to house, from family to family, and who can repeat the A B C of true Christian experience? Let Christ be your text. In all your labor let it be apparent that you know Jesus. Present his purity and saving grace, that by beholding, these people may become changed into the divine image. Among most of the colored people we find unseemly practices in their worship of God. They become much excited, and put forth physical exertions that are uncalled for in the solemn worship of God. Their superstitious ideas and uncomely practices cannot at once be dispelled. We must not combat their ideas and treat them with contempt. But let the worker give them an example of what constitutes true heart-service in religious worship. Let not the colored people be excluded from the religious assemblies of the white people. They have no chance to exchange their superstitious exercises for a worship that is more sacred and elevating if they are shut out from association with intelligent white people who should give them an example of what they should be and do. Let the white people practice the self-denial necessary, and let them remember that nothing is to be regarded as unimportant which affects the religious life of so vast a number of people as that which composes the colored race. They conduct their worship according to the instruction they have received, and they think that a religion which has no excitement, no noise, no bodily exercises, is not worth the name of religion. These ignorant worshipers need instruction and guidance. They can be won by kindness, and can be confirmed in well-doing. Both old and young will need to be instructed as one would instruct a family of children.

Let the worker give them an example by associating with them, and by revealing the virtues of Christ Jesus. They need to be brought in contact with cultivated minds, to come into association with those whose hearts are softened and subdued by the Holy Spirit. They are imitative, and will catch up pure sentiments, and be influenced by elevated aspirations. A new taste will thus be created, and elevated desires will spring up for things that are of good report, pure, honest, and lovely. But if the colored people are left in their present condition, and do not have presented before them a higher standard of Christianity than they now have, their ideas will become more and more confused, and their religious worship more and more demoralized. They have been strangely neglected. Poverty and want are common among them, and very little has been done to relieve their distress. We cannot be surprised that such neglect should result in hardness of heart and in the practice of vice, but God cares for this neglected class. The colored people have souls to save, and we must enter into the work, and become co-laborers with Jesus Christ. We cannot leave them as we have left them in the past. We cannot be justified in expending money so lavishly in providing conveniences for ourselves, and in furnishing facilities for those who have been more fortunate, and are already abundantly supplied with every facility, and do nothing for those who know not God and Jesus Christ whom he hath sent. We must not abandon millions of the colored race to their degradation, and because they are degraded, pass them by on the other side.

Let us bear in mind the words that Christ spoke to the people who were honored above others in being privileged to have the Lord Jesus Christ to labor among them, and yet who did not appreciate this privilege, and did not diffuse the light of Heaven to others. He said: "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. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell; for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee."

But while Christ pronounced a woe upon those who did not repent at his preaching, he had a word of encouragement for the lowly: "At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and

earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in thy sight.” Many of the colored people are among the lowly who will receive the word of God, and shall not this long-neglected work of enlightening the colored people be entered into perseveringly, and be carried forward all the more diligently because it has been so long neglected? We must do a work for the colored race that has not yet been done. “God so loved the world, that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life.” The Son of God, the Creator of the world, sacrificed his own life, in order that he might become the Redeemer of fallen humanity. He made an infinite sacrifice, that he might become man’s surety and substitute, and shall we remain indifferent to a downtrodden, abused race?

God cares for the colored people, and if we would co-operate with him for the salvation of their souls, we must care for them, too, and become laborers together with him. We need to repent before God, because we have neglected missionary work in the most abandoned part of God’s moral vineyard. There needs to be a stirring up among the members of our churches. There needs to be concern created for our colored brethren at the great heart of the work. We should rouse up to the interest that true Christians ought to feel for those who are depressed and morally degraded. The fact that their skin is dark does not prove that they are sinners above the white race. Much of their depravity is the fruit of the neglect of the white people. They have not felt the sympathy that they ought to have felt for the abandoned and wretched. Those who profess to love Christ should have worked for their colored brethren until hope would have sprung up in their hearts. Many are completely discouraged, and they have become stolid because they have been neglected, despised, and forsaken. The poor and unfortunate are numbered by thousands, and yet we have looked on indifferently, and seen their sorrow, and have passed by on the other side. Their degraded condition is our condemnation. The Christian world are guilty because they have failed to help the very ones who most need help. Christ says, “I am not come to call the righteous, but sinners to repentance.”

Should we not work the Southern field? We have had every advantage in temporal and spiritual things, and shall we do nothing for our colored brethren? We cannot abandon the colored race and be accounted as guiltless. Christ speaks of his own mission in these words: “The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.” Are we not to follow the example of Christ? Are we not, as his human agents, to carry forward the work he came to do? Christ said, “They that be whole need not a physician, but they that are sick.” We cannot leave souls for whom Christ died to be the prey of Satan’s temptations. We cannot abandon this great flock to their ignorance, want, suffering, and corruption. This would not be doing the will of God. We cannot heap advantages upon ourselves and upon those who are not in need, and pass by those who are in utter want, and be approved of God. This neglect is charged against those who have had great light, who have had marvelous opportunities, and who yet leave so large a portion of God’s moral vineyard unworked. For years Satan has been sowing his tares among the colored people, and the field cannot be worked as easily now as it could have been worked years ago. But there should be no delay now. Reproach is brought upon Jesus Christ when those who profess to be carrying the last message of mercy to the world pass this field by. Christ did not pass by the needy and suffering. He united works of mercy with the message of salvation he came to bear to men. He engaged in a constant, untiring ministry, and worked for the perishing and sorrowful. He prefaced his message of love by deeds of ministry and beneficence, leaving us an example that we should follow in his steps.

#### Sources

- E.G. White, “An Appeal for the South—2,” *Adventist Review*, December 3, 1895, pgs. 1-2.
- E.G. White, *The Southern Work* (1901), pgs. 31-35.

Title: N/A

Date: December 9, 1895

Type: Letter

Addressees: James Edson and Emma White

Location: Hobart, Tasmania

Primary source: Letter 123, 1895, December 9, 1895

Dear Children:

I must get something off for you in this mail. I must say some things to you before this letter shall be enveloped.

We shall remain in Tasmania until the 17th of December, then go by boat to Sydney. We are convinced it was our duty to hold this meeting. It has been a great blessing to the scattered believers in Hobart and Bismark and those who have come from Launceston and places at a distance. The outside interest and attendance have been much better than we could expect. The grounds were two miles from the city. We feel deeply for the scattered flock here. They have no meetinghouse, but a house of worship must be built; and it must be a very plain, inexpensive building. Fourteen went forward in baptism yesterday. We expect others will follow.

The Lord has indeed sent His servant Professor Prescott. The people flock to hear him and are soon interested, and we have very good congregations here in Tasmania. It is a place full of churches, yet as far as practical godliness is concerned, they are as clouds without water. They are dead, twice dead, and plucked up by the roots. We do hope that souls will be convicted and converted. Several who have been lingering, half decided, have decided to keep the Sabbath.

When the invitation was given to come forward he did not move. I went to him and invited him to make his decision then, for "Now is the accepted time; now is the day of salvation." He didn't come forward but bowed then and there on his knees, which I know was a surrender to God. Oh, the Lord came near unto us, and His Holy Spirit in rich measure flowed into our hearts. I think the ministers have had as great a revival as any at this meeting. They have gained an experience that there must be most thorough plowing, that the fallow ground of the heart shall be broken up.

These meetings that call the church to make some demonstration are just what is needed to break the spell of indifference, give spiritual activity, and awaken them to life. And as they draw nigh to God, they realize that the Lord draws nigh unto them, and then they feel the peace, the quickening influence of His Holy Spirit. They are in truth wonderfully helped, for all are ready to bear their testimony and this helps them. I believe the Lord will work for this people. I am sure the Lord has a people here in this place.

Carefulness, patience, and the gentleness of Christ must be mingled with steadfast, firm principles. We are compelled to stand fast for the faith once delivered to the saints. The Holy Spirit is to be kept before the people. Those in the church and out of the church all need to have kept before them that in the young man and any one of the human family, his intellectual capabilities are increased in exact proportion as the religious character is developed. Motives and promises and rewards for all right actions become to him an assurance of divine help to co-operate with effort. God requires nothing of any one of the beings which He has created unless He has provided strength and rich grace to make him sufficient for the emergency. Therefore there is no need of despondency. Our energies, sanctified, are to be brought to the conflict. All they who love God with all the heart, mind, and strength, and their neighbor as themselves, have obtained a position best qualified for the high, sacred work of God. [Remainder missing.]

I will not draw you from the labor of the Southern field. You may, ere many months shall pass, have your mother by your side occasionally. Sometimes I am strongly drawn, but dare not leave this field at present. Thus



it has been in the past. But at the present time there are many considerations that weigh and balance me in the direction of America. How pleased I am that the work in the Southern field is advancing. My prayer is, Let it advance, deepen, widen, enlarge, until it shall be a part of the vineyard no longer neglected but under cultivation. May it become as a fruitful garden of the Lord. This can only be done by educating the colored people to read. Then let the Word of God, the Bible, be placed in their hands, and if unexplained by human agencies, the Holy Spirit will make the application of the words of Holy Writ.

The Apostle Paul considered it a great advantage the Jew had above the Gentile “because unto them had been committed the oracles of God.” This is the highest commendation and testimony as to the value of the Bible, and every attention should be exercised to have the sacred Book containing the whole of revelation placed in the hands of all nations, tongues, and people.

If the mere possession of the Bible is an advantage, how much greater is the privilege of knowing how to read and study its pages. Earthly possessions are talents to be imparted to others to advance the work of righteousness in the world. All who shall understand the Word are stewards of God as verily as those who have been entrusted with riches. It is now becoming more an educating lesson book for children, for youth, for giving to young and those of mature age the instruction of truth in heavenly things, which is the higher education.

A writer says: “We always recur with great delight in the testimony of a deist who, after publicly laboring to disprove Christianity and bring the Scripture into contempt as a forgery, was found instructing his child from the pages of the New Testament. When taxed with the flagrant inconsistency, his only reply was that it was necessary to teach the child morality, and that nowhere was to be found such morality as in the Bible. We thank the deist for the confession.”

Teach the colored people to read the Word of God and it will have a transforming power upon the life and upon the character, give vigor to the intellect, and, as the principles contained in the Word are set home by the power of the Holy Spirit, will work positive reformation in the minds of all who receive the Word. Bless the Lord, Oh my soul, and all that is within me, that something is being done for the Southern field.

Where the Bible is revered as the Word of the living God, the promises of God can be repeated over and over again, and every repetition brings light into the mind. “The entrance of thy words giveth light; it giveth understanding to the simple.” The Word of God is to be our educating book in the knowledge of what faith is, and there is need to impress upon the mind that God stands back of every promise. To claim these promises is our privilege. They are given to all who receive them by faith and appropriate them, which is eating the flesh and drinking the blood of the Son of God.

To all who shall be instrumental in turning souls from sin to righteousness, converting the sinners from sin to truth, from darkness to light, special promises are given. Ever bear in mind, and teach others, also, “they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever.” “Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand.”

We have every encouragement that the Lord reads the heart and will work for all who are meek and lowly of heart. The work of all who engage to improve the condition of the fallen race will meet with singular resistance, because Satan would make sorry the heart of Christ by working with all deceivableness of unrighteousness in them that perish, to hedge up the way that the Lord would have made plain and distinct.

Our work is to draw nigh to God and He will draw nigh to us. We hear excellent reports of the camp meeting. Men are coming out to hear the truth who have been church-going people years ago, but state that they cannot now receive any benefit in the churches—they might just as well remain away. And quite a number have a

similar report. They attend every meeting and hear every discourse. We depend on the Spirit of the Lord to draw them.

I cannot write more now. I have to keep up my part of the meeting and must not become weary. I have other letters to write. I have written eighteen pages of letter paper since half past one o'clock a.m. The Lord bless you is our prayer.

Mother.

Have a letter partly finished for Elder Haskell. It shall come in next mail. I get brain weary and therefore it is not best to send any letters I am too weary to read. I have a long letter for Dr. Kellogg, but I want nothing to come to him but that which I send to him personally.

Mother.

Source

- E.G. White to J.E. and Emma White, Letter 123, 1895, December 9, 1895.

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Date: December 10, 1895

Type: Article

Primary source: *Adventist Review*, December 10, 1895, pgs. 1-2

The world's Redeemer clearly defines what our duty is. To the lawyer who asked him how he should obtain eternal life, he said: "What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself. And he said unto him, Thou hast answered right; this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbor?" Then Jesus related the parable of the good Samaritan, and clearly showed that he is our neighbor who most needs our charity and help. We are to practice the commandments of God, and stand true to the relation which God has designed shall exist between man and his fellow-man. It was never God's purpose that society should be separated into classes, that there should be an alienation between the rich and the poor, the high and the low, the learned and the unlearned. But the practice of separating society into distinct circles is becoming more and more decided. God designed that those to whom he intrusted talents of means, ability, and gifts of grace, should be good stewards of his beneficence, and not seek to reap all the advantages for themselves. God does not estimate man by the amount of wealth, talent, or education that he may have. He values man in proportion as he becomes a good steward of his mercy and love.

Those who center everything upon themselves misinterpret the character of God. The Lord designed that the gifts he bestows upon men should be used to minister to the unfortunate and the suffering ones among humanity.

We are in God's world, and are handling his goods, and we shall be called upon to render a strict account of the use that we have made of his intrusted riches. If we have hoarded God's gifts for our own advantage, if we have indulged in luxury, if we have heaped up treasure for ourselves, and have been indifferent to the wants of those who are suffering around us, we shall be charged as guilty of embezzling God's goods. The cries of suffering humanity go up to God, and he hears their complaints of hunger, of ignorance, and of darkness. He will surely judge those who neglect his purchased possession, who leave the suffering to perish when it is in their power to relieve them. He will hold us accountable for the guilt of those who are left to be the sport of Satan's temptations, and who in their ignorance and blindness charge God with dealing partially with the human race. It is because the rich neglect to do the work for the poor that God designed they should do, that they grow more proud, more self-sufficient, more self-indulgent and hard-hearted. They separate the poor from them simply because they are poor, and thus give them occasion to become envious and jealous. Many become bitter, and are imbued with hatred toward those who have everything when they have nothing.

God weighs actions, and every one who has been unfaithful in his stewardship, who has failed to remedy evils which it was in his power to remedy, will be of no esteem in the courts of heaven. Those who are indifferent to the wants of the needy will be counted unfaithful stewards, and will be registered as enemies of God and man. Those who misappropriate the means that God has intrusted to them to help the very ones who need their help, prove that they have no connection with Christ, because they fail to manifest the tenderness of Christ toward those who are less fortunate than themselves. As Christians, we are to manifest to the world the character of Christ in all the affairs of life. To be a Christian means to act in Christ's stead, to represent Christ. We are not to seek to get rid of the responsibilities that connect us with our fellow-men. God has not placed us in the world simply to please and honor and glorify ourselves. The character of our Christianity is tested by the dependent ones who are around us, who are ignorant and helpless. It is not proper to pile building upon building in localities where there are abundant facilities, and neglect fields that are nigh and afar off, where there is need of starting missionary enterprises. Instead of closing our eyes and senses to the wants of those who have nothing, instead of adding more and more facilities to those that are already abundant, let us seek to see what we can do to relieve the distresses of the poor, bruised souls of the colored people. Those who are heaping advantages

upon advantages where there are already more than ample facilities, are not doing a work that will strengthen men in spirituality, and for neglecting destitute fields they are weighed in the balances of the sanctuary, and are found wanting. The Lord has given abundant light upon the subject of diffusing the knowledge of the truth, and no one is justified in following a selfish course. Those to whom God has intrusted much, who command the largest resources in doing a good work in behalf of the needy, and who yet have failed to do it, have withdrawn themselves from their own flesh, and have neglected their ministry to God's purchased possession, in order to gratify their own inclination. How does God look upon those who have left the poor to their poverty, the ignorant to their darkness and ignorance? How does he regard those who are willing to let the lost remain the slaves of circumstances which could have been changed in such a way as to bring relief to the distressed? God calls upon men to become Bible Christians, to represent the example given them by Christ. Who can tell what will be the result of a self-denying, cross-bearing life? Eternity will reveal the result of following Jesus, and all will be amazed at the fruit that will be made manifest.

We need men who will become leaders in home and foreign missionary enterprises. We need men whose sympathies are not congealed, but whose hearts go out to the perishing that are nigh and afar off. The ice that binds about souls that are frozen up with selfishness, needs to be melted away, so that every brother shall realize that he is his brother's keeper. Then every one will go forth to help his neighbor to see the truth, and to serve God in an acceptable service. Then those who profess the name of Christ will aid others in the formation of a Christlike character. If every one would work in Christ's lines, much would be done to change the condition that now exists among the poor and distressed. Pure religion and undefiled would gleam forth as a bright and shining light. God's love in the heart would melt away the barriers of race and caste, and would remove the obstacles with which men have barred others away from the truth as it is in Jesus. True religion will induce its advocates to go forth into the highways and byways of life. It will lead them to help the suffering, and enable them to be faithful shepherds going forth into the wilderness to seek and to save the lost, to lead back the perishing sheep and lambs.

The most unfortunate may bear the image of God, and they are of value to God. Those who have true religion will realize that it is their supreme duty to reveal Christ to men, to make manifest the fact that they have learned in the school of Christ. O that we might individually realize that we are simply stewards in trust of God's means, and that we are to use the gifts God has given us, as Christ used his eternal riches, in seeking and saving that which is lost. We are only trustees, only stewards, and by and by we must give a reckoning to the Master. He will inquire how we have used his goods, and whether or not we have ministered to his family in the world. If we have enjoyed the comforts and blessings of life, and have had no care for those who were less fortunate, and have failed to relieve those who were needy and suffering, for whom Christ has given his life, we shall not hear the words of approval, "Well done, thou good and faithful servant."

If God has intrusted to us the precious light of truth, and has given us a knowledge of Jesus Christ whom he has sent, and we have failed to diffuse that light, we shall be confronted with the souls whom we have held in darkness in the great day of God. We shall be dealt with as we have dealt with others. The King will say to those on his right hand: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

#### Sources

- E.G. White, "An Appeal for the South—3," *Adventist Review*, December 10, 1895, pgs. 1-2.

- E.G. White, *The Southern Work* (1901), pgs. 37-40.

Title: "An Example in History"

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The Hebrew nation were in servitude for a great number of years. They were slaves in Egypt, and the Egyptians treated them as though they had a right to control them in soul, body, and spirit. But the Lord was not indifferent to their condition, he had not forgotten his oppressed people. The record says: "God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God had respect unto them." "The Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land, and a large, unto a land flowing with milk and honey."

When God called Moses to be his instrument in delivering the Hebrew nation out of cruel bondage, Moses considered the difficulties of the situation, and thought of the obstacles that he would have to encounter in doing this great work. He knew that the people were in blindness and ignorance, that their minds had become beclouded in faith, and that they were almost destitute of a knowledge of God. They had become degraded by associating with a nation of idolaters, and had corrupted their ways by practicing idolatry. Yet there were many who were righteous and steadfast among this downtrodden people. The Lord directed Moses to give them a message from himself. He said: "Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched-out arm, and with great judgments; and I will take you to me for a people, and I will be to you a God; and ye shall know that I am the Lord your God, which bringeth you out from under the burdens of the Egyptians."

This nation of slaves was to be taught of God. Jesus Christ, enshrouded in the pillar of cloud and fire, was to be their invisible leader, the ruler over all their tribes. Moses was to be the mouthpiece of God. For forty years God ruled over them as they journeyed through the wilderness. But the Hebrew nation is not the only nation that has been in cruel bondage, and whose groanings have come to the ears of the Lord of hosts. The Lord God of Israel has looked upon the vast number of human beings who were held in slavery in the United States of America. The United States has been a refuge for the oppressed. It has been spoken of as the bulwark of religious liberty. God has done more for this country than for any other country upon which the sun shines. It has been marvelously preserved from war and bloodshed. God saw the foul blot of slavery upon this land, he marked the sufferings that were endured by the colored people. He moved upon the hearts of men to work in behalf of those who were so cruelly oppressed. The Southern States became one terrible battle-field. The graves of American sons who had enlisted to deliver the oppressed race are thick in its soil. Many fell in death, giving their lives to proclaim liberty to the captives, and the opening of the prison to them that were bound. God spoke concerning the captivity of the colored people as verily as he did concerning the Hebrew captives, and said: "I have surely seen the affliction of my people, ... and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them." The Lord wrought in freeing the Southern slaves; but he designed to work still further for them as he did for the children of Israel, whom he took forth to educate, to refine, and ennoble. Christ himself wrought with his appointed leaders, and directed them as to what they should do for his people that had become so terribly degraded. They were to be kept separate from all nations, to be directed and counseled until, through a correct representation of the divine character, they should come to know God, to reverence and obey his commandments.

Those who study the history of the Israelites should also consider the history of the slaves in America, who have suffered, who have been educated in crime, degraded, and oppressed, and left in ignorance to perish. Their physical freedom was obtained at a great loss of life, and Christians generally should have looked with

compassion upon the colored race, for which God had a care. They should have done a work for them that would have uplifted them. They should have worked through the wisdom of God to educate and train them. We have been very neglectful of our colored brethren, and are not yet prepared for the coming of our Lord. The cries of these neglected people have come up before God. Who has entered into the work since their deliverance from bondage, to teach them the knowledge of God? The condition of the colored people is no more helpless than was the condition of the Hebrew slaves. The children of Israel were addicted to licentiousness, idolatry, gluttony, and gross vices. This is ever the result of slavery. But the Lord looked upon his people, and after their deliverance, he educated them. They were not left uncared for. Though they had lost in years of bondage the knowledge of the true God and of his holy law, yet God again revealed himself to them. In terrible grandeur and awful majesty he proclaimed to them his holy precepts, and commanded them to obey his law. The ten commandments are a transcript of the divine character, and are as unchangeable as the eternal throne. But since the slaves of the South attained to freedom, what have we as Christians done to bear any comparison to what was done for them by those who poured out their lives on the battle-field? Have we not looked upon the difficulties that presented themselves, and drawn back from the work? Perhaps some of us have felt sad over their wretchedness, but what have we done to save them from the slavery of sin? Who have taken hold of this work intelligently? Who have taken upon them the burden of presenting to them spiritual freedom that has been purchased for them at an infinite price? Have we not left them beaten, bruised, despised, and forsaken by the way? Is this the example that God has given us in the history of the deliverance of the children of Israel?—By no means.

Walls of separation have been built up between the whites and the blacks. These walls of prejudice will tumble down of themselves as did the walls of Jericho, when Christians obey the word of God, which enjoins on them supreme love to their maker and impartial love to their neighbors. For Christ's sake, let us do something now. Let every church whose members claim to believe the truth for this time, look at this neglected, downtrodden race, that, as a result of slavery, have been deprived of the privilege of thinking and acting for themselves. They have been kept at work in the cotton fields, have been driven before the lash like brute beasts, and their children have received no enviable heritage. Many of the slaves had noble minds; but the fact that their skin was dark, was sufficient reason for the whites to treat them as though they were beasts. When freedom was proclaimed to the captives, a favorable time was given in which to establish schools, and to teach the people to take care of themselves. Much of this kind of work was done by various denominations, and God honored their work. Those who attempted to work for the black race had to suffer persecution, and many were martyrs to the cause. It was difficult to educate these people in correct ideas, because they had been compelled to do according to the word of their human masters. They had been subject to human passions, their minds and bodies had been abused, and it was very hard to efface the education of these people, and to lead them to change their practices. But these missionaries persevered in their work. They knew that the black man had not chosen his color or his condition, and that Christ had died for him as verily as he had died for his white brother. To show sympathy for the released slaves, was to expose one's self to ridicule, hatred, and persecution. Old-time prejudice still exists, and those who labor in behalf of the colored race will have to encounter difficulties.

The neglect of the colored race by the American nation is charged against them. Those who claim to be Christians have a work to do in teaching them to read, and to follow various trades and engage in different business enterprises. Many among this race have noble traits of character and keen perception of mind. If they had an opportunity to develop, they would stand upon an equality with the whites. The Hebrew nation were educated during their journeying through the wilderness. They engaged in physical and mental labor. They used their muscles in various lines of work. The history of the wilderness life of God's chosen people was chronicled for the benefit of the Israel of God till the close of time. The apostle says, "Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come." The Lord did not forsake his people in their wanderings through the wilderness, but many of them forsook the Lord. The education they had had in Egypt made them subject to temptation, to idolatry, and to licentiousness, and



because they disregarded the commandments of the Lord, nearly all the adults who left Egypt were overthrown in the wilderness; but their children were permitted to enter Canaan.

The land of Egypt was nearly desolated to bring freedom to the children of Israel; the Southern States were nearly ruined to bring freedom to the colored race. For three years war was carried on, and many lives were sacrificed, and there is mourning today because of broken family circles. Unspeakable outrages have been committed against the colored race. They had lived on through years of bondage with no hope of deliverance, and there stretched out before them a dark and dismal future. They thought that it was their lot to live on under cruel oppression, to yield their bodies and souls to the dominance of man. After their deliverance from captivity, how earnestly should every Christian have co-operated with heavenly intelligences who were working for the deliverance of the downtrodden race. We should have sent missionaries into this field to teach the ignorant. We should have issued books in so simple a style that a child might have understood them, for many of them are only children in understanding. Pictures and object lessons should have been used to present to the mind valuable ideas. Children and youth should have been educated in such a way that they could have been instructors and missionaries to their parents.

Let us prayerfully consider the colored race, and realize that these people are a portion of the purchased possession of Jesus Christ. One of infinite dignity, who was equal with God, humbled himself so that he might meet man in his fallen, helpless condition, and become an advocate before the Father in behalf of humanity. Jesus did not simply declare his goodwill toward perishing man, but humbled himself, taking upon himself the nature of man. For our sakes he became poor, that we might come into possession of an immortal inheritance, be heirs of God and joint-heirs with Jesus Christ.

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Title: "The Bible the Colored People's Hope"

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The Bible is the most precious book in the world. It is the only guide to direct the soul to the paradise of God. The apostle says: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." The Bible is a precious treasure. It should be in every home, not to be laid away or put upon a shelf, but to be diligently studied. The Bible is the hope of both the white and the colored race. The idea is disseminated that common people should not study the Bible for themselves, but that the minister or teacher should decide all matters of doctrine for them. This is the doctrine that is taught to the colored people; but the Bible is the poor man's book, and all classes of people are to search the Scriptures for themselves. God has given reasoning powers to men, and by bringing our mental faculties into connection with the word of God, the spiritual powers are awakened, and common people, as well as teachers and clergymen, may understand the will of God.

Christ said to the people, "Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me." Many of the colored people are unable to read, and as it is necessary to understand the word of God, it is necessary to teach these people to read. During the days of slavery, the colored people were not generally taught to read, because through this accomplishment they became more fully awake to the degradation of their condition. In attaining knowledge, their desire was increased to have liberty, that they might still further pursue their search for knowledge. They saw that it was their right to be subject to no man, but to obey God only. The proclamation that freed the slaves in the Southern States, opened a field into which Christlike workers should have entered to teach those who were hungering and thirsting for knowledge, that they might know God and Jesus Christ whom he has sent. There were precious jewels of truth that should have been searched for as a man would search for hidden treasure.

The Lord has given the Bible to us, and it is our privilege to read it for ourselves. It is our duty to search it diligently, that we may receive more and more light from its sacred pages. As we search the Bible to comprehend the truths of salvation, angels of God are present to strengthen the mind, and to aid us in understanding that which will be a benefit to us and to others. We are to explore the sacred volume as a miner explores the veins of ore in the earth, and finds the precious seams of gold. While time shall last, we shall desire to know what the Bible has to say in regard to our relation to Jesus Christ, our responsibility to God as free moral agents. We must search the Scriptures, so that we may know how to accept our responsibilities and how to impart the knowledge we have gained to others who are in need of comfort and hope. We must know by experience what it is to have Christ for our sin-bearer, in order that we may intelligently say to others, "Behold the Lamb of God, which taketh away the sin of the world!"

The opinions we have received through listening to the traditions of men must not be permitted to bar the way so that we shall not receive the light that requires reformation and transformation. Enter your closets with the Bible in your hand, and there commune with God, having an ear to hear what the Spirit saith unto you. Let your heart be humbled and teachable, softened and subdued by the Holy Spirit. If you find that your former views are not sustained by the Bible, it is for your eternal interest to learn this as soon as possible; for when God speaks in his word, our preconceived opinions must be yielded up, and our ideas brought into harmony with a "thus saith the Lord." Christ said, "Sanctify them through thy truth; thy word is truth." With submissive spirit you are to obey the truth at any cost, knowing that the precepts of the Bible are the word of the eternal God.

An experience that brings us into harmony with the word of God will cost the sacrifice of self. It will require humility of mind and a realization of utter dependence upon God. But those who gain this experience will

realize the need of working for others, that they also may believe and rejoice in the truth. Very much depends upon the manner in which the truth is presented. The human heart is a hard field to work. Let the missionary ever keep the word of God upon his lips. Those who talk the truth will have light upon the word of God. Contemplating the word of Christ is beholding Christ by the eye of faith. The word of God is quick and powerful, and coming in contact with the faculties of men, the human mind becomes strong and vigorous, and able to exercise its powers in learning the lesson of sinking self into Christ.

The Bible contains the living bread for the soul. Shall this book, with its treasures of wisdom, be opened to those who are unlearned, and especially to the vast numbers of the colored people who are scattered through the United States? Shall we be justified in withholding this precious word from the ignorant and depraved, when by partaking of it by faith is eternal life? Shall we expend labor most largely for those who know the truth? Shall weeks be occupied in seeking to work up a greater interest among those who have heard the truth of salvation over and over again, and leave those who have never heard it with no effort for their enlightenment? How much more appropriate would it be for those who have been thus privileged, to expend their time, talent, and money in imparting that which they understand to those who do not know God, and have never had the Scriptures opened up before them,—in presenting the special message that is to be given to the world in these last days! Gather up the precious fragments of truth, and go to work to present them to those who are starving for the word of life.

Through the study of the word of God, a great work may be done for the Southern people. The colored people, though emancipated from physical slavery, are still in the slavery of ignorance. They are led to believe that they should do just what their ministers tell them to do. Unless their minds are enlightened so that they may understand the Scripture for themselves, and know that God has spoken to their souls, they will not be benefited by the preaching of the truth; for they are in a condition to be deceived easily by false teachers. In reaching the colored people, it is best to seek to educate them before presenting the pointed truths of the third angel's message. Let missionaries work quietly for both white and colored people in the South. Let them work in a way to help those who most need help, who are surrounded with influences that are misleading. Many of them are under the control of those who will stir up the worst passions of the human heart. The priests and rulers in Christ's day worked most successfully in stirring up the passions of the mob, because they were ignorant, and had placed their trust in man. Thus they were led to denounce and reject Christ, and to choose a robber and murderer in his place. The work in the South should be done without noise or parade. Let missionaries who are truly converted, and who feel the burden of the work, seek wisdom from God, and with all the tact they can command, let them go into this field. Medical missionaries can find a field in which to relieve the distress of those who are failing under bodily ailments. They should have means so that they may clothe the naked and feed the hungry. Christian Help work will do more than the preaching of sermons. There is a great need that a class of workers should go to this field who will do this kind of work. Let them meet together and relate their experiences, pray together, and hold their services, not in a way to attract attention to themselves, but in quietness, in meekness, and lowliness. But while they pursue this humble course, let them not sink down into cheapness in conversation, cheapness in manners and ways. Let the workers be Christlike, that they may by precept and example exert an elevating influence. Let them furnish themselves with the most appropriate, simple lessons from the life of Christ to present to the people. Let them not dwell too much upon doctrinal points, or upon features of our faith that will seem strange and new; but let them present the sufferings and the sacrifice of Christ; let them hold up his righteousness and reveal his grace; let them manifest his purity and holiness of character. Workers in the Southern field will need to teach the people line upon line, precept upon precept, here a little and there a little.

As men and women embrace the truth in this field, there will be abundant opportunity for relieving their pressing necessities. Unless this can be done, the work will largely prove a failure. To say, Be ye warmed, and be ye clothed, and be ye fed, and take no steps to bring these things to pass, will have a bad influence upon our work. Object-lessons will be of far more value than mere precepts. Deeds of sympathy will be needed as well as

words that will touch the heart, and leave an uneffaceable impression upon the mind. Small schools should be established in many localities, and teachers who are tender and sympathetic, who can, like the Master, be touched by suffering, should be engaged to educate old and young. Let the word of God be taught in the simplest manner. Let the pupils be led to study the lessons of Christ; for the study of the Bible will do more to enlarge the mind and strengthen the intellect, than will any other study. Nothing will so awaken the dormant energies, and give vigor to the faculties, as coming in contact with the word of God.

There is much talent among the colored people. Their minds must be aroused, their intellects quickened into activity, that they may grasp the precious truths of the plan of salvation. Their minds have become dwarfed and enfeebled, because they have been called out and exercised upon commonplace matters, and have been occupied with low, cheap ideas. But as elevating truths are repeated, their minds will expand, and their ability increase to take in and comprehend the subjects with which they become more familiar. A field left uncultivated will soon be filled with unsightly weeds and thistles. The mind left uncultivated will be filled with that which is unsightly, and where seeds of truth are not sown, there will be no fruit of a heavenly order. The colored people have been left in ignorance, and the minds of many have lost the ability to expand. But many are not satisfied. They hunger for something they have not. Were they educated so that they could read the Bible, they would draw comfort from the plan of salvation as it is revealed in Jesus Christ. The influence of truth would work for the enlargement of their minds and the strengthening of their faculties. Thus they would be enabled to grasp other branches of knowledge, and prepared to receive information of a general character.

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The psalmist says, "The entrance of thy words giveth light; it giveth understanding unto the simple." Heavenly intelligences are close by the side of every one who is seeking to open the word of God to the understanding of the simple, or to those who are really desirous of becoming acquainted with the will of God. Those who open the Scripture to others should teach them the word of life, realizing the solemn, sacred work that they are doing; for they are bringing souls in contact with God, and with Jesus Christ whom he has sent. Any trifling, jesting, or joking over the word of God is dishonoring to him, and leaves an influence that is anything but good upon the mind. But if we desire to enlarge a man's mind, let us turn his attention to the Scriptures. In the Bible, we behold Him who is the way, the truth, and the life. Through understanding the word of God, efficiency is obtained for both the practical and the religious life.

Jesus said: "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you; for him hath God the Father sealed. Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and 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 dost thou work? Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. 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.... I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. 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.... Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me." Jesus explained what he meant by eating his flesh and drinking his blood. He meant that his disciples were to partake of his word. He 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."

The word of Christ is the bread of life that is furnished for every soul that liveth. To refuse to eat this bread is death. He that neglects to partake of the word of God shall not see life. Receiving the word is believing the word, and this is eating Christ's flesh, drinking his blood. To dwell and abide in Christ, is to dwell and abide in his word; it is to bring heart and character into conformity to his commands. In the parable of the vine and the branches, Jesus shows the vital connection that must exist between himself and his followers. He says: "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing."

The branches represent the believers in Jesus Christ. Those who truly believe, will do the same works that he did. They are united to Christ by the faith that works by love and purifies the soul. As the branch is nourished by the sap which flows from the parent stock, so the believer in Christ is sustained by the life of Christ. The

branches represent the very youngest of the followers of Christ, as the branch includes all the tiny tendrils that belong to it. Jesus is our center. He is the parent stock that bears the branches. In him our eternal life is centered. The words that he has spoken unto us are spirit and life, and those who feed upon his word, and are doers of his word, represent him in character. His patience, meekness, humility, and love pervade their hearts. Jesus said, "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." If we are indeed grafted into the True Vine, we shall bear fruit similar to that of the parent stock.

Those who love Christ will do the works of Christ. They will go forth to seek and to save that which was lost. They will not shun those who are despised, and turn aside from the colored race. They will teach them how to read and how to perform manual labor, educating them to till the soil and to follow trades of various kinds. They will put forth painstaking efforts to develop the capabilities of the people. The cotton field will not be the only resource for a livelihood to the colored people. There will be awakened in them the thought that they are of value with God, and that they are esteemed as his property. The work pointed out is a most needful missionary enterprise. It is the best restitution that can be made to those who have been robbed of their time and deprived of their education. The fact that this is the case leaves a heavy debt upon the American nation. As a nation, we have been made the depository of sacred truth, and we are to impart the precious knowledge of the word of God to others. Every earthly blessing has come to us because of the infinite price that has been paid in our behalf. If it has cost so great a price to redeem man, so that he should not perish, but have everlasting life, how we should rejoice that we are privileged to become co-workers with Christ in saving those for whom he has given his precious life! The Lord Jesus loves those for whom he has made the greatest sacrifice. He gave his own most precious life to bring life and immortality to light to all those who should believe. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Those who receive Christ are in co-partnership with him, and will not mistake their life work. They will heed the words spoken by Christ. They will be guided by the Holy Spirit, and become more and more intelligent in regard to the requirements of God, and will reveal the love and grace that were revealed in the life of Christ toward those with whom he came in contact.

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The law of God contained in the ten commandments reveals to man his duty to love God supremely and his neighbor as himself. The American nation owes a debt of love to the colored race, and God has ordained that they should make restitution for the wrong they have done them in the past. Those who have taken no active part in enforcing slavery upon the colored people are not relieved from the responsibility of making special efforts to remove, as far as possible, the sure result of their enslavement.

When the duty of bringing the gospel to the colored race is presented, many make the plea that association with the colored people will contaminate society. But this very plea is evidence that means should be instituted to remove from this race the degradation that has been brought upon them. As a people, we should no longer say by our attitude, "Am I my brother's keeper?" We should arouse ourselves to do justly, to love mercy. We should make manifest by our actions that we have the faith for which the saints are to contend. We should go forth to seek the oppressed, to lift up the fallen, and to bring help to those who need our assistance. We should remember that many among the colored people who have been entrusted with God-given ability, who had intellectual capabilities far superior to those of the masters who claimed them as their property, were forced to endure every indignity, and their souls groaned under the most cruel and unjust oppression. They were ambitious to obtain their freedom, and sought in every possible way to obtain it. At times their deferred hope caused them to flash out with indignation, and they were forced to suffer such fearful punishments that their courage was broken, and to all outward appearances their spirits were subdued. But others planned for years, and finally were successful in gaining their freedom. Many of these have filled positions of trust, and have demonstrated the fact that the colored race is capable of cultivation and improvement. As a people claiming to be proclaiming the last message of mercy to the world, we cannot consistently neglect the Southern field; for it is a portion of God's moral vineyard. It is not our place to study consequences; but we are to go to the field and labor for the colored people as earnestly as for the white people, and leave results with God. It is our part to work with all our God-given capabilities to redeem the time that we have wasted in planning how to avoid unhappy results in working the Southern fields.

We are God's messengers, and he has sent us forth to work for both the white and the black race without partiality and without hypocrisy. We are to set forth the truth in warnings and entreaties. We are to point out the path of light in plain and simple language, easy to be understood by both white and black. We have no time to build up walls of distinction between the white and the black race. The white people who embrace the truth in the Southern field, if converted to God, will discern the fact that the plan of redemption embraces every soul that God has created. The walls of sectarianism and caste and race will fall down when the true missionary spirit enters the hearts of men. Prejudice is melted away by the love of God. All will realize that they are to become laborers together with God. Both the Ethiopian and the white race are God's purchased possession, and our work is to improve every talent that has been lent to us of God, to save the souls of both white and black. If men and women of either race refuse the truth of God, they must answer to God for their rejection of Jesus Christ, who died for their salvation. With all our might we must do our work now.

God's object in bringing us to himself is to conform us to the image of Christ Jesus. All who believe in Christ will understand the personal relation that exists between them and their brethren. They are to be as branches grafted into the same parent stock, to draw sustenance from the root. Believers, whether white or black, are branches of the True Vine. There is to be no special heaven for the white man, and another heaven for the black man. We are all to be saved through the same grace, all to enter the same heaven at last. Then why not act like rational beings, and overcome our unlikeness to Christ? The same God that blesses us as his sons and daughters, blesses the colored race. Those who have the faith that works by love and purifies the soul, will look with



compassion and love upon the colored people. Many of those who have had every advantage, who have regarded themselves as superior to the colored people because their skin was white, will find that many of the colored race will go into heaven before them.

Let every one who values the precious sacrifice made by Jesus Christ, lift up his voice in prayer to God, and exclaim: "Behold, O Lord, this poor, oppressed people that have been despised and maltreated by the white nation. Breathe into their souls the breath of spiritual life. If no effort is made on their behalf, they will perish in their sins, and their blood will be found upon our garments. Father of mercies, pity thine offspring. Breathe upon these beaten, bruised, ignorant souls, that they may live. Give thy Holy Spirit to those who shall go forth as messengers to this people. Take not thy Holy Spirit from us in our councils, and enable us to make plans and devise means for the spread of the truth among them."

We need to awaken, and to understand the truth as it is in Jesus. We need to consult the word of God, in order that we shall not seek to evade disagreeable work. When we realize that we are workers together with God, the promises will not be spoken with half indifference, but will burn in our hearts, and kindle on our lips. We shall present them to the throne of God with earnestness, and the Lord will pour out his Spirit upon the devoted, consecrated worker. Those who plead with God, as did Moses, will receive the same assurances that Moses received. When Moses pleaded: "I pray thee, if I have found grace in thy sight, show me now thy way, that I may know thee, that I may find grace in thy sight; and consider that this nation is thy people. And he said, My presence shall go with thee, and I will give thee rest." Again the Lord said to Moses, "Certainly I will be with thee." The same assurances given to Moses will be given to those who go forth to be co-laborers with Jesus Christ in the Southern field. We are not to wait for great men to undertake the work. We are to encourage those who have a burden to go to this field, who are willing to undertake the work. Let those in responsible positions give their sympathy to such workers, and furnish them with facilities whereby they may do the work required. Let not men in our institutions feel that it is their prerogative to tie the hands of workers at every step. Let those who have a mind to work do with their might whatsoever their hands find to do. Let those who take no part in the trying experience of teaching the colored people, unite their petitions with those of the workers, and plead that the Holy Spirit may move upon the hearts of the workers, and aid them in doing successful work for the Master. The Lord God of Sabaoth will hear earnest prayer. He will lead those who feel their dependence upon him, and will so guide the workers that many souls shall come to a knowledge of the truth.

Truth as it is in Jesus exercises a transforming influence upon the minds of its receivers. Let no one forget that God is always a majority, and that with him success is bound to crown all missionary effort. Those who have a living connection with God know that divinity works through humanity. Every soul that cooperates with God will do justly, love mercy, and walk humbly with God. The Lord is a God of mercy, and cares even for the dumb beasts he has created. When he healed on the Sabbath day, and was accused of breaking the law of God, he said to his accusers: "Doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day? And when he had said these things, all his adversaries were ashamed; and all the people rejoiced for all the glorious things that were done by him." The Lord looks upon the creatures he has made with compassion, no matter to what race they may belong. God "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us; for in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring." Speaking to his disciples the Saviour said, "All ye are brethren." God is our common Father, and each one of us is our brother's keeper.

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Those who work in the Southern field will need to have a sanctified judgment, in order to discriminate in applying help where it will do the greatest amount of good. They should help those who will be a help to others, as well as those who may not be able to carry on very decided missionary operations. I know that it will be impossible for workers to remain in this field in a bare-handed condition, and do the work that is required to be done in the Southern States. It will be necessary that a fund shall be created, so that the workers may have means with which to help those who are in poverty and distress; and this practical ministry will open their hearts to respond to the truth.

It will be necessary for the worker in the Southern field not only to have an appreciation of the physical wants of the colored people, but his heart must also be aglow with the love of God. He must present the love of God with faith and assurance, and not follow any bleak, cold, methodical style. The Southern field is a field where the religious instruction will have to be repeated again and again. The language must be most simple in style, for many of the colored people are only children in understanding; but though this field has been long neglected, the words of Christ are applicable to it. Our Lord said to his disciples, "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together."

When the Lord spoke these words to the disciples, they did not see anything that denoted that they were in an encouraging field. The seed of truth had been sown, and the harvest was about to follow. While they had been away purchasing food, Christ had preached a sermon to the woman at the well, and had sown the seed, and the harvest was to come forth speedily. She had gone back into the city of Samaria, and had spread abroad the words of Christ. She gave the invitation to those she met, saying with assurance, "Come, see a man, which told me all things that ever I did; is not this the Christ?" Jesus knew that at the report of the woman many, out of curiosity, would come to see and to hear him, and that many would believe on him, and drink of the water of life that he should give them. "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. So when the Samaritans were come unto him, they besought him that he would tarry with them; and he abode there two days. 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, the Saviour of the world." Thus the harvest came speedily after the sowing; for the Holy Spirit had impressed the truth upon the hearts of the Samaritans.

The words that Jesus spoke to his disciples, saying that the fields were white for the harvest, are addressed to every genuine Christian. We also are to look upon the fields, and see the necessities of men. The disciples were encouraged, as they saw the readiness of the Samaritans to receive the truth. They had regarded this field as a very hard field, and yet they saw men acknowledging the words of the Master, and believing on him for themselves. This lesson is for our encouragement as well, and while there are many who will not yield to the convicting power of God's Spirit, there are also many who are hungering for the words of light and salvation. Many will receive the truth, and testify, as did the Samaritans, that Christ is the Saviour of the world. In their turn, they will become sowers of the seed of truth. We are to lift up our eyes, and look upon the fields that are white already for the harvest. For years we have passed by the Southern field, and have looked upon the colored race, feebly deploring their condition; but our eyes have been fastened upon more promising fields. But now God's people should lift up their eyes, and look upon this destitute field that has not been worked. The missionary spirit must prevail, if we form characters after the pattern, Christ Jesus. We are to love our neighbors as ourselves, and the colored people, in the sight of God, are our neighbors. It is not enough for us merely to

look on and deplore the discouraging appearance of the field, and then pass by on the other side, and do nothing. Unitedly and interestedly we must take hold of the work. We are not only to look upon the fields, but we are to reap, and gather fruit unto life eternal.

God calls us to consider and to help those who are in most need of help. As workers together with God, we are not simply to deplore the destitute condition of the Southern people, but we are to seek to alleviate their condition. Here is a field in America that is nigh at hand. One is to sow the seed, another to reap the harvest, another to bind it up. There is a variety of work, which must be done now while the angels continue to hold the four winds. Many who desire to do missionary work may labor in this field. There is no time to be lost. As men, women, and children among the colored people receive the truth, they should be instructed by those who are imbued with the Spirit of God, and educated and directed in such a way that they may help others.

The Southern field is right in the shadow of your own doors. It is as land that has had a touch of the plow here and there, and then has been left by the plowman, who has been attracted to some easier or more promising field; but those who work the Southern field must make up their minds to practise self-denial. Those who would aid in this work must also practise self-denial, in order that facilities may be provided whereby the field may be worked. God calls for missionaries, and asks us to take up our neglected duties. Let farmers, financiers, builders, and those who are skilled in various arts and crafts, go to this field to improve lands, and to build humble cottages for themselves and their neighbors. Christ says to you, Lift up your eyes, and look upon this Southern field; for it needs the sowers of seed and the reapers of grain. The grace of Christ is unlimited; it is God's free gift. Why should not this neglected people have the benefit of divine hope and courage and faith? All those who will accept Christ will have sunlight in the heart, and the whole-hearted, unselfish worker will receive a reward. Those who are laborers together with God will enter into the joy of their Lord. What is this joy?—It is the joy that is felt in the presence of the angels over one sinner that repenteth more than over ninety and nine just persons who need no repentance.

Those who labor in the Southern field will meet with deplorable ignorance. The colored people are suffering the results of the bondage in which they were held. When they were slaves, they were taught to do the will of those who called them their property. They were kept in ignorance, and today there are thousands among them that cannot read. Many who profess to be teachers among them are corrupt in character, and they interpret the Scriptures in such a way as to fulfil their own purposes, and degrade those who are in their power. The colored people are taught that they must not think or judge for themselves, but that their ministers must be permitted to judge for them. Because of this, the divine plan of salvation has been covered up with a mass of human rubbish and falsehood. The Scripture has been perverted, and the people have been so instructed as to be easily seduced by evil spirits. Mind, as well as body, has been long abused. The whole system of slavery was originated by Satan, who delights in tyrannizing over human beings. Though he has been successful in degrading and corrupting the black race, many are possessed of decided ability, and if they were blessed with opportunities, they would show more intelligence than do many of their more favored brethren among the white people. Thousands may now be uplifted, and may become agents by which to help those of their own race. There are many who feel the necessity of becoming elevated, and when faithful teachers open the Scriptures, presenting the truth in its native purity to the colored people, the darkness will be dispelled under the bright beams of the Sun of righteousness. Directed in their search for truth by those who have had advantages enabling them to know the truth, they will become intelligent in the Scriptures.

When laws are enacted that bind the consciences of those whom God has made free, and men are cast into prison for exercising their religious liberty, many poor, timid, ignorant souls will be hindered from doing the will of God; but many will learn aright from Jesus Christ, and will maintain their God given freedom at any cost. The colored people have been slow to learn what is their right in religious liberty, because of the attitude that men have assumed toward them. In many minds there is great confusion in regard to what is individual right. Men have exercised compelling power over the mind and judgment of the colored race. Satan is the

originator of all oppression, and history shows a record of the terrible results of oppressive tortures that have been endured by men who are God's property, both by creation and by redemption. Through human agencies, Satan has manifested his own attributes and passions; but every act of injustice, every fraudulent purpose, every pang of anguish, is written down in the books of heaven as done against Christ Jesus, who has purchased man at an infinite price. The manner in which men treat their fellow men is registered as done unto Christ; but those who have been faithful winners of souls will receive commendation, and will join in the song of those who rejoice, and shout the harvest home. How great will be the joy when the redeemed of the Lord will all meet together in the mansions prepared for them! What rejoicing will come to those who have been impartial, unselfish laborers together with God in winning souls to Christ! What satisfaction will fill the breast of every reaper when he hears the musical voice of Jesus saying, "Well done, thou good and faithful servant; ... enter thou into the joy of thy Lord!"

Those who win souls to Christ glorify their Redeemer. He has not died in vain for them; for they are in harmony with Christ. They look upon those who have turned to God through their efforts, with glad rejoicing; for they also see of the travail of their souls, and are satisfied. They see that the anxious hours they have spent, the perplexing circumstances they have had to meet, the sorrows they have had to endure, have worked for them a far more exceeding and eternal weight of glory. As they look upon the souls they have won to Christ, and know that they are eternally saved, are monuments of God's mercy and of a Redeemer's love, they touch the golden harp, and fill the arches of heaven with praise and thanksgiving. They sing, "Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests, and we shall reign on the earth.... Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."

"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever." How great is the reward that will come to those who devote their God-given abilities to doing the words of Christ. Those who are partakers of his sufferings in this world, will be partakers of his glory in the world hereafter, and will sit down with Christ upon his throne.

#### Sources

- E.G. White, "Lift Up Your Eyes and Look on the Field," *Adventist Review*, January 28, 1896, pgs. 1-2.
- E.G. White, *The Southern Work* (1901), pgs. 58-62.

Title: "The Treatment of the Colored Race"

Date: February 3, 1896

Type: Manuscript

Primary source: mixed

How little of the spirit of Christ has been manifested in the treatment given to the colored race in this so-called Christian country. The Negro's color, the features that tell of his African descent, are a badge of humiliation to the whole race, because of the prejudice of the white people against them. They are often treated as if it were a disgrace to sit by their side, or even to worship in the same congregation. There is a large class with white blood in their veins, and bearing in their faces only the slightest trace of African descent, whose lives are embittered by the prejudice against them, being stigmatized as unworthy to associate with the whites, even in the worship of God.

It is a shame for Christians who profess to be themselves redeemed by the blood of the Lamb to take a position to make these men feel that the mark of a humiliated race is upon them—men standing in God's broad sunlight with mind and soul like other men, with as goodly a frame as has the best developed white man. There are keenly sensitive minds that brood long and intensely over the oppressions suffered, and the slights they are made to feel. Many become jealous, soured, embittered, because of these prejudices, which make them feel every day that they are not like other men, not entitled even to worship God except in a prescribed manner. Even commiseration is humiliating, because it calls the sensitive mind to the misfortune that excites pity.

Many who are not subdued and elevated and made strong in the love of the one Saviour, curse their fate, and curse the white man, and almost blaspheme God who made them. <This need not be. They cannot help their color.> Cannot the children of God see that in conceding to the prejudice against the color of race, they are giving their influence to sanction a long course of neglect, of insult, of oppression? Will not the Lord call those to account who have had a part in this work?

Is not it time for us to live so fully in the light of God's countenance, we who receive so many favors from Him, that we may know how to treat those less favored, not working from the world's standpoint, but from the Bible standpoint? Is it not right in this line that Christian effort is most needed? Is it not here that our influence should be brought to bear against the prevailing customs and practices of the world? Should not it be the work of the white people to elevate the standard of character among the colored race, to teach them how Christians should live, by exemplifying the spirit of Christ, showing that we are one brotherhood.

No matter what the gain or the loss, we must act nobly and courageously in the sight of God and our Saviour. Let us as Christians who accept the principle that all men, white and black, are free and equal, adhere to this principle, and not be cowards in the face of the world, and in the face of the heavenly intelligences. We should treat the colored man just as respectfully as we would treat the white man. And we can now, by precept and example, win others to this course.

But there is an objection to the marriage to the white race with the black. All should consider that they have no right to entail upon their offspring that which will place them at a disadvantage; they have no right to give them as a birthright a condition which would subject them to a life of humiliation. The children of these mixed marriages have a feeling of bitterness toward the parents who have given them this lifelong inheritance. For this reason, if there were no other, there should be no intermarriage between the white and the colored race.

Source

- E.G. White, "The Treatment of the Colored Race," Manuscript 7, 1896, February 3, 1896.

Title: "Volunteers Wanted for the Southern Field"

Date: February 4, 1896

Type: Article

Primary source: *Adventist Review*, February 4, 1896, pg. 1

Instruction is to be given to our colored neighbors concerning the physical, mental, and moral nature. We must give them line upon line, precept upon precept, here a little, and there a little. The youth will catch the lessons that are given, and retain them much more readily than those who are aged. How important it is that this large class of human beings, who are now in ignorance, should be taught to read for themselves, that they may know what saith the Lord unto them! How anxious every Christian family should be to have a part in helping on the education of the colored race! Many of them are poor, neglected, homeless creatures. We should teach them how to build cheap houses, how to erect school buildings in cities and villages, and how to carry on their education.

God holds us accountable for our long neglect of doing our duty to our neighbors. He sees precious jewels that will shine out from among the colored race. Let the work be taken up determinedly, and let both the young, and those of mature age, be educated in essential branches. Take hold of this nation that has been in bondage, as the Lord Jesus Christ took hold of the Hebrew nation after they came forth from Egypt. God will put his Holy Spirit upon those who put heart and soul into the work, realizing the truth of the words of inspiration: "We are laborers together with God; ye are God's husbandry, ye are God's building." The Lord has long been waiting for human instrumentalities through whom he could work. How much longer shall heavenly agencies be obliged to wait for human agents who will respond to the words of Christ, "Go work today in my vineyard"? When the hearts of God's professed people are animated by the principle of the living faith that works by love and purifies the soul, there will be a response to these appeals. Christ linked himself in brotherhood to all nationalities. He made no distinction between the white race and the black race in his plan of salvation. He bought the meanest of humanity with an infinite price, and he notes when we leave the naked unclad, the poor unfed, the destitute unrelieved, the despised forsaken.

Those who labor in the Southern field will have many prejudices to overcome, many difficulties to encounter. At the present time there is great want among many of the colored people. Self-denial must be practised by us. We must strip ourselves of all extravagance; we must deny ourselves luxuries and the undue gratification of appetite. Let those who have not laid aside unnecessary articles of diet, do so. Let them refrain from adornment and costly furnishings. Let us set ourselves to do a work for the Southern people. Let us not be content with simply looking on, with simply making resolutions that are never acted upon; but let us do something heartily unto the Lord, to alleviate the distress of our colored brethren. The burden of poverty is sufficiently weighty to arouse our heartfelt sympathy. We are not simply to say, "Be ye warmed and filled," but we are actually to relieve the needs of the poor. Filthiness is prevalent among the colored people, and it is a breeder of disease. Discouragement is deep and widespread, and shall we refuse to stretch forth our hands to help in this time of peril?

But it is of no use to send missionaries to work in the Southern field unless they are furnished with means from your abundance to help the distressed and those who are in poverty that cannot be described. We may do the work that Christ would do if he were upon earth. We may relieve those whose lives have been one long scene of sorrow. Who will go on in indifference, and pay no attention to the woes of those who are in hunger, in nakedness, in ignorance and degradation? Who will rouse up and go without the camp, and bear reproach for Christ's sake? Who will put on Christ, and seek to rescue their colored brethren from ignominy, crime, and degradation? Who will seek to restore them to the ranks of common humanity? We must not consider them irreclaimable and utterly degenerate. With the spirit of Christ, who did not fail or become discouraged, we may do a work that will cause the heavenly hosts to fill the courts of God with songs of rejoicing. There are many who are looked upon as stoical; who are thought to be unfit to be taught the gospel of Jesus Christ; and yet through the ministration of the Holy Spirit, they may be changed by the miracle of divine grace. The stupidity

that makes their cases look so hopeless will pass away; for it is the result of great ignorance. The influence of grace will prevail on the human subject, and the dull and clouded mind will awake and break its fetters. Through divine power the slave to sin may be set free. The sunshine of Christ's righteousness may beam into the chambers of mind and heart. Spiritual life will be seen, and the brutishness will disappear. Inclination to vice will disappear, and ignorance will be overcome. The heart will be purified by the faith that works by love.

There are thousands who are capable of instruction, cultivation, and elevation. With proper, persevering labor, many who have been considered hopeless cases will become educators of their race. The colored people deserve much more from the hands of the white people than they have received. The colored people may be compared to a mine that is to be worked, in which is valuable ore of most precious material. Christ has given these people souls capable of winning and enjoying immortal life in the kingdom of God. One tenth of the advantages that their more favored brethren have received and failed to improve, would cause them to become mediums of light through which the brightness of the righteousness of Christ might shine forth. Who will enlist in this work, and willingly teach the ignorant what saith the word of God? Who will engage in the work of quickening the mental faculties into sensibility, of uplifting those who are downtrodden? Can we not show that we are willing to try to repair, as far as possible, the injury that has been done to them in the past? Shall not missionaries be multiplied? Shall we hear of volunteers, who are willing to go into the field to bring souls out of darkness and ignorance into the marvelous light in which we rejoiced, that they also may see the glory of God in the face of Jesus Christ? "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

#### Sources

- E.G. White, "Volunteers Wanted for the Southern Field," *Adventist Review*, February 4, 1896, pg. 1.
- E.G. White, *The Southern Work* (1901), pgs. 63-65.



Date: February 14, 1896

Type: Letter

Addressees: James Edson and Emma White

Location: Sunnyside, Cooranbong, New South Wales, Australia

Primary source: Letter 142, 1896, February 14, 1896

Dear Children:

I am well aware that there are serious difficulties to be met in the Southern field, but the workers, whoever they may be, must go forth not trusting in their own strength or supposed capabilities, for if they do the Lord will pass them by and take humble men who feel their own weakness and entire dependence upon God. Indolence, self-indulgence, and unbelief will repeat objections magnified to discourage the working of this field. But every objection that has been urged can be and will be urged by those whom the Lord has sent as an argument in behalf of the field, which should have had a hundredfold more labor than has been done in it. Every soul truly converted from the colored class will have travail of soul for his brethren. They have a sense of the depths from which they have been uplifted to the heights they may be permitted to climb.

Unless we can show that the great command of Christ to preach the gospel to every creature—which command has been frequently repeated and enforced in Scriptures as the work given to the Christian church—has been plainly stated [as] no longer obligatory on the church, then the responsibility, although ignored, is still binding upon them. As faithful stewards of the grace of Christ, they are to communicate to those who have not had the light.

I am sure we need the quickening influence of the Holy Spirit. We need to walk with God. Think of this, Edson, of what it means to have the glory of God in all your thoughts, your heart going out in converse with God, you molded by the Holy Spirit of God. The Lord knoweth our secret thoughts. Let your eye be fixed on Jesus, your soul drinking of the waters of life.

It is now that our influence is of value to our fellow man. It is now we are to shine as lights in the world. It is now we need to be a savor of life unto life. It is now Christ will give us to drink of the water of life which will be in us, if we drink, as a well of water springing up into everlasting life. There is but little time now for us to work. Work while the day lasts; the night cometh in which no man can work. Press, oh press, the battle to the gate!

Yet, with all there is to do, there must be a calm trust in Him who hath given us our work. We are co-laborers with God. We have not a moment to spend carelessly, not a dollar to spend for that which is not bread. I know if we yoke up with Christ what is the result—peace and rest in the Holy Spirit. If we walk alone, without Jesus, it is nothingness as far as the good we can do. Then, my dear son whom I bear on my heart, and daughter Emma, hide in Jesus. You may be one with Jesus. “And the glory [character] which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.”

You, my son, can help me very much by walking humbly with God. You can testify that all that I have said to lift you up and encourage you from the Lord is truth and appreciated as such. You may show that every word of encouragement from God to you is of weight and will not spoil you. You can show that it is all truth, that God’s arm is round about you. Hide in Jesus. Live moment by moment to His glory.

In love,  
Mother.

Source

- E.G. White to J.E. and Emma White, Letter 142, 1896, February 14, 1896.

Title: N/A

Date: February 16, 1896

Type: Letter

Addressees: James Edson and Emma White

Location: Avondale, Cooranbong, New South Wales, Australia

Primary source: Letter 144, 1896, February 16, 1896

Note: Relevant selection highlighted.

Children:

I have been writing since half past one o'clock. It is Sunday morning. There was a heavy thunder storm that commenced Friday while the men were eating their dinner, at half-past twelve, and naught more could be done. It has rained nearly the whole of February. Our cistern has received water in the wrong time. But two feet of brick are laid. All must be bailed out this morning. Rain has fallen during the night. We fear much harm will come to the people in the colonies who are located on low land. Houses have been, and will be, swept away, causing distress and suffering in many locations. We are on a rise of land. Our creeks close by are rising, but they cannot harm us.

I shall not be able to send the matter written on education, all of it, until two weeks more. I was much pleased with your book sent to me. Many of the illustrations are excellent. Some of the pictures would be very well in *The Life of Christ*, but we have fears that the people will say, "Oh, I have seen that in another book." This bookmaking is serious business for me. Unless the Lord had been my Helper then I should not have been alive this day. We are still surrounded with workers; nevertheless I have done a large amount of writing. I have many books to complete and hope after we are really settled to have peace and rest.

Willie will commence housekeeping after the mail goes tomorrow. That will make four less in my family. Would be pleased to have them all the time, but it is too much for Sarah Belden, who is not strong. She is so far ahead of the colonial cooks that I feel that I have a treasure in her.

I had a long talk with Professor Prescott last Thursday or Friday in regard to school education. This will come out soon. I have a great work to do and must have the Holy Spirit's guidance. Professor Prescott drew me out as your father used to do, and many things I could say and did say that I otherwise might not have spoken. Then he said I must write it.

The Lord does want everyone to believe that the Lord Jesus is a sin-pardoning Saviour. My children, ever bear in mind your dependence is on God. He is the center and object of all our hopes. We may be called to share the fellowship of the sufferings of Christ. We must have an abiding Christ. It is no time to become discouraged. The work before us may look very complicated and impossibilities seem written on everything unless we rest it all in Jesus. He never requires of us impossibilities. The Holy Spirit is promised as a Comforter. The relation of the human soul to God determines the strength we will receive to do our work. Let us walk softly before the Lord. We do not trust the Lord as He has encouraged us to do.

I am thankful you are determined to bind about your desire to engage in financial matters. This is right. The Lord is abundant in goodness. We have only to ask in faith in order to receive. Heaven is not enriched by withholding. The Holy Spirit will be dispensed in large measure, and perpetually, if we will rest in the love of God. As the heedless and unappreciative pass by the living Fountain of the water of life, what satisfaction and joy would it be to Him if they would receive. He is hoarded with the heavenly treasure, which He longs to bestow. He longs to make the human heart at peace with Himself. "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water."

Why do we so readily let the enemy interpose himself between our soul and Jesus, our helper? In all your perplexities, learn to take them to the Lord in prayer. We must increase in faith, or decrease. We shall not look to God in faith but [that] all our situation is taken in. We may receive the influence of the Holy Spirit.

You will see by the letters in the *Review* how carefully we need to move in reference to the Southern field. You may have this which I now send, but I do not know. I send it [to] you again, [so] that no temptation may arise that it is because my son is laboring in the Southern field that my interest has been awakened. Of course your being a laborer in the field has not decreased my interest in matters in regard to working the field.

Oh, what privileges are ours to be colaborers with Jesus Christ! He comes to you as the Spirit of truth. Study the mind of the Spirit. Consult His dictates as your sure and unerring Counsellor. In following your own counsels your spirit has lost its hold on God, making it impossible for you to discriminate and determine moral power. The Lord has rescued you, reinforced your spiritual aspirations.

You can stand forth as a living monument of the grace of God. Walk softly. Let your words be refined, elevated, ennobling. Said Christ, "I will manifest myself unto you." You can help me where you are by keeping your own soul in the love of God.

Oh, how precious is every human soul, and how careful should we be not to lay any cause of stumbling in the way of any soul. If the human heart will not resist the striving of the Spirit in the execution of its office work, the soul temple will be cleansed daily and sanctified for the indwelling of the Holy Spirit. The Holy Spirit will work you. Live in the Spirit; walk in the Spirit as in a hallowed atmosphere. Let your mind be attracted to heaven and heavenly things.

I send you with this matter, more chapters on the life of Christ. Marian is very jealous of them. Read them when and where you think best. Send copies where you choose, but do not make another book of them until *The Life of Christ* comes into market. This is Marian's request. I shall hope that you may see, after, some things in regard to *Life of Christ*. We now have it about ready for the printer. I do not know as you are situated where you can do anything, but you could read it to see if there is anything in proof sheet not right. Perhaps they have a reliable proofreader there. You might make some suggestions in regard to plates.

I am waiting for their decision on royalty. I offered to take twelve and a half cents if they would stand all the cost of plates and publishing. If they refuse to do this, then we shall have to have royalty proportionate to the money I shall pay for printing the book.

If they do not suit me in terms, I shall give the job to the Pacific Press. I will not consent to have the book come from the press in a cheap sort of style. We shall have two books. I wish *The Sermon on the Mount* had been after the same style of the book you have just arranged and compiled. *The Parables* I want should come out in the best style possible. They will follow the first volume. Book on temperance will come in next. Dr. Kellogg has the oversight of that. You see, do you not, that by your living in America you can be a help to me in some lines. If it is not best for you to be here, help me where you are with your suggestions.

Children, I will not urge you to come to Australia. Your statement you make in regard to close application to writing or sedentary labor I understand, and should not expect you to do that kind of work demanding sedentary labor. It is a great task to Willie, and I wish he had it not to do. I am glad he is now so situated he can have work that will compel some exercise and change. He needs a good, judicious, conscientious worker with him.

In regard to your book, I think it is well done, yet I have not had time to examine it critically. I wish you to help us in the line of illustrations, but as you have used these illustrations in books before *Life of Christ*, how could

we use them? We want the very best illustrations we can obtain. You can help me there in this matter. If you do not come here, Marian feels that it is a mistake to use some of the best jots and tittles in your selections. I have not decided just what is best.

There is now something like a strong desire expressed for your mother and Willie to come to Battle Creek for the next General Conference. I cannot express myself in reference to any matter so long in the future. I dare not say anything in reference to the matter.

I say to you, Edson, follow the light the Lord gives you. I have felt almost desperate in regard to the few helpers I have, but the Lord knows all about it. I will trust in Him to work in my behalf. If I should go to America, then of course I would rather you would be there than here. But, Edson, we know not what a day may bring forth. I commit the keeping of my soul to God as unto a faithful Creator. My life is not my own. I am bought with a price, and must render to God full and entire service. Edson, I do not expect to come to America. I have no thought or desire to come. I have had, it seems to me, my full conflict and carried my burden in Battle Creek. I greatly desire to be out of the turmoil. I want peace and quietude in God. I must have time to contemplate and pray and write and communicate to others that which the Lord has communicated to me.

A few days since, Marian brought to my notice a writing in reference to the colored people. You see the date is 1891, and it is a decided testimony.

I am very much relieved and pleased with your letters. Oh Edson, I am praying that the Lord would place His signature upon the work that you shall do in His service. What can you do away down in the South to help me in any way in regard to the publishing of the first volume of *Life of Christ*? Will you suggest? I dare not trust the book committee who have sent me such illustrations to go into the book on the parables. Edson, have you seen those pictures? To think they should suppose I would permit such things to go into a book to represent the lessons of Christ! I felt just sick at heart and discouraged at the future prospect. What do the book committee mean? The book that you have had issued, whether under your special directions or with others to help you, is a fine thing—very pretty. If sacred lessons and scenes in the Old and New Testament history are represented, let it be in fine, elevated style. I want you to look at the picture in *Patriarchs and Prophets* of Abraham waking up his son Isaac, when he was to go at the command of God to offer up his son as a burnt offering. What a picture of the face of Isaac! I do not want it in another book.

Mother.

I thought I had finished twice, but I must say a word in regard to the children, Ella May and Mabel. They are good-behaved children. They both try to please me in everything. Mabel is as thoughtful and caretaking as a little woman. Such keen perception! She anticipates the wants of all. She is so wonderfully accommodating to me, and to others as well. Ella and Mabel are both little workers. They have outgrown the clothes I have made for them, which when made and worn made them look like small women, but they have expanded and lengthened, especially since coming here to Cooranbong. They work about home helping Sarah. I have a girl about Ella May's age. These two help Sarah nicely. Mabel is not confined to any steady work. She is helpful everywhere. I do not think she should be taxed with sedentary work. If she is, her nose bleeds.

Both girls are in excellent health. Their flesh is solid and they eat and sleep well. They are happy. Ella May White is a conscientious Christian. Mabel has a very tender conscience. I have not passed a disagreeable word with either of them. Their mother is always kind, cheerful, pleasant, and full of affection. The children love her as well as Mary Mortenson. They love Mary, too, and I want them to love her, but both are devoted to me. They are not a particle of annoyance, but a real blessed comfort. We are close neighbors, for our laundry and washhouse has been fitted up nicely for them. I am so glad that everything is so harmonious. Well, Sara has just come to see that I get to bed, for I have been up since half past one o'clock a.m.

Mother.

Source

- E.G. White to J.E. and Emma White, Letter 144, 1896, February 16, 1896.

Title: N/A

Date: March 18, 1896

Type: Diary

Primary source: Manuscript 63, 1896, March 7-29, 1896

Note: Relevant selection highlighted.

Wednesday, March 18, 1896

North Shore, Sydney, N. S. W.

I slept until two o'clock. Yesterday was a very hard and trying day for me.

We left Cooranbong for the station Wednesday. We had, Sara and I, the compartment to ourselves with the exception of a young woman and two of her children. We did not become weary. We changed cars twice to get to New Fern Station, then walked to Brother Israel's. He was all prepared to leave for Parramatta to attend the funeral of Sister Keel, a colored sister. Before she died a letter was sent us by her dictation, soliciting me to care for one of her children who was a very unruly boy. She felt if I could take the supervision of him she should feel at rest. Oh, I so wish I could, but I could see no way to do this. The sufferings and anxiety of this dear sister are ended and she is at rest.

We found Sister Israel very, very bad. There were thoughts that they might be obliged to take her to the asylum. She has been raving wild. I could find no peace there and went to North Shore on the tram, then changed for omnibus, then for the boat, then for the tram, then walked and walked, and could not find the place where Brother and Sister Starr lived. It was a very hot day and I felt so weary I had to sit down by the roadside. I felt that I must fall down exhausted, but we found their hired home at last and we were thankful. Went to rest early. Brother Rousseau came a little after dark. The two families, Brother Pallant's and Brother Starr's, were broken up and moving. We were very weary. Retired early.

Matthew 10:40-42. We have our work to do and hitherto hath the Lord helped me. "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [Matthew 11:28-30.] I have proved this word of Christ and have found that rest. Let all come in full faith to Jesus.



Title: "God in Nature"

Date: May 20, 1896

Type: Manuscript

Primary source: Manuscript 74, 1896, May 20, 1896

Note: Relevant selection highlighted.

While the Bible should hold the first place in the education of children and youth, the book of nature is next in importance. God's created works testify to His love and power. He has called the world into being, with all that it contains. God is a lover of the beautiful; and in the world which He has fitted up for us He has not only given us everything necessary for our comfort, but He has filled the heavens and the earth with beauty. We see His love and care in the rich fields of autumn, and His smile in the glad sunshine. His hand has made the castle-like rocks and the towering mountains. The lofty trees grow at His command; He has spread earth's green velvet carpet and dotted it with shrubs and flowers. Why has He clothed the earth and trees with living green instead of a dark, somber brown? Is it not that they may be more pleasing to the eye? And shall not our hearts be filled with gratitude as we read the evidence of His wisdom and love in the wonders of His creation?

The same creative energy that brought the world into existence is still exerted in upholding the universe and continuing the operations of nature. The hand of God guides the planets in their orderly march through the heavens. It is not because of inherent power that year by year the earth continues her motion round the sun and produces her bounties. The word of God controls the elements. He covers the heavens with clouds and prepares rain for the earth. He makes the valleys fruitful and "grass to grow upon the mountains." It is through His power that vegetation flourishes, that the leaves appear and the flowers bloom.

The whole natural world is designed to be an interpreter of the things of God. To Adam and Eve in their Eden home, nature was full of the knowledge of God, teeming with divine instruction. It was vocal with the voice of wisdom to their attentive ears. Wisdom spoke to the eye and was received into the heart, for they communed with God in His created works. As soon as the holy pair transgressed the law of the Most High, the brightness from the face of God departed from the face of nature. Nature is now marred and defiled by sin. But God's object lessons are not obliterated; even now, rightly studied and interpreted, she speaks of her Creator.

As divine truth is revealed in Holy Writ, so it is reflected, as from a mirror, in the face of nature; and through His creation we become acquainted with the Creator. And so the book of nature becomes a great lesson book, which instructors who are wise can use in connection with the Scriptures to guide lost sheep back to the fold of God. As the works of God are studied the Holy Spirit flashes conviction into the mind. It is not the conviction which logical reasoning produces, but unless the mind has become too dark to know God, the eye too dim to see Him, the ear too dull to hear His voice, a deeper meaning is grasped and the sublime, spiritual truths of the written Word are impressed on the heart.

The most effective way to teach the heathen who know not God is through His works. In this way, far more readily than by any other method, they can be made to realize the difference between their idols, the works of their own hands, and the true God, the Maker of heaven and earth. The same principle applies to the ignorant, neglected colored race in that part of America where slavery once existed. When these lowly members of the human family have learned to know God through His works, a foundation will be laid for the spiritual truths of the written Word which will elevate and purify their characters.

There is a simplicity and purity in these lessons directly from nature that makes them of the highest value to others besides the heathen. The children and youth, all classes of students, need the lessons to be derived from this source. In itself the beauty of nature leads the soul away from sin and worldly attractions and toward purity, peace, and God. For this reason the cultivation of the soil is good work for children and youth. It brings them

into direct contact with nature and nature's God. And that they may have this advantage, in connection with our schools there should be, as far as possible, large flower gardens and extensive lands for cultivation.

An education amid such surroundings is in accordance with the directions which God has given for the instruction of youth, but it is in direct contrast with the methods employed in the majority of schools. Parents and teachers have disregarded the counsel of the Lord. Instead of following the light He has given, they have walked in the sparks of their own kindling. The minds of the young have been occupied with books of science and philosophy, where the thorns of skepticism have been only partially concealed with vague, fanciful fairy stories, or with the works of authors who, although they may write on Scripture subjects, weave in their own fanciful interpretations. The teaching of such books is as seed sown in the heart. It grows and bears fruit, and a plentiful harvest of infidelity is reaped and the result is seen in the depravity of the human family.

A return to simpler methods will be appreciated by the children and youth. Work in the garden and the field will be an agreeable change from the wearisome routine of abstract lessons to which their young minds should never be confined. To the nervous child, who finds lessons from books exhausting and hard to remember, it will be especially valuable. There is health and happiness for him in the study of nature, and the impressions made will not fade out of his mind, for they will be associated with objects that are continually before his eyes.

God has, in the natural world, placed in the hands of the children of men the key to unlock the treasure house of His world. The unseen is illustrated by the seen; divine wisdom, eternal truth, infinite grace, are understood by the things that God has made. Then let the children and youth become acquainted with nature and nature's laws. Let the mind be developed to its utmost capacity, and the physical powers trained for the practical duties of life. But teach them also that God has made this world fair because He delights in our happiness, and that a more beautiful home is [being] prepared for us in that world where there will be no more sin. The Word of God declares, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

The little children should come especially close to nature. Instead of putting fashion's shackles upon them, let them be free like the lambs, to play in the sweet, fresh sunlight. Point them to shrubs and flowers, the lowly grass and the lofty trees, and let them become familiar with their beautiful, varied, and delicate forms. Teach them to see the wisdom and love of God in His created works, and as their hearts swell with joy and grateful love, let them join the birds in their songs of praise.

Educate the children and youth to consider the works of the great Master Artist, and to imitate the attractive graces of nature in their character building. As the love of God wins their hearts, let them weave into their lives the beauty of holiness. So shall they use their capabilities to bless others and honor God.

Source

- E.G. White, "God in Nature," Manuscript 74, 1896, May 20, 1896.

Title: N/A  
Date: May 26, 1896  
Type: Letter  
Addressee: O.A. Olsen  
Location: "Sunnyside," Cooranbong, New South Wales, Australia  
Primary source: Letter 86, 1896, May 26, 1896  
Note: Relevant selection highlighted.

Elder O. A. Olsen  
Review and Herald, Battle Creek, Michigan

My Dear Brother Olsen:

I received the American mail on Monday, the 25th. I had written the letter to you, and today, Tuesday, Sister McEnterfer read me a letter of which I send you a copy. Whether this particular case is correct or incorrect, just such scenes have been presented before me.

I have written to Brother Henry Kellogg, in reference to himself and his responsibilities. He has answered me in a good, humble spirit; and I pray the Lord to strengthen him to resist temptation.

Now, my brother, I want you to make it your first business to investigate, in company with some others of a different spiritual experience than that of A. R. Henry and every one of like influence, every man in that office, and that you will make it your special business to inquire of the youth who are employed there in regard to their work. Open your eyes wide to see what needs adjustment and correction.

Less long, sweeping journeys across the continent, and more close investigation of the true inward working of the heart, is essential. The rooms in the office need inspection, that the things you know not, you may discern and search out. The temple of God must be cleansed, that His name shall not be dishonored by men who are not connected with Him. My heart is pained as, in my dreams I am visited and appealed to by different ones, placing the corruptions in the office of publication before me. I awaken to find it a dream, but know it to be the truth. My dear brother, the spirit of severity, or lording it over the ignorant and helpless, is being opened before me. In the place of the office being an educating school to prepare the youth to give their hearts to the Lord, the teachers and overseers, by their course of action, drive them on to Satan's battleground. It is not a place where the Lord Jesus is entertained as a Heavenly Guest. Some of the overseers, and the workers under their supervision, give little time to thoughts of a high and holy order; the Lord is not glorified.

I wrote, some time since, in reference to the Oakland office, and then my guide revealed to me that the same spirit, in a more decided manner, leavened the office at Battle Creek; and there were souls lost, eternally lost, through the influence of words of severity and harshness. Things will transpire in our institutions that will need adjustment, and at once; but let the reformation be made with a spirit to restore, not to destroy. We are fearfully behind in the work of Christ for the saving of souls. We have not that sharp conception of duty required by the truth which we profess to live and to honor. We allow a freezing atmosphere to surround our souls; we withhold words that ought to be spoken from the Scriptures. In order to fulfil our duty as God's faithful watchmen, we should give words of correction in humility of mind, "considering thyself, lest thou also be tempted."

Neglect not to bind up, with your reproof, words of encouragement. Be cheerful, but not light and trifling; be faithful; pray for discernment, for a wholesome, Christlike spirit. Paul, in his letter to the Philippians, said, "And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that you may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the praise and glory of God."

Sincerity means much more than many are inclined to suppose. It means being true to your brother; never allowing yourself to do him wrong, or suffer him to be unfaithful in the discharge of his duty.

Those who are set to keep the rooms in a healthful condition, that the angel of God passing through may approve, must be sincere. There must be no haphazard work; carry the spirit of Christ in all your dealings. I would not, under any consideration, send a child of mine to learn the printer's trade under the present discipline and management in the several rooms. All are not managed in exactly the same objectionable manner; but all are much in need of the sanctifying grace of Christ Jesus. Are the men set over others wise counsellors of youth? Are they sincere Christians, or make-believes? Is their submission to divine authority as perfect as that they require of the youth who are being educated under them?

Overbearing, harsh words are unprofitable in professors of religion. A harsh, tyrannical spirit has come in, resulting in great and various evils. The temptations to sin come to every youth; and the overseers in every room need to be thoroughly converted men. What are the attributes most prized, and which bring greatest joy to the Saviour who died to save sinners? It is to have men and women co-operating with Him to seek and to save the lost. Every one who is self-denying, self-sacrificing, for the sake of helping poor souls that need help, will have his reward. If we are children of God, we should be, and will be, living channels of light.

Those who have not received Christ as their personal Saviour should never be placed as directors of the youth. If they cannot submit themselves to the control of God, they are not qualified to manage and teach order and law to those brought under them. Those who claim to be Christ's disciples, if themselves under discipline to God, will make tender, loving, wise guides and instructors of the youth; for Christ says, "I will manifest myself unto them."

If we love one another, God dwelleth in us, and His love is perfected in us; and that love cannot be restrained. God is love, and He that dwelleth in love, dwelleth in God, and God in Him. Only by becoming a partaker of the divine nature can the law of God be fulfilled by man. Only he who loves God with all the heart, soul, mind, and strength, and his neighbor as himself, can give glory to God in the highest, and peace on earth, good will to men. This was the work of Christ; and when His work is appreciated and represented by His followers, the great result will be achieved in the "joy that was set before him," in the saving of the souls for whom He gave His life.

The Lord has been laboring constantly from age to age to awaken in the souls of men a sense of their divine brotherhood, and thus to establish an order and divine harmony proportionate to the great and eternal deliverance He has wrought out for every one who will receive Him. The Lord calls upon all who profess to believe in Him to be co-workers with Him, to use every God-given ability, opportunity, and privilege to lead perishing souls within the sphere of their influence to Jesus Christ. Here is the only hope for transformation of character; this will give peace and joy in believing, and fit them for the society of the heavenly angels in the kingdom of God.

O how earnest, persevering, and untiring should be the efforts of every sin pardoned soul to seek to bring other souls to Jesus Christ, that their neighbors shall become joint heirs with Jesus. Whoever is your neighbor is to be sought for, labored for. Is he ignorant? Let your communication, your association, make him more intelligent. The outcast, the youth full of defects in character, are the very ones God enjoins upon us to help. "I came not to call the righteous," said Christ, "but sinners to repentance."

See what sinners the colored people were, the downtrodden, the poor. These Christ died to save, and they can, through painstaking and judicious management, become trophies of His grace, heirs of God, and joint heirs with Jesus Christ. Through faith in Jesus Christ they become purified, sanctified, for the religion of Jesus Christ never degrades the receiver, but works with transforming power, refining the taste, sanctifying the judgment,

fitting the soul for the entrance of the Word that giveth light, that giveth understanding even to the simple. Those who will be humble enough to learn, the very nobility of the world will consider it an honor to go to heaven in their company, and angels of God will co-operate with such as are workers together with God. We need to hunger and thirst after righteousness, that we may have Christ in us as a well of water, springing up into everlasting life.

Right at the head of the work there must be deeper piety, more faithful taking heed to the Word of God, a watching for souls as they [that] must give an account. Each worker should be moved by a living, abiding, converting principle. It is not large establishments where much money is invested to make them more convenient that will obtain influence and win hearts. The school and the office should be an asylum for the sorely tempted youth. They are God's property. They have hearts to be won; they have souls to save. Instead of spending money in bicycles, in picture making, in little and great idols to place upon your tables and on your walls, let the means be used to gather in the youth; teach them, and patiently watch over them, in wisdom dealing with their follies. Pray with them alone. Converse with them, with hearts filled with pity and that love which Christ has shown for you.

Angels of God will give every true worker a rich experience in doing this work. We are to labor in earnest to break down every barrier that has been built up to keep Christ from entering the citadel of the heart. There is more joy in heaven over one sinner that repenteth than over ninety and nine persons that (think they) need no repentance. Let instructors do their duty patiently, and although they may be often tried, be assured they will not fail nor be discouraged. Be not weary in well doing; the heavenly intelligences will work with your every effort. A word of love and encouragement will do more to subdue the nasty temper and wilful disposition than all the faultfinding and severe censure that you can heap upon the erring ones.

It is those who are in positions of trust, those who have great light, large opportunities, who are not forming characters and carrying into their life practice principles that will stand the test of trial. These need to be rebuked sharply for their influence over the young. The impetuous temper must be eradicated. When provoked, do not pour out a torrent of words and commit sin; but talk with your Lord about it. Say to your soul, "Be still, and know that I am God." If the God-given responsibilities of saving souls ready to perish were understood, old habits, traditionary sentiments that clog and hinder reformatory action would be cut away from the heart and life, and a transformation would take place in character.

Advice, reproof, and counsel should be given patiently, taking the bitterness of the self-mingling spirit out of it. The language should not be exaggerated, but should be gentle and humble. The stern, harsh spirit that humiliates and crushes the wrongdoer will seldom work a reformation. "Thy gentleness hath made me great." It sets before the wrongdoer his sins, and helps him to recover himself from the snares of Satan.

God has not set any man on the judgment seat. "Judge not" He said, "that ye be not judged." The grace of humility should be cherished in the heart. It will modify and mold the words that fall from our lips into expressions of Christlike tenderness and care. The Master's work is not to be neglected; but it must be done in love, declaring the Master's message in the Master's spirit.

Wrongs are often in need of being met; and though firmness and decision may be required, it should not be done in an arbitrary, overbearing, crushing manner. Not until the heart is cleansed and purified through obedience to the truth can we be laborers together with God, and work with the mind of Christ.

#### Sources

- E.G. White to O.A. Olsen, Letter 86, 1896, May 26, 1896.
- E.G. White, "Special Instruction Relating to The Review and Herald Office, and The Work in Battle Creek" (1896), pgs. 4-5.

Title: "An Appeal for the South"

Date: December 1, 1896

Type: Article/Manuscript

Primary source: Supplement to *Adventist Review*, December 1, 1896, pg. 10 (2)

I appeal to families who understand the truth. What are you doing? You can be God's ministers, taking up the work in this neglected field that needs to be plowed, and to be sowed with the gospel seed of truth. Who for Christ's sake will give themselves to this work? You could have had missionaries in this hard field many years ago. God has called you to labor in his vineyard: but the most miserable, unpromising portions of the vineyard have been passed by. Human beings, who are the Lord's by creation and by redemption, have been left for wolves to devour, while you have lived at ease, eating from the abundant supply which God gave you to share with those in need.

In the past, some attempts have been made to present the truth to the colored people, but those among the white people who claim to believe the truth, have wanted to build up a high partition between themselves and the colored race. We have one Saviour, who has died for the black man as well as for the white man; and those who possess the Spirit of Christ will have love and pity for all who know not the precious Saviour. They will labor to the utmost of their ability to wipe away the reproach of ignorance from black and white alike.

From the light God has given men, the blood of souls will surely be found upon the garments of those who, like the priest and Levite, are passing by on the other side. This is just what our people are doing. They have been eating of the large loaf, and have left the suffering, distressed people of the Southern regions starving for education, starving for spiritual advantages. While feeding from a well-supplied table, they have not allowed even the crumbs that fall from the table to be bestowed upon the colored people. By their actions they have said, Am I my brother's keeper? Where are those who have had so much light, so much food, that they have lost their appetite, and do not appreciate the bread of life? These rich treasures if imparted to others, would be life and hope and salvation to them.

It is not merely the white people in the Southern field that are to receive the message of truth. Methods and plans must be devised to reach the colored people. Divine illumination must come to them. This kind of work calls for laborers, and the duty rests upon our responsible men to set men to work in that field, and to sustain the work with a portion of the means supplied by tithes and offerings from the believers in all parts of our world. The Bible, the precious Bible, is not to be chained to any one place. It is to go to all parts of the world; its sacred truth is to be everywhere studied.

You cannot send laborers into the Southern field, and merely say to one, You may work there, or to another, You may work here. Facilities must be provided, and workmen sent who can plan for these States. I beseech you, brethren, do not take the work out of the hands of those who would work, every chance they may have, to obtain means to work in the Southern States. It is not your privilege to grasp every tittle to dispose of as you see fit. God has been teaching me, and I will not rest, I dare not hold my peace. I urge you to supply the people of this long-neglected field with food out of your abundance.

Source

- E.G. White, "An Appeal for the South," Supplement to *Adventist Review*, December 1, 1896, pg. 10 (2).

Title: "Proper Methods in Labor"

Date: 1896

Type: Testimony

Primary source: *Special Testimonies for Ministers and Workers—No. 5* (1896), pgs. 3-4

The truth cannot be introduced in any haphazard way among the colored people, neither can advice be given to the believers and to those who teach the truth, to be presumptuous. When the period comes in the Southern States to do as did the three worthies who refused to bow to Nebuchadnezzar's image, that time will present decisions for or against the commandments of God. There is no need of closing up our own way wholly. It will be made more difficult to work the many fields that have not yet been touched. Our policy is, Do not make prominent the objectionable features of our faith, which strike most decidedly against the practises and customs of the people, until the Lord shall give the people a fair chance to know that we are believers in Christ, that we do believe in the divinity of Christ, and in his preexistence. Let the testimony of the world's Redeemer be dwelt upon. "I, Jesus, have sent mine angel to testify unto you these things in the churches." There is need of strictly guarding the word that the pen traces upon paper. The Lord help us to learn in the school of Christ his meekness and lowliness.

If the Majesty of heaven guarded his every word lest he should stir up the spirit of Satan and the fallen angels, how much more careful should we be in all things!

Source

- E.G. White, *Special Testimonies for Ministers and Workers—No. 5* (1896), pgs. 3-4.



Title: "Our Work at This Time"

Date: January 1, 1897

Type: Manuscript/Article

Location: "Sunnyside," Cooranbong, New South Wales, Australia

Primary source: Manuscript 6, 1897, January 1, 1897

Note: Relevant selection highlighted.

Then the power of the Lord came upon me and I spoke most earnestly upon the parable of the invitation to the royal supper, the refusal of those who were invited, [and] the commission given to call another class of guests; for not one who had been called should taste of his supper. Then the messengers went into the highways and byways, and then still another class was to be called—the poor, the maimed, the halt, and the blind. This is the work for every church to do, for each family to be interestedly engaged in, to give the last message of mercy to the world. This feast is not the period of an hour, but a lifetime; [the invitation] is to go forth from human lips co-operating with God.

The invitation is to be given to classes that have not heard the constant efforts made to urge ministers and people, so constantly and at great expense, to hear the Word of God and do it. These efforts have not accomplished the work [they] were supposed to do; because the Lord could not sanction this constant effort and expenditure of time and means for weeks, with the idea of helping the ministers to do more perfect work. They were enjoying a rich feast to repletion, and were cloyed, while other souls who had never heard the truth were in a most deplorable need, and that time and that money [should have been] expended to feed the hungry souls starving for the bread of life.

The invitation is to go to all, without limitation or restriction. Bad, yes, evil men and women, old and young, rich and poor, white and black—all are to be called, but only those will be chosen who truly receive Christ. "To as many as received him, to them gave he power to become the sons of God, even to as many as believe on his name." Those who truly accept, and in so doing yield themselves up to God, to be and to do as He wills, obeying the commandments of God, to live as He has given them an example in His life, will wear the wedding garment.

This royal banquet is not a thing of an hour, but lasts through a lifetime, and stretches into eternity. None can endure to be with God if they are not constantly conforming their minds and hearts [to His will] and developing characters after the divine similitude. No one can have forgiveness without having the purity of character exemplified in Christ. No man need to expect happiness without the holiness of God. They cannot partake of this feast without the garment of Christ's righteousness, woven in the loom of heaven. Privileges [and] opportunities improved will give every soul a fitness to obey the law of His kingdom.

Imagine, if possible, the nature and the degree of Christ's suffering. This suffering in humanity was to prevent the outpouring of the wrath of God upon the whole of those for whom Christ died. Yea, for the church this great sacrifice will be efficacious throughout eternity. Can we compute the amount of her transgressions in figures? Impossible! Then who can approach to a conception of what Christ endured when standing in the place of surety for His church, in the solemn hour of atonement, when Christ yielded up His life as a sacrificial offering? Never, never can it be that God again shall [so] manifest His holiness, His spotless purity; the sin that sprung up in heaven and its inconceivably heinous character; His utter hatred of sin, His solemn purpose to punish it, and that in the only One who could bear the strokes in behalf of the sinner, and because of His innocence would not be consumed.

How did the glory of God magnify itself in glorious perfection on that day when Christ's life was yielded up as a sacrifice for the world! When he cried out, "It is finished," there was a mighty earthquake, the rocks rent, the graves flew open, and Christ bowed His head, and died. In the sacrifice of God's only begotten Son is

demonstrated the awful glory of divine justice and holiness. “Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins.” In consideration of the great work which God has done to redeem, to uplift, to bring back the moral image of God in man, what is the human agent doing on his part as a worker together with God?

The Lord has been speaking through testimonies to Seventh-day Adventists. Who have heeded the light given, that the Lord requires every soul to communicate to others the light God has given them? It has not been done. Those who have had great light have been largely the subjects of labor, and [are] the very ones who could only receive life and vitality through a spiritual connection with God, as co-workers with God in the work of saving the souls ready to die, perishing in ignorance and sin and transgression.

What an account thousands will have to answer for in their selfish living to please themselves! Their lives ought to be a living sacrifice to God. Those who have received so much labor were not glorifying God; they had a work to do in giving the invitation to the gospel feast, “Come; for all things are now ready.”

Time and money have been consumed unnecessarily when every voice that could speak should not be silent in giving the last message of mercy to the world. O how much the people of God have yet to learn, that it is not those who know the truth who are to be forever favored with the work of the ministers, but let ministers work with their God-given ability in erecting the standard of truth among those who have not heard that there was such a people in the world as Seventh-day Adventists. Thousands are groping in darkness who ought to have had light long ago.

The religion of Jesus Christ will reveal an earnest working Christian. In working and exercising his talents, he gains other talents also. Every soul that he instructs will have the opportunities that the Lord designed he should have from his brother. The Holy Spirit is given to every earnest worker as a helper, if the human agent will be worked.

There are human beings of low tendencies, but they have some most excellent traits of character, and they long for help, for strength; and the voice of God through His servants who are willing to minister, imparts encouragement and strength [so] that they will venture to lay hold upon the help presented to them. Through the human instrumentality they receive immediate co-operation with divine power. Those who flatter themselves that they are the children of God are yet indifferent to the situation of the perishing souls around them—ignorant, you may say they are; yes, and so you would have been if you had been in their place. But if they are ignorant, they need enlightenment; they need the very information their brethren can impart to them of the way of life. But men who profess to know God are asleep, doing nothing.

The church ought to have taken up this work in every conference. And [if] the powers of thought which have been so fully occupied in devising plans which cannot succeed, [and] which have not the endorsement of Heaven, had put the talent of thought into the devising of plans to carry out the very work the Lord has been calling them to do in reaching the people where they are, the work would have been borne by the many instead of by the few. This work is the work the churches have left undone, and they cannot prosper until they have taken hold of this work in the cities, in byways and hedges. Then there would be angels of God co-operating with human instrumentalities, and a religious system would be inaugurated to relieve the necessities of the suffering human beings who are in physical, mental, and moral need.

The moral apathy that is prevailing in our churches today would be largely corrected if they would consider that they are under service to God to do the very work Christ did when He was upon the earth [and] went about doing good. The very work that Dr. Kellogg has been managing is the very kind of work the whole of our churches are bound to do under covenant relation to God. They are to love God supremely and their neighbor as themselves. They are to realize that “all ye are brethren,” that there are no favorites with God.

[There are] those who withhold themselves from their fellow men, and enclose themselves within themselves. The gospel of Jesus Christ is by them made void by their practice. Their words go as far as expressions of warmth, but the poor are not clothed, nor fed, nor warmed, nor taught and given personal labor. These indolent, slothful servants are abundant, but they say, and do not. [They] themselves are destitute of hope and faith and love, and are not helped by the gospel because they are not doing the Word. Something of moral expressions are made, and some frozen exhibitions are shown, but the bright beams of the Sun of Righteousness do not penetrate the heart and brighten their experience and give life and vitality to their religious maxims of life. Service, unselfish service to God—they do not know what it means. Many consider that it will sometime be [their duty]; but it cannot be now. They contemplate it afar off, as something we are [not] ready for, when it should have been brought into their life [at] the very beginning of their religious service.

The moral attitude of these believers is at variance with correct reason and [with] the Bible instruction which points out the whole duty of man, which is to love God supremely and our neighbor as ourselves. Just in proportion as this is done, there is a doing of the Word, and the convictions from the Holy Spirit of God are in proportion to their unselfish service to God. A work—a great work—in the Lord's moral vineyard has been waiting to be done. What has hindered this work? The [want of] co-operation of the human agent to become a channel through which the Lord can communicate to those who are in moral darkness. It seems that Satan has lulled them to sleep.

The Word of God is to be acted, it is to be lived, it is to be practiced. How long shall the Lord wait for the churches to take up the work appointed them? If they had done the part appointed them of God, Dr. Kellogg would have borne only his proportionate part; but those who ought to have acted largely in this line are content to watch and criticize and conjecture and speechify. Far better would it have been for their spiritual and eternal good had they learned what true, unselfish service to God means. Have those who have professed to be servants of Jesus Christ forgotten [the words of Inspiration], "Ye are laborers together with God," to break up, by every means in your power, [the] infatuation that is holding the world away from faith in God?

Man is a being with strong passions which need to be brought under [the] control [of] God. Who will become partners with Jesus Christ in this great work? Satan is working vigilantly; he is determined to battle till the last for supremacy. The Christian must exert an influence that will, united with Jesus Christ, be a positive power to counter-work the deceiving power of Satan over human souls. The Lord calls for faithful workers who shall give direct personal labor to reach men and women where they are, and educate and train the trembling sinner to look to Jesus and live. Bear in mind that no one becomes virtuous or pure or holy without seeking most earnestly and continually to be thus.

Help is needed. There are many minds that, with proper labor bestowed upon them in faith, would develop fine specimens of redeemed humanity for God's glory, and [would become] true workers to win other souls to Christ. They would know the better the needs of those in moral darkness, without God, without hope in the world.

The courage of the soldier rises as he puts on his uniform. We all need to put on Christ in order to reveal Christ. It is a working church that is a living church.

My brethren in America, in the place of questioning and criticizing Dr. Kellogg because he is doing the class of work he is, when you do your God-given service, you will be heart and soul engaged in doing the same kind of work, which will be of far more account in the sight of God than so many clustering in Battle Creek where they become religious dwarfs because they do not do the work God has appointed them. Had the testimonies God has given been heeded, we would have had today churches full of zeal, earnest to save souls who have not had any personal efforts made in their behalf.

[In] this work [of] reaching after the most hopeless, you reach after many who have once held high positions—physicians, ministers, mechanics, merchants, men of [every] degree, high and low. The Lord has appointed that these should have a chance, and one soul that has been forgiven much because he received Jesus Christ, will be prepared to give the same kind of labor to other perishing souls. This will give character to the work far more than your imposing buildings. God will put His signature upon such work. Churches in America should have seen [that] this kind of work needed to be done, and it needs to be done here if we had any means that we could use to set in operation such a work.

The blessed Jesus, our Redeemer, received His appointed work, His priestly office, by the Lord's setting Him apart. He did not live to glorify himself, but to serve His fellow men. If those in Battle Creek would take up this appointed work to do for suffering humanity what must be done, there would be less indifference, less coldness, less thinking evil, speaking evil, and criticizing, and Dr. Kellogg would not be pressed out of measure by our inconsistencies and ... [Remainder missing.]

#### Sources

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- E.G. White, "Our Work at this Time," *The Home Missionary*, November 1, 1897, pgs. 10-12.

Title: "The Southern Field"

Date: March 2, 1897

Type: Manuscript

Location: "Sunnyside," Cooranbong, New South Wales, Australia

Primary source: Manuscript 164, 1897, March 2, 1897

I have been deeply stirred during the night season. I was in a meeting where were present men to whom have been entrusted large responsibilities. I cannot now write as fully as I would like to do, because I have not the strength, but I have words to say that I dare not leave unsaid. One stood in our midst and said to Brother Olsen, Brother C.H. Jones, Dr. Kellogg, and several others: "There is a large work to be done in lines that the Lord has laid out before you—a work that has as yet scarcely been touched. I have sent my message to you, and what have you done for the Southern Field, for the colored people? What have you done with the means solicited for that field? <Some are guilty. They> have robbed this destitute field of the means that God designed should come into it. The money brought in, in response to the appeals made in behalf of the Southern Field was just as much set apart for that work as is the tithe for the support of the ministers. Why did you divert that means to other purposes? What facilities have you set in operation to save the souls of this down-trodden people? Why has the Southern Field been passed by on the other side as though its people are not worthy of saving? Why have you not heeded the appeals made, and brought your means into the treasury?"

God is displeased with your unfaithful stewardship. The books prepared to bring in a revenue for that field might have helped largely; but dishonest measures were used to obtain the control of these works, that other interests might be advanced. God hates this dishonest dealing. He cannot sanction such artful scheming, such dishonest practices. He now calls for these very facilities to be appropriated where He designed they should be.

Mismanagement, wrong methods, ill advised movements, have brought a reproach upon the work and cause of God, and these matters need to be adjusted. The book work needs to be cleansed of every artful intrigue. Those who have stood at the head of this unjust dealing will never be clean in the sight of God until they restore that which they have taken away. They are held responsible for the work that might have been done, but is not.

The use of means in lines which will make a good showing is right, but not until you have done the work the Lord has appointed you to do in the field that has been so manifestly neglected. The Lord says, "Their suffering, their poverty, their degradation, has come up before me. I have heard their cries, I have seen their neglect. I have called your attention to the field. But the means you should have used to advance the work there, you have appropriated to more pleasing work, more promising fields—fields that have not such necessities, and will reveal no better results."

The Southern Field is a hard field, a very unsightly field, because it has been so long uncultivated. All who take hold of the work in the cause of God and suffering humanity will have to be one in their designs and plans. They will have plenty of trials and discouragements to meet, but they must not allow these to hinder or dishearten or handicap them in their work. In love for Christ who died to save this poor, down-trodden people, in love for the souls of the perishing thousands, they are to labor for this worse than heathen country.

Brethren, you have a work to do which you have left undone. A long neglected field stands out in plan view before God to shame the people who have light and advanced truth, but who have done so little to remove the stones and the rubbish that have been accumulating for so long a time. Those who have enjoyed every privilege and blessing have passed by on the other side. As a Christian people, God has called you to prepare the way of the Lord in this unpromising field.

God sent a message to Nineveh by His servant Jonah, saying, "Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me." "And the word of the Lord came unto Jonah the second

time, saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee. So Jonah arose, and went unto Nineveh, according to the word of the Lord. Now Nineveh was an exceeding great city of three days' journey. And Jonah began to enter into the city a day's journey, and he cried and said, Yet forty days, and Nineveh shall be overthrown."

When the people of Nineveh humbled themselves before God, and cried to Him for mercy, He heard their cry. "God saw their works, that they turned from their evil way; and God repented of the evil that he said that he would do unto them; and he did it not." But Jonah revealed that he did not value the souls in that wretched city. He valued his reputation, lest they should say he was a false prophet. He said, "O Lord, was not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish; for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil." Now when he sees the Lord exercise His compassionate attributes, and spare the city that had corrupted its ways before Him, Jonah does not co-operate with God in His merciful design. He has not the people's interests in view. It does not grieve him that so large a number must perish, who have not been educated to do right. Listen to his complaint:

"Therefore, now, O Lord, take I beseech thee, my life from me; for it is better for me to die than to live. Then said the Lord, Doest thou well to be angry? So Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city. And the Lord God prepared a gourd, and made it come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceeding glad of the gourd."

Then the Lord gave Jonah an object lesson. He "prepared a worm when the morning sun rose next day, and it smote the gourd that it withered. And it came to pass, when the sun did rise, that God prepared a vehement east wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, It is better for me to die than to live. And God said to Jonah, Doest thou well to be angry for the gourd? And he said, I do well to be angry, even unto death. Then said the Lord, Thou hast had pity on the gourd, for the which thou hast not labored; neither madest it grow; which came up in a night, and perisheth in a night; and should I not spare Nineveh, that great city, wherein are more than six score thousand persons that cannot discern between their right hand and their left hand; and also much cattle?"

In the history of Nineveh there is a lesson that you should study carefully. This lesson is to be learned for yourselves, and in regard to your relation to the Southern States. You must know your duty to your fellow beings who are ignorant and defiled, and who need your help.

The Southern Field is a hard field, but is this any excuse for your doing scarcely anything in it? Let us read the eighth and ninth chapters of 2 Corinthians. Study and heed these lessons, for you need such examples kept ever before you. The Lord is not pleased with your treatment of the Southern Field. And after the Lord has called your attention to your neglect, your wrong has been increased in your management of the books. The entire profits of these books should have been used in that destitute field. But deception has been practiced, and the means which the churches have been told to use in bettering the condition of the Southern Field, they have appropriated to fields that have had much better advantages in every way. Will you be prepared to meet this neglect in the judgment? The Lord now calls upon you to do more than begin where you ought to have begun years ago. You have restitution to make of that means which you have diverted from the field.

You have done this work notwithstanding the light that has been given you and kept before you. Not only did the design for this work originate with God, but the facilities were His, and were to be found in His treasury. God will reward according to the measure of the neglect shown for His purposes and His specified methods.

He designs that we shall educate the people how to work to sustain themselves. The insignificant measures employed in their behalf come up before God, in the destitute corrupted state of humanity. The apostle Paul

could say of the primitive churches, "They glorified God in me." There are many souls in the South who through well-directed labor may be converted, but the work must be conducted in different lines than in any other field in the United States.

What deep humiliation should be felt by those whom God has so greatly favored with His blessing of light, whom He has made the repositories of truth, the most sacred truth ever given to our world, but who have neglected their God-given work. What far seeing judgment would they now have, if at the heart of the work men had been careful to seek their counsel from God as to who should connect with His great work to prepare a people to stand in these last days "against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

There need be no dearth of means today for the advancement of the work, but the Lord has no pleasure in His people because pride and selfishness have expelled mercy and the love of God and their fellow men from their hearts. Wrong actions are clothed with a pretense of righteousness, which the Lord calls dissembling, false weights, unjust balances, and fraud. This is the iniquity of the people of God. They have not restored the pledge, nor brought back that which they have taken away. "Truth has fallen in the street, and equity cannot enter."

The deepest humility should be felt by those who have the privileges of enlightenment and education in missionary lines. The Lord God of heaven, by whom all actions are weighed in the golden balances of the sanctuary, looks upon the thousands of colored people, our neighbors, who in their destitution are spreading their cases before the Giver of all mercies and blessings. These people are perishing in their sins. As a people they are ignorant, <many> knowing nothing of purity and godliness and elevation. But among them are men and women of quick perceptions, excellent talents, and these will be revealed when once the Spirit of God shall turn their attention to the Word. But they need ministry, not in the Word alone. Those who would do God service in this field must go among the people.

There are those who, while they profess godliness, are not pure. They have corrupted their ways before God. And when these meet those who have no disguise for their corruption, they have so little sense of what constitutes a high and holy character, that they are in danger of revealing that they are of a class as degraded as their fellow beings of the Southern States. The people of the South do not need those to go among them who have not the love of the truth in their hearts, and who will easily yield to temptation, who, with all the light they have, will descend to the low level of the moral corruption of those they are professedly trying to save. This will be the danger of those whose minds are not pure; therefore be sure that men of steadfast principle be sent to work for God in this field.

In His providence, God is saying, as He has been saying for years past: Here is a field for you to work. Those who are wise in agricultural lines, in tilling the soil, those who can construct simple, plain buildings, may help. They can do good work and at the same time show in their characters the high morality which it is the privilege of this people to attain to. Teach them the truth in simple object lessons. Make everything upon which they lay their hands a lesson in character building.

The South is calling to God for temporal and spiritual food, but it has been so long neglected that hearts have become hard as stone. God's people need now to arouse and redeem their sinful neglect and indifference of the past. These obligations now rest heavily upon the churches, and God will graciously pour out His Spirit upon those who will take up their God-given work.

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- E.G. White, *The Southern Work* (1901), pgs. 79-82.



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Title: N/A

Date: March 5, 1987

Type: Letter

Addressee: Asa T. Robinson

Location: "Sunnyside," Cooranbong, New South Wales, Australia

Primary source: Letter 102, 1897, March 5, 1897

Dear Brother Robinson:

Last night I received a letter from Peter Wessels. He feels very much grieved that I should send to you a copy of the letter I sent him. He says that you read it to his mother, and he feels that I have done him a wrong in sending the letter to you, and you also, in reading it to his mother.

I feel sorry that you have done this, because you place me where Peter will not place confidence in me as his friend. He feels that you have no love in your heart toward him; and from the light which the Lord has been pleased to give me, I see that you have not cultivated that tenderness, that Christlike sympathy, that will win hearts. There are men seriously and severely tempted. They have not had the advantage of associations that are the most favorable for the development of a pure, holy, spotless life. Things that are regarded as very grievous sins in America are not so regarded in Africa. In many places, as India, the people have before them constantly the naked bodies of male and female. This exposure of the form is not looked upon as anything indecent.

I speak the things that have been presented to me. That of which Peter Wessels has been guilty is a crime [that] <in America would be> equal to adultery; but with many it is a common matter to make free with the bodies of women. You know what course was pursued in the Southern states of America with the masters and the slaves. All these things have been practiced in Africa, and it is next to impossible to make the people comprehend the mischief of these associations and the wickedness of such practices. Therefore, we cannot deal with these people as we <should> with those in countries where the distinction between right and wrong is more clearly defined.

One this is positive. You must either mingle more of the oil of love, of tender compassion, with your work—your stiffness and coldness must be melted away, or you will not win your way in such a country as Africa. This country needs men who are as firm as a rock to principle, and who have also the simplicity and love of Christ. These can adapt themselves to the situation; they will not leave upon other minds an impression of sternness, and coldness, and harshness. You need <to be baptized in> the cheerful sunshine of the righteousness of Jesus Christ, and <have> far less of the—what shall I call it?—the desire to carry out your own opinions, when it would be better for you to believe that your opinions can and should be modified.

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

You need to have that love of Christ in your heart, and then you will win your way; but when any wrong exists among your brethren, you handle it in such a way that it creates in the one whom you think wrong a spirit of resistance and defiance. You have not woven into your work the love, the compassion, and the tenderness of Christ. Had you done this, had you encircled Peter Wessels with your love, had you bound him to your heart with the tender bonds of affection, you would have saved him. But you let him drift away, inwardly glad that you would have no more perplexity over his case.

I am not writing this to condemn you, but to warn you. Let your tongue be dipped in the oil of the love and grace of Christ. If this love is an abiding principle in your heart, you will know better how to associate with your brethren at all times. You will not stand off so stiffly, and hold so firmly to your own ideas, irrespective of the consequences.

A correct theory of the truth is excellent and essential; but the love of God, which should baptize all theories, has a power to reach all hearts. This love is what you need. You need the moisture of the dew of heaven, the melting, softening, subduing influence of the Spirit, upon your heart. If you had lived in this atmosphere while you have been in Africa, you would have worked, as a co-laborer with Jesus Christ, as a restorer.

I tell you that which I have not spoken of or written to any other human being. A change must come to you through the moving, melting love of God, a change that will enable you to carry the credentials that you are one who loves souls. I think I have spoken so plainly that you will seek to learn of Christ His ways and methods, and seek to bring more of the sunshine and joy of the truth, the brightness of the Sun of righteousness, into your own individual experience. Let your own heart break; let the routine and precision be broken down. Look unto Jesus, and not to men, to be told what to do. Catch the divine light from the Light of the world, and flash it upon the pathway of others in shaping and molding the work in Africa.

The simplicity of Christ, the melting love of Jesus, will speak to hearts when the mere reiteration of the truth will accomplish nothing. Self must not be brought in as a specialty; it must be hid with Christ in God. A different element must be brought into your work; this I have been shown by the Lord. I wrote it in my diary seven years ago. Why I have not felt a burden to present it to you, I cannot tell.

Nothing has passed between Brother Haskell and me on this matter. I must speak now, for I fear that unless there is a change, some souls that might be saved for Christ will be lost. You have worked out opinions and come to conclusions that have done harm to souls that were under the severe temptations of Satan. You will just as surely balance them in the wrong direction, by your natural temperament, unless your own spirit is softened and subdued, unless your heart is filled with the abiding love of Christ. This has been where you have failed. This is where you need to make changes. May the Lord help you to see this matter as it is.

In the case of Peter Wessels, be kind and courteous, and do not make the least attempt to have him make a public confession. You could not do the cause of God greater harm than insisting on this. Keep the matter to those only who now know it, and if fewer knew of this matter, it would be better. Let the Wessels feel that you are their friend. I am sorry you read the letter to the mother, for this action will tend to produce the very results which you thought to hinder or prevent by reading the letter.

It is a very delicate thing to deal with human minds. You may stand up stiffly and never, never soften their hearts, or you may come close to the afflicted soul and, with a heart full of love, lead him away from the enemy's battleground, not drive him there, and leave him there to become the sport of Satan's temptations.

I will pray for you, but for Christ's sake seek the meekness, the simplicity, and the love of Jesus. Let His love break down every barrier. Come close to your brethren. You need not countenance wrongdoing in a single instance, but you can impress hearts that you long to co-operate with Christ in saving the souls for whom He has died. I entreat you to seek God. I urge you to open the door of your heart and let the love and tender compassion of Christ in, and then let it out in tender words and offices of love. May the Lord give you wisdom is my prayer.

P.S. My brethren, we must all work wisely and intelligently. Ceremonies and forms should not become so essential as to mark out a course whereby the Lord should do His work. The world and all society are looked upon as in disorder. Ideas and methods and skillful inventions are instituted to remodel it, but the system is

almost altogether human. The change [that is] essential is conversion from error to truth. The temple lies in ruins, and an attempt to build it with the same old material is useless. Only the power of God can transform the character of man, conforming him to the image of Christ in heart and mind, for even the thoughts are to be brought into captivity to Jesus Christ. Only think of the work to be done. God takes fallen man, a worm of the dust, and transforms him, fitting him to be a member of the heavenly family, a companion, through eternal ages, of the angels and of Jesus Christ. He who submits to this process will see God's face and hold communion with Him.

All the rounds of ceremony can never fit the human family for membership in the family of heaven. We must submit to the molding, fashioning hand of God. The lethargy of Satan is as a funeral pall upon the people. Insensibility has first to be met and dealt with. The torpor of death must be penetrated. People are dead in trespasses and sins, and they need awakening by the power of God. We must preach Christ and His love to fallen man in that He took human nature and suffered the ill treatment of men professing godliness. His life was a life of constant self-sacrifice. He was hated, despised, and crucified upon the cross. It was the Commander of heaven that thus suffered. But "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." If God gave His Son to atone for sin, sin must be a tremendous evil, grievous in the sight of God and ruinous to man.

We who preach the truth to others must have the love of Jesus burning in our own souls. Our lips must be touched with a live coal from off the altar. Then they will be cleansed; naught but sanctified words that will melt and subdue the soul will pass from them.

In much love.

March 28: I have written this without hearing a word, by pen or voice in regard to it, from Brother or Sister Haskell. We have just seen Sister Haskell. She came to Cooranbong last evening.

Source

- E.G. White to A.T. Robinson, Letter 102, 1897, March 5, 1897.

Title: N/A

Date: April 6, 1897

Type: Letter

Addressees: James Edson and Emma White

Location: "Sunnyside," Cooranbong, New South Wales, Australia

Primary source: Letter 153, 1897, April 6, 1897

My Dear Children:

I was conversing with you in the night season. We were having some serious conversation together. You opened before me freely that which you intended to do. We conversed very pleasantly, and you proposed many things. But after we had canvassed these things thoroughly, you said, "Mother, the only safe path for me is to follow out implicitly the light the Lord has given me in the testimonies you have sent me." You looked up with light and hope expressed in your countenance, and continued, "I see my way clearly after this conversation. I have not that freedom, that spiritual uplifting, that I had directly after I gave myself to the Lord, to do his will and his way, irrespective of consequences. I am disposed to take myself into my own hands, and work myself, in the place of giving myself unreservedly to God to be worked by his holy mind and will.

"I did then pray in humility, mother. I had nothing to plead but the precious virtue of the blood of Christ. I fell all broken at the feet of Jesus, saying, 'In my hand no price I bring, simply to thy cross I cling.'

"I cannot serve God with a divided heart. I can see that I must not take financial matters upon me, if I would have my mind fruitful in the Scriptures. By thus allowing my mind to go into temporal arrangements, temporal things soon became an absorbing passion with me, and I have lost much of my burden for souls. I was successful in taking individual cases and conversing with them, in praying with them, and helping them step by step to the light. In searching the Scriptures with them, I found the most precious gems of truth, and could see the Scriptures that I had often read, but now in a light that I had never before discerned. By thus making the Scriptures simple and plain to others, the same were applied to my own mind with great force, and the peace and joy of Christ was in my heart. I have received much encouragement from Scriptures of this character: 'For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.'

I am most blessed, and realize most the special help of God when I follow closely in every word the Lord has given me in warnings and encouragement. "This is the way, walk ye in it." I mean to do this. When once I allow my mind to be engrossed with financial matters and temporal projects, whatever their character, my mind loses its peace and joyousness. Self-conceit comes in. I think what great things I can do, when I am all the time growing dry and sapless. When humiliation is united with filial obedience and perfect trust, I feel that heaven is very near. I have a precious assurance and holy boldness, and I march forward with a firm and certain tread, knowing that I have the presence of Jesus with me. But when I become careless and self-sufficient, I have that poverty of soul that unfits me for evangelical work."

I said many things to you of what the Lord had revealed to me of our probabilities and possibilities. Your strength is in seeking, not to make a business to subdue the soil, not in teaching others how to do physical work, but in holding forth the Word of life. One warning from God in this direction should be enough. But you have been repeatedly instructed in regard to your line of duty. I do not say that you should remain in the South. It may be that the atmosphere is too trying for your strength. I do not say come to me. I say, Seek the Lord; ask of Him, and do His bidding.

One thing I have light upon is that God has plainly told you your duty. When your strong inclination has carried you contrary to the Lord's expressed will, you have lost confidence in yourself. There is a hard and bitter fight with temptation for you, but it is no use to let go your hold of faith, and let the Spirit go out of you. How could I stand up under it if there were anything I should do that would bring shame to my soul? I have to hold constantly by faith, and pray and believe, that I may receive.

The Master has called you to a work, and this work is to seek and to save that which is lost. Overwhelmed with a sense of your possibilities and probabilities, I awoke at a very early hour, and commenced my writing. You need to hold communion with God. Unless your soul is uplifted to Him, and you lay all your wants before Him, you will not feel that courage, that strength, and that sustaining hold upon His precious comfort and power that will bring His peace into your soul. Say to yourself, If I have not a broken and contrite heart, I shall not experience the promise: "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit; to revive the spirit of the humble, and to revive the hearts of the contrite ones."

Faith is your to exercise as the gift of God. You need not fluctuate between hope and fear and despondency. Be assured that as you approach God, you will as surely know that He is drawing nigh unto you, to nourish and encourage and enrich your soul. Trust the Lord as if the blessing were already in your possession. "If any of you lack wisdom," He says, "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 of the wind and tossed. For let not that man think that he shall receive any thing of the Lord."

If the Spirit beareth witness with our spirit that we are the children of God, what is the result? The believing soul comes into perfect submission to the will of God. The Majesty of heaven condescends to a holy, familiar intercourse with him who seeks God with the whole heart, and the child of God, through the abundant manifestation of His grace, is softened into a childlike dependence. You must commit your soul and body unto God with perfect trust in His power and willingness to bless you, helpless and unworthy as you are. "For as many as received him, to them gave he power to become the sons of God, even to them that believed on his name."

Do not become restlessly active, but zealous in faith, with one object, namely, to attract souls to Jesus Christ, the crucified Redeemer. It is not the logical sermon, the sermon to convince the intellect, that will do this work. The heart must be persuaded, and melted into tenderness. The will must be submitted to God's will, and the whole aspirations directed heavenward. You must feed upon the Word of the living God. It must be brought into the practical life. It must take hold of and command the whole man. Those who possess that faith that works by love and purifies the soul will be sanctified body, soul, spirit, and intellect. There will be an effectual ministry when the servant of God makes it the business of his life to grasp the Word of God with a determination that nothing can release, to hold fast to that Word, to eat it, and impart it to others as the Word of life. When Jesus is our abiding trust, our offering to God will be ourselves. Our dependence will be on the righteousness and intercession of Christ Jesus as our only hope. There is no confusion, no distrust, because by faith we see Jesus ordained of God for this very purpose, to make reconciliation for the sins of the world. He stands engaged by solemn covenant to mediate in behalf of all who come to God by Him, and to accomplish their salvation if they will only believe. The privilege is granted us to come boldly to the throne of grace, that we may obtain mercy, and find grace to help in every time of need.

Source

- E.G. White to James Edson and Emma White, Letter 153, 1897, April 6, 1897.

Title: "Diary, June 1987"

Date: June 19, 1897

Type: Diary

Location: Cooranbong, New South Wales, Australia

Primary source: Manuscript 173, 1897, June 19, 1897

Note: Relevant selection highlighted.

Sabbath, June 19, 1897

Sunnyside, Cooranbong, New South Wales

I attended the meeting in the school building, and the room was full with the exception of one seat front. Three more might have occupied that seat. When the design was carried out to put another story on the building designed for cookroom, dining room, and storerooms, we supposed the room would serve the purpose of meetinghouse some time, until money should come in to build a chapel. We thought our school would be very small the first term, but there are sixty students, besides six teachers. The students are an intelligent class who can receive benefit if they will. How they shall improve the opportunities with which they are not privileged depends altogether upon themselves.

We were approaching another holiday, the Queen's Memorial, and there were great preparations for processions and displays. Thousands of pounds were to be expended in honor of the Queen's reign. If the Queen had notified her subjects that this expression of appreciation should be devoted to suffering humanity, starving thousands without homes in India, in Africa, and all over the land [might have been helped]. What a memorial this would be to the closing up of her acceptable service for her country. Thousands of pounds were invested in decorations in Sydney alone, which proved to be almost useless, for there were showers through the day that made many of their exhibitions a failure. Thousands of people were compelled to leave the scene in consequence of the rain, and a vast amount of money had been consumed to no manner of good to any one.

Source

- E.G. White, "Diary, June 1987," Manuscript 173, 1897, June 19, 1897.



Title: "Christ's Life on Earth"

Date: February 22, 1898

Type: Manuscript

Primary source: Manuscript 24, 1898, February 22, 1898

Note: Relevant selection highlighted.

Christ came to our world, and lived in the home of a peasant. He wore the best garments His parents could provide, but they were the humble garments of the peasants. He walked the rough paths, and climbed the steep slopes of the hillsides and mountains. When He walked the streets He was apparently alone; for human eyes did not behold His heavenly attendants. He learned the trade of a carpenter, that He might stamp all honest labor as honorable and ennobling to all who work with an eye single to the glory of God.

From Christ's sermon on the mount, we may obtain healthful and correct ideas of the attributes God delights to see expressed in man. "Blessed are the poor in spirit:" He said, "for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy.

"Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

"Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick, and it giveth light to all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

"Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law until all be fulfilled. Whosoever therefore shall break one of the least of these commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, that except your righteousness exceed the righteousness of the scribes and Pharisees ye shall in nowise enter into the kingdom of heaven."

These attributes are but little esteemed by the wealthy, because they weigh men in their human balances, by their possessions. God estimates men by their moral worth. An indolent man, he who regards himself as too much of a gentleman to use his God-given brain, bone, and muscle in this life, loses the opportunity to acquire a fitness for the future, immortal life.

Christ, who made the world, was in His own house a constant worker, and left on record a life filled with useful deeds. He did not call the learned, and so-called honorable men to cooperate with Him in the great work of saving the souls and bodies of the men who were perishing in their sins. Christ saw that Israel, who had been so highly favored in having committed to them the oracles of God, were misconstruing the Scriptures to meet their own backslidden attitude toward God. Their teaching was no longer the Word of God, but the sayings and doings of men.

They were making of no effect the commandments of God by their tradition. They were working away from the high and holy standard given in the law of God, and were meeting a human standard. They were seducing the church from their trust and faith in God. Vain philosophy and human traditions were taught. Christ declared that they were ignorant both of the Scriptures and of the power of God. They had no real faith. Christ's work was to strip away these false theories and by His own life reveal the character of God, that He might lift souls who were perishing in ignorance of true godliness into a pure and holy atmosphere.

Christ came to sow the earth with truth. The seed of the kingdom contains a germinating principle; but it must receive the sunshine and the living water from the great Source of truth in order to become fruitful.

It is not high-sounding titles that make the man, or give evidence that he is a teacher sent from God. Man has lost his meekness and lowliness, and has separated himself from Christ. He is not as Christ was in this world—pure, holy, humble, undefiled. He would much rather turn from following Christ in His humiliation. Christ, the Lord of the whole earth, was a humble artisan. He was unrecognized, neglected, and despised. But He held His commission and authority from the highest power, the Sovereign of heaven.

Angels were His attendants, for Christ was doing His Father's business just as much when toiling at the bench as a carpenter, as when working miracles for the multitude. But he concealed the secret from the world. He attached no high titles to His name, to make His position understood; but He lived the royal law of God. His work must begin in consecration the humble trade of the craftsmen who have toiled for their daily bread. Had Christ passed his life among the grand and the rich, the world of toilers would have been deprived of the inspiration which the Lord intended they should have.

Meek and lowly was the life of Christ. He chose this life that He might help the human family. He did not take His place upon a throne as Commander of the whole earth. He laid aside His royal robe, He laid off His kingly crown, that He might be made one of the human family. He took not on Him the nature of angels. His work was not the priestly office after the appointments of men. It was impossible for man to understand His exalted position unless the Holy Spirit should make it known. For our sake He clothed His divinity with humanity, and stepped down from the royal throne. He resigned His position as commander in the heavenly courts, and for our sakes became poor, that we through His poverty might be made rich. Thus He hid His glory under the guise of humanity, that He might touch humanity with his divine, transforming power.

“Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, this day have I begotten thee. As he saith also in another place, Thou art a priest forever after the order of Melchizedek. Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; though he were a son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him.”

The Lord Jesus came to the world to live the life which it will be for the interest of every being on earth to live—that of humble obedience. Those to whom Christ has given a probation in which to form characters for the mansions he has gone to prepare, are to enter into His life example. If they are indeed learners in the school of Christ, they will not exalt themselves because they are possessors of houses and lands, because the Lord has in His providence lent them His goods to trade upon. If they are in connection with Christ they will feel that it is a very serious matter to have the responsibility of a large revenue. If they have the converting power of God upon their hearts, their earnest inquiry will be, “How can I wisely use my Lord's goods?”

Christ condescended to poverty that He might teach how closely we may walk with God in our daily life. Christ took upon Him human nature that He might be able to sympathize with all hearts. He was capable of sympathizing with all. He could be in the world, engage in toil, bear His part in sustaining the family in their

necessity, become accustomed to weariness, and yet show no impatience. His spirit was never so full of worldly cares that He had no time or thought for the heavenly. He could give evidence of His cheerfulness by singing psalms and heavenly songs. The men of Nazareth often heard His voice raised in praise and thanksgiving to God. He often held communion with heaven in song, and all who were associated with Him, who often complained of their weariness of labor, were cheered by the sweet melody that fell from His lips. His praises seemed to drive away the evil angels, and, as incense, fill the room with sweet fragrance.

This, too, had its lesson. It taught that men could commune with God in words of holy song. Christ carried the minds of His hearers away from their earthly exile to their future eternal home.

And the Lord has lessons for all who have material resources in trust. God would have them use His entrusted gifts in building the house of the Lord, and maintaining His work in the earth. The house of God may be very humble in comparison with the temple of Solomon, but it is no less acknowledged by God. It is to those who worship there the gate of heaven, if they worship God in spirit and in truth, and in the beauty of holiness. As songs of praise are sung, as earnest fervent prayers arise to heaven, and lessons are repeated of the wondrous works of God, as the heart's gratitude is expressed in prayer and song, angels from heaven take up the strain, and unite in the praise and thanksgiving to God.

These exercises drive back the power of Satan. They expel murmuring and complaints, and Satan loses ground. God teaches us that we should assemble in His house to cultivate the attributes of perfect love. This will fit the dwellers of earth for the mansions Christ has gone to prepare for them that love Him. Then they will assemble in the sanctuary from Sabbath to Sabbath, from one new moon to another, to unite in loftier strains of song, in thanksgiving and praise to Him who sitteth upon the throne, and to the Lamb forever and ever.

Then all pride, all accusing, all self-deception, will have an end. Every mask will be laid aside, and we shall "see him as he is." We shall have nothing to conceal.

When the Holy Spirit moves upon human minds in this life, all petty complaints and accusing between man and his fellow man will be healed by the bright beams of the Sun of Righteousness shining into the chamber of the mind and heart. There will be no distinction made between rich and poor, white or black, in their worship of God. All prejudice will be melted away. When we approve God, it will be in one brotherhood. We are only human beings, pilgrims and strangers, bound for a better country, even a heavenly. There our songs will catch the inspiring theme, and thanksgiving and praise will go up to God. Christ would have us realize that our bonds of interest are one. His principles of truth bind heart to heart, be they rich or poor, high or low, and all are united to the great Center, Christ, who gave Himself for us.

We shall learn the value of the human soul when we learn to value the love of God for us. A divine Saviour died for all, that all might find in Him their divine Source. In Christ Jesus we are one, lifted to the same rank, members of the royal family, children of the heavenly King, by the utterance of one name, "Our Father," through Jesus Christ who loved us and gave His life a ransom for us. This places an equal value upon all. To the poor and oppressed and downtrodden of earth, Christ says, "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, even the Spirit of truth, (which is Christ formed within the hope of glory,) whom the world cannot receive, because it seeth him not: but ye know him, for he dwelleth with you, and shall be in you. I will not leave you comfortless."

Loyalty to an earthly sovereign may leave men poor and debased; but allegiance to the King of heaven will fit them with characters after the divine similitude. When kingly crowns and honors shall crumble in the dust, to the loyal will be given a never fading crown of life.

It is claimed by some that the gospel does not inform us in regard to the incidents in the youth and manhood of Christ's life, simply because there is nothing to relate. True, Christ lived the life of a common laborer, but there is much of deep interest that could be said of the pure, undefiled life. He was a character among characters, which placed in strong contrast holiness and obedience and unholiness and disobedience. Although He did not enter into His public ministry until He was thirty years old, He was always doing good. His life was in entire conformity to the life and character of God. His childhood and manhood ennobled and sanctified every phase of practical life.

Christ and the heavenly universe saw that the power of Satan was taking the world captive, and that nearly all mankind was under his deceiving power. The gold and silver and precious things of earth charmed men, and they longed to come into possession of the hidden treasures of the earth. And when they did obtain them, their hearts were greedy for more. To them riches meant power and honor, and they would do any injustice or violence to obtain that which they coveted. The fear of the Lord was fast departing from the earth.

Then the Son of the Highest came to earth. "Lo I come," He said, "(in the volume of the book it is written of me), to do thy will O God." His arm brought salvation. He commenced and ended His life in the lowly walks of life, placing Himself where the family of which He was a member required His service. He did not shirk His responsibilities, but carried into His labor cheerfulness and tact. He restored every department of human industry as though it were a part of His commission from God. The Commander of heaven became subject to command, but in it all He manifested heartiness and devotion. He was a perfect pattern in every place. He was the great Masterbuilder of the human body and the human character, and the law of wisdom was on His lips. He knew that it required much patience and spirituality to bring Bible religion into the home life, into the workshop, to bear all the stretching and straining of man's nature in worldly lines, and yet keep the eye single to the glory of God.

This is where Christ was a helper. In elevated song, He would speak His parables which carried the minds of His hearers with Him. A fragrant influence was diffused to those around Him, and they were blessed. And the Saviour knew that angels united with His songs, although from the desert to the cross, Satan assailed Him with temptations. His plans to discourage the world's Redeemer from the purpose were numerous.

How strong and severe were these conflicts we can have but a faint conception. Christ devoted whole nights to prayer in the mountains, beseeching His Father with strong crying and tears. This was after His work of public ministry had been entered upon. There was need of prayer. Christ always chose to be alone when He was pressed by the temptations of Satan. He would have no one oppressed by the sorrows that weighed upon His divine soul.

The inhabitants of the world are united in many respects. They do as they please; they live for pleasure; they seek after happiness which they never obtain. These lovers of pleasure cannot see truth or have a knowledge of Jesus Christ. If we could obtain their attention long enough to form ideas of a higher character than trivial plays and selfish amusements, they might distinguish between man as a citizen of this world, and man as a citizen of the better country, even a heavenly.

Christ passed through all the experiences of His childhood, youth, and manhood without the observance of ceremonious temple worship. He held no office, He assumed no rank. He passed through the experiences of infancy, childhood, and manhood without a stain upon His character. He consecrated Himself to benefit and bless others, to show that in every period of life the human agent can do the Master's will. Notoriety was not given Him, yet He was a most wonderful man. He was "Wonderful, Counsellor."

Christ was a physician of the body as well [as] of the soul. He was minister and missionary and physician. From His childhood He was interested in every phase of human suffering that came under His notice. In His youth

Christ received instruction from His Father; but had He opened the secrets of His mind He would have been found in active service at all times. He could truly say, I came not to be ministered unto, but to minister. In every case of woe He brought relief, His kind words having a soothing balm. No one could say He had worked a miracle, yet He imparted His virtue to those He saw in suffering and in need.

Throughout the whole thirty years of His life He was humble, meek and lowly. Step by step He advanced, growing in stature, and in favor with God and man. The spirit of God was upon Him. He was not dwarfed in spiritual, mental, or moral capabilities. He had always a living connection with His Father, and He gave evidence to all who were acquainted with Him that He lived to please, honor, and glorify His Father in the common things of life.

Thus He was educating others how to work. Profitable work is the Lord's greatest blessing to man. Industry closes the door to many temptations. The rich may have millions of pounds. They may be called wealthy, but are they? No; they have a name to be called rich. But let calamity come to them and they become bankrupt, and what do they do? They are driven to desperation. They will not see things in their true light. They become wild because they have lost their idol, their object of worship, and in the place of turning to the true God, they take their own lives and become murderers.

If all will follow the example of Christ in connection with humanity, if they will be faithful in good works, in noble, elevating deeds of kindness and thoughtfulness; if all will follow His example in all the walks of life, binding their life up with the life of Christ, there will be no neglected duties. All will be clothed with the same importance with which Christ regarded them, and will receive the same attention.

#### Sources

- E.G. White, "Christ's Life on Earth," Manuscript 24, 1898, February 22, 1898.
- E.G. White, "Our Example," *Adventist Review*, October 24, 1899, pg. 1.

Title: N/A

Date: April 28, 1898

Type: Letter

Addressee: John Harvey Kellogg

Location: "Sunnyside," Cooranbong, New South Wales, Australia

Primary source: Letter 23, 1898, April 28, 1898

Note: Relevant selection highlighted.

Dear Brother:

I have just received and read a letter from Brother Crothers, of New Zealand. I think you must know this brother. He is in a critical condition healthwise. He has difficulty with his stomach. He now feels that if he could go to the St. Helena Sanitarium, and rest awhile, then go on to Battle Creek, he would receive skill and attention that he cannot possibly receive in this country.

Brother Crothers is one of the Lord's workmen. He has done a good work in New Zealand, and we are very sorry to part with him, and more sorry than we can express to let him go in his feebleness alone on so long a journey. But if he is spared to reach you, for he is fully set to go, will you please give him special attention; for he has great confidence in you and in the skill of the physicians at the sanitarium.

I will send you an order to draw for him fifty dollars from my royalties on foreign books. Will you do as much for him by giving him treatment and the very best attention? The Lord will accept this as done to Himself. We highly respect this brother. He has valuable capabilities, and we want his services in the cause again, if it pleases the Lord to favor him with health.

My heart is made sad to hear of the deaths of Brethren Tripp and Carmichael. What a loss this must be to that missionary field. But our heavenly Father knows all about this. He will work for the poor people in Africa, who in Brethren Tripp and Carmichael have lost their best friends.

I shall ask you now to help Brother Crothers. I need not urge you. I know that you will do your best in the name of the Lord.

Source

- E.G. White to J.H. Kellogg, Letter 23, 1898, April 28, 1898.

Title: "The Work Required of God's People"

Date: May 1, 1898

Type: Manuscript

Primary source: Manuscript 52, 1898, May 1, 1898

Note: Relevant selection highlighted.

As God's people, we have a special work to do for the Master. All who are interested in the work of saving souls, who have submitted their will to the will of God, are laborers together with God. The question is asked, How can two walk together except they be agreed? The invitation of Christ is, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." What burden is more wearying than the weight of sin? Jesus bids us, "Take my yoke upon you, and learn of me: for I am meek and lowly of heart, and ye shall find rest unto your souls; for my yoke is easy, and my burden is light." All who respond to this invitation receive the assurance of Him who is the Way, the Truth, and the Life.

Christ is to be believed, and all who believe His Word will act upon it. They will yoke up with Christ and become laborers together with God. There are but two classes in our world—those who receive Christ, and those who reject Him. All who receive Him, believe in Him. John declares, "As many as received him to them gave he power to become the sons of God, even to them that believe on his name."

Many, many have a spurious religion; but all the professions of Christianity in the world will not elevate the soul with God. His Word declares, "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down and cast into the fire. Wherefore by their fruits ye shall know them."

Are they obedient to the commandments of God, or disobedient? Have they made Christ their personal Saviour? Have they put on the robe of Christ's righteousness? These are the questions that decide the soul's salvation. Said Christ, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven. Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you, Depart from me, ye that work iniquity."

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And everyone that heareth these sayings of mine, and doeth them not, I will liken him unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell: and great was the fall of it."

Let all seriously ask themselves the question, Have I come to Christ? Have I put my neck under the yoke of Christ? Have I learned in the school of Christ His meekness, His lowliness of heart? All who are doers of His Word are building securely on the rock Christ Jesus. When the follower of Christ places implicit trust in the Word of God, and yields obedience to it, his duty will be made plain to him. He will regard his talents as consecrated to the Giver, and will use them in laboring together with God.

"But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you unto salvation through sanctification of the Spirit and belief of the truth: whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle. Now our Lord Jesus



Christ himself, and God, even our Father, which had loved us, and given us everlasting consolation and good hope through grace, comfort your hearts, and establish you in every good word and work.”

Here are presented the two great forces that are to co-operate in the work of saving souls—the strong, loving, working faith of the human agent is to unite with divinity. This is what Christ means when He says, “Take my yoke upon you, and learn of me: for I am meek and lowly of heart, and ye shall find rest unto your souls.” “Who hath chosen you to salvation through sanctification of the Spirit and belief of the truth.” This is the condition of the partnership. We must be laborers together with God. What doing? In seeking and saving that which is lost.

“I came not to call the righteous,” said Christ, “but sinners to repentance.” We cannot be idle or indifferent. Souls are perishing around us. Many have already perished who might now be rejoicing in the truth had the church stood in her lot and place as laborer together with God. It behooves all who claim to believe in Jesus Christ to show their faith by their works. As soon as you leave the black banner of Satan, and stand under the bloodstained banner of Prince Immanuel, there is earnest work for you to do the Master. There is to be a searching for the truth as for hidden treasure. It is at the peril of your soul that you are willingly ignorant of the conditions under which you have enlisted in the army of the Lord. We are to be co-workers with Christ in seeking to save that which was lost.

As God’s professed people we are to have an experimental knowledge of Him. We are to search for the doctrine of Christ, armed with faith, and employing whatever resources God has provided. Diligent prayerful search is essential. “Enter ye in at the strait gate,” says Christ, “for wide is the gate and broad is the way that leadeth to destruction, and many there be that go in thereat. Because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it.” There must be well-organized effort and unity in our co-operation with Christ. Charity (love) must pervade the church. All evil-speaking and bearing of false witness is disloyalty to God and to His cause. There must be unity of action, love, and disinterested benevolence. Draw together in harmonious action. “How can two walk together except they be agreed?”

Many have dishonored the great and important message which God has committed to His church to leaven the world. There must be harmonious action. Mutual love and confidence constitute moral forces which will be a power for good. Satan sees this, and he manages to sow tares among the wheat. Many know not the gospel as the power of God unto salvation. All must press together; and all who have the spirit of Christ will do this. Those who have another spirit will hold off and become workers with the powers that do not draw with Christ, but who scatter abroad. These will remain as tares among the wheat until the Master says, “gather out the tares, and bind them in bundles to be burned, but gather the wheat into my barn.” Christ will recognize every kernel of wheat.

If our piety is sound and healthful, we shall have nothing to fear with open opposers; but there are deceivers, those who sow the tares while men sleep. We want to be sure on which side we are working, for the crisis is upon us. We have no time now to work with divided interest. If God, the great Master Worker, is with us, we shall stand the great temptations that are to try us, and will remain loyal and true to principle. We must work with one Spirit, even with the mind of Christ, and if we do this, new life will come into the church. We will achieve victories which the littleness of our faith has led us to regard as impossible.

God calls upon every sincere believer to find his place in the work. Wake up, brethren, for Christ’s sake, wake up. Kindle your tapers from the divine altar. God calls you to set your houses in order. Let personal piety pervade your homes. Let your influence tell for righteousness and truth. Let every talent be put into exercise. A wise and unreserved co-operation with the principles of truth is called for. God’s will is to be appreciated. Active, whole-souled workers are called for. Our relatives, our friends and acquaintances are to unite in the upbuilding of the office of publication, from which the truth is to go forth as a lamp that burneth. Compassionate love for the Saviour is to circulate through our churches. The self-righteous, and those who

carry no burden for souls are not to be entrusted with sacred responsibilities. There are a great many who feel qualified to preach who are not prepared to hold forth the Word of life to the people. They have not learned to minister. There must be harmonious action.

The call must be made, Who will be on the Lord's side? Let him come over with the loyal and the true. The law of God, which binds us to render firm and undivided obedience to our Maker, tolerates no easy fellowship with the careless, the lax, the unconverted, who demonstrate that the truth has no power upon the heart and character, whose influence is not to gather with Christ, but to separate from Him. "By their fruits," said Christ, "ye shall know them." Our churches must be purified from impiety, from many things that have accumulated to hinder the advancement of the work. Christ is our only hope.

"We are laborers together with God; ye are God's husbandry, ye are God's building." Let every soul who has a knowledge of the truth bear in mind that man in his finite capabilities can accomplish nothing without God. In His divine plan of salvation, God gave His only begotten Son, that every voice may be silent upon the point that it is not possible for humanity to keep the law of God. In Christ, divinity and humanity bore every test of temptation, and in Him humanity is exalted and honored. In Christ man is privileged to become a partaker of the divine nature. If he will eat the flesh and drink the blood of the Son of God, he will have eternal life. "It is the spirit that quickeneth," said Christ; "the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life."

God has chosen to consummate nothing in the plan of salvation without the co-operation of the human with the divine. He could save the human race only by His Son combining humanity with divinity. Small and inferior is the part that we are called to act in the work, but that part is indispensable to the victories we are to gain over the world, the flesh, and the devil, through the intercession of Christ as our Advocate with the Father. The fragrant incense of the merits of Christ gives to the believing soul the virtues of His character. Thus it is that the co-operation of divine energy and merit with man makes him a complete overcomer in every sense, and elevates humanity in the scale of moral value with God.

We are not to think that we can honor God in any line except through the merits of Christ. Every organ of the human machinery is dependent upon God for its action. Everything required to keep the living machinery in health God supplies. The air, the sunshine, the showers, respiration, digestion, all are of God. "Know ye not," says the apostle, "that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are. Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool that he may be wise."

"For the wisdom of this world is foolishness with God. For it is written, he taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain. Therefore let no man glory in me, for all things are yours; whether, Paul, or Apollos, or Cephas, or the world, or life or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's." "Let no man," he continues, "so account of us, as of the ministers of Christ, and stewards of the mysteries of God. ... For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels and to men."

In everything that tends to the sustenance of man is seen the concurrence of divine and human effort. "The earth is the Lord's and the fulness thereof," yet the Lord graciously causes the earth to produce for the benefit of man. But man must co-operate with God. He must prepare the soil, and sow the seed. He must act a part in the work to show his appreciation of the bountiful provision the Lord has made. And the Lord takes care of the seed sown, giving sunshine, and showers, dew and clouds. Without these agencies there would be no increase. And

thus it is in everything. In every business pursuit, every department of study and science, we must have the power of divinity to unite with us, or our human effort will be a failure.

We are laborers together with God. Then let every soul walk humbly and softly before God. Whenever man accomplishes anything in spiritual or temporal lines, he must bear in mind that he does it only through the co-operation of his Maker. Then [it] is a great necessity that we seek the Lord in our dependence; and the necessity has become more positive because there has been a risk in the work in same lines. Too much confidence has been placed in man, too much reliance on human inventions. We now need to seek the Lord as never before. The Lord would have His instrumentality especially consecrated to the work of warning the world. The end is near, it hasteth greatly.

Wherever our brethren locate, let them put forth every effort to instruct and save their neighbors. Let diligent effort be made to become acquainted with those who know not the truth, and let seed be sown in every place. "Ye are the light of the world." The first work to be done is to close the door of the heart to jealousy and evil surmising. Close the door fast. Let there be shame and sorrow over the lack of Christian fellowship and sympathy that has been manifest. Let not those who are appointed to be shepherds of the flock feel that they must devote their time so largely in preparing to preach the Word. Let them change the order of things. Let them put forth personal effort. Let them come into families, and become acquainted with the members of the church. They will obtain far more inspiration from God in this kind of work than in any study of books. There is too much close application to books, and too little ministry. God would have this order of things changed.

The angels of God are close beside the one who ministers. No man who is called to be a shepherd of the flock can leave this work to be done by proxy. The great truths of God's Word must come into connection with the practical life. They must educate line upon line, and precept upon precept, and [do] this in families that need instruction. Withdraw not from your brethren. Consider the case of Moses, worried, distressed, and anxious, his soul agonized. "And the Lord said unto Moses, Go, get thee down, for thy people (He does not condescend to own them as His people), which thou broughtest out of the land of Egypt, have corrupted themselves: they have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt."

What an offense was this to God. But there are idols cherished in our families and in our churches today which have the same influence upon us as did the golden calf upon the Israelites. Will the people search themselves? Will the shepherds do their work as faithful sentinels of God? Will they see what idols they are cherishing? Will every one that is in moderate circumstances consider that they are to be a people distinct and separate in their fashions of dress, their speech, their deportment, from the world? Will they see their idolatry in small as well as in large matters, and that it is separating them from God? When reproofs come they are ashamed, but not repentant. They have had great light, great opportunities, line upon line, and precept upon precept, but pride buds and blossoms in their apparel, revealing the thoughts and interests of the heart.

On the part of God's professed people there is a manifest disregard of the warnings given by Peter: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

"For not the hearers of the law are just before God: but the doers of the law shall be justified. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves, which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another. ... Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, and knowest his will, and approvest the things that are

more excellent, being instructed out of the law; and art confident that thou thyself art a guide of the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law. Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?"

God requires of His people a zeal according to knowledge. He desires them to be doers of the Word. The outside appearance testifies of the inward working of the heart. The truth received in the heart accomplishes the transformation of the mind and heart and character. "I will therefore that man pray everywhere, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works."

Let every one have a self-denial box in his home, and when he would spend pennies and shillings in self-gratification let him remember the needy and starving in Africa and India, and close by his own door. There are poor among us. Practice economy, and in every line present your case to God. Ask Him to give you the spirit of Christ, that you may be in every sense of the word Christ's disciples and receive His blessing. As you turn from the worship of self and try to relieve suffering humanity, pray that God will give you a true missionary work to do for souls. Then those who come to worship in the house of God will see a people clothed in modest apparel in harmony with the faith and Word of God. It is these things that steal away the love and trust and confidence of God's people in Him, that mar the religious experience and develop a selfishness that God cannot look upon.

"And the Lord said unto Moses, I have seen this people, and, behold, it is a stiff-necked people: now therefore, let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation." What a trial of the faith of Moses was this! "And Moses besought the Lord his God, and said, Lord, why doth thy wrath wax hot against thy people, which thou hast brought out of the land of Egypt with great power, and with a mighty hand? Wherefore should the Egyptians speak and say, for mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? ... Remember Abraham and Isaac and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of I will give unto your seed, and they shall inherit it forever. And the Lord repented of the evil which He had thought to do unto His people."

And has not the Lord looked upon this people? The church members have had great blessings; they have had the living oracles of God opened to their understanding; they have not been left in darkness and error as those who are doing wickedly. To Daniel the angel of the Lord revealed the condition of the inhabitants of the earth in the last days. "Many shall be purified," he said, "and made white, and tried; and the wicked shall do wickedly, and none of the wicked shall understand, but the wise shall understand." We are living in those last days spoken of by the angel, when Michael shall stand up, "that great prince which standeth up for the children of thy people, .. and at that time thy people shall be delivered, every one that shall be found written in the book."

Here is a subject, the comprehension of which will put to the stretch of the believer every spiritual sinew and muscle, every talent of thought, every capability of investigation. There is a great work to be done for the members of the church, to wean them from their idols. God calls for all who claim to believe the truth to show to the world its converting power on the heart and character, and to reveal to the world that they are the number who are being purified, and made white and tried. Then their names will be found written in the book.

The angel that talked with John on the isle of Patmos presented before him the condition of the church: "I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil, ... 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 the candlestick out of his place, except thou repent." God says, "I am he that searcheth the reins and the hearts, and I will give

unto every one of you according to your works. And he that overcometh and keepeth my works unto the end, to him shall be given power over the nations.” “and I will give him the morning star.”

“Those things saith he that hath the seven spirits of God, and the seven stars, I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things that remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come unto thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis, which have not defiled their garments: and they shall walk with me in white, for they are worthy. He that overcometh shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.”

Great things are about to take place. Time has always been golden, but now it is especially so. We have no time now to serve God with a divided heart. The Lord calls upon every soul to be true to principle, true to God. “Bring ye all the tithes into the storehouse,” He says, “that there may be meat in mine house.”

Let us follow the history of Israel farther. When the Lord threatened to destroy the nation, Moses would not give them up. He returned from the mount to find the Children of Israel eating and drinking, and dancing and singing around the golden calf, “and he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strewed it upon the water, and make the children of Israel drink of it.” This was their god. Then Moses turned to Aaron and said, “What did this people unto thee, that thou hast brought me so great a sin upon them.”

Here blame is attached to Aaron, and in this fact is a warning for us. Let the sentinels of the churches be very careful lest they encourage anything savoring of idolatry, for the Lord will charge the sin upon them. The church claiming to believe the truth will have all kinds of temptations to enter into a course of action that will divorce the soul from God.

“Then Moses stood in the gate of the camp, and said, Who is on the Lord’s side? Let him come unto me. And all the sons of Levi gathered themselves unto him. And he saith unto them, Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor. And the children of Levi did according to the word of Moses, and there fell of the people that day about three thousand men.”

Before this action opportunity was given for all who would take sides against idolatry and for God. But when Israel stood in sullen stubbornness, God saw that He must punish the transgressions, that there might not be rebellion in the camp of Israel. This instance is brought before us that we may understand that in every place the church needs faithful sentinels. Aaron’s course, in permitting such a condition of things, was displeasing to God. Notwithstanding the deviant attitude of the people, Aaron should have stood firm as a rock to his duty, and had he done so, this disgraceful scene would not now stand on the pages of history. In all our churches faithful men should be appointed who will bear responsibilities nobly for God. Firm barriers should be erected to prevent the leaven of disaffection and corruption from entering the church.

The Word of God is to be applied not merely in preaching, but in ministering. “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction, in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.” It is necessary that order and unity be preserved in the church. In the church there are some who profess to know God, “but in works they deny Him, being abominable, and disobedient, and unto every good work reprobate.” There are those members who are busybodies, speaking evil, sowing the seeds of doubt and infidelity, who pay no heed to the light God has given them in His Word.

If we have but one church member who by his spirit, words, and influence, seeks to counterwork the influence of the minister of Christ, labor with that one faithfully; and if after taking the steps required by Christ, he will not hear, will not change his course of action, then separate him from the church; and let him know the reasons why the church cannot hold him in her fellowship. And if there are those who sympathize with him, who will not discern the right from the wrong, who, after patient instruction has been given them, choose to keep on the wrong side, let them also be suspended. God's name must not be dishonored by murmurers, faultfinders, and those who are continually sowing seeds of disaffection.

“A bishop must be blameless, as the steward of God; not self-willed, not soon angry, not give to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine to exhort and to convince the gainsayers. For there are many unruly and vain talkers and deceivers, specially they of the circumcision; whose mouths must be stopped.”

There has been too little personal labor done. When one becomes in any way disaffected, he begins to visit and talk with others, and impressions of a disagreeable and untruthful character are left upon the mind. Thus it is that much of the seed of irritation and evil-surmisings are sown, and the unity of the brethren and sisters is broken up. There is a great need of work to be done, that the churches may not become defiled. Let those persons who have no inclination to come out and be on the Lord's side be labored with, and if they cannot harmonize with the church, let them either keep their tongue as with a bridle, or find some other place to worship. Their influence for evil cannot have the sanction of the church or God's approval. This work has been strangely neglected. It is time to set the church in order.

There is a great work to be done outside the church. If camp meetings are held at large expense to bring the truth before unbelievers, who are prepared to co-operate with the efforts made? Who will take special measures to see that the church is doing the work she has solemnly covenanted with God to do—to walk with Christ, to work with Christ for the upbuilding of His kingdom? There must be a knowledge of God with those who act as stewards of the church. This is a great and solemn work. We have come to the place where the preaching of the Word does very little good. The present state of the church is very pitiful. It is burdened down with members who are sapping its very life. God is dishonored. Truth is not truth to them, for they do not practice it. Sacred things are not discerned. Let us read something of the burden brought upon Moses because of the weakness of Aaron in not standing firmly for that which he knew to be right, in yielding to the insubordination of the people:—

“And it came to pass on the morrow that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the Lord: peradventure I shall make an atonement for your sins. And Moses returned unto the Lord and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written. And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book. Therefore go now, lead the people unto the place of which I have spoken unto thee: behold, mine Angel shall go before thee: nevertheless in the day when I visit I will visit their sin upon them.” Will the believers think of this statement?

If the people so mercifully spared by God would repent of their sin with that repentance which needeth not to be repented of; if they would serve God and honor His name, their sin on this occasion would be no more remembered against them, but if when tempted they pursued a similar course, if they showed no strength to resist temptation, but repeated their evil work, if they murmured and complained against Moses, these sins would be placed to their account as unforgiven.

The Lord did not look favorably upon His people because of their sin. He said, “I will send an angel before thee. ... unto a land flowing with milk and honey: for I will not go up in the midst of thee; for thou art a stiff-necked people: lest I consume thee in the way. And when the people heard these tidings, they mourned, and no man did put on him his ornaments. For the Lord had said unto Moses, Say unto the children of Israel, Ye are a stiff-necked people: I will come up into the midst of thee in a moment: and consume them: therefore put off now thine ornaments from thee, that I may know what to do unto thee.

And the children of israel stripped themselves of their ornaments by the mount Horeb. And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the congregation. And it came to pass that every one which sought the Lord went out unto the tabernacle of the congregation, which was without the camp.

“And it came to pass, when Moses went out unto the tabernacle, that all the people rose up, and stood every man at his tent door, and looked after Moses, until he was gone into the tabernacle, and it came to pass as Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and the Lord talked with Moses. And all the people saw the cloudy pillar stand at the tabernacle door: and all the people rose up and worshiped, every man at his tent door. And the Lord spake unto Moses face to face, as a man speaketh unto his friend. And he turned again unto the camp; but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.

“And Moses said unto the Lord, See, thou sayest unto me: bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight. Now therefore, I pray thee, if I have found grace in thy sight show me now thy way, that I may know thee: that I may find grace in thy sight: and consider that this nation is thy people. ... And the Lord said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name.”

The mighty man of faith does not stop here. He must be raised to a higher, holier relation to God. “And he said, I beseech thee, show me thy glory. And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee: and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. And he said, Thou canst not see my face: for there shall no man see me and live. And the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock; and it shall come to pass while my glory passeth by, that I will put thee in a cleft of the rock, and I will cover thee with my hand while I pass by. And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen.”

Hear all His people the charge of the Lord to Moses: “And the Lord said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon these tables the words that were upon the first tables, which thou brakest. And be ready in the morning, and come up in the morning unto Mount Sinai, and present thyself there to me in the top of the mount. And no man shall come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount.” Here we can see how the Lord regards transgression, and how He honors faithfulness and truth. The Lord forgave the sin of Israel. He knew there were some repentant ones in the midst, and for their sake He bore with the rebellious people, for the sake of His own name’s glory.

“And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord, And the Lord passed before him, and proclaimed, 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; visiting the iniquity of the fathers upon the children; and upon the



children's children unto the third and fourth generation. And Moses made haste and bowed his head toward the earth and worshiped."

"And it came to pass when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him. And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone: and they were afraid to come nigh him. And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them. And afterward all the children of Israel came nigh: and he gave them in commandment all that the Lord had spoken with him in mount Sinai. And till Moses had done speaking with them, he put a veil on his face. But when Moses went in before the Lord to speak with him, he took the veil off, until he came out. And he came out, and spake unto the children of Israel that which he was commanded. And the children of Israel saw the face of Moses, that the skin of Moses' face shone; and Moses put the veil upon his face again, until he went in to speak with him."

"So we see that they could not enter in because of unbelief. Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it. For unto you was the gospel preached, as well as unto them, but the word preached did not profit them, not being mixed with faith in them that heard it."

"Now I beseech you, brethren, in the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. For it hath been declared unto me of you my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? Was Paul crucified for you? or were ye baptized in the name of Paul?"

I present these matters before the church, and before the stewards of God. Some are now forward in the churches whom God has not appointed. They are not worthy to have charge of the flock. These things must be set in order. Close examinations must be made, not making the testimonies alone your guide, but the Word of God. There are men who are selfish, narrow, bigoted, who feel it their prerogative to advance a decided negative to everything that does not meet their mind. Let these men learn what it means to be themselves under the discipline of God. Their pettish complaining, faultfinding, overbearing spirit is doing great harm to the cause of God. These things must be changed. Those who are puffed up in their minds will show it in their speech and their treatment of others.

Let the men to whom honor is due—those who have worked under difficult circumstances, who have built up our institutions, who have been used of God as minutemen to advance His work—be honored. God is dishonored by those men who by word or letter slight the men whom He has chosen to do His work. Any disparagement of these men, God holds as a disparagement to Christ.

God calls upon all, whatever their position, to walk humbly with Him. The Lord has not laid aside these old, experienced men. He makes them His light-bearers still. Let the young men, who know so little of the privations, the anxiety, the toil of the past, respect the aged standard bearers. Just as long as they live, holding firm their faith and confidence, the Lord will be their righteousness to go before them; the glory of the Lord will be their reward.

Let those who are employed in the Echo office understand that they are to be loyal and true in the work appointed them. They are to be a light amid the moral darkness of the world. They are to advance in a knowledge of God and the truth. If they have no relish for the truth, if their connection with the office does not make them any better, nor bring them to a love for the truth, then, after a sufficient trial, separate them from the work. This is best, for their irreligion and unbelief will be felt in the office. Through them evil angels will work

to mislead those who are brought in as apprentices. Obtain for apprentices those who are promising youth, those who love God. But if you unite them with those who have no love for God, they are in constant danger of becoming leavened by the influence of those who have never brought themselves under the control of God.

“In such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant whom his lord when he cometh shall find so doing. Verily, I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites, there shall be weeping and gnashing of teeth.”

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### The Cross of Sin

"If any man love Me, let him take up my cross." I have heard this enlarged upon as if it meant the troubles and persecutions we bring upon ourselves by confessing Jesus. But surely this is a narrow thought. The true cross of our Redeemer was the sin and sorrow of this world. That was what lay heavy on his heart, and that is the cross we should share with Him. That is the cup we must drink with Him if we would have any part in that divine love which is one with his sorrow.

### Satan's Throne and the Cross of Christ

The throne of Satan is in this world. But Christ has said, "Where stands the throne of Satan shall stand my cross." Satan shall be cast out, and I will become the center of attraction in a redeemed world. I will engage every holy agency in the universe to cooperate with Me in the plan of salvation. I will summon every heavenly power. Angels that excel in strength shall unite with humanity, sanctified to my service to uproot evil. The depravity of man requires all this expenditure of heavenly power, that man may be sanctified through the grace of God. Jesus said, "I will redeem my people from the earth. The perishing shall be rescued."

### How to Help the Erring

We live in a hard, unfeeling, uncharitable world. Satan and his confederacy are trying their every art to seduce and entrap the souls for whom Christ has given his precious life. And every one who loves God in sincerity and truth will love the souls for whom Christ has died. If we wish to do good to souls, our success with these souls will be in proportion to their belief in our belief and appreciation of them. Respect shown to the human, struggling soul, is the sure means through Christ Jesus, of the restoration of the self-respect the man has lost. Our advancing ideas of what he may become is a help we cannot appreciate.... Treat them you may as they deserve. What if Christ had treated us thus? He the undeserving was treated as we deserve. While we are treated by Christ with grace and love as we do not deserve, but as He deserved. Treat some characters as you think they richly deserve, and you cut off from them the last thread of life, spoil your influence, and ruin the soul. Will it pay? No! I say, No! A hundred times. No! Bind these souls, who need all the help it is possible for you to give them, close to a living, sympathizing, pitying heart, overflowing with Christ-like love, and you will save a soul from death and hide a multitude of sins.

### Practice Love

There is nothing in Christianity that is capricious. If a man will not exercise his arm it becomes weak and deficient in muscular strength. Unless the Christian exercises his spiritual powers he acquires no strength of character, no moral vigor. Love is a very precious plant, and must be cultivated if it flourishes. The precious plant of love is to be treated tenderly. If practiced it will become strong and vigorous and rich in fruit-bearing, giving expression to the whole character. A Christ-like nature is not selfish, is not unkind, will not hurt the souls of those who are struggling with satanic temptations. Enter into the feelings of those who are tempted, that the trials of temptations shall be so managed as to bring out the gold and consume the dross.

### Rejoiceth Not in Iniquity

For want of patience, kindness, forbearance, unselfishness, and love,—the revealings of the opposite traits flash forth involuntarily, when off guard, and unchristian words and unchristian exhibitions of character burst forth, sometimes to the ruin of a soul. "Rejoiceth not in iniquity;"—mark it, the apostle meant that where there is a cultivation of genuine love for precious souls it will be exhibited for those most in need of that patience which "suffereth long and is kind," and which will not be ready to magnify a small indiscretion or direct wrong into

large, unpardonable offenses—will not make capital out of others' misdoings. The love for souls for whose salvation Christ died, will not do that which will expose the errors and weaknesses of the erring before others.

Source

- E.G. White, "Selections from Letters," *The Gospel Herald*, May 1898, pgs. 2-3.

Title: "Faith in God"

Date: June 1, 1898

Type: Letter

Addressee: Stephen N. Haskell

Location: "Sunnyside," Cooranbong, New South Wales, Australia

Primary source: Letter 47, 1898, June 1, 1898

Dear Brother Haskell:

I received your letter last evening. Thank you for writing. All has been done that we could do, and yet it seems difficult for the people in Cooranbong to exercise faith. I do not think any of us are where we ought to be in this matter. Unbelief seems to be the obstacle in the way of our advancement spiritually. We all need to pray, Lord, increase our faith.

I spoke last Sabbath at three o'clock. We encouraged old and young, believers and unbelievers to come to the meeting in the morning. Lunch was provided for them, and about forty ate their dinners under the trees. They had a pleasant time in every way. There was a meeting in the forenoon and also in the afternoon on Sunday. W. C. White, Herbert Lacey, and wife went to Dora Creek. I spoke there to between thirty and forty people. I had perfect freedom. Brother and Sister Lacey did their best in the singing, which was well executed. A number of unbelievers were present, and they seemed to be much interested.

On Monday we commenced our morning prayer meetings at six o'clock. Seventeen were present. I talked to them on faith, after which nearly all bore testimony, acknowledging that they saw their deficiencies in not exercising faith in God and putting their entire trust in Him, in not taking Christ as their personal Saviour. I am sure some began to understand what it means to believe.

W. C. White has been suffering severely with influenza. He has been so hoarse that he could say but a few words.

At the Sunday evening meeting we had a full house. My horses and carriages do good service on Sunday and Sabbath, bringing the people to meeting. The meeting on Sunday evening was reported to be a success. Many outsiders were present.

Monday morning early we were again in meeting, with a larger number out, and I had freedom in prayer and in speaking upon the subject of entire consecration to God and the exercise of faith in Christ's power, and His willingness to impart to us His richest blessings as soon as we prepare the way to receive the gift of the Holy Spirit. Again testimonies were borne which evidenced that some were obtaining a better knowledge of the science of faith.

At nine o'clock on Monday morning I spoke in the school building to a full room, on the subject of the improvement of the talents which God has entrusted to every human being, of their obligation to improve these talents by use, and thus gain others to render back to the Giver. I read something upon this subject, and I know an impression was made upon many minds. One brother made his confession with weeping. He felt in his heart that he had backslidden from God. He saw that his talents had been neglected, that he had not made the best use of them. There was a good spirit in the meeting. Many hearts were softened and subdued by the Spirit of God. Many testimonies were borne by the students, both young and old.

In the afternoon, meeting was held in the church. I attended, and engaged in prayer. I talked to them a short time upon faith, and told them my experience in the night season. I was before a company, talking with them upon faith, and trying to make them understand that they were far behind in this respect. I was showing them that

because of this, they had not advanced spiritually, that they had a deficient experience in the knowledge of God and their Redeemer. I was trying to show them that they must be able intelligently to voice the words of John, "Behold the Lamb of God, which taketh away the sin of the world," that they must behold Him as their Sinbearer.

Then the Word of God was opened before me in a most beautiful, striking light. Page after page was turned, and I read the gracious invitations and words of entreaty to seek God's glory and God's will, and all other things would be added. These invitations, promises, and assurances stood out as in golden letters. "Why do you not grasp them?" I said. Seek first to know God before any other thing. Search the Scriptures. Feed on the words of Christ, which are spirit and life, and your knowledge will enlarge and expand.

Study your Bible. Study not the philosophy contained in many books, but study the philosophy of the Word of the Living God. Other literature is of little consequence when compared with this. Do not crowd into your minds so many things that are cheap and unsatisfying. In the Word of God is spread before you the richest banquet. It is the Lord's table, abundantly provided, whereof you may eat and be satisfied.

The promises of God stood out clear and distinct, as though placed in letters of gold. Why, Oh why are they not appreciated! Why is not the heart filled with thanksgiving and praise? Why are your tongues so silent? Where are the words that express thanksgiving and praise to God for all His benefits? The talent of speech is misappropriated. Let the talent of choice words be given to God in thanksgiving and rejoicing, and this will glorify His name. Surrender self entirely to God. "Let the peace of God rule in your hearts, and be ye thankful."

I cannot write more on this subject. I have not slept since one o'clock and am writing these few words to you. After I had given my message to the people, I left, and others carried on the meeting. Three times I spoke that day. Tuesday we assembled again for worship. My heart was drawn out in supplication to God that the deep things of God might be opened to the minds of those present, and that we might understand what it means to serve Him in love, and the language of the heart be, "I delight to do thy will, O my God, yea, thy law is within my heart." It was when the heart of David was enlarged that he could run in the way of the commandments of the Lord.

At nine o'clock I again spoke in the chapel of the school building to the students. I read something more in regard to the use of the talents. I had freedom in presenting before them the rich grace prepared for them if they would only receive and appreciate the heavenly gift. They would rejoice in the Lord in humble obedience to His requirements. Many testimonies were borne by the young men and young women. If they will only receive the truth as it is in Jesus, what light will shine forth from them to the world.

There was a meeting last night in the church, but I have not yet heard about it, for none are yet up. My heart yearns for these young people. The Lord is waiting to bless them if they will open the door of the heart, but they must do this individually. I shall continue to labor as the Lord shall strengthen and bless me. My trust is in the Lord; He is my portion forever. We shall do all we possibly can on this occasion, and with the cooperation of God we hope to see an advancement in spiritual lines.

I am so thankful to our Heavenly Father that souls are still coming to the knowledge of the truth. We must keep drawing with Christ, and draw hard and continuously. We need faith, living, acting faith. The power of the Holy Spirit will work all who will be worked. We need the Lord Jesus with us every moment. Our soul should pant after Him as the heart panteth after the water brooks.

Tell Brother Starr I will write to him soon. Love to all in the house.

Sources

- E.G. White to S.N. Haskell, Letter 47, 1898, June 1, 1898.
- E.G. White, "Faith in God," *The Gospel Herald*, August 1898, pgs. 1-2.



Title: "Selections from Letters"

Date: July 1898

Type: Article

Primary source: *The Gospel Herald*, July 1898, pgs. 2-3

### Dealing With the Erring

For want of patience, kindness, forbearance, unselfishness, and love,—the revealings of their opposite trait-flash forth involuntarily, when off guard, and unchristian words and unchristian exhibitions of character burst forth, sometimes to the ruin of a soul. "Rejoiceth not in iniquity;—mark it, the apostle meant that where there is a cultivation of genuine love for precious souls it will be exhibited for those most in need of that patience which "suffereth long and is kind," and which will not be ready to magnify a small indiscretion or direct wrong into large, unpardonable offenses—will not make capital out of born, strikes deeper than the surface, "Love vaunteth not itself, is not puffed up." Fortified with the grace of Christ, love "doth not behave itself unseemly."

He that dwelleth in love, dwelleth in God. God is love. It is better not to live than to exist day by day devoid of that love which Christ has revealed in His character and has enjoined upon his children, "Love one another as I have loved you."

We have need of the rich grace of God every hour—then we will have a rich, practical experience, for "God is love." "He that dwelleth in love, dwelleth in God." Give love to them that need it most—the most unfortunate. Those who have the most disagreeable temperament, those who try our patience most, need our love, our tenderness, our compassion.

### "Enmity"

It is God alone that can continually put enmity between the seed of the woman and the serpent's seed. After the transgression of man his nature became evil. Then was peace between Satan and fallen man. Had there been no interference on the part of God, men would have formed an alliance against heaven, and, in the place of warfare among themselves, carried on nothing but warfare against God. There is no native enmity between fallen angels and fallen men. Both are evil, and that through apostasy, and evil, wherever it exists, will always league against good. Fallen angels and fallen men join in companionship.

The wise generalship of Satan calculated that, if he could induce men as he had angels to join in rebellion, they would stand as his agents of communication with their fellow men to league in rebellion against heaven. Just as soon as one separates from God he has no power of enmity against Satan.

The enmity on earth between man and Satan is supernaturally put there. Unless the converting power of God is brought daily to bear upon the human heart there will be no inclination to be religiously inclined, but men will choose to be the captives of Satan rather than to be free men in Jesus Christ. I say God will put enmity. Man cannot put it. When the will is brought into subjection to the will of God, it must be through man's inclining his heart and will to be on the Lord's side.

### Source:

- E.G. White, "Selections from Letters," *The Gospel Herald*, July 1898, pgs. 2-3.

Title: N/A

Date: August 14, 1898

Type: Letter

Addressees: James Edson and Emma White

Primary source: Letter 136, 1898, August 14, 1898

Dear Children, Edson and Emma:

I have a few words to say to you. You must not be discouraged. I know how hard you are striving to push the work forward, but as long as you have that portion of the field to work perplexities will arise, and your only relief will be to take these matters to the Lord in prayer. Do not dwell in silence; speak to the Lord and He will say, Here I am, what will you that I shall do?

I am not so distressed as you may suppose I would be, because you are the Lord's agent, and God has ways and means, and He will surely fulfil His Word. You must consider that the righteousness of Christ shall go before you. Though you have made mistakes and errors, will God be pleased to have you fold your hands and do nothing? You are to call, and the Lord will answer, "Here I am." Jesus Christ, your righteousness, shall go before you. He is light and truth. He forgives our transgressions and sins. Then move in faith, and love in prayer. The Lord Jesus is your righteousness. With His presence leading the way, there will be no fear of evil. The ever-recurring difficulties do not baffle the wisdom of Christ. "I am the Way, the Truth, and the Life." Ask of God wisdom, and He says that it shall be given you. His mercy is full of pardon and grace to all who repent, and His mercy is not exhausted.

We must keep advancing as fast as possible. The first and second messages are represented by angels flying through the midst of heaven, the second proclaiming the fall of Babylon. The third message is proclaimed with a loud voice by another angel flying in the midst of heaven. Read these messages and see their importance. We need to wake out of sleep and press together—press together in the doing of the work for this period of time.

God has not purposed that there should be an organized board of directors to carry a stone in their hand with which to hinder and block every turn of the wheel. The stone which thy carry in their hand should be put behind the wheel, and before it, that every advance move may count. The neglect of doing the very work that ought to have been done in the Southern Field, and that could have been done is a manifest expression of the stubborn resistance of those in responsible positions against doing that work. The perplexities that confront the people are not impossibilities. Christ is the great Head of the church in 1898.

With ever so few or ever so many, Christ is a power and a success wherever He may work. He knows how to press through the difficulties. You have been sorely tried, but the trial has worked for you good. You have had little encouragement, and when you asked for one of you mother's books at reduced rates they did not consider in their charge the were dealing with your mother. Now, Edson, is it possible that a mistake was made in the list of names of my friends to whom I made presents of some of my books? I am so sorry, so sorry, I would have delighted to have given you two of the books, one for you and one for Emma, and why your name was not on the list I cannot explain. Edson, I would not have had this occur for the value of a dozen books; but this is one of the mysteries that occur sometimes.

If the enemy has used this as a temptation, be assured, my son, you are just as near my sympathies and heart as your brother, W. C. White. I am not near enough to you to do you favors. If I were there, I would gladly do these favors. If at any future time, I do not send you books, do not let the matter pass; obtain the books and charge them to your mother.

You ask me what you shall do, for <so little> help is given to that portion of the field where you are working. Trust it all to the Lord. There is a way opened for you in regard to the Southern Field. Appeal to the people. This is the only course you can pursue under circumstances. Send no statement of the situation through the religious papers; because it will not be honored. Send direct to the people. God's ways are not to be <counterworked> by man's ways. There are those who have means and will give, some small sums and some large sums, but have it come direct to your destitute portion of the vineyard. The Lord has not specified any regular channel through which means should pass.

In the efforts to save the perishing souls for Jesus that God has been presenting to the people as a field to be worked, let the work be done by whomsoever will work under the Lord's directions and then you will be blessed.

I do not know, Edson, how many things ought to be said, and how many things should be left unsaid. I know you have had a hard time. I know that you are in a difficult and a most dangerous field, made thus because of the prejudice of the whites against the blacks, and because our brethren have not interested themselves personally in that field to decide how it should be worked. Our brethren do not yet have correct ideas, and they button up their coats over their hearts, hearts that should go out in sympathy and tenderness and encouragement to the laborers in that poor, destitute, neglected field.

Much as I would be pleased to have you with me and receive your help, I have not yet got to the point where I can say, Come. As you seem to have so great a burden upon you, I must say, Work on in faith. If your brethren do not feel disposed to take in the situation, hold on and do your level best. Is it not enough that God has accepted your labors <and encouraged you,> although they have not been altogether free from mistakes? Then let not your heart be made sad because your brethren are not doing as God would have them to do. Go right forward. Though left nearly empty-handed, yet do your best, though but little interest is manifested in the welfare of these unfortunate colored people in the Southern States who are under a cloud of woe and oppression.

It was presented to me that God in His providence was measuring the temple and the worshippers therein. There are those who, in the providence of God, have been placed in positions where they have received many blessings. With self-denial and self-sacrifice these could do a good work in imparting to the most needy and suffering ones, to those who have few blessings and but little encouragement. This is a work which God has laid upon every saint to do, and for the neglect of which they will be held accountable. The Lord marks the longing of many souls for privileges, that they might become better informed and better clothed. The angels of the Lord are looking to see what testimony they can carry to the courts above of this suffering class. O, that those who have so many comforts of life would deny self, take up the cross, and follow Jesus!

Human beings in their suffering humanity are crying unto God, and their prayers are just as surely coming up before God as did the blood of Abel. Christlike men will not employ their time in devising to profit self, and promote their own interest. God is not indifferent to the pressing need of white or black in any place, wherever they may be. Who is saying, "Be thou warmed, and be thou clothed and fed," yet do nothing to relieve the situation? The indiscriminate almsgiving is often more injurious than helpful. It often encourages idleness and destroys self-respect. In the Southern Field small churches are to be built. If they are burned, this act will stand as a witness against the men who oppose the work of God, when the judgment shall sit and the books be opened, and every one judged according to the deeds written in the books.

I am glad and thankful for this step taken by Brother Smouse. If the work is made dangerous in one place, go to another and labor. But move discreetly, so that the work shall not be destroyed. Our responsible men stand in need of the Holy Spirit's power. To send men who are rash and inconsiderate into the Southern Field will be to create a prejudice and hatred that will come from the opposing white and blacks. Ministers who teach the blacks

will report and a tissue of lies concerning the work of God which will give the Southern people a supposed excuse to create mobs, and thus the field will be closed. Said Christ, "Behold I send you forth as sheep among wolves. Be ye therefore wise as serpents and harmless as doves."

Source

- E.G. White to J.E. and Emma White, Letter 136, 1898, August 14, 1898.

Title: N/A

Date: August 14, 1898

Type: Letter

Addressee: James Edson White

Primary source: Letter 136a, 1898, August 14, 1898

Dear Son, Edson:

I have been conversing with W. C. White and have given him my ideas. I hope he will answer your questions satisfactorily as he has read your letter carefully.

I am desirous to present matters before you just as they are. You specify the things that Brother Sutherland has presented to be used in school. There must be books of some order in the school, and why have not our own people taken the word of the Lord and made appropriate selections from the Scriptures for reading and spelling books? Until they do this, it is not best to take all books from the students except the Bible. The light that I have is that we must move cautiously and solidly. Brother Sutherland is going to extremes. Where has he received his lessons? Many things are presented to me that alarm me. The sentiments presented in relation to books are to be carefully considered. Are the people in America prepared for the movements that Brother Sutherland is making? I say, They are not. A few might engage in this work and manage it well, because they have tact and understanding.

In the church schools to be established, I cannot recommend [the program of] no text books whatever, [or to] set inexperienced teachers to be managers. The lessons given in these schools will be of a wrong order, and soon it will be evident that the school is disappointing the people. Something is wrong. The teachers themselves do not have an understanding of the Bible lessons to be given. They need that one shall teach them. We must move intelligently.

Books can be prepared for children that will not contain a thread of infidelity, but these books must be simplified to meet the understanding of the small children. A teacher of little experience who attempts to teach all the lessons from the Bible alone will not understand half the time what are the real points of the lesson. There should be a close and thorough examination into this matter of books. Much thought and no hasty work must be given to it by those teachers who have learned their lessons from the Sacred Word. Having learned obedience, they will sympathize with the children.

If the teachers have learned their lessons of Jesus Christ, and have learned for the purpose of bringing those lessons most fully into their own life, they can teach successfully. Those who are daily learners from the Great Teacher will have a most precious treasure house from which to draw things new and old. They do not see their heavenly Father except with the eye of faith, but they have learned of Jesus and can read His love in the most trying dispensations. They do not judge their Creator by fables, but by eating His flesh and drinking His blood. They are partakers of the divine nature. They are not like the heath in the desert that knoweth not when good cometh. They can trust Him who withheld not His only begotten Son, but who gave Him for us and with Him will give us all things that are for our spiritual and eternal good.

The Lord will not disappoint our expectations. He may lead us in paths of joyfulness or in paths of bereavement or sorrow, but it is His own way. We want to follow not our way but the way where God shall lead us.

These church schools are a very serious matter. Young persons without a deep experimental evidence that the truth has begun its sanctifying influence upon their hearts, will make a failure in attempting to teach in any church school. None of us are to choose the easiest place and seek to understand that which pleases us of the Word of God, obeying some things which harmonize with our own works, and having or making excuses why

we do not believe every word which proceedeth out of the mouth of God. As teachers, especially of the children and the youth, we must first be learners in the way of obedience, not choosing truths that suit our notions and rejecting others, which because they call for self-denial and cross-bearing cut across inclination.

True faith asks of the Lord, “What wilt thou have me to do?” and when the way is marked out by the Master whose we are by creation and redemption, it is prepared to do the will of our Owner, at whatever hardship or sacrifice. We must in faith ask the Lord to point out our path of duty, and then promptly follow, whatever may be the consequence. The present and eternal good of the youth whom we have under our charge must often bring us upon our knees, seeking for counsel of Him who is too wise to err, and too good to leave us helpless in our own wisdom. Study the simplicity of the Scriptures so that you will not fail to make the word understood, by giving line upon line, precept upon precept, here a little, and there a little.

These church schools to be established do not mean state schools, but church schools. But few students will attend in some of these schools, and in such places a room hired at little expense might be fitted up by ingenious minds and hands to be made attractive and convenient for this work. In other places a vestry to the meetinghouse might be used.

But the most important consideration is to get a proper teacher, one who understands how to manage in a Christlike spirit. It is a very nice work to deal with human minds, and young ladies who are not qualified to engage in this work would not benefit the students. Young, inexperienced girls are not the ones to manage in our church schools.

Every man and woman should know that when they accept of Jesus Christ as their Saviour, they have a mighty conflict before them. A sleepless adversary is seeking to destroy their influence, and there must be a constant looking unto Jesus. Satan would be as fully pleased to have teachers in our schools going to extremes in practice as to keep them from advancing in knowledge and holiness.

Books should be prepared as soon as possible to lead minds to a study of the Bible. Every teacher should learn what real progress comprehends, else the enemy will get the advantage and send them off the track. It is best to wait and hold a position until the educator shall know that he is moving in the Lord's lines. He is not to confuse the minds and send them in a wrong direction, by weaving in notions and idle tales.

There is much to be learned in regard to early piety in youth. “This is the victory that overcometh the world, even our faith.” That faith must not be led to embrace superstitions, fictitious sentiments. Leave out the ideas that you may receive and give the children and youth the same kind of instruction which Christ gave—faith in the plain, simple, “Thus saith the Lord.” Thou shalt do, and thou shalt not do is the decided and plain character of God's lesson.

The world has become the seat of sin, and a mass of pollution. The position of all believers is to be, “Come out from among them, and be ye separate, and touch not the unclean, and I (your Owner) will receive you, and ye shall be my sons and daughters, saith the Lord Almighty.” The conquering work is done through faith. No little matters are to divert the mind. We must have that faith that works by love and purifies the soul.

Those who are indeed true and faithful, God-fearing teachers will earnestly practice every principle they seek to imprint upon the minds of the children; not following inclination to do the very things they instruct them not to do.

Of Noah it is said that by his consistent course of action in all things he showed his faith by his works and thus condemned the world. This he did as a consistent believer in the message of warnings which he was giving to

the world. Had Noah not preached, and worked in harmony with his message, he would not have been justified by his works. The Lord requires every soul to live every lesson he teaches.

There is now a work to be done intelligently and in the fear of God. Bible instruction is to be made forcible by the holy life of the teacher. Every teacher should live the Word of God. Every preacher should practice that which he enjoins upon others, else his lifework is a failure. God calls for sincerity.

Every phase of fanaticism and erroneous theories, claiming to be the truth, will be brought in among the remnant people of God. These will fill minds with erroneous sentiments which have no part in the truth for this time. Any man who supposes that in the strength of his own devised resolutions, in his intellectual might united with science or supposed knowledge, he can start a work which will conquer the world, will find himself lying amid the ruins of his own speculations, and will plainly understand why he is there.

All who go into the battlefield with the Lord's army will find that the whole armor of God must be put on. The shield of faith will be their defense to bring them through the battles more than conquerors. Nothing can avail but the orders given us by our Captain, the Lord of hosts. Vast armies furnished with every other facility to fight would avail nothing in this last great conflict. Without faith, even an angel host could not help. Faith, living faith, exercised in the power of God must be our defense. Faith alone can make us invincible and enabled to stand in the evil day, steadfast, immovable, holding the beginning of our confidence firm unto the end. It is not by might, nor by power, but by My Spirit, saith the Lord of hosts. It is not the faith in our faith that places us as overcomers, but the power imparted us to exercise faith in God.

Obedience to the whole will of God places us by faith under the protection of Jehovah. Trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength. There must be an entire surrender of the whole will to God, saying, O Lord, I am thine; I am not my own. I am bought with a price. All our possessions, though they be as dear to us as was Isaac to the heart of Abraham, are to be laid upon the altar. This may test that man sorely, but there must be no Isaacs too precious to sacrifice for God. We would not hear the words, "Ye are of your father, the Devil." No; we want to hear the voice of sweetest music saying, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

From the light given me of the Lord, men will arise speaking perverse things. Yea, already they have been working and speaking things which God has never revealed, bringing sacred truth upon a level with common things. Issues have been and will continue to be made of men's conceited fallacies, not of truth. The devisings of men's minds will invent tests that are no tests at all, that when the true test shall be made prominent, it shall be considered on a par with the man-made tests that have been of no value. We may expect that everything will be brought in and mingled with sound doctrine, but by clear, spiritual discernment, by the heavenly anointing, we must distinguish the sacred from the common which is being brought in to confuse faith and sound judgment and demerit the great, grand, testing truth for this time.

Many, not discerning these erroneous moves, will catch at ideas that are spurious and find defeat the outcome. The right of peace and rest and security is found after a growth in grace. I would say to Brother Sutherland, Make haste slowly, my brother.

Never, never was there a time when the truth suffered more from being misrepresented, belittled, demerited through the perverse disputings of men than in these last days. Men have brought themselves in with their heterogeneous mass of heresies which they represent as oracles for the people. The people are charmed with some strange, new thing, and are not wise in experience to discern the character of ideas that men may frame up as something. But to call it something of great consequence and tie it to the oracles of God does not make it truth. O, how this rebukes the low standard of piety in the churches.



Men who want to present something original will conjure up things new and strange, and without consideration will step forward on these unstable theories that have been woven together as a precious theory, and present it as a life and death question. Many of these erroneous ideas will be accounted as essential from the lips of men who are not sanctified or purified, and who do not understand what is truth. Self! self! self! exalted unto eternal ruin.

The Lord says to all these foolish messengers whom He has not commissioned, “Ye have sold yourselves for a thing of naught.” Yes, this is a cheap way to sell the soul. There is no end to the foolish bargains that will be thus made. We have the truth, the solid truth in the Word of God, and all these speculations and theories would better be strangled in the cradle, rather than nourished and brought to prominence. We are to hear the voice of God from His revealed Word, the sure word of prophecy. Those who will magnify themselves and seek to do some wonderful thing would better come to a sound mind.

Our Master has sent us to sow His field with wheat, pure wheat and not with the mingled seed of wheat and tares. When the sower shall conjure up a mass of ideas which are mere suppositions and pass them along as food for the people, to all whose appetite has not been perverted, it will taste strongly of the dish. Those who are not gathering from the Word truth, golden threads of truth to weave into the web to compose the fabric would better stop where they are; for even now if they see their follies and repent of their sin of giving to the people that which is not truth but the vagaries of their own brain, if they are grieved over their sin of teaching things which God has not committed to them to teach, God will forgive them.

But can these men change their tares into wheat by their tears and repentance for believing and advocating spurious things as truth? Yet, although God may pardon their sins, when the harvest is gathered and the chaff is found in the wheat, what will the sowers of these productions realize? Souls have never had the light and experience they might have had. They went on sowing their seeds of chaff in the place of giving pure wheat. Let all take heed how they hear and how they receive fallacious theories in the place of truth, pure, sanctifying truth.

Brother Sutherland needs to move cautiously indeed. The way Miss Ellis came here and went to work feeling fully competent to instruct from the Bible as the only book to be used, confused but did not enlighten. She stated the great work she had done in America in establishing church schools in a large number of places where she had been appointed. That young lady has everything to learn. She has not the truth unmixed with chaff, and the Lord would have every messenger hear the sacred, solemn message for this time, without one strange plant of men’s theories. Chaff is not truth.

God has given time and talents that must be sacredly charged with His Holy Spirit. No ability belongs to the human agency to dispose of as he pleases. God will have an investigation of every gift lent, to see if it has been cultured and improved to meet His design in sanctification of the truth. All our property is to be held as a sacred charge from God, and is not to be used to please and honor and glorify, ourselves. All is to be regarded as a consecrated trust to be improved by use and returned to the Giver, sacred, holy, enlarged by use in doing good to God’s heritage.

Edson, your method of instructing from pictures for the Southern school is an excellent idea. These pictures can be got up as cheaply as possible. You might talk till you were weary to get ideas into the heads of the colored children, but give them a similitude, an object, and the lesson becomes stamped upon the mind never to be forgotten. This is why the Gospel Primer has been and will continue to be effective.

You ask in reference to appealing to the people for means to help the section in which you have been laboring. The light given me is that your labors have been accepted and that God is not pleased that you have had so little encouragement. Your work has been accomplishing great good. It has been carried forward in the same way your father and your mother have tried to work, marked with earnestness and with the feeling, “I will not fail

nor be discouraged.” When the appeal was made for the very place, where you were doing to the utmost of your ability, who has given the victory? It has been the Lord blessing His own faithful, few laborers. If more would wrestle as you have done, the Lord would be pleased with the efforts to accomplish something in His cause.

If there is no money in the treasury to support men in the field, then let those who have been receiving large wages be convicted that it is time to deny themselves, take up the cross, and follow Jesus. Let them go to work in the name of God for less wages. This will have to be done and the effect will be to restore the influence which has been lost, and bring the churches back from their backslidden condition. Men in responsible positions, worked by the Holy Spirit, will not grasp the largest wages because they can do this.

You speak of Brother Smouse’s labors. Brother Smouse is engaged in a good work, and the Lord will freely give to all who will receive to impart. I thank the Lord for this work. It is a good thing if he can in any way set in operation any kind of business to help the Southern Field, for it bears so manifestly the marks of neglect. I believe the Lord has put it into his heart to do this work. Your father would have instituted ways and means to have helped the work in a field for which any one had the burden and was doing so much as you are doing in the Southern field. But let me tell you, there are warm hearts that beat in sympathy with the work in this field.

The Lord would have been pleased to have given you encouragement through men who ought to have understood your needs. But different methods have been invented to block the way and discourage the workers in that field. This is not God’s way. When means which are raised in answer to appeals made in behalf of the Southern field are otherwise appropriated and not sent to that field, the Lord will send means through other sources. Praise His name! Whenever other efforts to raise means fail, it is your privilege to make an interest wherever you can.

The Lord’s vineyard demands men and means, and when you have built up an interest with little help and sympathy, pass not over to the General Conference the buildings erected, but make them secure in some way without doing this that they may fulfill the very object for which they have been brought into existence. Brother Shireman wrote me in regard to a work he had been doing and wanted my advice. He had accomplished the work on his own responsibility, I think, and the Conference wanted the deed of the building. It was not theirs at all, and they had no right to it.

In every place where there is any evidence that God is working to advance His own work and His own glory, let men be careful not to repress and discourage; for this is Satan’s way of working. There are plenty in the enemy’s ranks that will do this kind of work. Let God’s people stand shoulder to shoulder, heart to heart, voice with voice heard in words of encouragement and faith.

Satan’s position toward the work to be accomplished in enlightening the world is to burden, depress, and block the way, and shall brethren engage with him in his work, to depress and discourage those who give evidence that God is using them? If this is done, it is advancing the work of Satan. We must fight the powers of invisible foes, and the warfare is a keen and relentless antagonism.

Then let all be united in the work to be done for this time. The help of every one is needed on the right side, under the Captain of our salvation. Fight we must. We must either be overcomers or be overcome. Who does not understand the situation? There can be no peace with conformity to the opposite party.

There must be no more opposing work done among our people. We are to press together and “seal the law among my disciples.” How is this to be done? By closing up the divided ranks and standing a united company with our faces to the foe. The second and third chapters of Revelation present our position as it should be. It is now time that we worked intelligently as one mind and one heart and united meet the foe.

I have seen that deep and seductive efforts will be made to draw men and women away from the true issues. In this work the Lord demands a different showing under the one great Head.

“I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me.”

This prayer of Christ is to be our prayer. It is a special prayer presenting most wonderful possibilities of the unity that God requires shall exist among believers. This unity is the evidence we are to give to the world of the divinity of Christ, and of the reality of the religion of Christ in His disciples.

Source

- E.G. White to J.E. White, Letter 136a, 1898, August 14, 1898.

Title: "Draw with Christ"

Date: August 23, 1898

Type: Manuscript

Primary source: Manuscript 101, 1898, August 23, 1898

I inquire of my brethren, What are you doing for the colored people, who as it were, are in the very shadow of your doors? Why do not your enterprises embrace those who have suffered so greatly through oppression? God claims of our brethren in America much more than they render to Him in service. They are to work in behalf of those who cannot help themselves. Christ declared, "If I be lifted up from the earth, I will draw all men unto me." He is doing this work, but He calls upon old and young, men, women, and youth, to co-operate with Him. While Christ draws, those who have tasted of the word of life must draw with Christ. Human instrumentalities must co-operate with the divine intelligences.

Christ demands of every Christian service imbued with the Spirit of Him who gave His life to ignominy and shame to redeem the souls that He has made. All who enlist in His army are to serve under His banner as faithful soldiers. We are under the orders of the Captain of our salvation, and no one can have eternal life who lives to please self. Those who are living to please self reveal that they are not Christians. They have not been converted, they have not been created anew in Christ Jesus. God has an appointed place for every one to fill. To every man He has given his work, and everything we do should bear the approval of God.

Do you claim to be Christians? If you have passed from death unto life, you will reveal it in love for your fellow beings. You will see the necessity of becoming agents for Christ. All our powers belong to God. Every part and every property of our nature is His, and has been paid for by the sacrifice of His own life. We are to draw with Christ, to work with earnest zeal to save a perishing world, Christ's character, aims and purposes are to be reproduced in us. The love of Christ, if it abides in the heart, will lead to self-denial, self-sacrifice, and continual service that souls may be won for Christ. The tenderness and compassion of Christ is inexpressible, and this solicitude for souls will appear in the life of Him who consents to wear the yoke of Christ. He will pray, as Christ prayed, with earnest longing desire for the salvation of the souls that are ready to perish. He will weep over the souls that are ready to die.

Let us not be drawn away into selfish enterprises, for this will disqualify us for membership with the family above. Let each say, "Here am I, Lord; send me." Let every particle of your influence be called into exercise for the strength and blessing of others. "Ye are laborers together with God."

I am in service to God. He has given everything to me, and placed it out of my power to give Him anything, in myself or in my labors, that does not already belong to Him. He has purchased me with a price. He orders all my powers, every moment of my life, and I can only do my best, and by earnest prayer and continual seeking for wisdom, increase in efficiency. The powers that I have exercised to the utmost, to do God service, are but a feeble expression of my obligation to Him.

Our influence may grow by wearing the yoke of Christ, and lifting His burdens. Then let each say to the Lord, "I will work for time and for eternity." Let there be well-organized efforts put forth. It may seem that some do but little, but give them a chance, and teach them how to work. Union is strength. Are there not persons of talent among us, who can set in operation methods where many may combine their different capabilities to do work for the Master in different lines? There are advance steps to be taken in the line of Christian influence, to help where help is so much needed. Each must help the other to work for the Master. Sympathy is called for. Forbearance and holy emulation is wanted. Each must realize his own weakness, and apply to the Source of all strength.

No one in any position will obtain an increase of strength while he seeks to be the head. Those who feel that they are the least of all, yet who, full of determined zeal, work and pray and communicate that which they have received, will, as they impart to others, have more to communicate. Thus they will become burden-bearers. They will be allied to Christ, the living Head, and be vitalized by His Holy Spirit.

<Some of> the churches are far behind. They are doing but little, and are losing that which they already have. Every acquired ability is under contribution to God. The conscience and heart must be trained to consider, to look along the lines of truth and take in the situation. This is the duty of all who are Christ's disciples.

Selfish motives, selfish gratification, self indulgence will make you bankrupt for eternity. It is good for men and women to come out of and away from self. Bear in mind that all your efficiency for usefulness must come through Jesus Christ. While you abide in Christ, you will reveal a symmetrical character, a straightforward course of action. An abiding Christ in the heart, will set you to seeking, as Christ sought, how you may save perishing souls. Thus you will work in Christ's lines. All who are wearing Christ's yoke will learn His meekness, His lowliness of heart. They will look to God for their orders, and to a perishing world for their work.

Source

- E.G. White, "Draw with Christ," Manuscript 101, 1898, August 23, 1898.

Title: "The Word of God Our Study Book"

Date: September 22, 1898

Type: Manuscript

Primary source: Manuscript 119, 1898

Note: Relevant selection highlighted.

The psalmist declares: "It is time for thee, Lord, to work: for they have made void thy law. Therefore I love thy commandments above gold: yea, above fine gold. Therefore I esteem thy precepts concerning all things to be right; and I hate every false way. The testimonies are wonderful: therefore doth my soul keep them. The entrance of thy word giveth light; it giveth understanding unto the simple." By "the simple" is meant those who do not consider themselves of such exalted understanding that they think they can improve the Scriptures above their present simplicity.

Again he says, "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple: the statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes: the fear of the Lord is clean, enduring forever; the judgments of the Lord are true and righteous altogether. More to be desired are they than gold; yea than much fine gold; sweeter also than honey and the honeycomb. Moreover by them is thy servant warned, and in keeping of them there is great reward."

The Word of God is to be our studybook. If the word spoken by Christ from the pillar of cloud had been heeded and observed, there would now exist in our world a state of things that could only exist through obedience to the law of God. The directions were plainly specified to Moses to be given to that vast multitude that God was leading to the promised land. It was His design, if this people should heed the word of the Lord, to establish them in the land of Canaan a pure, happy and healthful people, with not one feeble one in all their tribes. The law of the Lord was to be obeyed. Fathers and mothers were to teach it to their children, and compose the same into song, lest they should forget the word of the Lord.

These holy commandments were good, and God declared that if they obeyed His Word, they would be kept in the favor and love of God, they would be built up in righteousness and truth, and He could safely bless them. But if they departed from their loyalty, and transgressed the laws of His kingdom, their own course of action would react upon themselves. Their course of unrighteousness would produce its sure results, lawlessness, discord, hatred, strife, and violence.

The Word of God has been preserved through the centuries to be our lessonbook in these last days, and this Word is to be studied. The minds that are turned to righteousness will be full of faith and hope and courage. We are to keep before the mind God and His creative work, "for without him was not anything made that was made." He created the world, "and all things that are therein." His Book has been preserved by a miracle of God to guide men into right theories, and preserve men from the vague untruthful theories, which, because of human inventions [that] have tried to mold and fashion the Bible, are prevalent in the world today.

This is the very course the Jewish nation pursued. For their course of transgression, because they would not believe and receive the Word of God and accept Christ as the world's Redeemer, the only provision God had made to save them, they brought upon themselves their own ruin and the destruction of Jerusalem. This is the sure result of a course of disobedience and transgression.

The only safety of the Hebrew nation lay in their obedience to the laws of the kingdom of God. Through obedience they might have brought themselves into a right relation to God, and all the armies of heaven would have fought their battles for them. But they would not listen to the Word of the Lord, and thus save themselves and their children. Had they heeded the words of their unseen Leader, their system of theology would have been of heavenly similitude; God would have protected them from the degradation and superstition of the world.

It was the privilege of the Jewish nation to represent the character of God to the world as it had been revealed to Moses. "Moses said unto the Lord, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me: yet thou hast said, I know thee by name, and thou hast found grace in my sight. Now therefore, if I have found grace in thy sight, show me now thy way, that I may know thee, that I may find grace in thy sight; ... I beseech thee, show me thy glory.

"And he said I will make all goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. And he said, Thou canst not see my face: for there shall no man see me and live. And the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock: and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of a rock, and I will cover thee with my hand while I pass by." "And 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; visiting the iniquity of the fathers upon the children unto the third and fourth generation." But the pride and stubbornness of the Jews constantly misrepresented the character of God. They claimed to believe the Scriptures while they misinterpreted them. They misrepresented the character of God by justifying error and injustice and sin.

If the written Word of the Most High God is obeyed, it will educate the believer to co-operate with God in bringing up to a high level the debased and fallen. Then the ignorant will learn that the enactments of God mean peace and goodness, mercy and love. Satan does not want this presentation to be made of God. He desires selfishness to prevail, the love of money to become the ruling element in the heart. He wants that the money and property which belong to God shall be hoarded up, and robbery, fraud, crime, and injustice prevail in the world. He desires to see the poor made to suffer from hunger, and for want of food and clothing, and the world today become as full of violence as was the world before the flood. Then he can bring about his ends, charging all the misery upon God.

To a large extent Satan has carried out his plans. The Lord's property is embezzled; God is robbed. The means that has been lent to man, to relieve the necessities of the poor and to uplift and sustain the fallen in righteousness and truth, is used to please and glorify self.

From the beginning to end, the crime of tobacco using, of opium and drug medication, has its origin in perverted knowledge. It is through plucking and eating of poisonous fruit, through the intricacies of names that the common people do not understand, that thousands and ten thousands of lives are lost. This great knowledge, supposed by men to be so wonderful, God did not mean that man should have. They are using the poisonous productions that Satan himself has planted to take the place of the tree of life, whose leaves are for the healing of the nations. Men are dealing in liquors and narcotics that are destroying the human family. Deathly mixtures are used, that make men mad, and murder and violence is prevailing everywhere.

The time is near when all these wicked inventions will come to an end. At the last the passion for obtaining means by fraud will increase. Theft and robbery will become more prevalent. The fruit of the tree of knowledge will be greedily eaten. Satan will come down with great power, working with all deceivableness of unrighteousness in them that perish. Amusements of every kind will increase, and money, God's money, will be abused and misapplied while thousands are perishing for food in all our cities. The dead will be honored with costly sepulchers and expensive monuments, and attention will be called to these things as something worthy of laudation. The householders will turn away from the real wants of living beings and glorify Satan in embellishing the tombs of the dead.



The cries of humanity from India, from Africa, from China, and from many places are going up to God. Misery and anguish and physical suffering are coming up before Him, and God will soon sweep the earth of its moral corruption—not by a sea of water as in Noah’s day, but by a sea of fire that cannot be quenched by any human devising. Admonitions are given to the inhabitants of the earth who are corrupting their ways before God, who are plucking of the tree of the knowledge of evil to the ruin of human beings. God will avenge His own elect which cry unto Him day and night. Yea, He will avenge them speedily.

#### Sources

- E.G. White, “The Word of God Our Study Book,” Manuscript 119, 1898, September 22, 1898.
- E.G. White, *Christ’s Object Lessons* (1900), pg. 178-179.

Title: "Lessons from the Past"

Date: September and October, 1898

Type: Article

Primary source: *The Gospel Herald*, September and October, 1898, pg. 1

Our lives in this world are as a voyage. We have storm and sunshine, but we are to consider that we are nearing the desired harbor. We shall soon be beyond the storms and tempests. Our present duty is to hearken to the voice, "Learn of Me, for I am meek and lowly of heart." We must catch this invitation daily.

The past is contained in the book where all things are recorded. We cannot blot out the record, but we can learn many things from our past experience; therefore the past should teach its lessons. As we make the past our monitor, we may make it our friend also. As we call to mind the errors and disagreeable things of the past, let them teach us not to repeat them. Let nothing be traced in the future which will bring regret in the bye-and- bye. We may now avoid a bad showing for the future.

We are making our life history every day we live. Today [is ours, yesterday is] beyond our amendment or control. Today will soon be yesterday. If we make mistakes and grieve the Spirit of God today, it will be yesterday on the morrow, and the record will be engraved on the books of heaven.

The invitation is made to us today: "Come unto Me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of Me; for I am meek and lowly in heart; and ye shall find rest." Christ has rest to give us if we will wear his yoke and learn his meekness and lowliness. In this lesson is restraint and obedience and the finding of rest.

Thank God that in humility and obedience are found just what we all need so much—rest in faith, and confidence in perfect trust. In this we have not manufactured an oppressive yoke for our own necks. We have taken the yoke of Christ in entire obedience and He can then give us rest. We find in obedience that peace, that grace, and that assurance which make the reality ours. We have found rest in Jesus.

"Rock of ages, cleft for me, Let me hide myself in Thee."

Jesus Christ has plentiful help and grace for all who will appreciate it. The Lord is our helper. "With the Lord is forgiveness." He alone can blot out the sins of the past. He can strengthen the mind in the contemplation that the past is no more our enemy, but a friend to warn us off from the ground we should not approach. Thus the past becomes our true friend.

"As the Father hath loved Me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." This is the yoke of Christ that He invites us to wear—the yoke of obedience. What is the result? "Learn of Me, ... and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

"These things have I spoken unto you, that [through your perfect obedience] my joy might remain in you, and that your joy might be full. This is my commandment, that ye love one another, as I have loved you." The conscience bears its testimony of approval, that in sincerity, and the simplicity of true godliness, we have walked in his footsteps and not in the sparks of human wisdom and devising.

We can make the past to be not a burden, but a constant true friend and guide for the future. The present is that with which we have to do. One moment of time and then another fills up our one day of test and trial, and then it becomes yesterday. We must educate by precept and example, to make the most out of the present. Gather all

the fragrance possible from the roses and the lilies and the pinks, and do not let us bruise our hands by grasping the thorns and letting them bruise us. This is what Satan would have us do.

“Learn of Me,” saith the greatest Teacher the world ever knew, “and ye shall find rest unto your souls.” It is the practical living out of the meekness and lowliness of Christ that ensures the finding of the rest and peace which He alone can give.

The past which has gone into eternity is in one sense to be our teacher, that we shall never repeat its failures and errors. The present is the period to reap advantages from the past. Let not the present be a time of brooding over past failures. Let us act in the living present, communing oft with God. He is everything to us. We are now making history. Let it not be of a character to harass us when it becomes past. The future holds its treasures for us.

#### Source

- E.G. White, “Lessons from the Past,” *The Gospel Herald*, September and October, 1898, pg. 1.

Title: "Selections from Letters"

Date: January 1, 1899

Type: Article

Primary source: *The Gospel Herald*, January 1, 1899, pg. 1

### Work of the Holy Spirit

The Holy Spirit alone is able to develop in the human agent that which is acceptable in the sight of God.

### Study the Character of Christ

The Lord of glory stepped down from his throne, laid aside his kingly crown, his royal robe, and clothed his divinity with humanity, that divinity might touch humanity, that humanity might lay hold of divinity. Look at Christ's life, and make it, your study. For your soul's sake study the character of Christ. For our sakes He became poor, that we through his poverty might be made rich. This condescension on the part of Christ, was in the plan to redeem and restore the moral image of God in man, and to leave an example of self-denial and self-sacrifice, that the poor might not be despised on account of their poverty, and that the rich might know that earthly wealth will never secure to any soul eternal riches and an immortal inheritance in the kingdom of God.

### Following Christ

"As many as received Him, to them gave He power to become the sons of God, even to them that believe on his name." All who have a deep and living experience will understand the import of these words. "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, .... And of his fulness have we received, and grace for grace." Christ said to his disciples, "He that will come after Me, let him deny himself, and take up his cross daily, and follow Me." Those who drink of the cup of Christ's sufferings, must meet the temptations that Christ met, and overcome in his name. And every trial endured will add to the weight of their eternal glory; every faithful discharge of duty, every act of charity in the name of Christ, every word of encouragement and consolation spoken, will bring to them according to their works. They will be acknowledged before the assembled universe as co-laborers with Christ to save a perishing world.

### No Time for Idlers

We have no time to lose. We are to form characters that will stand the test of the judgment. Satan is playing the game of life for souls. Build upon the Rock, the eternal Rock. Remember that Christ, the world's Redeemer, came not to be ministered unto, but to minister. In his manhood He made Himself servant of all. Christ worked at the carpenter's trade, and helped to support the family, and in this He has forever set his seal that work is a blessing. Useful employment of all the physical powers is essential for health. It is honorable, praiseworthy, approved and blessed of God. To every man God has given his work. No one is to be idle, for this invites the enemy to tempt him. God has assigned to every one his work.

### Developing Power of Truth

The truth if received, is capable of constant expansion and new developments. It will increase in brightness as we behold it, and grow in height and depth as we aspire to grasp it. Thus it will elevate us to the standard of perfection, and give us faith and trust in God as our strength for the work before us. We need the truth as it is in Jesus. As his representatives and witnesses, we need to come to a full understanding of the saving truth which we must know by an experimental knowledge.

### The Sons of God

The character of Christ is an infinitely perfect character. The Word declares Him. He is lifted up, and proclaimed as the One who gave his life for the life of the world. We have not the least right to trust in any man, or to make flesh our arm. Christ gave his own life, that all the disloyal and disobedient might realize the truth of the promise given in the first chapter of John: "As many as received Him, to them gave He power to become the

sons of God, even to them that believe on his name.” Tell it over and over again. We may become the sons of God, members of the royal family, children of the heavenly King. All who accept Jesus Christ and hold the beginning of their confidence firm to the end, will be heirs of God, and joint heirs with Christ to “an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.

Source

- E.G. White, “Selections from Letters,” *The Gospel Herald*, January 1, 1899, pg. 1

Title: N/A

Date: February 20, 1899

Type: Letter

Addressees: "C.H. Jones and all who are standing in responsible positions in the Pacific Press"

Location: "Sunnyside," Cooranbong, New South Wales, Australia

Primary source: Letter 98, 1899, February 20, 1899

C. H. Jones and all who are standing in responsible positions in the Pacific Press:

Dear Brethren:

The Lord has been opening some matters before me. I have been instructed to say that some of the actions of men in important positions of trust are not approved by God.

The Lord stirred my heart to make an appeal in behalf of the Southern Field. He said that He would move upon His people to give of their means to help in this field, and He did impress the people to give for this purpose. And the word went out that ten thousand dollars had been raised for the Southern Field. This was at a time when the men at the head of the work were carrying out their unjust, fraudulent transactions in regard to The Gospel Primer and other books. Pressure was brought to bear, first to hinder, and then to get control of The Gospel Primer, and in the place of the work in the South being aided by the sale of this book, as it might have been, the income was reduced and diverted to other uses. What a blind selfishness.

The terribly neglected condition of the colored people in the South is charged by God upon those in America who have been given light by God regarding the great necessities of that field, and yet have done so little to relieve that situation. No people have suffered such great oppression as the colored people in the South. None have through the treatment received been brought into such degradation. And for no people has so little been done to uplift. They have not been taught to read that they might know the Word of God. This field stands forth to witness against those who have had the light of truth, who have had their duty plainly presented to them, but who have neglected to do what should have been done.

In several letters which I have received, the question has been asked, "Sister White, can you tell what has become of the money donated to the Southern Field?" I could not tell; therefore I did not answer. Dishonesty has been shown in turning aside the means which should have gone to the work in the Southern Field. And one night I was instructed that the manager of the Pacific Press had something to do with the turning aside of the funds raised for the South.

Those who made donations to the work in the South have a right to know that their money never reached the destitute field for which it was intended. It is such things as these that destroy the confidence of the people and those who have the management of the work of God.

What is the reason of this condition of things? Unfaithful stewardship. Those connected with the institutions under the supervision of God, who received donations for the Southern Field, should at once have sent forward this money to the field for which it was donated. But this was not done, and the Lord regards those, whose judgment was so perverted that they did not handle aright the money sent as a consecrated offering to God, as untrustworthy servants.

Our individual influence is proportionate to the position we occupy and the work we are doing. Those who acted a part in robbing the Southern Field had every facility, buildings, machinery, and workers yet they could take "the one ewe lamb," and let consequences and results take care of themselves. What does it mean? Were these men controlled by the Holy Spirit? God holds responsible those who by pen or voice acted a part in

diverting his means from the field for which it was raised. In heart, mind, and soul they were controlled by covetousness. Covetousness is idolatry, and no idolater will enter the kingdom of heaven.

Such a state of things will bring a terrible reaction. The dearth of means and facilities that has been felt in the Southern Field is a severe witness against the men who have proved themselves untrustworthy. The money raised for the work in the South was not donated to the General Conference, neither was it donated to the Pacific Press Publishing House. It was no more the property of the General Conference or the Pacific Press than it was my property. The diverting of this means from its proper channel was a fraudulent transaction, which stands recorded against the actors. Every dollar of this money, the principal, and the interest up to the present time, should be placed where God designed it should be. I accuse no one; but God knows every action.

The God of heaven will not prosper those who cannot distinguish between righteousness and fraud. He has seen and heard the prayers and tears and want of the Southern Field, and those who by selfishness, by withholding the means so much needed in that field, will be held responsible for the work that should have been done and is not done. For permitting men to divert the means raised for the South the General Conference will have to render an account to God.

Will the men who should have a sharp sense of justice and equity continue to work upon a worldly, fraudulent policy? When the Lord moves upon His people to give of their means for a certain purpose, will the men at the head of the work be partakers in an unholy, selfish, covetous course of action? Where is the strength of righteous principle that should be brought into the work? Shall those who have the privilege of handling the sacred fire turn from it to the common fire? To the father of Nadab and Abihu God declares through Moses, "I will be sanctified in all them that come nigh me, and before all the people I will be glorified."

Who are keeping the commandments of God? There are those who know the truth, but who walk not in its light. A lawyer came to Christ with the question, "What shall I do to inherit eternal life?" Christ left him to answer his own question. "What is written in the law? how readest thou?" He asked. The lawyer answered, "Thou shalt love the Lord thy God with all thy heart, and with all thy strength, and with all thy mind, and thy neighbor as thyself." "Thou hast answered right; this do, and thou shalt live." Willing to justify himself, the lawyer asked, "Who then is my neighbor?" And by the parable of the good Samaritan, Christ showed who he was to regard as his neighbor.

Those who have been waiting for the means which they knew was raised for the Southern Field have been anxious and troubled. They have had to work in a field destitute of means, and they have been tempted, because they knew the money they should have had was in somebody's grasp, kept away from the Southern Field. They have made every effort to earn a little money by combining business and work, but these efforts have brought disappointment, yet much good has been done through the self-sacrificing efforts made.

And at the same time those men who should have helped stood off and criticized most unjustly. God will not hold them guiltless. "Shall I not judge for these things?" He asks. How many trials would have been saved the workers in the Southern Field if men had not interposed themselves to counterwork the purposes of God. The work there would have been years in advance of what it now is. Let those who have appropriated the means raised for the Southern Field remember that they have misappropriated money that did not in any way belong either to the conference or to the Pacific Press.

May the Lord open the eyes of His people that they may see, and give them understanding that they may perceive. I cannot describe to you, as I have been shown, God's displeasure at the robbery of a field of its own donated treasure. This money should never have been used to cancel debts. If the institutions in Battle Creek owed the Pacific Press, should the Pacific Press have laid hands on the money sacredly dedicated to the Lord, donated by His people to the Southern Field? Is it thus that the work of God is to be mingled with the wood,



hay, and stubble of man's inventions? Is it not time that in every one of the Lord's institutions faithful, trustworthy men be appointed by the people to examine every business transaction?

Source

- E.G. White to C.H. Jones, et al, Letter 98, 1899, February 20, 1899.

Title: "An Appeal to the Sisters in the United States"

Date: March 1, 1899

Type: Article/Compilation

Primary source: *The Gospel Herald*, March 1, 1899, pg. 5

"Brethren, you have a work to do which you have left undone. A long neglected field stands out in plain view before God to shame the people who have light and advanced truth, but who have done so little to remove the stones and the rubbish that have been accumulating for so long a time. Those who have enjoyed every privilege and blessing have passed by on the other side. As a Christian people, God has called you to prepare the way of the Lord in this unpromising field."

"The use of means in lines which will make a good showing is right, but not until you have done the work the Lord has appointed you to do, in the field that has been so manifestly neglected. The Lord says: 'Their suffering, their poverty, their degradation, have come up before Me. I have heard their cries, I have seen their neglect. I have called your attention to the field; but the means you should have used to advance the work there, you have appropriated to more pleasing work, more promising fields,—fields that have not such necessities, and will reveal no better results.'"

"The Lord now calls upon you to do more than begin where you ought to have begun years ago."

"God's people need now to arouse and redeem their sinful neglect and indifference of the past. These obligations now rest heavily upon the churches, and God will graciously pour out his Spirit upon those who will take up their God-given work."

Source

- E.G. White, "An Appeal to the Sisters in the United States," *The Gospel Herald*, March 1, 1899, pg. 5.

Title: "Work in Christ's Lines"

Date: March 20, 1899

Type: Manuscript

Primary source: Manuscript 33, 1899, March 20, 1899

The Lord accepts those who will accept and honor Him. He will work through those who are willing to be directed by Him. He sees in our cities many who have been blessed with a large share of mental and physical capabilities swept into the whirlpool of temptation. They must be reached. This is where health reform has been made the entering wedge. By this work may have been reached that would not otherwise have been reached. Men and women of strong, noble sentiments and deep sympathies have been aroused to do something, while priest and Levite have passed by on the other side. Medical missionary workers have made strong efforts to introduce the leaven of truth, to let light shine amid the moral darkness. But some in Battle Creek have been so deeply absorbed in work which God has not given them that they have passed by their bruised and wounded brethren. Have not the colored race been robbed, bruised, beaten, and left for dead?

When God's people are thoroughly converted, additions will be made to the workers in the Southern Field of men and women who will carry the work forward from high, pure principles. God will go with them, and many souls will come forth from their degradation converted, every whit.

By expending so much on ministerial institutes, men have failed to accomplish the work the Lord would have done. They have gone over and over the same ground. The institutes that have been held have taken time that ought to have been spent in seeking to save sinners. Had ministers worked in these lines, their labor would have received God's endorsement. Many now perishing in their sins would have received a knowledge of the truth. But when those to whom God has entrusted sacred trusts have been reaching out their arms for more than they could hold or carry, the work that ought to have been done has not been done.

The Lord has seen that His people were not prepared to change the old order of things. He is turning away from those who have opposed the work He designed should commence in Battle Creek, and extend to Detroit, Grand Rapids, Kalamazoo, and many other cities. He will pass by those who have been given the opportunity of working with Him, but who have been stubborn and indifferent. Nothing can bring such discouragement to the work of teaching others as indifference to moral obligations.

What good does it do for the conference to send ministers into the field without furnishing them with means and facilities with which to work? The way in which *The Gospel Primer* was taken out of Edson White's hands deprived him of the means he needed in the Southern Field. Those who conducted this transaction did not move in the counsel of God. Every dollar of the profits from *The Gospel Primer* should have been used in the Southern Field. This money was needed there. Men cannot work in that field handicapped.

There is a work to be done in the cities of America that is very different from the work that has been done. Send out your seventy, as did Christ, with a special message, that they may open the way to those who are in darkness. Not only are those who are in respectable grades of society to be worked for, [but] the fallen and degraded are to be gathered in. It is in the highways and hedges that souls will be found who need to be saved. Many are mentally blind, mentally wounded. There are those who have had educational privileges, who have valuable, receptive faculties, who have yielded to temptation. These are to be sought out. Some are in possession of more than ordinary talents, but they are dead in trespasses and sins, and they must be labored for.

The different denominational churches are being converted to the world. The members have not the power to hold the minds and reform the hearts of tempted ones. And I have been shown that our people are not half awake. Ministers and people are asleep—not all, thank God, not all—but many who have been given precious opportunities and privileges have not gained enough of their Lord's goods to enable them to trade acceptably. If

they had striven to do God service by working in the cities, He would have co-operated with them. He will hold those accountable who have been given great light, and yet are devoting their time and means to self-service, while thousands are perishing for want of help.

The work done in medical missionary lines is disproportionate to the work being done in the conference. Let none permit feelings to rise against Dr. Kellogg because there are so many pressing their way into the medical missionary work. Let them remember that he has given young men and young women encouragement to work. But while you have been busily laying your plans to acquire more power, many of the souls you might have used your time to save have passed forever beyond your influence. There are scores of young men who would have been glad to have given themselves to the work of the ministry had they received encouragement, but they were not properly treated or appreciated. Therefore they pressed their way into the medical missionary work. They are not lost to the cause of God; for some are becoming fitted to do a work which will have a convincing power upon souls.

When will our people receive the Word of the Lord and work in Christ's lines? There is no help for those who refuse to listen to the divine voice pointing out their duty. Such have fallen prey to a fatal disease, for which no human skill can provide a remedy. So long have they neglected to respect and obey the voice of God through His servants that their hearts have become hardened. The Lord has sent warnings, He has marked out the way; but strong-minded, self-willed men have separated from God. Their voices have not been raised as was Caleb's in defense of the right. A chieftain in Israel, Caleb was one of those selected to spy out the land of Canaan. When they returned from this work the voices of his companions was raised in complaint. They acknowledged the goodness of the land, but "the people be strong that dwell in the land," they said, "and the cities are walled and very great; and moreover we saw the children of Anak there."

Caleb saw the difficulties just as plainly as the other spies, but he stood plainly to the post God had assigned him. He never shirked any disagreeable responsibility, and now, in the face of his cowardly companions, who had raised stones to throw at him, he cried with a ringing voice, "Let us go up at once and possess it; for we are well able to overcome it." We need Calebs in our work today.

God will not endorse any work that is done on wrong principles. But wrong positions have been taken and held for years, notwithstanding the cautions and warnings that have been given. Sanctions has been given to the decisions of men whose hearts were not baptized with the Holy Spirit. They know not what to say, for they have not the wisdom of God. Their power and vitality have gone, and they do not know it. They have been ready to bind about the work that should have gone forward and not backward. The Lord has blessed the sanitarium and given it signal success, while those who have separated from Him have expended their energy in contending for unscriptural plans.

The Spirit of God is needed in the work, that the workers in all lines may co-operate harmoniously to remove the reproach and stigma against Sabbathkeepers. The Lord is about to pass by those who refuse to take up the work they should have done. Of those who refuse to deny self and lift the cross the Lord says, "They shall not taste of my supper." He declares, "I will take illiterate men, obscure men, and move upon them by my Spirit to carry out My purposes in the work of saving souls. The last message of mercy will be given to the world, but not by the counsels of the supposed sages, who received My commission, but did not My work. This work will be done, but not by pretentious buildings, not by the eloquence of the learned, but by a people who love and fear Me. 'Not by might, nor by power, but by my Spirit.'"

Thus it is that the whole body, fitly framed together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, groweth unto an holy temple in the Lord.

“Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. See that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess, but be filled with the Spirit, speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord, giving thanks always for all things unto God, and the Father, in the name of our Lord Jesus Christ, submitting yourselves to one another in the fear of God.”

“Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice, and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ’s sake hath forgiven you.” “Be ye therefore followers of God as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savor ... For ye were sometimes darkness, but now are ye light in the Lord; walk as children of light.”

None need to dishonor God and the truth; for God will help all who call upon him in faith. Those who do the commandments of God are distinct in faith and practice from those who are regardless of His precepts. Those who claim to believe the truth and yet do not practice it walk in the way of folly. There are some the Scriptures call fools who never become wise; they never redeem the time.

Every hour of life is to be filled with good deeds, with a diligent cultivation of the entrusted talents. We all need to cultivate tenderness and love for each other, and when we are converted we shall do this. All who enter the kingdom of God must strive most earnestly to be commandment keepers. They must be brought into harmony with the law of God. “Work while it is called today.” This is the lesson each must learn. We must constantly watch and strive, fighting manfully the good fight of faith, never ceasing in our efforts to run the race with patience, that we may receive the prize. It is only by earnest endeavor that we can win eternal life.

Source

- E.G. White, “Work in Christ’s Lines,” Manuscript 33, 1899, March 20, 1899.

Title: N/A

Date: April 17, 1899

Type: Letter

Addressee: R.S. Anthony

Location: "Sunnyside," Cooranbong, New South Wales

Primary source: Letter 71, 1899, April 17, 1899

Dear Brother Anthony:

I have a few words to say to you this morning. I cannot write much, for the mail to Africa must leave this morning. I intended writing to you yesterday, but Brother and Sister Starr and a sister who stands in a responsible position in Hamilton, Newcastle, were here visiting us. This sister has been convicted of the truth for several weeks, but has only just come to the point of decision. Thank the Lord for this. None of her family are with her, but have opposed every step of advance. The Lord is working upon her mind, and she is now fully convinced of the truth. May the Lord strengthen her.

A matter has been presented to me by letter for advice in regard to the color line. When you see souls seeking for the truth as for hidden treasure, no distinction should be made because of the color of the skin. All are to be treated as Christ would treat them. This is a vexed question, because of human prejudice. The world's Redeemer made no difference because of caste, nationality, or color. He, the Majesty of heaven, gave His life for the life of the world, and all who receive Him are His property and are to be treated as such.

"As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Think of this. Shall we make distinction between believers because of color? Never. Among the colored people are some of the choicest souls, and shall we venture to say, "Don't sit near me; You are black; I am white"? Rest assured that the one who takes this position needs to have his soul washed and purified from its uncleanness.

I will write you further on this subject another time. I wish to ask you why you hold on to Brother John Wessels. Has the Lord given you light from heaven, that you venture to do this? I write this merely for you, but I say, Take your hands off. The whole family needs to be broken up, and obtain an experience altogether different from that they have had, or they will lose their souls. In the place of hindering him, you should have helped him to make this change with as little delay as possible. I would not have written him as I have done if I had not understood what I was writing about. He is waiting for me to say more than I have said, leaving him no chance to exercise faith. I shall never do this. He must seek light from God, and walk in the light as He is in the light.

I now leave this matter with you to act upon discreetly. I can say no more now. May the Lord help you, and give you clear discernment, is my prayer.

In much love.

P.S. Show this to Brother Hyatt. Tell him not to hinder in this case.

Source

- E.G. White to R.S. Anthony, Letter 71, 1899, April 17, 1899.

Title: N/A

Date: May 8, 1899

Type: Letter

Addressees: C.H. Jones, W.C. Sisley, A.O. Tait, F.E. Belden

Location: "Sunnyside," Cooranbong, New South Wales, Australia

Primary source: Letter 225, 1899, May 8, 1899

Brethren Jones and Sisley, Tait and Belden:

Some matters have been presented to me of which I will speak. The question regarding the duty of the publishing houses has been brought before my mind. My attention was called to *The Gospel Primer*, which was prepared for the benefit of the people and the work in the Southern Field. The management of that little book has not been on correct lines, and those whose eyes are opened can better understand, now, the curious ways in which it has been handled.

*The Gospel Primer* was a cheap, simple book, which was prepared for a special purpose. Its large sale has proved that it is acceptable to many besides the people in the Southern Field. The profits from these sales should have been given to the work in the Southern Field. The work in that field needs all that can be brought to it from this source.

In the dealings with *The Gospel Primer*, justice and righteousness were disregarded, and the judgment of men was confused. Another book was brought in to crowd out the *Primer*, but it could not take its place, for the *Primer* had the A B C of gospel instruction to ignorant, benighted souls. A strange work has been done in regard to this little book, and this work stands recorded in the books of heaven, revealing the character of those who turned from its rightful place the means which should have gone to the South for the advancement of a worthy and needy work.

Another book has been published, in the hope that its sale would furnish means to help in the upbuilding of the work among the colored people of the South. But hardly had its work begun, when another book was brought out by Pacific Press, which will call the attention of the people away from *The Coming King*. I have not seen this new book, but from the light given me, I know that it will cut directly across the path of the book preceding it, because it covers almost the same ground and speaks almost the same things. I have been shown that evils which have existed in the past will press themselves into the work again. This new book cannot fail to get in the way of the other book which it is so much like.

These movements bear not the marks of the Spirit of God. They plainly reveal the devisings of men. Both authors and publishers should have foresight, and carefully weigh the results upon other books and other enterprises, before bringing out new works. These things are not regarded as they should be. Greater discretion is required in the management of these matters, if our work shall redound to the glory of God. Those appointed to responsible positions in the publishing work must now give careful consideration to these important matters. They must carefully discriminate between right and wrong, justice and injustice, that they may discern what is equality and fair dealing. Means which should have been used in the Southern Field have been diverted to other channels.

Fairness must be observed in the publishing work. Our brethren must not move in a haphazard manner, else they may do injustice to a brother who has worked hard and borrowed money to invest in a book.

There is danger of a recklessness coming into the publishing work, which will place it where it requires readjustment. The rule should be followed that a second book on any subject is not to be crowded into the

market till the one preceding it has had a fair chance. I now leave with you these words of admonition and caution.

Source

- E.G. White to C.H. Jones, et al., Letter 225, 1899, May 8, 1899.



Title: "That They All May Be One"

Date: May 17, 1899

Type: Manuscript

Primary source: Manuscript 83, 1899, May 17, 1899

Note: Relevant selection highlighted.

In the plan of redemption a place is allotted to every soul, and each one is to take the place assigned him and do the work appointed him. The work of God's people may and will be varied, but one Spirit is the mover in it all. God calls upon the members of His church to receive the Holy Spirit, to come together in unity and brotherly sympathy, to bind their interests together in love. Christian unity is a mighty agency. When God's chosen people are of one mind, barriers of selfishness will disappear as by magic, and many, many more souls will be converted, because of the unity which exists among believers. There is one body and one Spirit. Those who have been building territorial lines of distinction, barriers of color and caste, might better take these down much faster than they put them up. Man is to obey the Word of God declared in the seventeenth chapter of John. He is to be one with his fellow man and with Christ, and in Christ one with God. Then of him can be spoken the words, "Ye are complete in him."

Christ declared, "And I, if I be lifted up, will draw all men unto me." Christ must be uplifted. His name is all-powerful. Many who have dwelt much upon doctrinal subjects, but who have not learned of Christ, have been found unable to control themselves. They need the Holy Spirit's power. Christ is the only true center. When He draws us to Himself, we are hidden with Him in God, and we show to the world that God loves us as He loves His Son. God imparts His Spirit to us. Truth, with its divine power and influence, takes possession of us, making of us one harmonious whole, of which Christ is seen to be the soul. Every element of working in right lines, every worker who fills his appointed place, is helping to uplift the cross of Calvary.

God imparts His power to those who believe in the One who gave His life for the life of the world. Through His appointed agencies He is convincing the world of sin—"the transgression of the law." Christ is glorified as the One who exalted the law and made it honorable in that He permitted not the law to be changed to save man from perishing, but instead gave Himself as a sacrifice for sin, that by suffering the penalty of the broken law in His own body, He might reconcile God to man and man to God. God's law stands firm, unimpeached by Satan, pure, changeless, perfect, immutable—the great moral standard for every created intelligence.

Every soul is to be obedient to the law of God. Those who are loyal to this law bear the insignia which is its distinguishing mark, the Sabbath of the fourth commandment. The enemy has made an effort to get rid of the true Sabbath. Seeing what they must do if they admit the fourth precept of the Decalogue, the religious world has been trampling under foot the law of Jehovah. Holy, just and good, this law is the expression of God's character. Christ prayed, "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." God is high and lifted up, and the train of His glory fills the temple. A knowledge of His law is essential to a knowledge of His character. To Moses God gave instruction to be given to His chosen people, and in all our schools this knowledge is to be made as clear as possible. It is a power which nothing can equal.

The world is filled with storm and war and variance. Under one head, the papal power, it has united to oppose God in the person of His faithful witnesses. This union is cemented by the great apostate; all jealousy, evil-surmising, and evil-speaking is of him, and tends to produce discord and disunion. Then shall God's people be at variance with one another? Shall they not be cemented together by the Holy Spirit, each worker filled with love and sympathy for his fellow worker, each fulfilling his appointment with faithful, undivided effort, seeking earnestly to prepare the way of the Lord?

The sword of the Spirit, which cuts both ways, is to be in the hands of God's servants. His inspiration is to be upon them, leading them all to speak as the voice of one. The Holy Spirit will work with the consecrated human instrument, for this is God's purpose. God has opened a door between heaven and earth which no power can close. He calls upon every human being to be pure, holy, sanctified, in order that the work for this time may be accomplished. When God's people place themselves in proper relation to Him, there will be a full impartation of the Holy Spirit, for the combination of the whole.

To each man is given his work. Every member of the church of Christ has a work to do. No one can be a member of Christ's body, and yet be inactive. Various lines of work are committed to different men, according to their several ability. But all the work done for the Master is to be connected with the great whole. All are to work together in concert, each one controlled by divine power, putting forth undivided effort to draw those around him to Christ. Hearts must blend. All must move like well-adjusted machinery, each part dependent on the other part, yet standing distinct in action.

This is the unity God requires in His service. He in whose heart Christ abides recognizes Christ abiding in the heart of his brother. Christ never wars against Christ. Christ never exerts an influence against Christ. Christians are to do their work, whatever it may be, in the unity of the Spirit, for the perfecting of the whole body. The church is to be purified, refined, ennobled. The members are to cast from their hearts the idols which have hindered their advancement in spirituality. By the influence of the Spirit, the most discordant may be brought into harmony.

Unselfishness is to bind God's people together with firm, tender bonds. There is a vast power in the church when the energies of the members are under the control of the Spirit, gathering good from every source, educating, training, and disciplining self. Thus is presented to God a powerful organization, through which He can work for the conversion of sinners. Thus heaven and earth are connected, and all the divine agencies cooperate with human instrumentalities.

Source

- E.G. White, "That They All May Be One," Manuscript 83, 1899, May 17, 1899.

Title: N/A

Date: June 5, 1899

Type: Letter

Addressee: A.F. Ballenger

Location: "Sunnyside," Cooranbong, New South Wales, Australia

Primary source: Letter 90, 1899, June 5, 1899

Dear Brother:

I remember you distinctly, and I have rejoiced to see you growing in grace and working in the Lord's vineyard. I would say, my brother, you would best stand at your post of duty, laboring in the ministry of the Word.

As you say, there is no more fruitful field than the South. It is the prejudice of the whites against the black race that makes this field hard, very hard. The whites who have oppressed the colored people still have the same spirit. They did not lose it, although they were conquered in war. They are determined to make it appear that the blacks were better off in slavery than since they were set free. Any provocation from the blacks is met with the greatest cruelty. The field is one that needs to be worked with the greatest discretion.

Any mingling of white people with the colored people, as in sleeping in their houses or showing them friendship as would be shown by the whites to those of their own color, is exasperating to the white people of the South. Yet these same persons employ colored women to nurse their children; and further, not a few white men have had children by colored women. Thus the colored people have received an education from the whites in immorality, and many of them stand ready to treat the whites as the whites have treated them. The relation of the two races has been a matter hard to deal with, and I fear that it will ever remain a most perplexing problem.

You speak of a way of helping the colored race in a way which does not excite the prejudice of the white Southern-born citizens—that is, the industrial school. As you have presented, the greatest caution needs to be exercised in regard to politics. Some persons are of such a temperament that they would make trouble by want of proper consideration. Words dropped unadvisedly would be like a spark, kindling a flame of intense jealousy and dangerous opposition. Whoever works in the South needs to be sanctified in body, soul, and spirit. Then there will be wise words, not words spoken at random or without duly weighing every expression.

It is from the whites that the greatest opposition may be expected. This is the quarter that you may need to watch. The white people are prejudiced against the doctrines taught by the Seventh-day Adventists, and a religious opposition is the greatest difficulty. The white people will stir up the blacks by telling them all kinds of stories; and the blacks, who can lie even when it is for their interest to speak the truth, will stir up the whites with falsehoods. And the whites who want an occasion will seize upon any pretext for taking revenge, even upon those of their own color who are presenting the truth. This is the danger. As far as possible, everything that will stir up the race prejudice of the white people should be avoided. There is danger of closing the door, so that our white laborers will not be able to work in some places in the South.

All that you have written in regard to the great necessity of the colored people is correct. I have seen that those who know the truth for this time have a special work to take up for this people. Christ came to our world, clothing His divinity with humanity, that He might work with humanity, fallen, degraded, corrupted. He came of poor parentage, and lived the life of a poor man. He was accustomed to privation. As a member of the family, He acted His part in laboring with His hands for the support of His mother and His brothers and sisters. Thus He, the Majesty of heaven, was not to appear as honoring the greatest men because of their wealth. He has forever removed from poverty the disgrace which attaches to it because it is destitute of worldly advantages. He says, "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head."

Four thousand years before, a voice of strange and mysterious import was heard in heaven from the throne of God: "Sacrifice and offering thou wouldest not, but a body thou hast prepared me; in burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. Yea, thy law is within my heart." Christ in counsel with His Father, laid out the plan for His life on earth. It was not a chance, but a design that the world's Redeemer should lay off His crown, lay aside His kingly robe, and come to our world as a man. He clothes His divinity with the garb of humanity, that He might stand at the head of the human family, His humanity mingled with the humanity of the race fallen because of Adam's disobedience.

The poverty and humiliation of the Son of the infinite God teach lessons that few care to learn. There is a link that connects Christ with the poor in a special sense. He, the Life, the Light of the world, makes poverty His own teacher, in order that [He] may be educated by the same stern, practical teacher [as are the poor]. Since the Lord Jesus accepted a life of poverty, no one can justly look with contempt upon the poor. The Saviour of the world was the King of glory, and He stripped Himself of His glorious outward adorning, accepting poverty, that He might understand how the poor are treated in this world. He was afflicted in all the afflictions of the human family, and He pronounces His blessing, not upon the rich, but upon the poor of this world.

You speak of the Oakwood Industrial School for colored students as not having sufficient buildings to accommodate the students, twelve in number occupying one room. My brother, is it not the duty of someone laboring in this line to labor for the creation of a fund to supply this need? Appeal to our people. Let each give a little, even among the poor. Without delay, plan to erect a humble building large enough to accommodate the students. To have boys and girls thus crowded together must make the teacher's work very difficult. Ask for help, presenting this matter as though you meant it. Ask the people to heed the words of Christ, "He that will come after me, let him deny himself, and take up his cross, and follow me." The example of Christ is for our imitation. <The plan of teaching agriculture to the colored people is a good one.>

If you can, get the colored people interested, and show them how to work. If you can secure a man who is fitted to become an intelligent director, such a school as you propose would be a great blessing to the colored race. In putting up these buildings, the workers will form habits of industry, and will learn how to erect dwelling houses for themselves and for others. This will be one of the best lessons that could be taught them. I shall be glad if by your counsel you can set in operation a work that needs to be done. But to take hold of this work yourself would not be wise. You have not the necessary qualification for a businessman. You are not adapted for financiering.

Every intelligent being may improve in capability, in virtue, and knowledge, by living on the plan of addition as presented in the first chapter of Second Peter. There is work for you in the Master's vineyard to which you are better adapted than to that of a business manager. To every man is given his work. The varied talents are proportionate to our varied capabilities. God is the Giver of these talents, and He bestows them according to our known powers, hereditary and cultivated, and He expects corresponding returns. Some have been educated and trained so that they are better fitted to use their talents in certain parts of their Lord's vineyard than in other parts: but God's family of workers, from the lowliest and most obscure who can work in humble lines, to the highest and most capable, who can do the most responsible work in the church, all have talents to be employed.

To take an evangelist out of the field in order to bear the responsibilities you speak of would not be wise. You would not be a success. You could not make the little means go the longest way. There would be constant danger of making plans that would not carry. You would see success where aftersight would show failure. It would reveal that you have not the gift of economizing almost to stinginess for the working out of your plans. But this must certainly be done by the workers who shall take up that work in the South. There are men who have been forced into the school of severe economy, and they have learned the art of economizing so closely

that there shall be no waste of time, or labor, or of money. This lesson has not yet, under stern necessity, been learned by you.

There is a day of trust and a day of reckoning. The proceedings during our probationary test must all pass under the scrutiny of the great Judge. We are justified by faith, but judged by works, and we are never to belittle the smallest gift. By diligent trading on the talents entrusted, you have in spiritual service increased your capital of talents. Your work is appointed you by God. Ministry as an evangelist is your calling, and in no case should you trifle with your moral responsibilities. You need to guard carefully every avenue of the soul, lest self shall be woven into your work. Be watchful, pray much, study the Word, and then cut out of your life everything that would shut you from a complete experience in Christ Jesus. The bids you, "Watch and pray, lest ye enter into temptation." This is all I have time to write on this point.

Let men who are wise calculators be called upon to plan and devise, but this is not your special work. All the advantages you enumerate in the second page of your letter reveal a field of work for some wise manager to enter upon. Let all the advantages possible be secured for the Southern Field. As shown in your letter, there are experienced gardeners who will work for the Lord in giving instruction in their lines. Another brother says he is an experienced stonemason, and will be glad to work for the Lord in building up an industrial school. Another brother, a farmer, has horses and machinery, which he will give to the enterprise, with himself and his faithful wife. Then there are offers of sawmills, a shingle mill, a logging outfit, a lathe mill, turning tools, blacksmith's tools, carpenter's tools, etc., and the owners give themselves to use their outfits. We thank the Lord for these talents. Here is certainly a good opening. Who will take up this responsible work?

There are things I must now mention that should be guarded. If possible, keep out of such settlement in the South families with young children who would be likely to learn the habits of the Southern people. Staunch, solid men and women are needed, who should go forth as missionaries. If they have children, and it can be so arranged, let them be placed in school [in] the North. This will leave the father and mother free to take hold of the work. Two or three families should unite, and as quietly as possible seek to help in this missionary work of teaching the colored people to help themselves.

As I read on page 6, you do not intend to work out this enterprise yourself. I am glad you feel thus. The rule you mention of keeping out of debt is the way to make the work a solid one.

It will not be wise for many families to settle in the South in one place. Let only one or two families from abroad settle in any one location. Beware how you get families with children located in the South. These children have eyes to see and ears to hear and perception to take in what is heard in school. The lessons they learn may prove ruin to them, and their presence may bring danger to the enterprise. If they are left to associate with the colored people, stories will be started that will endanger the mission, the white children themselves will become demoralized, and the jealousy of the white Southern-born citizens will be awakened and will make it hard for those who are trying to help them.

Those who have had an experience in the South know very well that nothing must be said or done to arouse surmising and prejudice among the white people. If in our missionary work the white families live away from the colored people, it will be the safest plan. I hope that this enterprise will work, but it is the workers that will be found most difficult to manage. I am fully in harmony with doing something, if you can, and doing it without delay. The work has been long neglected, but a great and good work can yet be done in the South. I cannot see but that you have talents already secured, if only a manager will be secured who will be a wise worker and planner.

But to get many families to break up at once and go south to settle, would not be wise, especially if they have young children. There are those who would not be able to endure the Southern climate, and it would not be best to bring their families and property to the South until they had tested the matter.

“If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering.”

Source:

- E.G. White to A.F. Ballenger, Letter 90, 1899, June 5, 1899.
- E.G. White to A.F. Ballenger, Letter 90a, 1899, June 5, 1899.
- E.G. White, *The Southern Work* (1901), pgs. 83-88.

Title: N/A

Date: June 10, 1899

Type: Letter

Addressee: H.W. Kellogg

Location: "Sunnyside," Cooranbong, New South Wales, Australia

Primary source: Letter 99, 1899, June 10, 1899

Dear Brother:

I write to ask you, Will you sell me the right to *The Gospel Primer*, that I may as far as possible, remedy the grievous work that has been done in handling it? Unfair means were used; a complication of schemes which were not devised by the Holy Spirit was put in operation to obtain possession of this work, and as far as possible the publishing house should redeem their evil schemes and work. The men who took a part in this business will not meet their record with joy in the day of final account.

I wish to send means to Edson to help him in his work in the Southern Field, for he cannot obtain facilities. Had the responsible men in the Review and Herald Office been influenced by the Spirit of God, they would have done the right thing in this matter, and the Lord would have blessed them. But they failed to do justly and to love mercy. They manifested little interest in the work in the South.

If you will sell me the right to this book, I will use the proceeds from its sale for the work in this field, and try at this late date to do what should have been done years ago. If this plan meets your mind, let me hear from you. I greatly desire that the work shall be made straight, and the wrong righted if possible.

W. C. White carries the other half of this interest, and he will pass the profits into Edson's hands, as soon as he receives certain money which he has invested. He has not received the high wages which many in the Review and Herald Office have had.

In the night season I was presenting the needs of the Southern Field before our brethren in America. I said to them, The Lord calls upon you to make decided efforts to help your neighbors in the South, but how little you have done. You erected a sanitarium in Colorado, with the money that should have been given to the Southern Field. Every year barriers are being formed which make the work of presenting the truth more difficult. The high wages which are being paid to workers in our institutions are binding up the means and bringing in a train of evils which make it very hard to enter new fields. When those in high positions shall see the evil of these large salaries, and repent of the covetousness which they have manifested and the bitterness which has resulted from their covetous spirit, the Lord will turn His face toward His people.

In the month of April a scene in the Southern Field was presented before me. O what destitution there was! What need of help! In March there had been some confusion in the South which I could not explain. Our people were in trouble with the Southerners, who were making efforts to hinder the work from being established. Thousands of the colored people cannot read, and therefore cannot study the Word of God for themselves. And there are very many among the white people who do not want us to give assistance to this poor, ignorant, half-clad, half-fed people. They do not want them to be taught how to work, how to become self-sustaining, and they are seeking to revive the spirit of slavery in the South.

Thus it is becoming dangerous to teach the truth to the colored race. I heard mutterings and threats against the work Edson White is doing. I heard secret plottings to destroy both work and workers if they did not desist. Then I said to the company I was addressing, "For years the Lord has been pointing out that the Southern Field should be worked in a careful, judicious way. No words should be spoken in reference to the ill-treatment of the blacks."

While I was speaking, some voices were raised, saying, “We have been told that these great precautions are not necessary, and that altogether too much has been said in regard to the dangers existing in the South.” I turned to the speakers, and said, “You do not understand the elements to be dealt with in the Southern Field. As soon as an effort is made to educate and uplift this people, who have so long been held in ignorance and slavery, the jealousy of the whites is aroused. It will not do to work that field with the same freedom that you would bring into your work in the Northern states. On many subjects a discreet silence must be maintained, or a state of things will be brought about which will close the field against us. Those who apprehend no danger, and think they can work on the same lines in the South as in the North, have no real wisdom. In the South the spirit of slavery is not eradicated; it has only been smothered for a short time.

“The desire to show their masterly authority over the blacks is still burning in the hearts of many who claim to be Christians, but whose lives declare that they are standing under the black banner of the great apostate. When the whites commit crimes, they are often allowed to go uncondemned, while for the same transgressions the blacks, ignorant, debased, knowing nothing of the Word of God, and scarcely knowing their right hand from their left, are treated worse than the brutes. The demon of passion is let loose, and all the suffering that can be devised is instituted against them. Will not God judge for these things? As surely as the whites have brought their inhuman cruelty to bear upon the negroes, so surely will God’s vengeance fall upon them.”

God is cognizant of the means of which mission fields have been robbed, and He has written it all in His book. Years that might have been spent in educating the colored people have been lost, and this neglect testifies against all Christendom, and especially against those who have been entrusted with the last message of warning to be given to the world. May the Lord help His people to see where they have been unfaithful stewards. My heart is painted when I am made to understand the treachery of the human heart. So many unworthy motives prompt to action; so much double-dealing is manifested; so many crooked methods are resorted to accomplish the ends desired. Under a garb of piety these evils work until the deceived ones discover that they have been robbed, and that the practices of God’s professed people are the same as those of the world. But the tares and the wheat must grow together until the harvest.

Brother Ballenger’s idea of forming a settlement in the South will not succeed. The most quiet methods of work must be adopted. Time and experience will show you that permanent settlements cannot be made there. When one portion of the field is closed against them, the Lord would have His messengers take up their work in another part. They are not to form communities, for nothing can be permanent in this field.

There is only one power that can make man steadfast and keep him so, and that power is the grace of Christ. If the truth of God is rooted in the heart, it will be the mainspring of every action. He who trusts in aught else leans for support on a tottering wall.

We have had trying times in this field. God’s voice has called us to go forward, when apparently there was no path but the Red Sea. But we moved forward in faith, and planted the standard in places where the truth had never been preached. And now we see no limit to the work. The warning message must go to every town between Cooranbong to Queensland, and from Queensland to the regions beyond. We are obeying the command, “Go forward,” and the Lord will open the way by sending means and facilities to carry on the warfare.

Brother Kellogg, you have felt the truth of God in your heart. You have loved the truth, and I would say to you, Be steadfast. The truth as it is in Jesus will keep you from every snare, and will refine and purify and ennoble you. We have no time now to relax our efforts. Each minute we are to look to Jesus, and by beholding Him be changed into the same image. Be determined that you will be true to principle. You understand how the work in our institutions was established—by self-denial and self-sacrifice. You are to co-operate with One who knows



no failure. I greatly desire that you may stand among the number who overcome by the blood of the Lamb and the word of their testimony.

Source

- E.G. White to H.W. Kellogg, Letter 99, 1899, June 10, 1899.

Title: N/A

Date: June 16, 1899

Type: Letter

Addressees: James Edson and Emma White

Location: "Sunnyside," Cooranbong, New South Wales, Australia

Primary source: Letter 102b, 1899, June 16, 1899

Dear Children, Edson and Emma White:

I have been writing out some matters in reference to the South. I have read your letters to Brother Irwin and myself. Prior to this I had written in my diary in regard to yourself and Emma. The light that I have is that you should have a change. W. C. White and I have been consulting together, and from the light given me this burden resting upon you cannot be borne with the want of co-operation evidenced. There is a spirit cherished among men at Battle Creek, those not standing in the position where they can be worked by the Holy Spirit, that they will think they see something to criticize in you, and then this is made an excuse why they do not feel a burden to do what they would otherwise do in the work in which you are engaged.

And when you are straining every nerve and muscle to make the work a success, you are yourself led to be sharp in the use of the pen, and it hurts your influence to do the same work they are doing in criticizing. And as this work has been hurting them, and as the enemy sees he can hurt you, weaken your hands and discourage your heart, he is pleased. You are wearing out too fast, and the Lord does not require that you and Emma should, under the existing state of things, carry the load without the co-operation of those in responsible places. Some would encourage you if there were not such an influence to meet in doing so. Therefore you are sacrificing life and health under a great disadvantage and must have a respite. Your own spirit is becoming soured and you tempted. Now the Lord would have you come apart and rest awhile, and let the Southern Field be worked by men whom they may choose to put into it, and let the responsibility rest upon them, and they carry it.

There is a great work to be done in this [Australian] field, and there are souls just as precious in the sight of God as those for whom you are laboring. They will never have a more devoted worker, or one better adapted to the work than you have been, or who will, under the same circumstances, show better results. The Lord has been your helper.

How much I have needed you connected with my work no one knows or ever will know. I can support you in this field myself, but this will not be necessary. While you work for me I expect to do this. But there is an extensive field you can take, in the islands of the sea. You can visit these islands and see what can be done to help them to do the very work you are doing in the South. The experience you have had will be of value with our American workers.

Willie proposes that you come by the way of England, stopping at different islands and places on the route. He thinks it would be a great help, but in talking with Brother Irwin, he thinks the very best route for you to take is the same as he took, by Vancouver. It is the best and cheapest route for you and Emma to take. You can spend two or three years here and see if you cannot avoid a complete breakdown in health. W. C. White, yourself, and Emma are subject to malaria, and the Southern Field is most taxing on your strength and vitality, and the poison of malaria will obtain a strong hold upon you. This climate where we are located, among the blue gum trees, seems to be a healthful climate. I wish you could see Willie's children. They are rugged and solid in bone and muscle. All our family are in good health except Marian, who is not strong, but not down sick.

I will in this letter send you an order on Review and Herald for your passage money. The trying season will have fully opened upon you in the South before this reaches you, and it is important that you should make a

change. I therefore invite you to come direct to this place, as we need you. I expect we shall have a printing press shipped from Pacific Press if they will make us a donation of such an article. We must now have a press of our own so that we can issue small books and use these books to help us in carrying forward the work here.

We are much pleased with your little paper, [Gospel Herald]. The editing of it is excellent.

I shall not write you a long letter, but I am going to send copies of letters written. You will see I have had important matters to handle. We are doing all we can, and we desire your help to start our press and set it in operation. We do not propose to confine you to the preparation of books, but you can help us in this. If after two years' trial in this country you recover your health, you can then return, if it is your desire, and take up the work in any line you see fit. If you choose to remain here in this country and it seems to be the will of the Lord, and if your talent can accomplish more good here than in America, then you follow your own convictions.

I have not been willing to call you from the Southern Field, knowing your unwillingness to leave that field. But the Lord has been giving me special light for different men who have been working in different fields, that their lives would be shortened by continuing to remain, although they themselves were reluctant to leave, but the health must be preserved. If the work is too taxing in one locality, or the atmosphere unfavorable, they must try other localities. As there is no dearth of work to be done and there are places that are in need of workers, no one need, in this country, to be confined to an unhealthful location. We have, therefore, changed the location of the workers with the best results. New Zealand has a bracing climate. Tasmania is excellent, more like Colorado. Adelaide has a mild and healthful climate. I am not disposed to recommend Melbourne. But we have the opportunity to select most any climate easy of access.

Here we have plenty of fruit in its season. In August will be our crop of oranges. Our own trees are loaded with oranges and lemons. The sight is beautiful. We can begin to use them in July, but I want all who shall come to our conference to behold the show. The little trees bear five or six large oranges in a cluster on little branches. The mandarin trees are loaded with fruit of the largest size, and the frosts are not so severe as to cut them or to do them any damage. Come, children, and see them. If you could only come so as to be here at conference time, how glad I should be; but I have not hope that you will be here then. At this conference you would see the men who have been laboring in the islands of the sea.

I must now leave the matter with you, for you must consider for yourself; but you could be a great help to me. The Lord would strengthen you in making a change now. I see that W. C. White is fully in harmony with what I have written to you. He thinks that after you have been here two years you will then be settled [as to] what is best for you to do. My health is good when I do not have to stand on my feet to speak so often; but I am getting old. What I have to do I wish to do quickly and solidly. I wish now to take the Old Testament history from Solomon to the last chapter of Malachi, and the New Testament from the ascension of Christ to the Revelation; but how can I do it? Brother Colcord is helping me. W. C. White is necessarily called to advise and to attend frequent councils, for with the buildings being erected we need constant help from the Lord to teach us His way and His will.

I now leave the matter with you. Write me at once. I have good help in the three lady workers, Maggie Hare, Minnie Hawkins, and Sarah Peck. But there must be those who have been with me from my earliest experience, who understand the workings of the cause and our history from earlier dates. My memory is good. Trusting in the Lord, my writing ability continues; but how long this will be I know not. But I now have to leave this with you and Emma. Certainly if you continue as you have been doing, your health will not endure the strain of the Southern climate, and my need of you is now very great.

If I can get out my books I can then have something to pay you and keep all my workers. You have no need to fear in that matter. There is to be a holding of the four winds a little longer, and when they are let loose there

will be no peace any longer upon the earth. The truth is now our only shield and buckler. It is our front guard and rearward. May the Lord work for His people is my prayer. I am now writing to our people on important subjects. But I must close this letter. I am up at half past two o'clock in the morning.

June 21, 1899

The mail leaves today. Brother Irwin goes to Sydney today to spend the Sabbath, and from there to Melbourne and Adelaide and will then return to the conference here at Cooranbong. He will then return by direct route to America, spend one Sabbath in California, and then pass on to the center of the work at Battle Creek.

Brother Ballenger has sent me a letter in regard to his plans for the South, but Edson, I cannot encourage such plans. He will calculate to have all things move smoothly. A community to settle in the South, in accordance with the plans he has thought would prove a success, would prove a failure. What is the prospect for feeding and clothing this community? Where is the money to be pledged for building homes and for families? There would be a gathering of good and bad, there would be the need of men of clear conception, baptized with the Holy Spirit of God, to run such an enterprise. I might present many things to make it objectionable. There cannot be any colonizing without Satan's stirring up the Southern element to look with suspicion on the Northern people, and the least provocation would awaken the Southern whites to produce a state of things they do not now imagine.

There must be laborers in the South who possess caution. They must be wise as serpents and harmless as doves. All who engage in this work should be men who have their pen and tongues dipped in the holy oil of Zechariah 4:11-14. An unadvised word will stir the most violent passions of the human heart and set in operation a state of things that will close the way for the truth to find access to the fields now in such great need of workers.

It is not ministers that can preach that are needed so much as men and women who understand how to teach the truth to poor, ignorant, needy, and oppressed people. And as to making it appear that there is not need of caution, it is because those who say such things do not know what they are talking about. It needs men and women who will not be sent to the Southern Field by our people, but who will feel the burden to go into this neglected portion of the vineyard of the Lord—men who, while their hearts burn with indignation as they see the attitude of the white people toward the black, will learn of the Master, Jesus Christ, that silence in expression regarding these things is eloquence. They all need the intelligence that they may learn of Jesus Christ and the simplicity of how to work.

The cultivation of the soil is an excellent arrangement, but it is not by Northern people grouping together in a community that will accomplish the work they imagine will be a success. Hot tempered men better remain in the North. Men and women who possess the true Christlike spirit of ministry may do excellent work among the Southern colored people. Make no masterly efforts to break down the prejudices of the Southern people, but just live and talk the love of Jesus Christ. There cannot be any greater harm done to the Southern colored people than to dilate on the harm and wrong done them by the white Southerners. Just keep the lips closed, although there cannot but be the burning indignation that longs to express itself.

There is need of level-headed men and women who love the Lord Jesus, and who will love the blacks for Christ's sake, who have the deepest pity for them. But the methods of Sister S. are not the methods that will be wise to practice. They cannot be petted and treated just as if they were on a level with the whites without ruining them for all missionary work in the Southern Field. There is a difference among the blacks as there is among the whites. Some possess keen and superior talents, that if the possessor is not made too much of, and is treated from a Bible standpoint as humble men to do a Christlike missionary work, not exalting them, but teaching them religious love and Christlike love for the souls of their own colored race, and keeping before

them that they are not called into the field to labor for the whites but to learn how to labor in the love of God to restore the moral image of God in those of their own race, then a good work can be done.

There is a work to be done in opening schools to teach the colored people alone, unmixed with whites, and there will be a successful work done in this way. The Lord will work through the whites to reach the black race—many of them through white teachers—but it needs the man and his wife to stand together in the work. More than one family of white teachers should locate in a place. Two or three families should locate near each other, not huddle together but at a little distance apart, where they can consult together, and unite in worship of God together, and work to strengthen each other's hands to raise up colored laborers to work in the South.

There is a mistake often made by those who labor in Southern fields, expecting [that] their brethren in the Northern fields of labor can advise them what to do. Those who have had no experience in the Southern Field are not prepared to give reliable advice. It is those who are engaged in the work that must understand that when emergencies arise they must not depend upon men who have not any experience to advise them. They will often obtain advice that, if followed, would be ruinous to the work. Therefore it is not good policy for one family alone to settle in a locality. Men and women who have not children are best qualified for the Southern Field, and if the Southern Field is too taxing or debilitating, one family from the two or three who have settled in a locality can be spared. But let none feel that it is their bounden duty to remain in the Southern Field after their health has testified that they cannot do this safely. Some persons can endure the climate and do well. But let our brethren in the more favorable climate consider all these things and provide every facility possible to make the conditions of workers in these unfavorable locations as pleasant as possible.

In places where money has been expended on buildings, and a start has been made, it is the duty of the men in responsible positions to give attention to that locality, so that the workers shall be sustained in accomplishing the work designed when the plant was made. There is to be a work done in the South, and it needs men and women who will not need to be preachers so much as teachers—humble men who are not afraid to work as farmers to educate the Southerners how to till the soil, for whites and blacks need to be educated in this line. But when perplexities arise in the South, spread out your wants to the Master of the vineyard. And those who know nothing of the Southern Field, let them be sparing and cautious what advice they give. But sympathy, kind words, and encouragement are always in place.

Your Mother.

#### Sources

- E.G. White to J.E. and Emma White, Letter 102b, 1899, June 16, 1899.
- E.G. White to J.E. and Emma White, Letter 102a, 1899, June 16, 1899.
- E.G. White, "Need of Caution," *The Gospel Herald*, August 1, 1899, pg. 7.

Title: N/A

Date: June 22, 1899

Type: Letter

Addressees: James Edson and Emma White

Location: "Sunnyside," Cooranbong, New South Wales, Australia

Primary source: Letter 223, 1899, June 22, 1899

Dear Children Edson and Emma:

I feel a great desire to see you and to have you connect with me in my work. I have been unwilling to write you, hoping and praying the Lord would send you. But the Southern Field has been presented to me as a difficult field to work, because of the white people who have the slave master's spirit with the slave master's cruelty in exercising the same, as if the blacks were not more than beasts; and to be treated worse than the dumb animals because they are in the form of man, having the marks of the black—Negro—race.

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

The Lord has preserved you, that they could not do you harm, but you now know what you will meet. It is enough to meet this against the enemies of the truth, but when those of our own faith show so little interest and their hearts are as selfish and unsympathizing as a stone, the Lord would not have you exposed to perils without and unsanctified, unconsecrated elements in responsible positions of trust. They have not yet hearts that have been worked by the Holy Spirit. I am so sorry, I am so sad for these brethren who have manifested the selfish, unsympathizing spirit, for in every case these individuals will be brought over the ground, the very same trials will come upon them, when they will be brought into positions where they will remember that their hearts were destitute of the love of Jesus Christ, and therefore they had none to flow out in free, rich currents toward their brethren in hard places.

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

Mother.

Source

- E.G. White to J.E. and Emma White, Letter 223, 1899, June 22, 1899.

Title: "The Needs of the Southern Field"

Date: July 3, 1899

Type: Manuscript

Primary source: Manuscript 90, 1899, July 3, 1899

I cannot sleep past eleven o'clock. Several times I have had a pointed testimony in regard to the Southern Field. On one occasion I was in the tabernacle at Battle Creek when the Spirit of the Lord came upon me. What a scene of selfishness was presented before me. I was greatly distressed as I heard this one and that one calling for his wages for work done in the past. I heard many speak in reference to the royalties on books; and in every case they urged that they had been dealt with unjustly. There were some present who seemed unwilling to speak of the matter, and these I was shown were the ones who had good reason to speak, for harm had been done them. But others manifested a selfish, covetous, grasping disposition.

The Spirit of the Lord came upon me, and I said to those assembled, Will you leave the vestry and come into the Auditorium, for we were very crowded. Then I spoke: I see the development of self to a large and uncomely degree. I will now give you my decision. I shall not claim any back dues. I have been wronged, but I will not oppress the publishing institutions, either in Battle Creek or on the Pacific Coast. I desire to relieve and not to oppress.

I awoke, but my soul was burdened. I felt that peculiar trials were to come upon the people of God. Then was presented before me the situation of the Southern Field. The work which should have been done in that field has not been done. The means sent in by the people to the General Conference for the advancement of the work there was devoted to other purposes. This is where the work of restitution must be done. The Lord is displeased with the men in responsible positions who have not discerned the great need of this field. The work there needs means. God has given warnings, but they have not been heeded.

Church members in America, who have pleasant homes and surroundings, should remember the Southern Field. It is in need of special attention and support. I addressed the president of the General Conference, "Why do you neglect this work? God has made it your duty to deal with this poor, oppressed race as their circumstances demand. Let the work go forward. Encourage the people who are favorably situated to help in this field. The Lord does not call families to work in the South who have young children who would thus be exposed to evil associations; but He calls those who can work to advantage in the different localities."

There are men who will tell you that the work in the South has been misrepresented, that it is not so arduous as it is made to appear. Let no one suppose that the Southern Field is an easy place to work, for it is the most difficult portion of the Lord's vineyard, and soon it will be even more difficult. The greatest wisdom must be exercised. All connected with the work, and especially those who have to do with the publications sent to this field, must be as wise as serpents and as harmless as doves. Be careful what your pens shall trace for publication. There are many things which it will do only harm to make public.

If the greatest caution is not exercised, bitterness and hatred will be aroused in the white people in the South, who are yearning for power to oppress the colored race as they have in the past. Those who are in the habit of speaking without consideration might far better remain in their homes than attempt work in this field. Those who think that the precautions given are unnecessary should heed the warnings the Lord has sent. If you would have a part in the work in the South, my brethren, you must hide self in Christ, walking humbly and circumspectly before God.

Common association with the blacks is not a wise course to pursue. To lodge with them in their homes may stir up feelings in the minds of the whites which will imperil the lives of the workers. Goods have been sent to this field which have helped to relieve the necessities of suffering humanity. But this work does not please the white

people. In some localities they do not want help to be given to this down trodden race. They desire that they shall ever feel their dependence.

I tell you of a truth that this field with its neglect will come up in judgment to condemn those who have been admonished, but who have refused to lend their aid. The Lord demands restitution from the churches in America. You are to relieve the necessities of this field. In the day of final accounts men will not be pleased to meet the record of their deeds with reference to the books that have been prepared to help in carrying on the work in the South, by which means was diverted from the most needy portion of the Lord's vineyard.

This matter has been before you a long time, and what have you done to relieve the situation? Why have you kept so quiet? O, that you would do this work of restoration speedily. The Lord calls upon you to restore to His people the advantages of which they have so long been deprived. The evil work done will one day be seen, not in the light in which responsible men now see it, who like the priest and Levite have passed by on the other side, but as God views it.

God's people have no excuse to offer as to why the years which have passed into eternity do not show better results. The way in which some of the teachers have managed the work in the South has not been right, and yet many have looked with great enthusiasm on the work of those who through incorrect methods have given a wrong mould to the work. Should these methods be encouraged? No; for the material worked upon is not being in the least qualified to help the southern people. The breaking down of distinctions between the white and the colored races unfits the blacks to work for their own class, and exerts a wrong influence upon the whites.

The gentlemen whites consider it degrading to wait upon themselves, to cultivate their land or raise produce. They think that the colored population should be slaves to them. These so-called gentlemen, supposing themselves to be lords of creation, look upon all labor as drudgery, and they crowd into the cities, obtaining their living by scheming rather than by patient toil. These wrong methods for obtaining money are not lacking in evil results. Laziness, which lies at the foundation of many a shipwrecked life, extravagance, and every evil, are to be seen in their lives.

If no way is opened whereby the blacks can obtain a knowledge of how to cultivate and raise their own food, they are still dependent upon the white people for work in the cotton fields, and the white population can still hold to their non-working sentiments, and make themselves dependent upon the labor of the blacks. Gentlemen are they? Where are the gentlemen who are worthy of the name? It is the humane, compassionate, Christlike man who is the true gentleman. Patient, joyous labor brings health to the mental, moral, and physical powers. How many need to understand that the highest and most abiding missionary work they can render to God and to their fellow men is to educate themselves how to engage in useful physical labor.

The light has recently come to me that the Lord does not require Edson White to carry so heavy a load without the co-operation of his brethren. His efforts to do so much have broken down his health, and unless a change is made, he will be unfitted for labor anywhere. The climate in the South is not a favorable one, and Edson and his wife can no longer work against such great odds without sacrificing their lives. Edson will soon be obliged to leave the work in the South, and who have you trained to take his place? That field needs strong helpers, men who possess tender hearts, who can gain the affections of the people. Hard and denunciatory words will close the door against the worker.

Those who labor in the Southern Field—the hardest portion of America—need encouragement, both spiritually and financially. You have chosen to largely withhold your encouragement from Edson. You have neglected to co-operate with him. Now choose a man who will take up his work, for it will be at the sacrifice of his life if he remains in the South. It would have pleased the Lord if you who have been so well situated yourselves had given your sympathy and help to the workers in the Southern Field. I know Edson White will be loath to leave



the South, but God does not ask him to sacrifice his life. There are earnest workers in that field, and the Lord will help them if they trust Him fully.

Again I place this matter before you. Will you act upon the light given?

#### Sources

- E.G. White, "The Needs of the Southern Field," Manuscript 90, 1899, July 3, 1899.
- E.G. White, *The Southern Work* (1901), pgs. 94-96.

Title: "Need of Caution"

Date: August 1, 1899

Type: Article excerpt compilation

Primary source: *The Gospel Herald*, August 1, 1899, pg. 7

"There must be laborers in the South who possess caution. They must be as wise as serpents and harmless as doves. All who engage in this work should be men who have their pen and tongues dipped in the holy oil of Zechariah 4:11-14. An unadvised word will stir the most violent passions of the human heart and set in operation a state of things that will close the way for the truth to find access to the field now in such great need of workers.

"It is not ministers that can preach that are needed so much as men and women who understand how to teach the truth to poor, ignorant, needy, and oppressed people. And as to making it appear that there is not need of caution, it is because those who say such things do not know what they are talking about. It needs men and women who will not be sent to the Southern field by our people, but who will feel the burden to go into this neglected portion of the vineyard of the Lord.—Men, while their hearts burn with indignation as they see the attitude of the white people toward the black, will learn of the Master, Jesus Christ, that silence in expression regarding these things is eloquence. They all need the intelligence that they may learn of Jesus Christ and the simplicity of how to work.

"The cultivation of the soil is an excellent arrangement, but it is not by the Northern people grouping together in a community that will accomplish the work they imagine will be a success. Hot tempered men better remain in the North. Men and women who possess the true Christ-like spirit of ministry may do excellent work among the Southern colored people. Make no masterly efforts to break down the prejudices of the Southern people, but just live and talk the love of Jesus Christ. There cannot be any greater harm done to the Southern colored people than to dilate on the harm and wrongs done them by white Southerners. Just keep the lips closed although there cannot but be the burning indignation that longs to express itself."

"There is a work to be done in opening schools to teach the colored people alone, unmixed with whites, and there will be a successful work done in this way. The Lord will work through the whites to reach the black race,—many of them through white teachers, but it needs the man and his wife to stand together in the work. More than one family of white teachers should locate in a place. Two or three families should locate near each other, not huddled together, but at a little distance apart, where they can consult together, and unite in worship of God together, and work to strengthen each others' hands to raise up colored laborers to work in the South."

"The Lord is testing you, my brethren, to see if you will heed his counsel, and take up your long neglected work. I am now urged to set this matter in its true bearing before you. The Spirit of God is upon me, and I dare not hold my peace. Time is passing. How long do you calculate to wait before you heed the word of the Lord? If the utmost caution is not used, there is danger that the Southern field will be closed.

"God has warned his people not to become absorbed in politics. We cannot bear the sign of God as his commandment-keeping people, if we mingle with the strife of the world. We are not to give our minds to political issues. God's people are walking contrary to his will when they mix up with politics, and those who commence this work in the Southern States reveal that they are not taught and led by God, but by that spirit which creates contention and strife and every evil work. We are subjects of the Lord's kingdom, and we are to establish that kingdom in righteousness. 1 Peter 1:13-28."

Sources:

- E.G. White to J.E. and Emma White, Letter 102b, 1899, June 16, 1899.

- E.G. White to J.E. and Emma White, Letter 102a, 1899, June 16, 1899.

- E.G. White, "Need of Caution," *The Gospel Herald*, August 1, 1899, pg. 7.

Title: "The Work in the South"

Date: August 21, 1899

Type: Manuscript

Primary source: Manuscript 118, 1899, August 21, 1899

My mind is much troubled over the position some of our brethren are taking in regard to the work in the Southern States. One point is strongly impressed on my mind. Those who labor in that field will have to work in different lines in some respects. They must be very cautious. Let no rash moves be made. Our methods of working must be carefully and prayerfully considered. A crisis is just before Seventh-day Adventists, and the Lord would not have any of us [be] presumptuous and invite persecution.

The question has been asked, Should not the workers in the Southern Field work on Sunday? This should not be made a rule among the believers in the South. Let the workers seek counsel of God. He has promised, "If any man lack wisdom, let him ask of God, which 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. But let not that man think that he shall receive any thing of the Lord."

It will not do to encourage the people to do manual work on Sunday. Sunday-keeping is not yet the mark of the beast, and will not be until the decree goes forth causing men to worship this idol sabbath. The time will come when this day will be the test, but that time has not come yet. The colored people may work on Sunday as on other days of the week before the Sabbath truth is brought to them, but if they do this after they have accepted the truth, they will be noticed and condemned. Prejudice is strong in the South, and in presenting the Sabbath great care should be taken. The people will soon learn all you believe. Educate the people in the simplest manner, and make no great stir about it. Use every precaution, lest you be cut off from your work.

The spirit which has held the colored people so long in slavery is alive today, and among the whites there are those who will work in every possible way against that which has a tendency to uplift the colored people. As soon as church members become arrayed against the truth, they will seek to hedge up the way of the workers, doing all in their power to make of none effect the Word of God. False statements will be made by the enemies of the truth in regard to the work of the servants of God, and the ignorant classes will become their ready dupes. This is the way the false teachers worked when Christ was on the earth.

If you would make the Southern whites and the colored people your friends, you must meet them where they are, not to act as they act, to sin as they sin, but to present the truth to them in your daily life. This people must be taught as you would teach children their alphabet. The truth must be brought before them by presenting to them the lessons of Christ in their simplicity. It is impossible for man to convince the wrongdoer of sin, but the Holy Spirit will work upon human hearts.

By unwise words the colored people will be led to think that they can defy their oppressors; therefore we must avoid stirring up their excitable natures. Speak no word that will prejudice the negroes against the whites. Satan is seeking for opportunities to work these ignorant, passionate colored people, by causing them to misunderstand the motives of the white people in laboring for them. Let no spirit of resistance be encouraged. Teach the people to conform in all things to the laws of their state, when they can do so without conflicting with the law of God. Counsel needs to be very guardedly given, for unless you are as wise as serpents and as harmless as doves, your way will be hedged up.

Source

- E.G. White, "The Work in the South," Manuscript 118, 1899, August 21, 1899.

Title: N/A

Date: August 29, 1899

Type: Letter

Addressee: George A. Irwin

Location: "Sunnyside," Cooranbong, New South Wales, Australia

Primary source: Letter 130, 1899, August 29, 1899

Dear Brother:

I am sending to Edson copies of some things which I have written, which he will permit you to read, and which you may copy if you wish, for your own special use. But be careful how you use them, and do not make it harder for me than is necessary.

After I get off the present matter that I am writing, I intend to largely discontinue my letter writing; and as soon as I can, get into books the matter which our people generally need, so that the churches in all the fields can be benefitted by it.

There is one matter which I wish to have clearly and distinctly understood, regarding the dealings of our publishing houses with missionary enterprises which have been robbed of that which was their due and with men who have been oppressed and closely dealt with. The proposition that the authors should sponge from off the slate the claims which they were bringing against the Review and Herald and the Pacific Press was given for the authors themselves to act upon. It was not intended that the men in the publishing houses were to sponge off all the figures regarding their unjust dealings.

The responsibility of the publishing houses to make restitution regarding their unjust dealings with the Southern Field stand just the same as before the authors begun to press their large and unjust rates. It has been plainly specified to me that this matter must not be delayed or allowed to rest, until the means which has been absorbed by the Review and Herald, the General Conference, and the Pacific Press is carefully reckoned up, both principal and interest, and placed in faithful hands to be used in the Southern Field.

In the case also of Elder Littlejohn there has been narrow and selfish dealing. The Lord hates robbery for burnt offerings.

I am sorry to tell you that since the instruction was given to authors to erase their claims against the publishing houses, there has been manifested by the managers of these publishing houses just such selfishness as was shown by the [authors] which caused them so much distress. God is grieved by the spirit that has been manifested by these men who have felt so rejoiced that the authors were advised to rub out their accounts. God did not give them this work to do. God has permitted the matter to proceed as it has up to the present time to test the true honesty of these men's hearts.

To allow the money which belongs to the Southern Field, both that which was raised by donation and that which should have gone to it from the books published in its interest, to be longer withheld from the field will be a very great wrong. It will be establishing a wrong principle among God's people to allow this to pass without restitution. Every transaction of this character which is known should be carefully searched into by those in authority, and restitution should be made.

It was right for the ones who felt that they had been dealt with unjustly to consent to themselves [to] do the work of rubbing out the accounts. But in all cases where persons have been specified in the testimonies as having been unjustly dealt with, the Lord would have publishing houses make square dealing with them, and pay them their dues, and to deal in like manner with any others whom the publishers know to have been

oppressed and wronged. The Lord allowed this matter to come up in such a way as to be a test as to the selfishness of all the parties concerned. The authors manifested a spirit which, if restraint had not been mercifully given, would have caused such confusion and entanglements as it is impossible to describe. And the managers of the publishing houses have manifested an unwillingness to make restitution, which is passing strange.

For a long time the Lord has been speaking to the managers of our publishing work regarding the unjust dealings with Edson White, regarding the *Gospel Primer*, the profits of which were needed in the poverty stricken field where he was at work. Time and again the case has been plainly stated, and for the men managing the Review and Herald to let the matter go on as it has, for them to continue to refuse to do justice and judgment, is greatly displeasing to the Lord.

Never will the office of publication be clear until its managers shall correct these things which have been repeatedly presented before them. May the Lord open the eyes of those who are too blind to see things in a correct light. I greatly fear that reformation will never come to the hearts that cannot understand what Christ would do were He in their place. The managers of our institutions are called of God to represent Christ in their spirit and in their work.

I write you these things because they are to be candidly considered, and heeded, else there will stand against the actors in these matters an account which they will not wish to meet in the day of judgment. O, for the workings of the Holy Spirit, not for an hour, not for a few days, but throughout the daily life, and for every day of the life, is my prayer.

Brother Irwin, I often think of you, and pray for you at the family altar, also for Elder Haskell, and for all in responsible positions. I make no more calls for Edson to come to Australia. I would not have him leave his field of labor. But brethren, what are you going to do? Are you going to co-operate with him, and help him? The light which I have is plain, that there has been a great neglect to bring help for the Southern Field. I have been instructed of the Lord to make appeals in behalf of this field. These must not be passed by as of little importance.

The Lord calls upon His people to work heartily, and promptly for the uplifting of the colored people. Carry the matter to God in prayer, and to God's people in earnest appeals. Anywhere, everywhere, that means can be raised for this field, call for help, and do not wait for slow and roundabout methods.

Source

- E.G. White to G.A. Irwin, Letter 130, 1899, August 29, 1899.

Title: N/A

Date: September 10, 1899

Type: Letter

Addressees: James Edson and Emma White

Location: Strathfield, Sydney, New South Wales, Australia

Primary source: Letter 133, 1899, September 10, 1899

Note: Relevant selection highlighted.

Dear Children:

I am up early, writing by gas light. All the others are asleep. I am in Sydney, and am being entertained at the house of Brother John Wessels.

I am much burdened in regard to some things urged upon my mind. I have written something in regard to the matter of picture making, especially for our books. The large investment of means for this purpose has been decidedly wrong. It is not pictures that we should feel a burden to present to the people; it is the truth, the subject matter, that they need. The work of illustrating is a constant temptation to tie up money. The very ones who need the books and would appreciate them cannot obtain them because of their high price.

I have matter regarding this subject written out with all the particulars, and will send it in this mail if I can get it copied. I think I can, but fearing I cannot, I write to you by hand. Do not accept the temptations which will come to you with peculiar force to get out books which involve a large investment of money. The Lord is not in this matter. The thousands of dollars expended in illustrations could be invested in getting out books and selling them cheaply. As ministers attend tent meetings, they should have the privilege of taking these books with them, and selling them as cheaply as possible. With the money they receive above what the books have cost them, they should buy books to present to those of our people who cannot afford to purchase them, or to unbelievers, who may thus be brought to a knowledge of the truth.

There is a rivalry coming into the work. One book is issued to supersede another book issued. The publishers and authors who enter this competition will lose the grace of God out of their hearts. This spirit is now strengthening, to the injury of the moral influence of souls.

It is too late, altogether too late, to depend upon the expensive covers of a book, or its abundant illustrations, for its sale. It is enough, without any explanation, to say that God has not inspired this enthusiasm regarding illustrations. Had I *The Desire of Ages* to publish now, the showing would be entirely different. The books that the people need should be issued free from all display. The saving of the thousands of dollars expended in illustrations would make it possible for the books to be sold at a price that would enable many to obtain them. The Lord has not inspired this enthusiasm. It is a part of the work that has led away from the simplicity of the faith which should characterize Seventh-day Adventists as a chosen generation, a peculiar people zealous of good works. Canvassers and artists have had much influence in deciding this subject of illustrations.

I have been surprised as the increased expense caused by illustrations has been laid before me. This expense is not essential. It is not after God's order. The colored race need books made especially for them, printed in large type and furnished with pictures. Because of their ignorance and the cast of their minds, colored people can understand a subject better when illustrated by pictures. But this can be done in an inexpensive manner.

The Lord is not pleased with the spirit that is coming into the publishing institutions. Economical, saving habits must be maintained in every line of the work. There is a world to be warned, and all that is not positively essential to make our books readable should be avoided. Souls are to be reached by the publications coming from the press. The illustrations will not and are not doing the great amount of good that it is represented they

will do. There are some who would be attracted by a picture, but there are many who care naught for these things. The Lord calls upon His people to maintain their principles by issuing plain, inexpensive books, which contain the very choicest matter. Then the Lord will use His influence to place these books in the hands of those whom they will benefit.

More liberality must be shown in giving our publications to those who would not otherwise obtain them. Now as never before we should humble our hearts before God and come into the closest relationship with Jesus Christ. We should move and work understandingly. Make no large investments in illustrations and in expensive covers. Unless we work upon correct principles, the human plans that now appear so flattering to human minds in their estimation of success will, when presented before them in the books of heaven, show results which will surprise those who are now striving for the superiority in the appearance of their literature.

I have this to say: It is best to be as true as steel to pure, clean, holy principles, without thinking of the consequences as far as human calculations are concerned. The whole world is twisted and warped out of God's order, and we must not consult the tastes, appetites, or the opinions of those who have not wisdom and judgment from on high, who cannot discern the binding claims of God's holy law, who fail to see that it is for their present and eternal interest to honor God and keep His commandments. We must not shape our work to meet the extravagance existing in the outlay of means for multitudinous illustrations which do not add to the sale of the book, as artists and canvassers would represent. It should be kept before all our publishing houses that God does not sanction such expenditure of means.

We want to present the truth in humble simplicity, letting it bear its own savor of life unto life. We are departing from the very principles which should have lived and strengthened in every publishing house from which our publications are issued. Now is the time for us to work. Now is the time for us to put all our forces into solid work in dark, diseased places, which have been neglected for want of funds to carry out the commission of the Lord: "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

"All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you alway, even unto the end of the world." "He that believeth and is baptized, shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: In my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

Let this passion for picture making be bound about. Let the divine Spirit work to produce the impression God would have made upon mind and heart. Christ is our efficiency. All the pictures of the greatest artist in the world can never, never do the work that needs to be done for the soul, the work of the Holy Spirit, which convinces of sin, of righteousness, and of judgment. The Hebrew nation had before them the type of a Saviour, who was to be crucified for the sins of the world. Thus Christ was seen in figure as the great offering. But the need of this instruction ceased when type met antitype in the death of the Lamb slain for the sins of the world.

Christ ascended on high, to take His position as our Advocate in the heavenly courts. Having reached His throne, He sent His Holy Spirit, as He had promised, in response to the prayers of His disciples. The right impressions made on the human heart are made by this Spirit. The expensive covers on a book, or the expensive illustrations in it, do not accomplish the work in the conversion of souls that we are inclined to think they do. We must depend upon the working of the Holy Spirit upon human minds. Pictures are supposed to do this work, but those who think thus will be disappointed.



The Holy Spirit is to be prayed for, trusted in, believed in. Humble, fervent prayer will [do] more in behalf of the circulation of our books than all the expensive pictures in the world. More than this, God is dishonored by our putting trust in these things. The Lord would have His people come to their senses. The Holy Spirit will be poured upon the church in strong, heavenly currents if God's people will believe, if they will turn their attention to that which is true, and living, and real. After Christ's ascension, the disciples were gathered together of one accord in one place.

As they made humble supplication to God their differences were swept away. They became of one mind. And after ten days of heart-searching and self-examination, each taking his own case in hand, for it had to be an individual work, the way was prepared for the Holy Spirit to enter the cleansed, consecrated soul-temples. Every heart was filled with the Spirit, which came with a copiousness and power, as though it had been held in restraint for ages, ready to be poured out upon the people who asked for it, as if God desired to show His people that it was His prerogative to bless them with the choicest of heaven's blessings. What was the result? Thousands were converted in a day.

The sword of the Spirit flashed right and left. It seemed newly edged with power, piercing even to the dividing asunder of soul and spirit, and of joints and marrow. The idolatry which had been mingled with the worship of the people was overthrown. New territory was added to the church of God. Places which had been barren and desolate sounded forth the praise of God. The church became a vitalizing power. Believers, themselves re-converted, born again, were a living power for God and for His kingdom. A new song was put into their mouth, even praise to our God.

Every soul controlled by the Holy Spirit saw in their brethren and sisters the faces of angels. One interest prevailed, one subject of emulation swallowed up all others—to be like Christ, to do the works of Christ. The earnest zeal felt was expressed by kindly helpfulness, by kindly looks and brotherly love. All strove to see who could do the most for the enlargement of Christ's kingdom. The multitude of them that believed were of one heart and one mind. Every spiritual pulse beat in harmony.

I have more to say, but, for want of time, I cannot say it all now. Let me say to you, my son, present the truth to all with whom you come in contact. Tell them of the great and measureless gift of the Holy Spirit. In it is contained all of heaven's resources. It is not because of any restriction and narrow calculation on the part of God that the riches of His grace do not flow earthward to men. If all were willing to receive, all would become filled with His Spirit. God gave with a liberality that men do not appreciate, because they do not love to receive. Tell them how Godlike is His gift. Had men been consulted in regard to their choice of the gift to be bestowed, they would have asked for some inferior good. But the Lord Jesus took this matter into His own hands, and poured out His Spirit—a blessing, which if received, will satisfy every want.

Christ's great object in sending His Spirit was to convict the world of sin, of righteousness, and of judgment: "of sin," He said, "because they believe not on me; of righteousness, because I go to the Father, and ye see me no more; of judgment, because the prince of this world is judged." Standing as He was in the very shadow of the cross, He longed to say many things to His disciples, but He declared, "Ye cannot bear them now." Thus it is at the present time. God has given warnings, but they have not been comprehended, and the evil predicted has come. And there are still many things to be unfolded, but "ye cannot bear them now." I now speak because I dare not withhold my peace.

Monday morning, September 11

I cannot sleep. I arise at eleven o'clock p.m. I begin to see how we have been departing from the principles of simplicity. As I write, the matter urges itself upon me in such a manner that I cannot forbear to speak. The design of Providence in all its divine operations is the accomplishment of the great work of redemption. This work is done by as few and simple means as possible. And such is the dependence of every part of God's

government on every other part, such is the entire harmony of the whole, that when the Lord touches chords invisible to human perception, the vibration is felt throughout every part of His dominion.

God sees that the enemy needs to be unveiled in the matter of book making. Satan has insinuated himself into this work, so that in the production of books containing valuable truth, men have failed to count the cost. They have failed to find out whether the illustrations, provided under the representation of larger sales, were absorbing all the means, limiting the power to accomplish the work in other lines, work which needs to be done at once. Close examination should be made of the influence of this work upon the church and the world.

The enemy is coming in to awaken the spirit of rivalry, thus increasing an evil which, unless purged from the temple of the soul, will bring the sure chastisement of God. The thousands of dollars expended in illustrations should not be thus invested. That money should be used to defray the necessary expenses of laborers sent to new fields. Thus more territory will be covered. Books sold should be handled by consecrated workers, whom the Holy Spirit can use as His instrumentalities.

God has great and grand resources for man to lay hold of, and in the most simple manner will be developed the working of the divine agencies. External exhibitions, such as pictures which show the skill of the artist, have become a snare to entrap publishers and authors. To use the money, which is so scarce at this time, in trying to portray sacred things of heaven in figure does not do the work. "No," said the Great Teacher, "my Spirit alone is competent to teach and convict of sin. Externals only make a temporary impression upon human minds." The only power that will succeed in transforming the soul is contact with the Holy Spirit. The heart must be convicted of sin. As never before men are to be co-laborers with Jesus Christ. He has all claim on the human heart.

Said the Advocate, In man's behalf I will enforce truth on the conscience, and men shall be My witnesses, going into all the world, asserting My claims on his time, his money, his intellect. All these I purchased on the cross of Calvary. External representations, such as pictures, cannot do the work. Use My entrusted talents to proclaim the truth in its simplicity with pen and voice. Time has been occupied and the light has been hindered from coming to the world, in the effort to make the simple but grand truths of the gospel more impressive. That is not the work of human agencies, but the work of the divine power. You place hindrances in the way by your elaborate preparations. Means thus used should be invested in sending the gospel to all parts of the world, awakening burdened souls to inquire, "What shall I do to be saved?"

There is no force which can compel the freedom of the mind. And yet the Holy Spirit has a compelling power through the convincing arguments of truth. Wherever the truth shall be proclaimed in the spirit of meekness, souls will repent and be converted to salvation. The external advantages which should be secured are humble chapels, where the people can worship God in the beauty of holiness. The Lord calls for reforms. God's wisdom is to be extolled, man's wisdom laid in the dust.

Source

- E.G. White to J.E. and Emma White, Letter 133, 1899, September 10, 1899.

Title: "Medical Missionary Work"

Date: October 1, 1899

Type: Article/Compilation

Primary source: *The Gospel Herald*, October 1, 1899, pgs. 1, 4

"Ever since we came into this missionary field we have been engaged in the work truly called Medical Missionary work. In this work we have seen the marked working of the Holy Spirit of God in the restoration of the sick. We have seen the wonderful works of God upon the hearts of men who were using tobacco and drinking liquor.

"We have seen the power of God accomplishing the transformation of character, and individuals have been tested and proved and brought out of bondage into the liberty of the Gospel, and they are converted men and women. They find in Christ Jesus all that is satisfying. We see such great things accomplished that our hearts are humbled before God. The redemption and restoration of the soul is not our work but the Lord's work. It is the work of Jesus Christ, the Life-giver.

"The cause we knew not we have searched out. There are whole families that this work has been instrumental in saving. This is Medical Missionary work. We had no hospital, but we used our own home as a place to which could be taken the sick and suffering, that they might be restored and saved. We have used our means to aid these people to get homes—a piece of land, and a house to live in.

"In one case there was a family at Parametta, consisting of father and mother and ten children. The father was a mechanic and came to work upon the meeting house and school building and brought his three eldest boys. The wife and mother remained at home taking care of seven children until a place could be made for her. We let them occupy a small house of mine, which we furnished, so that they could keep house for themselves.

"One of the boys who came with the father was a cripple, using crutches, and he cooked while the others worked. This boy is thirteen years old, and had been troubled with a knee-swelling for five years. For eleven months he was confined to his bed under the care of a physician. Sister McEnterfer had treated him with water compresses and pulverized charcoal, until the inflammation had been relieved. He was so much better that he laid aside his crutches, and attended to the cooking, as has been mentioned. But this was too much, and the knee troubled him again. It was necessary to give him a thorough course of treatment, so we took him into my own house and gave him constant care. There was a large swelling under the knee, which he called his 'egg.' This swelling was opened and discharged freely, and from it were taken pieces of bone.

"What power there is in water! He improved rapidly, and he was given light work,—copying letters in the letter-book, learning to write on the type-writer and other things. We now send him to school. We board and clothe him and his father pays his tuition. We keep him for the benefit we may do the boy and he is good material to work upon. The father and mother cannot express their gratitude; for physicians, who had previously examined and treated the boy, had told them that he would be a cripple for life. The parents now look upon the boy—active and healthy, and you can judge how they feel. This is our field for missionary work.

"We have helped them to get a piece of land, and the family is now united, rejoicing in a home of their own. They have a temporary house composed of a tent, the bark of trees, and corrugated iron roofing. They will soon be able to build a humble cottage of their own. The father is a carpenter, and the two eldest sons work with him.

"The mother, discouraged and overworked, had given up trying to be a Christian, but her heart has broken before God, because we have brought hope and courage to the whole family.

“This boy is the third case of terribly injured limbs which have been cured by simple remedies. In each case they have been pronounced incurable by physicians. These cases have been maltreated, and it was thought that blood-poisoning had set in, in two cases. Sister McEnterfer took these cases and treated them with great pains-taking effort for weeks.

“In one case we made a hospital of our home, taking care of the boy and his aunt who came with him, while the case was being treated. Sister McEnterfer accepts nothing for her labor, for I want all to know that we do this for the love of God. Case after case has received relief where physicians have failed, after charging enormous sums for their services, sometimes twenty-five and fifty dollars for a visit. In their extremity these poor souls have sent for Sister McEnterfer, and days and nights she has been five and six miles on horse-back, in the bush, where no carriage could go.

“I might tell of reformations in families. The history of breaking off from tobacco and tea and coffee. I could tell of many instances where such have been truly converted, and are now standing firm for health reform. One, a fisherman and boat-maker, smoked his pipe and drank his tea even after he went to bed. He was a tea-inebriate. It took time; but he was converted. He listened to Bible readings given in certain houses and learned the truth from the Bible. The health-reform was taught and he was lead along step by step. The man carries the unmistakable marks that the Lord has wrought in his behalf. Many families have cast away tobacco and tea and coffee and liquor, and the ministry of the Word has been brought home to their hearts and convicted them of sin and righteousness and judgment.

“One man, who, in prosperous times, was a well-to-do livery-man, became sick and poor, and the whole family, numbering eight, were all sick with influenza. A young man who had learned lessons in the Health Home, nursed the father, and Sister McEnterfer cared for the mother and the children, and all recovered. The father and mother came to our meetings, were convicted, and both were converted; and the father threw his pipe into the fire. When his wife saw this she cried most heartily. ‘Are you feeling bad because I broke my pipe?’ She said, ‘Oh, no; but I thought when my family was supported by the washings I was taking from place to place, I had to give of my little to buy tobacco. Why did you not do this before’ Said he, ‘Wife, I was not before understanding the sinfulness of tobacco using, and liquor and tea drinking; but I will not grieve you any more. If Brother and Sister White will give me work to do I will earn money now to support my wife and children.’ He has worked steadily for one year, and he says, ‘I look at my self and say: Is this Hungerford? I really scarcely know myself,—eating proper food and enjoying physical strength,—I am coming up from being sick and discouraged, and work like a strong man.’”

Source:

- E.G. White, “Medical Missionary Work,” *The Gospel Herald*, October 1, 1899, pgs. 1, 4

Title: "This Do, and Thou Shalt Live"

Date: October 17, 1899

Type: Article

Primary source: *Adventist Review*, October 17, 1899, pgs. 1-2

The Lord would have every one holy, even as he is holy. Those who love him will be merciful, true, kind, and forgiving. Christ is seeking to uplift all who will be lifted to companionship with himself, that they may be one with him as he is one with the Father. If you are not thus, you are in companionship with the enemy of all good. God is waiting to impart his richest blessings to all who will receive them, that all may reveal Christ's spirit, by helping those who are suffering for the temporal and spiritual necessities of life. Christians who are Christians in truth, and not in name only, who are meek and lowly followers of the Master, will act as did this Samaritan. They will live his life of service. Christ has made all one. In him there is neither Jew nor Greek, bond nor free. The Bible declares that all human beings are to be respected as God's property. Divine love makes its most touching appeals when it calls upon us to manifest the same tender compassion that Christ manifested. He was a Man of sorrows, and acquainted with grief. In all our afflictions he is afflicted. He created man, and died to save him. He loves men and women as the purchase of his own blood, and he says to us, "A new commandment I give unto you, That ye love one another."

There are men professing to serve God who act the part of the priest and the Levite. All around them they see want and suffering, but with heartless indifference they pass by on the other side. Our churches need a reconversion. The Holy Spirit of God must come into our hearts. We must submit to its molding and fashioning, or we shall lose our title to the immortal inheritance. The Lord will not tolerate the actions of many. There are hard, stony, unsympathetic hearts, which must be softened and subdued by grace.

Time is a precious gift. The probation granted us by God is to be appreciated as an opportunity to work out our own salvation with fear and trembling. The Laodicean message applies to all who profess to keep the law of God, and yet are not doers of it. We are not to be selfish in anything. Every phase of the Christian life is to be a representation of the life of Christ. If it is not, we shall hear the terrible words, "I know you not." We need far more disinterested benevolence. Often we shall be called upon to sacrifice in order to help those who are in need, and we should do this cheerfully, glad for the privilege to follow the Master.

Whatever the difference in religious belief, a call for suffering humanity must be heard and answered. In cases where there is bitterness of feeling because of a difference in religion, much may be done by personal service. As we reveal the attributes of true goodness by loving ministry, we break down prejudice, and win souls to Christ. By doing good to those who are at enmity with us, we manifest the virtues of Christ. We are to regard every human being, of whatever caste or nationality, whether he is white or black, high or low, as our neighbor. The arm of compassion must reach to any depth to save perishing souls. Thus we give evidence to the world that we have the mind of Christ. Without this evidence we show that we know him not.

Obedience to the precious word of God brings the beauty of holiness. That word, whether in the New Testament or in the Old, can not be changed to meet man in his fallen condition. It ever maintains its high and holy standard, saying, "This do, and thou shalt live." All human beings need a standard, and this standard is plainly revealed in God's word, which is the expression of his will. This word reveals to man his defects of character, and the hopelessness of his condition unless he returns to his loyalty. Through faith in Christ all excellence may be reached. The word of God requires obedience to his law, presenting the character of Christ in contrast to the character of men.

Christ comes to us with an invitation of mercy, holding before us the mirror of God's law, and presenting its claims. "Come unto me," he says, "all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my

yoke is easy, and my burden is light.” Walk with me, and I will fill your path with light. Christ humbled himself that he might encircle the human race with his long human arm, while with his divine arm he lays hold of the throne of God. He came to show how man should treat his fellow man. He came to uplift the sufferer and comfort the oppressed. To Moses he proclaimed himself, “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.” But God can not let sin, unrepented of, go unpunished. He could not welcome any sinner into the courts of heaven. This would introduce woe and misery there. He will by no means clear the guilty. He visits the iniquity of the fathers upon the children unto the third and fourth generations.

Sin perpetuates itself. How cruel then it is for those who claim to have a knowledge of God to show that they are not doers of his word. They indulge in evil thinking, criticizing, and accusing, and in this way they misrepresent Christ’s character. They are false witnesses, just as were the Jews. I pray that the vision of the soul may be sanctified, that the sin of accusing and criticizing may be put away, as a sin that crucifies afresh the Son of God, and puts him to an open shame. The Holy Spirit must work in our hearts. Let no false pride, no pharisaism, be cherished. Rather let us seek for the spirit of a little child. If we knew, if we only knew, how the Lord regards those who indulge so freely in evil surmising, we would fear to manifest such, a spirit. These surmisings are a repast from the enemy, a banquet of his own preparing. Those who give place to them have an experience in accordance with them; for the mind is built up from the food given it.

“Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is contemned; but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.”

The Lord can do very little for us while we live in transgression, breaking the first four and the last six commandments. All who love God supremely will love their neighbor as themselves. The keeping of the new commandment is to the believer a step heavenward. The one thing that will give God’s people the supremacy is obedience to the command, “These things I command you, that ye love one another.” “Neither pray I for these alone,” Christ said, “but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.”

Christ’s words should be appreciated and obeyed, and they will be when his professed followers have that repentance which needeth not to be repented of. “As the Father hath loved me,” he declares, “so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father’s commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you.... These things I command you, that ye love one another.”

The greatest cause of weakness among those who are looking for the Lord’s second coming is lack of love and confidence. This causes suspicion. There is a lack of frankness; the way is hedged up by supposition. Some one discovers a supposed defect in a brother or sister, and he acts on this supposition, as if it were true. When criticism and faultfinding, and a desire for the highest place enter the church, the serpent, disguised, enters with them, leaving a trail of evil wherever he goes. The leaven works, and the men God has appointed to do a certain work are regarded with suspicion and distrust, although there may not be the slightest cause for this. Unless this evil is uprooted, unless the Holy Spirit works to cast out the enemy, the life God designs to be a success will be

a failure. Satan will make the mind a depository for his insinuations, and the man will lose the battle, when he might have gone forward to victory.

Please read the twelfth and thirteenth chapters of 1 Corinthians. “And now abideth faith, hope, charity, these three; but the greatest of these is charity.” Let us wash our robe of character. Let us no longer bite and devour one another. Let those who claim to be Christians practise Christ’s words. “Watch ye, stand fast in the faith, quit you like men.... Let all your things be done with charity.”

Source

- E.G. White, “This Do, and Thou Shalt Live,” *Adventist Review*, October 17, 1899, pgs. 1-2.

Title: N/A

Date: October 22, 1899

Type: Letter

Addressee: Frank E. Belden

Location: Toowoomba, Queensland, Australia

Primary source: Letter 165, 1899, October 22, 1899

Dear Nephew:

Your letter, with others, was re-mailed to me by W. C. White, and reached me Sabbath, yesterday. This morning I was up writing long before day. I did not know that the mail is to go on Tuesday, the 24th. We can send no mail from here to Sydney in season to meet the boat. I must see W. C. White, and consult with him in regard to the propositions you have made in relation to books, and other letters demand attention. I have spoken here five times; and now I told Elder Daniells that I would speak in the forenoon of Sunday if he would consent to my taking the cars for home on Sunday noon. This would bring me home Monday noon. Then I could look over all letters with W. C. White, and send my mail to Sydney Tuesday morning. Brethren Daniells and Tenney decided that this was the best thing to be done. So I shall speak at half past ten, and then have plenty of time to go to the station, and shall be on the way home this afternoon.

Your letter relieved my mind. You have touched the keynote. It is indeed the searching of the Scriptures that brings the Holy Spirit to open the understanding, that we may see wonderful things out of God's Word. The Word of God is to be eaten, as a hungry man would eat food. It is thus that we eat the flesh and drink the blood of the Son of God. Just as soon as we surrender our will and way to the will and way of God, the Holy Spirit will take the human agent, and mold and fashion him as a vessel unto honor.

When we are emptied of self, the vacuum is supplied by the power of the Holy Spirit. You are certainly now working on right lines. Be assured that the enemy will plan to throw you off the track. Things will arise that would naturally provoke you, but you must be patient under provocation, that you may secure the triumph of the truth.

Seek to cooperate as a laborer together with God, that you may consummate the grand purpose for which Christ came into the world—to save all who would receive Him as their personal Saviour. The Spirit of Christ will be revealed in those who do Christ's service. You will see the need of perfecting self-control, and you will do this if you wear the yoke of Christ. The work of God has no need of overbearing men, and harsh, unkind spirits to carry it forward. True zeal will be tempered with the meekness and lowliness of Christ.

A decided testimony will often be required; wrong should in no case be vindicated. The Spirit of the Lord is needed, O so much, in the Review and Herald Office. Christ would not have us pass over wrongdoing, but He calls upon His followers to represent His character. They are required to walk in the light of His example. At whatever sacrifice of ease or reputation, whatever may be the outcome, we must maintain the reformatory principles of practical godliness, for this is the gospel of Christ. Every one is to help the next one, and on and on proceed to push the triumphs of the cross of Christ, extending the territory of His kingdom. Close not the lips, refuse to keep silence when sin and ungodliness are seeking the mastery. Our vigilance should be keen, and we are to be awake to exterminate every evil work. But the way in which this battle is carried on will make every difference in the result. Our own spirit is to be subdued, self is to be hid in Christ. In all reforms Christ alone is to appear.

God calls for the spirit of unvarying kindness and love. Nothing is ever gained by harsh denunciations and bitterness of spirit. To be harsh in trying to correct wrong is committing sin in reproving sin. Reformers are not destroyers. They will never seek to ruin those who do not harmonize with their plans and assimilate to them.



Reformers must advance, not retreat. They must be decided, firm, resolute, unflinching. But firmness must not degenerate into a lording spirit. God would have all who serve Him firm as a rock to principle, and meek and lowly of heart, like Christ. Then, abiding in Christ, they can do the work He would do were He in their place. A rude, condemnatory spirit is not essential to heroism in the reforms for this time. All selfish methods in the service of God are an abomination in His sight.

Those who have positions of authority in our institutions are to be upright, pleasant not only to those who are accounted ladies and gentlemen, but to the patient, toiling workers as well. The softening, subduing influence of the Holy Spirit in the heart will lead us to make life pleasant to the toiler. Those who are to represent Christ must be like Him in character.

We should be kind and courteous to all, but especially are we to be pitiful and tender toward the unfortunate, as are the African race. God calls upon Christians, high or low, to represent Christ in their treatment of the colored people. God calls for His workers to consecrate themselves to the cause of justice and reform. But in every work there is a right way and a wrong way. In dealing with the colored race there are some who think it right to treat then [sic] as if in all respects on an equality with white people. This cannot be done safely. It is not right to say that no distinction should be made in the association of the two races. Let the colored people be treated as human beings. Let them be uplifted. The youth should be educated to become missionaries among their own people.

This should not, however, exclude the ministration of the white laborers whom God may send to work for the colored race. Special attention should be given to the education of laborers, both white and colored, for the work to be done in the South under judicious managers. But let no person lead you to believe that the work can be carried on as if there were no distinction to be made. White and colored children are not to be associated promiscuously in the Southern States. You cannot more effectually spoil the colored children of the South than by leading them to think that they are to be placed in every respect on a social equality with the white race. Untold evils will be the outcome. Our way would be hedged up, our work be placed in jeopardy. Lives would be sacrificed without gaining the least advantage.

The age in which we live calls for decided reformatory action; but wisdom must be exercised in dealing with the race that has so long been degraded and abused. That which is now undertaken cannot be carried forward as it might have been had the white churches at the time of the abolition of slavery acted as Christ would have done in their place. They should have begun for these degraded multitudes the work of uplifting, seeking to correct the degrading habits taught them by the example of the whites.

As a nation we have been guilty of a great wrong. In the Judgment the charge of neglect will fall with heavy weight upon those who claim to be Christians, but who have left millions of people, men, women, and children, to become more and more depraved. In comparison with the great need there has been very little outlay of means to improve them by teaching them the knowledge of God. After being deprived of their rights, and for generations treated like cattle, they have been deprived of the means of bettering their condition. Virtually, they have been left in heathenism, when they might have been helped to educate and elevate themselves. Their color has closed to them almost every possible avenue to improvement. There have been exceptions, but as a people they have received little labor, and have had little inducement to mental or moral improvement. God will soon take this matter in hand. He will judge the nation for their neglect and abuse of His creatures.

The colored people have had before them the example of commonness and adultery. These evils are all through our world, but when the poor, wretched, ignorant race, who knows scarcely anything of purity and righteousness, do commit sin—sin that committed by white people is scarcely condemned—colored people are tortured to death whether proved guilty or not. And the nation that permits this bears the name of Christian. God says, “Shall I not judge for these things?”

It will be much harder to help the colored people now than immediately after their emancipation from slavery. Then was the time to show that freedom was given them that they might have the advantages of education. Among the colored people, as among the white people, there is need of special instruction under judicious teachers who can discern how to plan the work. Some <both men and women> have talents of no ordinary character, and they need to be removed from the society they are in, and placed in good surroundings. Every effort should be made to encourage conscientiousness, to show what it means to do service for God. Patiently, in the spirit of Christ, these people should be educated to do a work for God as missionaries to their own race.

God will endow men with capabilities for this work. They will learn that “the entrance of thy words giveth light, it giveth understanding unto the simple.” There is evidence that God is at work among the downtrodden race. We want the evidence that God is at work among professed Christians, who have the advantage of a white skin. Would that they might respond to the Lord’s favors, and reveal that they have the advantage—of far higher estimate in His sight—the advantage of a pure, white soul, a soul washed and made white in the blood of the Lamb.

The love of God perfected in the human soul will be revealed by the sanctification of soul, body, and spirit. The love of God is fulfilled in him who loves God with all the heart, and his neighbor as himself. This is the whole duty of man. The gospel is satisfied when this victory is achieved. The Word of God labors from age to age to make man more practical. The Lord does not despise the day of small things, but He requires growth in every good work. Advancement must be made. And how many who commenced under difficulties and had to work under disappointment have lived to see the work established.

There is a variety of talents used in the Lord’s work. God uses whoever are converted and sanctified to His service—the ignorant outcast, the heathen, the European, the slave. These are Christ’s by creation and by redemption, no matter who they are. There is no caste in heaven. All who believe in Christ as a personal Saviour, whatever their position, whether they be high or low, rich or poor, black or white, are Christ’s, bought with a price. If converted from sin to holiness, they are members of the royal family, children of the heavenly King, heirs of God and joint-heirs with Christ, His well-beloved brethren who will walk with Him in white because they are worthy. Those who are now looked upon as lords, great men of the earth, will be glad, when their intelligence shall see what is the only source of true nobility, to go to heaven and associate with those who have washed their robes and made them white in the blood of the Lamb, even though their skin is as black as coal.

Angels of God are sent to minister to them that shall be heirs of salvation. Angels are co-workers with God’s servants in preaching the gospel to their poor brethren. If all would heed the instruction given in the Word, there would be a development of high intellectual attainment and true spiritual refinement of sentiment and manners, for all these things follow in the great result of the renewal of the soul by the grace of Christ. The character is transformed and renewed after the divine similitude.

I can write no more now. With love and deep interest for all your family.

Source

- E.G. White to F.E. Belden, Letter 165, 1899, October 22, 1899.

Title: "The Needs of the Work"

Date: November 11, 1899

Type: Manuscript

Location: Maitland, New South Wales, Australia

Primary source: Manuscript 178, 1899, November 11, 1899

Note: Relevant selection highlighted.

I may soon be called to lay off my armor, and I wish to say some things that I think some would hardly bear to hear now. Why should the funds from the Wessels family have been transferred to America, where our work has already so large a representation in churches, sanitariums, school buildings, and publishing houses? This was the question presented before a body of people by One who is commissioned of God to take cognizance of all that transpires in our world. Were there not in other lands fields to be worked, fields that have not yet received the last message of warning?

There was a time when in America the cause of God was in distressing need of help to work the new fields. The work struggled against difficulties and opposition of every type. Wherever it was received, the entrance of truth was a blessing. The truth elevated the debased, reformed the wrongdoer, educated the ignorant, comforted the mourner, restrained the tyranny of slavery, and liberated those that were bound. It introduced reforms in varied lines. The truth presented as it is in Jesus won a place in the world's confidence, and it should have gone forward, attaining victory after victory.

The present truth for the time made its way by teaching men to search the Scriptures. It attracted the attention of scientific inquirers, of seekers for truth in all lines. Physical reforms, intellectual and moral advantages, were presented in rays of divine light.

Wherever the light of truth has penetrated from America to other countries, and souls have been converted to the truth, the same results have been seen. The evidence will follow the entrance of truth into new territories. The truth makes its way against human prejudice and the hostility of the clergy and rulers whose course of action needs to be regulated, purified, cleansed, as when Christ cleansed the temple at His first advent. Those only who improve the light which they have already received are prepared to receive with unprejudiced mind the message from heaven, "Prepare to meet thy God." In every place where the truth is introduced there will be men raised up who will be converted and will advance the truth.

This is the work to be carried forward in new territory. The means, which in the providence of God was in the possession of some who in foreign lands received the truth, was not to be transferred to America. It was to be used in working new territory, in annexing new fields to be enlightened. And when enlightened, the converts of these fields were also to engage in the same grand work. They were to aid in carrying the message of truth to the regions beyond.

In all these fields the medical missionary work was to be connected with the gospel ministry. In new portions of the Lord's vineyard, the foreign countries where prejudice is strong and the habits of the people have become stereotyped, the truth could not at first be presented in all its decided points. The medical missionary work must prepare the way for the truth to find entrance. Then the Bible truth should be presented by judicious men, men who are fitted to carry the work because they themselves are worked by the Holy Spirit. Then reforms would be seen. The working of truth will be manifest in elevating the debased, restraining tyranny, liberating the bond men, and reforming public administrations.

Had the work in Africa been carried forward as it should have been, the present war would not have been as it now is. The presentation of Bible truth, accompanied by the medical missionary work, would have found favor with the people, who if properly treated are not treacherous and cruel. The truth received by them would have

worked changes more decided than have been revealed in a so-called Christian nation that have had the gospel preached to them. The treachery of the enlightened nations has been after the satanic order. Their slave dealing and their treatment of the natives in Africa have caused the African people to abhor the white man.

Far more than America, Africa had a claim on the means of the believers of that country. And the needs of Australia also should have been considered. Australia was as a new world, and the truth was to find a place in hearts that would feel the burden of the necessities in far distant lands. Thus the work would be carried and centers of interest created at different points.

Australia presents a large field, and means is needed for establishing schools not after the habits and fashions of any other schools in the world. There must be a new class of people to be worked. Great changes are to be made. The Word of God is to stand as the first, the last, the best in everything. Men are needed who can devise and plan under the divine enlightenment.

God abhors all selfishness. He will not sanction it in the use of His means in carrying forward even a good work. He has given light showing that it is our duty constantly to advance, adding territory to territory. This has been but feebly done. In America certain enterprises have been worked as if they were all important, when they constituted only one of the lines of work to be carried in connection with the special truth for this time. The last message of mercy is to be the great leading interest. The work of presenting this message must go forward until it shall belt the world. This was the plan given by Lord Jesus Christ just before His ascension to heaven. But if men's supposed wisdom is allowed to control, the so-called medical missionary work will demand such an outlay of means as to cut away the very foundation of the gospel plan.

The ministry has not been regarded as God designed it should be. It has been treated as of secondary importance. God designed that it should hold the very first place among the human agencies in His work. The minds of men must be called to the Scriptures as the most effective agency in the salvation of souls.

The ministry of the Word is the great educational force; by its aid men are to be prepared to act wisely in the lines of work connected with it. Those who disparage the ministry and try to conduct the medical missionary work independently are trying to separate the arms from the body. What would be the result should they succeed? We should see hands and arms, flying arms, dispensing means without the direction of the head. The work would become unbalanced, disproportionate. It would unsettle minds and bring confusion. Many portions of the Lord's vineyard would be left unworked. That which God designed should be the hand and arm would take the place of the whole body. The ministry would find no standing room.

Every word spoken to discourage the ministry has grieved the heart of Christ and has greatly pleased the adversary. The medical missionary work, disconnected from the ministry, would soon become a strange medley of disorganized atoms. It would consume, but not produce. Instead of proving [to be] the entering wedge for the truth of God, it would sap all the life and force from the ministry. Against men ordained by the will of God and doing the work of God, tirades have been made which these persons no more deserve than did the one who censured them. Methods have been adopted and work has been done that bears not the signature of the divine. The medical missionary work conducted independently will not only consume means needed in other lines; but in the very work of helpless, apart from the ministry of the Word, it will place men where they will scoff at Bible truth.

The truth for this time embraces the whole gospel. Rightly presented, it will work in man the very changes that will make evident the power of God's grace upon the heart.

Men need not feel that they must devote several years to the study of Greek, Latin, or Hebrew before they can preach the gospel. Many whom God calls to preach His message will never understand these languages. But if

they are learning of the great Teacher, they will be wide awake, earnest, effective workers, able to fill their place either in the pulpit or with the pen. And they can speak in regard to the needs of the physical structure, presenting the matter in plain, simple terms. Thus the ones who most need instruction will not be shut out by the use of a language which they cannot understand.

Physicians in their advice and prescriptions often use terms that are not understood by the common people. Is this a necessity? Not at all. Their meaning can be expressed in plain, simple words. If the education for medical missionary [work] leads men, in their dealing with the common people, to use terms that only an educated physician can understand, then the first duty of our educators in this line is to study the simplicity of Christ.

Christ was the greatest Physician, as well as the greatest Teacher, the world has ever known. He was in Himself a divine college. He expressed truth in the most simple words in order that the poor people might know just what to do. I advise all who are engaged in medical missionary work to take a full term, which is a life time, in learning lessons in the simplicity of Christ. Then their teaching would benefit the common people.

Physicians above all others need to cultivate simplicity of speech. In giving instruction to the people, they should not employ the professional vocabulary which they themselves have learned, for but few will pass through the drill or have opportunity even to consult a dictionary in order to learn the meaning of strange words.

I am writing that which has been presented to me by the Lord. Let not our young men think it an evidence of deep knowledge to use words that need to be interpreted. Bear in mind that Christ was the Majesty of heaven, the King of glory, and in His teaching He could have used the language familiar to Himself, even the language of heaven. But at all times He kept a restraint upon Himself, that the people whom He addressed might not misunderstand even one word that proceeded from the mouth of God. By His words He was scattering the heavenly grain of His doctrine, which it requires skillful and patient labor to gather up. He was sowing the seed of truth which concerns both the present and the future life.

This seed, planted in other minds, was to be cultivated, that its fruit might be continually imparted. Through the ministry of the apostles and their successors, the work was to be carried forward. They were to be continually sowing the seed which would yield an abundant harvest unto eternal life. The Lord in His teaching in both the Old and the New Testaments desired to put the world in possession of every essential truth. These truths are to be searched out. Precious developments are yet in reserve to reward the diligent seeker.

Source

- E.G. White, "The Needs of the Work," Manuscript 178, 1899, November 11, 1899.

Title: N/A

Date: November 13, 1899

Type: Letter

Addressees: Stephen and Hetty Haskell

Location: Maitland, New South Wales, Australia

Primary source: Letter 188, 1899, November 13, 1899

Dear Brother and Sister Haskell:

I will send you in this mail copies of the last letters I sent to Africa. I have carried a tremendous burden for Africa. We must save the Wessels family if possible.

Last Sunday I was requested to attend a council meeting held by the brethren in Elder Starr's house. Elder Daniells, W. C. White, Brother Palmer, and one or two others were present. The question to be settled was, "Who shall teach Bible in the school during the coming term?" The matter seemed to stand between Elder Farnsworth and Elder Robinson. This drove me to make some statements which I now feel the time had come for me to make. I was forced to present before the brethren the favorable and unfavorable qualifications of both Elder Robinson and Elder Farnsworth. This involved much, especially in the case of Elder Robinson.

Elder Robinson is more responsible than any other man for the present condition of the Wessels family, because he could and should have helped them. He was a missionary on missionary soil, but he did not take the right course to help the Wessels. He did not do what he would have done had his soul been warmed with the love of God. He did not seem to have tact to deal with human minds. It was not in him to understand the temperament of the Wessels brothers. Often he stirred them up instead of pacifying them.

Had Elder Robinson pursued a different course, Philip would not have given up the Sabbath. It would have been better if Elder Robinson and some others had not gone to Africa until they were themselves molded by the Spirit of God. But it is sufficient to say that Elder Robinson did not understand himself or the Wessels family. Neither did he realize that his position as president of the conference demanded a course of action different from the one he followed. His management was not for the best interest of the work in Africa. He was there as a missionary, to do the highest kind of missionary work among the African people.

The Wessels family would have helped him with their means to carry the work into new territories had he given them a chance. Books should have been translated in the Dutch and other languages. The Wessels family should not have invested the money that they have in America. This was not consistent with the Lord's way of working. When there are in foreign countries those who have means to handle, the Lord would have those in positions of trust see things afar off as nigh at hand. But there were sent to Africa from America as workers those who had not developed wisdom either in spiritual or temporal things; and some of these workers were no help to the people in Africa.

The one placed in charge of the work in Africa should have been wide awake to the necessity of aggressive warfare. He should have given the members of the Wessels family a chance to engage in the work of the Lord, a chance to use their means in missionary work, in the work of translating, in helping those in the darkness of error. It was in this work that their means was most needed, not in America. Philip should have been encouraged to employ translators to send light into the dark places of Africa. He could have united with his brethren in getting out tracts and papers. Publications should have been issued in different languages. Laborers should have been sent to new places. Territory should have been added to the Lord's kingdom.

Africa needed the means which was invested by the Wessels family in America. There was in the dark places of Africa a people who were stretching out their hands for the truth. There was a large field for missionary work in the regions beyond Cape Town.

In God's plan there is neither exception nor limitation in the gospel call. The gracious provision has been made for all. The call to the feast is for all. This truth must be preached by precept and example. The hardest fields must be worked. Those who enter such fields as Africa must be able to comprehend the necessity for advancing the saving process that must be carried on in the regions beyond.

The Wessels' money flowed the wrong way when it went to America, for America needed it less than any other portion of the Lord's vineyard. The Wessels family needed help. They needed to be brought into the work, and united and bound up in the work. It would have been better, far better, if not one of them had ever seen America. But please keep this to yourself. If the workers sent to Africa had been filled with the true missionary spirit, if they had been workers who could have educated others, a far greater work would have been accomplished.

Philip and Peter Wessels, and others, could have done the highest kind of missionary work if they had been encouraged in a kind, courteous manner, and shown how to work. They would not have followed the lead of those in America, who in sympathy and discernment are so far separated from foreign fields that they know little of their needs or of the work done in them. In America money and workers are absorbed altogether too largely in one class of work.

In Africa the highest energies of the soul should have been exercised for the recovery of those who needed saving. Nowhere else in our world could true missionary work have accomplished such great changes as in Africa, and from Africa this work would have extended to regions beyond. But much that ought to have been done has not been done. The workers have not understood that first a work must be done with themselves. They needed converting anew.

God has His instruments always in readiness, to use when He needs them; but often in their blindness men plan, as supposedly wise men, and fail to discern whom the Lord would use. If Elder Haskell had united Philip and Peter Wessels with him in breaking the way into new territory, God would greatly have blessed him and them. But the way was barred by his brethren's lack of faith. If the missionary work that ought to have been done as a part of the gospel had been done, as Elder Haskell greatly desired to have it done, the terrible war now raging in Africa would not be. There were men right in Africa richly endowed with capabilities, who, if trained, would have been better fitted for the work there than some of those sent from America. Missionary teachers are sent by God to educate people just where they are.

It is running a great risk to send men from Africa to America to learn the ways for which God has reproved those in America. It is safer to educate students at home than to send them to America to receive an education. In America they see and hear much that does them no good, which they would not see and hear were they to remain in their own country. Too many of the methods and habits and fashions have been transported from America to Africa, and the result is not favorable. The very best teachers should be sent from America to foreign countries to educate the young.

Source

- E.G. White to Brother and Sister Haskell, Letter 188, 1899, November 13, 1899.

Title: "Restitution Due to the Southern Field"

Date: November 18, 1899

Type: Manuscript

Primary source: Manuscript 154, 1899, November 18, 1899

God has established institutions among us as a people to give character to His work. But in these institutions unfaithful men have been placed in positions of trust, and have been given the management of the funds. The warnings of the Lord have been given over and over again in regard to the perversion of right principles, and in regard to the scars and deformity brought upon His work through selfishness and covetousness. Yet men with unclean thoughts and unholy hearts have continued to pervert the truth. The third angel's message is not doing its work. Some who serve as ministers, who should be diligently searching the Scriptures, are entertaining fanciful ideas which have no foundation in the Scriptures, and these they are presenting as truth. Truth is not being woven into the web.

The time is at hand when a fearful confederacy will be formed, a brotherhood inaugurated by Satan. Unholy human agencies will combine with the demon forces, and the whole will be imbued by satanic impulses. Satan has come down with great power, and he is working with all deceivableness of unrighteousness in them that perish. He is now marshalling the hosts who will be ready to voice his words, "Who is like unto the beast, and who is able to make war with him?" Well may every soul, from now until the close of this earth's history, heed the words of Christ, "Let him take hold of my strength that he may make peace with me, and he shall make peace with me." Let every agency fall into line; let him fall into the hands of the living God; for His mercies are great; let us not fall into the hands of men.

Our work for this time is to lift the banner on which is inscribed, "Here are they which keep the commandments of God and have the testimony of Jesus Christ." But those who have had an experience in the first proclamation of the third angel's message are passing off the stage of action, and the message in its great importance is scarcely recognized by some. Many of those who claim to be preaching the third angel's message have no experience in the message. They present fables, which are to the truth as the chaff is to the wheat. Much is woven into their teaching which has never been inspired by the Holy Spirit.

I fear that I cannot express myself fully. I have worked so hard lately that I have had several spells of exhaustion. Yet I dare not hold my peace. Every one occupying a position in our institutions needs to walk softly before God. He needs to be careful what influence he exerts, lest he sway the minds of others in such a way that the Lord cannot use them as channels of light. Unless a marked work is done in every heart, an influence will be exerted which will keep eyes blindfolded in regard to the selfishness and covetousness which has robbed destitute fields of the means they should have had. More than once I have asked the question, What has been done with the donations contributed by the churches to the Southern Field? The Review & Herald and the Pacific Press have misapplied, according to their own ideas and plans, the money raised by the people for the work in the South.

For years testimonies have been given to the men in responsible positions in the work to clear the Lord's highway and make His paths straight. Let the means raised for the colored people be used in that destitute missionary field. To each one who has acted a part in robbing the Southern Field of the means designed for it God says, "I cannot trust you until you do thorough work in repenting and making restitution." He declares that He will not work with those who give evidence that the gifts of the people would not, if sent through them, flow in the channels specified by the donors.

The Lord in mercy sent a warning to save the Conference from bankruptcy, from a confusion that would have been as complication upon complication. Men had been wronged by those who were stewards of sacred responsibilities. A confederacy was formed time and again to take authors unawares and work with them by



deceptive representations. The concession of one or two authors to the terms of this confederacy was presented as an inducement for all others to follow their example. Thus a work was done that heaven did not endorse, and God was dishonored. Then when a movement was made to correct the evil by making restitution, the very men who had created the wrong state of things were on hand, preparing by their covetousness to make capital of the matter. But in His mercy God did not permit this to be. Those who had been wronged were advised to wipe out the claims which they might have made; for by insisting on these claims being met, a great evil would have been created.

But those who were stewards had no right to treat this matter as they did. Special cases were pointed out as needing to receive restitution, as, for instance, The Gospel Primer. I was permitted to hear the voice of one man, loud and inspired by an evil spirit, as he said concerning the book published to help the Southern Field, "It is bringing in much means, and it should not be." Those who acted a part in the false dealing in regard to The Gospel Primer will one day stand before the throne of God. Then they will see the result of their wrong course of action. Every man will be rewarded according as his works have been. Those who diverted into other channels the means God designed should flow into the Southern Field made the work very hard for the workers in that field. How men standing in positions of sacred trust, claiming to be sons of God, could make the work of their brethren so difficult, the judgment alone will reveal.

Some claim to believe the testimonies God has given. They speak of them, and appear to appreciate them, but faith without works is dead, being alone. God declares, "Shall I not judge for these things?" He knows who are faithful and true and who are unfaithful and dishonest; and one day He will cause those who have acted any part in bringing in the principles which He condemns to see the cause and the effect of their selfishness and covetousness.

A call was made for the poor, distressed colored field: Let those who in this work have acted as unfaithful stewards repent and be converted. God calls for the means sent in response to a special call and for a special purpose, to be restored to the distressed, poverty-stricken field from which it was taken. The work in the South has been greatly hindered, yet I am thankful that by the mercy of God a work has been done amid difficulty and discouragement, and this work God has endorsed. Although the means that would have advanced the work has never been placed in the hands of the workers, yet the Lord has blessed the work. Little sympathy and less means has made the struggle hard, yet the foundation has been laid for an influence that will be as enduring as eternity. But what might have been accomplished if those whose work it was to encourage every jot and tittle of missionary work had done their part!

Missionary work is a part of the ministry angels are appointed to perform. The work done in the South amid poverty and hardship has not been recorded in the books of heaven as a failure. In the courts above those who have done missionary work under the pressure of adverse circumstances are registered as truly successful. God says not always, "Well done, good and successful servant," but, "Well done, good and faithful servant."

Let us be up and doing our appointed work, for soon the time in which we can work will be past, to be followed by the time of reckoning.

I ask, Why have not you who profess to believe the testimonies received them? Why have you not heeded the light that has come to you? When I have been asked, "What has been done with the money raised for the Southern Field?" I could have said, "The Review & Herald and the Pacific Press must answer that question." It was these institutions that blocked the way, so that the money raised for the South never reached that field. God designed that the movements made at the last General Conference should be tested and tried. He permitted the Norman case to represent the after work of that conference. Shall this case stand as a sample of the resolutions made at the General Conference? Light has been plainly given that there must be a restitution of the money of which the Southern Field was robbed, and those who knew of this work and did not raise their voice in

condemnation, even if they had nothing to do in it, are placed on the list as partakers of the wrongdoing of the men who have dishonored God. Righteousness must rule in God's service.

The high wage plan should never have seen the light of day. Those in charge of our institutions have no greater burdens to carry than have the faithful workers in other parts of the Lord's vineyard. There will never be an end of the controversy which God has with the men in positions of trust until thorough work is done in cleansing the institutions from the stain which has rested upon them.

"Blessed is the man that endureth temptation; for when he is tried he shall receive a crown of life, which the Lord the righteous Judge shall give him." When there are presented to you wrongs to be righted, why are you so loath to do that which men of principle ought always to be forward to do? These wrongs will have to be righted, for unless the matter is corrected, I shall be obliged to appeal to the people. They have lost confidence in those at the heart of the work, and I have also lost confidence in them. The heart of the work is diseased.

God will not be trifled with. He says, "I hate robbery for burnt offering." No one in the ranks of Sabbathkeepers has worked more unselfishly than Edson White. He thought he was doing a necessary work in preparing a boat as his home. The Lord showed me that Edson would be in danger if he entered into business management. He is adapted to another work, the work of seeking and saving lost sheep. His knowledge of the principles of truth would make him a living channel of light. But God showed me that if he should give himself up to secular business, he would not be prepared to be impressed by the Holy Spirit to open the living oracles of truth.

Edson did heed the testimony, as he thought, but by fitting up his boat he incurred debts. This placed him at a great disadvantage and in an embarrassing situation, which the Lord did not want him to occupy. God knew that any mistakes Edson might make would be greatly exaggerated. Those who ought to have shown sympathy would give him no words of encouragement. Whatever good they might see accomplished, they would think evil and talk evil of his work.

Source

- E.G. White, "Restitution Due to the Southern Field," Manuscript 154, 1899, November 18, 1899.

Title: "Spiritual Food"

Date: December 1, 1899

Type: Article

Primary source: *The Gospel Herald*, December 1, 1899, pgs. 2-3

Dear Children Edson and Emma:

I received your letters last evening, when Sister Herbert Lacey arrived from Cooranbong. I have spoken to our people this afternoon with much freedom. The wagonette came for Sister Graham, Sara, and I, and we just got under the tent when the rain came down in torrents. For thirty minutes big drops poured down upon the tent, accompanied with thunder and lightning. The congregation sang hymn after hymn. It was of no use attempting to speak. At the very first lull they had me speak, before the prayer, fearing that the heavens might give us another downpour.

I spoke for one hour with freedom upon practical Bible religion. There was a goodly number of our own people, no outsiders. Then prayer was offered with the Spirit. Elder Daniells prayed. Then Elder Tenney spoke for a short time. He spoke well. I was obliged to leave because I was in a perspiration. After speaking I have to take a cold sponge bath and change all my clothing, to prevent a chill.

We find that the cars leave this place for Sydney on Sunday at twenty minutes to one o'clock. On other days they leave at eleven. I decided to arrange to speak Sunday forenoon, then take the cars which will arrive at Newcastle at seven a.m. Monday, and at Dora Creek ten a.m. I usually speak in the afternoon, but I made this arrangement in order to get off the mail after seeing W. C. White. No mail leaves this place on Sunday, although the cars go, therefore I should fail to get my mail in at Sydney in season to reach the steamer unless I take it myself. I have spoken six times at this meeting.

Letters received from Elder Starr state that a nice park in Maitland is offered to us free for a camp ground. A large house has been rented at one pound a week to accommodate the workers. Letters received from Brother John Wessels tell of seventy acres of land, thirty in orchard, forty in woodland, a few miles out of Sidney. It is a high piece of ground, beautiful scenery. They are looking at it as a location for our sanitarium. I have been called to look at two sites. I shall make the third trip the first of the week, as soon as the mail is closed.

My health is very good for me. But I have to be extremely careful, else I am overdoing, and exhaustion follows. I got off a large mail for America, then a large mail for Africa, and just about collapsed; for I used up all the strength I had in getting off the American mail, and the very next day had to write all day and next morning to get off African mail. W. C. White came in after the mail had gone. We had a praying season, and I decided to attend the camp meeting. I felt that the Lord would sustain me. We took a first class car, which I seldom do, and we came through all right. I thank the Lord with heart and soul and voice for His mercy and His sustaining power. This is the second spell of exhaustion I have had within three weeks. I see so much to do. I want to use my pen all I possibly can, and get out all the light possible, so that if I am called suddenly I shall have done all I possibly could do to let light shine to others.

I do not know that I have written to you that it is your duty as far as possible, to attend the camp meetings without waiting for an invitation. Keep your soul in the love of God, and make straight paths for your feet, lest the lame be turned out of the way. Keep your taper kindled from the divine altar, and then let your light shine to others. Let your confidence be wholly in the Lord. Learn meekness and lowliness of heart. You need to put your entire trust in Jesus Christ. He is the only safe Teacher. The great question now is the salvation of the soul. If you walk with Christ, you learn wisdom by communion with Him, as did Enoch.

It is the privilege of every soul to reach the highest standard, stop at no low standard in your experience. Beware of admitting any worldly or selfish motives whatever in the settlement of the great question between God and your soul. The Lord requires all that there is of you through constant improvement of every talent, that you may make a success in the formation of Christian character. By faith let the Holy Spirit instruct you, that you may not only receive but impart the heavenly grace.

All is to be surrendered to Christ. There must be no reservation. God expects more of us than we give Him. It is an insult to Jehovah to claim to be Christians and yet speak and act as worldings. We cannot yield the smallest place to worldly policy. We need to be sanctified every hour through the belief of the truth. It is not safe for one day to neglect putting on the Lord Jesus Christ. We can make no compromise. We want not to make extra efforts for a more tasteful development of Christianity. We want Christ formed within, the hope of glory.

Catch the divine rays of light from Christ, and you need not try to shine, for you will reflect His image, which is formed within. You cannot help shining. Others will see the Christ side of the character revealed. There is a great deal of rough work to do, but the grace of Christ will be revealed in spirit, in speech, in experience. The salvation of souls is the grand object to be kept before us, and mental and spiritual improvement will be seen in all our ways, habits, and practices. They will be fragrant with the atmosphere which surrounds Jesus Christ. We all have now, and ever have had, the sympathies of the divine intelligences. Heavenly beings co-operate with us in the battle as we advance against fallen angels and fallen men to press the battle into new territories, even where Satan's seat is.

Young men, who have little experience in the self-denial that Christ practiced, will be constantly urging the necessity of a more tasteful development of Christianity than we are wont to meet with, even among those who have long known the truth. I agree that there is need of sanctified refinement. There is need of an emptying of self and an opening of the heart to an abiding Christ. But my heart has been much pained by the introduction among us of certain forms that ape worldly customs and fashions. In connection with the most precious sentiments of truth there is brought in an outside polish, a regard for that which is called taste, which has little of the true element which works by love and sanctifies the soul. That quality of refinement <which is but an outside polish and> which is esteemed by the world is of little value with God. In every day life we must have an abiding Christ, who is working constantly to conform all our attributes to the image of the divine.

That surface religion talked of so glibly by the tongue that prates of the beautiful, I have learned the value of to my sorrow. Many who with flippant words are ever ready to speak of elevation and refinement do not act as if they had any practical knowledge of that which their tongues express. Their poetical religion is not the religion that will stand test and trial. I have learned to my sorrow that they have little respect for true Christlike piety, little desire for the sanctification of the Spirit of God unto true holiness. To exalt a theory which will exalt self is their great ambition. To conform to the divine plan does not suit their frothy ideas.

O what deceptions are upon those who are looking for the beautiful and poetic in their speculation! They hear not the voice of the One who gave His life to self-denial, to humiliation, to suffering and a cruel, ignominious death to make it possible for human beings to keep the law of God. They can do this only by heeding the invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." These are the lessons the great Teacher has given us. We are to take His yoke of submission, restraint, and obedience, in meekness and lowliness of heart. Those who are yoke up with Christ will find rest and peace.

Exhibitions of self, strife for the supremacy, putting the false in the place of the true, will be developed in a certain class. In theory they represent the God of the beautiful, the divine Author of the material world. They observe the beautiful representations in His operations and plans, and they weave into poems a sentimentalism

that tells for nothing in making their own character-building symmetrical. Their work is not in harmony with the plan of God for fitting men to unite with the angelic family and to become children of the heavenly King. All these soaring ideas God counts as nothingness. There is a supposed inspiration which is modified by hereditary taste and by education and temperament.

Let us hear what Christ has to say. "He that will come after me, let him deny himself, and take up his cross, and follow me." To follow in the footsteps of Christ is to practice true godliness. All who are partakers with Christ of His humiliation and self-sacrifice will be constantly learning how to lay upon the foundation stone gold, silver, precious stones, not the material represented as wood, hay, and stubble, which will perish in the fire of the last days. We want true sanctification, true wholeness to God. We would not encourage the soaring element in the makeup of character, but we would encourage true solidity. What is the chaff to the wheat?

The world is not to be saved through the divine songs and melodies of even the angelic host in heaven. These angels have their appointed work to do on earth. They find a world in gross darkness as to what constitutes sin, which is the transgression of the law of God. Darkness, vice, deception, prevarication, dishonesty, exist among those who profess godliness. And there is a call made, "Lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins. Yet they seek me daily, as a people that did righteousness and forsook not the ordinance of their God."

What have God's people to learn? "Humble yourselves under the mighty hand of God. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners, and purify your hearts, ye double-minded." There is work, solid work, to be done for every soul that shall stand in the great day of the Lord. "Therefore if any man be in Christ he is a new creature. Old things are passed away, and, behold, all things are become new."

The one in whose heart the grace of Christ abides is daily undergoing a transformation of character. He is preparing for the higher school, where all characters blend in a perfect whole. The divine harmonies of the heavenly intelligences would be out of place in the world. They would not be understood. For the world knoweth not God nor Jesus Christ whom He hath sent. Sin and violence are in the land.

In transgression of the law of God, fallen men with their sinful tempers, appetites, tastes, and attributes have arrayed themselves in hostility to God. They resemble the inhabitants of the Noachic world. He who would be an effective co-worker with God in His broad vineyard must do most diligent, earnest, hard work. He must meet the people where they are. If they will not come to the gospel feast to which the call of Christ invites them, then God's messengers must accommodate themselves to the circumstances, and bear the message to them in house-to-house labor, thus extending their ministry to the highways and byways, giving the last message to the world.

It is of no use for men to purchase large volumes of history, supposing that by studying these they can gain great advantage in learning how to reach the people at this stage of earth's history. As I see the shelves piled up with ancient histories and other books that are never looked into, I think, Why spend your money for that which is not bread? We do not need ancient lore to tell us the things we must know now, just now.

The sixth chapter of John tells us more than you can find in these books. There is a history in this chapter. Christ says, "I am the bread of life." "Your fathers did eat manna in the wilderness, and are dead. This (myself) is the bread which cometh down from heaven, that a man may eat thereof and not die. I am the living bread which came down from heaven. If any man eat of this bread he shall live forever; and the bread is my flesh that I will give for the life of the world." Read on to the sixty-third verse. "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life."

The motive of those who study these many books is not so much to obtain light or spiritual food. It is an unsanctified ambition to become acquainted with philosophers and theologians, a desire to present Christianity to the multitude in learned terms and propositions.

God calls for these who would be laborers together with Him to yoke up with Christ. "Learn of me," said the greatest Teacher the world ever knew. "Take my yoke upon you," and come down to learn My meekness and My lowliness. Your intellectual pride will not aid you in the work or communicating with souls perishing for the bread of life. Your devotion to the study of these books is taking the place in mind and heart of the practical lessons you should be learning from the great Teacher. The multitude are not fed. The Holy Spirit is not dependent on the work of human agents. They want to work themselves. Very little of the money invested in piling up volumes for study and research, which is wearying to the brain, furnishes anything that will make one a successful laborer for souls.

The men who have devoted their lifetime to common work need words as simple as Christ gave in His lessons, words which are easily understood. Christ said, "I came to preach the gospel to the poor." Our brethren who are teaching the truth for this time need a deeper insight into the lessons Christ has given. We cannot do better than to heed the words Christ has spoken: "He that will come after me, let him deny himself, and take up his cross, and follow me." At every step we advance in any service for Christ, self-denial and the cross lie directly in the path.

The words of the living God are the science of all education. The studied phrases designed to please the taste of the supposed-to-be refined, fall short of the mark. Our ministering brethren need to eat the bread of life. This manna will give them spiritual sinew and muscle; then they will not be as weak as babies when any crisis comes. Baptized with the Holy Spirit, they will be prepared to meet all classes of men. The candlestick will be placed where it will give light to all that are in the house.

The piety, the spiritual energy, of the church is sustained by feeding on the bread which came down from heaven. The rich and the poor alike meet together, and take sweet counsel of God. At the feet of Jesus we are to learn the simplicity of true godliness.

We need now to strip ourselves for the race, to harness ourselves for the battle. The time of trouble is upon us. Let the ponderous volumes of history, and the variety of other books, be exchanged for the simple lessons of Christ. He says, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart." Why do not all who believe in Christ do all that He told them to do? Why do they worry and perplex their souls with reading that will not do one-twentieth part for them that Christ's words will do? Much reading is spoiling some of our ministers, so that they know not how to feed the flock of God with spiritual food. God help us to understand what it means to learn of Christ.

#### Sources

- E.G. White to J.E. and Emma White, Letter 164, 1899, December 1, 1899.
- E.G. White, "Spiritual Food," *The Gospel Herald*, December 1, 1899, pgs. 2-3.

Title: N/A

Date: December 1, 1899

Type: Letter

Addressee: Hattie Andre

Location: "Sunnyside," Cooranbong, New South Wales, Australia

Primary source: Letter 197, 1899, December 1, 1899

Dear Sister:

Your letter of October 23 has just been read to me. I believe the Lord has been leading you, and is impressing your mind. I believe that each should occupy the place to which he is called by God.

We have a great work to do in Australia, and we need educated, experienced workers, workers who are sanctified by the Spirit of God. There are many in Australia who have precious talents, and we appreciate them highly. But their education and training has not fitted them to be teachers. Some of the workers sent from America we cannot use. We need the very best workers, and we need them very much.

I cannot write you a very long letter, but I will say that your convictions about working where you can help to teach others, who may become workers in missionary lands, are correct. You can do valuable work by uniting with us to help to train and educate workers. We do not doubt in the least that you can do excellent work in the Southern Field. But the Lord has given you talents and a knowledge of how to use these talents in training other minds. The work of fitting workers for missionary fields is a most responsible one. Those educated are to be taught to receive in order to impart to others. The former education, training, perceptive faculties, upon which the teacher must work, are all to be considered. Wherever there is life, there is a continual interchange, taking in and giving out, and unless those who are learning receive in order that they may impart to others, the capacity for receiving diminishes.

There must be expansion and expansion; the mind of the educator becomes impoverished by being kept in a class of labor which does not lead the mind to higher subjects. If the mind does not daily grasp a deeper, higher, broader education, if it does not obtain food for itself by communion with minds that can reach out and grasp what they hear, that they may give it to others, the stagnation which takes place weakens the physical, mental, and spiritual powers.

That upon which the eyes rest, that which the ears hear, the thoughts and feelings expressed, mean much to every one. Receiving and imparting depend upon each other. Giving out always increases the power to take in.

Those who engage in the work of teaching the colored people should, after engaging in this work for a time, be placed in altogether different circumstances, if possible, else the mind will remain at the same level. It is not broadened and elevated by dealing with difficult problems, by taking in large subjects.

I hope, my sister, that I shall not be misunderstood. You can give a class of education which will be received and given out again. Thus the work of teacher and student is enlarged. In education there is need of guarding every point. The teacher should require the students to impart what they receive. There are churches in which a large number of the members are spiritual dwarfs. They are ever receiving. They desire preaching every Sabbath, not seeming to understand that the capacity to receive is proportionate to the work of imparting to others that which is received. Every true Christian should impart. Upon the doing of this work his spiritual growth depends. True Christians will take in all the precious instruction they can gain from the Word, and will then find real enjoyment in imparting to others what they have received. They will learn by experience that the capacity for receiving corresponds to and is enlarged by the exercise of imparting. Thus the channel is kept open for the divine fulness to flow in.

Now, my sister, I know you will not misunderstand me. Do not suppose that I am belittling the work of educating the colored people. But one person should not remain in this line of work for too long a time. The colored children must be carried over the same ground again and again, and after one has been teaching in the South for some time, let a change be made. Let another teacher take up the work, while the teacher who has been doing this work refreshes his mind by dealing with students whose minds are able to grasp the problems of more advanced education. Students are to be trained who can in turn train other minds, through the Holy Spirit's influence.

This is a subject which will bear study. Our life, with all its powers and endowments is to be used in God's service. The grace of God is received through test and trial. Those who consecrate themselves to God are ever to look to Him for guidance, asking Him where they can use their powers to do the most good for time and for eternity. First of all, these gifts are to be laid at Christ's feet, to be accepted by Him. They are His gifts, and are to be refined, cleansed from all selfishness, and placed under God's control. We must exercise entire dependence on God, and then believe that success will attend our efforts. Consecrate yourself and all that you have and are to God; then live by faith in the Saviour, your will submerged in the will of God. Realize that the enemy by his deceiving power will lead you to manifest hereditary and cultivated tendencies which will exercise a hindering power over your spiritual faculties.

This, my sister, is our danger. Teachers are to train their students to stop at no half way place, but to advance, going forward unto perfection. This work is not too highly represented. The voice of God is to carry every soul that will be saved higher and still higher. Christ says, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Be it ours to reply, "Yes, Lord; yes, Lord; holier, holier still." Desire, yes, pant after holiness of heart. This is our work.

Our school here must be under the supervision of God. We need you, and several others who can do like work, in this new field.

#### Source

- E.G. White to Hattie Andre, Letter 197, 1899, December 1, 1899.



Title: "Diary Materials – Faithful Stewardship"

Date: Circa 1899

Type: Manuscript

Primary source: Manuscript 200, 1899

Note: Relevant selection highlighted.

All the property and talents of means in our world is the Lord's. They are a test fund to determine by the use [persons] make of the trust funds, their fitness to be entrusted with heavenly positions of responsibility. It is really only theirs in trust funds. The property holder is bound under the most sacred obligation to [act] with fidelity as a steward. "All the gold and silver is Mine," saith the Lord, "and the cattle upon a thousand hills. All lands are mine, all the rivers, and all the productions of the earth are Mine." When any of this earthly treasure shall come within the control of human agents to use, let them consider this is not my property to invest and use as my judgment shall dictate., I am not to use even donations as I shall desire, but in connection with the whole vineyard. Because means have come into my hands, I must not suppose that I have a moral right to use this means to please my own inclination. This means must be carefully and strictly used—every dollar—in the very places where suffering humanity will be the most benefitted in understanding the truth, the proclamation of the third angel's message, and where there can be memorials raised to glorify not the name of any man that lives.

It is a very easy matter for any man to be exalted, because thousands of dollars have been invested to create a train of circumstances that affect the whole vineyard of the Lord, either for good or evil, to broaden and deepen and add new territories to the Lord's kingdom. To be wisely used means these thousands of entrusted money are to go just where the Lord's faithful stewards should apportion the same, as a wise master-builder of the work, to produce symmetry in the workmanship of God. The test comes to all and every result is faithfully chronicled with every thread drawn into the fabric and its material, [including the results of] the workmen who are just as earnest and determined to advance the work but they have nothing themselves to make even a beginning. In all these things wise stewardship is called for. There can be [no] guesswork and uncertainty in these lines without results which will tell through time and eternity for good or evil. God requires that His workmen shall not be their own planners as to what investments shall be made. More than one man's brain and one man's mind is required. Men of capability may lack in some important and essential qualification of character, carrying things so heavily and disproportionately that a harmonious and proper presentation before angels and men cannot be revealed. Large means is not to be invested in one place where the selfishness of man shall come in and mix with the appropriation of monies, binding it away from God's missions in foreign fields that are suffering hunger, weariness, famine, and distress. God will hold every board accountable which has not taken in the situation of suffering missions. One-sided men should not be on any board unless they have a burden of the work of missions, to learn how they are being carried. When men get means under their control and are selfish, near-sighted, and cannot see how their fellow-workers are struggling and toiling and lacking of the comforts of life, their minds become confused. They will work on wrong principles and spoil this missionary work.

What do all these things mean? What misery and distress has come to flow out of the idea that because one can use means that he will use it unwisely and so absorb means that God's wrath is kindled against them? Christ is suffering hunger in the persons of His saints. I could say more that would not be wise at this time. There are nations and individuals who are suffering today because of the wrong use of means and property which has come under the control of unsanctified managers. Money has been handled to enrich some places largely, when the places that needed this money the most receive nothing of it. Some who have done this have not known what they were doing. They supposed that all that came into their hands should be used just as they disposed. As God looks upon His suffering missionaries, He says decidedly, "Ye have done it unto Me. I was hungry but ye fed Me not; thirsty, but ye gave Me no drink; naked, and ye clothed Me not; sick and in prison, and ye visited Me not." The sight which has been presented to me a few months since is terrible, terrible. My heart aches for Africa. What might the sums of money spent in Gospel Wagons and to abundantly supply the lowest class of people have done for those who never have had the privilege of hearing the gospel? They are in foreign

countries. I have the word of the Lord. What a shameful neglect has been in our missionary board in being members of that board and refusing to do as the necessities were made known to them. The money spent in that Colorado institution was not a necessity, but there was necessity—deep and full—in foreign missions. Who at the heart of the work has carried that burden for Africa or India, instituting measures to create relief for these destitute regions? The sight is before God, and the test upon men who have not relieved the necessities.

Source

- E.G. White, "Diary Materials – Faithful Stewardship," Manuscript 200, 1899.

## Section Seven: 1900-1909

Title: "Individual Responsibility"

Date: January 1, 1900

Type: Article

Primary source: *The Gospel Herald*, January 1, 1901, pgs. 2-3.

The following selections are from a private letter written on the camp ground at Maitland, New South Wales, Australia, November 6, 1899:

"How little we can do in our own power to help the people that are misled by the false theories that are ever kept before them by their false shepherds. Our earnest cry to God is, 'It is time, O Lord, for thee to work: for they have made void thy law. Therefore I love thy commandments above gold; yea, above fine gold.' We are in the midst of troublous times. Catholicism is making sure and decided inroads, embracing in its cruel arms the Protestant world. In disloyalty, men and women are making void the law of God, and he will punish them for their iniquity. The earth shall disclose her blood, and shall no more cover her slain.' The Lord is slow to anger and great in power: and will not at all acquit the wicked; the Lord has his way in the whirlwind and in the storm, and the clouds are the dust of his feet.'

"If ever there was a time when those who claim to be Christians should be all that the name comprehends, it is now. Are we following Christ in very reality? As Seventh-day Adventists we must be on watch, guarding every point lest the enemy shall set up his standard among us. There is not one semblance of an excuse for our churches to be indifferent and careless. If ever there was a time when the members of our churches should see if they have oil in their vessels with their lamps, it is now, just now, without a moment's hesitancy or delay. This is an individual work. We are to look earnestly to our own standing and accountability. While the Protestant world is being led by the wily sophistry of Catholic doctrines, while the mystery of iniquity is gathering to itself the world of professed Christians, what are we about? Are those who know the truth for this time anchored in Bible doctrine? Are our weapons, 'Thus sayeth the Lord: 'It is written?' Is our anchor cast within the veil? Are we individually rooted and grounded in gospel truth, so that we may be established, strengthened, and settled in the faith? Are we, as those who have the knowledge of the mysteries of God, those to whom God has committed the living oracles, loyal and true to our stewardship? Those who are truly converted will reveal, as missionaries for God, what the truth means to them in its transforming efficiency and sanctifying power. If we are weighted with the treasures of eternal truth, we shall proclaim to a world perishing in sin what it signifies to have the sanctifying, redeeming love of Christ in the soul...

"The world would not be what it now is if professed believers in Christ were receivers of his divine nature. It is the example of men who claim to believe the truth, but who do not practice the truth, that detracts from the influence of Christianity. They hold the truth as a theory, but unrighteousness surely characterizes their course of action. Many reveal that they are far away from Christ, because they are destitute of Christianity. Please read the ninth and tenth chapters of Ezekiel. Should we not seek to understand the work which God requires us to do? Its results are sacred and awful. If one thread of selfishness is woven into God's service, He is greatly dishonored. Unless those who have knowledge of the truth are sanctified through the truth, their profession counts for nothing, and their condemnation will be proportionate to the light granted them, which they have not honored by walking in the light as Christ is in the light. Truth as it is in Jesus is the creating power of Christ. Those who claim to have advanced light must reveal the influence of that light in their words, their deportment, their voice, their actions, at all times and in all places.

The first work of teachers, physicians, directors, is to submit themselves to the yoke of Christ. They must obey the words, 'Take my yoke upon you, and learn of Me.' This is the result of keeping self under the sanctification

of the truth. Our first business, and that which should always be made the highest, is to expel from the soul-temple everything that will not harmonize with Christ. His Spirit must abide in us by faith. We are to keep the heart with all diligence, 'for out of it are the issues of life.' Then pleasant words will be spoken, notwithstanding that temptations are pressing in to occupy the soul-temple. The devil is not dead."

#### Sources

- E.G. White to J.E. and Emma White, Letter 178, 1899, November 6, 1899.
- E.G. White, "Individual Responsibility," *The Gospel Herald*, January 1, 1900, pgs. 2-3.

Title: "An Appeal"

Date: December 17, 1899/January 1, 1900

Type: Letter/Article

Primary source: *Australasian Union Conference Record*," January 1, 1900, pgs. 1-3.

Note: Relevant section highlighted.

To our brethren and sisters throughout Australasia:

The records of our work for 1899 are almost completed. Our work for the new year will soon begin. The work of our Conferences and institutions has advanced rapidly, and the field of operations is still broadening. This is a time for all to inquire, "What can I do to advance the cause of present truth?"

I appeal to all who believe the truth, to all who can assist us in any line. Give us your help to advance the work just now. We need workers, and we need money; for there is a close relation between money and missions. You know something of what has already been accomplished in the different lines of our work. We have moved out by faith and have made large advancement, because we saw what needed to be done, what God was calling upon us to do, and we dared not hesitate. But we have not done the half of that which should be done. We are not yet on vantage-ground. There is a great work before us. All about us are souls longing for light and truth, and how are they to be reached?

God works through heavenly instrumentalities that those who know the truth may be brought in connection with souls who need light and knowledge. Read the tenth chapter of Acts. The God of Heaven beheld the devotion and piety of Cornelius. He witnessed his prayers and his almsgiving, and marked the power of his influence. He desired to give him light in regard to Christ's mission and to connect him with His work. The Lord sent His angel to signify this to Cornelius, and to place him in connection with the Apostle Peter. The angel told Cornelius just where Peter lived, and assured him, "He shall tell thee what thou oughtest to do." Then an angel was sent to Peter to remove his doubt as to the propriety of working for the Gentiles. "What God has cleansed, that call not thou common." While Peter was pondering in regard to the mysterious revelation that had been given him, the Spirit said unto him, "Behold, three men seek thee. Arise, therefore, and go with them, doubting nothing; for I have sent them."

What a history is this to show that Heaven is in close connection with our world. On the ladder that Jacob saw, angels of God are ascending and descending. God is above the ladder, and beams of light and glory are shining the whole length from heaven to earth. This line of communication is still open.

And what was the outcome of God's dealing with Cornelius? Read the precious history, and learn, and praise God; for its lesson is for us. Finding Cornelius and his friends gathered to hear the word of God, "Peter opened his mouth, and said, of a truth I perceive that God is no respecter of persons; but in every nation he that feareth Him, and worketh righteousness, is accepted with Him. The word which God sent unto the children of Israel, speaking peace by Jesus Christ. (He is Lord of all); that word, I say, ye know: ... how God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed of the devil; for God was with Him. And ye are witnesses of all things which He did." And God "commanded us to preach unto the people, and testify that it is He which was ordained of God to be the judge of quick and dead. To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins."

As Peter spoke these things, the Holy Spirit fell upon the assembly, and they were baptised in the name of the Lord. Thus in Caesarea a company of Christian believers was established to hold up the light of truth.

This is the work to be done today. We have a message to give to the people, "The bread of God is He which cometh down from heaven, and giveth life unto the world." Christ declares, "I am the bread of life: he that cometh to Me shall never hunger; and he that believeth in Me shall never thirst. All that the Father giveth Me shall come to Me; and he that cometh to Me I will in no wise cast out."

My brethren and sisters in Australasia, there is in every city and every suburb a work to be done in presenting the last message of mercy to a fallen world. And while we are trying to work these destitute fields, the cry comes from far-off lands, "Come over and help us." These are not so easily reached, and perhaps not so ready for the harvest as the fields within our sight, but they must not be neglected. We want to push the triumphs of the Cross. Our watchword is to be, Onward, ever onward. Our burden for the "regions beyond" can never be laid down until the whole earth shall be lightened with the glory of the Lord.

But what can we do? We sit down and consider, we pray, and plan how to begin the work in the places all around us. Where are the faithful missionaries who will carry it forward? And how shall they be sustained?

Above all, how shall missionaries be trained? How shall workers be prepared to enter the opening fields? Here is now our greatest burden. Therefore, our special anxiety is for our school in Avondale. We must here provide suitable facilities for educating workers in different lines. We see young men possessing qualifications that, if they can be rightly educated, will enable them to become labourers together with God. We must give them the opportunity. Some are placing students in our school, and are assisting them in defraying their expenses, that they may become workers in some part of the Lord's vineyard. Much more should be done in this line, and special efforts should be made in behalf of those whom our workers shall send from the islands to be trained as missionaries.

In the future, more than in the past, our school must be an active missionary agency, as the Lord has specified. Men and women of different nationalities must be brought in. There will be no "color line" here. All may come who can be educated for any line of missionary work. Workers we must have, and in twenty-fold greater numbers, to supply the need in both the home and the foreign field. Therefore, the Avondale School must not be restricted in its facilities.

We must open to our students the Book of all books, the living oracles of God. Here true wisdom is to be found. In all matters that pertain to our present duty to God, and to our future, eternal interests, we may here receive divine instruction. And we are to learn from nature. We thank the Lord that we are located just where we are. The land we are cultivating as the school farm is testifying to all that false witness has been borne against it. We are making this land an educating book for the students. From it they are to learn the meaning of the words, "We are labourers together with God; ye are God's husbandry; ye are God's building."

There are other interests in Avondale closely associated with our school. Indeed, they are really a part of our educational work, and they also require help. The healthfood business is in need of means and of the active co-operation of our people, that it may accomplish the work it ought to do. Its purpose is to supply the people with food which will take the place of flesh-meat, and also milk and butter, which, on account of the diseases of cattle, are becoming more and more objectionable.

Our Health Retreat, which is ready for use, has a debt on the building already erected, and we need means to properly furnish it for the reception of patients. And not only these enterprises in Avondale, but the Helping Hand Mission in Melbourne and the Christchurch Health Home, need financial assistance.

I have freely used my own means to meet some of the many necessities of the work. Of all that has come into my hands, which I can call my own, I have withheld nothing. It is all the Lord's, and is freely spent in His service. And when we have come to a crisis, after using all we had in hand, I have borrowed money, to the

amount of several hundred pounds, at a low rate of interest. We have also received several hundred pounds from our people without interest. When the necessity arises, I feel no hesitation about receiving these loans, either with or without interest.

Some may ask, Are you not afraid that you will be unable to meet these obligations? No, I am not afraid. Money is a talent which the Lord desires to have put to use in His service. I see the necessities of the work, and I am determined to do all in my power, that the last merciful message of warning to our world may not be hindered. One soul is of such value that in comparison with it, the whole world sinks into insignificance.

Now we call upon all who will, to help us in the work. Of what use is it to lay up worldly treasure? Read the words of the apostle James, "Go to now, ye rich men, weep and howl for your misery which shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." We certainly do not want to be of the class who have heaped together treasure for the last days, to eat our flesh as it were fire. In that fearful time all men will understand their misuse of God's money. Those who have squandered His gifts will see how their means has been buried up in banks and stocks and mines and other enterprises where it could be of no benefit to the cause of God. They will see how their money might have been used to advance the cause of God and win souls for Him, and how through their misapplication of God's talent they have suffered eternal loss.

In all financial dealings with our fellow-men we feel under obligation to observe strict integrity. We must be faithful in paying all that we owe. But, my brethren, are you dealing honestly with God? Do you consider that all the means you possess and your own selves also belong to Him? How are you meeting His claims?

Do you profess to be looking for the soon coming of Christ in the clouds of Heaven? Do you profess to believe that the last warning is now being given to the world? Do you pray that God's kingdom may come, and His will be done on earth as it is in Heaven? The sincerity of your profession of faith and of your prayers will be shown by your works.

We want your prayers for the advancement of the work. We need them. But we ask that with you as with Cornelius, prayer and giving may be united. Let your prayers and your alms come up for a memorial before God.

You ask God to bring souls into the truth; then do you labour with all your God-given ability in harmony with your prayers? Do you bring every trait of your character into subordination to God, to be used according to the laws of His own kingdom, that you may be labourers together with Him? Are you, with faith and diligence and wideawake earnestness, working to advance God's kingdom in the world? Bear in mind that faith without works is dead, and that without faith it is impossible to please God. While we pray, we are to give all that is possible, both of our labour and our means, for the fulfilment of our prayers.

When we pray for God to make the missionary work successful, we are not to bind up our means in worldly enterprises, and let the work for which we pray become a failure.

If we act out our faith, we shall not be forgotten by God. He marks every deed of love and self-denial. He will open ways whereby we may show our faith by our works.

Let us carefully consider the solemn, prophetic warnings, let us receive the encouragement of God's rich promises. Let us work determinedly, with heart willingness, with gladness of soul, in the spirit of humble obedience rendering back to God His own. We can pray with faith for God's power to unite with our efforts when we can come before Him saying, "Of thine own we freely give thee."

When the heart is made a temple for the indwelling of the Holy Spirit, no man will imperil his own temporal or spiritual prosperity by robbing God's treasury, withholding the means that should be at hand for His work.

The Lord desires us to be living channels of light. He has made it our privilege to co-operate with Him as partners in His great firm, to act our part in promoting the prosperity of His cause.

We have been doing all in our power to advance the work, and we have rejoiced to see it go forward. Its demands are now beyond our ability to supply. We are in debt, and yet there is special need of pushing the work just now. We are not discouraged at the outlook. The word of God strengthens and sustains us. But we must have financial help to do that which is essential to be done. We appeal to you, our brethren and sisters in Australasia, to come to our assistance.

The fields are white for the harvest. Shall we not have means for gathering in the precious grain? Will those who know the truth see what they can do to help us just now? Will everyone cut off all needless expenditures. See what you can do in self-denial. Dispense with all that is not positively necessary. Come up to the measure of your God-given duty.

Our brethren may say: We are being drawn upon continually for means. Will there be no end of these calls? We hope not, so long as there are in our world souls perishing for the bread of life. Until all has been done that you can do to save the lost, we ask you not to become weary of our repeated calls. Many have not yet done that which they might do, that which God will enable them to do if they will consecrate themselves unreservedly to Him.

Our General, who never makes a mistake, says to us, Advance. Enter new territory. Lift up the standard, establish memorials in every place. Let it be known that God has a people upon the earth who have not forgotten that He has a law, binding upon all human intelligences. In all the churches, there are souls who know not that the seventh and not the first day of the week is the Sabbath, and that it is to be observed because God Himself has given the command.

Brethren and sisters, this work demands your help. Will you give it? To those who have means which they are not putting to use for God we appeal in Christ's name. Let no talent be hidden in the earth. Undo your napkin, and put your treasure into active service for God.

"Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing; for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them which are of the household of faith."

E. G. White.

December 17, 1899

#### Sources

- E.G. White, "An Appeal," *Australasian Union Conference Record*," January 1, 1900, pgs. 1-3.
- E.G. White to Mr. and Mrs. George O. Wellman, Letter 212, 1900, April 27, 1900.



Title: N/A

Date: January 23, 1900

Type: Letter

Addressees: James Edson and Emma White

Location: "Sunnyside," Cooranbong, New South Wales, Australia

Primary source: Letter 11, 1900, January 23, 1900

Note: Relevant selection highlighted.

Dear Children Edson and Emma:

I have been up writing by candlelight. The days are long, but I find that no one endures the taxation of writing as well as your mother. I am often up at two o'clock.

I cannot tell whether I sent you a letter by last mail or not. I have not asked my copyists in reference to the matter. I had a letter written to you, but supposed I had till Wednesday morning. Afterward I learned that it was the San Francisco mail, which leaves on Tuesday. The *Vancouver* mail leaves on Wednesday. If at any time you do not receive a letter, it will be because I have been unable to send one.

Lately I have been feeling—I hardly know how. I tried to write, but I could not do justice to anything. I felt so tired and weak that I did not want to think. I decided that I must have a change, and Sara and I made up our minds to go to the sanitarium farm. We sent some steamer chairs and wire mattresses to the house on the farm, intending to stay three or four weeks.

The farm is about three miles from Thornleigh station. The road is rough and rocky; some parts of it are like the road from Healdsburg to St. Helena. The fruit in the orchard is now ripe. The family living on the farm before we took possession of it told us that they usually sold about three hundred pounds' worth of fruit a year. We hope by the sale of the fruit this year to pay the interest on twenty-seven thousand dollars.

We have two men working in the orchard. One man, who has a large family living about fourteen miles from the farm, has been working in the brick kiln at the school. The other man, Woodward by name, is from Melbourne. He and wife are excellent people. He was a Roman Catholic before accepting the truth. When he began to keep the Sabbath, he was unable to get work, and on account of this, they are now quite poor.

We wish that our sanitarium was erected. Time is passing, and we are distressed that so little has been done in establishing a substantial, convenient sanitarium, where all who come may have opportunity to learn the truth. Several wealthy people who have come to our sanitarium in Sydney have embraced the truth, among them a man who has donated five hundred pounds to our sanitarium. He is an invalid. He and his wife have taken their stand fully.

We need a sanitarium very much. The ground is secured. The piece we have purchased contains eighty-one acres. You may ask, Why did you buy so much? Because those connected with the sanitarium must have homes near the institution. Brother John Wessels will need a house and land there, and so also will Brother Sharp, the accountant. I shall have a small place there myself, a little distance from the sanitarium.

When we reached the sanitarium farm, we found that the house would not be ready for us to occupy for some time, so we went on to Strathfield, and stayed one night at the home of Brother John Wessels. The next day we went on to Summer Hill, and called at the Tract Society. Brother Daniells was in New Zealand, so I was given his office, a pleasant room, in which there was a good lounge. I took my meals with Brother and Sister Hindson. Sister Hindson used to be Anna Ingels. I slept in Miss Graham's room. She was away in Melbourne.

It was a week before the house on the sanitarium farm was fit for us to occupy, for it was overrun with vermin. The rooms had been papered three times, each time over the old coat. All this had to be torn off and new paper put on. Sara had to oversee this work, as well as work with all her powers.

On Sabbath we drove to the Stanmore church in the sanitarium buggy. I was surprised to meet Brother Colcord there. I spoke with freedom to a goodly number. The rain was falling, but that did not hinder my speaking. The social meeting that followed was good. The precious Spirit of the Lord was with us.

During the time I stayed in Summer Hill I felt far from well. Had not I had good, retired quarters, I could not have accomplished anything. As it was, it was a continual fight against exhaustion.

On Sunday I spent some time in counsel with Brother Salisbury, W. C. White, and Brother Sharp in regard to the work, and the way in which it should be carried on, especially the medical missionary work in America, which is consuming means, but is not producing anything to replace the constant consumption. Some good results are seen. Heavy indebtedness is coming in. The medical missionary work must be conducted in a different way. New and promising fields are opening, and these fields call for the time and money which is too largely devoted to a non-producing work.

These matters have been opened up before me quite fully. We have seen to our sorrow the result of cutting off means from fields which are ripe for the harvest.

In response to an invitation, I spoke in the evening in the sanitarium parlor, which was well filled with patients and helpers. I had great freedom in speaking encouraging words to the afflicted ones. I pointed them to the One who is willing to heal the maladies of soul and body. I told them of Christ, the great Healer, whose they are by creation and by redemption. They were all much pleased. I learned afterward that they wished me to speak again.

On Monday I was again in council meeting. I felt that I must speak plainly in regard to some things which must be guarded. We should not enter into the work of maintaining homes for abandoned women or for infants. This responsibility might better be borne by families, who should care for those who need help in these lines, thus lifting the burden from an institution which as yet has not been able to erect a building for the care of suffering humanity. The work to be done by our sanitarium is to labor for the salvation of the men and women who come for treatment. Let everything possible be done to point them to Jesus the Restorer. He not only forgives sins; He heals all manner of diseases. There is a special work to be done in our world. To as many as possible we are to give the light of present truth, saying by word and example, Follow me as I follow Christ.

The Good Shepherd goeth before His flock and leadeth them. He will lead those who will accept Him into green pastures. Our work is to seek to make plain to men and women the restoration that God requires shall take place in them. We are to teach others how to engage in the work of reform. We are to secure the help of the very best talent, that the truth may be fitly represented, and that memorials to the Lord may be erected in all parts of the world.

The Lord is bringing in and guiding men and women who can be depended on as co-workers with Christ. To bring men and women to a belief of the truth is the work which is to be done by all our institutions. If this cannot be done in our sanitariums, why should we be at the expense of erecting them? I have been instructed that Seventh-day Adventists should have buildings for the care of the sick to which all classes, high and low, may come, and in which they will be attracted to Christ. Thus solid missionary work may be done for suffering humanity. Thus may be carried forward the great and solemn work of preparing a people to stand in the day of the Lord. Those converted will bear the message to others.

Under the disguise of an angel of light, Satan has been insinuating himself among us, to absorb our means and our workers where the labor done will not give a proper representation of the truth, which is high and holy and sacred, and which is to make its impression on the world as a witness to all nations.

In all things we are to follow the example of the divine Worker. We are to seek in every way to elevate and restore. But all the talent and all the money is not to be used in hopeless lines, when the ripening fields are ready for the harvest.

This does not by any means refer to the work to be done for the Southern states. The leaven of truth must be more decidedly introduced into that country. There are many colored people who have had talents entrusted to them. These would make good workers if they were given a chance to develop their talents. God will work through His faithful ministers, showing them how to discern talent, and how to encourage young colored men and young colored women to fit themselves for the work in the South. This calls for money, and a fund should be raised for this purpose. Then when there are found young colored people who are deemed worthy of a trial, give them the opportunity to learn the truth.

Carefully selected workers must be sent to the South. And care must be taken that our northern men do not lose strength and even life itself by staying too long in the south, for the atmosphere there is malarious. Some can stand this climate better than others. Special care should be taken to caution and guard the workers.

How important it is that there be a holy ministry in the Southern field. The injunction is, "Be ye clean that bear the vessels of the Lord." The message must be carried forward in straight lines. The souls for whom labor is put forth will seldom take a higher stand in the service of God than that which is given them in the example of the minister who labors in their behalf. In proportion as a minister is earnest and humble, learning the ways and will of God, can he lead his flock in the path cast up for the ransomed of the Lord.

Well, our work in council meetings came to a close, and on Wednesday, one week from the time we left Cooranbong, we drove to the sanitarium farm, a distance of fourteen miles. The house on the farm is very small, and we occupied only part of it. Our sleeping rooms were only twelve by fourteen feet. We used the piazza as diningroom and parlor.

Quite a number of visitors came to see us while we were at the farm. One day we were surprised by a visit from Brother and Sister Robinson and their little girl and Brother Wessels and his little boy. In the afternoon Dr. Caro came out with a young man from New Zealand, the principal of a school there, who is taking treatment at the sanitarium. These all walked over the farm, and were pleased with it.

The next day Brother and Sister Hughes came from Cooranbong. We met them at the train. They spent the afternoon looking over the farm, and stayed with us that night. The next day Brother and Sister John Wessels, her mother, and their little boy and hired girl came out from Strathfield.

We decided to go to Parramatta on Friday, but during the night season I was strongly impressed that we should go to Maitland. At four o'clock on Friday morning I woke Sara, and told her that we must change our plans and go home instead of going to Parramatta. At half past five our goods were ready to take to the station. We reached Dora Creek Station at about twelve o'clock. Willie met us there with my horse and surrey, and on the way home I told him that I must go to Maitland that afternoon. We decided to drive over. One of the horses had to be shod. This delayed us, so that it was nearly four o'clock before we started on our journey of twenty-seven miles. For the first eight miles the road is rough and mountainous; the rest of the road is very good. We reached Maitland at about half past ten p.m.

Next morning we found that the workers there were very much pleased that we had come, for a baptismal service had been appointed for Sunday afternoon. On Sabbath I spoke to the people from the third chapter of First John. All seemed to be intensely interested. One or two who were present were keeping their first Sabbath. I spent Sunday morning writing. In the afternoon we drove to a beautiful paddock, in which the baptism was to take place. W. C. White offered prayer. Brother Colcord then spoke for a short time, and I followed, dwelling upon the love of God and the importance of knowing on whose side we are standing, the side of the adversary or the side of Him who declared, "I have kept my Father's commandments." I had freedom in speaking, and those who had been laboring for the people were very much pleased with the impression made. Seven candidates then went forward for baptism.

I carry the burden of the work in Maitland day and night. As I speak to the people I think of the time when we shall meet round the throne of God, when the great, grand review will be held. Shall anything I might have said be left unsaid? What will be the record of my work?

I am so interested in the work in Maitland that I departed from my usual custom and spoke in the evening. After the baptism I drove with W. C. White and Sara to Greta, a small mining town about six miles from Maitland. There I spoke to a small company of miners who had assembled in a private house. Several in this place have decided to keep the Sabbath. All listened with the deepest interest. I had great liberty in presenting the love of God in giving His Son to die for the world. My mind was led out into a new channel and fresh ideas were given me. All seemed impressed with the word spoken.

It was half past ten when we reached the mission. The tent meeting was still in progress. The attendance was good. The meeting showed that the baptism had made a deep impression. All the workers were greatly encouraged by the attendance at this meeting. The Lord gave Brother Colcord special power in speaking to the people.

Mother.

Source

- E.G. White to J.E. and Emma White, Letter 11, 1900, January 23, 1900.

Title: N/A

Date: January 1900

Type: Letter

Addressee: George A. Irwin

Location: Sanitarium Farm, Hornsby Junction, New South Wales, Australia

Primary source: Letter 210, 1900, January 1900

Dear Brother Irwin:

I have been at Summer Hill nearly one week. During that time my mind has been exercised decidedly in regard to some things. A letter came to me from Brother Sisley in reference to the question of royalties.

Again I will tell you frankly that there is no use in my continually writing to the brethren in responsible positions in Battle Creek. All the matter has been verified in a plain, correct statement, made by one whose business it was to search out the matter in regard to the means which never came to the Southern field. That matter is yet not clearly and properly adjusted.

In reference to your position, you have not done that which the president of the General Conference should do to set this matter in order, and God will not remove His censure from the conference until clean work is made and everything has been done that can be done to make full restitution. God is dishonored and the work has languished for years because of selfishness and robbery of the Southern field. There is a great deal of feeling and criticism which is not called for or just or honorable in regard to the carrying forward of the work.

[There should be] restitution both of principal and interest. When I heard in regard to the \$1,000 that was restored for The Gospel Primer for the loss sustained, and divided between the two men, I was surprised beyond measure. All I have [to] say is you are not walking in the light. You need your spiritual eyesight anointed. You do not act like men who have the working of the Holy Spirit. The light given me is that a most sinful neglect of that means coming to that field through the [spirit] of selfishness at every point, and taking that means from the field by driving the men in hard places, was robbery in every sense of the word. The Spirit of God was abused, and all through the lack of principle [and] perverted ideas. All such things God hates.

I was shown [this was] acted out in the Norman case, with his appropriation of money which did not come to the cause to God. Our own people are acting out and representing the acted symbol. In their own work [can be seen] the disappointment they have made others to feel—the insincerity of their true missionary spirit, and their apparent willingness to do so much yet doing scarcely anything. Every kind of excuse and determination is evidenced not to do the work in restitution to the Southern field that should be done.

It is presented to me that in the past light has been given and entirely disregarded; that those who figure in these things have blinded their perception in spiritual discernment so deeply they have no real sense of what justice and mercy and equity and truth is. God may in mercy bring every one of them over the same ground. They have been willing to see others struggling to do the work. They will leave that same ground to be placed in the position they were willing to put others in. The plainest light [now] given will be as unheeded as that which has been given. There is a spirit to question, to criticize, to envy, to [be] jealous, and to make, as they suppose, every plausible excuse for going directly contrary from the plain will of the Lord.

My soul is grieved for the Lord Jesus, and I feel an holy indignation stirring my soul as the whole matter and its result is opened before me of what could and should have been done for the Southern field in aggressive warfare that is not done and years lost. I am unable to make any more explanations, for I am instructed they will be unheeded. They pull impatiently away the shoulder; they refuse to take the counsel of God.

And you do not act in this matter, considering all the light given, as the position you occupy demands you should act. You are, I fear, in danger [of] acting as [did] Elder Olsen. There is not a semblance of justification of the course pursued by men in office before you came in to bear the great responsibilities which were required to you to bear as president of the General Conference. In humility and armed with the Spirit of God you should long ago have set things in order, for there were those who would have worked with you. I had rather hear of nothing at all being done than the trifling representation to redeem the past by the restitution made by the people who have been instructed.

Why do they not show their sense of their neglect? Do their feeble, fainting, half-hearted, unwilling works bear any effort to redeem the past? God will not make them the men to come near to Him, to whom He will communicate light either in blessing their own hearts, or in means to be used, for they are under the rebuke of God. “Neither will I be with you any more until the accursed thing is put away from among you,” was said of Achan who dissembled and stole and worked in crooked lines. I shall not specify names.

Recently a pamphlet was presented to me to read of the many dishonest transactions that were practiced by men to secure every farthing possible—out of others who were stretching themselves to advance the work by just measure, to make aggressive warfare—and God said, I hate robbery for burnt offerings.

But I have borne the messages God has given me. The light was that if the publishing institution had been worked by the Spirit of God, they would have charged nothing for the publication of The Gospel Primer, which was to be used to work the hardest locality of the missionary field in the world; and that was in some sections of the south, and still is, attended with great peril to the workers. Whatever has been done in some sections has been done at sacrifice at every step. There [has been] reluctance to put into the field [that] which was brought in contributions in response to an appeal the Lord instructed me to make to the people—to work those very perilous sections while the work could be done without so great peril as now. The donations never came to them.

Letters have come to me from all parts of the country, first in congratulation for the help and relief to the Southern field, then inquiries were made [as to] what was done with the means that was raised. Then the light [was] given that misappropriation and robbery of the Southern field was an evidence of the perverted principles brought into the work and cause of God.

The great displeasure of the Lord in this transaction was as the case of Achan. [He] was the means of the withdrawal of the Spirit of God from the whole Israel of God, [so] that defeat in the place of success was the result for a sin they did not know. But the Lord took [Joshua] to do for the matter. He was praying, lying prostrate in humility upon his face, because all Israel was humiliated before their enemies in being overcome [at] Ai. Thirty-six men [were] slain. What was the word? [Read] Joshua 7:8, 9-13.

Is this the way of the Lord’s dealing with Israel? Is not the way of the Lord and His dealings expressed in every case similar? Is there not a cause for the strong dearth of means? [When there is] any action among those of His church that is sinful, the whole church bears the rebuke of God until that sin is hunted out and dealt with according to the grievous character of the sin.

Joshua knew not the sin, but he did know that God’s unseen armies were not with Israel, and the result was defeat, repulse, and death. Man’s offense in Israel called for the unseen armies that were the strength of Israel to withdraw their interposition in behalf of Israel. How the men in holy office, bearing sacred responsibilities, venture to act their own will and way! Joshua 7:3-5. Here was defeat. What did it mean? Verse 6. Here was a great humiliation before God. Verses 7-9. There was the case laid open before God with a great sorrow because the name God would not be magnified before the people.

#### Source

- E.G. White to G.A. Irwin, Letter 210, 1900, January 1900.

Title: "That They All May Be One"

Date: February 7, 1900

Type: Article

Primary source: *The Signs of the Times*, February 7, 1900, pgs. 2-3

Note: Relevant section highlighted.

### Strength in Christian Unity—Each a Part of the Whole—Life and Love the Tie that Binds—The Sure Guide—The Need of the Spirit

Christian unity is a mighty agency. It tells in a powerful manner that those who possess it are children of God. It has an irresistible influence upon the world, showing that man in his humanity may be a partaker of the divine nature, having escaped the corruption that is in the world through lust. We are to be one with our fellow-men and with Christ, and in Christ one with God. Then of us can be spoken the words, "Ye are complete in Him."

In the plan of redemption a place is allotted to every soul. To each man is given his work. No one can be a member of Christ's body and yet be inactive. Different lines of work are committed to different men, according to their several ability. The work of God's people may and will be varied, but one Spirit is the mover in it all. All the work done for the Master is to be connected with the great whole. The workers are to labor together in concert, each one controlled by divine power, putting forth undivided effort to draw those around them to Christ. All must move like parts of well-adjusted machinery, each part dependent on the other part, yet standing distinct in action. And each one is to take the place assigned him and do the work appointed him. God calls upon the members of His church to receive the Holy Spirit, to come together in unity and brotherly sympathy, to bind their interests together in love.

### A False Union Versus the True

Strange, eventful history is being recorded in the books of heaven. Everything in our world is in agitation. Events are changing to bring about the day of God, which hasteth greatly. The world is filled with storm and war and variance. Under one head, the papal power, it has united to oppose God in the person of His faithful witnesses. This union is cemented by the great apostate. All jealousy, evil surmising, and evil speaking are of him, and tend to produce discord and disunion. Then shall God's people be at variance with one another? Shall they not be cemented together by the Holy Spirit, each worker filled with love and sympathy for his fellow-worker, each filling his appointment with faithful effort, seeking earnestly to prepare the way of the Lord? In the general discord there should be one place where harmony and unity should exist because the Bible is the guide. When the principles of God's Word are followed, it becomes a bright light shining in a dark place. All who build on this Rock can be sure that their house will stand amid the tempest.

The sword of the Spirit, which cuts both ways, is to be in the hands of God's servants. His inspiration is to be upon them, leading them All to Speak as the Voice of One.

The Holy Spirit will work with the consecrated human instrument; for this is God's purpose. God has opened a door between heaven and earth, which no power can close. He calls upon every human being to be pure, holy, sanctified, in order that the work for this time may be accomplished. When God's people place themselves in proper relation to Him and to one another, there will be a full impartation of the Holy Spirit for the harmonious combination of the whole body.

### Weakness of Disunion

Nothing so manifestly weakens a church as disunion and strife. Nothing so wars against Christ and the truth as this spirit. "By their fruits ye shall know them." "Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh. Who is a wise man and endued with knowledge among you? let him show out of a good



conversation his works with meekness of wisdom.” “Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. Follow peace with all men, and holiness, without which no man shall see the Lord; looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled.”

As long as we are in this world we must be linked with one another. Humanity is interlaced and interwoven with humanity. As Christians we are members of one another. The Lord has made us thus, and when disappointments come, we are not to think the worse of one another. We are individual members of the general body. In helplessness and disappointment we are fighting the battles of life, and the Lord designs us, as His sons and daughters, whom He calls His friends, to help one another. This is to be a part of our practical Christian work. Who is my neighbor? Read and understand. It is

#### The Very One Who Needs Help the Most

Thy brother, sick in spirit, needs thee as thou once needed him. He needs the experience of one who has been as weak as himself, one who can sympathize with him and help him. The very knowledge of our own weakness helps us to help another in his weakness. Let it not be that the sympathetic chords, which should be quick to vibrate at the least touch, shall be as cold as steel, frozen as it were, and unable to help where help is needed. There is a work to be done in human hearts to make them keen and true and sensitive to another's needs.

We can be united with one another only as we are united with Christ. He declared, “I, if I be lifted up from the earth, will draw all men unto Me” Christ must be uplifted. His name is all-powerful. Many who have dwelt much upon doctrinal subjects, but who have not learned of Christ, have been found unable to control themselves. They need the Holy Spirit's power. We should seek to understand what it means to be in complete union with Christ, who is the propitiation for our sins and for the sins of the whole world. Our life should be bound up with His life. We should draw constantly from Him, partaking of the living bread which came down from heaven, drinking from a fountain ever fresh, ever giving forth its abundant treasure. When this is in truth the experience of the Christian, there is seen in his life a freshness, a simplicity, a humility, a meekness and lowliness of heart, that show all with whom he associates that he has been with Jesus and learned of Him.

#### Christ Is the Only True Center

When He draws us to Himself, we are hidden with Him in God, and we show to the world that God loves us as He loves His Son. God imparts His Spirit to us. Truth, with its divine power and influence, takes possession of us, making of believers one harmonious whole, of which Christ is seen to be the soul. Every element is working in right lines. Every worker who fills his appointed place is helping to uplift the cross of Calvary.

This is the unity God requires in His service. When God's chosen people are of one mind, barriers of selfishness will disappear as by magic, and many, many more souls will be converted because of the unity which exists among believers. There is one body and one spirit. Those who have been building territorial lines of distinction, barriers of color and caste, might better take these down much faster than they put them up.

He in whose heart Christ abides recognizes Christ abiding in the heart of his brother. Christ never wars against Christ. Christ never exerts an influence against Christ. Christians are to do their work, whatever it may be, in the unity of the Spirit, for the perfecting of the whole body. The church is to be purified, refined, ennobled. The members are to cast from their hearts the idols which have hindered their advancement in spirituality. By the influence of the Spirit, the most discordant may be brought into harmony. Unselfishness is to bind God's people together with firm, tender bonds. There is a vast power in the church when the energies of the members are under the control of the Spirit, gathering good from every source, educating, training, and disciplining self. Thus is presented to God a powerful organization, through which He can work for the conversion of sinners. Thus heaven and earth are connected, and all the divine agencies co-operate with human instrumentalities.

Mrs. E. G. White

Source

- E.G. White, "That They All May Be One," *The Signs of the Times*, February 7, 1900, pgs. 2-3.

Title: N/A

Date: February 15, 1900

Type: Letter

Addressee: W.S. Hyatt

Location: "Sunnyside," Cooranbong, New South Wales, Australia

Primary source: Letter 26, 1900, February 15, 1900

Dear Brother Hyatt:

I have written some things to Mother Wessels, and I will now write to you. My brother, now is the time to have faith in God. We are trying to do all we can to advance.

In regard to the question of caste and color, nothing would be gained by making a decided distinction, but the Spirit of God would be grieved. We are all supposed to be preparing for the same heaven. We have the same heavenly Father and the same Redeemer, who loved us and gave Himself for us all, without any distinction. We are nearing the close of this earth's history, and it does not become any child of God to have a proud, haughty heart and turn from any soul who loves God, or to cease to labor for any soul for whom Christ has died. When the love of Christ is cherished in the heart as it should be, when the sweet, subduing spirit of the love of God fills the soul-temple, there will be no caste, no pride of nationality; no difference will be made because of the color of the skin. Each one will help the one who needs tender regard and consolation, of whatever nationality he may be.

Ask yourselves if Christ would make any difference. In assembling His people would He say, Here brother, or, Here sister, your nationality is not Jewish; you are of a different class. Would He say, Those who are dark-skinned may file into the back seats; those of a lighter skin may come up to the front seats?

In one place the proposition was made that a curtain be drawn between the colored people and the white people. I asked, Would Jesus do that? This grieves the heart of Christ. The color of the skin is no criterion as to the value of the soul. By the mighty cleaver of truth we have all been quarried out from the world. God has taken us, all classes, all nations, all languages, all nationalities, and brought us into His workshop, to be prepared for His temple.

There is a work to be done for ever soul. Some are very untidy in person. They need to be guided by the Holy Spirit to prepare for a pure, holy heaven. God declared that when the children of Israel came to the mount to hear the proclamation of the law, they must come with clean bodies and clean clothes.

The truth is refining and elevating, and believers must understand that even though they are poor, they need not be uncleanly in their persons or in their homes. On this line true missionary work is to be done for those who have no sense of what it means to be pure and clean in person and dress. The poor can be taught to undertake this work for themselves. Teach them that those who serve God and keep His commandments must keep their souls pure and clean, and that this purity must extend to their dress, their homes, their cooking utensils, their floors, because the ministering angels from the courts of heaven must have every evidence that the precious truth which has been received into the heart has made a decided reformation in the life.

The Word says, "Having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." God gave special directions to Moses in regard to the children of Israel having nothing unsightly or unclean about their dwellings, lest He should pass by and see their uncleanness and be offended, and refuse to go out to cooperate with them in their battles against the enemy.

The armies of heaven are to be the helpers of all who do God's work, and those who claim to be children of God and to keep His commandments must give evidence to the world that the truth has worked a reformation in their hearts, purifying the soul and refining the ideas and tastes. They must show that they are willing to learn, willing to be advised by Moses, whose instruction came from the Lord. The words spoken to the children of Israel regarding cleanliness are addressed to all who have untidy habits. They are bidden to cleanse themselves from all filthiness of the flesh and of the spirit, perfecting holiness in the fear of God. The Lord's eye cannot behold with favor uncleanness of any kind in any family.

The priests who officiated before the Lord in the temple were commanded to remove their shoes before entering, lest some particles of dust should be carried in. They were to wash their feet before approaching God. So careful were they to be in regard to their persons that they were not to ascend to the altar by steps, lest some part of the person should be exposed. All these things were to have the most careful attention.

Educate, educate, educate. Parents who receive the truth are to conform their habits and practices to the directions God has given. The Lord desires all to remember that the service of God is a pure and holy service, and that those who receive the truth must be purified in disposition, in temper, in heart, in conversation, in the dress and in the home, so that the angels of God, unseen by them, shall come in to minister to those who shall be heirs of salvation.

All who join the church should reveal a transformation of character which shows their reverence for holy things. Their whole life should be molded after the refinement of Christ Jesus. Those who join the church are to be humble enough to receive instruction on the points wherein they are remiss, and wherein they can and must change. They must exert a Christian influence. Those who make no change in words or deportment, in their dress or in their homes, are living unto themselves and not unto Christ. They have not been created anew in Christ Jesus, unto the purifying of the heart and the outward surroundings.

Christians will be judged by the fruit they bear in reformatory work. Every true Christian will show what the truth of the gospel has done for him. He who has been made a son of God must practice habits of neatness and cleanliness. Every action, however small, has an influence. The Lord desires to make every human being an agency through whom Christ can manifest His Holy Spirit. Christians are in no case to be careless or indifferent in regard to their outward appearance. They are to be neat and trim, though without adornment. They are to be pure inside and out.

We are to act as Christ's property, His sons and daughters. To all who receive Him He gives power to become His sons and daughters, even to those who believe on His name. They are then newborn souls, translated into the kingdom of God. "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." The power of God is to work in the character of every one who is born again. We are God's property, and He wants everyone to be a co-laborer with Him. No one has anything beyond that which God gives him. All that he has, his time, his ability, his strength, given him in trust by God, has been bought with a price. A ransom has been paid which includes every son and daughter of Adam.

The precious blood of Christ has been given to redeem man from earthliness, from sensuality, from all spiritual and physical uncleanness. This is the covenant God has made with His people. They are to be His chosen ones. Those who truly receive Christ will not yield to any other claim, even for a moment, which would strengthen the powers hostile to righteousness and truth. They put on the yoke of Christ, devoting themselves unreservedly to Christ for all time. They are pledged to obey the commandment of God, even should every other member of the human family refuse obedience and become disloyal.

He who receives Christ by faith is a member of the royal family, a child of the heavenly King, an heir of God and a joint-heir with Jesus Christ. His lot is a part of the cross of Christ. He is bound up with Christ for life and

for death in the great plan of redemption. The full and entire renunciation of self that appeared in Christ appears also in him who is consecrated to Christ's service.

He shows Christlike tenderness by speaking kind, gentle words, words which are full of comfort and hope and love. He is filled with an untold solicitude for human souls. He can say, "I live, yet not I, but Christ liveth in me." He is willing to make any sacrifice to draw lost, perishing souls to the cross of Christ.

Remember that with God there is no caste or nationality, no divisions or parties. Truth never places her delicate feet in a path of uncleanness or impurity. Truth does not bring people down to a low level, but brings all up to a high, exalted level. Truth never makes men or women coarse, or rough, or uncourteous. It takes men in all their sin and commonness, separates them from the world, and refines their tastes, even if they are poor and uneducated.

Under Christ's discipline a constant work of refinement goes on, sanctifying them through the truth. If they are tempted to exert one particle of influence that would lead away from Christ into the way of the world, in pride or fashion or display, they speak words of resistance that will turn aside the enemy's power. "I am not my own," they say, "I am bought with a price. I am a son, a daughter of God." I cannot possibly give God more than He claims. All is His, by creation and by redemption. Christ has purchased the whole being, mind, soul, strength, and body, and I am to express, in my words, my deportment, my actions, a sense of my obligation to God. I am wholly His. My life is hid with Christ in God, and when He who is my life shall appear, then shall I also appear with Him in glory.

This stand is to be taken and maintained through every hour of Christian experience. Christ's influence is to be felt in our world through His believing children. He who is converted is to exert the same kind of an influence which through God's instrumentality was made effectual in his conversion. All our work in this world is to be done in harmony and love and unity. We are to keep the example of Christ ever before us, walking in his foot steps. Union is strength, and the Lord desires that this truth should be ever revealed in all the members of the body of Christ. All are to be united in love, in meekness, in lowliness of mind. Organized into a society of believers, for the purpose of combining and diffusing their influence, they are to work as Christ worked. They are ever to show courtesy and respect for one another. Every talent has its place, and is to be kept under the control of the Holy Spirit.

The church is a Christian society, formed for the members composing it, that each member may enjoy the assistance of all the graces and talents of the other members, and the working of God upon them, according to their several gifts and abilities. The church is united in the holy bonds of fellowship in order that each member may be benefited by the influence of the other. All are to bind themselves to the covenant of love and harmony. The Christian principles and graces of the whole society of believers is to gather strength and force in harmonious action. Each believer is to be benefited and improved by the refining and transforming influence of the varied capabilities of the other members, that the things lacking in one may be more abundantly displayed in another. All the members are to draw together, that the church may become a spectacle to the world, to angels, and to men.

The covenant of agreement in church membership is that each member [will] walk in the footsteps of Christ, that all will take His yoke upon them, and learn of Him who is meek and lowly of heart. Doing this, "Ye shall," saith the dear Saviour, "find rest unto your souls. For my yoke is easy, and my burden is light." Those who wear Christ's yoke will draw together. They will cultivate sympathy, and forbearance, and in holy emulation will strive to show to others the tender sympathy and love of which they feel such great need themselves. He who is weak and inexperienced, although he is weak, may be strengthened by the more hopeful, and by those of mature experience. Although the least of all, he is a stone that must shine in the building. He is a vital member of the

organized body, united to Christ, the living Head, and through Christ identified with all the excellencies of Christ's character so that the Saviour is not ashamed to call him brother.

Why are believers formed into a church? Because by this means Christ would increase their usefulness in the world and strengthen their personal influence for good. In the church there is to be maintained a discipline which guards the rights of all and increases the sense of mutual dependence. God never designed that one man's mind and judgment should be a controlling power. He never designed that one man should rule and plan and devise without the careful and prayerful consideration of the whole body, in order that all may move in a sound, thorough, harmonious manner.

Believers are to shine as lights in the world. A city set on a hill cannot be hid. A church, separate and distinct from the world, is in the estimation of heaven the greatest object in all the earth. The members are pledged to be separate from the world, consecrating their service to one Master, Jesus Christ. They are to reveal that they have chosen Christ as their leader. The work in Cape Town is an important work and the church is to be as God designed it should be, a representative of God's family in another world.

"Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby; if so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifice, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offense, even to them which stumble at the word, being disobedient: whereunto also they were appointed.

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light: which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy. Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles; that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation."

#### Sources

- E.G. White to W.S. Hyatt, Letter 26, 1900, February 15, 1900.
- E.G. White, "The Color Line," Manuscript 73, 1903, July 27, 1903.

Title: "Diary, February 1900"

Date: February 16, 1900

Type: Diary

Primary source: Manuscript 9, 1900, February 1-28, 1900

Friday, February 16, 1900

Sunnyside, Cooranbong, New South Wales

I could not sleep after two a.m., but the Lord seemed very near and precious to my soul. I felt with longing desire I could accept and believe the invitation, "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." The Lord Jesus is always encouraging our faith to rely firmly upon Him and He will be our helper, our sanctification, our righteousness.

This morning I sent to Africa twenty-five pages written Thursday, all important letters to Brother Lindsay, also to Brother Hyatt, and a long letter to Mother Wessels. I sent enclosures of copies of letters.

I feel so sorry about this way one Christian nation is fighting another Christian nation to secure to the British powers more land. It will never be known how many lives have been sacrificed in order to get control of a portion of land. Had the missionary work been carried on in Africa among the Dutch, and the truth been properly presented from the Scriptures this war would not have been.

A settlement would have been made and there would have been no bloodshed. There should have been missionaries sent all through that country, and publications of books should have been multiplied in the Dutch language. What was needed was a far more clear eyesight of the neglected portions of the Lord's vineyard. The light given me in that consecrated correspondence should be kept with all these foreign fields and workers authorized to go to these fields.

The Wessels' funds that have been absorbed in America should have been used to set in operation missionary efforts to lift the standard of truth among the Boers. They are, many of them, a more consistent people and of a more decidedly religious phase of character than those who have instituted war against them, but they needed increased light from the Scriptures. The English-speaking people have not treated the Dutch white and clear before God. They have been selfish for advantages that they coveted, as Ahab coveted the vineyard of the settler Naboth and because he would not give it, killed him and took the vineyard. The truth should have gone into those new territories. The Seventh-day Adventists are the only people that could obtain influence with them. The mission spirit did not extend and the message go to other places as it should have gone—and God would have opened the way. Brethren Philip and Peter Wessels, sanctified by the Spirit of God, could have done great good to that field.

W. C. White and Brother Chandler came from Sydney. We met them at the station.

Saturday, February 17, 1900

Sunnyside, Cooranbong, New South Wales

Source

- E.G. White, "Diary, February 1900," Manuscript 9, 1900, February 1-28, 1900.

Title: "Board of Managers of the Review and Herald Office:

Date: February 26, 1900

Type: Letter

Addressee: Board of Managers of the Review and Herald Office

Location: "Sunnyside," Cooranbong, New South Wales, Australia

Primary source: Letter 37a, 1900, February 26, 1900

To the Board of Managers of the Review and Herald Office

Dear Brethren:

In a recent mail a question was sent me in regard to publishing for the Southern field. The writer says: "In several communications you have stated that the publishing houses in America should give the profits on the books published for the Southern field. There are two views taken as to the meaning of this statement. The first is: That the publishing houses should ask a reasonable price for the publishing of these books written to support the Southern work, and then add a reasonable price for the cost of handling them, and that all profits should go with the royalties to carry the work in that field. The second position taken is that your statement refers only to the books actually sold in that field by those connected with the issuing of the books."

Just what I have asked from our publishing houses in behalf of our schools in regard to printing Christ's Object Lessons without profit, and encouraging a wide sale of the book, that large sums may go to our schools to lighten their burdens, ought to have been done by our publishing houses in behalf of the work among the colored people of the Southern States.

Why should not our publishing houses do this work for the people of the South? Were they not established in the providence of God, by the liberalities of His people, to be missionary agencies? Have they not given freely in past years to needy fields and enterprises, and have they not been blessed in so doing?

The importance of the work and the great need of missionary effort in the Southern field were plainly pointed out. It was a field near at hand, whose needy condition they had every opportunity to know. Why did they not realize their responsibilities?

The Lord is grieved at the indifference manifested by His professed followers toward the ignorant and oppressed colored people. If our people had taken up this work at the close of the civil war, their faithful labor would have done much to prevent the present condition of suffering and sin.

When the attention of our people was called to their great neglect of duty, and to the importance of earnest effort now, the managers of the publishing houses should have been among the first to offer assistance.

If the managers of the Review & Herald Office had been walking in the fear of the Lord, they would have esteemed it a privilege to make personal sacrifices, and would have seen ways to use the facilities of the great publishing house under their control for the advancement of the Southern work. If they had felt the responsibilities of faithful stewards, they would have seen the needs of the colored people, and would have given sympathy to those working for them. Instead of laboring to take all they could get from the workers to add to the profits of the publishing house, they would have freely given the profits of the publishing house to help the poverty-stricken mission. Instead of planning other books to crowd the Gospel Primer out of the field, they should have encouraged and helped the laborers to bring out other works to be a help to their missionary labors.



If the managers of the publishing house had gone farther than to donate the publishers' profits, and had made liberal donations of books to be used in the Southern States, or of the labor on some editions when the mission was in special need, the publishing house and its managers would have been abundantly blessed in so doing. Not only would such a course have met the approval of God, but it would have been a commendable example of cooperation that would have had influence with all our people.

God requires of all who are in places of responsibility that they set examples of unselfishness in every line of missionary work. I cannot express to you the loss that has been sustained by the Review & Herald as an institution, by doing as it has in working counter to truth and righteousness. An evil spirit has been at work in the hearts of men in the publishing house, causing them to be selfish, covetous, and unjust. Their scheming was continued until confusion, want of courage and of steadfast purpose, made things very hard for those who were working for the interests of the Southern field. The course of action pursued was unworthy of Christians. Angels of God veiled their faces because of these unjust transactions.

It may appear to some that the transaction in regard to the *Gospel Primer* was a little matter. The plucking and eating of the forbidden fruit was a little matter. But the act of disobedience by our first parents was sin, and drew after it tremendous results. Every unjust transaction is a transcript of the character of the doer. Those who can engage in such acts as this in reference to the Southern field reveal the true state of the heart. Unless cleansed and sanctified, elevated and spiritually ennobled, they will never eat of the tree of life nor drink of the water of salvation.

In the *Primer* transaction, the Southern field was robbed of its due. The work that should have been done in the South has not been done. Time has been lost that can never be recovered. The workers in that portion of the Lord's vineyard had a hard time because of the perversity of the human heart, and they will be brought through similar trying experiences by appointment of God. For every penny of supposed gain in these transactions there has been much greater loss.

The worst feature of the matter is that those who acted a part in these transactions have not recovered their spiritual eyesight. They do not see these things as they are. When I read of the restitution of one thousand dollars I felt sick at heart, it falls so far short of correcting the wrong. I could scarcely keep from crying out, "O my brethren, what you need is to fall on the Rock and be broken."

There is another transaction that needs to be corrected. In the author's strait for want of means, the plates for Coming King were sold to the publishing house. Just as soon as he was able to redeem the plates, he should have been allowed to do so, and a kindness of heart and gladness expressed that he could do this.

These transactions with brethren struggling to help the Southern field, God has investigated. Not a sparrow falls to the ground without the notice of our Heavenly Father. Every act of close, selfish dealing is written in the books of heaven. Every one of these things must be corrected and stand corrected in the books of heaven. My brethren, is it not time that the Lord should be honored through your representation of His character? Are you willing to transfer the settlement of these matters to the judgment?

If the Southern field were not needy, if there were not a pressing necessity for work to be done there in many different lines, why should the Lord keep the question constantly agitated as He has done for so long? We must redeem the time. This long-neglected field must be worked. Without delay workers must be prepared for this field. Our people should now be raising a fund for the education of men and women in the Southern States, without regard to color, who, being accustomed to the climate, can work there without endangering the life.

Promising young men and young women should be educated to become teachers. They should have the very best advantages. Schoolhouses and meetinghouses should be built and teachers employed. Large numbers

should not be gathered for instruction in any one place, for it would attract attention, and work evil to teachers and to school. Far more will be accomplished by collecting small numbers in different places. There is the greatest need for all kinds of missionary work.

It is to sustain such a work as I have described that your liberalities are asked for in the publication of books like Gospel Primer, Christ Our Saviour, and Coming King. When some such work is done willingly, heartily, as a privilege, be assured that it will bring a blessing to the doers. The grace of Christ which bringeth salvation will water the souls that have been dried up by their acts of selfishness.

God calls for spiritual life in individualism. We are to be united as branches in the true vine, as workers together with God. I hope and pray that the power of the Holy Spirit may be imparted to every one in the service of God. Let every heart break before God; then the softening, subduing influence of the Lord Jesus will be as natural as the breath. Then there will be no such seed-sowing as has been revealed in the transactions that have taken place, transactions of which the actors should be everlastingly ashamed.

There is missionary work to be done in the publishing house. A responsibility rests upon you for the youth under your care. Brethren, take hold together, first to reform yourselves; then, working under the one head, Christ Jesus, you will show perfect love and compassion while you try to reform the youth. You know not the science of being molded and fashioned after the divine similitude. When Christ is formed within, the hope of glory, you will hear with sanctified ears, and see with sanctified eyes, and speak with sanctified tongues. Then you will act as brethren, branches in the same vine.

I long, I pray, I thirst, to see the work of God manifest itself in deeds of compassion, tenderness, and love. Then all who are in places of responsibility in the publishing work in any line will feel a deep interest in the youth. They will feel the need of most earnest prayer with all the apprentices together. Then in the educating and training of the youth all will bear in mind that these youth are the property of Jesus Christ. Read the eighteenth chapter of Matthew. If ever words should be put in daily practice it is the words spoken by Christ to His disciples. Many are the educating lessons, lessons of high and holy principles, that need to be brought into the daily, practical life.

The Lord will impart His love to all who will seek Him with the whole heart and soul and spirit. But there is too much hurry and bustle and drive in our institutions, and men forget God and His commandments. Many seem to think the time lost that is devoted to earnestly seeking the Lord. But when the Lord comes in to co-operate with human effort, and men and women will co-operate with God, a marked change will be seen in the work and in the results. Every heart that has been visited by the bright beams of the Sun of Righteousness will reveal the working of the Spirit of God upon his heart, mind, voice, and character. The machinery will move as if oiled and guided by a masterly hand. There will be less friction when the spirit of the worker is oiled by the golden oil which is emptied out of the two olive branches to be received by every soul prepared for its reception. The holy influence will be imparted to others in words of kindness, tenderness, encouragement, and love.

All should consider that they are responsible for their influence in spirit, in word, and in action. Day by day angels of God are passing through every room in the publishing house. Let every action show that God's love abides in the heart of the worker. Oh that the work might be done which the Lord Jesus is hungering to see!

A harsh manner, loud tones of voice, will never convert a soul. You have the great privilege of being under the direction of Jesus Christ, of speaking His words, revealing His spirit, copying His actions. Will you not open the windows of the soul heavenward, and close them earthward? If the earthward windows are open, they will let in malaria which will surely poison the soul. It will affect the breath, the voice, the spirit. God help you, my brethren, to help the most helpless and the most needy.

## Sources

- E.G. White to Board of Managers of the Review and Herald Office, Letter 37a, 1900, February 26, 1900.

Title: "Selections from Recent Letters"

Date: March 1, 1900

Type: Article

Primary source: *The Gospel Herald*, March 1, 1900, pg. 1

#### The Work for this Time

The Lord has a special message for us to bear to the world, even the third angel's message. The first and second angels' messages are bound up with the third. The power of the proclamation of the first and second messages is to be concentrated in the third.

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." Revelation 14:9, 10.

"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. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." Revelation 18:1-5.

We are in danger of giving this message in so indefinite a manner that it does not impress the people.... Our warfare is aggressive. Tremendous issues are before us, yea, and right upon us. Let our prayers ascend to God that the four angels may be commissioned to hold the four winds, that they may not blow to injure or destroy until the last warning has been given to the world.

#### Work for the Fallen

God is now working for his people; but how many do not recognize between the work of God and a strange work. Drawing aside the veil which conceals the glory of God, it shows Him in his place, high, and holy, and lifted up; not in a state of solitude, but surrounded by ten thousand times ten thousand, and thousands of thousands, of holy, happy beings, every one waiting to hear the message and to do his bidding. All heaven is in active communication with every part of the universe through a variety of channels, and that Holy One is actually stooping, bending from his throne, listening to every sound uttered, observing the movements of every earthly power. It is the highest Being condescending to the lowliest, approving or condemning every action which is developed. He is interested in the oppressed, and sends messengers to engage in the work in connection with the gospel for the beings who have corrupted their whole mind and thoughts. Thus they are placed in connection with truth and righteousness; but unless they become righteous themselves, they will contaminate others.

There is a work to be done for our world, but if the way of the Lord is not distinctly followed, to put them in the way of life through conversion, there is reason to be afraid lest Satan shall introduce himself to work the abandoned ones that our institutions undertake to help. Satan in playing a game of life for the souls of men and women for whom Christ has died. In our zeal to do a work for the Lord we must be sure we are not going before Christ, in the place of following after Christ.

### The Love of God

Human love is weak and changeable, but God's love is full and deep and unchangeable. Why then are not our souls aglow as we contemplate this love? Why do we close our eyes to it? God, who commanded the light to shine out of darkness, will shine into the hearts of all who believe, to give the light of the knowledge of his glory in the face of Jesus Christ. "Herein is love, not that we loved God, but that He loved us, and sent his Son to be the propitiation for our sins." O what amazing love. Language can not measure it. It is without a parallel. "He that spared not his own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things."

### Source

- E.G. White, "Selections from Recent Letters," *The Gospel Herald*, March 1, 1900, pg. 1.

Title: "In the Highways and Hedges"

Date: March 5, 1900

Type: Manuscript

Primary source: Manuscript 19, 1900, March 5, 1900

Note: Relevant selection highlighted.

The command of Christ to His people is, "Go out into the highways and hedges, and compel them to come in, that my house may be filled."

The call to the gospel feast is first to be given "in the highways"—to those who have an active part in the world's work, to the teachers and leaders of the people. Those who bear heavy responsibilities in public life, who act as ministers, lawyers, and judges, should be given a clear, distinct message. "What shall it profit a man if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?"

We talk and write much of the neglected poor; should not some attention be given also to the neglected rich? Thousands of rich men are starving for spiritual food. Many in official life feel their need of something which they have not. Few among them go to church, for they receive no benefit. The teaching they hear does not touch the soul. Are we to make no personal effort in their behalf?

Some will ask, "Can we not reach them with publications?" No; there are many who cannot be reached in this way. It is personal effort that they need. Are they to perish without any special warning? It was not so in ancient times. God's servants were sent to tell those in high places that they could find peace and rest only in the Lord Jesus Christ.

From the light given me I know that a plain "Thus saith the Lord" should now be spoken to men who have influence and authority in the world. If they will repent and be converted, God will use them in His cause.

We have a work to do for the ministers of other churches. Our ministers should seek to come near to them. Pray for and with these men, for whom Christ is interceding. A solemn responsibility is theirs. As Christ's messengers, we should manifest a deep, earnest interest in these shepherds of the flock.

God calls for earnest, humble workers who will carry the truth to the higher classes. Are there not among us those who will take the burden of this work, and who will qualify themselves to labor successfully for these classes?

God will bless the workers who faithfully do this work. The righteousness of Christ will go before them, and the glory of the Lord will be their reward. The greatest men of the earth are not beyond the power of a wonder-working God. He will convert men who occupy responsible places, men of intellect and influence, if those who are workers together with Him will be men of opportunity, doing their duty bravely and faithfully.

Christ instructs His messengers to go also to those in the byways and hedges, to the poor and lowly of the earth. Many of these do not understand what they must do to be saved. Many are sunken in sin. Many are in distress. Disease of every type afflicts them, both in body and in soul. They long to find a solace for their troubles, and Satan tempts them to seek it in lusts and pleasures that lead to ruin and death. They are spending their money for that which is not bread, and their labor for that which satisfieth not.

Many who appear wholly indifferent to religious things are in heart longing for rest and peace. Although they may have sunken to the very depths of sin, there is a possibility of saving them. Many can be reached only through acts of disinterested kindness. Their physical wants must first be cared for. They must be fed, cleansed,

and decently clothed. As they see the evidence of our unselfish love, it will be easier for them to believe in the love of Christ.

This is not to be done by expensive institutions. We are not called to center all our interest and all our means in working in the slums of the great cities. The last message of warning must be given to the whole world, the ministry to the poor and neglected is but one part of the great work. This we are to do individually, working for individuals as God gives us opportunity. He who created all, cares for all. Those who have fallen the lowest are not beyond the reach of His love and pity.

God delights to take apparently hopeless material, those through whom Satan has worked, and make them the subjects of His grace. He rejoices to deliver them from the wrath which is to fall upon the disobedient.

John Bunyan was redeemed from profanity and reveling, John Newton from slave-dealing, to proclaim an uplifted Saviour. A Bunyan and a Newton may be redeemed from among men today. There are those who have had very meager opportunities, who have walked in ways of error because they know no better way, to whom beams of light will come. Many will come from the grossest error and sin, and will take the place of those who have had privileges and opportunities but have not prized them. They will be accounted the chosen of God, elect, precious; and when Christ shall come into His kingdom, they will stand next His throne.

#### Sources

- E.G. White, "In the Highways and Hedges," Manuscript 19, 1900, March 5, 1900.
- E.G. White, *Christ's Object Lessons* (1901), pg. 236.

Title: N/A  
Date: March 12, 1900  
Type: Letter  
Addressee: John Harvey Kellogg  
Location: Geelong, Victoria, Australia  
Primary source: Letter 45, 1900, March 12, 1900  
Note: Relevant selection highlighted.

Dr. J. H. Kellogg  
Battle Creek, Michigan  
12 o'clock midnight

Dear Brother:

I cannot sleep for there is a great burden on my heart. You say in one of your recent letters that you have other things that you have not sent me. Will you give me these things? You also ask me to send matter to you. I cannot send you all, for I have no liberty to do this. I will, my brother, get together the warnings given me for you since I came to this country as soon as I can.

I am more than surprised when you have had the warnings so long ago that you have not appropriated them and thus avoided coming into difficult situations. The Lord has sent you warnings, but you have not heeded them, and you regard me as your enemy because I tell you the truth.

I write this not knowing that I shall free to send the letter to you after it is written. I feel the condition of things keenly as it is from time to time presented before me. I shall trace upon paper the things that the Lord represents, and then it may be best, as I have done before, to lay them aside until the case may be worked out and developed.

I do not have courage and hope that you will change your plans, but will do the same as you have done, until the Lord shall bring about His purposes in some other way. But lest I might be called away suddenly, as was Sister Henry, I shall leave my testimony behind written in my diary at different times. I do not think it is evidence that you want or that would be of advantage to you, for you only hurt yourself over it. That will not remedy the matter at all, therefore I shall be very cautious what I send to you. When the times comes that you have an ear to hear and a heart to receive, I shall understand that. As it is you will not heed, you will not understand, you will misinterpret and misapply anything that is out of harmony with the supposed good and great work you are doing. It is not the work God has appointed you. It is not your means you are using so abundantly, as you have been doing for years.

The poverty of the missions in Africa has recently been opened before me. Missionaries were sent from America to the natives of Africa, and no provisions made for them to find support. They have suffered, and are still suffering for the necessities of life. Think of it! God's missionaries, ready to suffer the greatest inconveniences in order that the message of mercy might be carried to those sitting in darkness in heathen lands, are not sustained in their work. The means that should have been put into the work in Africa, in sending supplies to the sufferers in Africa has not been sent!

Of the work you have taken up in Chicago the Lord inquires, "John, who hath required this at your hands?" You have establishments in America of your own ambitious creating. As you belong to the Seventh-day Adventist people God has given you another work to do. You have not been called to do this work. Money and talent should not be diverted from the principal work for this time, which is to prepare a people who shall be brought into working order in connection with the gospel ministry. The truth of the third angel's message that Christ



communicated to John on the Isle of Patmos, upon which a blessing is pronounced on those who read, hear, and do this truth, that message is to be proclaimed to warn the world of the conflict in which every individual will have a part.

The Lord is not pleased with your repressing the truth to carry another banner, and to work the works that do not bear the insignia of the work for this time. There is a people to be warned, and the very means you have used, to encourage and feed and sustain a class of people who could not honor the truth or honor the commandments of God, has been depriving the cause of God of the means which the Lord has designed should help His work to advance in clear, straight, distinct lines. The means that was to prosper His own work for His chosen people you have thrown away in place of putting it into the work of God to carry the present truth amid the opposition and persecution of its enemies.

The deceptive power of the enemy has led you to leave God's banner trailing in the dust while Dr. Kellogg has committed himself as working "undenominational" in a work which has taken the money from a people who are decidedly a denominational people. God's signature they bear as the loyal commandment-keeping subjects of His kingdom, a peculiar people, zealous of good works. No man's name is to be exalted as creator. God has not set him to create. Your influence no one dares to dispute but myself. God says you are not right. You have a greater ambition to exalt self than to honor God.

In the working of the cause of God for this time the benevolent work should give special help to those who, through the presentation of truth at our camp meetings, are convicted and converted. They become the loyal subjects of the kingdom of God and unite with those who keep the commandments of God and have the faith of Jesus. They are to be laborers together with God as is represented in Isaiah fifty-eight. That chapter does not sustain you in the kind of work you are doing and in expending God's revenue on that class of people found in the slums. There we obtain the least results for labor put forth in true conversions and additions to strengthen the forces of workers together with God.

We must engage in the work of caring especially for those who have the moral courage to accept the truth, lose their situations in consequence, and are refused work to earn means to support their families. There must be a fund to aid the worthy poor families who love God and keep His commandments. They are not to be left without help and forced to work on the Sabbath or starve because the means that God designed for His loyal people are diverted into channels that help the most unworthy and disobedient and the transgressors of His law.

These are favored while the people who are beloved of God receive no favors from the popular churches. They have trampled on God's law themselves, made a breach in it, torn down His memorial, and what is left for the poor saints who are placed in most discouraging circumstances for conscientiously obeying the truth? God has not vindicated your course for years, and I do not want you to continue in it till the bitter end. Shall the poor among God's people be left without any provision being made for them? Shall it be made as hard as possible for them to obtain means to live?

God wants His loyal people to reveal to a sinful world that He has not left them to perish. Special pains is to be taken for this people who are cast out from their homes, and for the truth's sake are obliged to suffer. The Lord never gave instruction that His work should be carried for years. There will be need of large, open, generous hearts that will deny self, and will take hold of the cases of the very ones whom God loves.

"And they that be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and 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." Read chapters 56 and 60:1-3; chapter 61:1-4.

I am instructed to say to you that it is not the Lord's Spirit that has inspired you to take up the work which other churches will do, but who will not help the people loyal to God a jot or tittle. Who will need help as the commandment-keeping people of God will need it in the conscientious discharge of their duties in becoming loyal and true to God's commandments? Those who have thought and devised this work had their God-appointed work, but He never gave them the work of absorbing the funds that came into their hands that there should be no meat in the house-of-God's treasury to satisfy the hungry souls, hungry for temporal bread, and hungry for the bread of life.

Satan has been pleased to have means absorbed in the work that has been done, because it would hinder aggressive warfare in behalf of the truth in new territory, and leave Him, with his power undisturbed. This money invested was not yours to invest. You were not placed as a steward of funds to use after your judgment. The fields calling for help cannot have it for there is an empty treasury, and it will continue empty until those who ought to consider shall come to their senses.

The work has been hindered, the cause of God should have a different showing, far different, and who is to blame for this hindrance? You give heed to men not of our faith. You delight to show what you have done, and by a free use of money that was not yours to handle, in a way that God has not appointed, fields have been left barren of the very facilities that could have been furnished them. Where are your counselors? They have not been true to advise you. God never set you to engage in gathering means, and in doing the work that the Salvation Army are doing. Let them work in that line, and you attend to your appointed work, and not spend God's means in channels that are not doing the work of God for this time.

That very means, misapplied, could have set in operation the very work which I am trying to do. It would not have been used to hide our faith, to blanket it, to hide our light under a bushel; but to uplift the standard higher and still higher. Camp meetings should have been held to promulgate the truth, not for you to make eloquent speeches, to magnify a work that God never called you to do, but to bear a living testimony for the truth, the present truth for this time. You should have united your interests with the gospel ministry, heart and soul and mind and strength. You created objects which your own good sense should have taught you would deprive the field of workers and money. Because all our ministers did not take hold just as earnestly to do a work God had not appointed them, I have heard in assemblies your pronounced censures upon the ministry. Your colleagues have heard these denunciations against the ministers. A witness was present taking cognizance of your ambition. The warnings I have been instructed of God to give you were given at the very time you were misapplying means so freely, and seeking to gather all you could grasp, and complaining because the funds were not at hand from which you could draw more.

Nebuchadnezzar has been presented to me, and your danger of patterning after him, and of exalting yourself, your name receiving the glory. This warning I sent you in my own handwriting not long ago. I wrote it in New Zealand. A copy went to you in 1893. And since that time, again and again you were presented to me as carrying a banner that did not bear the signature of the true work representing the important, solemn work we are to do for time and for eternity. Those who came under this banner blanketed the very message the angel gave to be proclaimed with a loud voice. Your voice is working against the success and triumph of the truth in these last days. Our God has a message for His people represented by an angel flying through heaven proclaiming the last message to a fallen world.

What is the angel proclaiming? The commandments of God and the faith of Jesus. This represents that God's messengers are to hold this banner high, and with no feeble voice proclaim to a perishing world the commandments of God and the faith of Jesus. This banner has been exchanged, and your work is not in

harmony with the workmen who are to give this message to the world. You are leading away from the very work to be done. You are presenting obstructions by diverting workers and means in a direction that God has never appointed. The sanitarium that should have been in running order today doing its work which every sanitarium erected should do, must not work in lines conducted after the world's standard.

God has plainly revealed to me that our faith as Seventh-day Adventists is to stand before the world clear and distinct in all our institutions. The truth is losing its peculiar, holy character in the Sanitarium in America. It is changing. God has held the power of rivalry in obedience to His will while you had an eye single to His glory, heeding in some measure and respecting His reproofs and counsels. But when you added the responsibilities to your work, and took up a work God did not give you to do, He no longer restrained the worldly enterprise of erecting an institution that would be an embarrassment.

If you had heeded the lesson, it would have led you to your duty to humble your heart before God. You have not done that yet. Your heart is not as it was. Your spirit is not the sweet spirit that truth and righteousness imparts. It is a faction spirit, for the things you have created you cannot possibly sustain. I shall be considered your enemy because I will not have the work in this field patterned after the work you have been doing.

Our camp meetings are God's instrumentalities. The people of all denominations come out to hear, and the truth is proclaimed. God bids us to give to the people Bible truth for this time. Revelation means just what it expresses—revelation—truths revealed, and the blessing is pronounced on all who give heed to the things written in this book. [See] Revelation 1:1-3. The truths contained in the Revelation are to be taught, and we are all to learn the lessons of the fearful import of the things to transpire in the last days of this earth's history. You have lost sight of these things. Other things introduced by you have not come in under the instruction of God. You need to be converted. You need to bear in mind that your mind and your judgment is not the great whole. God is the teacher. He has exalted you to be a wise man, to stand at your appointed post of duty. Our work we are trying to carry out just as the Lord has outlined it, years ago, and repeated it over and again and again.

The camp meetings are to be conducted as the gospel ministry of the Word of the living God to the people. They are beguiled by heresies and false doctrines. Men are glorified and humanity exalted as though erring man was God. Preach the truth. The end of all things is at hand! "He that hath an ear let him hear," not the voice of the human agent, but "what the Spirit saith unto the churches." We can force no one to believe, but we can present the light of truth in clear, straight lines, and live the truth in clear, straight practice.

This work requires money and workers. The tent remains two or three weeks, and then the camp is broken up to do work in other places. A tent must still be left, a mission home secured, Bible workers employed to go from home to home to those who become awakened, convicted, and converted. All classes of people should be labored for, the drunkard, and the tobacco devotee, the tea drinker, and the coffee user, and all are to be educated in matters of temperance, and from the Word instructed in the law of God. This is the work that God's treasury must sustain. In this work sheaves will be gathered, souls converted and baptized and added to the church as in the days of the apostles. No one is to be neglected.

Our workers find intelligent mothers of families who know not how to read. They take [that] as a part of their mission, and instruct them as they would little children, not in ABC's, but give them lessons from the Bible, and several in Maitland have become able to read the Scriptures for themselves. Hard cases, very hard cases, have been convicted and converted, and those who know them say that the change wrought is a living miracle. Those not of our faith say this.

One young couple embraced the truth. The mother-in-law of the young man was favorable. The father-in-law was a drunkard, and the son-in-law supported him. When he was baptized he seemed to be transformed. A new zeal and light and power took possession of him. His father-in-law turned him out of the home. He rented a

humble place and went to work. His employer let him continue to work. Word comes that the young man seems never to tire. He works with a surprising energy and accomplishes a third more work than before his conversion. Such evidences of the grace of the truth is a convincing power in favor of the truth.

One whole family embraced the truth with two young ladies grown to womanhood. They would walk three miles to come to the meetings in the tent. They seemed hungry and eager to learn Bible truth. Next the mother was converted. The daughters went forward in the first baptism. The mother had hoped the father would give his heart to the Lord. I visited them in their home the last time I was in Maitland. We had a good opportunity to see the family alone. The man told me his experience. He said his father's family were strictly temperate all except himself. He used tobacco. His father had told him he would give him fifty pounds (£50) if he would stop smoking, but he could not give it up. He was an inveterate smoker. He consumed a pound of tobacco a week. He heard my talk on temperance, and said, "I will not use tobacco any more." Three weeks after, he said, "I have not touched it since." This man and his wife were to be baptized last Sunday.

The Scobie family are musicians, and this man is intelligent, pleasant, and agreeable in every way. We expect other members of this family will embrace the truth. The opposition from the ministers is beyond description.

There are several excellent people just taking their stand. There has been two baptisms, and the third was to take place last Sunday. Three men and their wives have about decided. One took his stand last Sabbath, when we were there, and bore his testimony for the truth. Still another man and his wife have decided. The reporter who attended the opening of this term of school, who gave the report of the meeting, is searching the Scriptures day and night and reading *Great Controversy*. We expect he has, before this, decided to obey. Thirty more are converted. Now there will have to be a church built.

Maitland is only twenty-seven miles from Cooranbong—a beautiful city. It is surrounded by an agricultural district so there is nothing to hinder them from doing as they please in a farming district. Crete is six miles from Maitland, another suburb in a mining district. Meetings are being held every week among the miners. I give them reading matter. I have spoken to them one evening. Brother Hickox and his wife have this place in charge. There are twelve whom I understand with to be baptized, and there is excellent ability among them as they belong to a higher class of miners. The interest is still stronger since the ministers' discourses are published weekly by Elder Colcord who carries the burden of the work in West Maitland [and] East Maitland, and the suburbs are yet to be worked.

The sisters in the mission walk three miles and back to give Bible readings. I have a horse I now furnish them, and have written to Brother James to secure them a carriage and take it to them. These faithful workers have an unflagging interest. Now the mission is not properly furnished. Its furnishings are very meager in every respect. Why? Because we can't expend money to make the place hardly respectable. These noble men and women are doing their uttermost to save perishing souls. They are told not to come again to some places. Canright's miserable tracts are scattered all through the place, thus there are things that make the work go hard.

Newcastle has no less than twenty suburbs to be worked, but we have no means to say to men and women: "We will give you a humble wage if you will take hold of the work." These self-sacrificing women work for one pound per week and pay their share of family expenses which is ten shillings per week each, and they make no complaints. They study strictest economy, and thus they make a little means go a great ways. They help the poor and the sick out of this little that they receive. They are happy in their work. This work is to continue, for there are suburbs to be worked.

We hope to obtain a company sufficiently strong so we can begin to talk meetinghouse to them. The tent top is no longer of any use in rainy weather, for it leaks like a sieve. We must have a new tent top, and we must build a house of worship, and all that have embraced the truth will do their utmost. The conference must do the rest.

We count on quite a church of actual members, and nearly all are converts from the world. I think there are two who were Christians before.

I have written thus fully to give a sample of the work to be done in our world just in the order the Lord has presented to me it should be done. There are two small churches to be built. At Dora Creek about forty attend the Sabbath meetings. Sunday meetings we hold in the open air, for the private house is too small. At Martinsville, in an opposite direction six miles, a church has been promised them sometime. There are first class men in this place in the country, and we have not a place to meet except in the open air. I have spoken several times. Brother Robinson has spoken both at Dora Creek and Martinsville. This work brings responsibilities upon us.

There are families who have lost their situations which they have held for twenty years. One man and his wife have a large family of children which we have been caring for. I am paying the expenses of four children in school from this one family. We see many cases we must help. These are excellent men we have helped. They have large families, but they are the Lord's poor. One man was a coach-builder, a cabinet maker, and a wheelwright, and a gentleman of superior order in the sight of God who reads the hearts of all. This family we provided with clothing from our family for three years. We moved the family to Cooranbong. We hoped to help them get a home this winter. I let them live in my tent, and they put an iron roof on it and have lived in it a year and everyone loves this man, his wife and children. We must help them. They have a father and mother they must support.

Three families, of this same order are on the school premises, and O, if we only had money to help them build a cheap wooden home, how glad they would be! I use every penny I have in this helping work. But it makes a difference with me who I help, whether it is God's suffering poor who are keeping His commandments and lose their situations in consequence, or whether it is a blasphemer treading under foot the commandments of God. And God regards the difference. We should make these men and women all workers together with God.

We see many we can provide with work, and this is just as it should be. The wicked are not to be supported, and God's chosen passed by. The Lord does not give into the hands of Sabbathkeepers the work of supporting the disobedient and transgressors of His law, while the needy, suffering ones of God's people are left without provision because of wrong conceptions of duty. We are not called upon to make it a special business to reward the disobedient and transgressors of God's law who continue in sin, and who are educated to look for help to those who will sustain them. We shall find a rich blessing when we do our duty to the Lord's suffering, needy ones. We should not pass them by and reward the unholy and sinful, as it has been represented to me has been done and is being done in Chicago.

God's work is a high and important work, one above every other work, and it is to be carried to all parts of the world. Foreign mission fields have been neglected and the work of God hindered from accomplishing the purpose God the Lord designed. His people are not to be left to suffer for the words of truth and to die in want and need because means is placed where God has not ordered. His name is not honored or glorified. But whenever a church is established we are to do the very work that should be done for the needy believers. The church should look after and relieve the sufferings of believers and unbelievers, irrespective of their faith, and some will embrace the truth as the result. But the haphazard work that has been done is not after God's way. I have now presented to you the plan of God.

We are not to hunt up the wicked masses to make the recipients of our means and employ our time in this kind of work. There is a work to be done which has been outlined here, and God's memorials are to be established in every city. The Lord's work will move with reference to all parts of His vineyard. One particular field is not to receive largely under the devising of any one man's mind or devising. Every man is a connection with other men, and their minds are to be used to compare one with another. They are not to work after one man's ideas,

for whenever this is done it is out of God's order. The men who have sustained Dr. Kellogg in his management of means need to repent before God for their unfaithfulness.

In the medical mission pamphlet, issued March 1893, quotations are found from my writings in January, 1891, when I was in America.

There is nothing in these testimonies that encourages a line of work for the class that has been absorbing money in building institutions and supporting them, making them dependent upon Seventh-day Adventists in the place of being self-supporting. Such a work God has not given Seventh-day Adventists to carry. As far as the promulgation of the truth and the results obtained in converts to the truth are concerned, these interests might as well be carried on by other parties as by Seventh-day Adventists, and thus save the thousands upon thousands of dollars used to sustain this consuming and never-producing element.

The matter has not been previously outlined in these features to me concerning the way the work has been carried on, as it is now presented. The churches that are planted of the Lord are to be kept in order, and disciplined according to the gospel rule. They should not be composed of such elements of evildoers as will taint and corrupt the whole church with their unconverted, unsanctified elements of character. The money spent in behalf of the people that have consumed it has displeased God, for it has been an unwise appropriation of funds. There are many places where the means should have been appropriated to make aggressive warfare in cities and towns in America with tent effort, and [to] raise up churches which should be as memorials of truth and righteousness. Every stroke should tell for God and His holy Sabbath. That is to stand out in all our work distinctly and pronounced, to be a witness that the seventh day is the sign, the seal of God.

The Sabbath is to be exalted and made prominent more than is done now. Again the churches, the plants of the Lord, must take up experimental religious work, not only for the church members, but for those whom their experience may benefit in personal labor. They should not only do what they can with God's simple, natural remedies in the education of the sick but may teach them how to benefit by the use of natural remedies—water, pure air, healthful food, and those things appropriate to the condition of the sick. They are to work for their neighbors whether believers or unbelievers. They may obtain the confidence of the suffering ones, and in offering prayer in their behalf should pray that they may feel their accountability to God to serve Him who died to redeem them. The patient self-sacrifice of these church members should carry out the instruction of Christ to His disciples.

Christ ordained the twelve to preach the gospel of His kingdom. It was in the same line as giving Bible readings. "As ye go, preach, saying, The kingdom of heaven is at hand." Read the chapter. "And into whatsoever city ye shall enter, inquire who in it is worthy; and there abide till ye go thence. And when ye come into a house, salute it. And if the house be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you." There must be peace in the houses where their call is given. Their labor was not to be lost, producing no good results. They must use judgment and discrimination as to whether the master of the house was of those to whom they should give their labor, and not waste their precious strength and time. They were not to remunerate all they visited, but to be provided for by the houses they visited, and this was to be the test as to where they should give time and instruction.

"And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than that city. Behold, I send you forth as sheep in the midst of wolves. Be ye therefore wise as serpents, and harmless as doves. But beware of men, for they will deliver you up to the councils and they will scourge you in the synagogues." This would be experienced in the fullest sense. [See] verses 18-25.

A similar charge and endowment was to be theirs, and the same commission given to the seventy as to the twelve. They were to be fed and entertained, and they were to impart the riches of the grace of Christ. They were not to devote time or money to building large institutions [to] house and feed and clothe the unworthy, but as wise stewards do just as Christ told them to do. There was a large work to be done, and the means to do the work was not to be spent [on] the promiscuous masses, for then the worthy, needy ones would fail to receive that which He had appointed His stewards to bestow. They were to be faithful stewards of their Lord's goods.

There were places where Christ could not work. [See] Mark 6:1-6. Christ sent forth His disciples two and two, and commanded that they should take nothing for their journey. And they went out and preached that men should repent, and they cast out devils, and anointed with oil many that were sick and healed them. But they must depend on those whose homes they visited to give them food and a comfortable chance to rest.

This building up of institutions to feed the people was not God's devised plan. When churches were raised up through the preaching of the gospel, the members were not to have this personal work done by proxy, and not come close to the sick, visiting them and showing their love and care for the Lord's property by ministering to them, and not lavish upon them the means from the Lord's treasury.

The church should have certain wise men and women chosen to look after the poor and then report and counsel as to what should be done. They should not be encouraged to think they can have their eating, drinking, and sleeping in a place provided for them all free, as though there was an inexhaustible fund to provide for them. Men of God should be appointed, men of discernment and wisdom and care, to look after the wants of the saints of God, the household of faith, first. The Lord commands that His commandment-keeping people shall have relief first, and then every case is to be examined, and not teach them that a work is to be done for them free or nearly so.

Many will depend as long as they have anything to depend on, and God knows better than short-sighted mortals what is best for the creatures He has created. He would not have transgressors and the worst kind of humanity consuming the revenue He has appointed to sustain those who shall be refused work because they keep the law of God. The widows and orphans of those who are the saints of the Most High are not to be passed by, nor should their pittance be taken as contributions to support those who could, if they conducted themselves properly, support themselves.

Source

- E.G. White to J.H. Kellogg, Letter 45, 1900, March 12, 1900.

Title: N/A

Date: March 1900

Type: Letter

Addressees: James Edson and Emma White

Location: Geelong, Melbourne, Victoria, Australia

Primary source: Letter 49a, 1900, March 1900

Note: Relevant selection highlighted.

Dear Children Edson and Emma:

This is a very fine city. The roads are laid out by the government, and the streets are broad; even the ally streets are good, equal to the broad streets in some cities. Beautiful trees are to be seen in gardens, and abundantly in parks. I was here before, about two years ago, and spoke to a small audience in a hall. This is a great place for churches; I understand that the ministers have warned their people not to go to the tent. The tent is 55 x 104 feet and seats a large number of people. Evenings the tent is filled, and a more interested congregation could not be found.

We are anxious that this work shall be the means of great good to this city. This is the first opportunity that the people have had to hear the truth properly. Some years ago, before we came to Australia, there was some preaching done here, but it was not of the right character. There was some imprudence in behavior of the speaker that hurt us as a people. Later, I think Elder Corliss labored a little in this place. There are about fifteen Sabbathkeepers here, who are exerting a good influence.

Brother Watson gave 225 pounds to have the camp meeting in this place. I have ridden out twice in different directions. There should be a sanitarium here. A boat comes from Melbourne to this place, and the fare is very cheap. The water channel is very narrow. The cars also come from Melbourne and run on to Adelaide, Southern Australia. I think your boat would be a fine conveyance.

This place is nearly fifty miles from Melbourne. The roads here are very fine, and a carriage runs almost of itself on level ground. We are hoping and praying for the Lord to give us some souls in this place.

Brother Farnsworth spoke last night upon the millennium, and the subject was made so plain and easy that a child could understand it. Elder Daniells spoke Sunday night upon the time of trouble, and the tent was filled. Some persons will certainly have to hear the truth, if they have never heard it before. The trumpet has surely given a certain sound to prepare for the battle. If such preaching does not awaken the people, I do not know what will awaken them. I believe that the Lord will make the work effective. Brother Watson is very thankful and grateful for this great blessing to Geelong, for this place needed just this kind of work.

I will not draw you from the labor of the Southern field. Before many months have passed, you may have your mother by your side occasionally. Sometimes I am strongly drawn and dare not leave this field at present; thus it has been in the past; but at the present time there are many considerations that weigh and balance me in the direction of America.

How pleased I am that the work of the Southern field is advancing. My prayer is, "Let it advance, deepen, widen, enlarge, until it shall be a part of the vineyard no longer neglected, but under cultivation. May it be as a fruitful garden of the Lord." This can only be done by educating the colored people to read. Then the Word of God, the Bible, placed in the hands, even though unexplained by human agencies, will be made plain and applied by the Holy Spirit.



The apostle Paul considered that the Jew had a great advantage above the Gentile, "because unto them had been committed the oracles of God." This is the highest commendation or testimony as to the value of the Bible. Every effort should be made to have the sacred book containing the law of the revelation of God placed in the hands of all nations, tongues, and people. If the mere possession of the Bible is an advantage, how much greater is the privilege of knowing how to read and study its pages. All who wish to understand the Word are stewards of God as verily as those who have been entrusted with riches. Earthly possessions are talents to be imparted to others to advance the work of righteousness in the world.

The Bible is becoming more and more an educating lesson book for children and for youth, giving to the young and to those of mature age, and the aged of every nation, the instruction of truth in heavenly things, which is the higher education.

A writer says, "We always recur with delight to the testimony of a deist, who after laboring to disprove Christianity, and bringing the Scriptures into contempt as a forgery, was found instructing his children from the pages of the New Testament. When taxed with the inconsistency, his only reply was, that it was necessary to teach the child morality, and that nowhere was morality to be found such as was in the Bible. We thank the deist for the confession."

Teach the colored people to read the Word of God, and it will have a transforming power upon their life, upon their character; give vigor to the intellect, and as the principles contained in the Word of God are sent home by the power of the Holy Spirit, they will work, in the human minds of all who will receive the Word, a positive reformation.

Bless the Lord O my soul, and all that is within me, that something is being done for the Southern field! Character will be transformed where the Bible is revered as the Word of the living God. The promises of God can be repeated over and over again, and every repetition brings light to the mind. The entrance of thy Word giveth light, it giveth understanding to the simple. The Word of God is to be an educating book, giving knowledge of what true faith is. It should be impressed upon the minds of all that God stands back of every promise. To claim these promises is our privilege. They are given to all who claim them by faith and appropriate them, which is eating the flesh and drinking the blood of the Son of God.

Especial promises are given to all who shall be instrumental in turning souls from sin to righteousness, converting the sinner from sin to truth, from darkness to light. Ever bear this in mind, and teach it to others also. "And they that be wise shall shine as the brightness of the firmament, and they that turn many souls to righteousness, like the stars, forever and ever. Many shall be purified, made white, and tried; but the wicked shall do wickedly, and none of the wicked shall understand."

We have every encouragement that the Lord hears us and will work for all who are meek and lowly of heart. The work of all who engage to improve the condition of the fallen race will meet with singular resistance, because Satan would make heavy the heart of Christ by working with all deceivableness and unrighteousness in them that perish, to hedge up the way that the Lord would long to have made plain and distinct.

Our work is to draw nigh to God, and He will draw nigh to us. We hear excellent reports of the camp meeting. Men are coming out to hear the truth that have been church-going people years ago, but [they] state that they cannot now receive any benefits in the churches, and say they might as well remain away. Quite a number give similar reports. They attend every meeting, and hear every discourse. We depend on the Spirit of the Lord to draw them.

I cannot write more now. I have to keep up my part of the meeting, and must not become weary. I have other letters to write. I have written eighteen pages of letter paper since half past one o'clock this morning.

The Lord bless you is our prayer.

Mother.

Have a letter partly finished for Elder Haskell. It shall come in next mail. I get brain weary and therefore it is not best to send any letters I am too weary to read. I have a long letter for Dr. Kellogg, but I want nothing to come to him but that which I send to him personally.

Mother.

Source

- E.G. White to J.E. and Emma White, Letter 49a, 1900, March 1900.

Title: N/A

Date: April 27, 1900

Type: Letter

Addressees: George O. and Ada (De Yarmond) Wellman

Location: Cooranbong, New South Wales, Australia

Primary source: Letter 212, 1900, April 27, 1900

Note: Relevant selection highlighted.

Mr. and Mrs. George O. Wellman

Pacific Press, Oakland, California

Dear Friend:

A few months ago we received through Elder G. A. Irwin, your donation of \$500.00 in behalf of the advancing work here in Australasia.

We thank you for your gift. May the Lord bless you by opening the way before you whereby you may receive more to impart. I know that those who impart constantly receive more to impart.

In this country we have had the same work to do that we have had in different places in America—in Battle Creek, in Oakland, and San Francisco, and in Healdsburg. God desires to have a center in this place. Here are to be located those who can educate young people for various lines of the work.

On every hand we are cramped for means. But the Lord has kept before us the word: “Advance. You have no time to hesitate in unbelief. Go forward.” We see places to be worked on the right hand and on the left. In past years, Cooranbong has borne the name of being the worst place in this section of the country, but it was marked out as the very place where we were to establish our school. As I have looked at Cooranbong, I have often thought of the question Nathanael asked Philip, “Can any good thing come out of Nazareth?”

When we first came up here, we found the estate we had purchased a thickly wooded piece of land. The ground was not called the best, but it was not the worst. Our workmen began at once to clear a spot on which to erect a house. For some time we lived in tents.

Well, we held meetings, and the truth began to tell on the drunkards and the devotees. When built, my house was often used for a hospital for the sick. Sister McEnterfer was called every-where to attend cases of sickness. A great change has taken place. Many souls have been converted. But there is much missionary work to be done.

The camp meeting held in Newcastle in 1898 resulted in the building of a church there. As a result of the camp meeting held in Maitland in 1899, a church is needed there. We feel very anxious that the work in these places should be successful.

In the towns all around us people are calling for us to come and speak to them, and we shall work every place that we possibly can. We see so much to do that we hardly know where to begin. We must erect a small house of worship at Dora Creek, a settlement on the railway line three miles from here. In this place a few families have been converted to the truth, and about fifty adults and children meet together on the Sabbath in a rented room.

At Martinsville, a village six miles in the opposite direction we have held open-air meetings again and again, for there is no room in which we can meet. There are only a few Sabbathkeepers in this place, but the people are

willing to take hold and help us build a meetinghouse for worship. Then the students from the school can go every Sabbath and Sunday and do missionary work. We shall see if we can buy a piece of land, and then we shall erect a place of worship.

In the future our school must be an active missionary agency, as the Lord has specified, more than it has been in the past.

There is in every city and every suburb a work to be done in presenting the last message to a fallen world. And while we are trying to work these destitute fields at our door, the cry comes from far-off lands, "Come over and help us." These are not so easily reached, and perhaps not so ready for the harvest as fields nearer our sight; but they must not be neglected. We want to push the triumphs of the cross. Our watch word is to be: Onward, Ever Onward. Our burden for the "regions beyond" can never be laid down until the whole earth is lightened with the glory of the Lord.

But what can we do? We sit down and consider, we pray, and plan how to begin the work in the places all around us. Where are the faithful missionaries who will carry the work forward? And how shall they be sustained?

Above all, how shall missionaries be trained? How shall workers be prepared to enter the opening fields? Here is now our greatest burden. Therefore our special anxiety is for our school. We must here provide suitable facilities for the education of workers in many lines. We see young men possessing qualifications that, if rightly educated, will fit them to become workers together with God. We must give them the opportunity. There are some who are placing students in our school, and are assisting them in defraying their expenses, that they may become laborers in some part of the Lord's vineyard. Much more should be done in this line, and special efforts should be made in behalf of those whom our missionaries shall send from the islands to be trained as workers.

Men and women of different nationalities must be brought in. There will be "no color line" here. All may come who can be educated for any line of missionary work. Workers we must have, and in twentyfold greater numbers to supply the needs of both home and foreign fields. Therefore, the Avondale school must not be restricted in its facilities.

Our brethren have selected a site for our new sanitarium. It is about thirteen miles from Sydney, and is an excellent, healthful, location. The altitude is about 600 feet, and the place receives the cool life-giving breeze from the sea. Thus, while in the low-lying towns the atmosphere is impure, hot and oppressive, here it is pure, cool, and refreshing. Excellent roads and beautiful, picturesque scenery afford opportunities for pleasant drives. Freedom from the dust and smoke, the din and confusion of the city, will be most grateful to the brain-weary, and the sick.

Our retired location will offer comparative freedom from any of the temptations of city life. While affording the benefits of country life, our sanitarium will be sufficiently near Sydney to secure the advantages of connection with the city. There are two railway lines leading into Sydney. The stations are about 20 minutes' drive from the sanitarium farm, and there are trains running almost hourly to the city on both lines. Five or six little villages within a few miles of our site are fast filling up with residences of businessmen from the city. This district seems to be the most desirable of all the suburbs of Sydney. All who have seen our section of land speak in its favor. All are surprised that we have purchased it so cheap. We are sure that it possesses advantages above any other place we have seen.

In our sanitarium we wish to teach health and temperance principles from a Bible standpoint. All need to understand how to preserve physical health, that the bodies which God has created may be presented to Him as

a living sacrifice, fitted to render Him acceptable service. In order that this may be, we must give the system healthful nutrition, but no artificial excitement.

The Lord has signified that He has purchased souls in all the churches. Many of these are blindly working to destroy themselves. To them light must be given as to the recovery and preservation of health. God's simple remedies will work miracles in restoring feeble, distressed, diseased humanity. And since Christ has given men and women His precious life to heal the maladies of the human family, should they not be earnest to co-operate with Him? Should not all consent to be healed through adopting proper habits of life and correct methods of treatment?

To all our brethren scattered abroad, I have made appeals in behalf of the Sydney Sanitarium. Many are poor but this will not shut them out from the privilege of giving.

At present I am enjoying the best health I ever remember having. I have been making supplication to God for His special blessing, that I may accomplish the work that He has given me to do. When I came to Australia, I thought of remaining only two years, but we are here still, and we can see no way of release. The aggressive warfare is still carried on from place to place. Camp meetings are the most efficient means of reaching the people, and in these meetings we have the greatest success. All classes, rich and poor, attend, and become intensely interested.

In all these gatherings we carry the temperance question forward with firmness. And in all places we see drunkards and tobacco devotees convicted and soundly converted. Yet we are instructed that we must labor still more earnestly in these lines. This is the missionary work that so much needs to be done. As we near the close of time, we must rise higher and still higher upon the subject of health reform and Christian temperance, presenting these subjects in a more positive and decided manner.

All who know the truth should be filled with spiritual life. They should give themselves to the Lord; then they will receive life from the Source of all life. They will be given the water of life in order that they may impart it to others.

Life always shows itself in action. If the heart is living, it will send the life blood to every part of the body. Those whose hearts are filled with spiritual life will not need to be urged to reveal this life. They cannot help the divine life flowing forth in rich currents of life. As they pray and as they speak, God is glorified.

Seeking for the soon coming of our Lord and Saviour Jesus Christ.

Your Sister.

#### Sources

- E.G. White, "An Appeal," *Australasian Union Conference Record*," January 1, 1900, pgs. 1-3.
- E.G. White to Mr. and Mrs. George O. Wellman, Letter 212, 1900, April 27, 1900.

Title: N/A

Date: April 30, 1900

Type: Letter

Addressee: James Edson and Emma White

Location: "Sunnyside," Cooranbong, New South Wales, Australia

Primary source: Letter 191, 1900, April 30, 1900

Note: Relevant selection highlighted.

Dear Children:

I am worn out with various things, but I will not complain. The Lord is good and full of mercy and compassion and loving kindness. There have been matters that I have been writing which have troubled my mind, but I have no need to lay my burdens on anyone but Him who has been our Burden-bearer, our Refuge. He is as the shadow of a great rock in a weary land.

I have worked hard, very hard, for weeks now. I am determined to just stop and consider. Perplexities will come, and we cannot avoid them. We must be armed and equipped for the workings of Satan by keeping the mind stayed upon God. The truth will triumph, and if we are in the truth solidly and the truth is in us, we shall come off more than conquerors through Him that hath loved us. We will sing of His glory and talk of His power.

We need to trust in God with heart and mind and soul. We must have the whole being consecrated to God. Christ has given His life for the life of the world, and He will be found faithful and true to all He has engaged to do. He gave His flesh for the life of the world, and that saying of Christ in (John 6) means a great deal: "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life;"—not the human life—"and I will raise him up at the last day. ... He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him," just as the branch is connected with the parent stock. "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."

Shall Christ say of His disciples today as on that occasion, "There are some of you that believe not"? Jesus knew from the beginning who they were who believed, and who should betray Him. What patience He showed to the erring, knowing just how they would each one treat Him. We want the spirit of Christ. We want to be conformed to His image and represent His character. We need to be united with Christ day by day, else the enemy will steal a march upon us before we are aware of his approach.

Satan is assimilating his character to pretend to be the character of Christ. He brought his administration under reforms, and if it were possible he would deceive the very elect. The Lord Jesus calls for us to behold Him and not Satan, to look and live. We are not to keep the imperfection of others before us, and talk of their errors and imperfections. We have to deal with these things, but according to the Word of life. I would that God's people were daily and hourly maintaining their consecration to God. We find there are the same things to be acted over. There must be conformity to the will of God, else Satan steals a march upon us. Let the weary souls cry aloud for the Comforter. We must have perfect obedience to the cause of God, and work in God's lines.

We see, Edson, so much to be done here, we fear we may not be released to go to America. If Elder Haskell were here, then we would feel differently. Those who have not had the first experience in the work the Lord has given me to do have not that bracing power that is essential to hold the beginning of their confidence firm unto the end. We must know the potency of prayer. We must not wait to be impelled by feeling, but just press the battle to the gate.

We have had a very serious experience of late that has cost me much labor, but the victory was at length gained. There is need of solid work being done in every line while Christian benevolence shall reach forth its helping hand and clasp hands around the inhabitable world. We have work, solemn work, to do for the judgment, and we desire that this work shall stand every day, bearing as nearly as we can make it the features that we shall wish it shall bear when all our works shall stand the grand review.

Only think, all these great monuments to proclaim the glory of human beings, commemorating the illustrious greatness of men, shall fall; the noble place for which so large a number have sacrificed their souls shall melt with fervent heat. Oh, if only men, in the place of raising monuments to commemorate the bravery of men, would establish schools with their money, would send the message of warning to the world! The children we enlighten, the souls we gather to the cross of Christ are the living stones which will stand amid the fires of the last day, and shine like stars in the firmament forever and forever.

I am in good health and I praise the Lord for His goodness and mercy and love to the children of men. There is need now of most earnestly seeking the Lord. I understand perfectly that which you say of the danger of Brother Rogers. There must be a point of safety and the most particular care, for the sake of the colored people's security and safety, not to create a mob spirit, by word or action. Better make haste moderately, but lay plans to educate colored teachers. This is in great need of being done. You have only to read the life of Christ. In order to save an outbreak, He would leave the location where He was having the greatest interest and go into other more obscure countries. He went privately, but He had given His lessons of instruction and warning. When He saw that there would be a decided outbreak among His enemies and those who were His friends, He removed Himself to save a mob spirit which would work disastrously to His continuation of His work before the appointed time to leave it.

I have many things to say but cannot say them now. I pray for you and Emma around the family altar most earnestly, that you will be led and taught of God. We need to pray without ceasing—not to be in vocal prayer all the time, but you will never see the time when you feel you can cease praying. The praying, asking in faith, believing, will always bring returns. Be of good courage. Press on in faith and hope, having on the whole armor of righteousness, and having done all to stand, etc. God help you, my much beloved children. I am sorry I have not more time to write, but you will know it is because my power is now worn out.

Mother.

Source

- E.G. White to J.E. and Emma White, Letter 191, 1900, April 30, 1900.

Title: N/A

Date: June 18, 1900

Type: Letter

Addressee: Arthur G. Daniells

Location: "Sunnyside," Cooranbong, New South Wales, Australia

Primary source: Letter 86, 1900, June 18, 1900

Dear Brother Daniells:

I wish to write you a few lines, which I may not be able to get copied. I have within the last half hour learned that a mail leaves for Africa tomorrow morning. It is now fifteen minutes past three in the afternoon. I wrote yesterday and this morning some nineteen pages of letter paper, and no less than ten pages in my diary. A few pages have been copied, a letter to Dr. Kellogg.

A letter has been received from John Wessels, but it contained nothing regarding the condition of things in Capetown, so we are left in complete darkness and ignorance, as you have not written us one line. Have you written, and has the letter miscarried? What does this silence mean?

When attending the meeting in Parramatta, I was in the night season passing through some exciting scenes in Africa. There were laid out some formulated arrangements and plans which were presented for acceptance; but Elder Daniells did not feel prepared to accept these plans, because they had in them some things which meant more than all could see. And while some would have accepted them, Elder Daniells said, "I cannot subscribe my name to them." This refusal greatly disappointed the framers of the article of agreement. But no one who has had an experience in the rise and progress of the cause of God would without special advice from the Source of all wisdom concede to the terms of agreement or bind themselves to the conditions laid down, which the Lord could not favor.

Our brethren in Africa will have to drink deeper of the clear flowing springs of Lebanon before they can see all things clearly. From the light given me, I know that we must enter into contracts very cautiously. We must have special light from God before we do this. Every problem which has reference to the cause and work of God should be studied in earnest prayer. It is the privilege of every man who claims to be a Christian, who is walking in the path of duty, to have confidence in God's presence. The Lord is able to make that which is dark plain.

We are today in great peril of following in false paths. If negotiations are made with the Wessels family, God must give direction as to how they shall be framed. Let all remember that this is a time when Satan is working to lead the Lord's people in various countries to tie themselves up as His people in America have done. There, there is little freedom and little means because the conference, which in the fear of the Lord should have stood steadfast to principle, departed from the right way. Alliance with men need prayerful adjustment. We are God's stewards and are dealing with His money, with His talents. That which in our human judgment would appear to promise much at the beginning may through the unwise movements of some one in the alliance create much disappointment and endless perplexity.

I consider that the Wessels family have a right to be cautious. For in the workers that were sent from America, they have had to deal with some who were not straightforward. I would say to them, Sanctify yourselves by a new consecration to God. Regard the Lord as ready and willing to help you. A wrong was done to the Wessels family in the use made of their means by those who came from America. Their money was used extravagantly, and ways were devised to draw upon them. It would have been better if this money had never been placed in the hands of those who received it.



The Wessels family have made large donations of money to Dr. Kellogg, as though he were the one who was to be steward of their means. The means that the Wessels family gave so abundantly in America should not have been handled by one man as he pleased, but by faithful stewards who would have appropriated the money for the opening of the work in Africa. A great work might have been done in that field. Books should have been translated for use in fields needing strong missionary effort. Had the work been done that should have been done, the religious experience of the Dutch people would have been materially changed.

This is where the young men of the Wessels family made a mistake. Mission fields in Africa were, in their destitution, crying to God for help and relief. They were starving for the light that should have shone in the dark places in regions beyond. This cruel, treacherous war would not have come at this time had the missionary work been done that the people of Africa were in suffering need of. The things which ought to have been done, but which have not been done, testify to a neglect of duty.

Let it never be forgotten that true Christianity comes through the engraving of Bible principles upon the heart and character. This must be an individual work, visibly expressed. Then true missionary work will be done. The Lord's means will be carefully invested.

A class of workers should have been sent to Africa who would have tried by every means in their power to educate the people they came to help. But some of those sent to Africa as missionaries needed the converting power of God upon their own hearts. Before they could teach others the truth, they needed to yoke up with Christ, to learn of Him His meekness and lowliness. In every department of God's economy He works through instruments that will be worked. Preaching the Word is one great means, and furnishing the people with reading matter is another. The Lord has appointed that the preaching of the gospel and the press shall act in harmony.

I must stop now, for it is bedtime.

Source

- E.G. White to A.G. Daniells, Letter 86, 1900, June 18, 1900.

Title: N/A

Date: June 18, 1900

Type: Diary

Location: Summer Hill, Sydney, New South Wales, Australia

Primary source: Manuscript 31, 1900, June 18, 1900

Note: Relevant selection highlighted.

This has been a trying day for me. Things have been presented to me since coming to Sydney, and I cannot feel at rest until I shall give expression to the representations.

Propositions may be made by Dr. Kellogg and some in Africa regarding money matters that are not to be accepted. These propositions will arrange for bonds and a party negotiation, the profits to be under the control of certain individuals who are not and have not been for some time under the control of the great Head.

The word was spoken, Beware. Consider well before you use your pen to subscribe to any conditions which will place matters under the control of minds which are not guided by the Lord. Beware. You will have trials that you do not foresee. Arrangements will be proposed by the brethren in America and Africa that the Lord declares to be a snare. Leave yourselves wholly under the jurisdiction of the great Head. The Lord's cause is too sacred to be trifled with. In no case are His people to subscribe to conditions which will lead to endless perplexity, jealousy, evil-surmisings, suspicions, and temptations. God declares, "The gold and the silver are mine, from the first penny to the last, and for the abuse or misappropriation of My money I will call men to account."

God's ministers, God's missionaries, are to unite with Him. If they put their trust in Him, and commit the keeping of their souls to Him as unto a faithful Creator, He will keep that which is committed unto Him against that day. He will honor those who honor Him.

The Lord has a great work to be done. Changes are continually taking place. In our association with those of different nationality, education, and experience we shall find that it is a life and death struggle to bear forward the gospel in all its purity. We are not to enter into confederacy with human agencies which will prove a snare.

Race is nothing in the sight of God. Christian experience and sanctification through the truth is everything in His estimation.

Venture nothing in business transactions unless the God of heaven signifies that such a venture will not prove a thorn in the religious life.

I tell you that there is a life and death struggle before us, a contest with human agencies who are not abiding in Christ, who have not proved themselves in any sense God's stewards. Men of strong temperament and almost unsubduable character will make propositions which God has shown me it will not be best to accept. Enter not into a confederacy with them, unless the propositions are conscientiously clear according to God's Word.

The only safety for the strong temperaments in Africa is to begin an entirely new chapter in their experience. Hearts must be softened. They must accept Christ's yoke, else they will never enter the kingdom of heaven. A strong spirit bears sway in Africa, which needs to be surrendered to the Spirit of God. There are those there with strong passions, which are easily excited. They lose control of themselves and become unreasonable. God's people must wait on Him. The welfare of the cause of God needs careful consideration. It must not, with its possibilities and probabilities, be bought or sold. We have one Master, even Christ.

The presentation before me is not encouraging. Divine foresight is needed to see the result of business transactions between parties that it is next to an impossibility to unify. The missionary work is a great and grand

work, and those whom God has made stewards in trust must not feel at liberty to unite in any confederacy which God, who sees the end from the beginning, cannot justify and endorse as glorifying His holy name. God must be consulted as to how His work shall be advanced without having woven into it one thread of selfishness. God will work. He will furnish means for the carrying forward of His work without entanglement. His work is not to be bound about because men choose to act out perverse human nature instead of submitting to be molded and fashioned after the divine similitude.

In Africa as well as in America and Australia men have been quarried out of the world, not to be left as rough stones, but to be taken into the workshop of God, and placed under the axe and hammer and chisel of gospel truth, till all the roughness disappears, and they are made ready for the heavenly polishing. The roughness has not yet been cut away. Many are not yet subdued by the Spirit of God. Because of this, the work in Africa and America and other parts of the Lord's vineyard has not advanced as it should.

We are doing what we can, according to the light given, for Australia. A direct necessity is being met by the work of women who have given themselves to the Lord, and are reaching out to help a needy, sin-stricken world, who want the truth but do not know that they want it. Personal evangelistic work is to be done. People are to be reached by house-to-house labor. The women who have taken up this work do everything but preach the gospel from the pulpit. They carry the gospel to the homes of the people in the highways and the byways. They read and explain the Word to families, praying with them, caring for the sick, relieving their temporal necessities. They present before families and individuals the purifying, transforming influence of the truth. They show them that the way to find peace and happiness and joy is to follow Jesus.

The Lord has permitted Brother John Wessels to go to Africa and Elder Daniells to accompany him. But I have been shown that there is in the hearts of the people of Africa something that will not be easily overcome, something that shows that <some> are not converted. They are not under the discipline of God. They do not accept God's way of doing them good, but choose rather their own way. They have yet to learn in the school of Christ His meekness and lowliness. They have yet to learn with Paul that to suffer for the sake of Christ is for their present and eternal good. Paul looked upon present suffering as not worthy to be compared with the glory which was to follow. He desired heavenly treasure rather than earthly advantages. He did not see anything in the world worth living for but the joy of doing the will of God from the heart, trusting all the consequences to God.

God desires to see the souls of His people in Africa mastered by heaven-born purposes. But what a work needs to be done there! The people have not learned of the great Teacher. Human nature, when unsubdued, unsanctified, and depraved, is a very curious and wonderful thing. It assumes a great many forms, because it is not worked by the Holy Spirit. But when the Lord Jesus is an abiding presence in the soul, none need to question the value of the human being, man or woman.

Paul wrote to Timothy, his son in the gospel, "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner; but be thou partaker of the afflictions of the gospel according to the power of God; who hath saved us, and called us with an holy calling, not according to our own works, but according to his own purpose and grace, which was given us in Christ Jesus, before the world began."

Peter declares, "Wherefore, laying aside all malice and all guile, and hypocrisy, and envies, and all evil-speaking, as new born babes, desire the sincere milk of the word, that ye may grow thereby; if so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the Scripture, Behold, I lay in Zion a chief corner stone, elect, precious; and he that believeth shall not be confounded.

“Unto you therefore which believe he is precious; but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling and a rock of offense, when to them which stumble at the word, being disobedient, whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvelous light.”

This entire chapter should be studied. It contains instruction which will sweep back the mist and fog of skepticism, the evil thing which Satan throws across the pathway to eclipse the light which comes from the Father of light.

Source

- E.G. White, Manuscript 31, 1900, June 18, 1900.

Title: "Our Work for this Time"

Date: June 28, 1900

Type: Manuscript

Primary source: Manuscript 35, 1900, June 28, 1900

Note: Relevant selection highlighted.

In the fifty-eighth chapter of Isaiah is specified our work for this time. This chapter will be an eye-opener to all who pray from a sincere heart, "Open thou mind eyes, that I may behold wondrous things out of thy law."

This chapter should be studied carefully and prayerfully. God's messengers are given a direct, forcible message to bear to the sinners in Zion. "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression (of God's law), and the house of Jacob their sins." It is the professed people of God to whom the message is to be given—church members, those who really suppose they are righteous, who delight in approaching God. "They seek me daily," God declares, "and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God; they ask of me the ordinance of justice; they take delight in approaching God."

But their delight in approaching God is a deception. They do not delight themselves in the truth. If they searched the Scriptures with a heart free from pride and prejudice, their eyes would be opened to see wonderful things in the law of God. But to accept the truth involves a cross, and therefore they are not willing to humble their hearts and search the Scriptures that they may understand what saith the Lord. They suppose themselves to be righteous, but their righteousness is self-righteousness.

They make complaint to God, not discerning that He has a controversy with them. He charges them with false pretense. "Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge?" And God says, "Behold, in the day of your fast ye find pleasure, and exact all your labor. Behold ye fast for strife and debate, and to smite with the fist of wickedness; ye shall not fast as ye do this day, to make your voice to be heard on high."

The message of warning must be given to all who are in the position pointed out in this chapter. Notice the work that is to be done, and by whom it is to be done. "And they that shall be of thee shall build the old waste places; thou shalt raise up the foundation of many generations; and 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 way, 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."

Those who do the work specified in this chapter do missionary work of the highest order. They keep the way of the Lord, and do aggressive work for Christ. And the Lord says to them, "If thou draw out thy soul to the hungry, and satisfy the afflicted soul, then shall thy light rise in obscurity, and thy darkness be as the noonday. And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."

The Lord has a special message for His ambassadors to bear. They are to give the people the warning, calling upon them to repair the breach that has been made by the papacy in the law of God. The Sabbath has been made a nonentity, an unessential requirement, which human authority can set aside. The holy day of the Lord has been changed to a common working day. Men have torn down God's memorial, placing a false rest day in its stead.

The Lord's messengers are not to sanction any plan whereby the Sabbath will be trodden under foot. The Sabbath is God's memorial of creation. He did not make holy and bless the first day of His creation. After he had finished the work of creating the world, He blessed the seventh day, setting it apart for man to honor.

Human authority has taken the first working day and set it apart to be honored. But this act has not one word of sanction from the high and holy One who inhabiteth eternity. Thus God has been greatly dishonored.

God designed every Sabbath to be a day for religious meditation and worship. "The Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily, my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore, for it is holy unto you; every one that defileth it shall surely be put to death; for whosoever doeth any work therein, that soul shall be put off from among his people.

"Six days may work be done, but in the seventh is the Sabbath of rest, holy to the Lord; whosoever doeth any work in the Sabbath day, he shall surely be put to death.

Wherefore the children of Israel shall keep the Sabbath to observe the Sabbath throughout their generations for a perpetual covenant. It is a sign between men and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed."

The foundation of many generations is to be raised up from being trampled under the feet of men. It is to be exalted and called honorable.

Christ gave His life for sinful human beings. Thus He made it possible for them to win back by obedience what they had lost. He longed to save those who had been led into sin, and He gave His life as a sacrifice, that men and women might have ample opportunity and every incentive to return to their allegiance. Thus he made it possible for them to keep his holy law and to stand on vantage ground before the heavenly universe.

"Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place; with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. For I will not contend forever; neither will I be always wroth; for the spirit should fail before me, and the souls which I have made. For the iniquity of his covetousness was I wroth, and smote him: I hid me and was wroth; and he went on forwardly in the way of his heart.

"I have seen his ways, and will heal him; I will lead him also, and restore comforts unto him, and to his mourners," (if in contrition they repent of their transgression of the law). "I create the fruit of the lips: Peace, peace to him that is far off, and to him that is near, saith the Lord; and I will heal him. But the wicked" (who continue in transgression) "are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt." Continually they accuse and falsify those through whom God is working. "There is no peace, saith my God, to the wicked."

A message is to be borne to the churches who are walking in transgression of God's law. God says, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day," no longer desecrating it, I will receive you as My children. God has a message for the sinners in Zion. The warning must be given to the churches. "Cry aloud, spare not, lift up thy voice like a trumpet." Be decided and in earnest. Make no concessions with transgressors. Bear the message God has given, that transgressors may be given opportunity to repent and be restored to the favor of God.

This is the work before Seventh-day Adventists. They are to give the warnings to all peoples, nations, and tongues, telling them that God has a law which is as much above man-made laws as the heavens are above the

earth. This law is to be proclaimed as the law of God's kingdom. The truth is not to languish upon our lips. Our words must not be words of peace and safety. Say not to the transgressors, It does not matter what you believe. Bear the testing message for this time. Say to the people as Christ said to Moses, "Six days may work be done; but the seventh is the Sabbath of rest, holy to the Lord; whosoever doeth any work in the Sabbath day, he shall surely be put to death."

A message of eternal importance is to be given to those nigh and those afar off. There is to be no smoothing down of the truth to gain the favor or applause of those in the world. We are not to form confederacies with those who, after the light has been given them by God's faithful servants, refuse to search the Scriptures to see whether these things are so. God's messengers are not to bind themselves up with unbelievers, feeling that in them is their strength. I present this before those who have had the light, but are fast losing their bearings. Let not God's ministers become bound up in any way with those who have had the truth presented to them, but have refused to receive it.

Through Christ Jew and Gentile may enter the spiritual fold. God will receive all who hold the beginning of their confidence firm unto the end. These are the only ones with whom He will fulfill the covenant mentioned in the thirty-first chapter of Exodus, where God declares that the Sabbath is a sign between Him and His people for a perpetual covenant.

Everywhere, in all ages of the world, God's words have proved true. He that fears the Lord and works righteousness is accepted by Him. But when the pastors of the churches are ignorant of the Scriptures, when they are too indolent and self-satisfied to fear in regard to their understanding of the Scriptures, but oppose the truth, and are devoted to selfish interests, the flock of God is not fed. The people are not instructed in regard to present truth. The unfaithfulness of the watchmen is the chief cause of the backsliding of the people. When iniquity abounds in a nation, the watchmen are to be wide awake; for it is when iniquity abounds that the love of many waxes cold.

The message God gives through His servants will be scorned and derided by the unfaithful shepherds, who tread down with their feet the feed of the pastures, giving the flock as food that which they have defiled. "Woe to the pastors that destroy and scatter the sheep of my pastures," saith the Lord. No outward nearness to God, no acceptance of sacred work, will screen from the divine wrath those who trample under feet the law of Jehovah.

God "will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honor and immortality, eternal life; but to them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every son of man that doeth evil, of the Jew first, and also of the Gentile; but glory, honor, and peace, to every man that worketh good, to the Jew first, and also to the Gentile; for there is no respect of persons with God. For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law; for not the hearers of the law are just before God, but the doers of the law shall be justified."

On what ground can those who have transgressed the law of God be justified? On the ground of faith in Christ and repentance toward God. "Faith without works is dead, being alone."

God will not treat men according to the position they occupy, according to their color, or their poverty, but according to the character they have formed. Thus will be decided the destiny of every one. Those who have had opportunity to know the truth, who have had great light, but who in blindness of mind contend against God's messengers, contend against God and His truth. They do what they know to be contrary to the truth. Their punishment will be proportionate to the light they have received. God greatly favored them, giving them peculiar advantages and gifts, that they might let their light shine forth to others. But in their perversity they

lead others astray. God will judge them for all the good they might have done and did not do. He will call them to account for their misused opportunities.

They turned from God's way to their own way, and God will judge them according to their work. They became fools in the sight of God by turning the truth <of God> into a lie. By walking contrary to the principles of the truth they greatly dishonored God. As God has distinguished them above all other nations of the earth by His wonderful mercy and grace, so He will make their punishment conspicuous. This He will do that all may see that He is a God of justice, and that His ways are equal.

The strength and hope and salvation of churches, families, and individuals is in the Lord. He never misleads His flock. He is the great shepherd of the sheep. All power in heaven and in earth has been given to Him. He is the Lord our Righteousness. He only can pardon transgression and sin. He only can justify repenting sinners, restoring in them the moral image of God. He can bind the humble, contrite soul with Himself, at peace with God. "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. ... As by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one (our Redeemer) the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

#### Sources

- E.G. White, "Our Work for this Time," Manuscript 35, 1900, June 28, 1900.
- E.G. White, "A Message to Be Borne," *Adventist Review*, June 25, 1901, pgs. 403(1)-404(2).



Title: "Education"

Date: July 1, 1900

Type: Article

Primary source: *The Gospel Herald*, July 1, 1900, pgs. 3-4.

[The following extracts are from private letters recently received by the editor.]

How pleased I am that the work of the Southern field is advancing. My prayer is, Let it advance, deepen, widen, enlarge, until it shall be a part of the vineyard no longer neglected, but under cultivation. May it be a fruitful garden of the Lord. This can only be done by educating the colored people to read. Then the Word of God, the Bible, placed in their hands, even though unexplained by human agencies, will be made plain and applied by the Holy Spirit.

The apostle Paul considered that the Jew had a great advantage above the Gentile, "because unto them had been committed the oracles of God." This is the highest commendation or testimony as to the value of the Bible. Every effort should be made to have the sacred book containing the whole of the revelation of God, placed in the hands of all nations, tongues, and people.

If the mere possession of the Bible is an advantage, how much greater is the privilege of knowing how to read and study its pages. All who wish to understand the Word are stewards of God as verily as those who have been entrusted with riches. Earthly possessions are talents to be imparted to others to advance the work of righteousness in the world.

The Bible is becoming more and more an educating lesson book for children and for youth, giving to the young and to those of mature age, and the aged of every nation, the instruction of truth in heavenly things, which is the higher education.

A writer says, "We always refer [recur] with delight to the testimony of a deist, who after laboring to disprove Christianity, and bringing the Scriptures into contempt as a forgery, was found instructing his children from the New Testament. When taxed with the inconsistency, his only reply was, that it was necessary to teach the child morality, and that nowhere was morality to be found such as was in the Bible. We thank the deist for the confession."

Teach the colored people to read the Word of God, and it will have a transforming power upon their life, upon their character, give vigor to the intellect, and as the principles contained in the Word of God are sent home by the power of the Holy Spirit, they will work a positive reformation in the human minds of all who will receive the Word.

Bless the Lord, O my soul, and all that is within me, that something is being done for the Southern field! Character will be transformed where the Bible is revered as the Word of the Living God. The promises of God can be repeated over and over again and with every repetition light comes to the mind. The entrance of thy Word giveth light, it giveth understanding to the simple. The Word of God is to be an educating book, giving knowledge of what true faith is. It should be impressed upon the minds of all, that God stands back of every promise. To claim these promises is our privilege. They are given to all who claim them by faith and appropriate them, which is eating the flesh and drinking the blood of the Son of God.

Especial promises are given to all who shall be instrumental in turning souls from sin to righteousness, converting the sinner from sin to truth, from darkness to light. Ever bear this in mind and teach it to others.

“And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever.... Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand.” Daniel 12:3, 10.

We have every encouragement that the Lord hears us and will work for all who are meek and lowly of heart. The work of all who engage to improve the condition of the fallen race will meet with singular resistance, because Satan would make sorry the heart of Christ, by working with all deceivableness of unrighteousness in them that perish, to hedge up the way that the Lord would long to have made plain and distinct.

#### Sources

- E.G. White, “Education,” *The Gospel Herald*, July 1, 1900, pgs. 3-4.
- E.G. White, “Selections from a Recent Letter,” *The Signs of the Times*, August 1, 1900, pgs. 12-13.

Title: "Christian Workers"

Date: August 1, 1900

Type: Article

Primary source: *The Gospel Herald*, August 1, 1900, pgs. 1-2.

A Christian is one who follows Christ through evil as well as good report. Christian discipleship in regard to business matters means more than many realize. Our Lord said, "I must be about My Father's business." If we follow in His footsteps, we must as His human agents, copy His divine example. We must be faithful financiers for the Father. True Christians will follow in Christ's footsteps. If into the business connected with the cause and in our dealing with our brethren we do not bring the principles of the teaching of Christ, if we fail to obey the instruction He has given us, in the Old Testament as well as in the New, we are not true followers of Him.

We have a most important work to do, the work of obeying Christ and bearing witness of Him. He said to his disciples, "And ye also shall bear witness of Me, because ye have been with Me from the beginning." The disciples were to be honored by bearing witness concerning Christ's mission. They had been with Him constantly and had gained a most valuable knowledge to impart to others. We can not be with Christ in person as were His first disciples, but He has sent His Holy Spirit to guide us into all truth, and through this power we too can bear witness for the Saviour.

The union of the branch to the vine is no more essential to the life and fruitfulness of the branch than a union with Christ is essential to the life and fruitfulness of the believer. Receiving Him by faith and trusting in Him, true believers become partakers of the divine nature. They not only bear testimony for Him with their lips; they witness for Him by their works. "If ye abide in Me, and I in you," He says, "ye shall ask what ye will, and it shall be done unto you. If ye keep My commandments, ye shall abide in My love, even as I have kept My Father's commandments and abide in His love. These things have I spoken unto you that My joy might remain in you, and that your joy might be full. This is My commandment, That ye love one another, as I have loved you."

"Ye are My friends, if ye do whatsoever I command you." No one is to work evil to his brother's interest with the excuse that it is to help in a certain line of the work of God. In doing that certain work he places his brethren in a position where they are hindered from doing the work the Lord would have them do in behalf of truth and righteousness. The Lord will not accept such an offering. It is gained by robbery, and He says, "I hate robbery for burnt offering."

No man will be condemned for not accepting light he has never received, or for violating a law he never heard. But when light comes to him from the word of God, and he neglects to live by it, but in his business transactions in connection with the work and cause of God, and in his dealing with his brethren, uses oppression, because he supposes he has power to oppress, he does himself great harm. He will not receive from his injustice and oppression the advantage he expects to receive. "I hate robbery for burnt offering." A plea that it is to do good will not justify a man for working on wrong principles.

God will not endorse one act of selfishness, one unrighteous deed. Men may claim high honor for their labor in God's service, but the way in which they accomplish their work testifies to their value. If they obey the law of Jehovah and co-operate with Him, witness is borne of them before the heavenly universe that they are true workers. God's ordinances and work are given to man to promote holiness of heart and purity of life. If this result is not seen, the object sought for by God is not accomplished. However zealous men may be in certain lines of work, which receive praise from men, God reads beneath the surface, and if the work is not such as He can approve, the workers are not accepted by Him.

Sharp, critical self-examination is needed. Worldly principles are not to be woven into the web and made a part of the fabric.

So close is the union between Christ and the Father that as men treat Christ so they treat the Father. The greater the light and evidence God has given men regarding His character and will, the greater will be their guilt and condemnation if they do not love and obey Him.

“If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the spirit, if any bowels and mercies, fulfil ye My joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you which was also in Christ Jesus.”

The gospel inculcates universal humility and benevolence. It produces the virtues of Christ’s character in all who savingly accept it. Christ made the sacrifice of Himself to furnish man with grace and power. All who receive His spirit become sons of God, one with Christ in God. Those who attain to eternal life must overcome by the blood of the Lamb and the word of their testimony. In order to be saved men must work out their own salvation with fear and trembling, revealing a faith which works by love and purifies the soul. Love for God and man has been enjoined upon every human being. God works by His Holy Spirit in those who believe in Christ as their personal Saviour. He helps them to work out their own salvation, giving them grace for the grace which they impart to others.

The ministers of God, by the holy example they set, are constituted messengers of righteousness, and they should receive love and respect from those who co-operate with them. Let him who cherishes a spirit which leads him to accuse his fellow-workers, who are proclaiming the message the Lord has given them, beware, for he is treading on holy ground, and might better take his shoes from off his feet.

God chooses his agents, and gives each an individual trial. He allows His workers to be tempted; thus He proves them to see whether they are building on the right foundation, whether they are doing what they know Christ would do under similar circumstances. Those whose lips are sanctified will utter no witticism or sarcasms to hurt the Lord’s purchased possession. Men and women are the Lord’s heritage, and no man on the face of the earth has the shadow of a right to oppress those whom God has redeemed. Christ shed His blood to make it possible for them to be partakers of the divine nature. Human beings are very dear to God’s heart of love, and when He makes up His jewels He will gather to Himself those who love Him and believe in Him. In that great day when every case is settled forever, He will spare them as a man spareth his own son that serveth him. His chosen ones, who appreciate the value of redemption, will live through all eternity with Him whom they have served faithfully on this earth.

#### Sources

- E.G. White, Manuscript 30, 1900, June 18, 1900.
- E.G. White, “Christian Workers,” *The Gospel Herald*, August 1, 1900, pgs. 1-2.

Title: "True Soldiers for Christ"

Date: August 4, 1900

Type: Manuscript

Location: Sunnyside, Cooranbong, New South Wales, Australia

Primary source: Manuscript 98, 1900, August 4, 1900

I have words to speak in regard to the condition of things in America. Those who have the Word of the Lord—[through the] possession of their Bibles—have not one semblance of excuse for neglecting to practice the Word obediently, and [to] strive in their personal qualifications of character, with supplication to God, to the end that they may so understand the Word of God as to practice the Word and reach the noblest type of Christian character. In order to be true soldiers of Jesus Christ we must meet the requirements of His Word as loyal subjects of the heavenly kingdom.

There is work to be done. [You are] not to hover over the churches when there are within the very shadows of your own doors those who know not the truth. This work is neglected, and thousands upon thousands of souls, who are without God and without a knowledge of the important truth for this time, will in the judgment condemn those who knew the Lord was soon to come and never warned them.

Those who claim to believe the truth must appreciate the great warfare before us and what is comprehended in being a faithful soldier of Jesus Christ. Have not many of you been in drill many years, and in the place of aggressive warfare toward the powers of darkness have you not devoted your talents to criticism, to the exaltation of self, and finding fault with your brethren? The Saviour's army invites voluntary enlistment. There must be a complete surrender of the passions, will, and ways to the will of the Master. Our work is to obey the orders of the mighty General of armies. A strong and active bodily organization is to be maintained. The senses must be enlightened as to perfect obedience. Duties are to be done which cannot always be seen as essential, but now comes in the necessity of faith in a higher wisdom and power than your own. Have faith in God, unshaken faith in the skill and ability and fidelity of your Commander who knows the plan of the battle.

The Lord Jesus does not deceive His soldiers. He opens before them the conflict, presents the plan of the battle, points out the hazardous undertaking, and exhorts everyone to count the cost. He does not leave them in ignorance. He tells everyone before enlistment to count the cost before they enlist as soldiers in His army, for a soldier's life is a life of duty.

To every man in service is given his work and no excuse can be accepted why that God-given work is not done. Some are negligent and indolent. Some are slothful servants [like the man] who had one talent entrusted to use and improve, but he buried it in the earth and made no use of it. When his talent was called for, to be rendered back to God, the Owner, he had only the one unused talent. No one was improved by his entrusted gift. The least he could have done was to use it to the best of his ability, but he handed it back with a complaint against God: I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou has not strewn. So I hid thy talent in the earth. Lo, here is thy lent treasure. The Lord repeated his words, "Thou knewest." The fact was he had not a knowledge of God and His works and His ways and His mercy and His kindness in giving an opportunity to improve the entrusted gift. The word is, Take the talent from him and give it to him that hath ten talents, for to him that hath shall be given and from him that hath not shall be taken away even that which he hath.

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May 4,

I found these pages and add some things to it:

We must work up the fields in the South. The people from these cold climates must not confine their labors long at a time in the most malarious districts. There should be established in Nashville a printing plant, and there should be a sanitarium started and operating as soon as possible, and a school out of the city. It will have to begin small and then add to its facilities as can be done with the means that shall be donated, but it no case run in debt. Do your work on a sure basis. There will be small books, increasing to large books printed at as little cost as possible.

If work can be done in the South and not have to depend upon the tract societies to have to cut a slice of the profits for every finger that touches the books, it would be best to do this. The books are being handled by altogether too many interests. Handle your books yourselves and obtain your canvassers yourselves. Every time a book is taken in the hand to do something with it, it cuts away the profits that you need to make more books.

In the South, I believe, you expect the colored people will be your first interest. You must get out a class of books with many object lessons, for the colored people must see a thing before they can understand it. Small books will be distributed freely. Many must be given away, but sell for a small price all you can, and then create a fund from those who will give help in the work when once started. Then the Lord will open ways for constructing many methods that are not seen now. You must move by faith and work by faith and plan by faith things unseen. The Lord will increase the talents of those who are disposed to work.

#### Sources

- E.G. White, "True Soldiers for Christ," Manuscript 98, 1900, May 4/August 4, 1900.
- E.G. White, "The Southern Work," Manuscript 28, 1903, April 19, 1903.

Title: "From a Personal Letter"

Date: September 1, 1900

Type: Article

Primary source: *The Gospel Herald*, September 1, 1900, pgs. 2-3.

The apostle Paul said, "I determined not to know any thing among you, save Jesus Christ, and Him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God. Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory." See 1 Corinthians 2:2-14.

We have a message to bear to the world. "We have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth: comparing spiritual things with spiritual. But 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." It is for the interest of all to know this great lesson. We are to work vigilantly in prospect of the solemn event of the coming of the Lord Jesus Christ; and if we are waiting and watching and working, we shall speak sound words among those who, like ourselves, are waiting and watching. There is work to be done. The piles of rubbish that have been accumulating need to be removed. How? "Cleanse yourselves from all filthiness of the flesh and of the spirit, perfecting holiness in the fear of the Lord." Cultivate personal piety. God would have us inquire, "Who hath known the mind of the Lord?" that He may instruct us, and that we may be able to say, "We have the mind of Christ." Then all the rubbish of evil words will be removed. May the Lord imbue us with His Spirit, and touch our lips with a burning coal from the altar. Earnestly, vigilantly watching and waiting and working, we are to be, "not slothful in business, fervent in spirit serving the Lord."

The church is the one object of Christ's intense interest in this world, and for which He has unceasing care. This church is engaged in securing the knowledge of God and Jesus Christ, which is eternal life to all who receive it. In every soul God looks for stable principles revealed in word and action. Then they will bring from the treasure house words weighted with the principles of eternal truth. We have no time to praise the devil, no time nor voice to criticise. We are to show that the grace of Christ is abiding in our hearts. Its influence will be revealed, whatever company we are in, by words of deepest importance, involving consequences as enduring as eternity.

At this period of the earth's history we cannot afford to weaken one another's influence. The Christian warfare is close and severe. We have to meet and battle with unseen foes, and we must be in harmony with the heavenly agencies, who are seeking to cleanse us from the inclination to criticise our brethren, to pass judgment on them. The Lord desires us to stand under the yoke of Christ. Labor in God. Toil does not hurt half as much as worry and perplexity. It is because we have so little genuine sympathy that the battle goes so hard. If we become so active that we have not time to pray, we have not put on the whole armor of righteousness. Paul enjoined Timothy, "Take heed to thyself and to the doctrine." The soul must be purified and made ready to receive the golden oil which the two olive branches, through the two golden pipes, pour into vessels cleansed to receive it. In turn the vessels are to empty themselves of the treasures of truth, bringing from the treasure house things new and old. Heavenly messengers, the anointed ones, supply the living agencies, that they may impart.

The Lord has rich stores, and He desires men to enjoy His blessing. Had men in the beginning rightly appreciated and appropriated the talents God gave them, the earth would not have been cursed by a flood. And we see the work of destruction still going on, and why? Because there has been a national apostasy. The world

has thrown off the law of God, and has legalized transgression and sin. The people of God must now show their colors. There must be no drawing back. The very best credentials we can carry is love for one another. All strife, all dissension, are to cease. God will not accept the talents of the smartest, the most eloquent man, if the inner lamp of the soul is not trimmed and burning.

There must be a consecrated heart, a consecrated surrender of the soul. We are justified by faith and judged by works. The Lord calls. Shall we hear his voice? Shall we by diligent trading place our means where the Lord can co-operate with us in their use? Let us work on, doing our best in all meekness and humility of mind, and we shall be more than conquerors through Him who hath loved us.

How few are willing to suffer reproach and shame for Christ's sake. His word is our testimony. We are to believe and love the truth for Christ's sake. We must rise higher and higher in purity and knowledge. We are Christ's witnesses. Then let us not talk of difficulties or ponder over our trials, but come close to the Lord Jesus Christ, who is the Author and Finisher of our faith. By beholding Him, studying and talking of Him, we become transformed into His image.

Sources:

- E.G. White to J.E. and Emma White, Letter 119, 1899, August 13, 1899.
- E.G. White, "From a Personal Letter," *The Gospel Herald*, September 1, 1900, pgs. 2-3.



Title: N/A

Date: November 1900

Type: Letter

Addressees: Daniel and Laretta Kress

Location: "Elmshaven," St. Helena, California

Primary source: Letter 8, 1901, November 1900

Note: Relevant selection highlighted.

Dear Brother and Sister Kress,—

I very much wished to see you before you sailed for Australia, but it may be in the providence of God that I did not; therefore I shall not complain. I wish now to write you a few lines, which in the end may be more than a few lines. I am much relieved to know that you are in Australia, to take part in the work of our Sanitarium. Brethren Sharp and Caro are bearing heavier responsibilities than they have ability to carry forward solidly. Both need instruction.

I know of no one who could stand in the Sanitarium, to give the work there the character it so much needs, as well as yourselves. Your experience will be of great value. You are to hold the fort and be guided by the Lord. Do not let any one plan for you to commence a new work in Sydney. Our brethren are not ready for this. Let the work on the Sanitarium building be advanced as quickly as possible. And let the work in this new building begin on well-established principles.

Orphan asylums and similar enterprises, which will draw upon the funds, should not be established now. The work in this line, which was started by Dr. Caro, was premature. He entered into it without consulting his brethren, and at a time when he had all the work in other lines which he could possibly do. The work of making the Sanitarium a success required all there was of him. It would be altogether out of place to attach an orphan asylum to the Sanitarium. The correct management of the Sanitarium will require all the tact, ingenuity, and ability that can at present be brought into the work.

Sanitariums are not to be rushed into existence, while as yet the Sydney Sanitarium is in need of facilities with which to carry forward successfully its work of building. Let all the energies of our people be bent to the establishment of this institution. I earnestly hope that in the providence of God our people will be stirred to make a success of this work.

Light was given me that the Retreat should take over the Hamilton Bath Business. Dr. Rand can do a good work if he will allow himself to be influenced by the Holy Spirit. God has given me these words to speak to Dr. Caro and Brother Sharp: "Keep your hands off Dr. Rand. He is not to be under your control. He has a work to do for the Master. He must look to the Lord and trust in the Lord. He has a deeper and higher experience to gain in health reform, especially in regard to the question of diet. He will surely mislead minds in regard to diet unless he is converted in this respect and obtains a deeper and higher experience in regard to the proper food to be eaten. But he must never, never be left to the dictation of people who care but little for his success. He must not be left to struggle alone with difficulties and become discouraged.

What our physicians in Australia need is to heed the Saviour's words, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." What are the conditions? "Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light." Christ promises to give rest to all who will comply with the conditions. These lessons are large with important results. As they are brought into the daily life, the learner finds rest.

Christ's yoke is a yoke of restraint from self-exaltation and evil practices. Those who wear it find that it does not gall the neck and that the burdens the Saviour imposes are not heavy. And those who continue to wear this yoke and to learn Christ's meekness and lowliness, looking to Him and practicing His lessons, will constantly grow in grace.

The great danger of physicians is in feeling competent to do anything they please. When they cherish this feeling, the divine principles of strict integrity are not brought into their daily practice. The work for these last days is a very sacred, solemn work, and into it not one thread of selfishness is to be drawn. Physicians, nurses, and all who shall act a part in the Sanitarium are to learn of Christ. O, how much farther advanced we should be if we would only walk humbly before God, in meekness and lowliness of heart, wearing Christ's yoke, not a yoke of our own manufacturing.

### Medical Missionary Work

Who are standing as decidedly as they should under this banner, especially under the missionary phase of it? Those who take the name of medical missionaries pledge themselves to work in humility, mercy, and the love of God, to be His helping hand in restoring the divine image in humanity.

But God is not pleased with many of the things that have been done and are being done under the name of medical missionary work. Too often the work is contrary to the name assumed. At times our physicians may be seized with a desire to be liberal, to do benevolent deeds. Then again, if this does not suit them, they become oppressive and exacting, manipulating matters in a way directly contrary to the Lord's command. It is the fashion among the physicians of the world to charge any price they please for operations. In many cases these charges are exorbitant. This fashion has been followed by our physicians in Australia. This kind of work is falsifying to the name of medical missionary. There is in it no true missionary spirit. I have been shown that many things have been done of a character to hurt our position as Seventh-day Adventists.

We are not to give one occasion to the enemy to point out to the world and the popular churches the inconsistency of our bearing the name medical missionary. Let us never give our enemies the slightest excuse for saying that the missionary part of the name is a blind to secure practice. The Lord would not have us inscribe the words Medical Missionary on our banners if we cannot do it truthfully. When we lift the standard on which these words are engraved, we should carry out in our practice all they signify, or else we should choose a name which corresponds to our practice.

I can see, through divine enlightenment, one straightforward, conscientious, righteous principle to be carried out in our work for this time. We are not to follow the practices followed by worldly physicians for gain. Every physician either has or has not the good hand of the Lord with him. God will not serve with physicians who charge exorbitant prices for operations. The plea "It is customary" is not the least excuse in His sight.

God is not deceived by the plea that worldly customs have been conformed to for the sake of obtaining patronage and gaining a standing. He is attentive to the real necessities of all physicians, but He will not bless any physician who demands a heavy reward for a few minutes' work done to relieve a suffering fellow being. He has not given any man license to rob another man of his money because he can do this under the name of medical missionary work.

How terribly inconsistent it is to take the name medical missionary and then work contrary to Bible principles. I am distressed beyond measure to see the stamp of the world being placed on our medical work in Australia. Too often the name, instead of being medical missionary, might better be medical robbery and extortion. I know that greed and selfishness have been shown by those who have stood under the banner of medical missionary work. Deeds have been done that will not bear the test of the judgment. Exorbitant fees have been charged, fees which

have dishonored the work. There is not a vestige of medical missionary work in many of the transactions done under this name. And people are not so easily hoodwinked as many suppose. Think you that they cannot read fraud in many of the actions of those who profess so much?

Medical missionary work means much more than is represented by the service of many. If medical missionaries are not going to do work that will correspond with the name, let them, for Christ's sake, leave out the word missionary.

The truth of God for this time is testing character. The time has come when the lives of all are to be examined in the light of God's law. Those who are following the example of men who are not following the example of Christ will have to meet a plain "Thus saith the Lord" in the day of final accounts. Those who have trusted in their own righteousness, who have thought they could be a law to themselves, who have refused to submit to God's will, will find themselves weighed in the balances of the sanctuary and found wanting. God calls upon all to meet His standard of righteousness. All must bow to His authority. Fathers, ministers, physicians, men in authority, those who have positions of responsibility, will be held accountable for the influence their position gives them over other minds.

When Christ abides in the hearts of His people, they will discern far more clearly the meaning of true missionary work. He whose heart is enlightened by God's grace will not detract from the value of His gifts by subjecting them to the criticism and scorn of obdurate and rebellious worldlings.

If there were more prayers ascending to God that our physicians and ministers might understand spiritual things, it would be wholly appropriate. Before the heart can be accepted by God, it must be cleansed from all impurity. In order to understand the mercy and love of God, the heart must be enlightened by divine grace. Every motive and every word must be examined in the light of the Word. We must be cleansed in the fountain opened for all uncleanness. Let us pray with unfeigned lips, "Create in me a clean heart, O God; and renew a right spirit within me. ... Purge me with hyssop and I shall be clean; wash me, and I shall be whiter than snow."

When the lawyer came to Christ with the question, "What shall I do to inherit eternal life," the Saviour laid the burden of the answer on the questioner. "What is written in the law? how readest thou?" He asked. The lawyer answered, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." "Thou hast answered right," Christ said; "this do, and thou shalt live."

This instruction is for every individual. Only by complying with these conditions can we gain eternal life. Supreme love for God and unselfish love for our neighbor, this is the foundation of all true godliness. The greatest in the kingdom of God are those who love the Saviour too well to misrepresent Him, who love their fellow men too well to imperil their souls by setting them a wrong example. To do good to all, to encourage and strengthen instead of discouraging and weakening, this is true missionary work.

Please read attentively the sixth chapter of Micah. "Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before Him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good, and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God."

God does not ask us to purchase His favor by any costly sacrifice. He asks only for the service of a humble, contrite heart which has gladly and thankfully accepted His free gift. The one who receives Christ as his personal Saviour has in his possession the salvation provided by Christ. And he is never to forget that as he has freely received, so he is freely to impart. When there is a failure to appreciate the necessities of humanity, an

unwillingness to be God's helping hand, the most costly offerings, the grandest display of liberality, are abominable in His sight.

Fraud in any business transaction is a grievous sin in God's sight; for the goods men are handling belong to Him and must be used to the glory of His name, if men would be pure and clean in His sight. The religion that carries in its hand the scant measure and the deceitful balance is an abomination in the sight of God. He who cherishes such a religion will be brought to confusion; for God is a jealous God. The end of all things is at hand. If we walk humbly before God we may claim the promise, "Let him take hold of my strength, that he may make peace with me, and he shall make peace with me."

Christ was the Majesty of heaven, the Commander of the angelic host. But He laid aside His royal robe and kingly crown; and clothing His divinity with humanity, He humbled Himself to become a helpless babe, to be born in a stable, to be brought up in the despised town of Nazareth. Thus at the very beginning of the gospel age, God sought to teach His church not to rely on worldly rank or grandeur, not on outward appearance or display, but on the Lord God of Israel. And again and again in the history of the Israelites, by long periods of humiliation, God sought to teach His people this lesson.

The words and works of the Lord harmonize. His words are gracious and His works bountiful. "He causeth grass to grow for the cattle, and herb for the service of man." How liberal are the provisions He has made for us. How wonderfully He has displayed His munificence and power in our behalf. Should our gracious benefactor treat us as we treat one another, where would we be? Shall we not strive earnestly to follow the golden rule, "All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets."

Our physicians who come from America and profess to know how to treat the sick without drugs are watched closely by other physicians. Jealousy comes in to rule them out and to prevent them from obtaining standing room. If they do not show the true missionary spirit, if their prices do not correspond with their profession, but with worldly policy, their claim to be medical missionaries is an injury to the third angel's message. Let us remember the words, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." He is too wise to err and too good to do us harm.

Let ministers and physicians and all who have received the light of present truth contemplate the wonders of redeeming love. What marvellous condescension the Saviour showed in His work! How graciously, without prejudice or partiality, He received all who came to Him, rich or poor, white or black. With Him there is no caste. "God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness is accepted with him." "He is not a Jew, which is one outwardly, neither is that circumcision which is outward in the flesh; but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."

God sent Christ to our world to redeem man, to bring him back to his highest excellence, to restore in him the perfection which Adam lost. The love which is shown in this gift defies all computation, and should bind us to God with cords of gratitude. In this gift God has given His people an unfailing pledge that they have a very present help in all their trials and difficulties. Christ will watch over and guard them; for to Him has been given all power in heaven and earth. When men turn from the Source of their strength to confederate with worldly power, they have what they have chosen, the help of erring human beings.

Varied were the circumstances and needs of those who besought Christ for aid. One came in behalf of his son, another in behalf of his daughter. A generous, compassionate master came to ask help for his servant who was stricken with the palsy. He had done all he could for him, but he saw that there was need of a healing power which he did not possess. He came to the great Physician saying, "Lord, my servant lieth at home sick of the

palsy, grievously tormented.” Christ did not turn the earnest petitioner away. His great heart of infinite love responded to the anxious interest and compassion evinced by the master. He is always pleased to see that the superior position of the master has not led him to neglect those connected with him in service. He needed no further entreaty, but gladly responded, “I will come and heal him.”

Did we individually plead with God with the earnestness and fervency shown by the nobleman in behalf of his servant, think you that our petitions would not be heard and answered? It is no marvel that we do not receive rich endowments of spiritual blessing; for we do not take the trouble to ask. How much wholesouled earnestness and entreaty do we put into our petitions? We have not, because we ask not. We ask and receive not, because we ask amiss. Oh, how little genuine faith we possess!

O that we poor unworthy creatures, sick unto death, might learn that there is life in Christ. From His heavenly home the Redeemer beheld humanity in suffering and misery, and coming to this earth to be one with us, He found a ransom for us, even through great humiliation and sacrifice. The Lord of glory sacrificed His life to save us. In our behalf He submitted to scorn, derision, and rejection. He was a man of sorrows and acquainted with grief. “He was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed.”

With this example before them, why do our physicians deny Christ by following their own devising and the policy of the world. Under the plea of trying to reach the higher classes, why do they put on outward show and appear as physicians of the world? I am filled with distress as I see physicians exalting themselves and departing from the principles of godliness.

They have the Word of God in their possession, yet they live lives widely separated from the life of Christ. By their works they say to the Saviour, “We want not thy way, but our own way.”

Source

- E.G. White to Daniel and Laretta Kress, Letter 8, 1901, November 1900.

Title: N/A

Date: December 10, 1900

Type: Letter

Addressee: James Edson and Emma White

Location: Crystal Springs, St. Helena, California

Primary source: Letter 156, 1900, December 10, 1900

Dear Children Edson and Emma:

I have received the two last copies of *The Gospel Herald*. I have been expecting things to go as they have gone in the Southern field, and I have felt intensely that decided work should be done. You must not fail or be discouraged. The Lord understands all about the difficulties. Try to do your very best. This is all the Lord requires of you. He has accepted your labors of love for the down-trodden African race; and if the fields you have tried so hard to work have been closed to you, may the Lord have compassion upon those who have given the work so little attention, except to criticize. They closed their eyes to the situation, after the warning was distinctly given that things would be as they are now.

The only thing now to be done for the closed field is for those who have refused to be impressed with their duty to change this terrible phase of their conduct. It is possible that something may yet be done. Those who have passed by on the other side might better do their duty now in regard to the Southern field. The light given me is that had they at the right time done the work the Lord gave them to do for the class in such great need of help, the voice of entreaty and instruction from the Lord would have been heard, and the showing in the Southern field would be very different from what it now is.

But Edson, it is of no use for you to work yourself to death, as you have nearly done in the past. It is of no use for you to spend sleepless nights, and thus rob yourself of the vitality the Lord desired you to possess. There are some parts of the Southern field in which no one can labor without sacrificing health. I have known this from the first.

God has a work to be done. Your work is ever kept before me. It is to preach the gospel. You are doing this work [with] marked success in the Southern field, but this field is not to be your only place of labor. You have a work to do at our camp meetings. God has a message for you to bear. You are to do this work in the most simple lines, not by sermonizing, but by educating as an evangelist in gospel ministry.

We have an abundance of sermonizing. What is most needed at our camp meetings and conference sessions is love for perishing souls, that love which comes in rich currents from the throne of God. True Christianity diffuses love through the whole being. It touches every vital part—the brain, the heart, the helping hands, the feet—enabling men to stand firmly where God requires them to stand, so that they will not make crooked paths for their feet, lest the lame be turned out of the way. The burning, consuming love of Christ for perishing souls is the life of the whole system of Christianity.

What is the Bible interpretation of God? “God is love.” By giving Christ to our world, God manifested His love for mankind. “God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” Yes, “everlasting life.” This is the love which is the fulfilling of the law. Only he whose heart is filled with compassion for fallen man, who loves to a purpose, showing his love by the performance of Christlike deeds, will be able to endure the seeing of Him who is invisible. He only who loves his fellow men to a purpose can know God. He who loves not those for whom the Father has done so much, knows not God. This is the reason there is so little genuine vitality in our churches. Theology is valueless unless it is saturated with the love of Christ.

God is supreme. His love in the human heart will lead to the doing of work that will bear fruit after the similitude of the character of God.

In the thirteen chapter of the First Corinthians the apostle Paul defines true Christlike love. It would be well to print this chapter in small type in every paper issued from our presses. Put it in The Gospel Herald, that it may preach its living sermon wherever the paper may go. This chapter is an expression of the obedience of all who love God and keep His commandments. It is brought into action in the life of every true believer.

“Charity (love) suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth.” O blessed leaves of the tree of life! “And now abideth faith, hope, and charity, these three; but the greatest of these is charity.”

“Bless the Lord, O my soul, and all that is within me bless his holy name,” because our Guidebook is so very plain and definite. Others may not follow the plain “It is written,” which Christ used on every occasion to meet the fallen foe, but let us follow the Saviour’s example. The less we give expression to our own human opinions, the purer and more marked with grace will be our conversation. The Lord calls for sanctified speech, because it is a savor of life unto life. He requires every human agent to take special care of his own soul temple, allowing nothing that defileth to enter his lips, using no stimulants or narcotics, refusing to eat many kinds of food at a meal, because thereby a cess pool is made of the stomach.

God calls, Attention all! “Watch ye; stand fast in the faith. Quit ye like men; be strong.” “Be sober, be vigilant; because your adversary the devil as a roaring lion walketh about, seeking whom he may devour; whom resist, steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Jesus Christ, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever.”

“This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye can not do the things that ye would. But if ye be led of the Spirit, ye are not under (bondage to the) law. Now the works of the flesh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like, of the which I tell you before, as I have told you also in time past, that they which do such things shall not inherit the kingdom of God.” This is the evil fruit of an evil tree.

“But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law (to condemnation). And they that are Christ’s have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vainglory, provoking one another, envying one another.” “Bear ye one another’s burdens, and so fulfil the law of Christ.”

“Let him that is taught in the word communicate unto him that teacheth in all good things.” Here is presented the responsibility resting on one to teach the Word, and the equal responsibility resting upon him who is taught, the hearer, the learner, to show respect and appreciation for those laboring in the ministry. He is to feel his obligation to impart to them of his temporal substance in all good things. The obligation resting upon both parties is mutual. Let all bear this in mind, and seek to realize and fulfil their responsibilities.

“Be not deceived: God is not mocked: for whatsoever a man soweth, that shall he also reap. He that soweth to the flesh shall of the flesh reap corruption: and he that soweth to the Spirit shall of the Spirit reap life everlasting.” Wonderful truth! This is a twoedged sword which cuts both ways. This life and death question is

before the whole human race. The choice we make in this life will be our choice through all eternity. We shall receive either eternal life or eternal death. There is no middle ground, no second probation. We are called upon to overcome in this life as Christ overcame. Heaven has provided us with abundant opportunities and privileges, so that we may overcome as Christ overcame, and sit down with Him on His throne. But in order to be overcomers, there must be in our lives no petting of fleshly inclinations. All selfishness must be cut out by the roots.

“Let us not be weary in well doing.” Why should we, with such helpers to co-operate with us in fighting the battle of life? At our baptism we were pledged to the service of God. In the name of the Father, the Son, and the Holy Spirit, we received the holy rite. The pledge was a life-pledge on the part of heaven if we will comply with the conditions: “If ye then be risen with Christ, seek those things that are above, where Christ sitteth on the right hand of God.” “In due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.”

My heart is comforted in the Lord and made strong as I write these words. My prayer while I write is that the Lord will awaken His people to action. “For we preach not ourselves, but Christ Jesus the Lord: and ourselves your servants for Jesus’ sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.” The truth requires every minister to be temperate in all things, that he may have a vigorous mind to use in the Lord’s service. He who bears the great responsibility of ministering in Word and doctrine should be a man of sound mind. His habits of life, of eating and drinking, are to be pure, even as Daniel’s. Every worker connected with God in sacred service is under bonds to be a pattern of piety in every phase of his life, that God may make of him a channel of communication to the church and to the world.

#### Sources

- E.G. White to J.E. and Emma White, Letter 156, 1900, December 10, 1900.
- E.G. White, “On What Do We Stand,” *The Gospel Herald*, January 1, 1901, pg. 5.



Title: "Ministering Spirits"

Date: December 10, 1900

Type: Article

Primary source: *The Bible Echo*, December 10, 1900, pg. 2.

God has recorded many narratives in his inspired word to teach us that the human family is the object of the special care of heavenly angels. Man is not left to become the sport of Satan's temptations. All heaven is actively engaged in the work of communicating light to the inhabitants of the world, that they may not be left without spiritual guidance. An eye that never slumbers nor sleeps is guarding the camp of Israel. Ten thousand times ten thousand, and thousands of thousands of angels are ministering to the needs of the children of men. Voices inspired by God are crying, This is the way, walk ye in it. If men will hear the voice of warning, if they will trust to God's guidance and not to finite judgment, they will be safe.

The experience of Paul shows that the Lord will open up ways before those who will put their trust in him. Paul was on his way to Damascus to persecute the believers in Christ. Full of zeal, he determined to take all, both men and women, and punish them with imprisonment and death. The record declares that he was "exceeding mad" against them. But the Commander of heaven beheld the suffering brought upon his church, and he made his voice heard to arrest the bold persecutor. As Paul journeyed, "suddenly there shined round about him a light from heaven: and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest."

Again, in the case of Cornelius we are taught that God is interested in every human being. Cornelius was following on to know the Lord, and this won for him the salvation of all his house. He "feared God with all his house," and "gave much alms to the people, and prayed to God alway. He saw in a vision, evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius. And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for one Simon, whose surname is Peter: he lodgeth with one Simon a tanner, whose house is by the seaside: he shall tell thee what thou oughtest to do."

The Lord knows every child of his by name. When we truly believe this, we shall have courage, faith, and patience to work out our own salvation with fear and trembling; for we shall know that it is God who worketh in us. With fear and trembling we shall co-operate with God.

Heavenly angels watch those who are seeking for enlightenment, and co-operate with those who try to win souls to Christ. This is shown in the experience of Philip and the Ethiopian.

A heavenly messenger was sent to Philip to show him his work for the Ethiopian. The evangelist was directed to "arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. And he arose and went: and, behold, a man of Ethiopia, a eunuch of great authority under Candace, queen of the Ethiopians, who had charge of all her treasure, and had come to Jerusalem for to worship, was returning, and sitting in his chariot read Esaias the prophet."

Angels of God were taking notice of this seeker for light. The Ethiopian could not understand the prophecy that he read: and the Spirit directed Philip to go and teach him, saying, "Go near, and join thyself to this chariot." This man of high authority was being drawn to the Saviour, and he did not resist the drawing. He did not make his position an excuse for refusing to accept the crucified One. The evangelist asked him: "Understandest thou what thou readest? And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him," and explain to him the word of God.

Today, as then, angels are leading and guiding those who will be led and guided. The angel sent to Philip could himself have done the work for the Ethiopian, but this was not God's way of working. As God's instruments, men must work for others.

When God pointed out to Philip his work, the disciple did not say, as many are saying today, God does not mean that. I will not be too confident, or I shall make a mistake. Philip that day learned a lesson of conformity to God's will that was worth everything to him. He learned that every soul is precious in the sight of God, and that angels will bring light to those who are in need of it. Through the ministration of angels, God sends light to his people, and through his people this light is to be given to the world. The Holy Spirit will guide and instruct men and women if they will show themselves willing to be guided, by placing themselves in a position where they can communicate the light received.

While angels from heaven are doing their work, evil angels are seeking to draw the mind to something else. Satan is interposing obstacles, so that the mind that would understand the word of God shall become confused. Thus he worked with Christ in the wilderness of temptation. Had Philip left the eunuch with his case hanging in the balance, he might never have accepted the Saviour. Evil angels were waiting for an opportunity to press in their falsehoods, and divert the Ethiopian from seeking after truth. The Lord's agencies must be wholly consecrated to his service, that they may be quick to understand their work. As wise stewards, they must take advantage of every circumstance to draw men to Christ.

Satan is ever on the alert to deceive and mislead. He is using every enchantment to allure men into the broad road of disobedience. Because evil agencies are striving to eclipse every ray of light, heavenly beings are appointed to do their work of ministry,—to guide, guard, and control those who shall be heirs of salvation. None need despair because of inherited tendencies to evil. When the Holy Spirit convicts of sin, the wrong-doer must repent, and confess and forsake the evil. Faithful sentinels are on guard, to direct souls in right paths.

Mrs. E. G. White

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Title: "Shall Not God Avenge His Own"

Date: 1900

Type: Book

Primary source: *Christ's Object Lessons* (1900), pg. 178-179

In this time of prevailing iniquity we may know that the last great crisis is at hand. When the defiance of God's law is almost universal, when His people are oppressed and afflicted by their fellow men, the Lord will interpose.

The time is near when He will say, "Come, My people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain." Isaiah 26:20, 21. Men who claim to be Christians may now defraud and oppress the poor; they may rob the widow and fatherless; they may indulge their Satanic hatred because they cannot control the consciences of God's people; but for all this God will bring them into judgment. They "shall have judgment without mercy" that have "showed no mercy." (James 2:13.) Not long hence they will stand before the Judge of all the earth, to render an account for the pain they have caused to the bodies and souls of His heritage. They may now indulge in false accusations, they may deride those whom God has appointed to do His work, they may consign His believing ones to prison, to the chain gang, to banishment, to death; but for every pang of anguish, every tear shed, they must answer. God will reward them double for their sins. Concerning Babylon, the symbol of the apostate church, He says to His ministers of judgment, "Her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double." Revelation 18:5, 6.

From India, from Africa, from China, from the islands of the sea, from the downtrodden millions of so-called Christian lands, the cry of human woe is ascending to God. That cry will not long be unanswered. God will cleanse the earth from its moral corruption, not by a sea of water as in Noah's day, but by a sea of fire that cannot be quenched by any human devising.

"There shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time Thy people shall be delivered, every one that shall be found written in the book." Daniel 12:1

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Title: "Our Influence"

Date: January 1, 1901

Type: Article

Primary source: *The Gospel Herald*—Supplement, January 1, 1901, pgs. 1-2.

The following is from a private letter from Mrs. E. G. White, written January 2, 1901.

I have been sorely tried with affliction. Last Sabbath I spoke to the San Francisco church, which was heated by two stoves, and in which the ventilation was very imperfect. So greatly did I feel the effects of the poison in the air that although I stayed in the church only fifteen minutes, I feared that it would cost me my life. Our churches need to reform in the matter of ventilation. It is dangerous for those whose hearts are weak to speak in churches in which the air is poisoned by the exhalations from human bodies. Our churches should be well ventilated, that the air breathed by those who sit in them for two hours at a time may be as pure as possible.

After this experience I was so exhausted that on Wednesday, December 26, I thought that my only safety would be in going home the next day. My heart was very weak and my brain was tired. I was unable to converse with any one.

During the night I tried to cast my helpless soul upon Christ, and I decided to remain in Oakland till after the Sabbath.

On Sabbath I spoke to about six hundred people in the large room in the basement of the Oakland church. The adjoining rooms were thrown open, and additional seats were brought in. The people kept coming till every seat was filled.

I was still weak, and as I looked over the sea of heads before me, I feared that I would not be able to make my voice heard. I asked the people to pray to the Lord to give me strength, and He heard their petitions. As I advanced, my strength increased.

I spoke from the second chapter of first Corinthians. This chapter had been impressed upon me with great power, and I presented it verse by verse. I felt deeply in earnest. I longed to see the members of the church doing the work the Lord has made it possible for them to do if they will take hold of His strength and make peace with Him. He gave His life that they might be sanctified through the truth.

We have been given great light in regard to God's law. This law is the standard of character. To it man is now required to conform, and by it he will be judged in the last great day. In that day men will be dealt with according to the light they have received. He who knew his Lord's will, and did it not, will be beaten with many stripes; he who knew it not, yet committed things worthy of stripes, will be beaten with few stripes. The number of talents expected will determine the returns expected. The sinner's guilt will be measured by the opportunities and privileges which he failed to improve. He will not be punished merely for his own rejection of the offer of salvation. He will be called to account for the influence he has exerted in encouraging others in sin. He was given abilities to use for the Lord. He was given opportunity to co-operate with his Redeemer. Had he been true and faithful to Him who gave His life for him, he would not only have won eternal life for himself, but would have drawn others in to the kingdom.

Those who reject Christ place themselves on the side of the great Apostate. Those who do not accept the invitation to receive Christ show open contempt for the offer of salvation, and their conduct makes others more bold and defiant. The punishment of the sinner will be measured by the extent to which he has influenced others in impenitence. His wrong influence on others is the aggravation of his guilt. He refused to wear the yoke of Christ himself, and kept others from becoming laborers together with God in the work of saving souls. By his

refusal to wear the yoke of restraint and obedience, to surrender all to God, he placed himself on the side of the enemy of Christ.

On Sunday I spoke from Ephesians 6:10-17. By heart-searching and many prayers we may be more than conquerors through Him who has loved us. Self-reformation is all-essential. Step by step we must advance heavenward, leading others in safe paths. God is the giver of every good and perfect gift.

I have not time to give full particulars of this meeting, which was a very important one. Oh, how my heart yearned for those before me. I discerned the presence of Christ and the heavenly angels in the assembly as clearly as though they had stood before me in visible form. I closed my discourse with a feeling of sacred awe; for I knew that we were in the presence of Jesus and the ministering angels.

Opportunity was given for testimonies, and one after another in quick succession, one hundred people spoke. At times several were standing on their feet at once. We asked those who wished the work of grace to be carried forward in their heart to arise. Among those who responded were some outsiders, who had never made any profession of religion. Those who rose were requested to come forward to the front seats. Nearly all of these bore testimony. The meeting closed with prayer. We had been together for three hours, and the Lord came very near us. The deep moving of His Holy Spirit was felt in the meeting. The good work is going forward as never before among the office employees.

On Sunday morning we assembled in the office chapel. The room was crowded with office hands, some being unable to find seats. After a hymn was sung, Elder Daniells offered prayer, and we felt the presence of the Lord. God strengthened me to speak for over an hour. I presented to those assembled some things which it was essential for them to hear.

I was pleased with the company of fine-looking men before me, to whom the Lord has given the talent of intelligence. I thought of how noble their life-work will be if they truly connect with the Source of all power. I know that they can gain a full complement of influence if they follow on in the path of self-denial and cross-bearing. I prayed that the rugged path trodden by the Savior might be followed by the men whose countenances possess a deep interest for me because Christ has graven their names on the palms of His hands. The question is, Will these men meet the high standard of Christian excellence? Will they consecrate themselves to God as vessels into which the heavenly treasures can be received, and from which they can flow forth in rich currents to souls who are starving for an example of righteousness.

When the mind, instead of being centered upon self, is occupied in seeking to enrich poverty-stricken souls, the treasure of God's love—the golden oil from the two olive trees—is poured into the heart. Those who impart to others of the riches of the grace of heaven will be themselves enriched. This blessed experience all can obtain who will be channels through which God can impart his grace. It is for all who will dare to be a Daniel, dare to stand alone in Jesus Christ. The ministering angels are waiting, longing for channels through which they can communicate heavenly treasures. Men and women can reach the highest stage of mental and moral development only by co-operating with Jesus Christ, by learning his methods, by accepting His Holy Spirit, by laboring together with Him. The intellect is never so truly enriched as when we are trying to enrich others.

E. G. White.  
St. Helena, Cal.

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- E.G. White to J.E. and Emma White, Letter 2, 1901, January 2, 1901.

Title: "What Is the Bible Interpretation of God?"

Date: January 1, 1901

Type: Article

Primary source: *The Gospel Herald*, January 1, 1901, pg. 4

"What is the Bible interpretation of God?—God is love. By giving Christ to our world, God manifested His love for mankind. 'God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life.' Yes, everlasting life. This is the love which is the fulfilling of the law. Only he whose heart is filled with compassion for fallen man, who loves to a purpose, showing his love by the performance of Christlike deeds, will be able to endure the seeing of Him who is invisible. He only who loves his fellow men to a purpose can know God. He who loves not those for whom the Father has done so much, knows not God. This is the reason there is so little genuine vitality in our churches. Theology is valueless unless it is saturated with the love of Christ.

"God is supreme. His love in the human heart will lead to the doing of works that will bear fruit after the similitude of the character of God.

"In the thirteenth chapter of first Corinthians the apostle Paul defines true, Christ like love. It would be well to print this chapter in small type in every paper issued from our presses. Put it in the *Gospel Herald* that it may preach its living sermon wherever the paper may go. This chapter is an expression of the obedience of all who love God and keep His commandments. It is brought into action in the life of every true believer."

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Title: N/A

Date: January 8, 1901

Type: Letter

Addressee: Grant L. Roysten

Location: Crystal Springs, St. Helena, California

Primary source: Letter 4, 1901, January 8, 1901

My brother,—

I have received a letter from my son, J. W. White, in reference to the step you propose taking in marrying a white girl. If you take this step, it will create great difficulty for the work in the Southern field and great trouble for the colored people.

From the first of your experience you have not been truly converted. Instead of receiving the Holy Spirit, you have refused to repent of your sins and work diligently for the salvation of your soul. Will you close up your way by your stubborn persistence in following your own will? You have so high an opinion of yourself that you do not know the meaning of the words, "Learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls." You need to learn of Christ His meekness and lowliness.

The Lord has shown me that some, irrespective of consequences, will intermarry with the colored race. God has instructed me to say to such that their lives will always be in danger should they go to the colored districts.

The marriage you propose is not ordered by the Lord, and the result of it would be to close up many openings in the Southern field. Young man, remember that souls are involved in the step which you propose to take. You cannot now estimate the evil which would result from this step. And if you will not receive counsel and advice, there is only one thing for the church to do, to set you aside because you will not respect or heed its counsels.

There are some teachers who have taught that no distinction should be made between the white and colored people. Were their teachings followed, the way for missionary work in the South would be hedged up. Some have flattered and petted the colored people, greatly harming those who, with proper treatment and proper education, would have made workers in the good cause of educating others.

"The fear of the Lord is the beginning of wisdom." We can perfect holiness only in the fear of the Lord. Those who are worthy of a place in the cause of God will work and walk in all wisdom, giving heed to instruction.

My son says that you try to make others believe that what has been written with reference to the colored line means only those in the South. But it means those in the North as well as in the South.

Were you in a different condition spiritually, you could be a blessing to the Southern field in presenting the message of truth to the colored people. If you will humble your heart before God and work in harmony with His servants, you can be a channel of light. But if you exalt self, the Lord cannot use you in any line of His great work.

Let this first month in the new century be a month in which you will dedicate yourself to God, saying, Lord, I will yield my will to Thine. Do not unite yourself in marriage with a girl who will have cause to regret the step forever after. It is a serious matter for you to teach a child to disobey her mother. This will stand registered against you unless you repent.

It is best for you now to stop and consider. Look at the situation as it is. Ask yourself, "In view of the opportunities and advantages granted me, how much do I owe to my Lord? How can I best glorify Him and

promote the interests of my people in the colored States? How can I use to the best advantage the knowledge God has been pleased to give me? Should I not open my Bible and teach the truth to my people? Are there not thousands perishing for lack of knowledge whom I could help if I would submit myself to God so that He could use me as His instrument? Have I not a work to do for my oppressed, discouraged fellows?"

Take hold of this matter understandingly. There are those of your own race with whom, if united in marriage, you could do a good work for God. But if you should marry as you now intend, you would cut yourself out of the field and out of the work.

Time is short, and what we do must be done quickly. Resolve to redeem the time. Gather up the fragments, that nothing be lost. Rouse yourself from the paralysis of slumber, and no longer seek your own pleasure. Our Saviour lived not to please Himself. Take hold of the work with a new purpose of heart. Say with David, "My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee." If you now draw near to God, He will draw near to you.

O what covetous, selfish, shortsighted creatures human beings are. Distrust your own judgment, and depend on the judgment of God. Distinguish between what is pleasing and what is profitable. Do God's will submissively. The Southern field is suffering for workers. Will you pass by your people on the other side, or will you with a humble heart work to save the perishing? There is a work you can do if you will humble yourself before God. Trusting in Him, you will find peace and comfort; but following your own way and your own will, you will find thorns and thistles, and you will lose the reward.

Source

- E.G. White to Grant Roysten, Letter 4, 1901, January 8, 1901.



Title: "The Journey to the General Conference"

Date: January 31, 1901

Type: Manuscript

Primary source: Manuscript 29, 1902, January 31, 1901

Note: Relevant selection highlighted.

I had many fears in regard to going to Battle Creek to attend the General Conference. I knew that things would arise at the meeting that would be very trying to me. But I decided to go.

For some time before going to the Conference, I was overburdened and overworked. Day and night I carried on my heart a heavy burden for the St. Helena Sanitarium. The real condition of things in this institution was presented to me. I was shown the mistakes in the various lines of its working and the hopelessness of trying to make any change, while those then in charge of the management remained in the position of control. There was need of a thorough reformation. How to relieve the situation was the problem to be solved. The outlook made me sick in body and soul.

Under this burden I left St. Helena for Los Angeles, where we were to stay over Sabbath and Sunday on our way to the Conference.

On Sabbath I spoke to the Los Angeles church. The meeting house was crowded; for our people had come in from the surrounding country.

As I stood before the congregation, I thought of the great work to be done in Southern California. The condition of things in the Conference was not flattering. Like lightening things flashed before my mind. Several persons were presented to me as standing in a position where they greatly hindered the work that was essential for the healthful, spiritual growth of the churches. The presentation distressed me. Southern California is an excellent field for missionary work, but where are the laborers of talent and ability to do the work that needs to be done and to place upon it the mold that God requires?

Those who have had the light for many years, who have had the privilege of gaining a knowledge of the word of God, ought to know how to work for the Lord in wisdom and humility, in prayer and faith taking hold of the power of the One who knows all things. But in many who claim to know God, self is largely developed. Christ cannot commend them. The atmosphere surrounding their souls is not fragrant. This is the reason that so many parts of the Lord's vineyard are left unworked.

While I was speaking, there came to me the assurance of full and abundant grace and salvation. I thought of the wonderful possibilities before those who unite with Christ. They will become true, earnest, self-sacrificing workmen, preparing the way for the coming of the Lord. They work in harmony with the prayer, "Thy kingdom come, thy will be done on earth as it is in heaven."

When will men understand that the Word of God is Yea and Amen in Christ Jesus? Our God has dealt with Israel as a loving Father, but what evidence have they given of their appreciation of His love? I could not find words to express my feelings at the thought that the warnings of His Word have not been heeded. I longed for strength to cry aloud and spare not, to lift up my voice as a trumpet, and show God's people their transgressions and the house of Jacob their sins.

Again there flashed before me a presentation of the great mercy and goodness of God in contrast with the perversity of His people who ought to be far advanced in spiritual understanding. How I longed to arouse those before me to realize the importance of the time in which we are living, and to appreciate the wonderful mercy of God and the gracious influence of the Holy Spirit. Christ, our Lord and Saviour, whose we are by creation and

by redemption, was among us, and many knew him not. I seemed to see Jesus standing as He stood on the last great day of the feast, stretching out His arms as if to embrace the world, and crying, "If any man thirst, let him come unto me, and drink."

At the feast, the priest had that morning performed the ceremony that commemorated the smiting of the rock in the wilderness. That rock was a symbol of Him who by His death would cause living streams to flow to all who are athirst. And He was standing before them, but they knew Him not. "I am the rock from which flows living water," He declared. "In the wilderness your fathers drank of the spiritual rock that followed them." "I am that rock."

Oh, how I longed to show the people before me how many parched souls are striving to quench their thirst at broken cisterns, which hold no water.

I shall never forget the experience of that day. I could not roll off the burden that rested on me. I was so anxious, so desirous, that the people should see their danger in not appreciating their privileges, in allowing their opportunities to pass unimproved. Will they awake? I asked myself. Will they come to their senses? I felt my soul fainting at the thought of the situation.

The experience was too much for me. The realization of the spiritual condition of the people and the peril of those unconscious of their danger came upon me with such intensity that when I had finished speaking, I was greatly exhausted.

That noon I could not eat. I felt weary and heartsick. My vital forces seemed to be giving way. I grew worse, and in the afternoon I lost all consciousness. It was two o'clock in the morning when consciousness returned to me. Finding a physician and nurse working over me, I asked what the matter was. They told me that I had been very sick and that they had been giving me treatment for many hours.

Thus I started on my journey to the Conference. I was unable to speak to the people in Los Angeles on Sunday. On Tuesday we took the train for the East. I was very sick, but the Lord sustained me. We reached New Orleans at eight in the evening and there changed cars. I suffered much in climbing up and down the stairs in the railway station.

My next stopping place was Vicksburg, and here I remained for two or three days, making my home in the boat which my son uses in his missionary work. I was pleased with the arrangement of the boat and with the efforts made to make life on it as agreeable as possible. I found that everything about the rooms fitted up as a home for my son and his wife, <and their helpers,> was of the simplest order. I saw nothing expensive or unnecessary. Perhaps some would have been unwilling to live in such narrow quarters.

I have followed this boat with my prayers. Some most interesting scenes have been presented to me in connection with it. This boat has been a floating Bethel. At the gospel meetings held on it many have had the privilege of eating of the bread of life. I hope it will continue to do its work of taking the truth to those who, without its instrumentality, would never have an opportunity of hearing the truth. Through its work many have heard the last message of warning.

On Sabbath morning I spoke to the church in Vicksburg, and He in whom I trust seemed to stand at my right hand to help me. I was much pleased with the meeting house. It is neat and tasteful. Wherever I go, I try to give the light the Lord has given me regarding the building of meeting houses. No haphazard work is to be done in their erection. However small they may be, they are to be object lessons of neatness and thoroughness. All that is done in the cause of God is to be done with exactness. Our buildings are to represent the character building that should be carried forward by everyone. We are working before God and the inhabitants of the universe. Let

us do no halfhearted, slipshod work. "Ye are God's husbandry; ye are God's building." Our work should impress those newly converted to the truth that we are laborers together with God.

That word "together" means much more than we realize. Christ declares, "Lo, I am with you alway, even unto the end of the world." It is our privilege to have the companionship of One who is all-powerful.

On Sunday morning the dedicatory service of the Vicksburg church was held. The meeting house was filled. There were both white and colored people present. I was much pleased with the appearance of the congregation. Some not of our faith were in the company, and the meeting was conducted in a way that could not fail to remove prejudice from their minds. The Lord gave me freedom in speaking, and all listened attentively. I know that Jesus and the angels were in the assembly, and that, as the church was dedicated to the Lord, He accepted it.

On Sunday afternoon I spoke in the chapel on the boat. After the meeting, a baptismal service was held, and several precious souls were buried with their Lord, to rise again to newness of life.

Late Sunday night we left Vicksburg and the next morning reached Nashville where I met my son's wife Emma White, whom I had not seen for ten years.

I spoke two or three times at Nashville, and the Lord gave me strength. His Spirit was with us in the meetings.

From Nashville we went to Chicago, where I spent Sabbath and Sunday. On Sabbath I spoke to a crowded house. The Lord strengthened me so that all could hear what I said. I thank Him for His keeping power. I spoke the next day to the medical students. It was only by the Lord's help that I was enabled to do this work; for I was weary from travelling and was not free from pain for a moment. From Chicago we went to Battle Creek, and here my labors began. I entered at once upon my work—to bear to the General Conference the messages God had given me to bear. The Lord gave me His grace and the presence of His Spirit. I felt wholly dependent on Him. I was obliged to refuse to see many visitors; for private conversations were more taxing to me than public speaking. As I stood before the people, I felt that I was leaning on a strong arm which would support me. But when engaged in conversation with visitors, I had not this sense of special strength. I dared not say much to those who visited me, lest they should fail to understand my words and report them in a way that would make them mean what I never intended them to mean, saying, Sister White said this, and, Sister White said that. And besides, I was compelled to save my strength for the times when I must stand before the thousands of people assembled in the Tabernacle.

The Conference was a time of taxing labor for me, and if at its close I could have returned to California, it would have been the wisest thing for me to do. I was at a loss to know what course to take. My judgment said, Return direct to California. But an urgent request was made for me to visit Indianapolis, and this I consented to do.

Source

- E.G. White, "The Journey to the General Conference," Manuscript 29, 1902, January 31, 1901.

Title: N/A

Date: January 16, 1901

Type: Letter

Addressees: Brethren in Positions of Responsibility

Location: St. Helena, California

Primary source: Letter 6, 1901, January 16, 1901

To my brethren in positions of responsibility,—

I have just received a letter from Edson in which he gives an account of the colored brother, Barry, and asks my advice as to what he shall do with him. I shall advise him to put into practice the lesson Christ gave in answer to the question, Who is my neighbor? I advise all who have anything to do with the Lord's service to read this instruction, and then go and do likewise. Let those who have had better advantages and more favorable circumstances than the colored race, praise the Lord for His goodness, and show the most tender, pitying love for the poor souls Satan has tried to discourage and draw under his banner.

It is proper that Brother Barry should be encouraged and set to work. The Lord will test those who are in responsible positions, to see if they will yoke up with Christ and manifest His compassion and love. Those in whose hearts Christ is an abiding guest will surely reveal the fruits of righteousness in their lives. "By their fruits ye shall know them."

The priest and the Levite saw the wounded, suffering man, but they passed by on the other side. The Samaritan, when he saw him, "had compassion on him," and cared for him. Those who are following in the footsteps of Jesus will act the part of the good Samaritan in their dealings with the discouraged and oppressed.

I will try to act my part by giving one hundred dollars to clear Brother Barry's path. There is hope for the man. I am instructed by Christ, "What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out? How much is a man better than a sheep?" We cannot afford to imperil one soul for whom Christ has paid so great a price.

To those who may look on, not caring to go to Brother Barry as a brother should go to a brother, to learn the particulars of the case and where he made mistakes, I would say, Be sure he feels his position more keenly than even you would make him feel it. My brethren, put yourselves in his place. When, after you have gone out of the way and done wickedly, you repent, does not God pardon your transgressions? Here is a colored man, who has passed through severe trials. Do you suppose that God has no helping hand for him? He says, "I came not to call the righteous, but sinners to repentance."

If we turn from those who err, having no heart to feel for them, the time will come when we shall be in distress, not knowing which way to turn. We shall be brought over the same ground over which we have caused our brethren to pass.

Let those in responsible positions think of the past chapters in the experience of those who have robbed the Southern field and never, never repeat this experience. Let them rather make restitution, restoring fourfold to the Southern field. Let them do this heartily, as a mistake that must be remedied. Let them not multiply robbery toward a people already robbed and trodden underfoot of men.

It becomes you who are stewards of the Lord's goods to make a clean record, showing that repentance which needeth not to be repented of. I know just how the Lord looks upon the transactions of the past as regards the Southern field. O that these transactions might be blotted out, that the actors may not have their names blotted from the Book of Life.

God looks at the Southern field in a light in which very few look at it. Men have done this field a great wrong, and as a result, their beclouded sense of right will not allow them to regard their transactions and the sure consequence of these transactions as God regards them.

If in the first place the error had been corrected in the right way, if restitution had been made to the Southern field of the money taken from it by selfishness and covetousness, how different would be the showing today. But thorough repentance, which leads to purifying, cleansing work, has not yet been shown, and I dare not hold my peace. I am determined to do all in my power to help the Southern field, that it may suffer as little as possible from the misappropriation of the means which it should have had, by which the work for the whites as well as the blacks in the South would have been advanced. The result of hindering this work, eternity alone will reveal. It would be very proper for our brethren to make every effort toward restitution, instead of letting it be seen that they think the course pursued in the past was justifiable.

If possible, wipe out that disgraceful blot. Be sure that your repentance is of the kind that needeth not to be repented of. Why should you not act toward Brother Barry the part of forgiveness which Christ has told you to act. Are you not God's stewards, dealing with His goods? "Ye are not your own; for ye are bought with a price." Brother Barry also has been bought with a price. He is God's property. It is the duty of those in responsible positions to make straight paths for their feet, lest the lame be turned out of the way. God beholds every transaction of our lives. Nothing is hidden from His eye. He is merciful and forbearing, having long forbearance with the impenitent and stubborn. He does not readily give them up. Nothing so greatly displeases Him as for men to act in a hard, unforgiving manner toward one who has acknowledged his wrong. To those who stand by and say to such a one, "I will not help you in any way," God will say, "I will punish you." "He shall have judgment without mercy that hath showed no mercy."

Source

- E.G. White to Brethren in Positions of Responsibility, Letter 6, 1901, January 16, 1901.

Title: "Trust in God"

Date: March 1901

Type: Article based on sermon

Venue: Sabbath service on March 16, 1901, at colored church in Vicksburg, Mississippi

Primary source: *The Gospel Herald*, March 1901, pgs. 4-5

Talk given by Mrs. E. G. White to the church for the colored in Vicksburg, Sabbath, March 16, 1901.

I will present to you this morning the instruction contained in the fourteenth chapter of John. Christ was about to leave His disciples to enter upon His great trial, which to them would be a terrible test. He knew the temptations they would meet, the grief and discouragement that would come to their hearts as they saw Him, their Teacher, the Son of God, as they believed, treated with contempt and abuse, He saw that they were in trouble, and He said to them, "Let not your heart be troubled; ye believe in God, believe also in Me. In My Father's house are many mansions."

Think of this. Here we have no homes, or very poor ones. Christ says to us, "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." We believe these words. We are looking forward to the coming of our Lord and Saviour Jesus Christ.

Christ was to suffer in our behalf, standing at the head of humanity as representative of the race. He was to work out the character which every follower of His is to work out, through the provision He has made,—His infinite sacrifice, His life and death on earth.

Christ sought to guard His disciples against becoming discouraged after He should leave them, when the powers of darkness, evil agencies, the synagogue of Satan, should array themselves against them. He spoke to them words of comfort, assuring them that He would come again and take them to Himself. He knew that they would remember these words after His trial and after His resurrection and ascension. These events were to impress them with the power of truth, leading them to realize that Christ is the foundation of faith, the corner stone of the building of truth.

"And whither I go ye know, and the way ye know." Thomas, always inclined to unbelief, said doubtingly, "Lord, we know not whither Thou goest, and how can we know the way?" Jesus answered, "I am the Way, the Truth, and the Life." These words are for you. When you are in perplexity, go right to the word of God. Read about Christ, His character, His work; and do as He would were He in your place. Christ could not, in word or practice, testify to wrong; for He is truth itself.

"I am the way, the truth, and the life; no man cometh unto the Father, but by Me. If ye had known Me, ye should have known My Father also; and from henceforth ye know Him, and have seen Him." Then Philip asked, "Lord, show us the Father, and it sufficeth us." Grieved at His disciple's lack of faith, Christ answered, "Have I been so long time with you, and yet hast thou not known Me, Philip? He that hath seen Me hath seen the Father; and how sayst thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in Me? The words that I speak unto you I speak not of Myself; but the Father that dwelleth in Me, He doeth the works. Believe Me that I am in the Father, and the Father in Me; or else believe Me for the very work's sake."

"Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father." Christ desired the disciples to understand that they were not to be bereft of power because He was going to His Father. The promise He made to them is for us. If we will take it just as it reads, we shall feel such confidence and such trust in God and the truth that He will be able

to reveal His power through us. By our good works we shall show our faith. We can receive power and grace from Christ to enable us to work the works of God. And let us ever remember that we are never to take any credit to ourselves for the work we do. There is nothing good in us; therefore we should not seek to glorify ourselves. God is to receive all the glory.

We are to work out our own salvation with fear and trembling; for it is God which worketh in us. Constantly we are to strive to elevate ourselves and others, in accordance with the directions of the Word of God. With all the power we have we are to seek to reach the standard of character Christ has set before us. This is what God wants us to do. When in humble faith we rely on Christ as our sufficiency, our strength, our all and in all, then it is that the power of God rests upon our work.

Christ's words show that there is a close connection between heaven and earth; that to those who believe in the power of truth God manifests Himself as He does not to the world. There are those who seem to think that if the minister leaves them, they will be stranded. Why do they not hang their helpless souls on Christ? Why do they not believe that although they have no minister, Jesus is with them. Let them follow the minister into the field with their prayers. Christ has told them that the works that He has done they may do also. He says, "Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in His Son." But He does not say this to those who do not abide in Him.

Do not depend upon human beings for spiritual help. Resist the temptation to make flesh your arm. Look to God as children look to an earthly Father. Believe that He loves you and that He will help you, even as He has promised. If you will believe, you will have confidence, trust, reliance, and rich blessings, because you will realize that Christ is the foundation of your faith.

"If ye love Me, keep My commandments." Obedience is the test of true love. "And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever." Although I am going away, My Representative will still be with you. He will never leave you. "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."

This promise God has made to you. When you get discouraged, do not depend upon human beings for aid. Christ declares, The comforter shall be with you. Go right to God in prayer. Bow before Him, saying, "Lord, help me; for I am in difficulty, and I do not know what to do. You have promised to give your children what they ask in your name. We ask for strength to resist the temptations of the enemy."

Thus you will obtain a most valuable experience. As you follow on to know the Lord, you will know that His goings forth are prepared as the morning. And when you receive help and comfort, sing to the praise of God. Talk with God. Thus you will become a friend of God. You will rely on Him. You will obtain a faith that will trust whether you feel like trusting or not. Remember that feeling is not an evidence that you are a Christian. Implicit faith in God shows that you are His child. Trust in God. He will never disappoint you. He says, "I will not leave you comfortless; I will come to you. Yet a little while, and the world seeth Me no more; but ye see Me; because I live, ye shall live also." We do not see Christ in person. It is by faith that we behold Him. Our faith grasps His promises. Thus it was that Enoch walked with God.

"Yet a little while, and the world seeth Me no more; but ye see Me; because I live, ye shall live also." Over the rent sepulcher of Joseph Christ proclaimed, "I am the resurrection and the life." Because He lives, His children shall live. "At that day," He says, "ye shall know that I am in My Father, and He in Me, and I in you."

"He that hath My commandments, and keepeth them, he it is that loveth Me, and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him." Many set aside their Saviour, and

write to me to know whether they have any evidence that they are Christians. They do not put confidence in God. They ought to sing and rejoice in the love of their Saviour; but they say, "I do not feel like it." Has not Christ said, "He that loveth Me shall be loved of My Father; and I will love him, and will manifest Myself to him."

Why tell human beings about your soul-trouble. They cannot take the place of God. Why put Christ in the background. He wants us to believe in Him as children believe in an earthly Father. He can give us peace that the world can neither give nor take away. This is the hope of the Christian. Trust not in feeling. If your faith is wavering, remember that Christ is not lying in the tomb, but is making intercession for you in the heavenly courts.

"Judas saith unto him, not Iscariot, Lord, how is it that Thou wilt manifest Thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love Me, he will keep My words, and My Father will love him, and We will come unto him, and make Our abode with him." He in whose heart Christ abides is not one day on the mountain top, and the next day in the shadow. He has a calm, trusting faith in the Redeemer's love.

"He that loveth Me not keepeth not My sayings, and the word which ye hear is not Mine, but the Father's which sent Me." Look into the mirror of God's law, and see whether you are conforming to the divine requirements. If you see that your character is defective, do not go away and forget what manner of person you are. Strive earnestly to overcome your faults. As you do this, the joy of heaven will fill your heart. There is strength in the Saviour. He wants His children to banish all selfishness from the heart, that He may enter as an abiding guest, that His righteousness may go before them, and the glory of God be their rearward.

"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." You are the children of God. He has adopted you, and He desires you to form characters here that will give you entrance into the heavenly family. Remembering this, you will be able to bear the trials which you meet here. In heaven there will be no color line; for all will be as white as Christ himself. Let us thank God that we can be members of the royal family.

"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. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved Me, ye would rejoice, because I said, I go unto the Father; for My Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe."

I want you to realize that Christ is a personal Saviour. Show to the world what He can do even through the weakest of human beings. Work out before the world the principles of righteousness. Obey the commandments. Demonstrate the power of truth. This is the most powerful witness you can bear in favor of the truth. But you are not to do this in your own strength. You are to work in the strength and grace that God gives. Thus you can walk in His footsteps. Cling to the mighty Redeemer, who is also your Elder Brother. God desires us to seek earnestly for a place among the number who will stand around His throne. To every sincere follower, white or black, He will say, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Whatever you may be called upon to suffer, remember that Christ has said, "I will come again, and receive you unto Myself, that where I am, there ye may be also." Have faith in God, and day by day He will give you the victory.

Source

- E.G. White, "Trust in God," *The Gospel Herald*, March 1901, pgs. 4-5.



Title: "I would prefer not to speak today..."

Date: April 1, 1901

Type: Remarks at a board meeting

Venue: A board meeting of "representative brethren" in the Battle Creek College Library, there for the General Conference session at Battle Creek, Michigan

Primary source: Manuscript 43, 1901, April 1, 1901

Note: Relevant section highlighted.

I would prefer not to speak today, though not because I have nothing to say. I have something to say. The state of things that has existed in the Conference is not clearly understood by some who occupy positions in the Conference or by others who bear responsibilities in other lines of the work.

The work has been increasing; it has been growing. The light that I have had from the Lord has been expressed over and over again, not to as many as there are here today, but to different individuals. The plans upon which God wishes us to work have been laid down.

Never should the mind of one man or the minds of a few men be regarded as sufficient in wisdom and power to control the work and say what plans shall be followed. The burden of the work in this broad field should not rest upon two or three men. We are not reaching the high standard which, with the great and important truth we are handling, God expects us to reach.

Over and over again men have said, "The voice of the Conference is the voice of God; therefore everything must be referred to the Conference. The Conference must permit or restrict in the various lines of work." As the matter has been presented to me, there is a narrow compass, and within this narrow compass, all the entrances to which are locked, are those who would like to exercise kingly power. But the work carried on all over the field demands an entirely different course of action. There is need of the laying of a foundation different from the foundation which has been laid in the past.

We have heard much about everything moving in the regular lines. When we see that the "regular lines" are purified and refined, that they bear the mold of the God of heaven, then it will be time to endorse these lines. But when we see that message after message given by God has been received and accepted, yet no change has been made, we know that new power must be brought into the regular lines. The management of the regular lines must be entirely changed, newly organized. There must be a committee, not composed of half a dozen men, but of representatives from all lines of our work, from our publishing houses, from our educational institutions, and from our sanitariums, which have life in them, which are constantly working, constantly broadening.

I have been shown the fields which should have been opened in America. But where in California or Michigan, the two great centers of the work, is aggressive work being done? Where is seen the wrestling in new fields?

God desires that His work shall be a rising, broadening, enlarging power. But the management of the work is becoming confused in itself. Not that anyone wishes to be wrong or to do wrong, but the principles are wrong. These principles are so foreign to God's principles that God cannot bless those who work upon them. What must be done is to bring in other minds. Those who have been at work in the same channels for years have been discouraged and confused. We cannot entrust to such as these the tremendous responsibilities which are now to be handled.

Instruction has constantly been given as to the sacred, elevating, ennobling principles which should control in our institutions. The interests of the General Conference and all that concerns the handling of the work require minds that are controlled by the Holy Spirit. Unless those who have charge of the work give evidence that they

are controlled by the Holy Spirit, unless they give evidence that they receive power from God to impart to the responsibilities with which they are connected, a change should be made without delay.

God forbid, brethren, that this conference should close as our conferences have closed in the past, with the same management, the same tone, the same order. The Lord wants those who have a knowledge of the truth to come to their senses. He wants them to arouse. It is time for us to arise and shine because our light has come, and the glory of the Lord has risen upon us. If we are not going to do this, we might just as well close our conference today as later.

From the light God has given me, everything connected with this conference is to be regarded as most sacred. Why? Because at this time the work is to be placed upon a proper basis. Wrong principles have been followed. For the last fifteen years wrong decisions have been made, and now God calls for a change. He wants in His work men of faith and capability, men who realize that there is a ladder for them to climb round by round, and that those who climb this ladder will finally step off it into the everlasting kingdom of our Lord and Saviour Jesus Christ. Let us move heavenward. Let every thread of selfishness that has been woven into the work be now cut out.

The work should stand a hundred percent higher than it stands today. The satanic agencies are working with all their power to weaken and destroy us, and unless there is a waking up among the people of God, the enemy will gain the victory. God calls upon us to arouse, to take hold of His work, and labor for time and for eternity.

Many are treading over and over again the same ground. Our large churches ought to be turning out men who are educated and trained and disciplined, prepared to enter the Lord's vineyard; but what are they doing? The barren fields, specially in the South, are crying to God for help. These fields have scarcely been touched, notwithstanding the message that God has been giving for a number of years.

It is high time that this came to an end. Let the work be woven after the same pattern that it has in the past, and it will finally come to naught. God calls for a decided change. Do not wait until the conference is over and then gather up the forces to see what can be done. Let us see what can be done now. Find out what power and intelligence there is that can be brought into the Conference. Let all unite in taking hold of the work intelligently. This is what is needed.

Every institution should have a voice in the working of the cause in which they have an interest. God wants us to come to the place where we shall be united in the work, where the whole burden will not be laid on two or three men. Unless a change is made, Brother Irwin will soon be where he cannot work at all. He needs support. He has been in the work of wrestling so long that he must have a change, or else he will break down.

We need men who will stand as true to principle as the needle to the pole. God will test the men who are given responsibilities in His work, and unless they show that they have a true idea of what Christlike principles are, He will remove them and put others in their place. God wants us to know what it means to work on the principles of heaven. He wants those in the office to know what it means for everyone to stand in his lot and place, obeying the words, "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." Brethren, let us hang these words in the chambers of the mind. If we live on the plan here outlined, we "shall never fall; for so an entrance shall be ministered unto us abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

God is in earnest with us. He has seen the close dealing, and it is contemptible in His sight. It leaves men where, if they do not change, they will never see the kingdom of God. They are as destitute of the nobility, the generosity, the tenderness, the compassion, the love of Christ, as the hills of Gilboa were destitute of dew and

rain. They cannot be aroused to see their condition. Enough has been said, but it does not lead them to reform. The message from heaven is professedly accepted, but no change is made. This is what alarms me. I see that unless there is more tenderness, more compassion, more of the love of God, the blessing of heaven will be withdrawn. John knew what he was talking about when he said, "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."

We need to study what John has written about the love of God. This love has not been cultivated, and when it is not cultivated, the opposite attribute is developed. The love of God has not been manifested in our publishing houses. Those who have practiced sharp dealings have flattered themselves that they are keen businessmen, but they have been losing instead of gaining, and unless they change, their light will be removed. They fail to realize that it is for the interests of the institution with which they are connected for them to act nobly every time, to come up to the help of the Lord. God will never acquit us till His principles are followed in our institutions.

God means what He says. He calls for a change. The same things are being repeated, the same ideas followed, the same committees appointed. In a small section a king reigns, and all others are secondary, when there are other men who are better able to do the work, because they have not been working on narrow plans.

I feel intensely over this matter. I do not want to talk in this way. If you will melt under the tenderness of God, breaking your hearts before Him, and placing yourselves where you will not mislead, you will see that He hates selfishness. When you bring selfishness into the management of His cause, it makes the crime one-hundred-fold greater. It makes God ashamed of you.

You are to be representatives of Jesus Christ, representatives of His character. You are to show that you are carrying out the living principles of heaven in every line of action. God will not accept your common fire. He wants you to use the sacred fire which He has kindled on the divine altar. It is His desire that this fire shall consume all commonness, all selfishness, all cheapness. These things must be purged from the men who are helping to prepare a people to stand in the last great conflict, which is just upon us. Self must be hid in Christ. When this is done, Christ will appear. Christ will be seen as the Great Worker.

God desires the committees which have been handling the same things for so long to be relieved of their command. They should have a chance for life, to see if they cannot get out of the rut into which they have fallen. I have no hope that they will do this without a thorough change, because the Spirit of God has been working with them, yet the wrong, unreformed is still there.

The Lord desires His Holy Spirit to come into this meeting. He declares that every vestige of sharpness in dealing must be removed, for He hates it. No sharpness is to be exercised toward His servants who are working for Him, bringing the tithe into the treasury that His cause may be sustained. God's treasury is to be supplied by the tithe, which is to be regarded as a sacred fund. It is God's, and it is to be liberally given, that the work may be sustained. Those in responsible places are to act in such a way that the people will have firm confidence in them. These men should not be afraid to open to the light of day everything in the management of the work.

When the cause was younger, my husband used to counsel with men who had sound judgment. The work was much smaller [then] than it is now, but he did not feel able to manage it alone. He chose counsellors from among those bearing responsibility in all parts of the work. And, after counseling together, these men would go back to their work feeling a still greater responsibility to carry the work forward in right lines, to uplift, to purify, to solidify, so that the cause of God might move forward in strength.

We should be filled with joy and gladness to think that God has given us the privilege of being co-laborers with Him. We may have all the power which God has pledged Himself to give us when we consecrate ourselves to Him. In heaven the pledge was made that all the facilities and riches of heaven would be imparted to every sincere, faithful worker who feels his entire dependence upon God.

When you leave God out of the question, and allow your hereditary and cultivated tendencies to come into your work, you are on very slippery ground. You are not making straight paths for your feet, but crooked paths. We cannot afford to do this. Our redemption cost too much. Christ laid aside His royal robe and kingly crown, and stepped down from His high command, in order that He, divinity and humanity combined, might make Himself a steppingstone whereby man might reach heaven. This He did that men might stand on vantage ground with God. His holiness imbues the life of everyone who eats the bread of life and drinks the water of salvation. He who receives and practices the words of Christ has eternal life. This life is in him, because he is in Christ.

How can the Lord bless those who manifest a spirit of “I don’t care”—spirit which leads them to walk contrary to the light which the Lord has given them? But I do not ask you to take my words. Lay Sister White to one side. Do not quote my words again as long as you live until you can obey the Bible. When you make the Bible your food, your meat and your drink, when you make its principles the elements of your character, you will know better how to receive counsel from God. I exalt the precious Word before you today. Do not repeat what I have said, saying, “Sister White said this,” and “Sister White said that.” Find out what the Lord God of Israel says, and then do what He commands. Christ said, “I must work the works of Him that sent Me.”

We are to follow the principles God has laid down in dealing with one another; for we are the purchase of the blood of Christ. Think of it! The purchase of the blood of Christ! We cost His life. He was crucified for us, and yet those whom He desires to see standing next to [Him in] heaven, giving unmistakable evidence that they are receiving the light of His glory, are walking in darkness.

It is not emotion that we need, but a living faith in the living Word of a living Saviour, a Saviour who proclaimed over the rent sepulcher of Joseph, “I am the resurrection and the life.” He wants us to live His principles. But there are those in positions of responsibility who do not appreciate these principles. They have been tested and tried. A change must be made. Let them have an opportunity to get out into the field and see what it means to wrestle for the cause as some of God’s servants have wrestled. Let them see what it means to build up the work, what it means to establish something out of nothing. Then they will understand that it is God’s desire that His servants shall be linked together, that every part of His work shall be connected with every other part, all being joined together by the golden links of heaven.

There are to be no kings in our work, no man who will put out his hand and say to God’s workmen, “You cannot go there. We will not support you if you go there.” “We!” What have they to do with the supporting? Is the means of support theirs? The money comes from the people, and God has instructed me to tell those who are working in destitute fields to go to the people and tell them their necessity. They are to draw from the people means to build up the work in the field where they are.

There is a world to be warned. Are we to have committees which will bind about the work? As we look over the cities of America, where are the monuments for God? Where are the churches to glorify His name? I thank God for the medical missionary work. God will call for every soul who is educated to work in this line [into] connection with the gospel ministry. He has places for them. Let not one stone be placed in the way of those who are striving to teach our youth how to do this work. The Lord will show that He will work with those who will work. He says, “Ye are laborers together with God.”

My heart ached when I was in California. There are young men there laboring among the churches, but where is the power to open new fields? Where are those who will say, “We are not to stay with those who know the

truth, but are to go to new fields"? There is a world to be saved, as far as men and women will yield to the claims of truth. The seeds of truth must be sown. "Lift up your eyes, and look on the fields," Christ said; "for they are white already to harvest." He wants us to see the condition of the field. And then are you to feel at ease and travel from place to place visiting the churches? No, no! God help you by giving you the spirit of the message, that you may yearn after souls and not let go until they are converted. This is the work God desires to see done; and till this spirit takes hold of every man and every conference, the work cannot go forward in power. The Lord desires His people to adopt the light on health reform, leading out in paths of self-denial and self-sacrifice.

Oh, how it has hurt me to have blocks thrown in my way in regard to this subject. Some have said, "Sister White eats cheese, and therefore we are at liberty to eat cheese." I have tasted cheese once or twice, but that is a different thing from making it an article of diet. Once when at Minneapolis, I sat down at a table on which there was some cheese. I was quite sick at the time, and some of my brethren told me that they thought if I ate a little cheese, it might do me good. I ate a small piece, and from then it has been reported in large assemblies that Sister White eats cheese.

I have not had meat in my house for years. But do not give up the use of meat because Sister White does not eat it. I would not give a farthing for your health reform if that is what it is based upon. I want you to stand in your individual dignity and in your individual consecration before God, the whole being dedicated to Him. "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

I want you to think of these things. Do not make any human being your criterion. You have a body which is fearfully and wonderfully made. That body should be most carefully dealt with. The physical system must be kept in perfect order, that the brain power may be keen and strong.

Any unnecessary burden placed on the stomach will becloud the brain. Come to a meeting like this, eat a hearty meal, take no exercise, and your ideas are good for nothing. You are sleepy. You do not really understand the propositions to which you assent. Bring your diet into conformity with natural laws, and a great change will be seen.

Do not refer to what Sister White has said. I do not ask you to do this. God has told me that my testimony must be borne to this conference, and that I must not try to make men believe it. My work is to leave the truth with the people, and those who appreciate the light from heaven will accept the truth. God wants you to make straight paths for your feet, lest the lame shall be turned out of the way.

The Lord desires that with the Conference shall be connected the ability He has given Dr. Kellogg. He wants His people to make the most of the ability He has bestowed on His servants. He did not wish the medical missionary work to be separated from the gospel work, or the gospel work separated from the medical missionary work. These are to blend. The medical missionary work is to be regarded as the pioneer work. It is to be the means of breaking down prejudice. As the right arm, it is to open doors for the gospel message.

God wants His workers to stand shoulder to shoulder with Dr. Kellogg, who at times has been almost desperate and has almost lost his reason because of the positions taken by some. Many have thrown stones before the car to hinder its advance, when they should have realized that God wants the medical missionary work to go forward.

Before I came to this conference, I was in doubt as to where to stay during the meeting. Dr. Kellogg had courteously invited me to make his house my home. The question arose, "It will be said that Dr. Kellogg has influenced me." But I thought, "Let people say this if they wish to. They have said it before, when there was no more reason for it than there is now." Still, as I wished to remove every possible excuse for talk, I decided not

to go to the doctor's. On Friday evening, at our season of worship, I was asking the Lord to direct me where to stay. I had been sick, and was still sick. I did not wish to attend the conference at all, because I knew that the exertion would be a terrible strain on me.

As I was praying, a soft light filled the room, bringing with it a fragrance as of beautiful flowers. Then a voice seemed to say, "Accept the invitation of My servant, John Kellogg, to make his house your home. I have appointed him as My physician, and you can be an encouragement to him." This is why I am staying at Dr. Kellogg's house. I wish in every possible way to treat Dr. Kellogg as God's appointed physician. This I am going to do. And I want my brethren to put their unjust sayings far away from them. Inquire, What saith the Lord? Go to Him for help. Depend not on the opinions of human beings, for they are liable to err. Go to the Lord God of Israel. He will give you understanding and knowledge. You are not to lean on any human being.

At our season of prayer that evening the whole family was broken down. Though they knew nothing of what I had seen, yet they realized that the Spirit of the Lord was among us. The blessing of God flowed through the room like a tidal wave. The Spirit took hold upon us, and Brother and Sister Druillard wept and praised the Lord. We did indeed have an outpouring of the Spirit. Such things are more precious to me than gold or silver. I want to say to you, For Christ's sake, unify. We cannot reform ourselves by putting our fingers on the wrongs of some one else. Christ says that we must love one another, that we must deal honestly, justly, and truly with one another. He says, "I hate your false weights and measures." He knows every one of us, and He wants us to come into close connection with Him. He told Cornelius where to find Peter. He knew just where Peter was to be found. The angel of the Lord could have given Cornelius the message, but this is not God's way. He wished to bring about a connection between Peter and Cornelius. The light He had given Peter was to be given by Peter to Cornelius.

My brethren, let the Lord God of Israel in among you. Give Him room. Instead of manifesting hatred, manifest the love of God. God help us all to take a right position.

I believe that God is here today. If I did not believe this, I would not say what I have said. I believe He can send what I have said home to your hearts.

There is a work to be done, not by standing aloof from one another, but by working on God's principles. The Lord wants you to stand in this strength. He wants you to open the windows of the soul heavenward and close them earthward. He wants to reveal His salvation. He wants the medical missionary work and the gospel to be inseparably bound together. His work is to be a united whole. God wants the talents He has given Dr. Kellogg. He wants the talents that are in our institutions to be connected with the management of His work. Committees are to be formed which will have an interest in every part of the work. Then the work will be managed on a higher grade than it has yet been managed.

Medical missionary work opens the way for the gospel. I wish to say that God has not blessed the work as He would have blessed [it] had there been an appreciation of the work that he is carrying on. I thank God that Dr. Kellogg has not sunk into despair and infidelity, as I was afraid he would. Dr. Kellogg, it may be that I have written to you too strongly, but I felt that I must get hold of you, and hold you with all the power I had. I appreciate the work that is being carried on in medical missionary lines. How any one can see this work, and not realize that God is working, is a mystery to me.

It is God's design that Dr. Kellogg shall stand in his place to give character to the work by reaching the higher classes. God's people ought to feel honored that He has given them instrumentalities whereby the higher classes may be reached.

I wish to say that I want to take hold of the medical missionary work to the utmost of my ability. We have done the best we could in this line of work in Australia. I thank the Lord that His blessing has accompanied our work. Christ's ministers must stand in an altogether different position. They must be evangelists, they must be medical missionaries. They must take hold of the work intelligently. But it is of no use for them to think that they can do this while they drop the work which God has said should be connected with the gospel. If they drop out the medical missionary work, they need not think that they can carry forward their work successfully, for they have only half the necessary facilities.

The Lord loves us yet. Let us praise Him for this. Let us take hold of the work in a new way, with heart, and mind, and strength. Do not any longer pick flaws in your brethren. I see enough vultures watching for dead bodies. Let us have nothing of this nature in our work. Let there be no picking flaws. Attend to yourselves, and you will have all you can do. When you purify your souls by obeying the truth, you will have something to impart.

May God help you all and help me. I want help and strength and power. But do not quote Sister White till you stand on vantage ground, where you know what you are doing. Take the Word of God. It is full of meat and drink. Study the Bible, and you will know more of God than you do now. You will have something fresh to impart to others. You will not go over the same ground again and again. You will realize that there is a world to save. I ask you to put on the whole armor, and be sure that your feet are shod with the preparation of the gospel of peace.

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Mrs. E. G. White: Amen! It is the Lord's money.

Mrs. E. G. White: I am thankful that there is to be a time when the mists will be cleared away. I hope that this time has begun here. We want the mists here to be cleared away. I want to say that from the light given to me by God, there should have been years ago organizations such as are now proposed. When we first met in Conference, it was thought that the General Conference should extend over the whole world. But this is not in God's order. Conferences must be organized in different localities, and it will be for the health of the different Conferences to have it thus. This does not mean that we are to cut ourselves apart from one another, and be as separate atoms. Every Conference is to touch every other Conference, and be in harmony with every other Conference. God wants us to talk for this, and he wants us to act for this. We are the people of God, who are to be separate from the world. We are to stand as representatives of sacred truth.

While on my journey to Battle Creek, as I have visited different places, I at Los Angeles, asked, Why do you not do this? and, Why do you not do that? And the response has been, "That is what we want to do, but we must first get the consent of the Board, the members of which are in Oakland." But, I asked, have you not men here with common sense. If you have not, then by all means transport them. You show great deficiency by having your Board hundreds of miles away. That is not the wisdom of God. There are men right where you are who have minds, who have judgment, who need to exercise their brains, who need to be learning how to do things, how to take up aggressive work, how to annex new territory. They are not to be dependent on a Conference at Battle Creek or a Board at Oakland.

At the Health Retreat at St. Helena there was something which greatly needed to be done, and I called the leading men together, and urged upon them the importance of doing this thing. But they said, "We have no authority to act. We must first communicate with the Board." "What do you mean," I asked, "by acting in such a childish manner? Have you no men here who can be put in a position of responsibility, to decide such questions? If you have not, then do your best at once to find those who can fill such places here. We must have some one right at hand to whom we can speak. The Board must not be at San Francisco or Oakland, but here. They must be where we can counsel with them at once, in cases of necessity. Here is something that must be done immediately, and even if you have no official authority, take off your coats, and go to work to do that which must be done for the health of the institution." I relate this to show you how foolish it is to have a Board miles and miles away, instead of close at hand.

In regard to the work in the South, the arrangements which are being made for that field are in accordance with the light which has been given me. God desires the Southern field to have a conference of its own. The work there must be done on different lines from the work in any other field. The laborers there will have to work on peculiar lines, nevertheless the work will be done.

The Southern field must be organized into a Conference. The lack of interest that has been manifested in that field has made it doubly sure that it must be thus. The Lord is going to enter the South; he is going to work there. His salvation is to be revealed, and the very places in which it has been most difficult to make advancement, are to be the places where the angels of the Lord will go before us. The Lord told the children of Israel that they should have gone up and possessed the land, and he would have given them possession. So he says to us. We are to enter every place in which we can find standing-room. There we are to plant the standard



of truth. There we are to leave a monument which every week will proclaim. "The seventh day is the Sabbath of the Lord thy God." The Lord declares that when we diligently observe his Sabbath, it is a sign between him and us, that we may know that he is the Lord that doth sanctify us. This knowledge is of more value to us than gold or silver or precious stones.

The workers in the South are not to depend upon the Conference at Battle Creek. They are to hang their helpless souls on Jesus Christ. God can work for men today as he worked for Daniel. He gave Daniel and his companions wisdom and understanding, and he will give wisdom and understanding to the workers who, with clean hands and willing minds, with self-denial and self-sacrifice, go into the Southern field to clear the King's highway, to take up the stumbling blocks, and prepare the way for the Lord's work to be done. If they will seek for the wisdom of God, if they will cling in humility to the mighty One, they will receive heaven's blessing. I said to my son, "If you will only work in and through the Holy Spirit, you will have a Comforter with you all the time. It does not matter what this one or that one may say. You are not amenable to any man. You are amenable to God. He has given you your work, and he is making a way for you so that you can work in his name."

When I was in Vicksburg, I was so pleased to see in the congregation which assembled on the Sabbath, men of intelligence and real moral worth. I wanted to leave the room; for I felt that I should have to weep. I seldom shed a tear, not even when my dead are before me. Their work is done, and they are at rest. But when I see something that makes my heart glad, the tears will come.

I want to tell you that I feel hopeful in God regarding this proposition concerning the Southern work. There is to be a great work done in the South. For several years I have been waiting and watching for this work. It has been delayed, but now it has been started, and I believe that it has been started right. And to those who do not believe this, I would say, Do not talk unbelief. Put on your armor; put on the gospel shoes; and go to the South and see the work that is being done.

My heart is greatly encouraged in God. I have rolled off the burden that was upon my soul. I feel, brethren and sisters, that we are going to take hold together in the name of the Lord, and seek with all our power to restore, to heal the wounds which have been inflicted on the cause, by a deficient knowledge of what God is to us, and of our relation to him.

We want to understand that there are no gods in our Conference. There are to be no kings here, and no kings in any Conference that is formed. "All ye are brethren." Let us work on the platform of humility, seeking the Lord earnestly that his light may shine into our hearts, and that the arrangements we make may be after God's order. I thank God that we are today in the presence of the whole heavenly universe. While we are making these arrangements, all heaven is witnessing to them. If the veil could be removed, if our ears could be opened, we would see the holy angels and hear a song of triumph ascending to God, because advance is to be made in the Southern field. This field, because it is a hard one, has stood with little help and with little sympathy. Those who work there must put on the righteousness of Christ. He says, My righteousness shall go before you, and the glory of God shall be your rearward.

New Conferences must be formed. It was in the order of God that the Union Conference was organized in Australasia. The Lord God of Israel will link us all together. The organizing of new Conferences is not to separate us. It is to bind us together. The Conferences that are formed are to cling mightily to the Lord, so that through them he can reveal his power, making them excellent representations of fruit-bearing. "By their fruits ye shall know them."

O, if ever there was a people who needed to be imbued with the Spirit of the living God, we need to be. At this time we must see something done which we have not seen for a long time. There must be a scattering from

Battle Creek. Those who are here should learn all they can, so that when they go to other places, they can work for the Lord. He has wisdom for you, even as he had for Daniel.

The Lord wants to bind those at this Conference heart to heart. No man is to say, "I am a god, and you must do as I say." From the beginning to the end this is wrong. There is to be an individual work. God says, "Let him take hold of my strength that he may make peace with me, and he shall make peace with me."

Remember that God can give wisdom to those who handle his work. It is not necessary to send thousands of miles to Battle Creek for advice, and then have to wait weeks before an answer can be received. Those who are right on the ground are to decide what shall be done. You know what you have to wrestle with, but those who are thousands of miles away do not know.

It is best for us to put our trust in the God of Israel. We are to feel that it is time for us to possess new territory, time for us to feel that we must break the bonds which have kept us from going forward. Young men, young women, there is a work for you to do. Just as surely as you do this work will you see the salvation of God. Close the windows of the soul earthward, and open them heavenward, and you will receive the rich blessings of heaven, and will at last gain a crown of immortality.

Mrs. E. G. White: I want to say a word. As it has been presented before me, the Southern field has been so long neglected that the cries of distress have gone up to heaven, and there never can be a clearance of our people until that field shall have fourfold more than any other field should have. They must have it, because they have nothing with which to carry forward their work. From the light that God has given me, our people will never stand as they should stand before Him, until they redeem the past.

#### Source

- "General Conference Proceedings," *General Conference Bulletin*, April 5, 1901, pgs. 4-6.

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Type: Talk

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The Lord God is our helper, and in humility of soul we should send to heaven our most earnest petitions, asking Him to mold and fashion us in accordance with His character. We cannot depend upon others to do this work for us. We must work out our own salvation with fear and trembling. Angels of God are round about us, ready to help every one who will walk carefully and prayerfully and in humility before the Lord God of Israel.

We have a large field to work. To the disciples the Lord Jesus gave the commission, "Go ye into all the world and preach the gospel to every creature;" and, He added, "I am with you alway, even unto the end of the world." He will be with us to the very end.

Our mission is a very sacred and important one, but we have come to place more confidence in human judgment than in the Lord God of Israel. Therefore, God says, "I am afraid of you." He desires His work to move harmoniously. There is a great work to be done. Before I left my home in Cooranbong, there were many nights when it was impossible for me to sleep. The burden upon my soul was very great. I did not want to leave my home unless I had a special assurance that the Lord God of Israel was my Helper and my God. I have had this assurance. On my journey to this place from California, the Lord was especially near me, and notwithstanding my feebleness and suffering, I filled every appointment save one. I am more thankful to God than I can express that He has so graciously protected me. Since I have come here, He has given me strength, and I put my dependence upon Him. I have no strength in myself. I desire to move in the counsel of God.

This meeting will determine the character of our work in the future. How important that every step taken is taken under the supervision of God. This work must be carried in a very different manner to what it has been in the past years. There is a great work to be done in all fields.

When we come into the congregation here at Battle Creek we see large numbers. In the night seasons, One was standing among us, saying, "Who sent you here? From what place did you come? What are you doing to remedy the congested state of things in Battle Creek?"

There is a world to save. What are you doing to save that world? From Australia I have tried to send over the word that God wants every one to stand at his post, working out the divine will in the saving of souls. There are those who need to know the truth. From the light given me, there are those who are gathering up the tithe and using it to do work; but where is the fruit? And yet the message is sent to Australia that the work there has received more than its share of help. In establishing the work there we had everything to do. Here in America were great institutions. Building after building was erected. We were thankful when we succeeded in building a little meeting-house of the simplest style in Cooranbong. In erecting this building, the best workmen labored for a dollar and a half a day and then gave half of that to help in the work. Some of these were men who had newly come into the truth, and we were thankful that they were willing to make this sacrifice.

In the work in Australia, we have exercised the strictest economy, that we might place the work on vantage ground.

From the light God has given me, there must be a decided change in the management of things at the heart of the work. There are unworked fields all around us. Who has entered these fields? Who has carried the burden of them? Who has been striving to annex new territory? When workers sent by God have entered the darkest and

most unpromising places, have not stones been placed in the way of their progress? Have not efforts been made to tie their hands, so that they could do nothing? God declares that when He sends workers to any place, they are under His supervision. It is not in His order that two or three men shall plan for the whole conference and decide how the tithe shall be used, as though the tithe were a fund of their own. Let men be careful how they shall put their hands upon the work, and say, "We cannot help." In the night season I have been in congregations where appeals for help were made. The people were ready to help, but those leading out in the work spoke words of caution, saying, "We shall need that means." Thus the help that would have been given was not given. If those who spoke the words of caution had known how the workers in new fields, where there are no buildings, no institutions, had spent hours in earnest prayer before God, asking for help to meet the responsibilities coming upon them, they would not have spoken as they did.

Then, too, from some quarter comes the report that the workers in Australia are doing just as has been done in Battle Creek. But those who go to Australia know better than this.

God wants men to come to their senses. When they do this, they will have the mind of Christ. They will understand that there is a great work to be done, that there are other places besides America in the world. Those who have worked upon wrong principles are amenable to God for the condition of the work in foreign fields. We in Australia could not press the work there as it should have been pressed.

I pledged myself that if I came to America I would speak the truth in California and Battle Creek. My husband and I were the pioneers in the work in Battle Creek, and in connection with Elder Loughborough we established the work in California. In the starting of the work in Oakland, we came to the place where we must have means; and we did not know what to do. My husband was sick and feeble, and very busy. I said, "Will you let me go to Battle Creek to try to raise some money for the work here?" "How can you go?" he said. "I am overwhelmed with responsibility. I cannot let you go." "But God will take care of you," I said. We held a meeting in an upper room of a house in Oakland, where prayer was wont to be made. We knelt down to pray, and while we were praying the Spirit of God like a tidal wave filled the room, and it seemed that an angel was pointing across the Rocky Mountains to the churches in this part of America. Brother Tay, who is now sleeping in Jesus, rose from his knees, his face as white as death, and said, "I saw an angel pointing across the Rocky Mountains." Then my husband said, "Well, Ellen, I shall have to let you go." I did not wait for another word, but hurrying home, put a few gems in a basket, and hastened to the cars. I made very little preparation, for I had just time to get to the cars. Weeping like a child, my husband said, "If I had not said you could go, I do not think I could say it now, but I have said it, and I will not take it back."

I went alone, and at that time it took us eight days to go across the continent. I went to the different camp-meetings and bore my testimony, calling for means to establish the work in Oakland and California. We were not disappointed. I obtained means, and then returned to California to build up the work.

I told the Lord that when I came to Battle Creek this time I would ask you why you have withheld means from the work in Australia. The work there should have been pressed with tenfold greater strength than it has been, but we have been hindered on the right hand and on the left. And then they say, "You have had more than your proportion of help." Who told you so? Did the Lord? The people would have given of their means if men had not hedged up the way.

Why am I telling you this? Because we desire that at this meeting the work shall be so established that no such thing shall take place again. Two or three men, who have never seen the barren fields where the workers have had to wrestle with all their might to advance an inch, should not control matters. They know nothing of our experience in Australia. There I could not appeal to large congregations. I could not go for help to places where my husband and I labored earnestly to establish the work. If I had not a right in the name of the Lord to call for means, I ask you, Who had a right?

There are many barren places in America, many places that have not been worked. What is the matter with the church here? It is congested. This is the reason why there is so little of the deep moving of the Spirit of God. There is a world perishing in sin, and again and again the message has come to Battle Creek: God wants you to move out into places where you can labor for the salvation of souls.

If we had been given help, we could have done much more work in Australia. But this work takes means. To whom does the means belong? Where does it come from? It comes from those who believe in Christ and who are willing to give of their substance to help forward His work. But two or three men have controlled in the use of this means.

It is not that I regret that I went to Australia. I am glad that I went, for God has given us access to the people. Eleven meeting-houses have been built since we went there. In every place where camp-meetings have been held, a church has been built. From these churches, workers are going about among the people. There have been Bible workers. After the camp-meeting, a mission is established and continues its work till a church is organized. In the mission are Bible workers who do missionary work from house to house. Sister Wilson, after she had laid her husband in the grave, took up this work, going from house to house, walking five or six miles to her readings. When she found those who were sick, she would minister to their necessities, and thus she won the love of the people.

Thus by hard wrestling we have found our way to the hearts of the people, and I thank God that we have been enabled to do this. There are many places right here in America that have not been worked. What efforts have been made for them? What self-denial has been practiced? Where are our ministers? Have they been following in the tracks of their brother-ministers in working for the churches? They have done this in California, and when I spoke of the fields which are destitute, which need help, the excuse was made, "Some of these young ministers went out into these places; but they did not arouse much interest, and they did not think it best to go out again." The Lord pity our faith! If you do not gain access in one place, go to another; and when you go out as medical missionaries to help the sick and suffering, or as canvassers, you are doing evangelistic work which is just as important as the ministry. The canvassing work should now be pushed forward with vigor; for the time is coming when we shall not be able to travel over the country as freely and easily, or get access to the people as readily as we do now. The books that have been circulated and that can be circulated speak for God. They are silent witnesses for Him.

I cannot tell how many hundreds of dollars I spent while in Australia in giving away my own books to those who I thought would read them, and as a result many have been brought into the truth. There was one man who with his whole family we highly prized. He is a reading man and has a large farm on which grow the choicest of oranges and lemons, with other fruit. But he did not in the beginning fully take his position for the truth, and went back. They told me about this. In the night season the angel of the Lord seemed to stand by me, saying, "Go to Brother ----. Place your books before him, and this will save his soul." I visited him, taking with me a few of my large books. I talked with him just as though he were with us. I talked of his responsibilities. I said, "You have great responsibilities, my brother. Here are your neighbors all around you. You are accountable for every one of them. You have a knowledge of the truth, and if you love the truth and stand in your integrity, you will win souls for Christ."

He looked at me in a queer way, as much as to say, "I do not think you know that I have given up the truth, that I have allowed my girls to go to dances and to the Sunday school, that we do not keep the Sabbath." But I did know it. However, I talked to him just as though he were with us. "Now," I said, "we are going to help you to begin to work for your neighbors. I want to make you a present of some books." He said, "We have a library from which we draw books." I said, "I do not see any books here. Perhaps you feel delicate about drawing from the library. I have come to give you these books, so that your children can read them, and this will be a strength

to you.” I knelt down and prayed with him, and when we rose, the tears were rolling down his face, as he said, “I am glad that you came to see me. I thank you for the books.”

The next time I visited him, he told me that he had read Patriarchs and Prophets. He said, “There is not one syllable I could change. Every paragraph speaks right to the soul.”

I asked Brother ----- which of my large books he considered the most important. He said, “I lend them to all my neighbors, and the hotel-keeper thinks that Great Controversy is the best. But,” he said, while his lips quivered, “I think that Patriarchs and Prophets is the best. It is that which pulled me out of the mire.”

But suffice it to say, he took his position firmly for the truth. His whole family united with him, and they have been the means of saving other families.

So you can see that our books are of importance. They must be published and circulated. We have a great deal to do in the issuing of our publications.

I want to say that I have not come here to feel under obligation to any one because means have been sent to Australia. The money which was sent was God’s money. It was paid by God’s people in tithes and donations. I send my thanksgiving to God for it, and I thank the people who have opened their hearts to help us.

And I want to say now, When workers go into the barren parts of the earth, do not do to them as you would have done to us. Money has been sent to us in Australia, but no more than we ought to have had. It was not your means that you were handling, but you sent it as though you had created it, as though it were your own, as though you had a right to hold it, and those out of America had no claim on it.

When God sends His messengers to foreign fields, as He sent me, old as I am, to Australia, what right have you to hedge up their way? Had means allowed, I could have gone from field to field, from post to post, carrying the message. We tried to open the fields just as fast as we could.

Brethren, if God calls you to go to a certain place, and if, when you lay the situation before those who are handling God’s money as trustees and stewards, they refuse to aid you because they think a little money is going to be expended and that it is coming out of the treasury, go forward in the name of the Lord and call upon the people to help you in your field.

The people in Battle Creek are dying of inaction. What they need is to impart the truth which they believe. Every soul who will impart will receive from God more power to impart. This is what we are in the world for—to bring souls to a knowledge of the truth as it is in Jesus. Before the way is hedged up, it is for everyone to realize his accountability to proclaim the message that God has given him.

I am glad that the work has been opening in the South. I want to tell you that there are among the colored people persons with talent, and we must search them out. But there are men who are still diverting the very means which should go to these destitute fields to advance the work there. The Lord desires us to do all we can for these fields.

There is New Orleans. What men have you working there? What have you done with your workers and with your means to annex new territory, to plant the standard of truth in new places, to establish monuments for God? Where, I ask you, are the laborers? What laborers are there in Memphis? There are two sisters working there. Across the street from the two rooms which they have hired in which to live is the little meeting-house which the believers in Memphis have bought. Until a few months ago, they had no place in which to meet for

worship. They bought a little meeting-house for a thousand dollars, and then they had two hundred left with which to furnish it. I thank God for this meeting-house.

When I look at the piles of buildings there are here, I feel sad at heart. If you had had the missionary spirit, if you had gone out in accordance with the largeness of the message, in accordance with its breadth and importance, you would not have erected one half of the buildings you have here. You would have added plants in city after city, and God would have approved of your work. He does not like your administration. He does not like your nearness of sight. He wants you to open new fields, and for years He has been calling upon you to do this. This takes money and laborers; but I read in Daniel that they which turn many to righteousness shall shine forever and ever. We want to be in that company. We want to be among the shining ones in the kingdom of God. There we shall want to see those for whom we have prayed and worked. God help us.

Brother Kilgore, you are acquainted with the South. Will you help in the work there? Will you go there to stand at the head as their president, to rescue souls? You are better acquainted with the work in the South than many are. Will you go there? (Brother Kilgore: Yes.)

We determined to visit the South, and I went in my feebleness. I was very sick, but I did not allow my sickness to hinder me. I went to Vicksburg, and what did I see there? Just as pretty a little church as we have built at Cooranbong. In the basement of this meeting-house a church school is held. Besides the church in Vicksburg, a mission house of two stories has been built, with another house of four rooms. This is the beginning.

I spoke to the people on Sabbath morning, and as I saw the congregation, mostly composed of black people, bright and sharp of intellect, I felt that if I had dared, I should have wept aloud. As the people sat before me, I never felt more pleased to break the bread of life and to speak comforting words to a people. My soul longed after them. When the old meeting-house in which they had met was sold and was being torn down, the hopes of the people seemed to fall to the ground. They did not know what to do. Their enemies said, "They have sold the meeting house, and now they are going to leave you." But they were assured that a better house was to be built. Then their courage rose at once. When I heard them singing in the meeting, I thought, It is not only they who are singing. Of those who are saved, it is said, God Himself will rejoice over them with singing. If there was not on that Sabbath singing in the heavenly courts, then I am mistaken.

While many of you had stood back and made discouraging reports about the work in the South, the work has been going on, and something has been done.

Now I wish to say, We want the people to take hold of the work with interest. In every church where there is a minister, he is to be a shepherd, not hovering over those in the church, but, taking workers with him, he is to go into the places around.

While in Vicksburg I made my home on "The Morning Star," and I looked to see the great extravagance which I had heard had been manifested by my son Edson in the preparation of this boat as a house to live in, as a meeting-house to which he could call the people to hear the truth as he went up and down the river. What did I see? I saw the plainest little rooms, some merely lined with plain boards. There was not one extravagant thing in the boat. Now to those who are troubled about the wrongs done in these missionary fields, I would say, Why don't you have interest enough to go there, and see what is being done, before you nourish your prejudices? Why do you not interest yourself enough in the field to become acquainted with it? to prove all things? Then you will testify that the work being done is right and good.

The work is one. Do not think that because you are here in Battle Creek God is not supervising the work in any other part of the field. The world is the field; the world is the vineyard; and every spot must be worked. God desires every soul to put on the harness. "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 dark places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand.” How? In God’s strength—minute men, waiting to hear what He will say next. What we need is living faith in the invisible instrumentalities that are arrayed against the powers of darkness.

The great army of evil is constantly working to gain the victory for Satan. The synagogue of Satan has come out to contest every step made in the advancement of truth. Will those who profess to believe the truth join the powers of darkness? You have done it, but not all. I thank God that He has honest believers and laborers in the field, but they need to be educated. They need to be disciplined. They need to be taught how to work.

Just as soon as the workers in California stop doing aggressive work and hover over a few churches, treading on one another’s heels, their light will go out. If you wish to retain the tithe in California, not using it in foreign fields, you must do aggressive work at home. You are not to be merely consumers, but producers. You should not merely absorb. You should sustain the work in every part of the world.

There is the work in London. The workers are struggling with nothing to do with. There are hardly any laborers, and here in Battle Creek a great congregation assembles Sabbath after Sabbath to hear the Word of life. What account will you give to God for all the opportunities and privileges He has given you that you may work for Him? To those who have gone out into hard fields, which you have made as hard as possible, you have not given much encouragement. The workers in the South have had very little encouragement, where my own son has been striving to push the work. And if I had opened my lips to encourage him, it would have been said, Oh, it is because it is her son.

In Nashville what did I find? There I found that a building had been purchased very cheaply, and the workers there are preparing to manufacture health foods. A printing office is in operation, and it is needed. Now they can publish papers and small books, and perhaps larger books, reducing the price as much as possible. These books can be used in the work of teaching the people to read. Many of the people will have to be taught to read, and the white and black teachers must unite in counsel. Then the white teachers will work for the white people, and the colored teachers for the colored people. The white people as well as the colored need to be saved. Many of the white people in the South are as ignorant and degraded as the colored people. God wants to save them. He wants to see a company raised up in the Southern states to work for Him.

God told me that I was to enter into no strife with men, that I was to go straight forward in His name and appeal to the people to come up to the help of the Lord, to the help of the Lord against the mighty.

If our ministers, instead of hovering over the churches to keep the breath of life in them, would go forth to work for those outside the fold, those in the churches would receive the vital current from heaven as they heard that souls were drawn to the Lamb of God. They would pray that God would give power to the workers, and their prayers would be as sharp sickles in the harvest fields.

The Lord desires His people to arouse. Word came from Colorado asking me if the Southern field was closed. It was said, Word has come that the field is closed, and that we need send no more money there. But the evidence is that more means than ever should be sent there. The report that the work in the South was closed was started by the enemy. He saw what was going on, that work was being done for Christ in the South, and he stirred up his human agencies to hinder the work in one place.

When Christ was upon the earth, He told us just what to do when persecution arises. He says, When you go to one place and they will not hear you, go to the next place, and when they persecute you there, go to the next place. You will not have gone over all the cities of Israel until the Son of Man be come. These are the directions which have been given us. One place closed does not close the Southern field. An army for Christ is to be raised



up there. And I believe Brother Kilgore consented to go there. God desires him to go because he understands the field and can strengthen the work there.

There is work to be done in many hard places, and out of these hard places bright workers are to come. In some places in the South it is impossible for white laborers to labor for the colored people. The work is going to be managed so that colored laborers will be educated to work for their own class. There are colored people who have talent and ability. They can work in the saving of souls, and God will work with them and give them the victory.

I promised the Lord that if I ever stood before the congregation in Battle Creek again, I would speak the truth just as it is. I might write it, and have written it, but it was like water spilled upon a rock. Now that I am here, I intend to keep the matter before you day by day during this conference. If there is any power that can raise the missionary spirit in you, God will speak to you. I believe God will pour out His Spirit on those that are here, so that they will come up to His help.

Have I not said enough for this time? I know there is much unsaid which I shall say later. I want to keep your minds stirred up by way of remembrance. Everything is being decided for life or death. We are working for eternity. The Lord is coming. I mean to bear a clean-cut testimony and to bear it to all who have lost their bearings. I want them to know just where I stand. Everything that I have goes into the cause. All is God's, and if I can see souls saved, that is all I ask.

#### Sources

- E.G. White, "Talk in the Tabernacle"/"In the Regions Beyond," Manuscript 146, 1901, April 4, 1901.
- E.G. White, "In the Regions Beyond," *General Conference Bulletin*, April 5, 1901, pgs. 19-22.

Title: "The Need of Missionary Effort"

Date: April 9, 1901

Type: Talk

Venue: Early morning talk by Ellen G. White at the Battle Creek Tabernacle, General Conference session, Battle Creek, Michigan

Primary source: Manuscript 148, 1901, April 9, 1901

Note: Relevant selection highlighted.

I thank the Lord that He is working in our midst. When we come to the Lord in humility of mind, and seek to unify as far and as fast as we can, the God of heaven puts His endorsement upon our work. But when we draw apart, each seeking to bring in something different, so that the work is prolonged and nothing accomplished, we cannot receive the blessing of God.

There seems to be in this meeting an endeavor to press together. This is the word which for the last fifty years I have heard from the angelic hosts—Press together, press together. Let us try to do this. When in the Spirit of Jesus we try to press together, putting ourselves out of sight, we shall find that the Holy Spirit will come in, and the blessing of God will rest upon us. Enough dissension will come in from outside. That which Christ declared would arise in the last day will come. The people of God are to walk in the light of heaven, not in the light of the sparks of their own kindling, nor in the light of the sparks which the enemy will kindle for them. He will make fires enough to lead us astray if we will be led. We must place ourselves in that position where we reach the highest standard of truth and righteousness, equity and judgment.

There is a great work to be done in our world. Last evening the question came up in regard to our Scandinavian brethren. It was asked whether they should divide into different sections, according to their nationalities. I was in Europe for two years, and two or three times I visited the various places where our work had been established there. Some such question as this came up before us then, and the light that was given me was that the different nationalities were not to divide up into separate companies, but were to press together just as much as possible. God wants unity to be seen among these different nationalities. Each should try to learn the language of the other so that they can all assemble in conference and understand what is said. Should they divide into different companies, making no effort to unify, there would be little prospect of their being able to meet together at general meetings.

The Lord wants us to help one another. We have largely lost sight of this. He wants us to use the powers He has given us in strengthening and blessing one another, not in condemning and destroying. We are to be a blessing to those whom Christ has purchased with His own blood.

Brethren and sisters, we would be glad of the privilege of having separate seasons of prayer together. But this is such a large meeting that it is impossible. But each one of us has a God. Press close to the bleeding side of the Son of God. He is the Majesty of heaven, the King of glory. He is the Source of our power, our strength, our efficiency, and if we will keep close to His side, the Holy Spirit will impress our hearts, and we shall work in Christ's lines. We shall be influenced by the Holy Spirit, and then we cannot draw apart from one another. We shall have one mind, one judgment, and the blessing of God will rest upon His people.

There has been a great burden on my mind in regard to the present situation of the work in Scandinavia. From the light God has given me, in no case is His name to be dishonored by the institutions which have been established there to build up His work, to stand against the customs and practices of the world, being allowed to pass into the hands of unbelievers. I want you to remember this. There is a vast company of people gathered here, and if every one of them will take hold and do what he can, the institutions in Scandinavia will be lifted out of their embarrassment and placed on vantage ground where no reproach will rest upon the cause of God through them. These institutions need not have been in the position in which they are, and they would not have

been in this position had our brethren in America done what they should have done years ago. An experienced man of business, with a practical knowledge of bookkeeping, should have been sent to Europe to superintend the keeping of the accounts in our institutions there. And if this work had demanded more than one man, more than one man should have been sent. Thus thousands and thousands of dollars would have been saved.

Such men as this should be employed in our work in America. They should be men who are devoted to God, men who know what the principles of heaven are, men who have learned what it means to walk with God. If such men as this had superintended the financial business of our conferences, there would today be plenty of money in the treasury. A few men in our institutions would not have grasped all they could in wages. Our institutions would now stand as God declared they should stand, helping the work by self-denial and self-sacrifice.

The brethren in Scandinavia should be helped by their brethren in America. If years ago—when money was brought into the treasury because the people had confidence in the leaders, believing that the means would be properly handled—the work had been carried forward in even lines, if the money had been used in foreign fields, the work in Europe would not be where it is today. The institutions in Scandinavia would not be where they are.

In England there is a large field, a field which we have touched only with the tips of our fingers. If the importance of this field had been realized, money would have been sent there, and the work today would have been in a flourishing condition for the field is ripe for the harvest.

A much larger company should be gathered for the Lord from the different countries of Europe. Brother Conradi has stood in that field with very few to help him. I thank God that His blessing has accompanied the efforts of those who have been working for Him in foreign fields. We see that the salvation of souls does not depend on the number carrying the message. God Himself works with His faithful laborers, be they many or few.

The principles of heaven must be maintained. There is no reason why those in the institutions which are established here in Battle Creek should feel it their privilege to rise up and declare what they will work for, and what they will not work for. This spirit quenches the Spirit of God in our institutions.

Just as soon as God sees that men will handle means in His fear, realizing that it is His money, that it comes from His people, He will co-operate with their efforts. Some of those from whom this money comes are poor. They have just enough to live on, but they bring their tithes and offerings to the Lord, longing to see His work advancing. When a few men, steeped in selfishness, work from selfish purposes, the whole cause is swayed in selfish lines.

We need to return to God's plan, to the place where the Spirit of God can dwell among us. I believe we are reaching the right platform, and I thank God with all my heart. God wants to teach us a lesson. He wants us to hang our helpless souls upon Christ, not upon humanity. He wants His servants to stand where they will maintain the righteous principles of heaven, whatever may be the consequences.

The debt must be lifted from our institutions in Scandinavia. If all who are here this morning will do something, you will never feel it, only as you receive the blessing of God, and I think that is something you will all welcome. Do something. Let our institutions in Scandinavia stand in freedom. As you read the eighth and ninth chapters of second Corinthians, you will find out how to assist. May God enable you to fill up the gap, to come up to the help of the Lord, to the help of the Lord against the mighty.

God lives, and I am so glad of it. Our Saviour is not in Joseph's tomb. He has risen, and has proclaimed over the rent sepulcher, "I am the resurrection and the life." Let us show by our actions that we are living by faith in

Him. We can call upon Him for assistance. He is at our right hand to help us. Each one of you may know for yourself that you have a living Saviour, that He is your helper and your God. You need not stand where you say, "I do not know whether I am saved." Do you believe in Christ as your personal Saviour? If you do, then rejoice. We do not rejoice half as much as we should. This entire congregation should be filled with rejoicing because of the way in which God has been revealing Himself in this meeting. God's power has been seen, and His salvation is still to be revealed to His people. I see in Jesus a wonderful power and strength, and I want you to see this. Then your hearts will be as humble as the heart of a little child. Then you will not quarrel over who shall have the highest place or the highest wages. Your question will be, "How can I best serve my Lord?"

I thank God that the work in the South has been started. There is a great deal to be done in that field, and I thank God that a beginning has been made. In the present arrangements I can see that there is room for Christ to enter and manifest His power in that poor, neglected, suffering field.

And there is New York, that great and wicked city. Who has carried the burden for that field? Who has felt the necessity of denying self that the work in that city may be carried forward? It is indeed a wicked city, but God had a Lot in Sodom, and He has a people in New York who, as the hart panteth after the water brooks, are panting after the pure waters of Lebanon. New York is ready to be worked. When I was last there, just before leaving this country for Australia, the Lord showed me that His work should be established in New York. He showed me what could be done there if every one would come up to His help. The power of God is to carry the truth in this city.

There is not a dearth of means among our people any more than there has been in the past. There is certainly not a dearth of means among our people in California. But in spite of this, the great field of New York is left untouched, while week after week a large congregation meets here in the tabernacle. The people ought to feel that the rebuke of God rests upon them because they are not working for Him in places which know not the truth. If they had the spirit of the pilgrim fathers they would go forth to work for God in the waste places of the earth. The pilgrim fathers started out in their poverty. Some died on their voyage over from England, and others died when they reached America. But they accomplished what they had purposed. God wants His people today to feel the same spirit of self-denial. He wants them to put on every piece of the armor and go forth to let the light of heaven shine into the hearts of those who are in darkness.

My dear brethren and sisters, do not spend in selfishness one dollar of the Lord's money. You have no money but His. All you have is the Lord's. You have been bought with a price, therefore you are bound to enter the service of your Redeemer. You must give an account to God of all that you have. At the last great day, God will ask, "What did you do with the money I entrusted to you?"

Look at the unworked fields. Is there not enough to call for self-denial and self-sacrifice? I do not know what will stir your hearts if they are not stirred as you look at the fields which have hardly been touched.

God calls for workmen. He wants those who have gained an experience in the cause to enter the work in America. He wants them to take up the work in New York and in other cities where iniquity prevails. He wants them to start the work in His fear. Just as soon as possible let schools be established and workers educated to do medical missionary work. This work is the right hand of the body. It is bound up with the ministry of the gospel. God lives and reigns, and He desires those who have opposed health reform, who have worked against it by their influence, by their actions, by their sarcastic remarks, to make a thorough change. Do not longer divorce yourselves from the medical missionary work. Dr. Kellogg has been driven almost to despair as he has sought for some way in which he could bring the truth more prominently before the world. Let every minister of the gospel heed the words of Paul, "I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway." God wants you to observe the strictest

principles of temperance. He wants you to stand in a position of sacred nearness to Him, where you can ask and He will hear, where you know that He will be with you wherever you go.

We have been becoming as salt which has lost its savor. Many are in this position because they have resisted light. Christ says to us, "Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house." What is the house? It is God's vineyard, the world.

The most selfish thing mortals can do is to establish centers, neglecting to plant the seeds of truth in the destitute portions of the vineyard. There are in our work today congested centers, while the field stands before us a barren waste.

God is going to help us to change this order of things. This is what we are trying to do here. We have a work to do in the cities of America where, had the light of heaven been followed, there would now be monuments erected for the Lord from which light would radiate to the regions around. Thus it would have been in the Southern field, had the will of the Lord been done. The work would have been established before the animosity now aroused had been kindled.

God wants those who have been working against the seventh-day Sabbath to receive His truth. He wants His people to let the light of heaven shine forth to them. Many of those who in the past have placed themselves on the side of the one who instituted a spurious rest-day will accept the truth. We need to be very careful of what we say and what we do. We need to stand where we represent Christ by our meekness and lowliness. No one among God's people is to try to gain the highest place.

If the counsel of God had been followed, the waving fields all around us would have been harvested. Monuments to the Creator would have been raised in many places. Let us from this time follow the divine guidance. Let not one word of contention be spoken. Let us unify in the work of serving God, feeling our need of the wisdom that comes from above.

When the word comes from God that a work is to be accomplished, have means ready for the workers. Yesterday I had an interview with an Indian chief who had accepted the truth. He is trying to place the truth before his people and is endeavoring to build a little meeting house. We must help him. Do not spend one dollar needlessly. Do you not want to see souls clothed with the righteousness of Christ? Do you not want to see a people standing in such living connection with God that they will give the trumpet a certain sound? I am glad that God has brought this brother into connection with His truth. Let us encourage him in his work. It is much more important to use means in this way than to use it in this place. We have a standing here. When a man is raised up to give the trumpet a certain sound, as I believe this Indian brother has been, I beg of you to help him. Bring your tithes and offerings into the treasury of the Lord, that the blessing and not the curse of heaven may rest upon you.

God calls upon us to take hold of His work intelligently, and I hope that a beginning is to be made at this meeting. Remember that Battle Creek is not the whole world. No, indeed! We have a world to save, and upon every one of us rests a most solemn responsibility. Let us stand in the counsel of God, in our lot and place, ready to help wherever help is needed. Your money is the Lord's. Use it to build up, not to tear down. When under the direction of God men say, "I wish to open the work in that field," do not say, "We have no means to help." That is a terrible thing for the angels to hear you say. God wants you to get to work.

What does it mean that so many of our large cities are unworked? Have you been learning at the footstool of Jesus? Have the workers in our institutions been doing their duty? Have they been trying to advance the work of the Lord?

I will tell you of a place where the workers labor on economical lines, where they may be even too economical. This is at the Sanitarium. The workers there work very hard, and for very low wages. Again and again the need of self-denial has been presented to them, and they have worked to the utmost of their ability, cheerfully accepting low wages. Let there be more equality. Let those in the Sanitarium receive higher wages, and let those who occupy high positions in the work show more of a spirit of self-denial and self-sacrifice. Let us see if matters cannot be evened up.

I might say more, but I will stop now. I thank the Lord that He has given me strength to speak to you this morning, and I thank you for your respectful attention.

#### Sources

- E.G. White, "The Need of Missionary Effort," Manuscript 148, 1901, April 9, 1901.
- E.G. White, "The Need of Missionary Effort," *General Conference Bulletin*, April 10, 1901, pgs. 182-184.

Title: "The Work in the South"

Date: April 23, 1901

Type: Discussion

Occasion: James Edson White and Ellen White discuss the Adventist efforts to evangelize and educate African Americans in the Southern United States, 9:00 a.m., General Conference session, Battle Creek Tabernacle, Battle Creek, Michigan

Primary source: *General Conference Bulletin*, April 25, 1901, pgs. 479-483

Talks by J. E. White and Mrs. E. G. White, April 23, 9 A. M.

J. E. White: In talking with mother, it seemed as if we could not have this Conference break up without a few more words in regard to the work in the South. She said that she had some things to present, and desired me to introduce her remarks by calling attention to the status of things in that field.

[Each building mentioned in these remarks was illustrated by large colored drawings on cloth.]

Seven years ago now, the steamer "Morning Star" was built at Allegan, Mich. At that time the boat was seventy-two feet long, and had only the lower cabin. Since that time, to meet the necessities of the work, it had been lengthened to one hundred and five feet, and an upper deck has been put on the boat, with a pilot-house above that. For some time the chapel of the "Morning Star" was located on the upper deck. Two thirds of all the meetings which were held by the Southern Missionary Society were held in that chapel.

As to the advantages of having such a boat. I will say that it would have been absolutely impossible to enter some of the fields which we have, and where there are now persons rejoicing in the truth, if it had not been for this boat. It afforded us a place for holding meetings, and a home in which to live. In the work in which we were engaged, homes elsewhere would have been refused us.

The front part of the steamer is a boiler-room. Running back from the boiler room is the place we have arranged for the new chapel, 16 by 34 feet. It will accommodate a congregation of at least one hundred and fifty people. This boat will begin its journey from Vicksburg to Paducah tomorrow, I expect. In Paducah it will be placed in a dry-dock for some needed repairs, and then proceed to Nashville to be used in the work at that place. We are looking for a place where we can open an industrial school near Nashville, and hope to secure the location on the river above that city, so that the boat can be the communicating medium to carry produce back and forth. The advisability of having a woodyard has been considered very carefully. Wood sells in Nashville at four dollars a cord. We can buy it up the river at one dollar a cord. This would make it profitable as work for the students.

You may ask how we built that boat. When we undertook the work, neither Brother Palmer nor I had more than five dollars to our name; yet when the boat was finished, it was all paid for with the exception of a small debt, which was soon paid. This was done from the sale of the "Gospel Primer."

Our first work in Mississippi was at Vicksburg. We worked for a long time in churches and halls, but found we were being turned out of them just about as fast as we could get in. So we built a cheap edifice, which cost only one hundred and fifty dollars, with everything complete. The building was 20 by 40 feet. Very soon we began a night school in it. The attendance increased to one hundred and fifty in a short time, all crowded into this house, 20 by 40 feet, with eleven teachers. The scholars would fill one row of seats, and another row would sit in their laps, and the teachers would stand at the end of the bench and teach them. We soon erected a cheap addition, but the whole was on leased ground. We did not think we would ever be able to buy a lot in Vicksburg, because property was held at so high a price. But by and by the work grew, and we nearly lost our leased lot two or three times on account of others offering higher rental, so we did not see how we could advance much further without

owning property. We finally secured a lot which had all along been held at fifteen hundred dollars, but which, on account of circumstances over which the Lord seemed to have special control, cost us only six hundred and eighty-five dollars. The lot is seventy-three feet in front, and one hundred and forty-seven feet deep. We had opportunity to dispose of our former meeting-house for nearly as much as the lumber originally cost, and for more than it was worth to us at the time.

About this time the colored people who were opposed to our work, taunted the believers, saying, "What a pity it is that those white people have come in and taken you from other churches, and now have sold your church. What are you going to do now?" But our friends would answer them with a happy smile, telling them that we had purchased a large lot, and were just commencing to build a church. That is what our people have met all along down there. They said that we had come on a boat, and by and by, after getting people disturbed and out of other churches, we would leave on the boat, and that would be the last they would see of us. Our people now have learned to recognize the whistle of our boat, and every time they hear it in the distance, they rejoice, saying, "The 'Morning Star' is coming! Our boat is coming."

Our lot slopes back from the street. About sixty feet from the front street we have erected our church. It is 30 by 44 feet, and divided into two apartments,—the church auditorium proper 30 by 30 feet, and an adjoining room separated by folding doors, making a vestry 14 by 30 feet, which can be used during the Sabbath-school and other services. Below is a commodious school-room, all above ground. The room is ten feet high, nicely lighted and finished. This edifice has no unnecessary ornamentation, with the possible exception of a pretty front window, which can be seen from the road. I bore the expense of it myself aside from my other donations to the building fund, and I am not sorry I did so: for it cost less than ten dollars more than an ordinary window would have cost.

On the left-hand side of the lot, right in front of the road, is the mission house. This is composed of two flats, each being arranged for a family to live independently of the other. Brother F. R. Rogers, who is superintendent of instruction for the State of Mississippi for the Southern Missionary Society, occupies the upper flat. Sister M. M. Osborn occupied the lower flat before she left for Atlanta. Brother Crawford will occupy this lower floor some time this fall, opening up industrial work in connection with our school. He is a contractor and builder, and has worked for us now nearly two years on a missionary basis, which would startle some of the good salary-drawing people of Battle Creek. He has worked for two dollars a week and his board; and once when I undertook to settle with him, he did not want it. He said: "The work needs the money." I said: "This is little enough. Take it, and if you see any place where you want to help the work, help it. I have nothing to say about that." As I stated, he will open up a shop to teach carpenter and mason work to the students in this school. We hope soon to start a broom-shop and also a bakery.

In the space in front of the church, and to the right of the mission house as you face the church, is room for trees, flowers, and shrubs, with a good lawn. This improves the appearance of the property. In the rear of the lot we have a four-room cottage, which is being occupied by colored people at the present time.

The entire property would have cost in the North about five thousand dollars. It has cost us, including the insurance for three years, a little less than twenty-five hundred. We are learning the science of building at a reasonable expense down in that country, and yet have everything as neat as can be.

Up the Yazoo River, 110 miles from Vicksburg by water and 40 by road, is Yazoo City, where considerable work has been done. In the suburb of Lintonia we have a movable chapel and schoolhouse, built in sections. It is 22 by 48 feet. There is where school work was begun, Brother F. R. Rogers coming from the Pacific Coast to carry on the school, his wife assisting. He made a good impression, the school grew, and in a little while the enrollment was from 200 to 240. They came from all parts of the city and vicinity. More than thirty grown people came from nine to fifteen and sixteen miles. Some came thirty and thirty-five miles. One old grandmother came over thirty-five miles, so that she could learn to read God's word. Mothers and grandmothers



would come from their home, and sit down with their children in the A B C class. We did not teach them by the ordinary methods. You would have been astonished to see how rapidly they learned to read. Sometimes in one term they would be able to pass through the "Gospel Primer," and yet they had not been able to read a word when they began. I believe God helped them. I believe when people of that kind take advantage of an opportunity to learn to read God's word, God himself seconds the efforts of both teacher and pupil, and they learn more rapidly than usual. I wish you could have witnessed the work in these schools. I wish you could have seen the class which my wife always chose in connection with the work,—the old ladies' class. There would always be a class of from six to eight old ladies who did not know a letter from a figure. She commenced to teach them, and as they began to use their eyes, they found they were not accustomed to such close work. They had perhaps been washing all day, or had been out in the field working hard; and when they came to the school, they would say, "I was so tired I could hardly get home from work to-night, but I couldn't miss the school."

After studying a while, the tears would run down their faces, because their eyes were not used to it. Then my wife would change the exercise from a little simple reading to equally simple spelling. After spelling for a short time, they would perhaps make figures on the blackboard. This blackboard work was of interest to them, and by perseverance they would learn how to add two figures together, and thus work out simple examples. Our school was crowded, it is true. Public school-teachers came to get a better training, and two of them accepted the truth, one of whom is a teacher in this school at the present time.

I do not believe we are to wait to educate everybody for this work. I believe that those who are already trained, will soon accept the truth, and be ready to carry this message to the needy of that field. Those who attended the meeting at Vicksburg were intelligent and bright, as others who were there will testify. After awhile we had to build an addition to this building, which is built of upright boards, with boards for a roof. By and by I expect we will have to put a building there. We paid one hundred and fifty dollars for this lot, and it is worth three hundred dollars to-day. In Yazoo City we have a lot for which we paid two hundred dollars, and could now sell it for four hundred. We are not ready to sell it yet, until we know what the Lord will have done with it.

Across the river is another suburb called Willsonia. We have two lots there, and are waiting to see what the Lord wants us to do with those. We want the people to have full opportunity to know what they want, and if the Lord speaks, we shall be satisfied to have a school at that place.

At Columbus, Miss, we have established another school. We bought there a lot of half an acre, on which is now a schoolhouse. We are now planning to have a building for the school-teachers to occupy. I have figured up attendance in three of our leading colleges and seminaries, and we have greater school membership in these three schools than in the three colleges and leading institutions referred to. The effect is getting to be wonderful. The only readers we use in our schools are the "Gospel Primer," the "Gospel Reader," "Christ, Our Saviour," "Patriarchs and Prophets," and the Bible. Our first book on history is "Christ, our Saviour." The children first learn the history of Jesus Christ and his work on earth. Then we take "Patriarchs and Prophets," and study the lessons in these books from God's standpoint. Then when called to study the world's history, they will not be led astray. The outcome is that when people from beyond want to find our school, they come into Yazoo City, and ask: "Where is that holy school?"

"What do you mean by that?"

"Why, that school where they teach the Bible." May God help that our schools may ever be up to that standard.

Another branch of work is among the whites in the mountainous regions of Tennessee, Kentucky, North and South Carolina, etc. Brother Shireman has entered the work there. From the first we have been trying to help Brother Shireman in his work. I have been thankful that the Southern Missionary Society has been able to tide over the affairs in his work, and he said that if it had not been for this assistance rendered him, his school would

have had to close. If there is anything I am thankful for, it is that we have been able to do something to help this first institution for these white people. In many large settlements they are found to have nothing to read but a copy of a Testament, or perhaps a Bible and one or two old school books. Other people are beginning to send colporteur wagons all through that country engaging in work, and we are behind them, just as we have been in many other lines of work.

Tons of Bibles and religious books are going in there. We must get in there with the Present Truth.

Brother Shireman entered Hildebran alone and has built up a very important school work. He has a commodious school house, a students' home of sixteen rooms, and a building for manual training. Sister Nicholas has built a neat teachers' home with her own money. Seventy acres of land have been recently purchased, giving a farm of about one-hundred acres. The whole is nearly free from debt.

Regarding the work started at Nashville, will say that it is not advisable to print our publications in the North, and use them in the South, but they must be published on the ground. So we have established the Herald Publishing Company. We have a fine cylinder press, two new job presses, a paper-cutter, a wire stitcher, and a good ten-horse power gasoline engine—nearly free from debt. In looking for a location for our printing work, we thought the best place would be to go into the country, and so we went there to look for property. We found a place which looked inviting, and we said that was the place. The river ran right back of the property, and we were sure that was the place to which the Lord had led us. We made a deposit on the property, and was about to go to make out the deed; but we wanted the Lord to help us through, so we called the brethren together, and had a season of prayer that God would open the way. When we went down to sign the deed, the man said that his wife would not sign with him. "What shall I do? I have taken your deposit. I am responsible." We said at once that that was not the place.

Later we found another place within two miles of Nashville where we could get ten acres of land. We said, "Oh, that must be the place." We were about to secure the place when the company who owned the land had a misunderstanding, and we were unable to get this property.

Then we found the property we now occupy in the city. Street-cars run by the door. It is a corner lot, and we have a substantial two story brick building, thirty-six feet front and forty-eight feet deep. There are two stoves below, and business offices and a meeting hall above. The property cost about \$4,300 originally, but we bought it for \$1,900.

The Lord has helped in locating where we have so many business advantages. On the lower floor we have our printing office, bindery, and bakery. In starting our bakery, the only kind of bread we made was salt-rising bread. But now we do not dare to ask for any more customers in the city, and can not start making any other kind of bread, until we can get more room and more bakers to do the work. There is such a call for bakery goods in Nashville that we can not supply the demand.

On this corner lot we must have some more buildings. The plan is to erect a building thirty-six feet wide and fifty-two feet deep, three stories high, and extend the third story over our present building. The third floor will be used for living rooms for the workers. There is nothing in Nashville so healthful as living on the third story.

We can erect this building for about \$3,000. The interest on this sum at 6 per cent would be \$15 a month. We shall save \$32 a month in rent on the third story alone. The plan is to make the first story of the new building our publishing house and the second, a church.

In Nashville we are endeavoring to establish a Sanitarium for the colored people. This is the first institution of the kind in the world.

Nashville is an educational center for the colored people of the South. There are several large educational institutions located there; I might name the Fiske University, the Roger Williams University, and the medical and dental colleges. There are other large schools located there. The colored people want just as good things as anybody.

Near the building we have secured are located the colored professional men of Nashville. It is a very desirable location for a work of this kind. We must buy it. This property, once worth \$8,000, can now be bought for \$3,000 or \$4,000. I think we could secure it by making a payment of \$700 or \$800 down. If we can make the first cash payment. I do not know but I would be personally responsible for paying the rest. We are now fitting up treatment rooms. We have a full corps of colored operatives, of nurses, bath hands, treatment hands, all ready to go in there. On one side there is a space of about sixteen feet, where we could put up a little store, with bakery and health goods to sell. We could also open a restaurant, so that the doctors, lawyers, and business men of the city might come in and have a practical illustration of what healthful living is.

I want to give due credit to those noble hearted workers who have been by my side all the way through. If they barely received their board and room, they were satisfied, and would lift with their might, in order to help carry forward the work.

Is it too much to ask our people to take hold and make it possible to have a few of the things down there of which you have such an abundance in the North? Is it right that these people should work within an inch of their lives, with practically no salary at all, when the salaries are being paid as they are in these place? I appeal to you as judges, as people that can judge of these things, is that thing right or necessary? There is money enough in our denomination. The Lord has said that four times as much should now be done for that field as for any other field. Isn't it right that we should have a medical center started in Nashville for the colored people, that we can control? Our lease is out in October. Can we afford to put \$300 or \$400 in to fit that up for work, and then have to leave it in October? The Lord has spoken. You know the field, you know the need as it is, and now I leave it with you.

Mrs. E. G. White: I feel an intense desire that those who claim to keep the Sabbath of the Lord, shall take advance steps as reformers, as a people who have the most sacred truth ever committed to mortals. I greatly desire that they shall do honor to the truth which as a mighty cleaver has separated them from the world and put them in God's workshop, to be prepared to shine as living stones in the temple of the Lord. They are to stand before the world in uprightness and sincerity, showing what the truth has done for them. When they do this, they will not only profess to have advanced light in regard to the perils that are coming upon the world; they will bear a living testimony by their consistent lives to the power of saving grace.

God desires his people to practice self-denial and self-sacrifice. He desires them to remember that at immense cost to heaven Christ clothed his divinity with humanity, and came to this earth to live the life of obedience God requires us to live.

I know not how to describe the way in which the Southern field has been presented to me. In this field thousands and thousands of people are living in wickedness and corruption, and they are right within the shadow of our doors. That field bears testimony to the neglect of a people who should have been wide awake to work for the Master, but who have done scarcely anything in this field. A little work has been done there, we have touched the field with the tip ends of our fingers, but not one-thousandth part of the work has been done that should be done. God calls upon his people to stand in a right position before him, to heed the light given ten or fifteen years ago—that the abused, down-trodden people of the South were to be labored for and helped. We have tried to lay this burden upon our people. But they need not carry it all themselves. There are many not of our faith who will willingly help a work for the uplifting of humanity.

The time is coming when the Southern field will be closed, locked up. But this is not yet the case. One place where the work was commenced was closed against the workers; and because of this the word went forth, The Southern field is closed. No more money will be needed for that work. But is this the way in which the Saviour worked. When one city was closed against him, did he say that his work on earth was done? Had he done this, what would have become of us? When he was driven from one place, he went to another, and he has left us the direction, "When they persecute you in this city, flee ye into another." When your life is in danger, go to another city, and when they persecute you there, go to yet another place; "For verily I say unto you. Ye shall not have gone over the cities of Israel, till the Son of man be come." Shall we not take this advice.

I thank the Lord that he has given us the power of discernment. We must educate the heart, the mind, and every capability which God has given us. We need not be afraid of rising too high. It is but little we can do at the best, but we can improve the talents God has given us. We will never have too much ingenuity, too much power, to use in the work of God.

That God who heard the cries of the children of Israel in their distress, and came to their help, will come to the help of his children to-day.

In the providence of God I came round through the Southern field on my way here from California. I could not describe what I saw, which must have been very limited, but what little I did see filled my heart with pain and distress. I thought of how much might have been done if some of the money that has been invested in Battle Creek had been invested in the Southern field.

When I came to Vicksburg, I went on board my son's boat, "The Morning Star." From the reports I had heard, I thought to find that boat fitted up very extravagantly. I found nothing of the kind. I want all to understand this. My son and his workers have lived on this boat, because they could not get a house suitable to dwell in. The rooms on this boat are fitted up in the very simplest way. Look at your own homes, and ask yourselves what they cost. No one can work in the Southern field without some facilities with which to work. Those who take hold earnestly in the hardest fields should be provided for above those who have all conveniences. These destitute fields need help. Because one child is weak and sick, will you turn your face away and give all your attention to the healthy members of the family. That is not the way to do. The very hardest fields must be worked. The gospel is to be preached to every nation, and kindred, and tongue, and people.

On Sabbath I went to the little church at Vicksburg, which has been represented to you. There I saw the buildings which have been erected, neat and clean, without any extravagance,—nothing but what should be where the work is established in new places. I saw the mission house, a two story building, neat and pleasant, where two families live. Then there is another small dwelling house for the colored workers. The meeting house is just as nice a building as I could wish to see in a new place. It reminded me of our church in Cooranbong.

When we talked of building a meeting-house in Cooranbong, the brethren said that all we would be able to do would be to erect a very small, rough building, and that they did not think we could even do that much for a while. But in the night season the word of the Lord came to me. "Arise and build. Make of the building of this meeting-house an object-lesson." When I told this to the brethren, unbelief came in, and they said, "We can not do it, we can not do it." I said, "We can do it," and we did. Soon after that we received in a letter from Africa a gift of one thousand dollars to help in the building of our meeting-house. This gave our brethren hope and courage. The workmen labored at half price, and in a very short time our meeting-house was erected.

This experience rose up before me when I looked at the church in Vicksburg; for the two buildings are somewhat alike. The church at Vicksburg is a neat, commodious building, and the audience who gathered to hear me speak on the Sabbath morning was composed of neatly dressed men and women, with bright,

intelligent faces. I was glad to hear them sing; for I knew that the angels of God were joining with them. O, it was good singing. It filled my heart with grateful praise.

From Vicksburg I went to Nashville, where I saw the different interests which have been started in that city. I wish to say there is great need for a sanitarium in Nashville, where the sick and suffering can be relieved. Such an institution would exert a far-reaching influence. The people would see that we have something they have not. As men and women are brought into connection with those who walk and talk with God, do you not think they will be deeply impressed?

Are there not those here who will help the work in the South? While I was in Australia, I helped this work all I could, besides doing all in my power to answer the calls that came from the needy field in which I was laboring. I thought that if those in this country, in sight of the Southern field, could only feel the burden that rested on me night and day for that field, they would certainly have done something to prevent the work dragging as it has done.

Think of New Orleans, Memphis, and many other large cities in the South, in which little or no work has been done to give the people the light of present truth. What excuse will those who have crowded into Battle Creek give to God for their silence and activity, when he asks them why they did not, by their strength, ability, and means help the people who so greatly needed help? The colored people of the South are diseased, soul and body, but still they are God's children. There are among them those to whom he has intrusted talents, and he calls upon us to awaken to the responsibility resting upon us to bring them to a knowledge of the truth.

If it were possible, I would invest means in the Southern field, but I have no money to invest. I have put all I have into the work in various parts of the field. If I had money, I can assure you that it would be at once invested in the work in the South. In the name of the Lord I ask those who have means to do what they can to advance this work. In all the large cities in the South there ought to be places where the sick can be cared for, where the people can be taught to care for themselves. The people need sympathy and tenderness. In clear, simple lines the truth must be presented to them.

And those who go to the South to labor must go determined to stay. Too many have gone there, who, not finding the field pleasant, have come back. God help us to remember that Christ came to this world, even though it was all seared and marred with the curse, and here lived a man among men, working out for those who accept him a perfect character. He gave his life that we might have life. What are we giving for him? He says, "If any man will come after me, let him deny himself, and take up his cross and follow me."

God help us to wipe out the terrible stain that is upon our work because of the neglect of the Southern field. Ten years ago the money that should have been sent to that field was withheld from it. What account will those give to God who have closed their eyes that they should not see and their ears that they should not hear. Our brethren should repent of that sin before God. We should enter the large cities in our country. Move out from Battle Creek, and make plants in other places. Lift up God's memorial,—the Sabbath of the Lord, in every city in this country. God will help you to do this. Then you will hear from his lips the words. "Well done, good and faithful servant." The angelic hosts will help you in the work; as you impart to others, they will impart to you.

I do not know what more I can say, what greater appeal I can make. "Behold, I stand at the door and knock:" Christ says, "If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." There are places which should be entered. What will you do? May God move upon heart and mind, leading you to carry out the work he desires to have done for the most needy fields upon this earth.

We need schools in the South. They must be established away from the city, in the country. There must be industrial and educational schools, where the colored people can teach colored people and schools where the

white people can teach the white people. Missions must be established. Are there not those in this house who can go and take hold of the work where nothing has been done, and build it up, as Brother Shireman has done? You have just as good a field before you as he had.

God grant that instead of preaching, preaching, we may see some doing. May the Lord help us, may he help this people to work with the Spirit of self-denial. May he give them clear perception and intelligence, that they may obey the call of God. I beg of all for Christ's sake to work while the day lasts. Will you work? I believe that you will.

J. E. White: I want to say just a few words more. First, I would ask you to count up the cost of your homes, the land and the buildings. Find out how much an eleven-roomed house would cost you. Our steamer has eleven rooms, and it has not cost any more than your house would cost with the same amount of room, and we have our church on board. An industrial school must be started near Nashville. We have been asking for \$1,500 to buy land. I hope we will get that.

We have heard of the wonderful work in Australia. There are twice as many colored people in the South as the whole population of Australia put together. Think of that.

Another point. This publishing house and sanitarium are not individual enterprises. The publishing house will be incorporated just as the Review and Herald and the Pacific Press offices are. And the sanitarium will be incorporated, so that both of these will be denominational institutions just as the Sanitarium and publishing house here.

We must buy that sanitarium, and we must have the money to make the first payment before we can get control over this place. I appeal for that. What is it going to take? It will take \$700 or \$800, but we want \$1,500. That will make the first payment, and give us something with which to fit it up. Is that a big amount with which to start a sanitarium? Look at your sanitariums at College View, at Iowa, all over the country. What have they cost you?

Another point. We want donations for that if we can get it. If not, there are two of us who will be financially responsible. We will hire the money and pay the interest ourselves. So if you have money to lend we would like to talk with you. We have our headquarters over here.

Then there is the *Gospel Herald*. It has been voted that this shall be a weekly paper, the pioneer paper of the South. More than that, you know before this time, it has represented the South to the North. We do not want to circulate that throughout the South so much, it is not needed there. What are we going to do? In this paper we are going to put supplements, just as in the papers you saw yesterday. The subscription price is only fifty cents. Would it be difficult to get a thousand subscriptions here at fifty cents? We want to make an investment of that paper. How many will take that paper before you go away from here? [Many hands raised.] Subscribe yourself, and then subscribe for some of your friends.

#### Sources

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- E.G. White, "The Southern Field," *The Gospel Herald*, December 1901, pgs. 89-91.

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I retired at eight o'clock. It is now eleven. I am unable to sleep. My soul is in great distress. Will my brethren allow this Conference to end without making matters right? For years the Lord has been sending messages to this institution with regard to the way in which principles have been perverted and the injustice that has been done. He has declared that the crooked dealing should be made straight. But has this been done? No, no. There has been and is unjust dealing in regard to many things. Cannot those who act a part in these transactions see the influence of such dealing upon the whole work? Will they always be blinded in regard to the perversion of principle? The work of some has been of such a character that the rebuke of God rests on them for injustice. His rebuke rests on all who had any part in the misappropriation of the funds raised for the special purpose of helping the Southern work in its great need. In His mercy and longsuffering, He has given all an opportunity to make wrongs right. Why has not this been done?

The Lord stretched out His hand to save J. E. White. His brethren did not try to save him, but the Lord wrought for him. He was warned not to take up a certain work, because there were those who were watching his every movement, and who would make him an offender for a word, construing his actions into evil if they had the semblance of an excuse. They would magnify every supposed wrong. Things not in themselves objectionable would be made the subject of unkind criticism.

There were those who did not try to discover their own errors, but exaggerated every seeming inconsistency in one who was trying to do the Lord's will. They hindered the work that they should have done their utmost to advance. God would have been better pleased had such ones been engaged in prayer instead of in criticism.

How many there are who seem anxious to detect something wrong in the words and actions of their brethren.

The debt on the Central Manufacturing Company should never have been incurred. But the reports made with regard to this debt were very different from the reality. The conclusion reached with regard to it were very much exaggerated.

I was very desirous that the work that Edson had begun in the South should be carried forward, and I thought that if I assumed the debt, it could not then be used as an excuse for oppressing Edson and hindering him in his work. I therefore took this debt upon myself, and the office agreed to hold me responsible until it is paid.

The Lord put it into J. E. White's mind to prepare a book for circulation in the Southern field, a book that could be used in schools as a textbook for younger children. The profits on the sale of this book were to be used for the advancement of the work in the South. But the matter was so managed by selfish men that J. E. White was not allowed to retain the ownership of this book. Thus he was deprived of an income that he had hoped to use to train workers for the Southern field.

The situation J. E. White was in made him powerless in the hands of those who were ready to take advantage of him. He was forced to do, in regard to his books, things that he would not have done had circumstances been different, things that he did with the greatest reluctance.

Matters might have been adjusted kindly, mercifully, without a vestige of oppression. There was no need to drive Edson into a hard place, where he would be obliged to assent to unjust propositions. But sternness was shown. His brethren brought to bear on him an iron-like pressure, because they had the advantage, the power to

do what they liked. God saw it all. He pronounced it injustice, underhand and merciless dealing. He says, "Shall I not judge for these things?"

The whole matter was opened before me. I was shown the dishonest scheming, and the selfish, unholy principles lying at the foundation of this scheming. For many years wrong principles have been followed by some in connection with the Lord's work. What was looked upon as wise business management was in reality a dishonor to the Lord's institutions. The temple of God was defiled by robbery.

The whole chapter is a shameful record, which should never have been traced. Wrongs existed, but they were not such as should have produced the miserable history that will be seen when the record books of heaven are opened.

Sometimes I lie awake almost all night thinking of these things. Some nights I do not close my eyes, so burdened am I over the matter, feeling that I ought to write of the wrongs that have been done, yet fearing that any words I might write would be set aside as idle tales, and that it would be said that I had written them because J. E. White is my son. So heavy did the burden become that at last I made a solemn vow that I would vindicate the right, whether men would hear or whether they would forbear.

Edson has been represented in such a way that those who are not acquainted with the real facts in the case are filled with prejudice. They have judged him unjustly, to the hindrance of the work. He might have been much more useful, he might have been a much greater blessing, than he has been; but some of his brethren have put up bars against his progress. They thought they were doing God service. But their unfair dealing has made Him ashamed to call them brethren. May He pity them in their blindness. They will do in the case of others as they have done in Edson White's case. Let them remember that as they judge, so they will be judged.

The Lord desires His work no longer to bear the marks of defective management. Souls are too precious, they cost Christ too much, to be bruised and wounded, at the impulse of men who need to humble their hearts before God and repent of their sins. In spite of the failure of his brethren to give him encouragement, J. E. White took up the work the Lord gave him. I know there were those who wanted to drive him from his work in the South. If their hearts had been pure and holy, they would have encouraged Brother Palmer and J. E. White in this work, feeling that it was a blessing for them to take it up; and they would have encouraged others to join them. But how differently they acted. Brother Palmer was called away from the work at the very time that he was most needed, and Edson was left alone to manage as best he could. Selfishness was the root that bore this fruit.

The Lord has made this experience a great blessing to Edson. God has gone before him, and he has not allowed obstructions to drive him from the field. Notwithstanding all that has been done to weaken his hands, he has been given strength to hold on. A good work has been done by him and his fellow laborers. But this work is still in its infancy.

I asked Edson if he would not engage with me in the work of getting out my books. I feared that his health would give way. And the work the Lord gave him to do was made so hard by some of his brethren that I was afraid that he would fail because of discouragement. But not even to unite [with] his mother could he be prevailed [upon] to leave his field of labor. He refused to leave the work in the South; for the Lord has not released him.

God has been giving Edson an experience of great value. He has sent him forth as His messenger to proclaim present truth. He has given him helpers of more than ordinary ability. And now Brother Palmer, who, thought separated from the work in the South, has never lost his interest in it, feels that it is his duty to engage in this work once more, and to devote his energies to the establishment of the interests that the Lord has said should be built up in Nashville.



I dare not leave Nashville without presenting this message to those who have engaged in the strange work of hindering the Lord's servants. Men have had it in their power greatly to help the work in the South by being men of principle—honest with their brethren and with God. What a different showing there would today be in the Southern field had they fulfilled God's purpose for them. The neglect of this field stands as a witness against them.

“The word of the Lord came to Zechariah, saying, Thus speaketh the Lord of hosts, saying, Execute true judgment, and show mercy and compassion every man to his brother; and oppress not the widow, nor the fatherless, the stranger, nor the poor, and let none of you imagine evil against his brother in your heart. But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear. Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent in His Spirit by the former prophets; therefore came a great wrath from the Lord of hosts. Therefore it is come to pass, that as He cried, and they would not hear; so they cried, and I would not hear, saith the Lord of hosts; but I scattered them with a whirlwind among all the nations whom they knew not. Thus the land was desolate after them, that no man passed through, nor returned; for they laid the pleasant land desolate.”

“Then I turned, and lifted up mine eyes, and looked, and behold a flying roll. And he said unto me, What seest thou? And I answered, I see a flying roll. ... Then said he unto me, This is the curse that goeth forth over the face of the whole earth; for every one that stealeth shall be cut off as on this side according to it; and every one that sweareth shall be cut off as on that side according to it. I will bring it forth, saith the Lord of hosts; and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name; and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof.”

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This morning I talked with Brother Kilgore, Brother Palmer, and Edson, and I said, Go, in the name of the Lord, to the Southern field. Move forward steadily, but do not become involved in debt. Establish the publishing work in Nashville, that suitable reading matter may be provided for the Southern field. You will find many sympathizers among unbelievers. Go to them, and ask them for help. Tell them what you wish to do for the colored people. Worldly honor, convenience, pleasure, sink into insignificance beside the work of saving souls.

Beside all waters we are to sow the seeds of truth. Among the white and the colored people of the South there are men and women of talent who will be brought into the truth to answer the many calls of the Lord for workers. They will go forth into the harvest field proclaiming the last message of mercy.

It is a terrible thought that there are so many in the South who are living in utter indifference to the claims of God. The Lord points His people to this neglected field and bids them spread abroad in it the knowledge of His love. Churches must be built and schools and sanitariums established.

God calls. Do you hear His voice? He calls upon human beings to unite with divine intelligences. Will you hear, and, denying self, take up the cross and follow Him? Those who give themselves up to love of ease and prosperity suffer an eternal loss.

Time is passing; the end is near. Every one has a work to do for the Master. God's people are to be channels for the communication of His grace to the world.

Source

- E.G. White, “Execute True Judgment,” Manuscript 64, 1902, April 28, 1901.

Title: "The Foundation of All True Godliness"

Date: May 22, 1901

Type: Article

Primary source: *Signs of the Times*, May 22, 1901, pgs.

Note: Relevant selection highlighted.

When the lawyer came to Christ with the question, "What shall I do to inherit eternal life?" the Saviour laid the burden of the answer on the questioner. "What is written in the law? how readest thou?" He asked. The lawyer answered, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." "Thou hast answered right," Christ said; "this do, and thou shalt live."

Supreme love for God and unselfish love for our neighbor,—this is the foundation of all true godliness. The greatest in the kingdom of heaven are those who love the Saviour too well to misrepresent Him, who love their fellow-men too well to imperil their souls by setting them a wrong example.

"Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before Him with burnt-offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

God does not ask us to purchase His favor by any costly sacrifice. He asks only for the service of a humble, contrite heart, a heart that has gladly and thankfully accepted His free gift. The one who receives Christ as his personal Saviour has in his possession the salvation provided by Christ. And he is never to forget that as he has freely received, so he is freely to impart. When there is a failure to appreciate the necessities of humanity, an unwillingness to be God's helping hand, the most costly offerings, the grandest display of liberality, are abominable in the Lord's sight.

The words and works of the Lord harmonize. His words are gracious and His works bountiful. "He causeth grass to grow for the cattle, and herb for the service of man." How liberally He has provided for us. How wonderfully He has displayed His munificence and power in our behalf. Should our gracious Benefactor treat us as we treat one another, where would we be?

What marvelous condescension the Saviour showed in His work. How graciously, without prejudice or partiality, He received all who came to Him, rich or poor, white or black. With Him there is no caste. "God is no respecter of persons; but in every nation he that feareth Him, and worketh righteousness, is accepted with Him."

Varied were the circumstances and needs of those who besought Christ for aid. One came in behalf of his son, another in behalf of his daughter. A generous, compassionate master came to ask help for his servant, who was stricken with the palsy. He had done all he could for him, but he saw that there was need of a healing power which he did not possess. He came to the Great Physician, saying, "Lord, my servant lieth at home sick of the palsy, grievously tormented." Christ did not turn the earnest petitioner away. His great heart of infinite love responded to the anxious interest and compassion shown by the master. He is always pleased to see that the superior position of the master has not led him to neglect those connected with him in service. He needed no further entreaty, but gladly responded, "I will come and heal him."

To do good to all, to encourage and strengthen instead of discouraging and weakening,—this is true missionary work. Paul enjoined upon the Philippians, "Look not every man on his own things, but every man also on the

things of others.” And as their example he points them to Christ, “who, being in the form of God, thought it not robbery to be equal with God, but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross.”

Christ did not come to this earth merely to live as any man might live. He descended to the very depths of human woe, becoming obedient to a shameful, ignominious death, even death by crucifixion. So deeply was Paul impressed with the Saviour’s condescension that he traces His history from stage to stage, as if the sacrifice were too great to be comprehended all at once. Step by step he leads us down, until the lowest depths of humiliation are reached, and we see the Saviour hanging on the cross, while the priests and rulers say tauntingly, “He saved others; Himself He can not save. If He be the King of Israel, let Him now come down from the cross, and we will believe Him.”

I present to Christians this wonderful picture. If it is clearly discerned, will it not annihilate selfishness? As we see the royal Sufferer hanging on the cross, let us think of the height from which He descended in our behalf. From the heavenly courts He beheld the misery of the race, and coming to this earth He found a ransom for us, even thru great humiliation and suffering. To rescue us, the Lord of life and glory took up the position and duties of a servant. For us He submitted to mockery, insult, and rejection. He became a man of sorrows, and acquainted with grief. “He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed.”

Shall we disregard this wonderful sacrifice? Shall it make no impression on our minds? Shall those who take the name of Christian, dishonor their Redeemer by selfishly neglecting the needs of those around them?” Shall they not rather follow the golden rule, “All things whatsoever ye would that men should do to you, do ye even so to them?”

Before angels and before men we are representing Christ. Shall we not try to represent Him aright? Shall we not love one another as He has loved us? Let not those who have been redeemed by the shedding of Christ’s blood, hinder by their selfishness the working out of His plan of salvation. Let them not become so bound about by selfishness that they will fail to see the necessities of their suffering fellow-beings. Let them rather become God’s helping hand, to restore, to heal, and to bless.

Mrs. E. G. White

#### Sources

- E.G. White to Daniel and Laretta Kress, Letter 8, 1901, November 1900.
- E.G. White, “The Foundation of True Godliness,” *Signs of the Times*, May 22, 1901, pgs.

Title: N/A

Date: May 1901

Type: Letter

Addressee: James Edson White

Location: Des Moines, Iowa

Primary source: Letter 56, 1903, May 1901

Dear Son Edson,—

I speak to you because I feel an intense interest in the Southern field. That neglected vineyard of the Lord must be cultivated. The fields in the South need faithful, persevering workers, not merely preachers, but those who can minister. It is not depth of reasoning that is to be productive of the most good; the world by human wisdom knew not God, but holy men spake as they were moved by the Holy Spirit.

No amount of reasoning or explanation can tell the whys and wherefores of the creation of the world. It is to be understood by faith in the great creative power. By faith we must believe in the mighty-working creative power of God through Jesus Christ. “Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear” (are not present to the eye). This is a matter that can be stated, but mere reasoning will never convince one of the truth of the statement. Reasoning we must have. It is one of the great masterly talents entrusted to the human agent and is a great advantage at every step we advance from earth to heaven. The faculty of reasoning, trained and cultivated as a precious entrusted gift, will be taken to heaven with all its improvements and sanctified abilities, to be perfected more and more in the heavenly school above.

Paul reasoned out of the Scriptures. Jesus reasoned with His hearers out of the Scriptures. “For 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.” “As it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God.”

This is the faith, that although we do not see, we believe His Word and sit at the feet of Jesus and learn of Him. He speaks as One having authority—“It is written.” He Himself was the Author. The motive power of the gospel is the science of penitence, love, faith, prayer, obedience, hope, and the joy of Christ in the human soul.

### The Word

The possession of the Word is a talent, a treasure house of knowledge; and in all who believe, it creates a responsibility to impart. Receive the seed in good soil, and then let it spring up, first the blade, then the ear, then the full corn in the ear, then the harvest. You may have much work before you, but go no faster than you can move solidly. Teach the Word in the very simplest way possible. You will need to illustrate to the colored people with cheap pictures. This will be a necessity. If they had been educated to read, then the illustrations would not be necessary. May the Lord help you, my son, to walk and work, trusting in Jesus Christ.

But the fact must be understood that the Scriptures do not depend upon a process of reasoning in bringing souls from darkness to light, from sin to repentance, but it is faith that accepts the divine, God-given testimony that the Scripture is the great power of God expressed. Many things are affirmed. (John 1:9): “That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him (by faith as the Son of God), to them gave He power to become the sons of God, even to them that believe on His name.”

Believers are to be developed. This is the mission of our publishing work. There is much to be done in this line, especially in some parts of the country. The matter—Bible truth—must go forth as a light that burneth. Gather up the rays of light, put the truth in its simplicity, and carry on your publishing in the Southern field as the ignorance of the people demands. You have the facilities and therefore can do this. It needs talent that has been engaged in making books. You understand this. Brother Palmer has a quick mind. You know what you need to meet high and low. Well, take hold like men that have souls before you to save, and God will help you.

I will write you this before I leave Battle Creek. The Lord give you wisdom and great grace is my prayer.

Edson White, I must urge you to be exceedingly cautious. You have men of capability, men to plan. The Lord has entrusted to them talents. If they will honor God, God will honor them. Now work in the name of the Lord God of Israel. I speak to these men my message, Come up to the help of the Lord, to the help of the Lord against the mighty. Who is the mighty Satan? He works with all his determined interest. Now work, now pray, now watch and work. Souls are to be saved. You cannot afford to be trammled as you have been by any printing plant. It has been used as God never desired it. God will not have ways and openings closed because selfishness enters, and men devise and plan without seeking counsel of God.

In regard to the printing matter in the plant that has already been established to handle publications in a limited manner, if the publishing house will give you any fair show, take over the books, do with them all you possibly can, whether you gain a dollar's advantage or not, and leave your endeavors with the Lord to help you dispose of these books. You will not meet with a great loss, but as you have not yet even a beginning to work with, you must in this taking-over business count the cost, for you are in no condition to waste anything. You must seek the Lord in prayer. Tell the Lord all about your purposes. Give your whole hearts—Brother Palmer, yourself, and all connected with you—to the Lord with kindly hearts. Bring all tenderness and compassion into your work. Be true, be clean in principle. You cannot afford to saddle on you a debt, unless your chances are favorable to meet it. Watch and pray. You cannot depend on human wisdom. God will lead you if you fully trust in Him. He will never leave nor forsake a soul who trusts in Him.

#### Sources

- E.G. White to James Edson White, Letter 56, 1903, May 1901.
- E.G. White, "The Southern Field," *The Southern Watchman*, April 24, 1902.

Title: N/A

Date: May 1901

Type: Letter

Addressees: James Edson and Emma White

Primary source: Letter 209, 1901, May 1901

Dear Children Edson and Emma,—

We were obliged to leave College View before the money was prepared by pledges to be brought in. I understand that the money was to be sent to the committee at Nashville, yourself being one of that committee. Please let me know about this matter because the money was raised expressly to help the work in Nashville in their present necessity, and so many mistakes have been made in performance of the sending and receiving the means that should come to Nashville in their present needs. I tried hard to find out about what was to be done in the matter; but I was engaged to go to dinner about four or five miles away, and from there to the cars, so I know not how the matter was left, except to say, the means must go to Nashville at once for the purpose of preparation of the work to be done there now. Has the money come to you? I am anxious to know. Five hundred dollars was in, to be sent at once. I somehow feel a little anxious, for you have not written to me that you received the money. Will you write to me about this at once? How much have you received?

I have spoken once in this place to a large tent, crowded. I understand some people have come two and three hundred miles to this meeting, with their own conveyance. It has been raining previous to our coming here. Everything is free from dust, but the tent is pitched in a very pleasant place for warm weather and unpleasantly low and damp for rainy weather. I was quite sad when I saw the rain falling this morning.

Now at eleven o'clock a.m. the sun is shining and we hope for pleasant weather. But we will not complain. The Lord knows all about this meeting.

There are many poor people who have come quite a distance—thirty, forty, fifty, and one, two, and three hundred miles, I understand. The meetings are going well. W. C. White is so much used up he can hardly hold his eyes open. He has had much labor on this route since leaving Battle Creek.

I am in a large, comfortable house, with a beautiful yard of grass and the most splendid, large, beautiful evergreen trees circling the whole house, but a good distance from it. Here I make my home. Maggie and Sara occupy a chamber, and Maggie is sick in bed. She has ridden in the chair car full of dust and emanations from the bodies. This has been a disagreeable route, changing cars, and yet I have endured it as well and better than the rest. The Lord is good, and I will praise His holy name.

I sent you a letter from Boulder, I think it was. I have been whirled along so rapidly I hardly know where I mailed my letters. Last Wednesday morning at two o'clock W. C. White, your mother, and Sara, with a man to drive team, came thirty-five miles before eating our breakfast and had just time to get well on the train, tourist car. Slept well in it. In love.

Source

- E.G. White to James Edson and Emma White, Letter 209, 1901, May 1901.

Title: "A Message to Be Borne"

Date: June 25, 1901

Type: Article

Primary source: *Adventist Review*, June 25, 1901, pgs. 403(1)-404(2)

Note: Relevant section highlighted.

The fifty-eighth chapter of Isaiah should be studied carefully and prayerfully. Here God's messengers are given a direct, forcible message: "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." It is to church-members that this message is to be given, to those who suppose that they are righteous, who take delight in approaching to God. "They seek me daily," God declares, "and delight to know my ways, as a nation that did righteousness; and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God."

But they do not delight themselves in the truth. If they searched the Scriptures with a heart free from pride and prejudice, their eyes would be opened to see wonderful things in the law of God. But to accept the truth involves a cross, and therefore they reject it. They think they are righteous, but their righteousness is self-righteousness.

The people described in this chapter realize that they have not the favor of God; but instead of seeking His favor in His own way, they enter into a controversy with Him. Why, they ask, since we observe many ceremonies, does the Lord not give us special recognition? "Wherefore have we fasted, ... and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge?"

God answers, "Behold, in the day of your fast ye find pleasure, and exact all your labors. Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high."

The fasts observed by these worshipers are a mere pretense, a mockery of humility. They retain all their objectionable traits of character. Their hearts are not cleansed from defilement. They have not received the softening showers of the grace of God. They are destitute of the Holy Spirit, destitute of the sweetness of its influence. They manifest no repentance, no faith that works by love. They are unjust and selfish in their dealing with their fellow men, mercilessly oppressing those whom they regard as their inferiors. Yet they complain because God does not exalt them above all others because of their righteousness.

The Lord sends them a message of positive reproof, showing plainly why they are not visited by His grace. "Is it such a fast that I have chosen?" He asks, "a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? Wilt thou call this a fast, and an acceptable day to the Lord?"

Will they accept this reproof, and pray for true repentance? Will they put away their sins and ask for pardon? Will they bring the atmosphere of heaven into their families, and into their association with their fellow men?

The Lord says, "Is not this the fast that I have chosen? to loose the bands of wickedness to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him, and that thou hide not thyself from thine own flesh?"

Here are laid down the duties devolving upon those who claim to be Christ's followers. Those who are truly connected with the Saviour will reveal this connection by doing the works of mercy here outlined.

And to those who obey this command is given the promise, "Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and He shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.

"And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in." Notice the work that is to be done. A breach is to be repaired, and the Lord gives His ambassadors a message to bear to the people, calling upon them to do this work.

The Sabbath command has been set aside by human authority. Men have torn down God's holy day, and have exalted in its stead a common working day. Thus God has been greatly dishonored. The Sabbath is His memorial of creation. After He had finished creating the world, He rested from His work, and He sanctified and blessed the day on which He rested, giving it to man as a day of rest. It is to be a sign between Him and His people forever. He says to those who live in this age of the world: "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."

God has a message for the sinners in Zion, and the bearing of this message is the work before Seventh-day Adventists. The warning must be given. "Cry aloud, spare not, lift up thy voice like a trumpet." Be earnest and decided. Make no concessions to transgressors. Bear the message to all peoples, nations, and kindreds, telling them that God has a law which is as high above man-made laws as heaven is above the earth. Let not the truth languish upon your lips. Let not your words be words of peace and safety. Say not to the transgressors, It does not matter what you believe. Say to the people, as Christ said to Moses, "Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord."

A message of eternal importance is to be borne to those nigh and to those afar off. Let God's messengers form no confederacy with those who, after hearing the message, refuse to search the Scriptures to see whether or not these things are so. God's servants are to deal with evil as He has directed. They are to make no covenant with the world. The instruction which God gave to Moses for Israel is for us today: "Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee." Satan works through those who do not acknowledge God as their Ruler. "Ye shall destroy their altars, break their images, and cut down their groves: for thou shalt worship no other god: for the Lord, whose name is Jealous, is a jealous God."

The message God sends through His servants will be scorned and derided by unfaithful shepherds, who tread down with their feet the feed of the pastures, giving the flock as food that which they have defiled. "Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the Lord." No outward nearness to God will screen from divine wrath those who trample under their feet the law of Jehovah. God will render to every man according to his deeds; "to them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath.... As many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law; for not the hearers of the law are just before God, but the doers of the law shall be justified."



God will not treat men according to the position they occupy, according to their possessions, or their color, but according to the character they have formed. Thus will be decided the case of each one. The punishment of those who have had abundant opportunity to know the truth, but who in blindness and unbelief have contended against God and His messengers, will be proportionate to the light they have rejected. God greatly favored them, giving them peculiar advantages and gifts, that they might let their light shine forth to others. But in their perversity they led others astray. God will judge them for the good they might have done, but did not. He will call them to account for their misused opportunities. They turned from God's way to their own way, and they will be judged according to their works. By walking contrary to the principles of the truth, they greatly dishonored God. They became fools in His sight by turning His truth into a lie. As they have been distinguished by the mercies bestowed on them, so they will be distinguished by the severity of their punishment.

#### Sources

- E.G. White, "Our Work for this Time," Manuscript 35, 1900, June 28, 1900.
- E.G. White, "A Message to Be Borne," *Adventist Review*, June 25, 1901, pgs. 403(1)-404(2).

Title: N/A

Date: June 26, 1901

Type: Letter

Addressees: James Edson and Emma White

Location: "Elmshaven," St. Helena, California

Primary source: Letter 62, 1901, June 26, 1901

Dear children Edson and Emma,—

I am in my own home once more, for which I am very thankful. I am desirous to know how you are getting along. A letter which has come to me is retained till we shall get one which you wrote later. According to your request, the first letter has not yet been opened. The pictures you sent reveal something of your work. In imagination I can see it quite well.

At the different places which I have visited lately I have gathered some money for your work. I wish you would send me the amount you have received, so that if all has not been sent, I may write in regard to it. In every meeting we have attended there have been necessities that had to be met, and sometimes so many calls were made that I hardly dared to put in my plea. Nevertheless I have. I want to hear often just what progress you are making, and I will do my best to help you. I might hire money or perhaps get the loan of some without interest. Keep me informed as to your work.

I have been writing to Brother Daniells in answer to the letters written by him and Brother Kilgore to me regarding the work in Nashville. We received these letters just before going to Oakland but I was so completely wearied that I could not give them any thought. I wrote to you asking you to be patient till I could get over my worn condition and then, with a clear mind, state matters as they should be stated.

Elder Daniells sent for me and Willie to go to Nashville to attend an important council to be held there. But neither Willie nor I can go, and it will not be necessary. Writing will answer. We have much book work to do as soon as we can get a breathing spell.

I have now been absent from home for three months, and during this time I have labored with all my power. I would not dare to undertake a journey now in the dust and heat. And besides, I must work upon my books. I am in want of another stenographer. While in Battle Creek we arranged for Brother Crisler to work for me. Brother Daniells is now urging that Brother Crisler shall remain with him until I go east. But he would thus make it impossible for me to go east again.

I have written Brother Daniells that I can see no light in my undertaking another journey. My books are needed, and I wish to get them published as soon as possible. They must first be edited, as you know, and this requires thought and care.

I dare not venture to take a trip so soon. The work cannot advance as it should if Willie and I are away. I can go occasionally to Healdsburg or Oakland or San Francisco, but this is all I can undertake. The getting out of my books is my burden. I would be very much pleased to be present at the camp-meetings, but I dare not undertake anything of the kind. I must be more cautious in regard to the work of speaking. I do not want to place myself where I shall be unable to write.

With regard to the work in Nashville, instruction will come to you ere long. Let no decisions be made counter to those which have been made until I can write out the matter in all its bearings. Be of good courage. Depend on no man but yourself. Link yourself up with Jesus Christ. Do not take too much care and too many burdens. Preserve your vitality. When one becomes very weary and unable to sleep, there is danger that he will not look

at things in a right light. Do not allow your mind to become dyspeptic. You need now to be able to think and judge with clear discrimination. Great care must be exercised in making changes which differ from the old-established routine. Changes are to be made, but they are not to be made in such an abrupt manner that you will not carry the people with you.

You who are working in the South must labor as if in a foreign country. You must work as pioneers, seeking to save expense in every way possible. And above all, you must study to show yourselves approved unto God.

Go to Christ for information. God would have been honored if His people had done this in the place of depending on human methods, submitting to a kingly power that has in it little of truth and righteousness. Depend upon this, if you study the Word of God with a humble heart, you will be able to see light and truth. God will give you wisdom. The mysteries of heaven will become the treasures of your mind. Your soul will be revived. If heavenly light shines upon your path, if your way is approved by God, an influence that is a savor of life will accompany you. Go to God in prayer. In your weakness cast yourself upon His strength. He will be your efficiency. The fast-fulfilling signs show that the history of the world will soon close. What is done now must be done quickly <and thoroughly>. May the Lord be your Helper and your God.

In love.

Source

- E.G. White to J.E. and Emma White, Letter 62, 1901, June 26, 1901.

Title: N/A

Date: June 28, 1901

Type: Letter

Addressee: A.G. Daniells

Primary source: Letter 60, 1901, June 28, 1901

Dear Brother Daniells,—

I am sending you some things which I wrote some time ago, but have not before had the strength to search for.

Phariseeism in the Christian world today is not extinct. The Lord desires to break up the course of precision which has become so firmly established, which has hindered instead of advancing His work. He desires His people to remember that there is a large space over which the light of present truth is to be shed. Divine wisdom must have abundant room in which to work. It is to advance without asking permission or support from those who have taken to themselves a kingly power.

In the past, one set of men have tried to keep in their own hands the control of all the means coming from the churches and have used this means in a most disproportionate manner, erecting expensive buildings where such <large> buildings were unnecessary and uncalled for, and leaving needy places without help or encouragement. They have taken upon themselves the grave responsibility of retarding the work where the work should have been advanced <a hundredfold>. It has been left to a few supposed kingly minds to say what fields should be worked and what fields should be left unworked.

A few men have kept the truth in circumscribed channels, because to open new fields would call for money. Only in those places in which they were interested have they been willing to invest means. And at the same time, in a few places, five times as much money as was necessary has <passed from the treasurers and> been invested in buildings. The same amount of money used in establishing plants in places where the truth had never been introduced would have brought many souls to a saving knowledge of Christ.

For years the same routine, the same “regular way” of working has been followed, and God’s work has been greatly hindered. The narrow plans that have been followed by those who did not <lift up their eyes to see the fields all ripe unto the harvest and have not had> clear, sanctified judgment have resulted in a showing that is not approved by God.

God calls for a revival and a reformation. The “regular lines” have not done the work which God desires to see accomplished. Let revival and reformation make constant changes. Something has been done in this line, but let not the work stop here. No! Let every yoke be broken. Let men awaken to the realization that they have an individual responsibility.

The present showing is sufficient to prove to all who have the true missionary spirit that the “regular lines” may prove a failure and a snare. God helping His people, the circle of kings who dared to take such great responsibilities, shall never again exercise their unsanctified power in the so-called “regular lines.” Too much power has been invested in unrevived, unreformed human agencies. Let not selfishness and covetousness be allowed to outline the work which must be done <now and in the future> to fulfil the grand, noble commission which Christ has given to every disciple. He, our Lord and Master, has given us an example in His life of self-sacrifice of the way in which we must work to advance the kingdom of God. <Christ says, “Learn of Me, for I am meek and lowly of heart. Take My yoke upon you, and ye shall find rest to your souls.”>

God does not call upon His missionaries to show their devotion to Him by burying themselves in monasteries, or by going on long, painful pilgrimages. It is not necessary to do this to show a willingness to deny self. It is by

working for those for whom Christ died that we show true love. By humiliation, suffering, and rejection Christ purchased the salvation of the human race. By His death He made it possible for man to enjoy a home in His eternal kingdom.

Those who love the Lord will look at Calvary and will think of how the Lord of life and glory laid aside His royal robe and kingly crown; and clothing His divinity with humanity came to a world all seared and marred with the curse, to stand at the head of the fallen race, becoming their example in all things, bearing all the trials they have to bear, and enduring all the temptations they have to endure. He lived the life of the poorest and suffered oft with hunger. "The foxes have holes, and the birds of the air have nests," He said, "but the Son of man hath not where to lay His head."

As man beholds this divine love, this wonderful sacrifice, he is filled with a desire to spend his life in the service of the Redeemer.

As the sinner is convicted and converted, Jesus says to him, "Follow me, and you shall not walk in darkness." To each human being God has assigned an individuality and a distinct work. Abraham was called to go into new territory. He was to be a light-bearer to the heathen. Those who believe in the Lord are not to live to please themselves. The soul of every sinner is precious in the sight of God and demands the care of those whose names are on the church books.

Christ's commission is, "Go ye into all the world, and preach the gospel to every creature." Those who are impressed to take up the work in the home field or in regions beyond are to go forward in the name of the Lord. They will succeed if they give evidence that they depend upon God for grace and strength. At the beginning their work may be very small, but it will enlarge if they follow the Lord's plan. God lives, and He will work for the unselfish, self-sacrificing laborer, wherever and whoever he may be.

We look to see whether new fields have been worked, whether the barren portions of the Lord's vineyard have received attention. We see that most of those who have sought to begin work in new regions, as Brother Shireman has done, have been discouraged by those at the heart of the work for fear that they would need money from the treasury. Yet from that same treasury money has been used to erect imposing and unnecessarily <expensive> buildings. If men had received the wisdom of God, they would have exercised justice and equity in regard to the outlay of means. All parts of the Lord's vineyard would have received a just proportion of help.

There are many who, with proper encouragement, would begin in out-of-the-way places to make efforts to seek and to save that which is lost. The Lord blesses these self-sacrificing ones who have such a hunger for souls that they are willing to go anywhere to work. But in the past, how much encouragement has been given to such workers by their brethren? Many of them have waited long for something to do, but no attention has been given to them.

If the ministers had given help and encouragement to these men and women, they would have been doing the work appointed them by the Lord. Some have seen the spiritual poverty of unworked fields and have longed to do something to help. But it has taken so long for encouragement to come to them that many have gone into other lines of work.

Shall the "regular lines," which say that every mind shall be controlled by two or three minds at Battle Creek, continue to bear sway? The Macedonian cry is coming from every quarter. Shall men go to the "regular lines" to see whether they will be permitted to labor, or shall they go out and work as best they can, depending on their own abilities and on the help of the Lord, beginning in a humble way and creating an interest in the truth in places in which nothing has been done to give the warning message?

The Lord has encouraged those who have started out on their own responsibility to work for Him, their hearts filled with love for souls ready to perish. A true missionary spirit will be imparted to those who seek earnestly to know God and Jesus Christ, whom He hath sent. The Lord lives and reigns. Young men, go forth into the places to which you are directed by the Spirit of the Lord. Work with your hands, that you may be self-supporting, and as you have opportunity proclaim the message of warning.

The Lord has blessed the work that J. E. White has tried to do in the South. God grant that the voices, which have been so quickly raised to say that all the money invested in the work must go through the appointed channel at Battle Creek, shall not be heard. The people to whom God has given His means are amenable to Him alone. It is their privilege to give direct aid and assistance to missions. It is because of the misappropriation of means that the Southern field has no better showing than it has today.

I do not consider it the duty of the Southern branch of our work, in the publication and handling of books, to be under the dictation of our established publishing houses. And if means can be devised to reduce the expense of publishing and circulating <my> books, let this be done, <for I need money to pay my workers.>

I have to say, my brother, that I have no desire to see the work in the South moving forward in the old "regular lines." When I see how strongly the idea prevails that the methods of handling our books in the past shall be retained, because what has been must be, I have no heart to advise that former customs shall continue. Let those who are laboring in Nashville do the will of God in all humility. I sincerely hope that the changes will be made that the necessities of the case demand.

I have more to write, but have no time now.

Source

- E.G. White to A.G. Daniells, Letter 60, 1901, June 28, 1901.

Title: N/A

Date: July 8, 1901

Type: Letter

Addressee: I.H. Evans

Location: Oakland, California

Primary source: Letter 74, 1901, July 8, 1901

Dear Brother Evans,—

I cannot sleep past one o'clock. I awake with an aching heart, for I have been in conversation with you, presenting before you the necessity of the Southern field. I was in a council meeting. The Spirit of the Lord came upon me, and I addressed you, my brother, saying, What more can be said to impress you with the necessities of the cause of God? Why do you feel inclined to do so little for the Southern field? Where do you suppose its help is coming from?

At the different places at which I stopped on my way from Battle Creek, I tried to create an interest in the work in the South, but I received only a little money. I think one thousand dollars would cover all that was given. What does this mean? Our people have means, and the work at Nashville has been taken up with the commendation of God. He approves of the work that has been done by J. E. White and his helpers. What further evidence can my brethren want that it is their duty to help? The very fact that the field has been wronged, the very fact that the matter has been presented, should be sufficient to lead the people of God to do all in their power to help.

Light has been given me by God that unless something more is done in behalf of the Southern field than has yet been done, those who ought to see the condition of the field, and to realize its need, will be held responsible for the means they have diverted from the object for which it was raised.

The failure to do that which should have been done to place the work where it should be shows that the past unfaithfulness is unhealed. Something has been done to help, but it falls far short of what ought to be done.

The position taken by the workers in Nashville in regard to the planning of the work there is approved of God. The Lord is not in the unfavorable propositions which have been presented. God's purposes are contrary to the suppositions of men. I have been watching with intense interest the movements made in the South. The rebuke of God is upon those who in the past have brought forward propositions that have caused the work in the South to be greatly hindered so that it is far behind where it should be. This work would have been far advanced if the men in sacred office had been controlled by the Holy Spirit.

I am now instructed to say, Do your long-neglected duty. There is to be no questioning in this matter. Justice, mercy, and the love of God have been so long excluded from the managing force at the heart of the work that eyes have become blinded and spiritual perception perverted. Let not those now on trial in positions of responsibility be unfaithful to the duty which has been made so plain to them. The Master's will has been so definitely made known. His rebuke has come to His people because of their neglect. It is His desire that something shall be done, and done at once. Let not those who are now in positions of trust work contrary to His purpose. Let them take up their work and help where help is needed.

Decide what should be done, and then do it. Let the good work begun at the late Conference, where the Lord was present, teaching line upon line, precept upon precept, be carried forward to a glorious completion.

I am instructed to keep the Southern field before you, that for your own good you may make ample restitution to this field. False representations have been made regarding the work done in the South. Men have not had

sufficient interest in the work to go to the field and make a disinterested examination. Think of the prevarication which has been shown, the schemes which have been entered upon to get control of that which the Lord created to help the Southern field. The past course has been crooked. Wrong methods have been followed. But the errors of the past are unconfessed and unrepented of. Men have in their own minds justified the course that was then taken. They have viewed things from beginning to end in an altogether false light; and from the present showing, the same course will be followed in the future.

The Lord will accept no excuse for the past neglect of the Southern field. Restitution has not yet been made in full to this field. The reproach is not yet wiped out. Christ has been wronged in the person of His saints. God has been robbed of the revenue with which He desired to open the work in the South. And this miserably selfish work will be repeated, as surely as it has been done in the past, unless it is seen in a true light.

Edson White and others have been crowded into most disagreeable positions. They have been forced to the wall. God has seen this unjust dealing. Wherein did those who took part in this unrighteousness love God supremely and their neighbor as themselves? "If therefore you have not been faithful in the unrighteous mammon, if ye have not shown wisdom in using what was another's, who shall give you that which is your own?" This strikes to the very root of the matter. Unjust, unholy actions have brought the frown of God upon the Review & Herald Office. Evil work has brought the cause of God into disrepute, and has kept the backslider from obeying His holy law.

I thought that I should never be called upon to write on this subject again; but I dare not keep silence when these things are presented before me. Last night is the second time that this matter has been brought before me.

When my brethren wrote to me about erecting another building in Battle Creek, saying that money could be obtained with which to do this, my heart was pained, and I have not been free from the pain since. The work in the South should be given the attention which it should have had long ago. It has been robbed of its just dues. And yet those who have done so little for this new field now propose to put up another building in Battle Creek for the purpose of gaining greater room and convenience. What would be the influence of such an action, after the light that God has given on this subject?

Take the four thousand dollars that would be needed for the erection of this building, and place it where it belongs, that it may bear fruit to the glory of God.

Nashville is to be made a center from which the light of truth is to shine forth. Place the money in the work there. Make restitution to the Southern field. Learn constantly in the school of Christ. Keep your principles pure and holy. It would be wrong to add another building to the buildings already erected in Battle Creek.

I have words of encouragement for the workers in the South. Self-denial and self-sacrifice have been shown by them in their work. God will strengthen them in every effort they make to advance His kingdom, if they will walk in His way, and do His will. He will give them true happiness. The Lord is their helper. He will prepare the way before them. Misrepresentation and falsehood have done their baleful work, but the Lord declares that if His workers will walk humbly with Him, He will go before them and will enable them to do a true work, a work that will ensure their happiness, honor, and usefulness. Hitherto the Lord has helped them. They are under His guidance. They are to put their trust in God, regulating their expenditures according to His directions. Whether they eat or drink, or whatsoever they do, they are to do all to the glory of God.

The angels of God will prepare their way as far as financial matters are concerned; but the Lord desires to give those, who have done Him great wrong by hindering the work in the South, an opportunity to repent and make restitution.



The question comes, Shall Edson White's name be placed on the little paper published at Nashville, The Gospel Herald? I answer, Yes, indeed. Edson White has done nothing to debar him from placing his name where by right it should be.

Let the Lord have opportunity to magnify His name. Talents, hitherto unused, are to be set in operation. They will develop by use. There is great need for the education of talent. This education must go forward in the church and must reach from the church to regions beyond.

Falsehoods are not changed into truth by being circulated for many years. In spite of their age, they are still falsehoods.

The Lord calls upon His people to help the Southern field. This call brings with it a solemn, sacred responsibility which cannot be evaded. The field speaks for itself. Neglected, down-trodden, oppressed, ignorant, who needs our help more than the Colored people of the South? Let this field be helped without waiting until every other call for help is answered. God calls for a right appropriation of His means that the work may enlarge and extend where it is a positive necessity that it shall enlarge and extend, where such extension will help other barren and forsaken parts of the vineyard.

Everything is to be done that can be done to enlarge the sphere of Christian influence. Christ's churchmembers are to work earnestly for those who are perishing in their sins. Let the church prayer-meeting be a source of spiritual life, a place where the members of the church may learn to work in spiritual lines. Let all enter upon the Lord's work with sanctified earnestness. Let those who in the past have been merely consumers now become producers. Let the Lord's people bring their gifts and offerings for the furtherance of His work. Thus the kingdom of God will be greatly extended.

Let every one work on the principles of self-sacrifice. Work while the day lasts; for the night cometh, in which no man can work. As God's people work earnestly, humbly, self-sacrificingly, they will gain the rich reward of which Job speaks; "When the ear heard me, then it blessed me; the blessing of him that was ready to perish came upon me, and I caused the widow's heart to sing for joy." Christ will be acknowledged as the Creator and Redeemer. Those who are laborers together with God will be recognized and appreciated. The recognition of the faithful servants of God detracts not one iota from the gratitude and praise we offer to God and to the Lamb.

When the redeemed stand around the throne of God, those who have been saved from sin and degradation will come to those who worked for them with the words of greeting, "I was without God and without hope in the world. I was perishing in corruption and sin. I was starving for spiritual and physical food. You came to me in love and pity, and fed and clothed me. You pointed me to the Lamb of God, who taketh away the sin of the world."

I would love to pursue this subject further, but the call has come for me to go to breakfast. I would be glad to write much more, but must defer it. I awoke at twelve o'clock with such a pain in my heart that it seemed to me I should soon die. But I arose and commenced to write, and have written the foregoing pages since then. The matter of the necessities of the Southern field burdens me greatly.

Source

- E.G. White to I.H. Evans, Letter 74, 1901, July 8, 1901.

Title: N/A

Date: July 16, 1901

Type: Letter

Addressees: "Brethren in Denver"

Location: "Elmshaven," St. Helena, California

Primary source: Letter 84, 1901, July 16, 1901

Dear brethren in Denver,—

You ask in regard to the wisdom of placing a colored brother as superintendent of your Sabbath School. There are reasons why this would not be advisable. For the spiritual good of the brother this should not be done. And if continued it would prove a detriment to the Sabbath school. In many minds there is a strong prejudice against the colored people, and as a result of such a move constant difficulties would arise, which would hinder the growth and advancement of the school. From the light that has been given me for years in the past, I know that all would not show to a colored man the respect which for the good of a Sabbath school should be shown to the superintendent.

Those who are chosen to fill offices in the Sabbath school should be picked men and women. No frivolous young man or young woman should be placed in charge of a class of youth who need the very best instruction that can be given. There is too much at stake in this matter to allow carelessness. In the past too little attention has been given to this matter.

The workers in our Sabbath schools are constantly to seek to reach a higher standard. The very best talent is needed to make the work what it should be. The most thorough instruction must be given, and the most precious influence exerted.

We are living amid the perils of the last days. The end of all things is at hand. Let power and grace be brought into the Sabbath school. The young men who desire to enter the ministry can find no better opportunity for fitting themselves for service than the work in the Sabbath school. Here they can impart to others the knowledge they have gained.

Sober, substantial principles must be brought into every effort. Nothing can be done successfully unless the workers prepare the way of the Lord by letting the light shine forth. Let the missionary spirit be encouraged. Individual effort is required. Activity is to be shown in every place that the truth may be advanced.

I hope that the workers in Denver will be wise and that they will constantly seek to increase in efficiency. Let them study their Bibles, for they need to increase in understanding.

As the matter is laid open before me, I see that there is need of substantial work being done in Denver. In the past many things have worked against the prosperity of the work there, and this unfavorable influence is not yet entirely removed.

There is a large class of colored people in Denver. Let special efforts be made for them, both by the white and the colored members of the church. Let the missionary spirit be awakened. Let earnest work be done for those who know not the truth. Let the white workers learn to labor for the colored people.

Colored men are inclined to think that they are fitted to labor for white people, when they should devote themselves to doing missionary work among the colored people. There is plenty of room for intelligent colored men to labor for their own people. Let those colored men who are fitted for the position of superintendent in a

Sabbath school remember that they may do a much-needed work by establishing Sunday schools and Sabbath schools among the colored people.

The field is opening in the Southern States, and wise, Christian colored men will be called to the work. But for several reasons, white men must be chosen as leaders.

Could not a school be established in Denver where the colored youth could be taught by teachers whose hearts are filled with love for souls? The most decided efforts should be made to train and educate colored workers to labor as missionaries in the Southern States. Christian colored students should be prepared to give the truth to their own race.

There is much work to be done in the Southern field. Special efforts are to be made in the large cities of the South. White laborers are needed who will enter the Southern field and work so wisely that many, not only of the colored people, but of the white people also, will be converted.

We are glad that arrangements have been made by our brethren in the South to use the power of the press more decidedly for the benefit of that field. God will go before His workers. He desires those who have light and knowledge to reach a higher standard of purity and holiness, that they may exert a saving influence upon those in the darkness of impenitence and unbelief.

Source

- E.G. White to Brethren in Denver, Letter 84, 1901, July 16, 1901.

Title: "Shall the Work at Nashville Go Forward?"

Date: July 19, 1901

Type: Manuscript

Location: Nashville, Tennessee

Primary source: Manuscript 173, 1901, July 19, 1901

There are few now living who know what hard, uphill work it was to establish the publishing work in Battle Creek and in Oakland. My husband and I understood by experience the difficulty of this undertaking. And now, after thirty years of advancement, I find that it is just as difficult to make a beginning in Nashville, just as hard to accomplish that which the Lord has declared should be done in establishing a publishing house in the Southern field.

The feebleness of our efforts in behalf of the Southern field is a reproach to a people claiming to be missionaries. The work in this field is just as important as the work in any other locality, but it has been hindered by the unsanctified judgment and influence of some claiming to be laborers in the Lord's vineyard.

Nashville is to be a center for the Southern work, and from this center the light of truth is to shine forth to the regions round about. There is much to be done to properly establish the work in this place. The cause of truth must be represented by institutions established as memorials for God. There must be in Nashville a well-equipped publishing house, from which the literature specially prepared for the Southern field can be issued as cheaply as possible. Every effort must be put forth to make this work a success. This is God's work, and He desires those who believe His truth to take an interested part in it. In the Southern field the truth is to go forth as a lamp that burneth.

There must also be established in Nashville a school for the colored people and a school for the whites, and a sanitarium for the care of the sick. In these institutions laborers are to be trained for work in other parts of the South.

And when the work in Nashville is established, efforts are to be made in other cities. The message of warning is to be proclaimed in all the cities of the South.

The work on the publishing house in Nashville has been well begun. But, seeing the embarrassment that comes through the burden of debt, the managers of the work in Nashville agreed that they would proceed no faster in the work of building than the means in hand would warrant. They determined not to go in debt in the erection of the printing office, but to follow the instruction, work by faith and plan by faith, but do not run in debt. As soon as they had money enough they bought stone to lay the foundation. Next they hired men to dig the trench and lay the wall; then they bought lumber enough to put up the framework of the first story; then they bought siding for this story; then they went on with the second and third story. Their great desire was to get the office roofed and enclosed, so that they could put in their machinery.

But the last news we had from them was, "We have come to a standstill. We can go no further till we get means." When I heard this I was greatly distressed. I hired \$400 at five per cent interest, and sent it to Nashville to be used till other means could be sent. To prevent loss of time, I shall hire more money, if I can, for this purpose, until my brethren and sisters throughout the field awaken to their duty, and act their part in raising the means necessary for the advancement of this work.

At a time like this shall the work in Nashville be allowed to come to a standstill? I call upon our people everywhere to do something to advance this enterprise. This work is not in a far country; it is at your own door, and in it God desires His people to help earnestly and generously. God abhors the indifference with which this

home missionary field has been treated. The selfishness which for years has hindered the work must be repented of. Let us do something to help, and do it now.

I have been shown that those in the Review and Herald and those in the Pacific Press will be inclined to invest means unnecessarily to make the work in these institutions convenient. The Lord has instructed me to say to them, Bind about your supposed wants until you have done your duty toward the Southern field. Do not add to your already abundant facilities until you have done what God has signified should be done for this field. Take up the work interestedly, nobly, and faithfully. Act the part God expects you to act in the establishment of the work in the South.

The necessities of the field call for immediate action. I call upon all who can to help in the establishment of the work in Nashville. Be God's helping hand. Help where help is needed. Take hold with us in assisting the workers in the South.

We acknowledge with gratitude the donations so willingly made to the work in Nashville by our friends in College View, Denver, Boulder, Waitsburg, Portland, and Oakland. We thank you for your help. It has greatly aided the work. And we now extend the appeal for help to all our people in America. Remember that Christ does not promise the reward of the overcomer to those who are not willing to be faithful soldiers in the conflict between good and evil. Christ says, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Each believer in Christ has a personal responsibility to fulfil. No one is excused from doing his duty. God lays upon those in His service the responsibility of co-operating with Him in advancing His work. In the place of seeking to bar the way against entering new fields, every soul should try to answer the calls for help which come from unworked fields.

It is not for one class alone that we are to labor, but for all. Those for whom Christ gave His precious blood are to be instructed and enlightened. The people to whom the light of truth has come are to practice self-denial and self-sacrifice, rejoicing in the privilege of denying self for Christ's sake.

O, when will Seventh-day Adventists arise and build up the work in the Southern field? How long and how hard shall we have to labor that our people may see what needs to be done and do it? Let no obstruction be placed in the way of those who are willing to work. Let no one refuse to make straight in the desert—the dark places of the earth—a highway for our God. Plough the field. Remove the stones.

God is looking upon the men in responsible positions, to see if they will unselfishly do the work entrusted to them. If they refuse to do this work, He will say, "let it be given to those who will honor the trust reposed in them." "Consider," the Lord says, "whether you are faithful to your trust." Are you returning fruit in due season to the Owner of the vineyard? Are you cultivating the barren wastes and sowing the seeds of truth? Let our institutions co-operate intelligently with God, lest they be left barren of resources. If they do not strive earnestly to plant the standard of truth in the cities and countries which have never heard the message of warning, God will find another way of accomplishing His purpose.

I am instructed to say, Let all who claim to be in God's service remember that He has declared that His vineyard shall be worked. He is continually opening the way, for the parts of His vineyard hitherto neglected, to be cultivated. He has entrusted means to His stewards to use in advancing the work which He has commissioned His servants to do. He sends forth His messengers, telling them to receive from His stewards means for the carrying forward of His work. If His stewards fail to respond, He will pass on to other agencies, and will remove His gifts from His unfaithful stewards, who by their selfishness close the doors He has opened for the flowing forth of His blessings.

God says, "My son, give me thy heart, thy time, thy talents." He wants no unbelief, no stinginess. He wants you to give Him the firstfruits of the life—love, faith, strength. Reveal that faith which works by love and purifies the soul. Cease to live for self. Live wholly for God. Give Him the best hours of the day and the best energies of the being. If, laying down every selfish aim and interest, God's people would give Him the best of all they have, if they would seek first the kingdom of God and His righteousness, they would rise higher and higher in Christian nobility and liberality.

Source

- E.G. White, "Shall the Work at Nashville Go Forward," Manuscript 173, 1901, July 19, 1901.

Title: "The Southern Work"

Date: August 8, 1901

Type: Diary

Primary source: Manuscript 77, 1901, August 8, 1901

During the night season I have been in a meeting in which the work in the Southern field was being discussed. The question was asked by a company of intelligent colored people, "Is the Lord soon to come, and are the people of the South to be passed by? Have the white people and the black people in the Southern States no souls to save? Does not the new covenant include us? If it is true that the Lord is soon to come, is it not time that something was done for the Southern field?"

"We do not question the need of missions in foreign lands. But we do question the right of those who claim to have present truth to pass by millions of their fellow beings in their own country, many of whom are as ignorant as heathen. Why is it that so little is done for the colored people of the South, a people ignorant and destitute, who need to be taught that Christ is their Creator and Redeemer? How can they believe in Him of whom they have never heard? And how can they hear without a preacher? And how can one preach except he be sent?"

"We lay this matter before you. What are you doing for the unenlightened white and colored people of the South? O, how thankful we shall be if this meeting is the means of bringing the needs of this people to your notice.

"The colored people have been freed from the bondage of political slavery. But they are still in the bondage of ignorance. Why have you not a deeper sense of the necessities of the Southern field? Does there not rest upon ministers of the gospel the responsibility of setting in operation plans whereby this people can be instructed? Does not the commission of the Saviour teach this? Is it right for professing Christians to hold themselves aloof from this work, allowing a few to carry the burden? In all your plans for medical missionary work and foreign missionary work, has God given you no message for us?"

Then He who has authority arose and called upon all to give heed to the instruction the Lord has given in regard to the Southern work. He said: "Much more evangelistic work should be done in the South. Scarcely anything has been done for this field. There should be a thousand workers there where there is now but one.

"The Southern field is represented by the man who, robbed and beaten, was left by the roadside to die. A priest came that way, gave a sigh of pity, and passing by, wished he had not seen the wounded man. Then came a Levite, who also passed by on the other side. 'But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him, and whatsoever thou spendest more, when I come again, I will repay thee.'

"After relating this incident, Christ asked in a clear, solemn voice, 'Which now of these three, thinkest thou, was neighbor to him that fell among thieves?' From many voices came the answer, 'He that showed mercy on him.' Then said Jesus, 'Go, and do thou likewise.'

"The wrong use of means has hindered the work which should have been done in the Southern field. Those who know their duty and do it not are accountable to God. To Him they must answer for their neglect.

"Let the people of God awaken. Think you that the Lord will bless those who have felt no burden but to hedge up the work in the Southern field?"

As these words were spoken, deep feeling was manifested by some. Some offered themselves as missionaries, while others sat in silence, apparently taking no interest in the subject.

Again the words were spoken, “The South is a most unpromising field. But what a change would have been seen in it if, after the colored people had been released from slavery, Christians had worked for the colored people as Christians ought to work, teaching them how to take care of themselves. This is what should have been done. Not a sparrow falls to the ground without the notice of the heavenly Father.

“Will not God pronounce as unfaithful stewards those who have left the colored race uncared for and uneducated? Some have worked nobly, and God will bless them. Others have made a few feeble efforts, and have then allowed their means to be diverted into wrong channels. God will hold them responsible for leaving the Southern field so largely unworked. God has an account to settle with those who have selfishly hoarded their means, lent them by Him to be used in helping and blessing humanity. They have the Word of God, which plainly points out their duty, but they refuse to obey. Unless they repent, they must answer at the bar of God for their neglect.

#### Sources

- E.G. White, “The Southern Work,” Manuscript 77, 1901, August 8, 1901.
- E.G. White, “The Southern Work,” *Adventist Review*, August 27, 1901, pg. 560(10).



Title: N/A

Date: August 13, 1901

Type: Letter

Addressees: James Edson and Emma White

Location: Los Angeles, California

Primary sources: Letter 113, 1901, August 13, 1901

Dear children,—

I have received the letter in which you speak of the prunes sent to you. We bought these prunes before we went to Conference. They were very cheap then, for everyone in California expected to have a plentiful harvest of prunes. Willie and I sent them to you. I paid the freight.

I have very little fruit on my place this year. There are no prunes and very few peaches. From my place on the hill I shall get some prunes and some almonds. We had some fine apricots. We have had to buy most of our fruit, peaches, blackberries, and strawberries. We shall have plenty of grapes. I wish we could send some to you. I do not know how to enjoy these good things when I know that you all need them so much.

Brother James planted a large patch of sweet corn. But the weather was so dry that we decided that the corn would be no good. I told Brother James that he could give it to the cow for green feed. He left it for a few days, and we began to think that a few ears might develop. And then all at once to our surprise we found bushels of ripe corn. Our family and Brother James' family and Willie's family had all we could eat. We dried about a bushel and W. C. White dried about a peck. It seemed almost like a miracle to have this corn. O, how I wished that you could be here to enjoy it with us. I will send you some of that which we have dried when I hear of some one going to Nashville.

I called for means here for the work in the South, and it seemed almost like stealing; for they are trying to gather means to establish a sanitarium somewhere near Los Angeles. Dr. Moran, his brother, and their wives have worked diligently at the Restaurant, and great success has attended their labors. They tell us that over seven hundred people are fed daily at the Restaurant. This work will be continued, and a site will be at once found for the sanitarium.

It was on Sunday afternoon that I made an appeal for your work. Ninety dollars were raised. This afternoon, Tuesday, I stood again before a large congregation in the tent, and the power of God came upon me. I spoke from the first six verses of the seventeenth chapter of John. Many not of our faith were present, and I was led out in a marked manner to speak of the selfishness and covetousness seen in the world. I spoke of the way in which the great buildings which are being erected will collapse at one touch of God's hand, and how the great ocean steamers will be swallowed up by the waves. All idols will perish. Men are piling up treasures for the last great day when their robbery, theft, and fraud will be swift witness against them. I felt the power of the message upon me.

I told the people just a little of what you are trying to do in Nashville. I told them I felt perfectly free to call upon the trustees of the Lord's money to help in that needy field. I asked them to be God's helping hand by giving of their means to advance His work. I called upon believers and unbelievers to do something for Christ's sake.

We may get something from this appeal. If twenty-five dollars are raised, this will help a little. The amount may be less than this, but I hope that it will be more.

Unto the poor the gospel is to be preached. Never does the gospel put on an aspect of greater loveliness than when it is brought to the most needy and destitute regions. To men of every station it delivers its precepts, which regulate their duties, and its promises, which nerve them to the discharge of their duties. Then it is that the light of the gospel shines forth in its most radiant clearness and its greatest power. Truth from the Word of God enters the hovel of the peasant and lights up the rude cottages of the poor, both black and white. Rays from the Sun of Righteousness bring gladness to the sick and suffering. Angels of God are there, and the simple faith shown makes the crust of bread and the cup of water as a banquet of luxury. Those who have been loathed and abandoned are raised through faith and pardon to the dignity of sons and daughters of God. Lifted above all in the world, they sit in heavenly places in Christ Jesus. They have no earthly treasure, but they have found the pearl of great price. The sin-pardoning Saviour receives the poor and ignorant, and gives them to eat of the bread which comes down from heaven. They drink of the water of life.

The Lord give you all courage to work on in the Southern field. I call upon you all to have faith in God. I am sorry, so sorry that you have to be delayed in your work. There is plenty of money in the hands of the Lord's stewards. Will men continue to cherish selfishness? Will this great evil never be completely eradicated? Will it be allowed to grow into idolatry, deforming those whom the Lord has called to co-operate with Him?

In the eyes of the Lord the Southern field is a most distressing spectacle, a deformity in the midst of a Christian nation, bearing testimony before angels and before men to the neglect of a people who might be helped were it not for the selfishness and covetousness of professing Christians, who will be called to account for their neglect in the day when every man is judged according to his works. The colored people of the South, who have been left in degradation, will then bear witness against the Christian world.

The Lord is watching to see whether those who have had great light, before whom the needs of the Southern field have been kept, will now rally and do their appointed work. God brings His people to the test. He calls upon them to study the case of the man who, robbed and beaten, was left to die by the wayside. A priest and a Levite came that way, but instead of helping the wounded man, they passed by on the other side. O, how much better it would have been if they had shown sympathy and compassion. A Samaritan as he journeyed saw the suffering man and had compassion on him. He showed that he had a heart which was touched with the infirmities of his neighbor.

Today God gives men opportunity to show whether they love their neighbor. He who truly loves God and his fellow man is he who shows mercy to the destitute, the suffering, the wounded, those who are ready to die. God calls upon every man to take up his neglected work, to seek to restore the moral image of the Creator in humanity.

Wednesday, 11:00 A.M.

This morning I was called into a committee meeting to give the light the Lord had given me in regard to the sanitarium which is to be established in Los Angeles. Some of the brethren have held one view in regard to the way in which the work should be carried on and some another. I gave them the light God had given me, and I think that now they will all work on right lines. I spoke for over an hour, presenting the necessity of blending together in medical missionary work. I had some very plain things to say.

After I had spoken, I was requested to drive out to see a location at which the brethren are looking as favorable for the sanitarium. It is a good site. There are about five acres. Tomorrow we go to Long Beach, about twenty miles away, to see another site. I do not think Long Beach would be a good place for a sanitarium because there is a great deal of fog there. This afternoon I speak again in the tent. I have already spoken four times during this meeting.

I learn that seventy dollars were raised as a result of my appeal on Tuesday afternoon. One man gave twenty dollars. His wife is a believer, but he himself is an unbeliever. I made the call because I saw that there were many unbelievers present.

The money which has been raised will be sent to you today. I shall not dare to make another call. It would appear like selfishness when the means is needed so much for the establishment of a sanitarium. But I think I shall draw again on the Pacific Press. I shall do all I can to help you through your straight places.

It made me very sad to learn that Sister Rogers is not expected to live. We have entreated the Lord to spare her life.

Willie says that he does not think you ought to live right in the office, but that you ought to have a little cottage by yourselves. I wish you could. The Lord may open the way for this. What is the price of that little building close by you?

We receive most distressing calls from Australia. The Sanitarium building is still unfinished. There is a great dearth of means. Those who are working on the building have sacrificed all they possibly can. Some are working only for their board.

Wednesday afternoon

I have just returned from speaking to the people in the tent. The Lord gave me a message of consolation. I encouraged the people to offer praise and thanksgiving to God. The Lord desires us to keep our lives free from sinful indulgences. If we sit in meekness at the feet of Jesus, we cannot fail to have right views of God's character. The precious Saviour was ever lifting up the bowed-down, and if we work in union with Him, we shall reveal His compassion. Then will ascend the prayer, "Father, I thank thee for thy goodness. Not my will but thine be done."

O, what great favors God has granted us! We may have the mind of Christ. We may be partakers of the divine nature. When the will of God becomes our will, the peace of Christ makes music in the soul. Heaven is enshrined in humanity, and humanity is enfolded in the bosom of infinite Love.

When Christ abides in the soul, cherished prejudices are swept away. O, what a forgiving, compassionate Saviour we have! Why do we not speak forth His praises? "Like as a father pitieth his children, so the Lord pitieth them that fear him."

O, there is a reality in religion. Unwise, impulsive movements will be checked by watchfulness and prayer. Let us think of Jesus more often. As we behold Him, views will break in upon the mind akin to those which the Saviour enjoyed in His humanity. Let us try to bring the fragrance and beauty of Christ's life into our lives. Let us strive to reveal the fruit of the Spirit. This we do when we repay with kindness the neglect of others.

Let us bring all the pleasantness possible into the sacred work of God. This will make our words precious. Christ said, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." We need more faith, more hope, more courage, more thanksgiving. We may hold genuine communion with Christ. This blessedness expands, becoming the joy of a glorified experience, helping all to better understand the words, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."

I must now stop writing. I wish I could step in and see you. I should be pleased to meet you all, to converse with you and pray for you. I want you all to keep of good courage. I think I will write my next letter to Brother and Sister Palmer. You are all placed where you can obtain a good experience. I have told the brethren here to send

you at once the money which has been raised. It is a severe trial for you to be short of funds when you are so anxious to be in full working order.

After I left the tent this afternoon, a sister handed me a square box containing a neck shawl of a pretty light-gray color. I am going to give it to my daughter Emma. You will be pleased with it. This sister's little girl brought me a present of two pure-white pond lilies. They look so lovely. I wish you could see them.

This has been a very busy day for me. I praise the Lord for His goodness and love. We will not fail nor be discouraged. Willie did not come with me to this meeting. The book work and the work on the new office and on his house kept him at home.

May the Lord give you all His rich grace is the prayer of your mother.

Source

- E.G. White to J.E. and Emma White, Letter 113, 1901, August 13, 1901.

Title: "The Need of Medical Missionary Work"

Date: September 12, 1901

Type: Manuscript

Primary source: Manuscript 86, 1901, September 12, 1901

The Lord will have a people who are as true as steel to principle. He has pointed out the work devolving on every church. He declares that the church members are faithfully to do their duty to those within their own borders. They are generously to support their own poor. They are to engage in systematic missionary work, teaching their children to keep the way of the Lord and to do justice and judgment.

But the light, which for years has been before the churches, has been disregarded. The work which ought to have been done for suffering humanity in every church has not been done. Church members have failed to heed the Word of the Lord, and this has deprived them of an experience they should have gained in gospel work.

The Lord gave Dr. Kellogg a special work to do—the work of reaching the higher classes, the people represented in the Word as those in the highways. Under divine supervision he was to carry forward this work. But it was not to be expected that Dr. Kellogg should carry all the burdens. He is to have the hearty co-operation of his brethren. When he saw such a lack of missionary effort, he placed himself where increased burdens came upon him. He took responsibilities which brought too heavy a strain upon him. He did this because he was filled with an intense desire to do the work which he saw needed to be done. He knew that many of his ministering brethren were not following the counsel of God, and he had little confidence in their discernment and judgment. Had not the Lord worked in his behalf, he would ere this have succumbed to the pressure of the work which he thought it his duty to do. He would have become confused, and this is what the enemy desired. But He who reads every heart did not leave His servant to fall into infidelity because of the defective course of persons whose spiritual eyesight was not clear, who did not do the work they should have done to plant the standard of truth in new places.

There is a great work to be done in the cities throughout the States, and especially in the cities of the Southern States, so many of which are unworked. In this work there are many difficulties to meet, and the Lord calls for wise and understanding workers who will surmount these difficulties.

The cause of God has been in great need of new blood, fresh talent. There are many who have stood off to criticize and condemn; but what have they done to help in the great necessity? Had those claiming to believe the truth taken up the work of health reform and gone forth to do missionary work in the cities of the South, a harvest of souls would have been gathered for the Lord. Men and women ought to be working in this field, preparing colored workers to labor for the colored people. This work must be done with the greatest caution. No careless, headstrong movements should be made. Little can be done in large cities unless the workers are humble and teachable, daily looking to the Lord for guidance.

Medical missionary work—Christlike ministry for the suffering—this is the work that will remove the mist of ignorance and superstition which for so long has hung over the Southern field.

If God's workers had labored in new fields as they should, if they had done medical missionary work as they should, much fruit would now be seen in places where as yet nothing has been done. Had they sought the Lord diligently, He would have given them places in which to work.

The instruction the Lord has given me is that a field should not be shunned because it has objectionable features. This world was seared and marred by the curse, but still Christ came to it. He, the Son of the Most High God, was made flesh, and dwelt among us. He willingly left His high command to take His place at the head of a fallen race, becoming poor that through His poverty we might be made rich. He is the greatest medical

missionary who has ever blessed the world. He gave His disciples practical lessons, teaching them how to work in such a way as to make souls glad in the truth. He sympathized with the weary, the heavy laden, the oppressed. He fed the hungry and healed the sick. Constantly He went about doing good. By the good He accomplished, by His loving words and kindly deeds, He interpreted the gospel. Intelligence and virtue marked His work. Benevolence, compassion, and love were revealed wherever He went. He gave His life to save the world. His example rebukes our half-hearted efforts. How can He acknowledge us as laborers together with Him?

We read of Christ, "And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim; that it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up. ... And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria; and they brought unto him all sick people, that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them."

The Lord continually carried on evangelistic work, and this every minister of the gospel should do. He has appointed us His ambassadors, to carry forward His work in the world. To every true, self-sacrificing worker is given the commission, "Go ye into all the world, and preach the gospel to every creature."

Read carefully the instruction given in the New Testament. The work that the great Teacher did in connection with His disciples is the example we are to follow in our medical missionary work. But have we followed this example? The glad tidings of salvation are to be proclaimed in every village, town, and city. But where are the missionaries? In the name of the Lord I ask, Where are the laborers together with God?

By an unselfish interest in those in need of help we are to give a practical demonstration of the truth of the gospel. "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace; be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body, what doth it profit? Even so faith, if it hath not works, is dead, being alone." "And now abideth faith, hope, and charity; but the greatest of these is charity."

Much more than mere sermonizing is included in the preaching of the gospel. The ignorant are to be enlightened. The youth are to be instructed. Children are to be taught by means of object lessons. The human voice is to act its part in God's work. Words of tenderness, sympathy, and love are to witness to the truth. Earnest, heartfelt prayers are to bring the angels nearer.

The evangelization of the world is the work God has given to those who go forth in His name. They are to be co-laborers with Christ, revealing to those ready to perish His tender, pitying love. God calls for thousands to work for Him, not by preaching to those who know the truth, but by warning those who have never heard the last message of mercy. Work with a heart filled with an earnest longing for souls. Do medical missionary work. Thus you will gain access to the hearts of the people. The way will be prepared for a more decided proclamation of the truth. You will find that relieving physical suffering gives you opportunity to minister to the needs of the soul. The union of Christlike work for the body and Christlike work for the soul is a true interpretation of the gospel. To hold forth the Word of life is to preach and practice the gospel message.

Those who minister in word and doctrine should pray in faith for the sick, at the same time doing what they can by the use of the facilities which God has provided to heal suffering. The Lord will give them success in this

work. The gospel is the power of God unto salvation when it is interwoven with the practical life, when it is lived and practiced.

Christ's power was always manifested to heal physical suffering. And then He said, "Behold, thou art made whole; sin no more, lest a worse thing happen unto thee." Those who do not accept the light God has given in regard to the proper care of the body, who do not do their best to prevent sickness and disease, are not the proper ones to engage in medical missionary work.

#### Sources

- E.G. White, "The Need of Medical Missionary Work," Manuscript 86, 1901, September 12, 1901.
- E.G. White, "The Need of Medical Missionaries," *Adventist Review*, March 4, 1902, pgs. 130(1).

Title: N/A  
Date: September 25, 1901  
Type: Letter  
Addressee: Anna J. Gilson  
Location: "Elmshaven," St. Helena, California  
Primary source: Letter 147, 1901, September 25, 1901

Dear Sister Gilson,—

Yesterday I received a letter from my son W. C. White stating that you have loaned one thousand dollars to the Southern field, and have made a present of two hundred dollars to me. Thank you, my sister.

We realize that the work now being done in the South should have been done long ago. But the Lord is gracious. He will not leave that destitute field in its present condition. I am glad that you are willing to loan this money, in order that the Southern work may no longer be hindered as it has been in past years.

The managers in the Southern field are doing their best to work in economical lines. They have secured property at one half the estimated cost. The owners erected the buildings, supposing that the business center of the city would soon be in that locality. To their great disappointment, the business interests centered in another part of the city, and the property in which they had invested could not be used to advantage.

One half of a large building was sold for eight thousand dollars. The other half has been sold to my son for four thousand dollars, less twenty-five dollars. This building is to be used as a sanitarium for the southern field, where needed treatments can be given to colored people who are sick. I have seen this place and all the other buildings that have been purchased at half their estimated cost. They are very well situated for our work.

I have donated a set of plates of the book *Christ Our Saviour* and other books of mine that can be issued and used in the Southern field. The royalties on these books are also used for the benefit of the work in that field. Besides, I have made gifts and loaned money to be used by my son James Edson White in advancing the cause in its infancy in the Southern field, for I desire that something be done without delay.

The Lord is working with and for the laborers in the South. As they advance step by step, the people will see that something is established. Those living in this destitute field will yet have the privilege of hearing the last message of mercy, warning them to prepare for the great day of God which is right upon us. Now, the present now, is our time to work. And your means loaned at a low rate of interest will encourage the hearts of those who are there. Others will donate of their means to advance the work in this large, neglected field.

From Elder Kilgore I receive the most encouraging reports in regard to the providences which have qualified Brethren James Edson White and W. O. Palmer for working in the South. I know that these men are bravely bearing responsibilities, with true faithfulness and Christian integrity. Many others are putting their shoulders to the wheel to help in advancing the work. The cloud of darkness and despondency is rolling back, and the sunshine of God's favor is shining upon the workers in that field.

The apostle Paul says, "When I am weak, then am I strong." When the human agent feels his weakness, the Lord blesses him. All who call upon the Lord will be strengthened. I am trusting in the Lord, waiting, hoping, and praying for Him to advance His work.

If you have more money to loan, I desire to call your attention to the mission field of Australia. It is in great necessity. May God help them, is my prayer.



I am glad that you and I can be a blessing to others by helping forward the work in these new fields. We shall never regret the help that we can afford to render by making donations and loans to needy fields. I am so glad I made the donation of the book Christ's Object Lessons. It is having a large sale, and the money thus secured is relieving our schools in every place. These schools are a necessity. Our children must be educated to work intelligently. Parents should be more careful to instruct their children in Bible truths, impressing the lessons on their minds. My heart yearns after the children. Schools should be established by our churches. If the brethren and sisters practice self-denial and self-sacrifice, they can have schools, maintaining them by their influence and their means.

It is advisable for us to make our wills, directing what shall be done with the Lord's money when we are resting in our graves and are no longer able to use the means entrusted to us. I have made my will, and I advise you to make yours after careful consideration and consultation with those who have knowledge in these lines. I hope you will take good care of your health and that your life may be spared, for there is work to do for those who are in need of light and knowledge.

Trust in the Lord. Always trust Him who is our Helper, our Source of strength. Be of good courage. Be thankful to God for His goodness. I praise the Lord for His goodness and His loving-kindness to the children of men.

In faith and hope.

Source

- E.G. White to Anna J. Gilson, Letter 147, 1901, September 25, 1901.

Title: "Regarding the Southern Work"

Date: April 1901

Type: Talk

Location: Battle Creek, Michigan

Primary source: Manuscript 37, 1901, April 1901

Regarding the Southern Work. Talk by Mrs. E. G. White in the Review Chapel.

We stand in a very responsible position before God. We claim to have advanced light. We claim to be giving the most solemn message ever borne to the world. For some years, as the field has been opened before me, I have felt a great sadness. God designs that there shall be means in His treasury to sustain the work in all its branches. It is represented to me that the barren places in the Lord's vineyard are as a reflection cast upon Him. The contrast between what should be done and what is not done is plain, and upon God is thrown the blame of the neglect. The wickedness of the places in which no standard is raised for God cries out against those who have neglected to advance the work, who have hovered over the churches when the members should be educated to rely upon God and have root in themselves.

This is why I said that Elder Jones' place is not in the editorial chair. He has a message to bear and power with which to bear this message, and he should enter the fields where the need is greatest and open the truths of the Word of God to the people.

Field after field has been opened before me. The English-speaking field in Europe is a very important field. In it people will be raised up who will carry the truth to others.

These things have been opened before us. Over and over again has been given the message, Enter new territory. Plant the standard in new places. Do not leave any portion of the Lord's vineyard unworked. It casts reflection upon God to leave His children without light. In the day of judgment, this reflection will be cast back upon those who have neglected their God-given work. The responsibility of those handling sacred truth has always been presented to me in such a solemn light that I have felt like bearing the message again and again; and this I have done.

The idea that our ministers must hover over the churches might just as well be given up now as later. The members of the churches must be taught to keep themselves at work, showing the intelligence and spirituality God requires in those who claim to be members of His church.

What is going to give life to the churches? Nothing can do this like seeing the work advancing in the harvest field. And in this work the members of the churches can all take part. They may not preach, but they can help in many other ways. Many can work as Brother Shireman has worked. God has given us Brother Shireman's work as an object lesson. God has encouraged Brother Shireman in his work. The Spirit of the Lord has guided and blessed him. There are others who can and should work as he has worked.

For some time the Southern field has been represented to me as a sick child. I have been shown that our people have turned away from this sick child, who needed help and attention, to those who were not sick. If there are any people in the world who cannot help themselves, it is the people of the South—a portion of the whites as well as the colored race. The necessity for work among the poor whites is just as great as the necessity for work among the colored people.

The colored people need someone to devise and plan for them. We cannot say, Do this, or, Do that, to those who do not yet know their A B C's. A casual work will not help these people. A worker goes there, looks at the

field, sees the objectionable features, and leaves. This has been done over and over again. How much does it help? Thus one thing after another has hindered the work.

Recently some work has been done in the Southern field. Some schools have been established. But I am talking about the field when nothing was done, when my son and Brother Palmer began to work. From the commencement of their work, their efforts should have been encouraged by the prayer and counsel of their brethren. But was this done?

It was understood that the Gospel Primer was to be published to help the work in the Southern field. The way in which this book was handled has brought the reproach of God upon those who took part in this matter. In the place of taking hold to do what they might have done to help the Southern field, men allowed the selfishness, which God abhors, to enter, because they saw that there was money to be made through the sale of the Primer. Every scheme that could be laid was laid to divert the proceeds of this book from the Southern field. I have not said this before, even to Edson, but I felt that it ought to be presented this morning. An underhand work was done. God desires every one to realize that He hates and despises underhand work. He will never give prosperity to those who engage in it. But work of this kind has been done. Things were brought to bear upon Edson and Brother Palmer in such a way that it was too much for them. If I had been on the ground, I could have told them what to do. I could have stood with them. And I would have stood with them to the last had I been here. But I was not here, and no one dared to say to the men at the heart of the work, Why do ye thus?

The matter of the Gospel Primer is not healed. This matter is presented to me again and again. A patchwork effort has been made to set things right, but this effort the Lord does not accept. Unless the men who took part in this work learn the meaning of true principle, unless they have eyes to see and ears to hear and hearts to understand, unless they realize that God's work is sacred in His sight, they might better sever their connection with the work. The reproach of God rests upon the effort made to keep back funds from the Southern field.

The Southern field must be worked intelligently. Some have thought that because the people in the South are so ignorant, it did not matter what kind of workers were sent there. But the fact that the people are so ignorant makes it necessary to send the most capable workers, workers who know how to deal with human minds. Those who work successfully for people who have sunk as low as the colored people in the South must be men and women who will not labor foolishly, who will not work a little while and then get tired and go home. This field needs workers who will say, I will not fail or be discouraged.

When I was living in Cooranbong, the need of the Southern field was opened before me. In the night season I was standing before a large congregation, making an appeal to them. That night I arose at eleven o'clock and began to write out this appeal. The money raised in response to this appeal was not to be sent to places which had received help. It was to be sent to the field where a beginning must be made, where everything was wrong, where help must be given in order for anything to be done. About eleven thousand dollars was raised in response to this appeal, and I waited and waited to see what was done with this money. Edson kept writing to me, saying that he wanted to do this and that to start the work, but could not for want of means. In this work he found people who needed clothing, and he longed to be able to relieve their necessities; but his wages were small, and he had very little money to do anything with. I tried to help him, giving him an order on the Review and Herald for \$400, which money he was to use in clothing the naked and feeding the hungry.

Where did the money go that was raised for the Southern field? How long has it been since that money was raised? It was raised five years ago; but I do not know where it went, and if there is anyone here who has knowledge on this point, I wish he would tell me. Those who kept back the money that was raised for the Southern field in response to my appeal are accountable to God, for He led me to make this appeal.

Brother Palmer was taken from the field. He was needed to stand by Edson. They had little enough help in the field. But he was taken away to engage in other work. This move was not successful, and I knew that it would not be. It was not favorable to Brother Palmer's spirituality. My great fear has been that under the pressure that was put upon him, he would backslide altogether. I was afraid that he would leave the truth. But the Lord gave me light that He would keep Brother Palmer and establish him in the place from which he was taken. But I did not design to say anything of this to Brother Palmer until he himself made the proposition to return to the work in the South. Things are coming about in accordance with God's design. He desires Edson and Brother Palmer to stand together. He designed them to stand together years ago.

The night before last I only slept for one hour. I was revolving over and over in my mind the matters of which I have spoken this morning. I asked myself, Will I be free when I go from this place if I say nothing about them? Will I stand free before God? I did not mean to say a word. I thought that when the Spirit of God came into our meetings, there would be those who would understand that they had something to say in order to remove the reproach of heaven, which for years has rested upon the work here. Many of those who acted a prominent part in the wrongs done are not here, but there are those here who have been following the same principles of wrong. To forsake right principles is like taking away the foundation of a house. If men who have grown to manhood cannot understand what pure principles mean, they might better go apart and meditate and pray until they understand this. From the light which I have had, I know that principles which do not meet the approval of heaven have been followed.

It is working upon wrong principles that has brought the cause of God into its present embarrassment. The people have lost confidence in those who have the management of the work. Yet we hear that the voice of the Conference is the voice of God. Every time I have heard this, I have thought that it was almost blasphemy. The voice of the Conference ought to be the voice of God, but it is not, because some in connection with it are not men of faith and prayer, they are not men of elevated principle. There is not a seeking of God with the whole heart; there is not a realization of the terrible responsibility that rests upon those in this institution to mold and fashion minds after the divine similitude.

These things have kept my soul in great distress. At times I rise above it a little, and yet I know that the wound is not cured; because if it were, the matter would not be continually presented to me. A thing that is healed, is healed. I was referred to the case of Achan. The entire congregation of Israel was affected by Achan's sin. Because of it God could not help them, and when they went out to battle they were beaten by their enemies. Joshua prostrated himself before the Lord, and asked, What does it mean that the children of Israel flee before their enemies? God told him that there was an accursed thing in the camp, that spoil had been taken from the enemies of Israel. He told him that there was robbery and dissembling in the camp, and that His blessing could not rest on the people till these things were cleansed from them.

These sins have been practiced in the work that has been done here. That God could bear with those who acted a part in this work as long as He has done, is a marvel to me.

Before I came here God told me what course I was to pursue. I was to bear a straight testimony. I was to bear it without making any excuse as to why it was given. Then my work would be done. The responsibility would rest upon those to whom the testimony had been given. If they did not act upon it, the guilt would be theirs. Guilt would not rest upon me if I did my duty.

There have been those who have tried to undermine the influence of Edson White. They forgot while they were doing this that much more might have been done to undermine their influence. They have spoken of Edson with a sneer, with expressed contempt. My son did not know that I was going to speak of this. But I feel that it [is] my duty to speak these words this morning. It is a sin against God for men to treat a fellow worker as some have

treated Edson. God has said of him, My angel shall go before him, and lead him if he will walk humbly before Me.

I told my son to be very careful what course he took, because if he made mistakes there would be those who would say, It is of no use to place confidence in Edson White. They would be watching for a chance to criticize him. The angel put his hand on his shoulder and told him to work and walk very discreetly, because there were those who stood ready to hinder his work in the South if they could possibly do this.

God is not with those who criticize and find fault, and I wish all to know it. If those who had criticized had gone to the Southern field, and had talked with Edson as brother should with brother, counselling and praying with him, how much better it would have been. But instead of doing this, they stood off and fired shots at his work, making things out to be as bad as possible. Why did they not go over the field for themselves, so that they could make a true report? They had opportunity to do this, but instead, they took the reports which had been brought by some one else. We read in the Psalms that the one who will stand in the courts of the Lord is the man who takes not up a reproach against his neighbor.

I do not know but that I have said enough for you to work upon. But I wish to say again that there is a work to be done in the Southern field. Very little can be done in the cities of the South until sanitariums are established there. Let this work be commenced at once. A beginning has been made at Nashville. A sanitarium must be established there. A school must be started, not in the city, but at a distance from it. Schools must be established in different places in the South. And colored teachers must work for the colored people under the supervision of well-qualified men who have the spirit of mercy and love.

I wish to say also that the Southern field is a world of its own. The work there will have to be carried forward independently, to a large degree, of the Conference here. The workers in the field will have to exercise judgment as to the best way of advancing. And those who begin this work in any part of the Lord's vineyard are not to feel that they cannot make advance moves without consulting those in Battle Creek. Those at the heart of the work, if they hear that a worker is not doing as he should, are not to remove him without learning the real facts in the case. God wants His people to act sensibly. If you hear that a worker is not doing as he ought, find out wherein he is lacking. Talk with him in regard to his course, and plead with him to improve. Show him the best way in which to work.

We have reached the time when the work cannot advance while wrong principles are cherished. Two or three voices are not to control everything in the whole field. No, indeed. In every field God has men of capability. He does not mean that these men, when they wish to take advance steps, shall send to Battle Creek in order to find out the best way in which to move. The Lord says, I will break up this plan of working. I will sever these connections. Every field shall bear its own responsibility.

Source

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I look at the various conferences of America to see what the presidents of these conferences have been doing, and I ask myself, What work have they been engaged in?

Souls are perishing in sin because those who have been appointed as shepherds of the flock are not <all> laborers together with God. They neglect to do the very work that should be done. Why are those set apart for the work of the ministry placed on committees and boards? Why are they called upon to attend business meetings at a great distance from their field of labor? Why are not business matters placed in the hands of businessmen? The ministers have not been set apart to do this work. The finances of the cause are to be properly managed. Managing ability is to be brought into the work. But ministers are set apart for a higher work.

Ministers of the gospel are not to be called hither and thither to attend board meetings to decide common business questions. This has been done in the past, but this is not the work in which the Lord wishes them to engage. Let men who have not been set apart to the sacred work of the ministry take the management of financial matters. Too many financial burdens have been placed upon our ministers. When this is done, the great gospel commission is neglected. God looks upon this as a dishonor to His name.

The Lord's great vineyard demands from men that which it has not yet received—earnest, persevering labor for souls. The ministry is becoming weak and feeble, and under their tame service, the churches also are becoming weak. The ministers of our conferences have very little to show in the conversion of souls as a result of their labors. These things are depriving God of the glory which belongs to Him. The truth is not carried into the barren places of the earth. God calls for workers who will be producers. There is a world to be warned. Why are the ministers who should be laboring earnestly <in special service> to open new fields and raise up new churches, hovering over the churches which have already received great light and many advantages <which they do not appreciate>?

During the night season I was speaking in a large congregation. We have been instructed by the Lord that the medical missionary work is to be to the work of the third angel's message as the right hand to the body. The right hand is used to open doors through which the body may find entrance. This is the part the medical missionary work is to act. It is to largely prepare the way for the reception of the truth for this time. A body without hands is useless. In giving honor to the body, honor must also be given to the helping hands, which are agencies of such importance that without them the body can do nothing. Therefore the body which treats indifferently the right hand, refusing its aid, is able to accomplish nothing.

In Australia we found that the medical missionary work breaks down prejudice and opens the way for the truth to go with power. And I have now come to America to see if my words will have more power than my letters have had in leading my brethren to a proper appreciation of medical missionary work.

God said to the serpent, "I will put enmity between thee and the woman, and between thy seed, and her seed; it shall bruise thy head, and thou shalt bruise his heel." There is much work to be done in the vineyard of the Lord. Never are God's workmen to accuse one another. Time is short; the end of all things is at hand. Our work is not to repress and hinder, but to encourage and restore. All who will co-operate with the Redeemer in bruising the head of the serpent will be doing the work which the Lord has appointed them. But God has not given men the least intimation that they are to bruise their fellow men. Their warfare is to be directed against the power of Satan. Those who co-operate with Christ will give no place to the devil, but, uniting under the

blood-stained banner of Prince Emmanuel, will repress every evil word and work. They are never to use their power to weaken the influence of those who are trying to work for God.

All through this country a work must be done that has not yet been done. The medical missionary work must be recognized. Those who go forth to engage in the work of the ministry must be intelligent upon the subject of health reform. Those men, who after many years' experience, have yet no appreciation of the medical missionary work, should not be appointed to preside over our churches. They are not walking in the light of present truth for this time. Those who love the truth and appreciate the question of temperance in all its bearings should not be placed in [the] charge of a minister who has not heeded the light God has given <upon health reform>. What help can a man be to a church if he is not walking in the light?

In new fields no work is so successful as medical missionary work. If our ministers would work earnestly to obtain an education in medical missionary lines, they would be far better fitted to do the work Christ did as a medical missionary. By diligent study and practice, they can become so well acquainted with the principles of health reform, that wherever they go they will be a great blessing <[to] impart information so much needed> to the people they meet.

For <forty> years the necessity of health reform has been held before our people. By the practice of its simple principles, the sick and suffering are relieved, and fields otherwise unapproachable become most interesting fields of action. The seeds of truth, cast into good ground, produce an abundant harvest.

“They shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vinedressers. But ye shall be named the Priests of the Lord; men shall call you the Ministers of our God; ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves. For your shame ye shall have double; and for confusion they shall rejoice in their portion; therefore in their land they shall possess the double; everlasting joy shall be unto them. For I the Lord love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them. And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the Lord hath blessed. I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with jewels. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth, so the Lord God will cause righteousness and praise to spring forth before all the nations.”

Medical missionary work brings to humanity the gospel of release from suffering. It is the pioneer work of the gospel. It is the gospel practiced, the compassion of Christ revealed. Of this work there is great need, and the world is open for it. God grant that the importance of medical missionary work shall be understood, and that new fields may be immediately entered. Then will the work of the ministry be after the Lord's order; the sick will be healed, and poor, suffering humanity will be blessed.

Begin to do medical missionary work with the conveniences which you have at hand. You will find that thus the way will open for you to hold Bible readings. The heavenly Father will place you in connection with those who need to know how to treat their sick ones. Put into practice what you know regarding the treatment of disease. Thus suffering will be relieved, and you will have opportunity to break the bread of life to starving souls.

It is the duty of Christians to convince the world that the religion of Christ disrobes the soul of the garments of heaviness and mourning, and clothes it with joy and gladness. Those who receive Christ as a sin-pardoning Saviour are clothed with His garments of light. He takes away their sin and imparts to them His righteousness. Their joy is full.

Who has a better right than Christians to sing songs of rejoicing? Have they not the expectation of being members of the royal family, children of the heavenly King? Is not the gospel good tidings of great joy? When the promises of God are freely and fully accepted, heaven's brightness is brought into the life.

While we are to be sober, while we are never to relax our watchfulness to become light or frivolous, still we are always to be cheerful. We are to express our appreciation of the Christian's hope by joyous songs of praise and thanksgiving. Heavenly angels join in these songs. They cannot be silent.

He who is truly converted will be so filled with the love of God that he will long to impart to others the joy that he himself possesses. The Lord desires His church to hold forth to the world the beauty of holiness. She is to demonstrate the power of Christian religion. Heaven is to be reflected in the character of the Christian. The song of gratitude and praise is to be heard by those in darkness. For the good tidings of the gospel, for its promises and assurances, we are to express our gratitude by seeking to do others good. The doing of medical missionary work brings rays of heavenly brightness to wearied, perplexed, suffering souls. It is as a fountain opened for the wayworn, thirsty traveller. At every work of mercy, every work of love, angels of God are present. Those who live nearest to heaven will reflect the brightness of the Sun of Righteousness.

Our Saviour allowed nothing to hinder Him in His work of opening the Scriptures to His disciples and the multitudes. Going forth from the wilderness of temptation, "He began to preach and to say, Repent; for the kingdom of heaven is at hand. And Jesus, walking by the Sea of Galilee, saw two brethren, Simon, called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets and followed him. And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him. And Jesus went about all Galilee, teaching in their synagogues and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people. And his fame went throughout all Syria; and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them."

"And he came to Nazareth, where he had been brought up; and as his custom was, he went into the synagogue on the Sabbath day and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, ... And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her. And he stood over her, and rebuked the fever, and it left her; and immediately she arose and ministered unto them. Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them and healed them. And devils also came out of many, crying out, and saying, Thou art Christ, the Son of God. And he rebuking them, suffered them not to speak; for they knew that he was Christ. And when it was day he departed and went into a desert place; and the people sought him, and came unto him, and stayed him, that he should not depart from them. And he said unto them, I must preach the kingdom of God to other cities also; for therefore am I sent."

Read the Scriptures carefully, and you will find that Christ spent the largest part of His ministry in restoring the suffering and afflicted to health. Thus He threw back upon Satan the reproach of the evil which the enemy of all good had originated. Satan is the destroyer; Christ is the restorer. And in our work as Christ's co-laborers, we shall have success if we work on practical lines. Ministers <should call to their aid helpers.> Do not confine



your <labors always> to giving Bible instruction. Do practical work. Seek to restore the sick to health. This is true ministry. Remember that the restoration of the body prepares the way for the restoration of the soul.

When one goes out as a physician, gospel teacher, and canvasser, he should be fully empowered to do the work of a minister. When under his labors souls accept the truth and give evidence of true conversion, he is to baptize them in the name of the Father, the Son, and the Holy Ghost. And such workers should have the sympathy and co-operation of those who remain at home.

There is much work to be done in foreign fields, but let us not forget the heathen at our own door. The colored people in the Southern States of America have been cruelly neglected by Christians. The great need of this people demands our help. In the shadow of our own doors they are living in sin and degradation. God calls for earnest medical missionaries, who will put the whole soul into the work of saving sinners. Make Christ's work your example. Constantly He went about doing good, feeding the hungry and healing the sick. No one who came to Him for sympathy was disappointed. The commander of the heavenly courts, He was made flesh and dwelt among us, and His lifework is an example of the work we are to do. His tender, pitying love rebukes our selfishness and heartlessness.

God pitied the Israelites in their slavery in Egypt, and breaking the yoke of their bondage, He placed Moses at their head to lead them through the wilderness to the promised land. God has placed in our midst a people who in one sense have been freed from slavery, but who are still in the slavery of ignorance because men and women more favored have not taken the pains to lift them from their degradation. He who pitied the Israelites in Egypt is not indifferent to the suffering of the colored people in America. He calls upon those who name His name to take up the work they have neglected.

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Dear Children,—

I am very weary this evening.

I have just closed up my mail for Australia. I sent off much more than I thought I would be able to send. I have been writing important matter in regard to the condition of things in the Healdsburg church, and the principles brought out have a bearing on our churches in other parts of the world. As I look at the disorder of our churches in California, I realize that the same lack exists in all our churches elsewhere. Those who know the truth have been indifferent to the condition of the Southern field, notwithstanding the need of this field has been kept before them ever since the emancipation of the colored people. Their neglect testifies to their selfishness. For many years they have had the light of truth, but they have not done the work God gave them to do. This work has been kept before their notice, but they have scarcely touched it with the tips of their fingers.

The Word of God is to be opened to the people of the South. This Word is a book of sacred truth addressed to men. In order to meet God's standard for us, we must accept the Bible as the rule of life and practice. Its sacred truths must be our meat and drink. The more clearly we see the force and power of the truths it contains, the more clearly shall we reveal the faith that works by love and purifies the soul. Each one must grasp these truths for himself. And as God opens His Word to us, we are to remember that we each have a responsibility to bear in regard to those who have not yet been warned. God calls upon us to look upon the neglected, unworked fields, and do our part to carry to them the light He has given us. Many are in the darkness of error. How can they know what is truth till the Word of God is opened to them by His instrumentalities? God's people are to preach the Word. They are to confess the faith that makes them a peculiar people.

We were assembled in a large council meeting. All present seemed to be filled with an earnest desire to start the work in the South. Much was said in an effort to explain why the work that ought to have been done in the cities of the South has not been done.

How best to undertake the work in this field is the problem before us. It seems difficult to begin a work that for so long has been criminally neglected. We are not to wait for eloquent preachers, talented men, but take up the work the Lord places before us. He will accept and work through humble, earnest men, even though they may not be eloquent or highly educated. Organize some plan for labor, and do not forget that to every man God has given his work. Do not take up the work with a feeling that you are capable and apt and keen-sighted. Begin and continue in humility. It is with the one who is humble and contrite that God abides.

I am weighed down as a cart beneath sheaves. Has God no message of mercy for the white people and the colored people of the South? Many of both classes are terribly degraded. Is no message of warning to reach them? The condition of the Southern field is a condemnation to the Christian churches of America. How can they stand guiltless before God? The degradation and darkness of this field bears testimony against the Lord's appointed agencies. Had those to whom God has given such great light done their appointed work faithfully and unselfishly, there would today be memorials for God all through the Southern field—churches, sanitariums, and schools. Men and women of all classes would have been called to the Lord's great gospel feast.

God designed that a large work should be done in the Southern field. The present picture of this field is dishonoring to our Creator and our Redeemer. But shall it lead us to believe that the commission which Christ

gave His disciples, when He told them to preach the gospel to all nations, cannot be fulfilled? No, no! Christ has power for the fulfilment of His commission. It is His people who have failed. The Holy Spirit has lost none of its efficiency. That the Word has lost its power on hearts is shown by the present condition of the world. But it is because men have chosen to disobey, not because the Word has less power.

How shall we answer to God for the work we have left undone? Every church that has been formed needs to be reformed. Believers are to be a living exposition of the truth. The Word of God is to be the man of their counsel. Then the truth will go with power, and souls will be converted.

One equal with the Father came to this earth to roll back the sweeping tide of evil. He is fully able to do the work laid upon Him. To Him has been given all power in heaven and in earth. In the wilderness, armed with the weapon, "It is written," Christ met and overcame the strongest temptations that the enemy could bring against Him. He proved the power of the Word of God.

"Unto the Son he saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity: therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows."

"And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people, and his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them."

"And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan." And seeing the multitude, He gave what is known to us as the Sermon on the Mount, in which is clearly defined the experience all may gain in the things of God. God expects great things of every believer, and in view of the light given in these wonderful words spoken by the Saviour, what excuse is there for any one to walk in the mist of uncertainty? What excuse has any one for being confused and unbelieving? The work of the Spirit is to bring the world in touch with Christ, that through His power men and women may be continually won to the truth.

Why has the Southern field been so terribly neglected by those who believe that we are living in the time when special light is to be given to the world regarding the closing scenes of its history? Great light has been coming to our world ever since the beginning of the proclamation of the messages of Revelation 14. Read and study the line of prophecy here outlined. "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." Our minds should be filled with the great, grand truths that Christ here unfolded to John. The words "saying with a loud voice" show the importance of the message.

"And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." The words "Babylon is fallen" point to the spiritual fall of the professed Christian churches. "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture (of mercy) into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb."

These words are addressed to those who live in the last days of this earth's history. These messages are to be given to "every nation, and kindred, and tongue, and people." Those who hear and receive them, working in harmony with them, will bear fruit to God's glory.

We are now to cease making finite man our god. Church members are to be taught to take all their perplexities to Jesus. Why are our minds so easily diverted from the Source of power and efficiency?

We read: "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

This is our work. Most earnestly we are to strive to be faithful stewards of the grace of God.

In our work for God we shall meet with much opposition. By falsehood and deception the Jews strove to keep the people from believing on Christ. Today false teachers will resort to any means to keep people from obtaining a knowledge of the truth. There are those who love error more than they love truth, because truth is opposed to their inclinations and their course of action. They refuse to repent and be converted, even though the evidence for truth is clear and convincing. They do not want to search the Scriptures to see if these things are so. There lies the cross to be lifted, but they are unwilling to deny self. God asks them to keep holy His Sabbath, but they refuse to give up their own way.

"And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." What language could be plainer or more weighty than this? This is the truth we are to proclaim, trusting in Christ to impress hearts. He is all-powerful, and He has promised to be with His servants unto the end of the world. He will guide and strengthen all who put their trust in Him.

A great and solemn work is before the people of God. They are to come close to Christ in self-denial and self-sacrifice, their one aim being to give the message of mercy to all the world. Some will work in one way and some in another, as the Lord shall call and lead them. But they are all to strive together, seeking to make the work a perfect whole. With pen and voice God's servants are to labor for Him. The printed Word of truth is to be translated into different tongues. To all people the gospel is to be preached.

"And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. ... And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following."

Christ says to those who are working for Him, "Let not self be exalted. In My name, in reliance on My power, go forth to labor for God. Make it plain that it is by the power of Me, your Redeemer, that you perform miracles."

When God's servants are indeed one with Him in spirit and action, Christ removes the obstacles from their way and gives them access to hearts. He accompanies the proclamation of truth with His power.

Unconsecrated minds will place hindrances in the way of God's work, as they have done in the past. But do not stop to enter into controversy and create disagreeable issues. If hindered in one way, be ready to honor God by working in a way that is open. In due time obstacles that now seem insurmountable will be removed. God can remove obstructions in ways most unexpected when He sees that by doing this He can best glorify His name.

Quarrel over nothing. Keep at your work in the spirit of true humility. Do not take the highest place. Work in humble ways. Do not keep self in view, fearing that you will not receive recognition. Look ever to Christ.

By no effort man may make can he thwart the purpose of God. "A man's heart deviseth his way; but the Lord directeth his steps." "There are many devices in a man's heart; nevertheless the counsel of the Lord, that shall stand."

Remember that if you walk humbly with God, not striving for recognition, the time will come when you will hear a voice saying, "Come up higher." Christ says to you today, "I am with you, co-operating with your faithful, trustful efforts, and giving you precious victories. I will strengthen you if you will sanctify yourself to do My will. I am the only One who can give you success in the effort to awaken souls dead in trespasses and sins. I alone can convict and convince sinners, showing them what sin is, and turning them from darkness to light. I am the Sin-pardoner. I am the One who can blot out transgression."

Our success in God's work depends on walking in the footsteps of Jesus. The angels of the Lord excel in strength, whether for judgment or mercy. They do His commandment, hearkening unto the voice of His word. Safe then are all who draw nigh to God. Never do they draw nigh to Him in vain. Safe are all who trust in Him. Angels are near to help them. "Are they not all ministering spirits, sent forth to minister to those who shall be heirs of salvation?"

O what a noble company you are in! Do not by rash speeches make the angels ashamed of you. Speak gently and calmly. Hasty speech brings no strength to a good cause. Trials will come, for there are many who are walking at cross purposes with God. Be sure that you are walking before Him in meekness and humility. You may, yes, you will be misjudged, but the evil talkers will be ashamed if you constantly reveal the sweetness of Christ's character. You will be a savor of life unto life. By patient faith, humble trust, and sanctified endeavor, you will win the crown of life that Christ, the righteous Judge, will give to all who love His appearing.

Source

- E.G. White to J.E. and Emma White, Letter 193, 1901, July 31, 1901.

Title: N/A

Date: November 5, 1901

Type: Letter

Addressee: Willie C. White

Location: "Elmshaven," St. Helena, California

Primary source: Letter 162, 1901, November 5, 1901

My dear son Willie,—

I have just read a letter from Brother Hoopes to you in regard to establishing an art department in Union College to educate young people to illustrate our publications. I have never had the least encouragement given for this line of work to be taken up, and I could not advise any such movement. There are many things positively essential, but this is not. From henceforth there will be fewer illustrations in my books, and they will sell just as readily as they do now.

An exception must be made in the case of the Southern field. The books published for the colored people need many illustrations, but the illustrations can be of an inexpensive character.

I hope the art department mentioned by Brother Hoopes will not be started. The end is near, and every dollar is needed to set in operation the work that should be done. Let those who have money send some to Australia, that the Sanitarium there may be completed. The same mail that brought this letter from Brother Hoopes brought one from Australia, telling of the great need of the Sanitarium building and of its unfinished condition.

There is work to be done in the cities that have not been worked. Let the students in our schools be educated to work with earnestness and determination for the saving of souls. Let as little expense as possible be incurred. Establish nothing that is not a positive necessity. We need every dollar that can be spared to invest in the work of opening new fields and sustaining workers.

P.S. If you choose, you may send this letter to Brother Hoopes.

On Thursday morning Sara and I start for New York. I cannot rest. I am convinced that it is my duty to go.

Source

- E.G. White to W.C. White, Letter 162, 1901, November 5, 1901.

Title: N/A

Date: November 27, 1901

Type: Diary

Location: South Lancaster, Massachusetts

Primary source: Manuscript 130, 1901, November 27, 1901

Note: Relevant selection highlighted.

Sunday the 24th was a rainy, disagreeable day. I was surprised at the attendance in the hall in New York City. There was a very much larger number than we could reasonably expect. I spoke from 1 John 3. The Lord gave me freedom in speaking His word. The blessing of the Lord seemed to attend the word spoken. May the Lord bless the hearers.

We need now as never before to call attention to the words, "Look unto me, and be ye saved, all the ends of the earth." What the Lord inscribed upon His temple was in perfect harmony with His plan. His invitation is to go forth to all places of the earth. Unlimited was His invitation of mercy. "My house shall be called an house of prayer for all people." It shall proclaim that I am now on My throne, giving audience to the world. "Let the people praise thee, O God, let all the people praise thee." "And let the whole earth be filled with his glory."

God calls upon you, O church, that have been blessed with the truth. Thus saith the Lord, This people have I formed for Myself. They shall show forth My praise. God has given the most sacred, solemn message of warning to His appointed agencies. They were His chosen representatives to an apostate world. It was an impossibility for the church to whom had been entrusted the greatest truths ever given to our world, to represent and maintain these truths, but by revealing themselves as a distinct existence, separate from the idolatrous nations that were deep in apostasy and idolatry, and thus presenting a character for excellence and entire obedience, teaching the highest standard of spirituality—far, far above all worldly policy and all idolatry.

How would it be possible to maintain their integrity for truth and righteousness, to the honor and glory of God, walking in their integrity, presenting to the world the divine benevolence of our God, but by co-operating with God, and becoming channels of light to all nations of the earth? Then what if they venture to lower the standard to a cheap level? The mission of Christ from the heavenly courts to His death upon the cross embraces in it the true, unchanging principle that should be developed in every mission that shall be entered upon and established by all who believe in Jesus Christ; through the grace and the gift of the Holy Spirit is the great promise to be fulfilled in the Christian endeavors of every company of believers associated together in church capacity.

From Christ's mission to our world, all are to make it their Christian practice to exhibit to a world dead in trespasses and sins, the great and heavenly principles of the love of Christ for one another, although they are not assigned the same class of labor, but all working intelligently to advance the work in their line, to make their appointed work a success. The example of Christ can never be equaled, for the Saviour of the world worked out an example for every living creature in the world in regard to the principles of that heavenly country from which He came to set us all an example in obeying the laws of that better country, and the city He has builded for all who will be obedient to the laws of God, which laws represent His character. We know that Christ gave His life to make it possible in our humanity to meet the conditions that will give all an entrance into that city whose builder and maker is God.

Now cannot we see the obligations every soul is under who has decided to take the name of Christian, to set ourselves to the exalted possibility of answering the character of excellence in humanity, that we shall reveal Christ's character in our works, showing that we are appointed His chosen representatives to an apostate world? "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee: behold, NOW is the accepted time; behold, NOW is the day of salvation)" 2 Corinthians 6:1, 2. Bear in mind the NOW is ever and

ever the eternal NOW. There is no tomorrow that is ours. This whole chapter from the first verse to the last is of great importance. These conditions are scarcely thought of as principles that in no case should be neglected.

“Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God” 2 Corinthians 7:1; 1 John 3:1-5.

The formation of the Christian church, and the union of all that it embraces, and preserving the consecration of all its powers as the appointed agencies of God, for the spiritual recovery of the moral image of God in man, was the object of Christ’s assuming human nature. Christ was the foundation of the whole Jewish economy, which was the symbol prescribed in type for the religious faith and obedience of all people. The Lord is not pleased with the indifference in recognizing the sacredness of the service of God, when the sample of what a church should be in all its instrumentality, its entire consecration in service, with a decided spirituality and zeal and exactitude in all service concerning the worship of God and exalted religious privileges, are to be treated in far greater reverence in all service; since we have the example of the great Founder of all the religious economy, should not we as a Christian people, in all our religious Christian worship, take in the lessons given and express a greater devotedness, which God requires in all who believe in Christ as type has met antitype in the giving of Himself to die on Calvary’s cross? His resurrection from the dead, His full and ample promise to His disciples just before His ascension to heaven escorted by the heavenly throng in triumph to the city of God, we now have assurance of a living Saviour, our Advocate in the heavenly courts, and the promise made (Matthew 28:18-20; Mark 16:15-20; Luke 24:44-53).

With all this great transaction of Christ’s actual life-sacrifice to redeem the world, and His promises to devote Himself to the work, with His promise of blessing all who with entire consecration, and imparting all blessings to those who believe according to His promise, our religious spirituality and zeal should show after the evidences given us as far superior to any they expected from the Jewish nation, as the sun is superior to the moon, as far as redemption and our exalted religious principles are concerned. God requires of all His believing people a far superior devotedness in the perfect consecration of the individual soul-temple. The whole religious economy shall appear in all its appointment far more heavenly and more sacred in all the instruction given to benefit fallen man, and in the Christlike character exemplifies a complete unity, which means a great work to be done for human, selfish hearts, in that they need the instruction of the great Teacher.

“A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.” The Lord our Redeemer had not yet demonstrated fully that love to its completeness. After His condemnation in the judgment hall, His crucifixion on the cross, when He cried out in clear, loud voice, “It is finished,” that love stands forth as an exhibition of a new love—“as I have loved you”—is demonstrated. Can the human mind take this in? Can we obey the commandment given? Christ requires nothing of any soul that it is not possible for him to do. “By this (revealing of unity and love one for the other) shall all men know that ye are my disciples, if ye have love one to another.” “If ye love me, keep my commandments. ... He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. ... If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him” John 14:21, 23. “Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father’s commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you.”

This love among brethren is of the greatest consequence for the prosperity of His church. Satan knows this, and he is ready with his temptations of selfishness, working in them a spirit of envy, jealousy, evil surmisings. “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.” Here is the strength of His prayer for unity: “That the world may believe that thou hast sent me. And the glory (character) which thou gavest me I have given them; that they may be one, even as we are one. (Wonderful request; it seems almost too great for expectation!) 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.”

Then why is there not a practical carrying out of this principle of love? Christ gave His own life for the life of the world. “Therefore doth my Father love me because I lay down my life for the sheep.” Why do not these words of Christ stir our souls with intense desire to love one another as He has loved us? Christ engaged in covenant with God the Father to represent the love of God in His humanity for the fallen race. Christ knew that this great display of the grace of God, which He Himself engaged to represent—nothing less could represent that love of infinity than in giving His own Son to save the guilty sinner. Christ undertook the plan when He knew all things, that nothing else than the infinite capabilities that made Him equal with the Father could possibly express the plan unless He became one with humanity, taking upon Him the nature of man, and thus bearing all the temptations as man, and dying that man might live through faith in His redeeming power.

“Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands: thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons [and daughters] unto glory, to make the captain of their salvation perfect through suffering. For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren. ... Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted” Hebrews 2:7-11, 17, 18.

“Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need” Hebrews 4:14-16.

“Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of (contention and alienation and strife?—No, no) of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ’s stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him” 2 Corinthians 5:17-21.

I wish to say that no human language could be framed to give a just conception of the fulness of the love of God, even the Infinite God, suffered in His Son; and nothing He could express in His words or actions, in doing and suffering, could possibly exaggerate the conception of the grace of that great love of God wherewith He hath loved us. Now what is required of every child of God? To search diligently and learn what this meaneth, “I will have mercy and not sacrifice.” Will all individually who claim to believe in Christ as their personal Saviour—that Christ embodied the love of the Father—[will] all who truly believe Christ has developed the same in [the] individual members of His body, [seeking] to multiply the similitude of His character in them, [live their] lives in connection one with another?

As God made Christ His messenger to the world, Christ has made all who claim Him as their Redeemer, to represent Christ in mercy, forgiveness, and pardon to the world. Now in every generation Christ has required that all who believe in His name should become His witnesses, bearing His message to the world, viewing His words, and expressing His character. All of us are pledged to do, in our individual instrumentality, for Christ, what Christ did in his human life here upon the earth, as the Sent of God for the representation of the Father. All are to represent the goodness of God in His compassion and His love, representing [that] they are channels of light, light-bearers to the world. Graciously has the Lord made them partakers of the divine nature through Christ. The Lord requires that each one shall live, as their pattern of life, sensitive of quick feeling drawn out in love to the perishing world. They are to go forth as God's watchmen, proclaiming the something that must take place in every heart, representing the quickening, vivifying influence of the power of the truth, and for perishing souls that passeth knowledge. He withheld nothing; He gave His own self; He was bruised with our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed. He endured the cross, despising the shame. O, the riches of the love of God are beyond our computation. Now the Lord expects [us to make] persevering efforts in behalf of the salvation of souls ready to perish in their ignorance and unbelief and sin. We are individually under bonds to God to convey the message of truth, and that mysterious love which Christ expressed to a world His followers are to express to their fellow men. When they are thus imbued with His Spirit, they will be messengers to bear the life-giving message to the world, that Christ is waiting to receive them, to pardon their transgressions and sins. Many are saying, Oh, that I might find Him. They need the words and compassion and sympathy of one who has found Him precious to their souls.

Tell the poor, perishing sinner the story of His love. The Saviour has given Himself to bring light and salvation to you, and now He says, I give you as My representative to the world. Consider yourself as dedicated to My service. Speak tenderly, pityingly; tell them the glad tidings of Christ and His love; express your love in unselfish, Godlike deeds to save perishing souls.

The wicked, selfish, loveless spirit that has come into the church puts Christ to open shame. Look at the cities in New England. How long have they laid waste? And yet the message of God has come that the church that believes advanced truth is to labor most earnestly with the Holy Spirit of God for the conversion of the ministry, and many will be converted who are willing to set them to work, who are willing to take them, instruct them, pray for them and with them.

Christ's field was the world. He shall embrace the world of sin. That is the work of the Holy Spirit through the human agencies in bearing to them the life-giving message. Church members, I call upon you, Are you converted? What was the instrumentality that was to be employed? Whose voice is to proclaim the all-important message to our world, that they may be convinced of sin? God calls upon all to act a part and tax their resources to the uttermost. God has His workmen. He has been using them in the great city of New York.

Brother and Sister Haskell have been working. God has worked with them. They have not had an easy time, by any means. Sister Haskell has stood by the side of her husband as a faithful worker together with him. She has watched lest her husband become worn out with constant anxiety and labor, and when this became apparent, she has added his labors and appointments to her labor, for she was stronger than he was. These two faithful servants worked with us in Australia, and they are now working in New York City by the appointment of God; and their mission place is not the most lovely and quiet place in the world. The workers connected with them are receiving an experience, growing in knowledge and grace. There ought to be for all [workers] such laborers who have served the cause of God in earlier years, who have been obtaining an experience.

While at the General Conference the destitute fields were laid out before me—what should have been done in the Lord's vineyard in sowing the seed of truth, that there should be a harvest to reap in these large cities.

Elder Franke has been laboring in New York City for the worldlings and all who would hear the message; and a number embraced the truth; but other gifts were needed to engage in the same kind of mission work which has been in Australia. I said to Elder Haskell, Will you go and take hold of the work in New York City after the Conference? He said he had a burden for New York City, and if I would come and bear testimony the Lord had given to me, to those who were professing to believe the truth, he would take hold in New York. I consented to do this after the Conference should close; but my work was marked out to visit Indiana, Des Moines, College View, Denver, Colorado, and Oregon. I had appointments in this round of meetings, and then attended the camp-meeting in Oakland. So it was made impossible for me to go to New York as I had purposed to do.

But my burden did not leave me. I had a message to the believers in New York City, that all who are truly converted unto the proclamation of the third angel's message must not present to the world, to angels, and to men, division in the place of unity. The truth of God sanctifies the receiver to be a channel and representative of His grace to the world, and to angels, and to men—all who are called, prepared, and aided by one agency from one great and powerful Source. There would be love and unity, that their Christian instrumentality [would] prove to glorify God in their love and harmonious action, each strengthening the other and each taking diligent heed to his own course of soul-action in the great and solemn work before them in presenting the sanctifying truth to souls ready to die.

All who should receive the truth in the love of the principles of the truth would make straight paths for their feet, lest the lame be turned out of the way. Many, for want of meekness and humility and wholehearted kindness, would consider themselves independent atoms, or, as in the days of the apostle Paul, would consider they were to link up with the one man under whose labors they received the light of present truth 1 Corinthians 3. This whole chapter in the Bible was the education the apostle was trying to give to those who claimed to believe in his time, and yet a strong spirit had taken possession of them. He did not give them up and let them alone as irreclaimable, but tried to bring them to a better understanding of the spirit that should control their actions as believers in Christ Jesus. All who placed themselves on the side of the one who brought to them light and truth, and refused to be in harmony with their brethren, were not being sanctified through the truth (1 Corinthians 3:1). The difficulty is plainly stated to warn all believers of this dangerous ground. Those who suppose that they are cemented to the man who brought them the truth, and tie up in separate bundles, need a reconversion as soon as possible, else their claimed conversion is a stumbling block to sinners.

Let us hear the words of Paul: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?"

"Do we begin again to commend ourselves? (as though such a strange thing was essential) or need we, as some others, epistles of commendation to you, or letters of commendation from you? Ye are our epistle written in our hearts, known and read of all men: forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart." Read Romans 12:3-5.

"I have planted, Apollos watered; but God gave the increase." These were men ordained of God as His helping hand to do this work; if they became exalted because of their success, and lifted up their souls unto vanity, the Lord would remove their light from them. "So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase." Now the wise conclusion: "Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labor. For we are laborers together with God: ye are God's husbandry, ye are God's building."

Here is our subject matter. “Let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ.” Shall one draw apart from his brother for no other reason only his own misconceived opinions? Would he not much better go apart by himself and think soundly what he is doing in estranging himself from his brethren? This is a much more inconsistent thing to persist in handling, for if he begins in self-confidence to build after certain notions of his own plans and his own desirings, without reference to his brethren, he will bring in material and lay on the foundation a mass of suppositions of his own, which is only rubbish.

“Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man’s work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man’s work of what sort it is. If any man’s work abide which he hath built thereupon, he shall receive a reward.”

“Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.” Now comes the warning: “Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain.”

Therefore let us humble our hearts before God, and be very careful not to judge our brethren because they do not consider all our words and spirit and actions perfection.

“Therefore let no man glory in men. For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ’s; and Christ is God’s. Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of man’s judgment: yea, I judge not mine own self. For I know nothing by myself; yet am I not hereby justified; but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God. And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another”—showing and talking your preferences, comparing one with another to the detriment of the one you do not prefer. “For who maketh thee to differ from another?” And now comes the grave question: “And what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?”

May the Lord help all who receive the truth to open their minds and hearts to receive likewise the beauty and loveliness of the virtues of the truth in your own hearts and practice the truth, as well as being advocates of the truth, in the beauty of holiness. Christ’s practice is to become our practice. So vast was His conception of the love of God that He did not describe it, but lived and practiced this love in Godlikeness indeed.

What efforts are we putting forth as the believers of unpopular truth, in self-denial, in self-sacrifice? We can never equal the Pattern because it is infinite goodness practiced in His human nature, just as we should make determined efforts to practice in our human nature with all the powers of our being to follow His example. Hear His words: He that “will come after me, let him deny himself, and take up his cross, and follow me.” Having given His life to save the world from ruin, they would be saved in God’s way in obeying the laws of His kingdom. He, the Lifegiver, expects all His followers to be faithful stewards of the grace of God, and to live for the same object, to do according to His appointed will, to be His human helping hand to save perishing souls.

As to our work: We are entrusted with the grace of God, and our commission is to resemble Him, making it our first business and calling to seek first the kingdom of God and His righteousness. Read Acts carefully. There was the highest expectation of the fulfilment of the promise. Ten days were devoted to most earnest prayer, and they were in this time searching their own hearts, to put away everything that should hinder the fulfilment of the promise. “Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day’s journey. ... These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

“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.”

There was the power of heaven as if this greatness of influence had for ages been under restraint, and now the time had come, and all the universe of heaven rejoiced in being able to communicate and pour down from heaven the riches of the power upon the church, to be transferred to the world. And what followed? Thousands were converted in a day. The sword of the Spirit in the Word of God was indeed newly edged with power, and, bathed in the lightnings of heaven, cut its way through unbelief.

The seed sown by Christ in His mission work with His disciples needed no other evidence [than] that the words spoken by the disciples found entrance to their minds and hearts, and through these mighty agencies the world was to be convinced of sin. Bear in mind, when heavenly influences came into the heart, all found a field ready to be harvested. Particular fields of labor were opened to be worked, and all found [that] wherever they went in Christ’s name, His representative in the Holy Spirit opened the hearts and doors for the disciples. All were of one mind, and all felt that their resources must be taxed to the uttermost of their ability. A work was before them to preach Christ and Him crucified through the whole world. One subject was the theme for all who should work with completeness the works of Christ as His representatives, to all—as many as would believe on Him. They were of one heart and one mind, and daily they were adding new territories as their fields of labor.

Those who had accepted the influence of priests and rulers, and united with them in opposing the claims of Christ, were now soundly converted to the faith. And what was the success through the design of the Spirit in all this? He shall not speak of Himself. He shall testify of Me. He shall glorify Me. As the Saviour came to our world to glorify the Father by the demonstration of His infinite love, so the Holy Spirit came to glorify Christ.

The world’s eye for that time must rest on Christ as the Creator of man and as the Redeemer of man. The sphere of man’s influence is to belt the world. He shall convince the world of sin; the work of the gospel message must go forth, to bear the truth before them—the most convincing power [upon] humanity under the influence of heavenly principles.

“The whole multitude of them that believed were of one heart and of one mind.” The Spirit of Christ animated and made strong and earnest workers of all of one heart and of one mind. The Lord was magnified. Now there is just as much necessity for the whole church of believers in every place to put their whole being in communion with God, pleading the promise, “Ask, and ye shall receive.” Every one that asketh receiveth. Here is the connection: Asking, believing, and receiving. All who receive Christ by faith are to be as so many consecrated channels to receive the living truth to carry to the world.

What is the promise to those living in these last days? “Turn ye to the strong hold, ye prisoners of hope: even to day do I declare that I will render double unto thee; ... Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field.”

The world must have evidence and be convinced of sin, and then the Lord will receive the repentant and condemn the despisers of His mercy. God's mighty hand is stretched out still to save all who come unto Him. Our people who claim to believe the truth, and all who see and understand, are accountable to God for the knowledge they have of past and future events, and they are to be light-bearers to the world. There is every promise made that they shall receive of Christ, and, filled with His Spirit, work as co-operating with God. He requires every one who knows the truth to influence the entire church to unity of action, to do the truth.

The absence of a single means which might have been employed and is not—whatever the hindrance, whether in themselves or in others who hedge up the way—is committing robbery toward God in standing in the way of sinners that might be labored for, but are left out without help. There are those who have kept back workers because it takes money to feed and support them. How much better it would be to devise methods whereby these souls that are praying for light should have the truth! And God has promised the influence of the Holy Spirit to accompany the teacher in any line [that] he may work; but He regards [or “takes note of”] all you [who] believe and fear [that] your prospects will not stand as favorably if more workers were encouraged.

We see these destitute cities in the South are unworked. What an account these will have to give, who have felt at liberty to use the means to add building to building, and bring upon themselves the rebuke of God, which is upon every soul that has not [encouraged], to the extent of his powers, with words and means, workers to go out into the waste places of the Lord's vineyard!

Christ had a mission to educate His workers. The mission of Christ, from the throne of heaven, [was to] work and suffer and die for the world, that it might be saved. He sent forth the twelve, with their commission, two and two; then sent out the seventy to go before Him whither He Himself would go. They were to proclaim the kingdom of God through Judea, and He taught them [that] piety must be diffusive. Christ abolishes the distinction between neighbor and enemy as regards those who need light and truth, and they [His workers] are to look on the world as their field. Not a member of the church is to be an uninterested faction. Life is to be held in their mind as under obligation to do service [for] Christ in their devising and planning from the first period of conversion, to consecrate the entire life-influence to unite with Christ in the object for which He gave His life. He would have them [be] patterns of His own love for fallen humanity. They are to love one another as Christ has loved them. The principles of this kind of labor in love for one another were the badge of their connection with Christ. “By this shall all men know that ye are my disciples, if ye have love one to another.”

Lifting up His prayer, the last prayer for His church was that they all may be one with the Father, “that the world may believe that thou hast sent me.”

I have seen the coming in and increase of selfishness in the working of fields or the non-working of fields. What does it mean, these destitute places left unworked, and so little earnest effort made to put workers into these fields? The Lord Jesus gave His last testimony to John in Revelation: “Write the things which thou hast seen, and the things which are, and the things which shall be hereafter.” Here is message after message given.

“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 to the angel of the church in Pergamos write.” “And unto the angel of the church in Sardis write.” “And to the angel of the church in Philadelphia write.” “And unto the angel of the church of the Laodiceans write” Revelation 2, 3.

[In]the last chapter of Revelation, these messages given to the church, Christ did not withhold from His followers that they must do their work amid trials and exposure to persecution and [loss of] life itself; but they must not become dim or cease to shine as lights amid the moral darkness, to eradicate the dense gloom of immorality and sin. They are to unite in bearing one another's burdens. Ye are the light of the world. There was kept before them that His people must be a combined, united power in love and efficiency, to become a light

amid the moral darkness. [To] these combined forces [it was] specified that they all [should] be one. Hear it, every one who is a Seventh-day Adventist; hear it: “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. ... 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.”

The Lord Jesus described the difficulties they [would] meet. Having called their minds to rise to an eminence, He bids them look and behold the vast confederacy of evil arrayed against God, against Christ, against all who unite with these holy powers. Christ tells them they were to fight in fellowship with all the children of light; that satanic agencies would combine their forces to extinguish the light of the life of Christ out of their ranks. But they were not left to fight the battles in their own human strength; that the angelic host coming as ministers of God would be in that battle, and also there would be the eternal heavenly dignitaries—God, and Christ, and the Holy Spirit—arming them with more than mortal energy, and [who] would advance with them to the work, and convince the world of sin.

This is your work. I left heaven, My riches, My command, My honor, My glory, to save a world from death, if they would take hold of My strength, and make peace with Me, and I will make peace with them.

The great missionary spirit of the church is to be aroused. But the Lord Jesus comes forth yet once again to speak to John, and present the missionary work to be done in our world. He sees that the message, the last message of warning, is not thoroughly understood. The angel with the everlasting gospel did not awaken the people to move them to action to satisfy the yearning compassion of infinite love. He came personally to John and announced to him the missionary work to be done. “And he saith unto me, Seal not the sayings of the prophecy of this book: For the time is at hand. He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and offspring of David, and the bright and morning star. The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.”

Ellen G. White

Source

- E.G. White, Manuscript 130, 1901, November 27, 1901.

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The making of wills is a matter that we should consider carefully. We should not treat it as a delicate question that should not be introduced, fearing to create nervousness with feeble persons whose span of life is nearly run out. Those having means should consider all the probabilities regarding life, and the proper use of their means, and make everything right, clear, and thorough as the Lord's responsible agents. All that you and I possess of talents is loaned us on trust that we may trade with it. By improving these talents we acquire more talents to invest for the Lord.

Time is short. I have a message to my brothers and sisters, whose life history must soon close; is it not best to set your house in order? Look well into these matters. What disposition are you making of the Lord's capital of means? Consider, What shall I do with my responsibilities of houses and lands or of my effects? God help you in this decision. Now, while you have your reason, work carefully that God's cause shall have placed to its advantage all the means that can be properly devoted to it.

#### Decisions for All Time

Relatives have a fair chance to live by their own industry. Do not spoil them by throwing responsibilities upon them, in the will that you make, that they know not how to manage. You are now making decisions for all time in reference to the future good of the Lord's grand gospel missionary work, that even after you are dead, your entrusted means may be at work in carrying the message into new places, thus adding new territory to the Lord's kingdom. You must now, while alive, make diligent, faithful work, that after your death gifts and offerings may come into the treasury of the cause of God. By making this provision you express your interest in the work of God, which must be sustained and the standard of truth lifted in new places. Your treasure is loaned to you in trust and is the Lord's. Now, you are to select stewards of God to pass the same along. Your helping hand may be still in death, yet your works follow you through living, faithful stewards as your representatives, and you are thus fulfilling your appointed work. Said Christ to John, "Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

With Christ everything was made subordinate to His Father's kingdom and the great, grand work of saving souls. Redemption was the key note. He left His royal throne, laid aside His royal crown, laid off His royal robe, and submitted to a life of humiliation. "For your sakes He became poor, that ye through His poverty might be rich." And the same devotion, the same subjection of every social relation and endearment, is to be ever paramount in His disciples.

#### Trust Funds

He that loveth God supremely will not because of that love his parents or other relatives less. The love of Christ leads His disciples to carry out the will and ways of God expressed in the wills of His servants that are dead, waiting for the morning of the resurrection. Our capital, entrusted of God, is not to be recklessly signed away to men and women who would serve themselves and not the Lord. "He that loveth father or mother more than Me is not worthy of Me: and he that loveth son or daughter more than Me is not worthy of Me." This caution is not designed to lead us to disregard relatives or friends, yet the test comes to every soul, Will you receive Christ and acknowledge Him as your Redeemer.

Some relative, father, or mother, or friend, may say, "You can no longer call me father, or mother, or friend, if you accept Jesus of Nazareth." This very test did come to many, and at the sacrifice of even the dearest friends they could but say, "He gave His life for me. He died that I might live." What a scene was represented at the



cross! What an example to the beloved disciples of filial affection! “Now there stood by the cross of Jesus His mother, and His mother’s sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw His mother, and the disciple standing by, whom He loved, He saith unto His mother, Woman, behold thy son! Then saith He to the disciple, Behold thy mother! And from that hour that disciple took her to his own home.”

We are now in a special period of the earth’s history. Let every one look unto Jesus and copy the example that He has given us. Means must come into the work just now when doors stand open on every side, and the voice is heard, “Come over and help us.” Shall the higher classes that are now interested be left without light, because it takes money to work in the large cities? The higher class halls are very expensive; the coal bill to heat a house or hall in winter is large: but shall lands be left unsold; shall the houses which could be sold beside the one we live in be retained? Shall it be left until the sweet voice of Mercy is no longer heard, and the door is shut? *Now*, we are to let our light shine forth to the world, opening the way.

#### Give To God His Own

The Medical Missionary work is the helping right hand of the Gospel; therefore when the gospel is preached there must be a most thorough effort made to establish sanitariums. As people accept the truth they will feel called out to labor for souls, making plain and distinct God’s plan of salvation. Then as souls decide for the truth and become willing to come out from the churches, meeting houses must be built. Where are the men who have means to help? See the requirement in Luke 12. Sell that ye have and give of God’s own property, that of which He has made you stewards.

It is now time to work to set in order the things that need to be done. “Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.”

#### An Appeal to the Aged

We wish that all who are becoming old and feeble would make a wise disposition of their means, giving freely back to God that which is His own. Some need the interest on their money to support them while they live. These can lend their money at reasonable interest to our publishing or medical institutions, and make arrangements that it shall be used in missionary work after their death. Wise and faithful men should be chosen as their stewards, and clear and thorough work done to ensure the use of their means in the very way that they wish. Then they will know that their treasure is to be used to warn the world of its coming doom. We have no time to delay.

To those who have purchased lands which have increased in value, I am commissioned to say, Will you now show your appreciation of the truth, your appreciation of the value of souls, by disposing of these lands and using the proceeds to furnish facilities for the working of our cities? In very truth those lands belong to Him who made heaven and earth, and you are His stewards, “Moreover it is required in stewards, that a man be found faithful.”

God has men of opportunity ready to work in the cities if the way is opened before them. Thousands are hungering and thirsting for the Word of Truth; let it come to them; let your gifts and offerings flow into the treasury to sustain the work, and God will send the workmen. There have been presented to me many in the cities who are praying for light, and a knowledge of gospel truth. May the Lord impress upon us all the importance of making the advancement of the last gospel message our very first business.

My heart aches as I consider all the beautiful and proud possessions of the wealthy men of our great cities. These great establishments, with all their earthly equipments, will soon become worthless heaps of rubbish, consumed by the fires of the last day.

None of us can purchase Heaven. Not one can use anything which he claims as his possession, to make reconciliation with God for his sins or for the sins of others. None can purchase favor in that time when “the earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall and not rise again.”

#### Consecrate All to God

The atonement of Christ makes all who will be saved His own chosen. All that stand as Christ’s faithful soldiers will consecrate themselves and all their small and their large possessions to the Lord, to advance His work in this world. Their humble homes, and necessary equipments for business will be used as lent of God. Surplus property will be disposed of for Him. God’s full sovereign grace is exercised to save to the uttermost all who shall come to Him. The divine honor is most jealous and uncompromising. “By grace are ye saved, through faith; and that not of yourself: it is the gift of God.”

God calls upon men of tact and ability to present the message of His unbounded love to a fallen world. The rich men of the world may now give themselves to Jesus Christ. “A city that is set on a hill can not be hid.” The Lord calls for speakers,—He calls for men who can present the science of salvation in the most clear, winning, and convincing manner. The men who have gifts are now to use them. The workers must begin in decided earnest and create an interest in the teeming population of our cities. Every thing upon the earth is to be revolutionized. Great cities are to hear. The Greater New York is to be worked. The neglected Southern States are to be worked. Foreign fields must be entered and faithfully worked. Immense responsibility rests upon the monied men. A message from God’s word needs to come to all the Christian churches of our land.

God will guide His messengers in the adoption of new methods to arrest the attention of men, and convince their judgment. He will give skill and understanding in the use of effective illustrations to arrest the attention of the people.

Who will come to the front to assist in this great work? Who will dispose of houses and lands now? Who will bring forward their hidden treasures? Who will draw from their bank accounts? Who will provide means for the workers who are willing to enter the great cities of our world?

#### Source

- E.G. White, “Making Wills, *The Gospel Herald*, December 1, 1901, pgs. 98-99.

Title: "A Partial Outline of the Beginning of J. E. White's Work in the South"

Date: December 4, 1901

Type: Manuscript

Location: Nashville, Tennessee

Primary source: Manuscript 63, 1902, December 4, 1901

A heavy burden is resting on me in regard to the Southern field. Last night the greatness of the work to be done in the Southern field and the need for this work were presented to me. If this work is not done, the Lord will hold His people accountable. I was shown the indifference, of those who for so many years have had the light of truth, to this work which is so close to them and which is in such great need of help.

The Lord impressed Edson White and Brother Palmer, who were both reconverted by His Spirit, to take up the work in the Southern field. In obedience to the Lord's call, they went to this field to do a work that others felt no burden to do.

By means of a small steamer, they visited places to which they could not otherwise have obtained access. An excellent work was done. Men were employed to do the work that needed to be done on the steamer. Some of these men were unconverted when they took up the work on the boat. The Lord wrought in their behalf, and some were brought to a knowledge of the truth, in their turn becoming active missionaries. These souls are of more value in the Lord's sight than gold or silver or precious stones. He used them to reach other souls.

Sunday school was held on the boat for the colored people. Thus these people became interested in the truth, and they invited the missionaries to speak to them in their churches. Not only the white people, but the colored people were given an opportunity to hear the truth from the Word of God. In several places the way was opened for the further proclamation of the third angel's message.

I am instructed to give this outline of the beginning of the work; for it was a beginning in harmony with the mind of the Lord. This was the best way in which these places could be entered.

The work was not always pleasant, or the way smooth. The work has been done under the most discouraging circumstances, because many who ought to have assisted, stood back, and did next to nothing. The struggle was hard and trying as the workers went from place to place, endeavoring to arouse an interest in the truth. But God was guiding and directing, and much good has been accomplished, though the work has been carried forward amid much discouragement.

God helped the workers in a special manner by arousing the interest of some of their brethren. Brother Smouse's interest was awakened, and his help was indeed a godsend. The Lord greatly blessed the numerous, small offerings sent by many through him. The gifts, great and small, that have been made to the work in the South, are all recorded in the books of heaven.

As the work advanced, churches were organized and schools established. A church was organized in Vicksburg, and a mission home and church building were erected. These are neat, commodious buildings. The basement of the church is utilized as a school room in which church school work is carried on.

On my way to the General Conference, I preached the dedicatory sermon of the Vicksburg church. All present felt the blessing of the Lord.

Later on, the work was started at Nashville. At this place there is now a little company of earnest workers who are striving with all their power to carry forward the Lord's work. A publishing house has been established in Nashville for the printing of literature suitable for the different classes of people in the Southern field. This

work will need to be sustained for a time, by gifts and offerings, just as the publishing work in Battle Creek and the publishing work in Oakland were sustained when they were first established.

Medical missionary work is to be carried forward in the Southern field. This work is more needed in this field than in any other part of America. A sanitarium has been opened in Nashville. This must be given support. Medical missionary work is indeed the helping hand of the gospel ministry. It opens the way for the entrance of the truth.

These newly established interests should receive help from our people. Those living in places where the work has been long established should remember the needs of the preparatory work to be done in Nashville. This place has been selected as a center because of the large educational institutions situated in and near it. In these institutions there are those who are doing a noble work for the people of the South. They must be given an opportunity to hear the message that is to prepare a people to stand in the day of the Lord.

I am instructed to say that slowly, but surely, the wheel of Providence is turning. We know not how soon our Lord will say, "It is done." "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And, behold, I come quickly, and my reward is with me, to give every man according as his work shall be."

Great and solemn events are about to take place; and the Lord says, "I will scatter; and I will also gather together a people to serve me." God's judgments are in the land. The warning message is to be proclaimed. With earnest effort, God's people are to strive to establish memorials for Him throughout the Southern States.

#### Source

- E.G. White, "A Partial Outline of the Beginning of J. E. White's Work in the South," Manuscript 63, 1902, December 4, 1901.

Title: "Continuation of the Situation in the Southern Field"

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The Lord calls upon men who claim to believe the truth to show a zeal proportionate to the great truth they profess. Bible truth is the test and proving of souls for this time. Those in the South who know the truth are in great need of a thorough conversion. I am instructed to say that the religious sentiments must be adjusted to work in different lines. The work neglected brings the denunciation of God upon a large number who are not doing the work God has given them to do. The Laodicean message is appropriate for a very large portion of those who claim to believe present truth. There are many receivers of light who do not accumulate by trading upon their talents. They are neither cold nor hot. "I would," said Christ our Saviour, "thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

Whoever now claims to believe the truth will show how much he believes it by the Bible test—revealing the principles of our holy faith in his life. It is the eternal law of Jehovah that whosoever has the truth, the last message of mercy to a fallen world, will be wide awake to proclaim that testing message to those who have not a knowledge of it.

If those in the Southern field wait to see a large work accomplished, and do not invest first themselves and then their self-sacrificing efforts, with much prayer and daily consecration, they will be disappointed. God cannot use men while they do not sincerely co-operate with the ones whom God has accepted because they gave themselves to do all possible to make a beginning. Will God look with favor upon their finding fault whenever things do not go in accordance with their ideas?

There has been with the responsible men a blocking of the way, and throughout the Southern field men have stood with stones in their hands to put before the car wheels, instead of behind them, when the men who have tried to do something were trying to push the car uphill. When the hand of God has through unseen agencies opened the way, influences have been exercised by unconverted men to propose suggestions and theories to block the way and sow the seeds of jealousies and evil surmisings. The Lord can do without these men. The message He would have them give He can give to the stones of the field to proclaim, for this is the very work that prophecy has pointed out shall be done. Why do not these men take some part of the field and go to work themselves? Why do they show their willingness to do all in their power to hinder? Let every man in the South do to the uttermost of his ability rather than let this work continue to be neglected, bringing dishonor to God.

I wish now to urge these important matters of truth upon you, that you may be impressed in a decided manner, for your eternal happiness depends upon your submission and obedience to the words of Jesus Christ, to work out your own salvation with fear and trembling. "As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me." Now the explanation: "It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." Connect these words with (John 15), and we can better understand their meaning: "Now ye are clean through the word which I have spoken unto you." Will we understand?

All who abide in Christ will reveal the same spirit which Christ possessed. Whoever is converted to God, and made a partaker through faith of the Spirit and love of Christ, is set apart to do the same works that Christ did. They lose their identity in Christ, become one with Christ. They have a knowledge of the plan of salvation. This is found by searching the Word of God diligently, receiving the Word as the leaves of the tree of life and eating them, that there may be an appetite for the Word which, eaten and digested in the religious life, is eating the flesh and drinking the blood of the Son of God. There must be an appetite created in the newborn soul for that

bread which came down from heaven, which, if a man eat thereof, he shall never die. Our physical health is maintained by that which we eat; if our appetites are not under the control of a sanctified mind, if we are not temperate in all our eating and drinking, we shall not be in a state of mental and physical soundness to study the Word with a purpose to learn what saith the Scripture—what shall I do to inherit eternal life? Any unhealthful habit will produce an unhealthful condition in the system, and the delicate, living machinery of the stomach will be injured and will not be able to do its work properly. The diet has much to do with the disposition to enter into temptation and commit sin.

“They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they 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 [character] which thou gavest me I have given them: that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.”

What a wonderful prayer was this! Consider it carefully, study every word, lest you lose the impression, which is of the greatest importance to all who are striving for salvation. All who have this word of possibilities, which reveals our positive privilege of being in covenant relation with God, but do not avail themselves of this privilege, will have to answer in that great day for their non-improvement of this greatest gift placed within their reach. I say, had they repented, God would have given the people confidence in their work since the Conference.

The Lord is working. The salvation of His striving people is promised to the Saviour. “Thy people shall be willing in the day of thy power.” The Source of all divine agencies gives an energy to souls by His Holy Spirit, whereby He works in the children of disobedience, causing the dead in trespasses and sins to become transformed, to put away their sins and live to Christ. The men heretofore blinded by the enemy may see the worldliness in believers, and they will be disgusted at its truly hideous character in the light of Christ’s divine glory and beauty through the revealing of the truth as it is in Jesus. It is the light of life. It is a soul-energizing light.

Let God’s Spirit work with all who are at Nashville, but let no man try to work the Holy Spirit. I wish you to have no murmuring. I wish you, my son, to cast no reflection upon the men at the head of responsibilities in Battle Creek, although guilt has rested upon the managers in the past, for it is not your work to do this. If you have words of encouragement to speak, then speak; if not, then keep silent. And I have a word from the Lord, that you grieve not the Holy Spirit of God by expressions and feelings because your soul is bruised, and you feel the need of more means to advance the work. If you are tied up in hard places for the want of means, carry the whole business to God, for men who moved so darkly, unless transformed, will never see all things clearly. The treasury is depleted, and when letter after letter comes calling for means to meet emergencies, what can they do but feel discouraged? If you were in their place, you would perhaps feel as nervous and disturbed as they do. It is not the Lord that has brought things around, through lack of principle and dishonesty in dealing, so that the people have no courage and faith.

Then let your words be carefully chosen, choice words, clean words, pure words, fraught with Christian sympathy and love. Then you will not bruise souls already smarting under the results of their own course of action, but give strength. Silence is often eloquence.

I see everywhere I go men chafing under their need of help from the Conference, but very few will do as they should do—strip for the race and harness for the battle. But when they have no help to give, can you not see it

galls the soul? They placed themselves just where they are, and the sure result has come, and they suppose they must fasten the guilt on some one.

We all need to learn in the school of Christ meekness and lowliness of heart, then we shall find restfulness in the wearing of Christ's yoke and the lifting of Christ's burdens, and can say that His yoke is easy and His burdens light. The Lord would have you all forbearing. Cease your murmuring.

Brother Evans has need of your prayers and your sympathies. He has been like a man dazed, and these reproaches will not be health to his soul until the converting power of God takes hold of him, and he is born again. I have pity and deep sympathy for Brother Evans and all who are connected with him. We want him to know that God will sustain every action that is in accordance with His will, and we want him to work himself out on right lines. God alone knows the full wretchedness of His people in all their present circumstances. They might have been corrected had they received the Word of the Lord.

Let all in Nashville seek the Lord in prayer. Let all bear in mind that there is help to come from those whom God has helped to be a blessing to others when no one lifted the burden. I have hired money on which I pay interest, <to carry on my work,> but I will not utter a word of complaint, although I am often tempted of the enemy to do this. When there is not money in the treasury, it cannot be paid out.

There is help for us in God, and the Lord has means which are in the hands of His stewards. It may be wealthy unbelievers will be moved upon to return means to the Lord which is His own. There have been men and women moved to advance the work in New York City. Men not of our faith, yet favorable, have helped in many ways, and we are praying and expecting that they will help more. The Lord wants us to learn our lessons of humiliation, and then we will also learn our lessons of encouragement. The eyes of the mind will become enlightened as [one] sees how feeble he is to bring about favorite schemes upon which his mind is set.

At this time do not write or speak one word of censure or recrimination to any one, notwithstanding it may appear to you they are justly deserved. Brother Evans is seeking to carry out the light God has given to reduce the wages of some that were getting twenty dollars. If this had been done at an earlier date, the miserable trash that has come from the press would have been cut off, for it dishonored God. But they would not work for less wages, and quite a number left, so he has had to perform the work which they refused to do. Shall we say this was unwise in Brother Evans? No. We cannot avert the crisis, but let it not crush out the life and courage of the one who is trying to do what he can in a case of emergency. <Let none of those who have left be accepted to take the work unless they are converted.>

I am glad the Lord knows the full measure of all the trials He permits to come upon His tried and tested people. In Christ we will say, There is help for us in God. The dreadful impossibilities that lie in the way, the Lord can and will remove.

The Lord knows all about those men who have left the office and their positions of trust, and He will deal with them in His wisdom. But let not one word of discouragement come from the lips of any in Nashville. God in His providence has given you advantages for the publication and sale of books. Thank Him for this. You will soon be able to handle my books with facility.

While I feel all the interest in the Southern field that I have ever felt, I must consider when the great State of New York is presented before me, and also New York City with all that it embraces. I see this field as another portion of the Lord's neglected vineyard. The sight presented to me is what brought me from St. Helena. I see now that the present is the time to work this field and all that it embraces. New Jersey and Brooklyn, with their suburbs, are all embraced. I was so glad we had a <hired> hall which could accommodate seven hundred people on Sabbath and first day. There had been a good work done to purge away dissension and strife, and to unify the

people of God, that the work might be performed here in the spirit of love and unity, that God might be glorified. This people are to bear to the world in their unity the credentials that God hath sent His Son. Then do not let any one feel it to be a virtue to stand constantly as accusers, after the testimony God has given has come to His people. Let all read John 17:26. Study constantly how much consequence and eternal importance is given to this unity specified in the prayer of Christ for His disciples. How shall this prayer be answered? Only by every sincere believer's putting away all evil thinking, all evil expressions. (Verse 21): "That they all may be one." That means that we are to feel that we are under claims to Jesus Christ to will to do the expressed will of God. "That they all may be one: as thou, Father, art in me, and I in thee, tat the world may know that thou hast sent me. And the glory (character) which thou gavest me I have given them: that they may be one, even as we are one."

Who can comprehend such a statement as this? Is it deeper and broader than our faith can reach? "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 has loved me." Can we comprehend such largeness of expression? How can these things be? many may ask. Wonderful, amazing condescension and love for fallen humanity! It is the privilege of every one meeting these great, deep, and far-reaching expressions. "They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. ... 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. O righteous Father, the world hath not known thee: 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."

This is our work—constantly to cherish love and not hatred in our hearts. (John 15:17): "These things I command you, that ye love one another." (Verse 14): "Ye are my friends, if ye do whatsoever I command you." Who can look into the heart of this great mystery, and find it to be love, without catching the same spirit, and binding up his very life and soul with Christ in God, without feeling it thrill through every faculty of his soul? The voice that makes this last prayer for His disciples is the voice of Christ our Redeemer. Does not that voice thrill through every faculty of your soul? That love expressed throws open to us the gates of Paradise. Henceforth the surrendered soul lives in complete harmony with God. The Spirit has taken the things of Christ and shown them unto us with so transforming an effect that we become new creatures in Christ Jesus.

"Ye are not your own. For ye are bought with a price." Every part and property of the human nature is the Lord's, paid for by the precious blood of Jesus. Then what we are to show is respect and kindness and love to all who love God. They may not always please our taste or meet our comprehension, but although there is a difference in expression of character, we must press together in the unity of Christian fellowship.

I will not prolong this letter. I have much to say to James Edson White and Brother Palmer. I would have you always to be found workers on the plan of God's love. We are to fit ourselves with the selfsame spirit that was in Christ Jesus. Christ is working for us; will we work for Christ in His lines? Children, cultivate patience and faith and hope. May the Lord increase our joy of faith in this ever-living Intercessor. Try to let no day pass in which you fail to realize your accountability to God through the sacrifice of His only begotten Son. Jesus does not receive glory from any one who is an accuser of the brethren. Let not a day pass that we are not healing and restoring old wounds. Cultivate love, and let no words of evil surmising escape our lips. Close this door quickly, and keep it closed; open the door where Christ presides, and keep it open, because we know the value of Christ's sacrifice and His unchangeable love. Drink in the ever-refreshing waters of life from the wells of Lebanon, but refuse the murky waters from the valley—the dark, suspicious feelings. There is much truthfulness in the cause, but shall we spoil our fragrance of spirit because others clothe themselves with bitterness? God forbid. There is not one tithe of the imaginings of evil that is worth the time we give to consider it and repeat it. Cut away from our speech all severity; talk sweetly; and hold your confidence in Jesus firmly.



We have an ever-living Advocate who is making intercession for us. Then let us become advocates in principle in behalf of those who err. "And having an high priest over the house of God [here is His intercession in our behalf]; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering." He is a "faithful high priest in things pertaining to God."

Then as He is working for us, let us work just as earnestly and interestedly to promote union with one another. Christ prayed that we might be of that same nature and oneness as that existing between Himself and His Father. Try in everything we do to secure confidence and love one for another, and thus we will answer the prayer of Christ Jesus. Reports will be made because it is habit to make them, but do not stop <and defile your spirit> to turn off a mass of dead rubbish. Not all our suppositions and our ideas of our brethren are correct; neither are you, Brethren White and Palmer, to admit a wrong when God has not charged you with wrong. Let us put away these ugly supposings and imaginings, keep close on the side of Christ, and think of the rich encouragement He has given us, that we may in our turn give to others.

There are many more who need a medical missionary hand held out to them than we suppose. There are many fainting souls to whom kind, compassionate, sympathizing words would be like a cup of cold water to a thirsting soul. Are you doing Christ service in succoring depressed and weary souls? "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. And again, I will put my trust in him. And again, Behold I and the children which God hath given me." There is Christ's work and the work of His disciples completely mingled. He suffered, being tempted, therefore He always sympathizes with the tempted ones whom Satan is seeking to destroy. Christ was made like unto His brethren in all things for this very purpose. "Who can have compassion on the ignorant and on them that are out of the way; for that he himself also is compassed about with infirmities." He is therefore acquainted with all our perplexities.

Then shall we think it becomes us as children of God to be so ready to complain? Certainly we greatly weaken and endanger our souls by so doing. Has not your experience in the assurance that God has gone before you been sufficient to prove to you that false reports are not placed in the books of heaven as truth? Close the door of the ears from hearing complaints. Close the door of the heart that prejudice may not take possession of our souls. Let envy and jealousy be quenched in the flow of love from the fountain of God's love. The cry of them that are ready to perish finds swift entrance into His ear. "He shall deliver the needy when he crieth, the poor also and him that hath no helper."

Let not your hearts become discouraged. The Lord Jesus would have us trust fully in Him, and bear patiently delays we cannot help. The Lord Jesus remembers every word which He has given in encouragement for His redeemed children to trust in Him, for He is ever mindful of His covenant. Many things will come as tests and trials, but keep the door of the lips from hastily spoken words that may be very displeasing to the Lord; they hurt the soul of the speaker. The Lord's Word will never fail; He is not glorified by complaining and faultfinding and suspicions that are unjust.

Speech is a wonderful talent. How much more will God be glorified with pleasant speech of, or in regard to, His blood-bought heritage, than with faultfinding. Clouds will come; wicked speech will come from those who are enemies of the truth, to oppress the righteous; but never let haughty and accusing words come from any believers against other believers. Have we not enough of God's tokens and blessings to keep our mouth filled with thanksgiving and praise, and glorify Him? Will you be justified in uttering expressions of ill feeling and ill repute against those whom we suppose have erred? Have we never made any mistakes ourselves? Have we

never been in the slough of despond? God help us to bear in mind how hard it is when tempted of the devil to have our own brethren step on the side of the devil and try to hurt and destroy. When tempted to speak words of faultfinding, begin to sing, "Praise ye the Lord. I will praise the Lord with my whole heart, in the assembly of the upright, and in the congregation of the righteous. The works of his hands are verity and judgment, all his commandments are sure. ... The fear of the Lord is the beginning of wisdom. A good understanding have all they that do his commandments. His praise endureth forever. ... Unto the upright there ariseth light in darkness. He is gracious and full of compassion and righteousness."

There is to be a great reformation in all our churches in regard to evil surmisings, evil feelings, and speech against one another. They create many stumbling blocks over which sinners stumble to perdition. Many things are misjudged and many words are dropped that are creating great disturbance that should not exist at all. Many things are imagined that have no foundation in truth. Let those with whom the Lord in His compassion has dealt mercifully say, "Not one good thing has failed me, of all that the Lord hath spoken." "All the paths of the Lord are truth unto such as keep his covenant and his testimonies." "All the promises of God in him are yea, and in him Amen, unto the glory of God by us." Let us open the door of the lips to speak words that are refreshing. In His love and in His pity He redeemed us, and shall we not impart to others the grace of God?

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Dear Sister Sarah Peck,—

It is evening. I have been very ill, and it seems very much like the siege that I had one year ago after being poisoned with the impure air in the church in San Francisco. The severe, cold snowstorm in South Lancaster was so unusual to me that I could not become braced against it, but my throat and lungs were in need of rest, perfect rest, after the long strain upon them at the General Conference—that long journeying from Battle Creek to Minneapolis and on to the different places.

Several times I spoke twice each day, and on two occasions three times on that trip, and spoke 23 times in 23 days, feeling all the time intensely. It was not a thing I ought to have done in any wise. Coming from Portland through the mountains on the cars was severe to my throat and lungs that I had used altogether too much. You will understand this better than many who do not know me as well as you do. But I will close.

December \_\_\_\_, Friday morning. We have not forgotten you, but have been quite sick and have little strength. Nevertheless I will write. We are now in Edson and Emma's home. Last night, or this morning at half past two o'clock, we were at Nashville. Met Edson and two men accompanying, with a chair—a wheeled chair—and took me quite a long distance to the elevator that conveyed us up a long flight of stairs where the double-seated phaeton was awaiting us. It was quite cold; had been raining. We went the distance of two miles and a half, and came to the place where Edson and Emma abode temporarily.

I had a large, pleasant room prepared for me, a stove open as a fireplace, and here I remained about two weeks. Then [I] thought I could use a smaller room just as well and would be much less exposed to callers. Last Sunday we changed. The large room was Edson's office, opening into another room for his helpers.

All the time the hammering has been going on, and the colored people driving up with barrels [of] the bricks to make the outside finish, and they seemed to think it was just as essential [to] holler and sing and give orders as to work. This did not soothe the nerves very much.

But I endured it very well; but Sunday I nearly collapsed. I have been pale as the dead ever since I left New York for South Lancaster, but that day I feared I could not live. But I did get through it somehow, and have not been as bad since.

W. C. White was at Graysville, but left Friday at nine o'clock and returned the next Monday. Graysville is nearly 200 miles from Nashville—I am told about 175 miles. I dare not go to Graysville to tax my strength one jot more than is required. Every change of place means more or less taxation in that change, and a supposition that I am better than I really am; and then there is conversation, and that is worse than traveling. But I have reason to be thankful that I have not entirely succumbed to the traveling, the intensely cold weather, and the changes of bed and food; I will not complain. The undertaking was too much for me.

Sarah has had a very hard strain upon her, for she has at times just about given up hope for my life. It has been something of [an] extra burden she should not carry. She has a severe cold, and you know, I suppose, I had not a thought of going to South Lancaster. I knew not that there was the New England conference to be held there,

but thus it was. And of course they thought Sister White must be there. I spoke in that conference three times, at the Sanitarium three times; I could do no more.

The work in Greater New York was taxing and in Trenton there was a trial. It was cold and they opened registers in my sleeping room, and the poison gas nearly ended my life. I cannot describe the sensations. It was just fearful. I found my way to Sarah's sleeping room and told her [to] come to my room. She worked over me, I think, one hour. And all this extra care for me was done in the great goodness of their souls for Sister White. Well, I do praise the Lord for His preserving care.

Sabbath morning a carriage took us a short distance where there was a baptism of several. Elder Franke was administrator. Everything was done in a neat, orderly, appropriate manner, and the presence of the Lord was there. Not only were the candidates appropriately prepared with their black serge dresses, but robes also for the men are considered essential, and I say Amen. [Elder Franke] himself had a surplice and it was placed over his rubber suit, and I have never seen a more correct burial in the watery grave than the symbol before us on that occasion. The candidates were covered over reverentially, just as it should be. There is [a] science in [the] form of baptism, as in every action that is required in doing service to our heavenly Father.

We had to go quite a distance to the little hall. Hired a poor, small, inconvenient affair, but it was the very best that they could do. Two hundred and fifty were crowded in, and I need not tell you the atmosphere was full of malarial poison. The Lord helped me to bear a powerful testimony to these believers, and they listened with intense interest. There was a testimony meeting, and there was such gratitude expressed that the Lord had sent the truth to them. I rejoice in this work that has been done in Trenton. And now a meetinghouse must be built, and already a fund is started, \$200 raised, and the place where to locate this house for the Lord is yet the problem. Trenton is the capital of New Jersey, and there is much work to be done to follow up the interest Elder Franke has created by the help of the Lord. There are places all through New Jersey to be worked. Oh, where are the reapers?

But I must close this writing, for I am becoming weary. I will now say that [the] meeting was excellent.

After I had spoken, there was a little lumber room [a room used for storing old furniture, etc.] Sarah and I went into. Took my cold bath and then went again into the congregation and there were so many excellent testimonies borne. It was rainy and [there] was a cold wind. We drove about three miles to the boat, and oh it was so blustering, [and] the long passage to get on board. We then took [a] hack and our luggage and rode to the mission. All this was in the face of a gale. I spoke Sunday afternoon, and the Lord gave me special power.

Monday we were all ready with our luggage to go on the hack ordered, but no hack came at the time appointed. I suppose the one who was to attend to the matter was drunk, and as we were all ready we would not unpack, and therefore we had to be in the night cold, bitterly cold. Changed cars at Worcester, and then were too late to get on board the regular train, and went 15 miles on the electric car called Street Accommodation Car, and we were thankful for this chance. We did not get to South Lancaster until eleven o'clock, and all these things prepared me for my present state of feebleness. But now I will write no more of this matter. Do not think I have in any way forgotten you or your mother or any member of my family, only I have not written you.

I realize how you are situated. My dear sister, I ask you not [to] worry. Do your best. God is your helper and your God, and put your trust in One who knows all things. I have never in my experience with you felt otherwise than the most interested one could be in your work in which you are engaged. And whatever has been your experience, I have not felt like placing the least censure on you. Now [I] will say, Do not feel overloaded as a cart beneath sheaves. Do what you can do in the wisdom which God giveth. Be assured you shall not be blamed. Be of good courage in the Lord. I have some realizing sense of this matter that you are carrying, and I

sincerely hope you will obtain all the help possible from Brother Clarence and Marian who has [had long] experience, and rest in the Lord; He is too wise to err and too good [to] do us harm.

Now, I am not discouraged, neither am I going to be in haste and rush my workers. Never, never shall this be. Light, precious light, God has given sufficient, abundant, and He will have all to prize what they do have; and to blame God for anything, it shall never be on my part. And I am glad you are with us now. Rest in the Lord, and I know you will do the very best you can, and I know that [you] will not betray sacred trusts but will be true as steel to principle. I write this definitely, that if anything should occur that I should drop at my post of duty, I want a testimony borne from my hand that our attitude toward each other is that of tender, loving affection; that I appreciate your talent as increasing in efficiency, and I have not one criticism to offer, for I believe you have done your best. I want you to be cheerful, of good courage, and may the Lord bless and comfort you, is my most earnest desire and prayer.

I hope your dear mother is well, and I hope will continue well. I close up this amid the rattle, bang of luminous fire crackers, and other things. I am of good courage although compassed with infirmities. It is nearly daylight. I shall not even read this, for I am tired.

Yours in love.

#### Source

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### The Word of God Gives Spiritual Strength

"I am the true Vine, and My Father is the Husbandman. Every branch in Me that beareth not fruit He taketh away: and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit." Those who claim to believe on Jesus Christ should gain an understanding of the fifteenth chapter of John and reveal its teachings in the daily life.

"Now ye are clean through the Word which I have spoken unto you." It is through obedience to the Word that Christ's disciples are made clean. Those who reject the Word, which is represented in the sixth chapter as the bread of life, remain unclean.

"Labor not," Christ says, "for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for Him hath God the Father sealed. Then said they unto Him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on Him whom He hath sent. ... Verily, verily I say unto you, He that believeth on Me hath everlasting life. I am that bread of life. ... This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever." It is God's work to cleanse hearts through His presented Word. Christ declared, "The bread that I will give is My flesh, which I will give for the life of the world." The Lord gave His life in order that man might have a living connection with God. "The Jews therefore 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. 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."

It is not enough merely to read the Word. The Scriptures must also be believed, and carefully, prayerfully studied. In order to receive spiritual strength, those who read should have a mind and heart to obey. The Word, eaten, is food that supplies heart and mind with sanctified efficiency and power.

"The Word was made flesh, and dwelt among us." This Word was "the true Light, which lighteth every man that cometh into the world." O that all would see the importance of understanding the Word of Life! "He was in the world, and the world was made by Him, and the world knew Him not." What a representation! The Majesty of heaven, sent to our world in the guise of humanity, was unrecognized, unacknowledged. Shall God's people be as ignorant now of His working as were the people mentioned in this Scripture? Servants of the Most High are again preparing a people to know and understand Christ, uplifting Him before the people as the Lamb of God, who alone can take away the sin of the world. Shall we, by neglecting to obey the Word, allow our spiritual eyesight to become so blinded that we cannot discern the working of Jesus Christ by His Holy Spirit through His servants?

"He came unto His own, and His own received Him not." What a statement is this! History is being repeated in our time. "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." The will of the human mind has but little influence. "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."

## God's Instruction to the Workers

In the night season I was reading to persons who were not in harmony. Among other Scriptures, the third and fourth chapters of First Corinthians were presented before me, and I was calling the attention of the brethren to the subject matter of these Scriptures. I was awakened at one o'clock at night with these chapters impressed upon my mind. Especially was my mind forcibly impressed with the third chapter. The entire chapter, I was instructed, is applicable to the situation.

“And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labor. For we are laborers together with God: ye are God's husbandry, ye are God's building.”

Should not such words as these be carefully and prayerfully considered? They are of most solemn, weighty import to us.

The second chapter of Ephesians was also presented as containing instructive lessons for those who are not working in harmony. The apostle says: “God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in His flesh the enmity, even the law of commandments contained in ordinances; for to make in Himself of twain one new man, so making peace; and that He might reconcile both unto God in one body by the cross, having slain the enmity thereby: and came and preached peace to you which were afar off, and to them that were nigh. For through Him we both have access by one Spirit unto the Father.

“Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief Corner-stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit.”

“I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace.

“There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore He saith, When he ascended up on high,

He led captivity captive, and gave gifts unto men. Now that He ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that He might fill all things.”

“And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into Him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

“This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned Christ; if so be that ye have heard Him, and have been taught by Him, as the truth is in Jesus: that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness.

“Wherefore putting away lying, speak every man truth with his neighbor: for we are members one of another. Be ye angry, and sin not: let not the sun go down upon your wrath: neither give place to the devil. Let him that stole steal no more: but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ’s sake hath forgiven you.”

I am instructed to say to every worker: These inspired words are addressed to you. You have the Bible. Why do you persist in grieving the Holy Spirit? Inasmuch as you do not appropriate the Word of God for yourself, or believe it to mean just what it says, you are exerting an influence against the Word by a denial of its teachings in your daily life. You do not heed its warnings against strife and division—the very things of which you are guilty. You are not to set yourself up as a minister, to walk as a minister, dress as a minister, talk as a minister, or pray as a minister. You are to engage in humble missionary work as a laborer together with God. You are to help your brethren in the churches to be at agreement with one another.

Working humbly, such a minister will touch the hearts of the people, and they will say: “This man has not set himself up in his own ways. He is not above doing little acts of kindness in the homes where he is visiting. We will ask him to come home with us for dinner.” Thus the minister who works in humility gains an entrance into the homes of the people. Under his ministrations, hearts are made tender. Many a person is thus prepared to open the door of the heart in response to the knocking of Jesus. The repentant one invites the Saviour to enter.

The work of soul-saving is more precious than any line of business in which you may engage. The heavenly intelligences suggest ideas and plans to those working for the salvation of a human soul. You may think that such ideas originate with yourself, but they are given by unseen agencies who are communicating to you the wisdom of heaven, which you are to communicate to many other human agencies.



Those who cultivate sincerity and fervent piety will not make grievous mistakes. They are ever looking unto Jesus and studying what He would do if He were in their place. They manifest a deep sympathy for the lost race for whose redemption Christ suffered and died. They weep with them that weep, and rejoice with them that rejoice.

#### Faultfinding

True piety is not straitened, bigoted, hard, or exacting. When our hearts are drawn out because of the necessities of the fallen race, wisely and mercifully we shall exercise painstaking care to do good to others. The care that we give to those who can be helped will take our minds from ourselves. This is a recipe for the cure of all unprofitable conversation. In the place of backbiting, falsely accusing, thinking evil, and acting as if the evil that we imagined were surely in existence, when it is not, we shall, by following this recipe, be identified with Christ in the work of uplifting our fellow men and restoring their God-given nobility. No longer shall we drop, as evil seed, words that will cause man persons to be filled with suspicion and to watch for evil. No longer shall we make another an offender for a word that is misconstrued and misrepresented as an evil thing. No longer shall we abuse the minds of our associates by burdening them with evil thoughts, to which our minds have given birth, and which, as evil seed, spring up and grow in other minds. In the place of speaking evilly, we shall speak words of encouragement, taking particular pains to be pleasant and agreeable.

The Lord desires men and women to behold Christ so constantly that they will be changed into His likeness, from glory to glory—from character to character. When they think that they see wrongs in a brother, they are to remember the instruction and warning given by Christ: “Love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you. And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloak forbid not to take thy coat also. Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again. And as ye would that men should do to you, do ye also to them likewise.” If you follow this instruction, it will keep you from speaking evil of those whom God is using, and whom, if your spiritual discernment were not beclouded by Satan’s misrepresentations, you would know are engaged in a good work.

“If ye love them which love you, what thank have ye? for sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for He is kind unto the unthankful and to the evil. Be ye therefore merciful, as your Father (in heaven) also is merciful.” We recommend this recipe to those who claim to be sons and daughters of God and upon whom His light is shining. “Love as brethren.”

“And why call ye Me Lord, Lord, and do not the things which I say?” “Whosoever cometh to Me, and heareth My sayings, and doeth them, I will show you to whom he is like: he is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock. But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.”

In this Scripture two classes of persons are brought to view. These classes are in every place, in every church. Those who are building for time and for eternity, Christ represents by the house founded on the rock. The condition of each class is represented by this parable. Christ has pointed out the fate of those who fail of realizing the evil of what they are doing. Let all read and understand.

God has specified the work that must be done to prepare a people to stand in the great day of test and trial that shall come to every one. Those who desire to perfect a Christlike character cannot be neutral. "He that is not with Me," says Christ, "is against Me; and he that gathereth not with Me scattereth abroad."

God's servants are to work not only with their own energy, but with an energy imparted by the Holy Spirit. Co-operating with the Lord Jesus, they are to be "laborers together with God." Never are they to spend time in watching for defects to criticize and condemn in those who are endeavoring to put heart and mind and soul into the Master's service. There are men who are working in the very best way in which they know how to work. These men may make mistakes; but because of their mistakes, their brethren are not to stand by as idle spectators and condemn them. Those who do not try to co-operate with their brethren are spoiling their own experience and dwarfing their own character. The ones who are very free to express words of sharp reproof and discouraging criticism are doing a work that must sometime be repented of. By thus following Satan's plans, they create in themselves not only an appetite for the forbidden fruit of evil, but also a desire to give this objectionable knowledge to others. They suppose that a knowledge of evil is of advantage, but it is not. A knowledge of good only is essential.

Some men are carrying a very heavy load of criticism. They have taken on themselves burdens that they should not bear. They are going about as peddlers, offering their objectionable wares to others. My brethren, do not encumber yourselves with such forbidden wares as faultfinding and criticism.

#### God's Message to Faultfinders

So prevalent have objectionable, faultfinding traits of character become in the Church, that the Lord Jesus presents the Laodicean message to His people as an accurate description of their unsavory condition. In this message He gives the counsel that every church in the Southern field and all other fields should heed: "These things saith the Amen, the faithful and true Witness, the Beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth." What a deception is upon them! But God gives the recipe that will change their condition: "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. 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." Who will use this God-given recipe? To those who choose to make use of it, the promise is: "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne."

The time has now come when the faultfinders, the unthankful, and the unholy will make a final decision. If they are saved at last, they must now be converted. They must heed the message, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you."

"Love worketh no ill to his neighbor: therefore love is the fulfilling of the law. And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in bedchambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof."

"Judge not, and ye shall not be judged."

My brethren in the Southern field, I ask you, in the name of the Lord God of Israel, to “quit you like men.” Use your talent of speech to a worthy purpose. Cultivate pleasantness of voice and fragrance of speech. Teach God’s Word—present truth—to those who are in the darkness of error. No longer imperil the salvation of your souls and the souls of others by speaking words of condemnation. “Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.” Do you believe the words of a God too wise to err and too good to do us harm?

Often when a faultfinder asks forgiveness from his brother, he finds that he had no occasion for finding fault. Words misinterpreted, reports greatly exaggerated by those who carry them, result in estrangement between brethren. And when alienation creates an atmosphere so deleterious to spiritual health that some of the sufferers attempt to escape from the malarious atmosphere by asking the forgiveness of the one whom they have condemned, they discover that their brother is not guilty of the evils attributed to him. False reports had been passed from one to another, wrong impressions had been made, and at last the dish tasted so strongly of talebearing that it became nauseating.

He who cherishes a mischievous disposition and an unsanctified tongue, he who indulges his desire for criticism and talebearing, places himself in Satan’s power. He lives in darkness. His influence is of such a nature that many others are affected by the darkness surrounding his soul. Concerning such men Christ “spake a parable,” saying: “Can the blind lead the blind? shall they not both fall into the ditch? The disciple is not above his master: but every one that is perfect shall be as his master.” Mark closely this lesson that Christ taught. He continued: “And why beholdest thou the mote that is in thy brother’s eye, but perceivest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother’s eye. For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. A good man out of the good measure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.”

I present to you these lessons. Will you be offended at Christ’s words of instruction?

The words that I have quoted are the words of One who cannot err. Christ’s instruction applies to every one of His followers.

#### A Warning Against Dissension

The Lord cannot work through those who give place to discord and strife. Those who think and speak evil scatter from Christ. He is ashamed to call them brethren.

Read the twelfth and thirteenth chapters of First Corinthians. Notice especially the instruction of the thirteenth chapter. Will you not believe and obey these words? What kind of a witness is borne to the truth when those who believe it separate into factions? Does such a witness testify to the power of the truth?

The teachers of truth must be wise men, very careful of their words and actions. They must be men who will give meat in due season to the flock of God; men who will not give the least sanction to the dissension so dishonoring to Him; men who have that faith which works by love and purifies the soul from all carnal thoughts and desires.

My brethren and sisters, remember that those who appreciate the truth will not exert an influence contrary to the truth by giving way to envy and jealousy. Many of you, by giving place to the enemy, have failed to gain the

precious experience the Lord desired you to [have]. If you would stop criticizing, if you would drink of the pure streams of Lebanon, instead of drinking of the murky waters of the valley, strength and peace and joy would come to you. The poisonous atmosphere with which you surround yourselves by engaging in contention brings physical and spiritual disease. Had you showed a united front, many would have been added to the church.

Controversy does no good. It leads to unrighteousness of thought and action. Let those who give way to angry feelings remember that silence will be their eloquence until they shall see their sin, and by repentance and confession prepare the way for God to forgive them, until they are born again, to live a new life in Christ. Then they will be able to speak words that will honor their Master.

“The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead; and that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again. Wherefore henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we Him no more. Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation, to wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ’s stead, be ye reconciled to God. For He hath made Him to be sin for us who knew no sin that we might be made the righteousness of God in Him.”

“We then, as workers together with Him, beseech you that ye receive not the grace of God in vain. Giving no offense in anything, that the ministry be not blamed; but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; by pureness, by knowledge, by the Holy Ghost, in love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left.”

The Word of God is precious. Will my ministering brethren take heed to it? Will they strive to be wise shepherds? Will they hide themselves in Christ?

Many of those who claim to believe the truth are walking and working contrary to the truth by cherishing a spirit of criticism. My faultfinding brethren, why do you not go out into the difficult, unworked fields and give a practical demonstration of what your principles of rightdoing are by engaging in faithful, hard work yourselves? Let those who are busybodies, who have no concern as to what mischief they may set in operation by unguarded words, repent before God and be converted. Let them talk and act like Christians. Unless a decided reformation takes place in their lives, God will cast them off forever.

Those who refuse to come into working order, who make it their aim to hinder those who will work, should be separated from the church. God will not serve with their sins. They are stumbling blocks over which sinners stumble and fall.

In God’s service there is room for all. Every one may find abundance to do. Upon the platform of eternal truth, all can find standing room. God’s servants are taken from the world and from churches of different denominations; but they are to work together in perfect unity, in a oneness surprising to the world.

Let none give up active service to pick flaws in the work of those who are trying to do something. Alienation and strife have had their day. Too long have they weakened the hands of God’s people. Too long have they retarded His work. Would that we could say, A reform has taken place. No longer shall these evils find place among God’s servants.

## Our Trust

God has made His people the depositaries of truth. This truth they hold in trust for a world dead in trespasses and sins. Every truth they receive regarding the closing scenes of this earth's history places on them an added burden to communicate this knowledge to their fellow men. He in whose heart the truth abides will impart to others his knowledge of the truth.

Our work is aggressive. The world is to be warned. We cannot trifle with the message of mercy and warning to be given to our fellow men. The times of our ignorance, "God winked at." But now great light is shining upon the church, and God is waiting to see what they are going to do with this light. For the last thirty years, great light has been shining upon the pathway of God's people. But their practice has not been in harmony with this light. My brethren and sisters, what are you doing to save souls? You might have been years in advance of where you are now if you had given yourselves wholly to Christ. How long will you weary His patience? Oh, how much good you might have accomplished had you laid hold of the work with earnestness and zeal, ever learning of Christ! Not one-thousandth part is done of what might be done if those who know the truth would practice the truth.

Many of the ministers who hover over the churches instead of going forth into aggressive labor are as salt which has lost its savor. Their influence over the churches is not preservative. They are strengthless and spiritless because they have not been drinking of the pure streams of Lebanon, but of the murky streams of the valley.

The Lord has shown me that many of those sent forth to labor for the churches are not giving the churches any spiritual help.

## A Neglected Work

The Southern work has been and is strangely neglected. There is today a dearth of workers and a dearth of means because God's work has not been carried on according to His plan. A great work should have been done in our cities. But the people in many, many of these cities are still unenlightened in regard to the truth. And why?—Because those who know the truth have neglected and still are neglecting their work. They have not traded wisely on their talent of knowledge. They have criticized and condemned, but have not shown what can be done.

To all, God has entrusted the goods of heaven. All are required to be faithful in multiplying agencies for the advancement of God's work. No gift, however small, is to be lightly regarded. Every talent is the Lord's, to be improved and doubled by use. The gifts bestowed on each one are exactly proportionate to his ability to use them.

Every entrusted talent is to be traded upon. Were God's people to do this, able workers would be raised up to carry the last message of mercy to places where the truth has never yet had standing room. If those who have received the light of truth would give of their means to sustain His work in mission fields, where the work is hard and discouraging, there would be added to the church of such as should be saved—those who would represent Christ to the world, who would act their part in sustaining God's work in all its branches. This is God's design. But the barren, unworked condition of the cities testifies that God's people have not fulfilled His purpose for them. Why did not those who have been so ready to criticize others enter these neglected fields and show what could be done? How much better to do this than to block the wheels for those who are trying to work!

Long years of neglect make the work in the Southern field far harder than it would otherwise have been. Obstructions have been accumulating. Great progress might have been made in medical missionary work. Sanitariums might have been established. The principles of health reform might have been proclaimed. This

work is now to be taken up. And into it not a vestige of selfishness is to be brought. It is to be done with an earnestness, perseverance, and devotion that will open doors through which the truth can enter, and that to stay.

In the South there is much work that could be done by lay workers of limited education. There are men, women, and children who need to be taught how to read. These poor souls are starving for the knowledge of God. Great responsibility rests upon those in the South in whose hands God has placed the torch of truth. Yet few of these have realized that to them has been given the work of carrying the light to those living in midnight darkness.

The history of the work in the Southern field, from its very beginning, has been opened before me. O what a history it is! When Brother Palmer and Edson White, in obedience to the impressions of the Spirit of God, took up the work in the Southern field, everything before them was uncertain, and the work was difficult and discouraging. Had their brethren encouraged them by their means and influence in doing the work God signified should have been done immediately after the emancipation of the colored people, then much more fruit would have been the reward of their self-denying efforts. How different would be the condition of the Southern work today had those believing the truth practiced the principles of truth! Many failed to endure His test and proving. They did not honor their absent Lord by giving His workmen the help they needed to do the work He had said should be done. They gave little encouragement to His work for souls so greatly in need of His love. Their practice did not correspond with their profession of faith.

Our churches have had the light of truth. From time to time they have been moved by the working of the Holy Spirit. But they have not walked in the light. For a little while they have practiced the holy principles of truth, and then because they did not impart, the impression made in their minds by the Spirit has faded; and they have fallen back into a listless, indifferent state. When the light first shone into the chambers of the mind, when their hearts were first warmed by the unspeakable love of Christ, they should have begun to work as laborers together with God. This was their opportunity to learn how to offer Him acceptable service.

When men co-operate with Christ, they become God's helping hand. They see the great work that is to be done, and with untiring earnestness they labor to present, to high and low, rich and poor, the evidences of truth. They learn from Christ how to reach the unconverted. But those who neglect to impart what they receive soon lose their zeal and enthusiasm. They are described in the Word of God as those who have lost their first love. The self-sacrificing efforts made by others to advance the Lord's work fail to arouse them. They criticize, but refuse to help. God sees it all. He sees that they do not appreciate the precious truths of His Word, that they do not share the blessings so freely given them. They lose the sense of the blessedness that always comes to those who work beside Christ.

Edson White took up the work in the Southern field, because the Lord selected him and impressed him by His Spirit to do this work. He used time and strength and means and influence to make this work self-sustaining; and God went before him. He was often discouraged, but much of the time he could say, "The good hand of the Lord has been with me. The Lord has gone before me, preparing facilities wherewith I could work successfully." The Lord put it into the minds of unbelievers to supply at a low rate things needed for the work.

When he first entered upon his work in the South, the situation was forbidding. The unwillingness of his brethren to give attention to this neglected field caused him intense suffering. His fellow worker Brother Palmer was called away from him. What the object was in doing this—whether it was still further to discourage Edson—God, who knows all hearts, will one day reveal. Had the brethren passed over the ground that my son has passed over, their feelings with regard to his work would be altogether different. There were those who should have made themselves familiar with the condition and needs of the Southern field, but they passed by on the other side. How long will it require for men to understand the movings of the Spirit of God?

I have tried to encourage my son. He has been presented to me at times in what seemed to be utter discouragement. I have known of his sleepless nights passed in conjecturing what it could mean that men, professing to be called to the work of saving souls, had so little burden for the Southern field. I have seen his anguish of spirit. I have seen him grieved, bruised in spirit. The fact that his brethren passed him by on the other side cut him to the heart. But angels of heaven were sent to lighten the darkness.

The Lord was not unmindful of His servants. Helpers were raised up. Brother Smouse and others helped as they could. And what blessing their assistance brought to the weary workers!

God has marked Edson White's efforts and his gratitude for the help he has received. At times he has made mistakes. But these mistakes, though causing him much disappointment, have taught him valuable lessons. He has been God's helping hand. He was sent by God to carry forward the work in the Southern field. All the way along he has been tried, and sometimes very severely tried; but the Lord has strengthened him by the assurance, "I will uphold thee with the right hand of My righteousness." The Lord God of heaven has blessed the work he has tried to do.

God gave His servants the opportunity of co-operating with Edson White. But the judgment will reveal how little encouragement has been given him. Those who might have given the work added strength by giving to it their talents of means and influence stood aloof, as if there were not thousands of men and women, both white and black, perishing in sin without God and without hope in the world. There were heathen at their very door; and yet there were ministers who looked upon the work undertaken to help these poor souls as a work that should be spoken of lightly and discouraged.

I was shown the lack of interest the believers in the Southern field manifested in this work of self-denial and self-sacrifice. They treated it as a strange work.

There are those who have educated themselves to criticize the work of others. They have stood on the negative side till criticism has become a part of their nature. They are quick to see something to find fault with, quick to bring up objections; but they do not present a better way. Two or three such critics can effectually block the way against advancement. Nothing can free such ones from the terrible deception Satan has cast upon them, but receiving Christ into the heart.

God's displeasure rests upon those who have had the light of truth, but whose hearts are not filled with love for perishing souls. Believers who are so occupied with their own work that they bring no additions to the church, no souls to Christ, are held responsible by God for a neglected work. Against their names in the heavenly record are written the words, Unfaithful stewards.

Christ's true followers use their knowledge to make others the recipients of His grace. With their lamps filled with holy oil from the divine altar, they go forth to give light to those in darkness. Such workers see many souls turning to the Lord. New truths continually unfold to them, and as they receive, they impart.

Those for whom the fetters of sin have been broken, who have sought the Lord with brokenness of heart, and have obtained answer to their yearning requests for righteousness, are never cold and spiritless. They realize that they have a part to act in the grand work of soul-saving. They watch and pray and work for the salvation of souls. Molded and fashioned by the Holy Spirit, they gain depth and breadth and stability of Christian character. They gain enduring spiritual happiness. Walking in Christ's footsteps, they become identified with Him in His self-sacrificing plans. Such Christians are not cold and unimpressible. Their hearts are filled with unselfish love for sinners. They put away from them all worldly ambition, all self-seeking. Contact with the deep things of God makes them more and more like their Saviour. They exult in His triumphs; they are filled with His joy. Day by day they grow up into the full stature of men and women in Christ Jesus.

### Christ Our Only Dependence

Consider these words: "Every man shall receive his own reward, according to his own labor." Because we are often crossed in our expectations, we are not to be discouraged. Was not Christ often disappointed in work in our world? In patience and hope we are to work together with God, devoting all we have and are to the advancement of His cause. Thus only can we be successful workers for Christ. Now we have the toil and hardship; by and by we shall share in the glorious reward.

We must make the principles of God's Word a part of the life. Only thus can we be rooted and grounded in the truth. If we depend on man, if we make flesh our arm, we shall surely fail. We need a Teacher who has a deeper, wider knowledge than man has. When we sit at the feet of Jesus and learn from Him how to be meek and lowly in heart, He can impart to us His treasures of truth, knowing that we shall be wise teachers. Not until Christ's life is a vitalizing power in our lives can we be strong to resist the temptations that assail us from within and from without. We need to press close to the side of Christ. We need to be sure that we are wearing His yoke of restraint and obedience. Then we shall be safe, because we are on the Lord's side. His truth is in our hearts, and we find His yoke easy and His burden light. We are strong in the Lord and in the power of His might. But without Christ's strength, we shall bend like the willow at every breath of criticism. Nothing but the power of Christ can make us and keep us true and steadfast. No one can stand firm who does not cherish in His heart the truth of God.

### Sources

- E.G. White, "Our Attitude Toward the Southern Field and Its Workers," Manuscript 59, 1902, December 1901.
- E.G. White, *The Nashville Sanitarium* (1912), pgs. 4-9.



Title: "A Call to Service"

Date: 1901

Type: Manuscript

Primary source: Manuscript 129b, 1901

The believers in the South are in need of a thorough conversion. The Lord calls upon them to show a zeal proportionate to the great truth they have accepted. The message to the Laodicean church is applicable to many of those who claim to believe present truth. They are neither cold nor hot. They have not been doing the work God has given them to do. Christ says to them, "I would thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

He who truly believes the truth will show the sincerity of his belief by revealing in his life the principles of the truth. This is the test by which God proves His followers. It is an eternal law of Jehovah that he who accepts the truth is to make it his first work to proclaim to the world the message of mercy and warning.

The work that is neglected brings the denunciation of God upon many. If those in the Southern field wait to see a large work accomplished without first giving themselves to the advancement of the cause of God, with much prayer and daily consecration, making self-sacrificing efforts for its advancement, they will be disappointed. God cannot use those who do not sincerely co-operate with the ones He has accepted, because they gave themselves to His work and did all they possibly could to make a beginning.

He does not look with pleasure on those who find fault when things do not move in accordance with their ideas.

The hand of God, working through unseen agencies, has opened the way for the advancement of the work in the Southern field. But some of the men in responsible positions have hindered the progress of this work. Throughout the field there have been men who have put stones before instead of behind the wheels of the car that the workers are trying to push uphill. Unconverted men have brought forward theories and suggestions that have sown seeds of jealousy and evil surmising. The Lord can do without such men, but it is for their interest to reform. The message He desires them to proclaim, He can, if they refuse, give to the stones of the field to proclaim. This message will be given to the world; for prophecy has pointed out this work as a work that must be accomplished. Why do some men do all in their power to hinder? Such men would better go to some hard part of the field and begin to work.

Few are willing to strip for the race, laying aside every weight, and the sin that so easily besets. Few are willing to gird themselves for the battle, putting on the whole armor of God. Let every believer in the South labor to the utmost of his ability from henceforth to advance the work. Let not this work continue to be neglected, bringing dishonor to God. I urge this matter upon you, that you may be impressed with its importance. On your submission to Christ and your obedience to His command to work out your own salvation with fear and trembling, and to labor unselfishly for the salvation of others, depends your present and future happiness. Those who believe in Christ will reveal the same spirit that Christ revealed. Converted to God, made partakers of the spirit and love of the Saviour, they are set apart to do the same work that He did on this earth. They lose their identity in Christ, becoming one with Him. By searching the Word of God diligently, receiving it as the leaves of the tree of life, to be ministered to the people, they gain a knowledge of the plan of salvation. They learn from Jesus how to work successfully for others.

Christ says, "As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me." Then comes the explanation, "It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." Connecting these words with those found in the fifteenth chapter of John, "Now ye are clean through the word which I have spoken unto you," we can better understand their meaning. Shall we understand?

In the prayer Christ offered for His disciples just before His crucifixion, He said, “They are not of the world, even as I am not of the world. Sanctify them through thy truth; thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.”

What a wonderful prayer is this! Consider it carefully. Study every word, lest you fail of receiving the impression that God desires to make on your heart—an impression that is of the greatest importance to you. This prayer holds out before us our possibilities, showing that it is our privilege to live in covenant relation with God. Every one may understand these wonderful, far-reaching expressions, and appropriate to himself the rich promises they contain. Those who do not avail themselves of the blessings so graciously offered them, will be called upon in the day of the Lord to answer for their refusal to accept the great gift placed within their reach.

“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 you comprehend this statement? Is it deeper and broader than your faith can reach? Do you ask, How can this be? It can; for God has said it, and He means every word He says. He will not change or alter the thing that has gone out of His lips.

“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. O righteous Father, the world hath not known thee; 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.”

The voice that utters this prayer is the voice of our Redeemer. Do not the tones thrill through every part of your being?

The love of Christ has thrown open to us the gates of Paradise. Who can look into the heart of the great mystery of redemption, and find it to be love, without catching the same spirit that led Christ to die for sinners? As we think of His sacrifice, our life is bound up with His. A desire to serve Him takes possession of every fibre of our being.

The Lord is working. The Saviour has been promised the salvation of His people. “Thy people shall be willing in the day of thy power.” He who is the source of all power gives energy to souls by His Holy Spirit. His power is the light of life, a soul-energizing light. By His Spirit He works in the children of disobedience, raising to newness of life the dead in trespasses and sins, leading the transgressor to put away his sins and live the life of Christ. Henceforth the surrendered soul lives in harmony with God. The Spirit takes of the things of Christ, and shows them to him with so transforming an effect that he becomes a new man in Christ.

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Let God’s Spirit work with all who are at Nashville, but let no man try to work the Holy Spirit. And let no words of murmuring be spoken. If you have words of encouragement to say, say them; but if not, keep silent. Silence is often eloquence. And I have a word from the Lord: Grieve not the Holy Spirit by giving expression to your feelings when you see the need of more means to advance the work, and your soul is grieved by the indifference of those who ought to help. If through lack of means you are brought into trying positions, carry

the matter to God. When the treasury is empty, and when letter after letter comes calling for means to meet emergencies, the men at the heart of the work feel perplexed and discouraged. Let your words be carefully chosen words, choice and pure, fraught with love and sympathy. Then you will not bruise and wound the souls of your fellow workers. You will strengthen and encourage them.

The Lord desires His servants to show His forbearance in dealing with one another. Let not the workers in Nashville speak a word of recrimination or discouragement. In His providence God has given you facilities for the publication and sale of books. Thank Him for this. Let no word of evil-surmising escape your lips. Close the door quickly against this temptation, and keep it closed. God is dishonored by those who accuse their brethren. Open the heart to Christ's forbearance. Refuse to drink the turbid, murky waters of the valley; drink only the water that flows from the refreshing streams of Lebanon. Let no day pass in which you do not realize your accountability to work for God—an accountability placed on you by the death of His Son in your behalf. Let not a day pass in which you do not try to heal the wounds that sin has made. Always be found working on the broad plan of God's love.

"Ye are not your own; for ye are bought with a price." Every part of the being is the Lord's, paid for by the precious blood of Jesus. In dealing with one another, we are to remember this. We are to treat our fellow workers with respect and kindness and love; for they belong to Christ. They may not always please us. What they do may not always meet our ideas. Nevertheless we are to unite with them in Christian fellowship.

Think of the importance Christ places on unity. He prayed that the oneness existing between Him and His Father might exist among His followers, that the world might know that God had indeed sent His Son into the world to save sinners. How shall this prayer be answered? By every believer putting away all evil-thinking and evil-speaking.

Do not admit a wrong that God has not charged you with. But do not take time to contradict the false reports that are made. Shall we sacrifice our fragrance of spirit because others clothe themselves with bitterness? God forbid. Is it not sufficient for us to know that God does not record these false reports in the books of heaven as true?

Do not speak or write a word of censure or recrimination, even though it may seem to you as if the censure were deserved. Refuse to listen to complaints. Close the heart against prejudice. Let envy be quenched in the flow of love from the fountain of God's love. Evil imaginings are not worth the time so often given to thinking of and repeating them.

Many trials will come. But keep the door of the lips against hasty words, for such words, if spoken, hurt your own soul and are displeasing to the Lord.

There must be a reformation in our churches in regard to evil-thinking and evil-speaking. These sins are stumbling blocks over which sinners stumble to perdition. They cause men and women to be misunderstood and misjudged. They create disturbances that should never exist. God will not justify us in giving expression to ill-feeling against those whom we suppose have erred. Have we ourselves never made mistakes? Have we never been in the slough of despond? God help us to remember how hard it is, when tempted by the enemy, to have our own brethren step to his [the enemy's] side, and try to hurt and destroy.

When tempted to find fault, begin to sing, "Praise ye the Lord. I will praise the Lord with my whole heart, in the assembly of the upright, and in the congregation. The works of His hands are verity and judgment, all his commandments are sure. The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth forever." "Unto the upright there ariseth light in the darkness: he is gracious, and full of compassion, and righteous."

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I am so glad that the Lord knows the full measure of the trials which He permits to come upon His people. There is help for us in God. The obstructions that seem to us like impossibilities, God can and will remove. He desires us to learn our lessons of humiliation, and in learning these, we shall learn lessons of encouragement. We shall be led to depend upon God as we see how unable we are to carry out His purposes in our own strength.

Let all the workers in Nashville seek the Lord in prayer. He has placed means in the hands of His stewards for the advancement of His work. Wealthy unbelievers will some of them be impressed to return to the Lord His own. God has led such ones to help the work in New York. Men not of our faith, but favorable to the truth, have helped in many ways, and we are praying and expecting that they will help still more.

While I feel all the interest in the Southern field that I have ever felt, I realize that there is much to be done in other parts of the vineyard. The State of New York has been presented before me, and also the greater City of New York, Brooklyn and Jersey City, and their suburbs.

Do not, at any trial that the Lord permits to come, give way to discouragement. Complaining and murmuring weaken the soul and dishonor God. Does it become us to be so ready with complaint? Are not the tokens of God's love sufficient to fill our hearts with thanksgiving and praise? Jesus desires us to trust in Him, bearing patiently the delays we cannot help. He remembers every word He has spoken to lead His children to trust in Him. He is ever mindful of His covenant. His word will never fail. May the Lord increase our faith in our Intercessor!

We are under obligation to will to do the will of God. By striving to be like the Saviour, we are to prepare ourselves for service. He is working for us. We have an Advocate in the heavenly courts, who is ever making intercession for us. The cry of the one ready to perish finds swift entrance to His ear. "He shall deliver the needy when he crieth; the poor also, and him that hath no helper." Shall we not work for Christ on the lines that He has marked out? Shall we not be advocates of those who are in need of help? "Having an high priest over the house of God, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering."

"It became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all one; for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the church I will sing praise unto thee."

Christ suffered, being tempted; therefore He always sympathizes with the tempted ones, whom Satan is seeking to destroy. That He might be a merciful and high priest, He was in all things made like those He came to help. He has compassion on the ignorant and on those who are out of the way; for when He was on this earth, He was compassed with infirmities. He is able to help us in our perplexities. As He works for us, let us work for one another, striving to promote unity and harmony. Let us reveal Christlike love for our fellow workers, acting in such a way that they will have full confidence in us. Think of the rich encouragement the Saviour has given us, which we in turn are to give to others.

Many more than we suppose need a helping hand held out to them. There are many to whom words of compassion and sympathy would be as a cup of cold water to a thirsty soul. Are you doing Christ's service by ministering to weary, discouraged fellow beings?

Let those with whom the Lord has dealt so mercifully say, Not one good thing has failed, of all that the Lord has spoken. "All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies." God's promises are Yea and Amen. Let us open the door of the lips to speak words of hope and courage to our fellow workers. In love and pity God has helped us. Shall we not impart His grace to others?

#### Sources

- E.G. White, "Continuation of the Situation in the Southern Field," Manuscript 129, 1901, December 7, 1901.
- E.G. White, "A Call to Service," Manuscript 129b, 1901, ND.
- E.G. White, "A Call to Service," *The Southern Watchman*, February 27, 1902, pgs. 1-2.

Title: "Extension of the Work in Foreign Fields"

Date: 1901

Type: Testimony

Primary source: *Testimonies*, vol. 6 (1901), pgs. 23-29

Note: Relevant selection highlighted.

The word comes to me in the night season to speak to the churches that know the truth: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Isaiah 60:1.

The words of the Lord in the fifty-fourth chapter of Isaiah are for us: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame.... For thy Maker is thine husband; the Lord of hosts is His name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall He be called." Isaiah 54:2-5.

And the words of Christ to His disciples are also for His people today: "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together." John 4:35, 36.

God's people have a mighty work before them, a work that must continually rise to greater prominence. Our efforts in missionary lines must become far more extensive. A more decided work than has been done must be done prior to the second appearing of our Lord Jesus Christ. God's people are not to cease their labors until they shall encircle the world.

The vineyard includes the whole world, and every part of it is to be worked. There are places which are now a moral wilderness, and these are to become as the garden of the Lord. The waste places of the earth are to be cultivated, that they may bud and blossom as the rose. New territories are to be worked by men inspired by the Holy Spirit. New churches must be established, new congregations organized. At this time there should be representatives of present truth in every city and in the remote parts of the earth. The whole earth is to be illuminated with the glory of God's truth. The light is to shine to all lands and all peoples. And it is from those who have received the light that it is to shine forth. The daystar has risen upon us, and we are to flash its light upon the pathway of those in darkness.

A crisis is right upon us. We must now by the Holy Spirit's power proclaim the great truths for these last days. It will not be long before everyone will have heard the warning and made his decision. Then shall the end come.

It is the very essence of all right faith to do the right thing at the right time. God is the great Master Worker, and by His providence He prepares the way for His work to be accomplished. He provides opportunities, opens up lines of influence and channels of working. If His people are watching the indications of His providence, and stand ready to co-operate with Him, they will see a great work accomplished. Their efforts, rightly directed, will produce a hundredfold greater results than can be accomplished with the same means and facilities in another channel where God is not so manifestly working. Our work is reformatory, and it is God's purpose that the excellence of the work in all lines shall be an object lesson to the people. In new fields especially it is important that the work be so established as to give a correct representation of the truth. In all our plans for missionary operations these principles should be kept in mind.

Certain countries have advantages that mark them as centers of education and influence. In the English-speaking nations and the Protestant nations of Europe it is comparatively easy to find access to the people, and

there are many advantages for establishing institutions and carrying forward our work. In some other lands, such as India and China, the workers must go through a long course of education before the people can understand them, or they the people. And at every step there are great difficulties to be encountered in the work. In America, Australia, England, and some other European countries, many of these impediments do not exist. America has many institutions to give character to the work. Similar facilities should be furnished for England, Australia, Germany, and Scandinavia, and other Continental countries as the work advances. In these countries the Lord has able workmen, laborers of experience. These can lead out in the establishment of institutions, the training of workers, and the carrying forward of the work in its different lines. God designs that they shall be furnished with means and facilities. The institutions established would give character to the work in these countries, and would give opportunity for the training of workers for the darker heathen nations. In this way the efficiency of our experienced workers would be multiplied a hundredfold.

There is a great work to be done in England. The light radiating from London should beam forth in clear, distinct rays to regions beyond. God has wrought in England, but this English-speaking world has been terribly neglected. England has needed many more laborers and much more means. London has been scarcely touched. My heart is deeply moved as the situation in that great city is presented before me. It pains me to think that greater facilities are not provided for the work throughout Europe. I have sore heartache as I think of the work in Switzerland, Germany, Norway, and Sweden. Where there are one or two men struggling to carry forward the different branches of the cause, there should be hundreds at work. In the city of London alone no fewer than one hundred men should be engaged. The Lord marks the neglect of His work, and there will be a heavy account to settle by and by.

If the workers in America will impart to others of their great mercies, they will see prosperity in England. They will sympathize with the workers who are struggling with difficulties there, and will have the heart to say, not only in word but in action: "All ye are brethren." Matthew 23:8. They will see a great work done in London, all through the cities of England, and throughout the different European countries.

God calls upon us to push the triumphs of the cross in Australia. New fields are opening. For want of workers and money the work has been hindered, but it must be hindered no longer. Of all countries, Australia most resembles America. All classes of people are there. And the warning message has not been presented and rejected. There are thousands of honest souls praying for light. God's watchmen are to stand on the walls of Zion and to give the warning: "The morning cometh, and also the night"—the night wherein no man can work. While the angels are holding the four winds, the message is to enter every field in Australia as fast as possible.

The strengthening of the work in these English-speaking countries will give our laborers a hundredfold more influence than they have had to plant the standard of truth in many lands.

While we are trying to work these destitute fields, the cry comes from far-off countries: "Come over and help us." These are not so easily reached, and not so ready for the harvest, as are the fields more nearly within our sight; but they must not be neglected.

The poverty of the missions in Africa has recently been opened before me. The missionaries sent from America to the natives of Africa have suffered and are still suffering for the necessities of life. God's missionaries, who carry the message of mercy to heathen lands, are not properly sustained in their work.

Our brethren have not discerned that in helping to advance the work in foreign fields they would be helping the work at home. That which is given to start the work in one field will result in strengthening the work in other places. As the laborers are freed from embarrassment, their efforts can be extended; as souls are brought to the truth and churches are established, there will be increasing financial strength. Soon these churches will be able

not only to carry on the work in their own borders, but to impart to other fields. Thus the burden resting on the home churches will be shared.

The home missionary work will be farther advanced in every way when a more liberal, self-denying, self-sacrificing spirit is manifested for the prosperity of foreign missions; for the prosperity of the home work depends largely, under God, upon the reflex influence of the evangelical work done in countries afar off. It is in working actively to supply the necessities of the cause of God that we bring our souls in touch with the Source of all power.

Although the work in foreign fields has not advanced as it should have advanced, yet that which has been accomplished affords reason for gratitude and ground for encouragement. Much less means has been spent in these fields than in the home fields, and the work has been done under the hardest pressure and without proper facilities. Yet, considering the help that has been sent to these fields, the result is indeed surprising. Our missionary success has been fully proportionate to our self-denying, self-sacrificing effort. God alone can estimate the work accomplished as the gospel message has been proclaimed in clear, straight lines. New fields have been entered, and aggressive work has been done. The seeds of truth have been sown, the light has flashed upon many minds, bringing enlarged views of God and a more correct estimate as to the character to be formed. Thousands have been brought to a knowledge of the truth as it is in Jesus. They have been imbued with the faith that works by love and purifies the soul.

The value of these spiritual advantages is beyond our comprehension. What line can sound the depths of the word preached? What balances can correctly weigh the influence of those who are converted to the truth? In their turn they become missionaries to work for others. In many places houses of worship have been erected. The Bible, the precious Bible, is studied. The tabernacle of God is with men, and He dwells with them.

Let us rejoice that a work which God can approve has been done in these fields. In the name of the Lord let us lift up our voices in praise and thanksgiving for the results of work abroad.

And still our General, who never makes a mistake, says to us: "Advance. Enter new territory. Lift up the standard in every land. 'Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.'"

Our watchword is to be: Onward, ever onward. The angels of God will go before us to prepare the way. Our burden for the "regions beyond" can never be laid down until the whole earth shall be lightened with the glory of the Lord.

Source

- E.G. White, *Testimonies*, vol. 6 (1901), pgs. 23-29.



Title: N/A

Date: January 1, 1902

Type: Letter

Addressees: Stephen and Hetty Haskell

Location: Nashville, Tennessee

Primary source: Letter 3, 1902, January 1, 1902

Note: Relevant selection highlighted.

Dear Brother and Sister Haskell,—

I greet you this morning with a Happy New Year to yourselves and all who compose your family. I am thankful to my heavenly Father that I am a little stronger. I shall put my trust in God, and if He will give me strength, I will praise His holy name. I have spoken only once since I have been here, and that was a few moments on Christmas. I am praying for you at the family altar; all of you are remembered in my prayers. I am not discouraged, but am trying to gather the rays of sunshine into my soul. I have felt sometimes that I could not wait even to attend this meeting, before going home, but now for a few days the weather is improved, and the sun shines. Monday and Tuesday I rode out. We have had much fog. The meeting commences Friday, and I leave myself wholly in the Lord's hands, to be worked by His Holy Spirit. I wish to be passive in the hands of the Lord. I still cough, at times very hard, and raise but little; but I have much to be thankful for. My appetite is beginning to come to me, and the malaria to be overcome.

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January 2

We have thick fog again this morning, though it was clear through the night. But all this will pass away.

We must seek, in this place, on this occasion, to bring about a condition of unity, for here is our great error. We do not see and feel the importance of answering that last prayer of Christ, which means so much to us and to those who believe the truth. We may make the truth of none effect by keeping fresh and distinct before us our little differences. The Lord wants us to make a record of a very different character in this respect than we have made in the past. The patient, individual effort to be good and to do good means that we are to make more determined efforts to secure oneness, as Christ prayed might be among His disciples. Shall we answer that prayer? We must leave others just as untrammelled to do their part in the vineyard as we want them to leave us to work out our part in the appointed work. Patient continuance in well-doing will make its mark. Sinners will be converted and bring rejoicing to hearts. "Likewise joy shall be in heaven over one sinner that repenteth more than over ninety and nine just persons, which [suppose they] need no repentance."

Now do not get so much work laid out that you will not have time to rest. We are to fight the good fight of faith with a steady purpose; if we would not fail nor be discouraged, we must have periods of rest and quietude of mind. Encourage peace. Think healthful thoughts. We are to cultivate charity, fervent charity, among ourselves. Let us live daily the thirteenth chapter of first Corinthians. God help us to obtain every advantage possible, that we may bring all the sunlight into our lives, to bless others as well as ourselves.

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January 3

I was conversing with you on one occasion, and we had a very profitable review of things. I was repeating this verse: 2 Corinthians 4:6, 7. This is our work. I was saying to you that there is danger of expecting too much of persons who have not had experience in mission work. Be careful, in such a place as New York City, to get quietness as much as possible. Do not require the mind to be kept on the strain constantly, but have some

periods for rest. Your head must not be allowed to become over taxed. And Sister Haskell must not feel it is her duty to pledge herself to so much work that she cannot be with her husband more than she is. You both must lighten your work, or you will have to stop work altogether. Is it not better to act your part than to take so much work as to imperil your future usefulness?

Sister Haskell, we feel that you should have less care and responsibility. Now do not think this is said because we do not appreciate your labors, because we do. We want you to more pleasantly situated, and we ask you to consider that we are anxious for your lives to be prolonged. Do not worry and feel perplexed over things you cannot help. One thing God requires, and that is that you preserve your health. I shall have some things more to say to you shortly. We shall be glad to hear from you, but do not look on the dark side. Sister Haskell, your good, cheery letter was very precious to us. I thank you.

W. C. White was very anxious I should go to Graysville, but I dared not make any change because it seemed to me it would be at the peril of my life. I heard they said at Graysville that Sister White would come; it was made an important matter. When I heard you thought of coming, I said to Willie, "I would not have him come. I fear he would be afflicted as I have been." Traveling at this time of year is not good for those not acclimated.

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January 6, 6:30 A.M.

I have had a very disagreeable experience with sickness at the stomach this morning. I aroused Sarah, and she got me a bowl of hot malted nuts. But I threw up the malted nuts. Then I drank considerable hot water, with no after effects. Now I will write a little more.

Our meeting on Sabbath was good. The colored people were seated on one side of the chapel by themselves. I could talk only about thirty-five minutes. We then had several excellent testimonies from ministers and people, both white and colored. Last night Brother Sheafe preached an excellent discourse in their own church,—a good, nice church which has been secured for the colored people. Friday evening, I think it was, they had a social meeting. A white man came to the door, and asked if he might come in. He said, "I never heard anything in any meeting like this." This, of course, caused a wave of gladness to come into the meeting. There was excellent, sensible talk. The blessing of the Lord has been in the colored meetings. I was much pleased with the good impressions made. The Lord has greatly blessed the colored people, as well as the congregation of whites.

Many have been suffering with colds and have brought them to this meeting. I believe the Lord will strengthen me to bear my testimony during this meeting. I prayed much about this last night, and I believe I shall be able to speak. I have been having noise enough, but this I expected.

Human agencies are to combine in the great work. I see a large field here, but not the most healthful atmosphere. Brother Palmer and Edson have a good company of workers and have been building for their convenience. Every one is trying to do his best, and I am pleased with the workers. Some work for less wages than others, according to the work done.

Elder Haskell and wife, we have no warnings to give you to stimulate zeal and earnestness. You could not look upon this field, or upon any field in its destitution, without putting your shoulder to the wheel. But the light given me from God is, that you need to consider that if you would serve the work, you must not disqualify yourselves physically or morally by overdoing. Keep fresh, that you may educate others how to work; and do not get discouraged because you cannot carry the whole load. The Lord does not place upon you burdens so heavy that you cannot carry them without sacrificing your mental, moral, and spiritual capabilities. Prudence in speech and in devising is a good thing. "For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly. He

keepeth the paths of judgment, and preserveth the way of his saints. Then shalt thou understand righteousness, and judgment, and equity; yea, every good path.” We thank the Lord for all these blessed assurances. We pray most earnestly for you all at the family altar, and we are praying for ourselves. We cast our helpless souls upon Jesus Christ.

We are not always to retain the same mold of character. By beholding we become changed into His likeness. We must get out of self, and become one with Christ. Every member of the church may do a good work in the service of the Lord if he will make diligent efforts to work in Christ’s lines. Truth has triumph in itself because it is truth, with no error in it.

I have strong faith that the Lord will work at this meeting. Christ has, in His divine nature taking human nature, shown a sufficiency for all. Nothing that Christ might say or suffer could give an exaggerated conception of the infinite love of God to men.

Well, Elder Haskell and wife, the Lord will help and strengthen and bless you. I cannot write much of the meeting when I am not allowed to attend it, but I hear good reports. No one sees me now but the family. I have had relapse after relapse, and with the exception of the first day, Friday, I have not seen any company.

I shall feel relieved when Elder Franke takes up his work again, for we have no time to lose. The world is to be warned, and many souls will be converted from the high ranks as well as the low. God will fit every one for his work who is willing to be worked by the Holy Spirit. When God has poured the Holy Spirit upon all who ask Him in faith, why do they not claim the promise?

I was pleased to hear of the goldsmith, and that the Lord’s eye is upon him, and opening his way.

Tell all that the hall in which you congregate—the walls, the floor—has not sinned; it is the human agencies that have been the sinners. The men who had souls to save or to lose have corrupted their ways before the Lord. Yet Christ died for them. There are polluted souls in every church in New York City,—some who are guilty of the worst crimes that Satan can put into the mind of men to commit. But what has the building done? It was not the sins of the hall that polluted the worshipers. It is the conforming in soul and body and spirit to wicked practices that corrupts the soul. When any one demerits the hall because of the wicked agencies of men who performed evil in it, tell him, “Hold your peace: you know not what you are talking about.” The pavements of our streets are defiled by unholy feet that walk in the way of unrighteousness. Shall we refuse to walk upon those pavements? What do the churches in our day contain? (Revelation 18:1-6): “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. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven and God hath remembered her iniquities.”

Let all bear in mind that it is not the house, that building of stone, that is polluted, but the human agencies who have souls to save or to lose. They are the ones who have committed transgression and sins. All their great riches have come to naught. Great cities will be consumed by the fire of God’s wrath. Verses 18-24.

Let no one demerit the hall which God has mercifully placed in the hands of His people for a time. When that hall is unsuitable, there will be another provided. Shall the hall be abandoned? I say, No.

Now is the time to search out the particular sins which have called down denunciations upon the church of Ephesus and quenched their first love. Whatever sin has made us worldly, forgetful of our responsibility to God, and opened the door of the heart to worldliness or pride or sensuality, turning the grace of God into licentiousness; whatever has eaten godliness out of the soul, enfeebled the moral courage, fostered selfishness, covetousness, and a variety of forms of cupidity and dishonest dealing,—let all repent of who will. Christ's grace and strength will be imparted to give nourishment and vigor and health of body and soul, but not one act of lawlessness, not one act of evil, to rob a man of his right, will be overlooked by the Lord.

All church members are on trial. All who dishonor the name of God will have no place in His kingdom. Let all, for their own soul's sake, obtain guiding light from the experience of the past. The great Head who moves in the midst of the candlestick will never be without a church. Faithful and true witnesses to His name and His glory will stand unflinchingly when the test comes. If some fail to testify to the Word, their candle will be put out. It will be demonstrated who are the faithless ones, and those who are faithful will take the places of those who refuse to shine. Some will refuse to shine for Christ and His glory, but others will shine. "Remember therefore from whence thou art fallen, and repent, and do the first works." Revelation 3.

We need to be calling the people more and more to the work of unity. The Lord would have us know how precious are the people of God in His eyes. There will be men who will arise, like Nelson, who are certainly deceived by the enemy. He knows not what he is doing. He thinks if he takes certain Scriptures and strings them together, and then tells you the application is thus and thus, that is enough. Believe him not. Any man could do this work. It has been done over and over again, but in my experience for the last sixty years, men have arisen with wonderful testimonies, applying Scriptures to different things which they offered as a message from God, just as Nelson has done; and these men have led away disciples after them, but the Lord did not send them. The Lord has not given Nelson the message he claims to have for the people. For in this very message was a glaring falsehood—that I did not treat my workers well. The only one who ever claimed this told it to Nelson, and he came way on to California to give me that mess. That poor girl had taken so inconsistent a course that I could not retain her in my service. I have her confessions in regard to the wickedness of her course. And when I could not retain her, she framed falsehoods, and Nelson came way from Battle Creek to give me my message of abuse to my workers. Of this sin I have never been guilty; so his message was not from God, and I told him so and would have no more conversation with him.

#### Source

- E.G. White to Brother and Sister Haskell, Letter 3, 1902, January 1, 1902.

Title: N/A

Date: January 27, 1902

Type: Letter

Addressee: James Edson and Emma White

Location: "Elmshaven," St. Helena, California

Primary source: Letter 10, 1902, January 27, 1902

Dear children Edson and Emma,—

I thank the Lord that I am at home. I have not yet had strength to look over my writings. When I attempt to do this, I become confused. You and Brother Palmer must be patient. Remember that there are some things I shall not be able to do till I get my strength. One evening I went down to prayers. This effort cut down my strength so that I have not dared to repeat it.

I am so glad that I am at home. We are having clear, cold January weather. I have good accommodations for keeping warm, as I had at Nashville. But there I was so much reduced in strength that I dared not keep a fire in the stove all the time. For four days I did not have a fire.

The four days and nights I spent on the cars coming home were a rest to me. I suffered somewhat, but most of the time was free from pain, though not able to eat.

My appetite left me sometime before I went to the East. But now it has returned, and I am hungry when mealtime comes. My thistle-greens, nicely cooked, and seasoned with sterilized cream and lemon juice, are very appetizing. I have vermicelli-tomato soup one meal and greens the next. I have begun again to eat potato meal. My food all tastes good. I am like a fever patient who has been half-starved and I am in danger of over-eating.

Sara has just returned from Oakland. She spent a week with her niece. When the baby was born, there was something the matter with his head. The doctor thought a blood-vessel had been ruptured. But the lump on the baby's head is disappearing, and he is doing nicely.

After dinner today Sara and I drove to St. Helena. We had just returned when Dr. Winegar and Sister Gotzian called. I talked with them for an hour. Now the afternoon has almost gone.

I sent you a short letter today. I have received your letter and the copies you sent. I was much pleased with your letter. Your plans <with regard to the publishing work and the Review and Herald> are right. I see that Nashville cannot be a center for the school interests and the other interests that will be built up in the South.

The Southern field must be worked. I shall try to collect all I have written on this subject and put it in shape to be used. And as soon as I can gather a little strength, I shall write some things. But I find that I have some articles written, and that I am in danger of repeating. I shall have some matters copied out of my diaries.

My son, now is the time for you and Brother Palmer to move guardedly. I hope that you and he will not take yourselves in your own hands. Do not put your trust in men. Be self-controlled. Be sure that you will walk with God in great peace of mind if you study His Word and practice its teachings.

You must have rest. Do not do as I have done—become so worn that you cannot work. I wish you would come apart and rest awhile. But wherever you go, exert a Christlike influence. Come as near as possible to all the believers you meet. You will see many inconsistencies, but be wise in speech and action. Make friends, and the Lord will surely bless you and them.

In regard to the food question, it is not the easiest thing in the world to state in clear lines what should be done in regard to this matter, and in regard to the restrictions that are being prepared to bind God's people with cord's—restrictions that are contrary to God's mind and will.

What a comfort it is, when tempted and tried, to know that if we draw near to God, He will draw near to us. He will be to you a present help in every time of need. What a comfort it is to know that we may walk with God in peace. When tempted and tried, rely on the One who says to you, "Be of good cheer; I have overcome the world." We can trust fully in His power. The Lord understands your motives, and the purity of the plans He designs you to carry out in the turning of the wheel of providence. You will see more clearly when the cloud lifts. Jesus will open the way. Only trust in Him.

You need not make all your joys and all your sorrows public property. Silence is often eloquence. The promise is that if you ask God for wisdom, He will give it to you without reproaching you. He will regulate your thoughts and actions, so that you shall act with propriety toward God and man.

I wish to say that I do not feel clear in regard to *Steps to Christ*. I shall not make any move until I get further light in reference to the matter. I do not wish to make it appear that I desire to sever all connection with the Review & Herald. At the present time those there are having many trials. C. H. Jones was asked if he would connect with the Review & Herald for a few months. He says that he has no light to do this. He regards the publishing house in Battle Creek as a hard place to be in. Things there are to be worked out on right lines, but how this is to be done we do not yet understand.

The great wheel of God's providence is turning. God will work with you. I have not dared to write out that which I hope to write in regard to perplexing questions. I have some matter which I wrote in Battle Creek, April 28, 1901. This I shall have copied. When the warnings were given me in reference to your engaging in the boat business, the Lord saw the result of the whole matter. He saw the opportunity it would give the enemy to misconstrue and magnify every jot and tittle of what was done. Therefore you were warned to beware, lest you should give occasion for criticism from those who would make the most of your every mistake. There are those who make a man an offender for a word. You know that all I said has been fulfilled.

Who tried to save J. E. White when he was well-nigh overwhelmed? His course of action had not been right. But those who denounced you were themselves guilty before God of wrongs that will not stand the test of the judgment. The love of God was not in their hearts. What hand was stretched out to save one who was driven into discouragement?

But the hand of Christ was stretched out still. He drew you by the cords of His love, and He has never let go His hold of you. The Lord has sustained you and blessed you. He has signified that your work in the South is acceptable to Him. If men had ceased to find fault, if they had gone to work themselves, instead of placing stones before the wheels of the car someone was trying to push uphill, the Lord would have been better pleased. The Lord does not commend those who have hindered instead of taking hold to help to draw the load. He has blessed the workers who in the emergency acted a noble part.

Now, Edson, my son, I have words to speak to you and Brother Palmer. It has been presented to me that the work of the Lord will advance in the South, but it will be under greater difficulties. There will be great opposition from those who in the past have neglected this field. But the Lord has a care for the Southern field. He will bless you as you strive to do your part. But avoid all meddling and gossiping. Do not allow prejudice to lead you to hinder the work.

Source

- E.G. White to James Edson and Emma White, Letter 10, 1902, January 27, 1902.

Title: "Leaders in the Southern Field"

Date: February 5, 1901

Type: Letter

Addressees: Leaders in the Southern Field

Location: "Elmshaven," St. Helena, California

Primary source: Letter 25, 1902, February 5, 1902

To those in positions of responsibility in the Southern field,

Dear brethren,—

The unworked, barren conditions of the Southern field calls for our serious consideration. A work must be done in the South that has not yet been even entered upon.

I feel deeply sensible of the fact that the lines of work to be established in different places in the South will need men and women of wisdom and prayer, men and women who will carry the work forward from stage to stage soundly, intelligently, toiling, praying, working economically, as men and women of God's appointment. The situation calls for personal, untiring, united effort.

"One brick upon another, and the highest wall is made; One flake upon another, and the deepest snow is laid." Patient continuance in well-doing—this is to be our motto. We are to put forth persevering effort, advancing step by step until the race is run, the victory gained. Paul writes, "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Jesus Christ."

The work that God has specified is to be done is a work which can be done only by the presence of an abiding Christ. No one in his own power can work successfully for God. Only those who surrender body, mind, and spirit into the hands of the Lord, to be controlled by Him, will see of His salvation. Let every one remember Christ's words, "Without me ye can do nothing." Let all the workers unite their efforts, standing under the blood-stained banner of prince Emmanuel.

Brethren, we have a great work before us. We must not continue to stand as we have stood for years—dreading this work. There are souls who have done stern, hard labor. Edson White and those associated with him have done a noble work, and the Lord recognizes and commends their self-sacrificing efforts. He has blessed them in their work. They have relieved the necessities of the needy ones brought to their notice, whether these persons were white or black. Their quickness to see what needed to be done, their readiness to help those in need of help, their kind words and actions, have opened doors of usefulness, which, had they not fed the hungry and clothed the naked, would have remained closed. Their efforts to uplift, their prayers and entreaties, have been blessed of God. They have come close to those in trouble, and the persuasive influence of their words has drawn many trembling souls to God. These have been greatly helped by their personal interest in them as they have told them of their experience in danger, how when their feet had well-nigh slipped, the loving Saviour stretched out His hand to save. They have received their reward by seeing those they helped placing their feet on the Rock of Ages and engaging in the work of helping others.

Edson White has long been under a heavy strain. He should now come apart and rest awhile. And the Lord desires him to remember that he can best advance the work in the Southern field by uniting with those bearing responsibilities in the Southern Union Conference, and assisting them all he possibly can. God has men of His appointment to do His work. One man's judgment and plans and methods must in no case be urged against the united judgment of men who have been placed as stewards in positions of trust. It is God's purpose that the men entrusted with responsibility are to counsel and pray together in Christian unity. If it is not possible to reach

perfect unity, why has God required it? Paul writes, “Now, I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.”

I have a deep interest in the Southern work, and I have been trying to give light that I knew could be safely followed. In this work large centers are not to be made in the cities. Schools are to be established away from the cities, in places where plenty of land can be obtained. Thus the students can be given opportunity to help to support themselves while in schools, and at the same time they learn the valuable lessons taught by the cultivation of the soil. With the schools are to be connected various other industries. Teachers and ministers are to be wide awake to put to the very best use the talents they find in different ones. The Lord expects every man to make the best use of his physical and mental capabilities.

Hygienic restaurants and small sanitariums are to be established in different places.

The Son of man is represented as one taking a long journey, who left His home, and gave authority to His servants and to every man his work. What a blessing it would be if those who today are working for the Lord would comprehend the meaning of the words, “To every man his work.” To every one there is given a work—something to do to keep the physical, mental, and spiritual capabilities in exercise. And as the capabilities entrusted to man by the Lord are used in His service, they increase in usefulness.

Some may say, “If the Lord is coming soon, what need is there to establish schools, sanitariums, and food factories? What need is there for our young people to learn trades?” It is the Lord’s design that we shall constantly improve the talents He has given us. We cannot do this unless we use them. The prospect of Christ’s soon coming should not lead us to idleness. Instead, it should lead us to do all we possibly can to bless and benefit humanity. No idler is guiltless in the Lord’s sight.

Bible religion never makes men idlers. We believe that Christ’s coming is near. Then let every one make the most of his God-given time in seeking to prepare himself and others for this great event. Teach the importance of life’s duties to those who are wasting their opportunities. Work for the intemperate man and the tobacco user, telling them that no drunkard shall inherit the kingdom of God, and that “there shall in no wise enter into it anything that defileth.” Show them the good they could do with the money they now spend for that which does them only harm.

There is an abundance of money in our world. How different the condition of the world would be if this money were put into circulation to help the poor, to provide facilities, or establish industries that would give them employment. Thus many who are now spoiling their lives by inaction, or spending their time planning mischief, would be led to live useful lives.

Think of the money wasted in saloons, where men sell their reason for that which places them wholly under Satan’s control. What a change there would be in society if this money were used to establish schools where children and youth would be given instruction in Bible lines, taught how to help their fellow beings, how to seek and save the lost!

There is a work to be done for all classes of society. We are to come close to the poor and depraved, those who have fallen through intemperance. And at the same time, we are not to forget the ministers, lawyers, senators, judges, many of whom use strong drink and tobacco. Leave no effort untried to show them that their souls are worth saving, that eternal life is worth striving for. Present the total abstinence pledge to those in high positions. Ask them to give the money they would otherwise spend for the harmful indulgences of liquor and tobacco, to the establishment of institutions where children and youth can be prepared to fill positions of usefulness in the world.



We are looking for the second coming of our Lord and Saviour Jesus Christ. We are not only to believe that the end of all things is at hand. We are to be filled with the advent spirit, that, when the Lord comes, He may find us ready to meet Him, whether we are working in the field, or building a house, or preaching the Word; ready to say, "Lo, this is our God; we have waited for him, and he will save us."

Our work is to prepare a people for the soon coming of the Lord. We are to be in the world, but not of the world. Let us consider the work before us. We are laborers together with God. We are to prepare the way of the Lord. Let us bind ourselves to His sacred work. We have no time to lose in inaction. We must provide facilities for the accomplishment of the missionary work that the Lord has said must be done. We must teach old and young, men and women, to lay up treasure beside the throne of God. How are we to lay up treasure there? By using our talents to advance God's work in the world, to sustain gospel teachers, to open new fields, to shed forth the light into the dark places of the earth.

One soul saved is worth more to Christ than the whole world. Know you not the commission given: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world"? Christ understands the value of human souls, and He desires His people to put forth all their powers in the work of soul-saving.

In the night season I was taken from place to place, from city to city, in the Southern field. I saw the great work to be done—the work that ought to have been done years ago. We seemed to be looking at many places. Our first interest was the places where the work has already been established and for the places where the way has opened for a beginning to be made. I saw the places in the South where institutions have been established for the advancement of the Lord's work. One of the places that I saw was Graysville, and another Huntsville. The Lord led in the establishment of these schools. Their work is not to be discouraged, but encouraged. They are to receive encouragement and support. Both of these places have advantages of their own. There has been delay in pushing forward the work in these places. Let us delay no longer. At these schools, students may gain an education that, with the blessing of God, will prepare them to win souls to Christ. If they unite with the Saviour, they will grow in spirituality, and will be prepared to present the truth to others.

We must provide greater facilities for the education and training of the youth, both white and colored. We are to establish schools away from the cities, where the youth can learn to cultivate the soil, and thus help to make themselves and the school self-supporting. Let means be gathered for the establishment of such schools. In connection with these schools work is to be done in mechanical and agricultural lines. All the different lines of work that the situation of the place will warrant are to be brought in.

Carpentering, blacksmithing, agriculture, the best way to make the most of what the earth produces—all these things are part of the education to be given to the youth.

In every place where schools are established, we are to study what industries can be started that will give the students employment. Small sanitariums should be established in connection with our larger schools, that the students may have opportunity to gain a knowledge of medical missionary work. This line of work is to be brought into our schools as part of the regular instruction. Such sanitariums should be established in connection with the schools at Graysville and Huntsville. The Lord will give those in charge of the different lines of work wisdom to use their talents for the best advancement of the work.

Believers who are now living in the cities will have to move to the country, that they may save their children from ruin. Attention must be given to the establishment of industries in which these families can find employment. Those who have charge of the school work at Graysville and Huntsville should see what can be

done by these institutions to establish such industries so that our people desiring to leave the cities can obtain modest homes without a large outlay of means and can also find employment. In both Graysville and Huntsville there are favorable and encouraging features for the development of this plan. Study what these features are.

All that needs to be done cannot be specified till a beginning is made. Pray over the matter, and remember that God stands at the helm, that He is guiding in the work of the various enterprises. A place in which the work is conducted on right lines is an object lesson to other places. There must be no narrowness, no selfishness, in the work done. The work is to be placed on a simple, sensible basis. All are to be taught not only to claim to believe the truth as the truth, but to exemplify the truth in the daily life.

There are places, where the work has been started, that seem unprofitable. But let not these places be abandoned. Let earnest, diligent efforts be put forth to make the work in them a success. Some places are specially adapted for the cultivation of fruit. And in planting, cultivating, and pruning fruit trees, students may learn precious spiritual lessons. Other places may be adapted for the cultivation of grains and vegetables.

Read and study the thirty-fifth chapter of Isaiah. This is the Lord's promise to us.

In the Southern fields there should be facilities for the manufacture of inexpensive, necessary health foods. Worldly policy is not to be brought into this work. Christ said, "My kingdom is not of this world." It was not established by human power, and human power cannot overthrow it.

All the gifts of God come to us through Jesus Christ. In giving His Son to our world, God gave all heaven. And in everything connected with the health food business, God is the One who is to be honored and glorified. The Lord Jesus desires all to understand His declaration, "All power is given unto me in heaven and in earth."

Concerning the manufacture and sale of health foods in the Southern field, I would say: If the Southern Union Conference will choose men of ability and strict economy to take up this work for the benefit of the cause in the South, it is well. But the greatest wisdom and economy will have to be exercised in order to make this work a success. If proper men are to be found to take up this work, then let the whole Union Conference take hold with unselfish interest to make their work a success. In this movement I can see that industries may be established which will help the cause in the Southern field. And centers of influence may be established in many places by the opening up of food stores and restaurants. All that men as missionaries for God can do for the Southern field should be done. The light I have been given is, that every effort made to manufacture health foods in the Southern field, the business should be conducted, not as a speculation for personal benefit, but as a business that God has devised whereby a door of hope may be opened for the people.

There must be no misunderstanding in regard to what I said just before leaving Nashville. Some of my remarks were with reference to conditions which have existed in the South heretofore. If the Conference were to leave the burden-bearers without support, it should place no barrier in the way of their manufacturing health foods on a plan that would furnish them a living. The spirit of selfish monopoly must not enter into this work, but the spirit to help the people to get healthful foods freely and at moderate prices. This work must not be carried on in the South just as it has been in the North. The health food business should be regarded as God's gift to His people.

In connection with the commoner foods which you may make in the South, you may be able to arrange to handle many of the special foods manufactured by our people at Battle Creek.

In all our work we are to remember that the same Jesus who fed the multitude with five loaves and two small fishes is able today to give us the fruit of our labor. He who said to the fishers of Galilee, "Let down your nets for a draught," and who, as they obeyed, filled their nets till they broke, desires His people to see in this

evidence of what He will do for them today. The same God who gave the children of Israel manna from heaven lives and reigns, He will give skill and understanding in the preparation of health foods. He will guide His people in the preparation of wholesome food. He desires them to see what they can do in the preparation of such food, not only for their own families, which is their first responsibility, but for the help of the poor. They are to show Christlike liberality, realizing that they are representing God, and that all they have is His endowment.

Christ declares, "It is written in the prophets, And they shall be all taught of God. Every man therefore, that hath heard, and hath learned of the Father, cometh unto me." We do not place sufficient importance on the instruction Christ has given. He who has given us His Word—the leaves of the tree of life—will not withhold from us the knowledge of how to prepare healthful food for the sustenance of His needy children.

We desire all to realize that true believers, who keep the commandments of God, doing the things pleasing in His sight, will increase more and more in knowledge and wisdom. God's past dealing with His people warrants us in taking Him at His Word and believing His promises. Have faith that something will be done to advance the work in the Southern field and to prepare laborers for this work. Go forward in faith and hope. He will bring His Word to pass. Your hopes will be realized.

The love of Christ is revealed in the lives of those who believe in Him. John says, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Live the life of love for God and Christ and for one another. Unite in Christian fellowship. By this unity you bear witness to the world that God sent His Son to the earth to save sinners.

The mystical union of Christ with His church has a greater influence than the church herself realizes. Listen to Christ's prayer for His disciples: "That they all may be one; as thou, Father, art in me, and I in thee: that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. 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. O righteous Father, the world hath not known thee; 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."

My brethren, unquestioning faith in the Word of God will enable you to see and do the work God desires to have done. Unswerving faith and unselfish love will overcome the difficulties that arise in the path of duty to hinder the aggressive warfare. As those inspired by this faith go forward in the work of saving souls, they will run and not be weary, and will walk and not faint.

I beseech you to live very near the Lord. Talk with Him in prayer. Draw nigh to Him, and He will draw nigh to you. He is wisdom and righteousness and sanctification and redemption to those who feel their need of Him. He desires you to realize that in order to make advancement in His work, you must accept His invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light." Bearing Christ's yoke and lifting His burdens will bring you rest. Filled with the consciousness of His presence, your doubts will vanish as the mist of the morning before the rising sun.

We need more faith. It is because we turn from Christ to human beings, who are so prone to err, that we are lacking in spiritual power. Shall we not return to God, through Christ? Shall we not accept the Saviour's gracious invitation? Shall we not learn His meekness and lowliness? Those who place their entire dependence on the Saviour, daily learning of Him, will not make mistakes.

“I say, sayest thou, (but they are vain words) I have counsel and strength for war; now on whom dost thou trust, that thou rebellest against me? Lo, thou trustest in the staff of this broken reed, on Egypt; whereon if a man lean, it will go into his hand, and pierce it; so is Pharaoh king of Egypt to all that trust in him.” “Woe to them that go down to Egypt for help; and stay on horses and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord.”

O that at this time, a time of such great importance, we might turn to the living God! “The Lord is good, a stronghold in the day of trouble; and he knoweth them that trust in him.” To those who trust in him, he will give skill and understanding and wisdom.

God’s people are to place their dependence on the power revealed in the love of Christ. The name by which they shall be called is found in the book of Daniel. “The saints of the Most High shall take the kingdom and possess the kingdom forever and ever.” Our citizenship is in heaven, and we may claim the rights and privileges of subjects of the kingdom of heaven. God requires us not to do anything that will disgrace our citizenship. When Paul wrote to the “saints in Christ Jesus,” he was not writing to those who were perfect in character, those who were in no danger of falling, but to men and women who were striving against temptation. He charges them to stand fast in the faith, and to guard against strife, vain glory, selfishness, and dishonesty. Let us serve the Lord in sincerity of mind, guided by the faith that works by love and purifies the soul. “Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness.”

The fear of the Lord is the beginning of wisdom. Let us be sure that the principles of true godliness lie at the foundation of all our work.

“I thank God always on your behalf, for the grace of God which is given you by Jesus Christ; that in everything ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you; so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ; who shall confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.”

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Title: N/A  
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Type: Article  
Addressee: G.I. Butler  
Location: "Elmshaven," St. Helena, California  
Primary source: Letter 27, 1902, February 26, 1902

Elder G. I. Butler, Dear brother in Christ,—

Yesterday, I received your letter of February 15. Thank you for writing such a long, interesting epistle.

I was surprised and shocked to hear of your sister's death. I least expected, when talking with her at Nashville, that I was holding my last conversation with her. I am glad that I saw her. I should indeed have felt sad had she died and I had not seen her.

I can write only a short letter this evening, and I shall come at once to the point. I have sent you copies of letters that I have been writing regarding the work in the Southern field. I wish you to understand how I regard the situation at Nashville. For weeks before the Union Conference, Edson had been doing the work of three men. Brother Palmer, too, had strained every nerve to get the building ready for the meeting. I was on the ground, and I know whereof I speak. Edson had not taken his meals regularly, and he had not had enough sleep. The meeting was a terrible strain upon him.

I had a very hard experience while I was in Nashville, but the morning that we had our season of prayer, the assurance of peace and comfort and hope was given me by the Lord, and this assurance was fulfilled on our homeward journey. I was sick all the way home, and could only taste food; but I was at rest, for the peace and comfort and love of God were with me the whole way.

An automobile met us at the station in Chicago and took us to the Sanitarium. I was weak, and the changing exhausted me; and when Dr. Paulson saw my condition, he gave me a most decided scolding for venturing to make the trip to New York in the middle of winter. But I dare not say it was a mistake. I leave it all with the Lord. Certainly, I should not have gone to New York had I seen the end from the beginning. But I did not, and therefore I went in response to the call of Elder Haskell—and in obedience, I thought, to the impression of the Spirit of God. I am so glad to be at home again.

I need not repeat what you have already read in the copies of letters sent you. But I wish to say that special efforts should be put forth to perfect the work in the places in the South where schools have been established—Graysville, Huntsville, and Hildebran. The schools are to be sustained by the starting of various industries.

The time will come when those who embrace the truth in the cities will have to take their families away from the cities, and these industries will help to provide them with homes and employment.

A sanitarium is to be established in Nashville. The site for this institution should not be right in the city, but outside the city limits, where land can be purchased for a reasonable sum. Nashville is to be a center for the work in the South, and a few miles from Nashville a school and a sanitarium should be established. Land should be secured, and believers should be encouraged to settle on it.

In establishing schools, the important thing is to find a location where industries can be started that will enable the students to be self-supporting. The work should be carried on with as little outlay of means as possible. In connection with a school there should be enough land to raise sufficient crops for the school consumption and also some to sell for the benefit of the school.

Nashville, Graysville, Huntsville, and Hildebran have been presented to me as places favorable for raising crops for the use of the schools and for marketing.

At Nashville a sanitarium should be established, not an immense building, but one larger than can be established in a smaller place.

The students should learn to cultivate the soil and to raise whatever the land will produce. No one can tell what can be done with the soil till he has experimented—planting seeds and setting out fruit trees and vines.

The young men attending our schools should be taught how to build houses plainly and inexpensively, yet substantially. They are to be taught that God will not accept any haphazard, slipshod work. From whatever work they do—building, sowing, planting, or reaping, they are to learn the lesson, “Ye are God’s husbandry; ye are God’s building.” They are to learn that which will prepare them to act their part in teaching others trades. Some are to learn one trade, some another. Some are specially adapted for the work of printing. Such can be prepared to connect with the publishing work.

The publishing work at Nashville is a very important interest, and if rightly managed, will be the means of reaching many, nigh and afar off. May the Lord guide at every step, is my prayer. Edson has an excellent class of workers connected with him, and I am anxious that in the printing office at Nashville, apprentices shall be trained for office work.

I have the deepest interest in the work in the South, and I greatly desire that it shall make advancement in every line. I have been clearly instructed that it would not be wisdom for Edson and Brother Palmer, with their present responsibilities, to take up the food work. Neither of them has the physical strength to endure the strain that would certainly come upon them with such a responsibility. They must guard against taxing their health so heavily that sickness will come upon them. And the mind must not be overtaxed. In the publishing work and the work of the ministry, they have all the responsibilities they can carry. The work of the gospel is of first importance.

The food business, if entered into largely, is going to be most perplexing and soul-harrowing. Those who take it up, whatever talent the Lord may give them, will meet with many perplexities. I do not want my children to have this trial to contend with. I have been instructed that the production of health foods is of the Lord’s devising and is not to be regarded as the special property of any one man. But no one should take what I say as giving liberty to infringe on Dr. Kellogg’s patents or the patents of any man.

The Lord will most surely impress minds in every place to devise means for the maintenance of the interests which are to feed the hungry, clothe the naked, and teach the ignorant, educating them in simple lines of book learning and in agriculture. He will give them wisdom to manufacture necessary, wholesome foods, which will be more needed in the Southern states than in any other part of America. He who feeds the ravens and cares for the wild beasts will give wisdom and skill, talent and ingenuity, for the production of wholesome foods, which are to be sold to the poor at as low a rate as possible.

There is much at stake in this work. The wholesome productions of the earth must be experimented upon in an effort to make wholesome, inexpensive foods.

The food business is to be made the subject of earnest prayer. Let the people ask God for wisdom to prepare wholesome foods. He who fed the five thousand with five loaves and two small fishes will supply the needs of His children today. After Christ had performed this wonderful miracle, He gave a lesson on economy. After the

hunger of the multitude had been satisfied, He said, "Gather up the fragments that remain, that nothing be lost." "And they took up of the fragments that remained twelve baskets full."

The Lord is our God, and He will be for us as long as we will be with Him. But when we are self-confident, the Lord will not, cannot exercise His great favor toward us. He expects every one to carry out the principles of His kingdom in this world, that He may be prepared to reveal His attributes in the royal family above. We must expect large things of our heavenly Father.

I must speak to you on the point of your doing so much work. You are not to do so much as to exhaust your strength. Husband the strength God has given you. I am giving warnings from the Lord to His people, especially to old, experienced men like yourself, that there must not be prodigality in expending strength; for we shall have to meet important issues, and all the strength of mind and body will be required to endure the strain.

We know that the end of all things is at hand. The Lord God of Israel will be our shield and defense if we will put our whole trust in Him and have the faith that works by love and purifies the soul.

I am so glad that at this time you can come in to bear the living testimony that is so much needed. Be of good courage in the Lord, and do not be presumptuous in using your strength. The Lord will give wisdom and light and knowledge. May His rich blessing rest upon you, is my prayer. I have firm trust in the Lord and shall not worry about unimportant matters.

Source

- E.G. White to G.I. Butler, Letter 27, 1902, February 26, 1902.

Title: "The Need of Medical Missionaries"

Date: March 4, 1902

Type: Article

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The Lord's people are to be as true as steel to principle. He has pointed out the work devolving on every church-member. He declares that the church-members are faithfully to do their duty to those within their own borders. They are generously to support their own poor. They are to engage in systematic missionary work, teaching their children to keep the way of the Lord, and to do judgment and justice.

But the light which for years has been before the churches has been disregarded. The work that ought to have been done for suffering humanity in every church has not been done. Church-members have failed to heed the word of the Lord, and this has deprived them of an experience they should have gained in gospel work.

There is a great work to be done in the cities throughout the States, and especially in the cities of the Southern States, so many of which are unworked. In this work there are many difficulties to meet, and the Lord calls for wise and understanding workers, who will surmount these difficulties. Little can be done in large cities unless the workers are humble and teachable, daily looking to the Lord for guidance.

Many have stood off to criticise and condemn; but what have they done to help in the great necessity? Had those claiming to believe the truth taken up the work of health reform, and gone forth to do missionary work in the cities of the South, a harvest of souls would have been gathered for the Lord. Men and women ought to be working in this field, preparing colored workers to labor for the colored people. This work must be done with the greatest caution. No careless, headstrong movements should be made. Medical missionary work,—Christlike ministry for the suffering,—this is the work that will remove the mist of ignorance and superstition which for so long has hung over the Southern field.

If God's workers had labored in new fields as they should, if they had done medical missionary work as they should, much fruit would now be seen in places that are yet barren. Had they sought the Lord diligently, He would have given them places in which to work.

The instruction the Lord has given me is that a field should not be shunned because it has objectionable features. This world was seared and marred by the curse, but still Christ came to it. He, the Son of the most high God, was made flesh, and dwelt among us. He willingly left His high command to take His place at the head of a fallen race, becoming poor, that through His poverty we might be made rich. He is the greatest medical missionary who ever blessed the world. He gave His disciples practical lessons, teaching them how to work in such a way that souls would be made glad in the truth. Constantly He went about doing good, sympathizing with the weary, the heavy laden, the oppressed, feeding the hungry and healing the sick. By His loving words and kindly deeds, He interpreted the gospel. Intelligence and virtue marked His work. Benevolence, compassion, and love were revealed wherever He went. He gave His life to save the world. His example rebukes our half-hearted efforts. How can He acknowledge us as laborers together with Him?

We read of Christ, "And leaving Nazareth, He came and dwelt in Capernaum, which is upon the seacoast, in the borders of Zabulon and Nephthaliim: that it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Nephthaliim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.... And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And His fame went throughout all Syria: and they brought unto Him all sick people that were taken with divers diseases and



torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and He healed them.”

The Lord continually performed deeds of loving ministry, and this every minister of the gospel should do. He has appointed us to be His ambassadors, to carry forward His work in the world. To every true, self-sacrificing worker is given the commission, “Go ye into all the world, and preach the gospel to every creature.”

Read carefully the instruction given in the New Testament. The work that the Great Teacher did in connection with His disciples is the example we are to follow in our medical missionary work. But have we followed this example? The glad tidings of salvation are to be proclaimed in every village, town, and city. But where are the missionaries? In the name of God I ask, Where are the laborers together with God?

It is only by an unselfish interest in those in need of help that we can give a practical demonstration of the truths of the gospel. “If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone.” “And now abideth faith, hope, charity, these three; but the greatest of these is charity.”

Much more than mere sermonizing is included in preaching the gospel. The ignorant are to be enlightened; the discouraged are to be uplifted; the sick are to be healed. The human voice is to act its part in God’s work. Words of tenderness, sympathy, and love are to witness to the truth. Earnest, heartfelt prayers are to bring the angels near.

The evangelization of the world is the work that God has given to those who go forth in His name. They are to be co-laborers with Christ, revealing to those ready to perish His tender, pitying love. God calls for thousands to work for Him, not by preaching to those who know the truth, going over and over the same ground, but by warning those who have never heard the last message of mercy. Work, with a heart filled with an earnest longing for souls. Do medical missionary work. Thus you will gain access to the hearts of the people. The way will be prepared for more decided proclamation of the truth. You will find that relieving their physical suffering gives you opportunity to minister to their spiritual needs.

The Lord will give you success in this work; for the gospel is the power of God unto salvation when it is interwoven with the practical life, when it is lived and practiced. The union of Christlike work for the body and Christlike work for the soul is the true interpretation of the gospel.

#### Sources

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Date: March 20, 1902  
Type: Letter  
Addressee: E.E. Franke  
Location: "Elmshaven," St. Helena, California  
Primary source: Letter 51, 1902, March 20, 1902  
Note: Relevant selection highlighted.

Dear Brother Franke,—

I greatly desire that you shall be under the constant guidance and control of the grace of God. You have given much study to the matter of how to make the truth interesting, and the charts you have made are in perfect accord with the work to be carried forward. These charts are object lessons to the people. You have put intensity of thought into the work of getting out these striking illustrations. And they have a marked effect as they are presented to the people in vindication of truth. The Lord uses them to impress minds. Instruction has been given me clearly and distinctly that charts should be used in the presentation of truth. And these illustrations should be made still more impressive by words showing the importance of obedience.

But, my brother, you are inclined to bring into your work, for display, other things which are represented to me as common fire, and these cause the solemn conviction of truth to lose its force.

I have a message to bear to you. Cut down the expense of advertising your meetings, and if a large amount of money is given in the collections made at the meeting, use this money to carry on your efforts in new places.

Do not hire worldly musicians if this can possibly be avoided. Gather together singers who will sing with the spirit and with the understanding also. The extra display which you sometimes make entails unnecessary expense, which the brethren should not be asked to meet; and you will find that, after a time, unbelievers will not be willing to give money to meet these expenses.

It is part of your work to teach those whom you bring into the truth to bring the tithe into the storehouse as an acknowledgment of their dependence on God. They should be fully enlightened as to their duty to return to the Lord His own. The command to pay tithe is so plain that there is no semblance of excuse for disregarding it. If you neglect to give the new converts instruction on this point, you leave undone a most important part of your work.

There are many who are not fully enlightened in regard to the obligation resting on them to observe the Sabbath and to pay tithe, yet who are living up to all the light they have. There are many represented by Cornelius, of whom we read, "There was a certain man of Caesarea, called Cornelius, a centurion of the band called the Italian band, a devout man, and one that feared God, with all his house, which gave much alms to the people and prayed to God alway."

Here was a man in a high position of trust in the Roman army, who was serving the Lord to the best of his ability and knowledge. His household followed his example of integrity. This man was living up to all the light he had, and heavenly angels were commissioned to bring him in connection with the apostle Peter, that he might receive additional light. "He saw in a vision, evidently about the ninth hour of the day, an angel of the Lord coming unto him, and saying unto him, Cornelius. And when he looked on him, he was afraid, and said, What is it, Lord. And he said unto him, Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa and call for one Simon, whose surname is Peter; he lodgeth with one Simon a tanner, whose house is by the sea side! he shall tell thee what thou oughtest to do." The Lord does not withhold words of encouragement from those who do well.

The Lord's dealing with Cornelius should encourage us to do our best according to the knowledge we have. The Lord takes special notice of those who serve Him, who by their prayers and their deeds of charity show that they are walking in the light. The Lord keeps a watch over the work to be accomplished. His children in this world are connected with the angels in heaven.

Read this chapter (the tenth of Acts), and mark the way in which the Lord deals with human minds. A larger work was to be done for the Gentiles, many of whom were living in closer accordance with the principles of the Old Testament Scriptures than were the Jewish leaders. By His own methods, the Lord would bring them to a belief in His Son. By bringing Peter into connection with Cornelius, God brought the gospel to those who had been strangers and foreigners, making them fellow citizens with the saints and of the household of God.

Paul writes, "Ye have heard of the dispensation of the grace of God, which is given me to you-ward; how that by revelation he made known unto me the mystery; ... which in other ages was not made known unto the sons of men as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel."

How large a work there is to be accomplished! We are to work for the conversion of men like Cornelius, who are to act a prominent part in God's cause.

After Cornelius had related his experience to Peter, the apostle said, "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him." Yes, this is true. There needs to be a waking up among God's people, that His work may be carried forward with power. We need the baptism of the Holy Spirit. We need to understand that God will add to the ranks of His people men of ability and influence, who are to act their part in warning the world. All in the world are not lawless and sinful. God has many thousands who have not bowed the knee to Baal. There are God-fearing men in the fallen churches. If this were not so, we should not be given the message to bear, "Babylon the great is fallen, is fallen. ... Come out of her, my people."

The gospel is to be proclaimed in our cities. Men of learning and influence are to hear the message. Not only white men, but colored men of ability are to accept the faith. These are to work for their own people, and they are to be supported in doing the work the Lord desires to have done.

Much more prayer, much more Christlikeness, much more conformity to God's will, is to be brought into God's work. Outward show, an extravagant outlay of means, will not accomplish the work to be done. Many are gasping for a breath of life from heaven. They will recognize the gospel when it is brought to them in the way that God designs it to be brought.

Into the busy world, filled with the din of commerce, and the altercation of trade, where men were trying selfishly to get all they could for self, Christ came; and above the confusion, His voice, like the trump of God, was heard: "What shall it profit a man if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

Christ points men to the nobler world, which they have lost out of their reckoning, and declares that the only city that will endure is the city whose builder and maker is God. He shows them the threshold of heaven, flushed with God's living glory, and assures them that the heavenly treasures are for those who overcome. He calls upon them to strive with sanctified ambition to secure the immortal inheritance. He urges them to lay up their treasure beside the throne of God. Then, instead of taxing themselves almost beyond endurance to gain earthly riches, they will work with all the powers of body and mind for Christ. By using their talent of means to win souls to Him, they will be doing a work of more importance than any other work in the world.

There are among the monied men of the world those who will heed the message of warning: "Charge them that are rich in this world that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

Your danger, my dear brother, is in making the grave mistake of supposing that success depends on drawing a large congregation by outward display. To bring anything of a theatrical nature into the preaching of the Word of God is to use common fire instead of the sacred fire of God's kindling. The Lord is not glorified by this manner of working. Not by startling notices and expensive display is His work to be carried to completion. Take up your work with greater humility, and carry it forward by Christlike methods. Let the truth have the field. For Christ's sake do not hinder its progress by your own inventions. Save your own soul and the souls of those who hear you.

I beg of you not to continue to follow such expensive methods of labor. I must tell you that the Lord does not endorse these methods. And they do not accomplish what you suppose they do. In following these methods, you become wrought up to so high a tension that you are overtaxed. You get nervous and then speak words that hurt your influence. You do not gather with Christ as it is your privilege to do. I speak decidedly; for the Lord has given me this message for you.

"Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance; but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear; forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot; who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God. Seeing that ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently; being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."

We have the assurance that if we obey God, we shall have the aid of divine influence. But we must remember that it is one thing to read the Bible and claim to believe its teaching, and another thing to have a deep experience in the truth that the Holy Spirit is seeking to impress on the heart of every one. He who has true faith carries with him the evidence that he has become a member of the royal family, a child of the heavenly King, that he has fellowship with the Father, and with His Son, because he does the things that are pleasing in His sight. As Seventh-day Adventists, we need a vital element in our experience. Then the slumbering church will awake to new vigor, and will realize the importance of her responsibility. May the Lord send these things home to our hearts.

You need a deeper experience in the things of God, else you will make shipwreck of your faith. You must sit at the feet of Jesus and learn of Him. Your Sunday night meetings are a heavy strain on you; for you allow yourself to become wrought up to a high tension. Then, afterward, a corresponding reaction comes, and as a result, your association with the church does not bring peace and righteousness. It would be better for you to remain away from the church rather than bring into it a spirit that creates confusion and discord and strife.

Again and again this has been presented to me. Your labor must be after Christ's order. The tremendous efforts you make in preparing for your meetings do not accomplish the work that is most needed. You may be praised and exalted by men, but this is no evidence that your work exerts the right influence

Thus saith the Lord, "You must guard against becoming wrought up to a high tension in preparing to speak to the people."

Camp-meeting season is approaching, and we want you to be ready to take part in camp-meeting work. Thousands of people will attend these meetings, and you can do a good work in presenting the truth to them.

I leave these words with you, my brother. May the Lord help and strengthen you to work in all humility of mind.

Source

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Elmshaven, Sanitarium, Cal.,

April 5, 1902

To Those Connected with Our Work at Nashville.

My Dear Brethren,

You are engaged in an important work, and the Lord calls upon you to take heed to watch unto prayer, to make straight paths for your feet, lest the lame be turned out of the way. Work with an eye single to the glory of God, and with a sense of your individual responsibility. Remember that the Lord alone can make your efforts successful. He is the author and finisher of your faith. In the past you have had the wrestling part of your work to do. You have met with many trials. For your encouragement I am instructed to tell you that the Lord has a deep interest in the work at Nashville, and he will help every one of you if you will co-operate with him.

The Lord desires you to move onward and upward. He bids you to be careful to take the right path. "Enter ye in at the strait gate: for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

"The path of the just is as the shining light, that shineth more and more unto the perfect day." "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." "They shall walk, O Lord, in the light of thy countenance."

Do you understand the question that the lawyer put to Christ, "What shall I do to inherit eternal life?" Christ laid upon the lawyer the burden of answering his own question. "What is written in the law? how readest thou?" he asked. "And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbor?"

Jesus then related an incident that had lately taken place. A certain man, going from Jerusalem to Jericho, was robbed, and left by the roadside, wounded and dying. "And by chance there came down a certain priest that way." Did he help the one so sorely in need of help?—No; "he passed by on the other side."

"And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee."

"Which now of these three," Christ asked, "thinkest thou, was neighbor unto him that fell among the thieves? And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise."

This scripture certainly outlines our work.

“Faith, if it hath not works, is dead, being alone.” When the Lord created trees, he commanded them to bear fruit. And to us Christ says, “Herein is my Father glorified, that ye bear much fruit.” Those who receive the truth into good and honest hearts will bear fruit to the glory of God. They will reveal the faith that works by love and purifies the soul.

When Jesus would prove to John the Baptist that he was the Messiah, he said to John’s messengers, “Go and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.” The fruit that he bore in his life was his answer to John’s question.

“Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.” These words are to be engraved on the tablets of the heart. In the estimation of the world, it is going to extremes to love God supremely and our neighbor as ourselves; but this is what God requires. He says to us, “Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light.... Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that, whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation.... For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men.”

The plans and methods of God’s workers are to be thoroughly sifted from worldly policy. Their work is to be carried forward with Christlike simplicity. Remember that he who takes the position of a criticiser greatly weakens his own hands. God has not made it the duty of men or of women to find fault with their fellow workers.

The world is filled with the same baleful influences that led the Jews to reject Christ, the greatest Teacher the world has ever known. Transgression is developing in a most marked manner. My brethren, avoid selfishness and covetousness; for it is idolatry. This sin is eating into the hearts of those who are determined to be rich. In their pursuit of gain, they place themselves in the most terrible danger.

Not a vestige of avarice nor a sign of greed will be seen in the life of a Christian. He will not be guilty of one dishonest act.

As Seventh-day Adventists, let us be sure that we bear the sign of God. Is this something that is seen?—No; it is unseen. It is the consecrated mind, placed wholly on the Lord’s side.

Those who work in the Southern field, a field so difficult and so poverty-stricken, need constantly to receive grace from on high. They need a power outside of and above themselves. Only by the help of God can they gain true success. Again and again has this been evidenced. The workers who have not lived to themselves, who have put self out of sight, following where Jesus leads the way, practicing self-denial in order to open up the work in new fields, God has made to sit in heavenly places with Christ. Our help is from him.

I have not written to you for some time because I have not been able to do so. I have been under a heavy strain. My mind would not let me rest, and at last my strength gave way. I suffered great pain in my head and eyeballs. I have not yet fully recovered, and cannot endure much taxation. I am now sleeping better than I have been, but I cannot find the rest that I need, because I have so much writing to do.

I was sitting in my room on Sabbath morning, thinking about the perplexities of the work, and wondering, “What shall I do?” when a little bird hopped on to the window sill, and poured forth such a flood of song that it

set my heart free for a time. I believe that the bird was God's messenger to me. I am determined to put my trust in God. I thank him that I have been so wonderfully sustained. I want to do much more work for him before I lay off my armor.

Source

- E.G. White, "An Interesting Letter," *Adventist Review*, September 2, 1902, pg. 7.



Title: "Do All in the Name of the Lord Jesus"

Date: April 16, 1902

Type: Article

Primary source: *The Gospel Herald*, April 16, 1902, pg. 117

I am pleased with the *Gospel Herald*, and should be glad to see it have a large circulation.

I am intensely interested in the Southern field. Especially am I interested in the salvation of those who know not their Saviour. Patient labor should be bestowed upon those who have been the most unfortunate. The ignorant are in need of wise instruction. The Lord desires that many should be awakened to act a part in this work.

All who love and serve the Lord Jesus, all who have a knowledge of the truth, are anxious to help their fellow men. They heed the charge that God has given them through the apostle Paul: "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity [love], which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him". Colossians 3:12-17. This scripture points out an excellent way by which man may learn to be an overcomer.

I address every professing Christian, and especially the young men and the young women: Will you prove the Lord? Will you put into practice these words so full of grace and power? Will you, as the "elect of God, holy and beloved," open the door of the heart, and "put on" the graces of the Holy Spirit? Will you cherish and cultivate the Christian graces, that in this world you may be Christ's representatives? If you individually choose to follow the instruction given in this scripture, you will ever be doing a class of work that will constitute you co-workers with Jesus Christ, and that will secure for you the confidence and the esteem of those with whom you associate.

I wish you to consider what opportunities you have for helping others to maintain integrity and steadfastness of purpose, and for teaching them ever to be kind, honest, and just. Live out the teachings of this scripture yourself. By your godly example lead others not only to esteem you, but to be encouraged to believe that they, too, can do the same good works. Thus every, young man and every young woman can exert a saving influence.

"Let the peace of God rule in your hearts." His peace is waiting to gain an entrance into the heart. Let it come in. "And be ye thankful." How much better it is to be thankful, as enjoined in this scripture, than always to be surmising and speaking evil! And have you not every reason to be thankful?

"Let the word of Christ dwell in you richly in all wisdom." It is the privilege of every one to be ready and willing to help those in need of help. Meet together for prayer and mutual encouragement. Let your hearts be bound together by one common interest—the saving of souls. Let your words be well chosen. In the place of speaking foolishly and unwisely, speak words that are a savor of life unto life, even life eternal; "teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

My brother, my sister, will you begin the good work of doing all that you possibly can to advance the interests of the cause in the Southern field? You are to reflect the light of the Sun of Righteousness both upon those who know the truth and upon those who know it not. Do the good works that the Lord is pleased to have all his children do. If you pray and watch unto prayer, you will surely gain precious victories. Faithfully, earnestly

strive to win souls to Christ. The winning of one soul to him is of far more consequence in his estimation than is the acquirement of great earthly riches. Let every believer be the Master's helping hand, working for the salvation of perishing souls. The faithful laborer will be richly rewarded.

“Whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.”

Source

-E.G. White, “Do All in the Name of the Lord Jesus,” *The Gospel Herald*, April 16, 1902, pg. 117.

Title: "The Cause of Perplexity:

Date: April 23, 1902

Type: Article

Primary source: *The Gospel Herald*, April 23, 1902, pg. 123

The reason why so many are in perplexity is because they take their cases into their own hands, and manufacture yokes that are not pleasant for them to wear. They worry and plan and devise, when Christ stands inviting, "Take my yoke."

If you have not found the rest that Christ has offered to give you upon condition that you learn of him who is meek and lowly of heart, would you not better without delay yoke up with Christ, bear only his burdens, and not pile upon your shoulders burdens that weigh you down to the earth? All your trouble comes because you are so anxious to run things yourself that you do not wear the yoke of Christ, which he declares is easy. The yokes of your own manufacturing gall the neck that wears them. Christ says, Try my yoke, it is easy; lift my burdens, for they are light.

Christ gives rest to all who receive him by faith. You are not to conjure up a variety of things that you are to enter into in order to find rest, assurance, confidence. Just leave that work, which not even the wisest of the human family can do, and put your trust in One who has promised rest to your soul. Do just what he has told you to do, and be assured that God will do all that he has engaged to do. The invitation is, Come unto me, and I will give you rest. Have you come to him, renouncing all your makeshifts, all your unbelief, all your self-righteousness? Come just as you are, weak, helpless, ready to die.

What is the "rest"? It is the consciousness that God is true, that he never disappoints a soul who comes to him. His pardon is full and free, and his acceptance of you means rest to your soul, rest in his love.

But be sure that you act your part by cooperating with the One who has promised. By some the promise is grasped so eagerly that it becomes their own, and peace and joy in the Holy Ghost is their experience. Others suppose that they must wait to become worthy. Never, never will you become worthy, for if this could have been, the Prince of heaven would never have come to our world.

"Work out your own salvation with fear and trembling." How is this done? Fear lest you shall weave into the fabric threads of your own selfishness; fear lest you shall err in choosing the timber for your character-building. God alone can supply the solid timber. Well may mortal man be afraid of weaving into his character the miserable threads of his own inherited and cultivated tendencies; well may he tremble lest he shall not submit all things to Him who is working in his behalf, that God's will may be done in him. God welcomes those who come to him just as they are, not building themselves up in self-righteousness, not seeking to justify self, not claiming merit for that which they call a good action, not priding themselves on their knowledge of what constitutes righteousness. Put on the wedding garment which Christ has prepared, and drop the citizen's dress; then you can sit down in heavenly places with Christ.

While you have been walking in meekness and lowliness, a work has been going on for you, a work which only God could do, for it is God that worketh in you both to will and to do of his good pleasure. And that good pleasure is to have you abide in Christ; rest in his love. You must not let anything rob your soul of peace, of restfulness, of the assurance that you are accepted just now. Appropriate every promise; all are yours on condition of your complying with the Lord's terms. Entire surrender of your ways, which seem so very wise, and taking Christ's ways, is the secret of perfect rest in his love. Giving up the life to him means much more than we suppose. We must learn his meekness and lowliness before we can realize the fulfillment of the promise, "Ye shall find rest unto your souls." It is by learning the habits of Christ that self becomes transformed,—by taking Christ's yoke and then submitting to learn. There is no one who has not much to learn.

All must come under the training of Jesus. When they fall upon Christ, their own hereditary and cultivated tendencies are taken away as hindrances to their being partakers of the divine nature. When self dies, Christ lives in the human agent; the man abides in Christ, and Christ lives in him.

Christ desires all to become his students. He says, Yield yourself to my training; submit your soul to me. I will not extinguish you, but will work out for you such a character that you shall be transformed from the lower to the higher grade. Submit all things to me. Let my life, my patience, my longsuffering, my forbearance, my meekness, my lowliness, be worked out in your character, as one that abides in me and I in him. Then you have power. Christ says not only, "I will give," but, "You shall find rest to your souls."

God calls for an entire surrender. You can not receive the Holy Spirit until you break every yoke of bondage, everything that binds you to your objectionable traits of character. These are the great hindrances to your wearing Christ's yoke and learning of him. The abiding rest—who has it? That rest is found when all self-justification, all reasoning from a selfish standpoint, is put away. Acquaintance with Christ makes you want to abide in him, and to have him abide in you. Entire self-surrender is required.

In my dream last night a sentinel stood at the door of an important building, and said to every one who came for entrance, Have you received the Holy Ghost? A measuring line was in his hand, and only very, very few were admitted into the building. Your size as a human being is nothing; your size as the full stature of a man in Christ Jesus, according to the knowledge you have had, will give you an appointment to sit with Christ at the marriage supper of the Lamb, and you will never know the extent of the great advantages given you in the banquet prepared for you.

You may be tall and well proportioned in self, but none such can enter here. None can be admitted who are grown-up children, with all the habits and customs, the disposition, the characteristics, which pertain to children. You have nurtured your suspicions, your criticisms, your bad temper, your dignity, and you can not be permitted to spoil the feast. All who enter through the door have on the wedding garment, woven in the loom of heaven. Your leaven of distrust, your want of confidence, your power of accusing, closes against you the door of admittance. Within this door, nothing can enter that can possibly mar the happiness of the dwellers here by marring their perfect trust in one another. Those who have educated themselves to pick flaws in the characters of others, have thus revealed a deformity of character which has made families unhappy, which has turned souls from the truth to choose fables. You can not join the happy family in the heavenly courts, for God has wiped all tears from their eyes. You can never see the King of beauty, if you are not yourself a representative of the loveliness of Christ's character. Abiding with Christ is choosing only the disposition of Christ, so that he identifies his interests with yours. When you give up your own will, your own wisdom, and learn of Christ as he has invited you to do, then you shall find entrance into the kingdom of God. Entire, unreserved surrender he requires. Give up your life for him to order, mould, and fashion. Take upon your neck his yoke, submit to be led and taught, as well as to lead and teach. Learn that unless you become as a little child, you will never enter the kingdom of heaven. Abide in him, to be and do only what he wills. These are the conditions of discipleship.

Unless these conditions are complied with, you can not have rest. Rest is in Christ; it can not be found as something he gives apart from himself. The moment the yoke is adjusted to your neck, that moment it is found easy; and the heaviest labor in spiritual lines can be performed, the heaviest burdens can be borne, because the Lord gives the strength and the power, and he gives gladness in doing the work.

Mark the points: Learn of me; for I am meek and lowly in heart. Who is it that speaks thus?—The Majesty of heaven, the King of glory. He desires that your conception of spiritual things shall be purified from the fog of selfishness, the defilement of a crooked, coarse, unsympathetic nature. You must have an inward, higher experience. You must obtain a growth in grace by abiding in Christ. And when you are converted, you will not be a hindrance, but will strengthen your brethren.

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Title: "The Southern Field"

Date: April 24, 1902

Type: Article

Primary source: *The Southern Watchman*, April 24, 1902

I feel an intense interest in the Southern field. That neglected vineyard of the Lord must be cultivated. The fields in the South need faithful, persevering workers, not merely preachers, but those who can minister.

It is not depth of reasoning that is to be productive of the most good. The world by human wisdom knew not God, but holy men spake as they were moved by the Holy Spirit.

No amount of reasoning or explanation can tell the whys and wherefores of the creation of the world. It is to be understood by faith in the great creative power. By faith we must believe in the mighty creative power of God through Jesus Christ. "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear" ("are now present to the eye"). This is a matter that can be stated, but mere reasoning will never convince one of the truth of the statement. Reasoning we must have. It is one of the masterly talents intrusted to the human agent, and is of great advantage at every step we advance from earth to heaven.

The faculty of reason, trained and cultivated as a precious entrusted gift, will be taken to heaven with all its improvements and sanctified abilities, to be perfected more and more in the heavenly school above. Paul reasoned out of the Scriptures. Jesus reasoned with his hearers out of the Scriptures. "For 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." "As it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." This is the faith, that although we do not see, we believe his word, and sit at the feet of Jesus and learn of him. He speaks as one having authority,—“It is written.” He himself was the author. The motive power of the gospel is the science of patience, love, faith, prayer, obedience, hope, and the joy of Christ in the human soul.

### The Word

The possession of the Word is a talent, a treasure house of knowledge; and in all who believe, it creates a responsibility to impart. Receive the seed in good soil, and then let it spring up, first the blade, then the ear, then the full corn in the ear, then the harvest. You have much work before you, but go no faster than you can move solidly. Teach the word in the very simplest way possible. You will need to illustrate to many of the colored people with cheap pictures. This will be a necessity. If they had been educated to read, then the illustrations would not be necessary. May the Lord help the laborers in the South to walk and work, trusting in Jesus Christ. But the fact must be understood that the Scriptures do not depend upon a process of reasoning in bringing souls from darkness to light, from sin to repentance, but it is faith that accepts the divine, God-given testimony that the Scripture is the great power of God. Many things testify that Jesus "was the true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him [by faith as the Son of God], to them gave he power to become the sons of God, even to them that believe on his name." John 1:9.

Believers are to be developed. This is the mission of our publishing work. There is much to be done in this line, especially in some parts of the country. The matter—Bible truth—must go forth as a light that burneth. Gather up the rays of light, put the truth in its simplicity, and carry on your own publishing in the Southern field. You have the facilities, and therefore can do this. It needs talent that has been engaged in making books. You understand this. You know what you need to meet high and low. Well, take hold like men that have souls before you to save, and God will help you. Come up to the help of the Lord, to the help of the Lord against the mighty.

God will lead you if you fully trust in him. He will never leave or forsake a soul who trusts in him. The Lord give you wisdom and great grace, is my prayer.

Source

- E.G. White to James Edson White, Letter 56, 1903, May 1901.
- E.G. White, "The Southern Field," *The Southern Watchman*, April 24, 1902.

Title: "Brethren who are Working in the South"

Date: May 2, 1902

Type: Letter

Addressees: Brethren who are working in the South

Location: "Elmshaven," St. Helena, California

Primary source: Letter 74, 1902, May 2, 1902

To my brethren who are working in the South,—

I would say to you, Obey the voice of the Lord in all your ways. Do not, because difficulties and hindrances arise, lose heart and courage. Do not be among those who, when all seems prosperous, are willing to work for the Lord, but who, when service means inconvenience and sacrifice, give up in discouragement.

The Lord's work in the South is to go forward. The workers are to move steadily, cautiously, promptly. When advancement calls for sacrifices, they are to make sacrifices, and make them gladly and willingly. This the cause of God demands of every one. Let all move forward courageously, trusting in God to supply their needs according to the riches of His goodness. He has at His disposal all the resources of heaven. Before those who trust and obey Him, He will open ways of advance. In emergencies, He will give them special help.

There is a large work to be done in the South. Be not discouraged by the present feebleness of the work you have begun. Christ would not fail nor be discouraged. Again and again He was compelled to leave His field of labor because of the unbelief of those who should have received Him with unquestioning faith. He often wept, cut to the heart by the thought that those for whose salvation He left the heavenly courts would not yield their proud hearts to Him. But it filled Him with joy to see souls delivered from the thralldom of sin. This was the joy set before Him, the joy for the sake of which He endured the cross, despising the shame. He rejoiced in the thought that by the agony of the cross, He could bring life, eternal life to all who believe. The conversion of one soul fills all heaven with triumphant exultation. The angels sing for joy when a soul is snatched from Satan's power, a trophy of the Redeemer's sacrifice. "In that day it shall be said to Jerusalem, Fear thou not; and to Zion, Let not thine hands be slack. The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing."

The workers in the South have had to struggle long against the obstacles that have hindered their progress. It is God's help alone that has enabled them to move forward in the face of difficulties which at times have threatened to overcome them. If all in our ranks knew how difficult it has been to establish the work in places which have since become important centers, they would realize that it takes courage to face an unpromising situation, and to declare, with hands uplifted to heaven, We will not fail nor become discouraged. Those who have not broken the ground in fields that have never before been worked, cannot understand the difficulties of pioneer work. If they could understand God's working, they would not only rejoice because of what has been done, but would see cause for rejoicing in the future of the work.

My brethren in the South, there is no reason for discouragement. The good seed is being sown. God will watch over it, causing it to spring up and bring forth an abundant harvest. Remember that many of the enterprises for soul-saving, which have proved so successful, have, at the beginning, been carried forward amidst great difficulty.

I am instructed to say to you, Move guardedly, doing always that which the Lord commands. Move forward courageously, assured that the Lord will be with those who love and serve Him. He will work in behalf of His afflicted people. He will not suffer them to become a reproach. He will purify all who yield themselves to Him and will make them a praise in the earth. Nothing in this world is so dear to God as His church. He will work with mighty power through humble, faithful men.



The message of Christ's soon coming is to be given to all the nations of the earth. Vigilant, untiring effort is required to overcome the forces of the enemy. Our part is not to sit still and weep and wring our hands, but to arise and work for time and for eternity.

#### Sources

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Title: "The Abiding Trust"

Date: May 14, 1902

Type: Article

Primary source: *The Gospel Herald*, May 14, 1902, pgs. 146-147

### Love and Confidence

We must have the habit stronger and stronger to be always thinking of him who is our life, our crown of rejoicing. He has bought us with the price of his own blood. The Lord has a right to claim that all his disciples shall trust him. Let not a doubt be entertained that those who err can be Christ's; Jesus will be our all-sufficient helper, therefore we shall not remain erring, but be enabled to attain to that holiness to which we are called, through close communion with Christ. If we fall short, it will be through unbelief, and that is sin. With God there is no shortcoming in fulfilling his word.

### The Purpose of Christ

If our souls are saved at last, we must look to him who has given his rich and abundant promises to be our strength and our salvation. All his approaches to our hearts, all his blessed agencies within, are for our renovation. Thus he would uplift us, and restore in us the moral image of God. The Holy Spirit is promised to illuminate, purify, elevate, and transform all who believe, into the likeness of Christ. He finds in us the spirit of the world, selfishness, pride, and rebellion against God. The Lord Jesus would detach us from the world, and recall us to be his children, and as his children, to obedience, to be doers of his word and will. This is his purpose.

### The Will

Truth is omnipotent, but it does not work in the human agent in opposition to the human will. Here is the turning point of freedom and responsibility.

### God's Proving

All profit, all pay, our time, our talents, our opportunities, all are to be accounted for [to] him who gives them. He will have the richest reward who loves God supremely and his neighbor as himself. The Lord would not have the first thread of selfishness woven into the fabric of his work. He proves us, to see if our works are free from all selfishness and pride.

### The Crisis

We are standing on the threshold of great and solemn events. Prophecies are fulfilling. The last great conflict will be short, but terrible. Old controversies will be revived; new controversies will arise. We have a great work to do. Our ministerial work must not cease. The last warning must be given to the world. There is a special power in the presentation of the truth at the present time. How long will it last?—Only a little while. If ever there was a crisis it is now. The inquiry of every one should be, What am I? To whom do I owe allegiance? Is my heart renewed? Is my soul reformed? Are my sins forgiven? Will they be blotted out when the time of refreshing shall come?

### The Leaven

When one soul is converted, he is the one particle of leaven introduced into the mass; and there should not be a withdrawal of the leaven, so that the mass shall be left without a correcting influence. The value of the consistent example of one truly converted soul, no human being can estimate. There is a moral power given by God, by which the lowest subject, if properly instructed, will become an instrument of righteousness.

Both the understanding and the heart need to maintain the most intimate and conscious connection with the pure, sacred springs from which they derive their light and inspiration.

### Too Many Studies

Educate in such a thorough manner that students will have time to consult God, time to live in hourly, conscious communion with the principles of truth, righteousness, and mercy. It is not the right thing to do to crowd in all the studies possible in our schools, and glut the mind. In all our studies, eternity should be kept in our minds. At this time, straightforward investigation of the heart is essential. The student must place himself where he can draw from the deep resources of all moral and intellectual power. He must inquire into every cause which asks his sympathy and co-operation to have the approval of the reason which God has given him and the conscience which the Holy Spirit is controlling. He is not to perform an action which does not harmonize with the deep and holy principles of the word of God, which minister light to his own soul and vigor to his own will. Only thus can he do the living God the highest service.

### Source

- E.G. White, "The Abiding Trust," *The Gospel Herald*, May 14, 1902, pgs. 146-147.

Title: "An Appeal for the Southern Work"

Date: May 18, 1902

Type: Letter/Article

Addressee: To Our Churches in America

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To our churches in America,—

There is a heavy burden on my soul in regard to the Southern work. Something has already been done in the South; but the work must advance much more rapidly than it has been advancing. A publishing house has recently been established in Nashville to print reading-matter suitable for the different classes of people in that field. The needs of this new institution have been presented before our Northern churches, and, in response to the calls of our brethren, many gifts, large and small, have been made. We thank the Lord that He has aroused some of the brethren to establish and sustain the publishing house in Nashville. The establishment of this institution is an advance movement and will accomplish much good. This institution will still need to be sustained by gifts and offerings, just as the publishing house in Battle Creek and the publishing house in Oakland were sustained when they were first established.

Sanitarium work has also been begun in Nashville. This must be given support. Medical missionary work is indeed the helping hand of the gospel ministry. It opens the way for the entrance of truth.

These newly established interests should receive help from our people. Those living in places where the truth has been long established should remember the needs of the preparatory work to be done in Nashville. This place has been selected as a center because of the large educational institutions situated in and near it. In these institutions there are those who are doing a noble work for the people of the South. They must be given opportunity to hear the message that is to prepare a people to stand in the day of the Lord.

Words have come to me from the One highest in authority. My Instructor asked, "In establishing the work in the Southern field, will you do less than you have done in more favorable places—less than you have done in Michigan and on the Pacific Coast?" I responded, "No, Lord." Then the word came: "You have no time to lose in establishing the work in the Southern field. Many are saying in their hearts, 'My Lord delayeth His coming.' But the Word of the Lord declares: 'There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. And he spake unto them a parable: Behold the fig tree, and all the trees, when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.'"

It is high time that we awake out of sleep. In the Lord's vineyard there should be one hundred workers where now there is but one. If we move forward in faith, the Lord will care for us. He declares: "Seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after; and your Father knoweth that ye have need of these things. But rather seek ye the kingdom of God; and all these things shall be added unto you. Fear not, little flock; for it is your Father's goods pleasure to give you the kingdom."

The time has come for those who have a large amount of means invested in houses and lands to begin to dispose of their possessions. "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in

the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also.”

My brethren and sisters in the faith of Christ’s soon coming, I ask you how it will be with you when you stand before the great white throne, to answer for the talents He has entrusted to you? If you hoard your money, if you invest it in houses and costly furniture, how can you meet your Lord in peace? Your heart will be where your treasure is.

If in the providence of God you have been given means, do not settle down with the thought that you need not engage in useful labor, that you have enough, and can eat, and drink, and be merry. Do not stand idle while others are struggling to obtain means for the cause. If you do less than your duty in giving help to the perishing, remember that your indolence is incurring guilt. Before it is forever too late, begin to reform. Invest less in worldly enterprises, and use your means in creating increased facilities for giving the third angel’s message to the world. The time will soon come when no man can buy or sell, save he who has the mark of the beast. We have no time to lose. The end is near. But opportunity is still offered for your talent of means now buried in worldly possessions to be transferred to the Lord’s work.

God desires His people to do far more for the establishment of His church, far more for the maintenance of the cause of truth. Keeping the glory of God in view will enable us to make a wise use of His goods. If God gives us much of this world’s goods, it is not that we may selfishly hoard them, or that we may crave for more, but that we may freely impart to those not so richly blessed. Nothing so refreshes the spirit as giving gladly and willingly of the blessings God has so freely given us. The life of the soul is revived by the sight of the good thus accomplished and by a sense that a conscientious use has been made of the Lord’s goods.

All are being tested and tried. By the way in which we do the work Christ has given us to do in His absence, we decide our future destiny. Many neglect their God-given work. They refuse to be His helping hand. Let us fear to fall short of God’s plan for us. His servants are to be ever on duty, working always for the uplifting of those for whom He gave His life.

Christ, the Master of the household, has gone to prepare for us mansions in the heavenly city. We are waiting for His return. Let us honor Him in His absence by doing with faithfulness the work He has placed in our hands. Waiting, watching, working, we are to prepare for His return. If we are faithful, if we serve Him with full purpose of heart, He will receive us with the gracious words, “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.” He will receive us with honor. To us will be given a crown of glory that fadeth not away; and a new name, “which no man knoweth saving he that receiveth it.” Those who follow Christ here will one day “follow the Lamb whithersoever he goeth.”

I am instructed to say that slowly, but surely, the wheel of Providence is turning. We know not how soon our Lord will say, “It is done.” His coming is drawing nigh. “Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open to him immediately. Blessed are those servants whom the Lord when he cometh shall find watching; verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.”

Great and solemn events are soon to take place; and the Lord says, “I will scatter; and I will also gather together a people to serve me.” God’s judgments are in the land. To the whole world the warning message is to be given.

I inquire of those upon whom for so long the light of truth has been shining, In this time of such solemn importance, what are you doing to advance the work necessary to be done in saving perishing souls? There is much work to be done for the Master. He calls upon all to watch, that when He comes, they may open to Him

immediately. He asks you to do His commandments, to bring forth much fruit because you are branches of the true Vine. As you bear much fruit, His joy will remain in you.

My brethren, what are you going to do in regard to the Southern field? With earnest effort, you are to strive to establish memorials for God throughout the Southern states. A great work is before us in the South. The brethren there need to erect inexpensive buildings that are necessary for the carrying forward of work that must be done speedily. Churches should be raised up; houses of worship should be built; small schools and sanitariums should be established; and the publishing interests should be strengthened.

I am instructed to call upon my brethren in the different Conferences of America to take a greater interest in the Southern work than you have taken. From the light that the Lord has been pleased to give me, there is resting upon you a duty to look upon these destitute fields and to do more for them than you have yet done. The Lord has blessed you with means to help carry forward His work, and He now calls upon you to be faithful to your stewardship by helping advance the work in this long-neglected portion of His vineyard. Let the churches arise as one, and work earnestly, as those who are walking in the full light of truth for these last days.

In the name of the Lord, I call upon my brethren to do something to strengthen the publishing interests and to help establish other lines of work in the South, and to do it now. Soon it will be too late to do anything. Soon our opportunities to work will have passed by forever. The plagues of God are already beginning to be poured out upon the earth. The evidences before us indicate that God's Spirit is being withdrawn from the earth. Only a little while longer shall we be permitted to labor, and then in heaven it will be said, "It is done." "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still."

Brethren and sisters, now is the time to make haste to do something. Will you now give of your means to advance the work in the South? If you have in your possession houses and lands that you do not need, will you sell them, and invest the means thus obtained in more firmly establishing the various lines of work that have been begun in the Southern field?

To rescue the fallen race from the thralldom of sin, Christ came to the world and died on Calvary. He gave His all to us. What are we willing to give to Him?

Those who at such a time as this defraud God, will suffer eternal loss. "Sell that ye have, and give alms." Put your money in the bank of heaven. Thus invested, it will yield an infinitely higher rate of interest than if placed in the banks of this world.

Divine grace accompanies those who deny self for the sake of the work of the Redeemer. This grace is woven into all they do. The blessing of good works will follow them into the eternal world. They are wise stewards. By a right use of the Lord's goods, they are laying up treasure that will endure through the ceaseless ages of eternity.

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### Nashville as a Center

Many have asked the question, Why did J. E. White and his associates select Nashville as a center for work? I answer, Because the Lord in His wisdom directed them to this place. It is His purpose that light shall shine forth from the memorials established for Him in and near Nashville.

There is no place in the South better suited than Nashville for the carrying forward of the publishing work. It is the best place in which to do the work that has been started there.

There is not in Nashville the bitter opposition to the work for the uplifting of the downtrodden colored race that exists in many other cities of the South. Much work is being done there to uplift the colored people; and the sentiment in favor of these efforts will be a security to our people in their work.

There are in Nashville large educational institutions for the colored people, in which much excellent work has been done and is being done for them. The teachers and students in these institutions are to be hear the message of present truth. It is for this reason that God has directed that different interests for the advancement of His work be established in Nashville.

The truth is also to be brought before those who have given of their means and influence for the benefit of the colored race, that their prejudice against the Bible Sabbath may be removed. They have taken a noble stand for the uplifting of this people. They are to see a representation of our work that will be to them an object lesson. We are to do all we possibly can to remove the prejudice that exists in their minds against our work. If the efforts we put forth are in accordance with the will of God, many among them will be convicted and converted. The Lord works in a way that causes light to shine on the pathway of those who are seeking for light.

The Lord has a great work to be done in the Southern States of America—the most neglected and the most sinful part of His vineyard. It was in accordance with God's purpose that the publishing work was started in Nashville. In His providence He has brought together in this place a company of workers who are to act their respective parts in the publishing house, standing as representatives of Christianity. This institution is to give character to our work in the South. It will be instrumental in establishing the faith of many in Bible truth.

A school for colored people should be established outside the city of Nashville, on land that can be utilized for industrial purposes. God Himself has wrought to bring together in Nashville workers who are specially fitted to reach the colored people, and raise them from their degradation.

In every place those who accept the truth are to be a light to those around them. The Lord says to us, "Ye are the light of the world. ... Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

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### The Work in Graysville and Huntsville

Nashville is within easy access of Graysville and Huntsville, where a beginning of great value to the work in the South has been made. God has answered the many prayers offered in behalf of these two places. By the work in Nashville, the work in Graysville and Huntsville is to be confirmed, strengthened, and settled. Graysville and Huntsville are near enough to Nashville to strengthen the work there and to be strengthened by it.

The schools in Graysville and Huntsville were established in the order of God. They are to do a work for Him. They are to become self-supporting by making the best use of their land, by raising those products best suited to the climate and soil of their locality. Various industries are to be established. The Lord will greatly bless these industries if the workers will walk in His counsel. If they will look to Him, He will be their wisdom and their righteousness. His wisdom will be seen in the work of those who follow His directions.

The interests in Graysville will grow in usefulness if the believers there will do their very best. Let each one connected with the school in that place remember that on him rests the responsibility of reflecting light to those in darkness.

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#### A Call to Our Publishing Houses and Sanitariums

God had given our publishing houses opportunity to co-operate with Him by assisting the newly established publishing house in Nashville.

When a publishing plant is established in a new field, it must receive help and encouragement from the various plants already in operation, in order that it may develop into a strong, influential institution. Every new institution is to be regarded as a sister helper in the great work of proclaiming the third angel's message.

The publishing house in Nashville is now in need of several thousand dollars to establish its business on a firm basis and to enable it to do without delay the work that is to be done in its territory. We are instructed by the Lord to call upon the long-established publishing houses to favor the Nashville publishing house as they were favored years ago when in straitened circumstances. They are to act toward the Nashville institution the same part that was acted toward them in their early history. God expects them to help their sister institution by gifts and offerings.

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God has given our sanitariums an opportunity to set in operation a work that would be as a stone instinct with life, growing as it is rolled by an invisible Hand. Let this mystic stone be set in motion. If ever a place needed medical missionary work, it is the Southern field. Had this work been done for the colored people immediately after the proclamation of freedom, how different would be the condition of the Southern States today. Medical missionary work has not yet been done as God requires it to be done in this needy field. Sanitariums should have been established in many places. This would have opened doors for the entrance of Bible truth. It would have removed much of the prejudice existing against those who look upon the colored people as having souls as well as the white people.

To many of the colored people God has given rare ability. Many will be brought to a knowledge of present truth. But it will take untiring effort and God-given wisdom to break down the barriers that have been erected against the education of the colored race, barriers that for years have been growing stronger.

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#### The Work Before Us

"Go ye into all the world, and preach the gospel to every creature," is the commission Christ has given us. This is our great missionary charter. And Christ has declared, "Lo, I am with you alway, even unto the end of the world." "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations." Success will reward obedience to this command. Go just where the Lord sends you, to bear His message and do His



work. Souls are to be saved. How?—By being brought to a knowledge of the truth. “Sanctify them through thy truth,” the Saviour prayed. Acquaintance with God’s truth is the only means of sanctification.

During the time of the end, the activity of Satan’s servants will greatly increase. The activity of God’s servants is to increase proportionately. Christian is to unite with Christian, church with church, in the accomplishments of God’s work; and all are to be under the guidance of the Holy Spirit.

Angels are ascending and descending the ladder of shining brightness, arrayed for the defense of God’s people. They are commissioned to draw nearer and still nearer to those who are fighting in defense of their faith.

A good beginning has been made in the Southern field. Impressions favorable to the truth have been made, and prejudice has been removed. In the forward march of events, the Lord has wrought most wonderfully for the advancement of this work. Battles have been fought and victories won. The work is to be supported and vindicated; for God is in it. By His blessing many will see that it is being done in fulfilment of His purpose, and they will say, “It is of God. Let us not be found fighting against Him.”

When God’s people are willing to follow the path of providence, where Christ leads the way, their numbers will increase, and their boundaries will be enlarged. But as yet, the reformation that God requires has not taken place. The Lord has gone before His people, but unbelief has pressed in on every side. Not one-thousandth part of the work has been done that should be done for the people who need help more than any other people in America.

What excuse can be rendered to God for the awful condition of the colored people? God asks, Why are those living in this part of My vineyard left to become the sport of Satan’s temptations? He calls for universal action. But no blind zeal is to be shown. Nothing is to be done in defiance of law, but the truth is to be proclaimed and lived.

Angels have hushed the music of their harps as they have looked upon a people unable, because of their past slavery, to help themselves. And yet those who have the torch of truth, kindled from the divine altar, have not carried the light to this sin-darkened field. I present this subject to you as it has been presented to me. There are those who have turned from the work of rescuing the down-trodden and degraded. They have refused to help the helpless. Let the servants of Christ now act their part in the way that seems to open before them. Let them begin at once to redeem their neglect. Let the gospel message rings through our churches, summoning them to universal action, that the dark stain of neglect on their record may be wiped out.

Those who place themselves under God’s control, to be guided and controlled by Him, will catch the steady tread of the events ordained by God to take place. A holy, consuming emulation will take possession of them. Let the church have increased faith, catching zeal from their unseen, heavenly allies, from the knowledge of their exhaustless resources, from the greatness of the enterprise in which they are engaged, and from the power of their Leader. Let them gain from God strength for the accomplishment of the great work that must be done for the most needy people in this Christian nation.

When God’s people heed a “Thus saith the Lord,” the dearth of means brought about by transactions that do not bear the stamp of divine approval will be removed. When they catch the spirit of Him who gave His life for the life of the world, they will no longer stand in impotency, pointing to what they cannot do. Putting on the armor of Christ’s righteousness, they will go forth into the warfare, willing to do and dare for God, knowing that in His omnipotence He will supply their need.

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During the night season I have received instruction regarding the work in the South. Some days ago things were presented to me that I could scarcely understand, and that I could not explain by pen or voice. Again, on another day, the same things were presented to me. I had been feeling deeply distressed. My mind had been much troubled in regard to the light that had been given me concerning the work of my son J. E. White in the Southern field.

Last night it seemed that important matters were being discussed in a company of picked men gathered together for counsel. The business part of the work in the Southern field had been brought up for consideration. Changes were being made in the committees having charge of various parts of the work. The perplexities connected with the financial side of the work were presented. The brethren were trying to adjust matters of a most perplexing nature. Some changes had been made in the business arrangements.

One of the company arose, and going to the last seat in the room, placed his arms round J. E. White and led him to the front. He then rehearsed the facts concerning his labor in the South. He spoke of the efforts that he had made when he and Brother Palmer first went there. He went into the history, from point to point, of the publication of the little book Gospel Primer. This book—the only hope that seemed to present itself for the relief of the Southern field—was coveted by men who had no burden for that field. The author, driven to extremities, felt that he was forced to sell the plates and copyright of his book.

The speaker referred to the continual efforts made by Edson White, and to the counter efforts made to frustrate the work—among these the calling of Brother Palmer from the work, the real purpose of which was to discourage Edson White, and to weaken his hands, so that he would be compelled to leave the field.

It was the steadfast purpose of Edson White to do a work for the Lord in the Southern field. And from time to time the Lord gave him words of encouragement and put into his mind plans and ways of managing so that he and his fellow workers would not, for lack of means, be forced to leave this the hardest of fields.

The Lord has looked with sadness upon that most pitiable of sights—the colored race in slavery. In our work for them, He desires us to remember their providential deliverance from slavery, their common relationship to us by creation and by redemption, and their right to the privileges of freedom.

The Lord has accepted all who have put forth unselfish effort for the uplifting of these, the most needy of His creatures. God desires men and women to labor for the colored people, keeping in view their essential good. He does not favor the most favored, to the neglect of the colored and white people who are of a lower grade. He does not leave those in need of assistance without help or notice.

The cross of Calvary should make the distinctions of society fade away and become contemptible. If the Lord is so gracious as to accept sinners from the white race, and to forgive their sins, holding out to them the assurance of the higher life, the hope of a place in the redeemed family when He comes in the clouds of heaven, and the righteous dead rise from their graves, to meet Him, will He not accept sinners from the black race, and will He not forgive their sins? Does He not hold out to them the same hope that He holds out to the white race? Will He not, if they believe on Him, receive them as His sons and daughters? Will He not raise them from ignorance and degradation by the working out of His plan? Does He not, through the instrumentality of the more favored white race, who claim to be children of the same Father, wish to uplift and ennoble them?

All people, of whatever nationality, are amenable to the same law. All will be judged according to their deeds. All, both white and black, have the same offer of salvation. God has given to all the promise of the same heaven on the same terms. What right have we, then, to pass the colored people by without doing our best to save them?

And when God inspires in men and women the desire to help these poor, neglected, ignorant ones, to educate them, to establish schools, to teach them to be self-supporting, should we not encourage these workers? Should we not do all in our power to help those who work for the people of the South, both white and black, striving to instruct them, to lead them to have faith in Jesus?

Seventh-day Adventists have done something in this field. The work has been carried forward in hardship and difficulty, against the stress of poverty.

I cannot now write all that was said. The Speaker put His arm round Edson White, and said, "The Lord laid upon this man the burden to work for the people in the Southern States of America; and he accepted the charge. For years he struggled against innumerable difficulties and discouragements in trying to do this work. He carried on the work by means of a small steamer, on which meetings were held. Thus many heard the truth in its simplicity. He met the people where they were, and the Lord was with him. He was the Lord's mission worker, and some of those who worked with him in managing the boat were converted, and in their turn became missionaries, uniting with him in holding meetings. If one soul is worth more than the whole world, what then must these souls be worth?"

"Edson White was taken by the Lord Jesus Christ and bidden to go forward in this work. His sins were pardoned, and then his work began. It began in deep poverty. Several had begun the work among the colored people in the Southern field and, becoming discouraged, had left the field for a more promising one.

"From time to time the Lord sent Edson White the word, 'You are not to fail or become discouraged. You are preparing the way of the Lord. You are learning how to meet difficulties and how to carry the work forward.'

"The work was not always pleasant, or the way smooth. The efforts put forth have been made under the most discouraging circumstances, because many who ought to have assisted stood back and did next to nothing. The struggle was hard and trying as the workers went from place to place, endeavoring to arouse an interest in the truth. But God was guiding and directing, and much good has been accomplished, though the work has been carried forward amidst great discouragement.

"And now the work has begun in Nashville. This is in the order of the Lord. Nashville is the place for a beginning to be made in the publishing work. In this place there were buildings that could be secured at much less than the original cost. A building suitable for the work was purchased at a very low rate, and the work of publishing was commenced. The Lord provided excellent helpers. Some of these came of their own accord and gave themselves to the work. Who moved them to do this? The Lord Jesus Christ. He inspired them with a desire to engage in the work and prepared them for it.

"The workers have labored with unflagging determination for the advancement of the work, and the results achieved have been wonderful. The growth of the work has been rapid. The labors of J. E. White and his associates have been unremitting. They have planned and devised and wrestled. The result is seen in the work accomplished. God has blessed the almost superhuman efforts made to advance the work.

"But through unforeseen circumstances, trials have come that have brought about a condition of things not easily described. The present showing of the publishing work in Nashville is not as favorable as it should have been and might have been. It was taken up with worthy aspirations and noble ambitions. The laborers have put

the whole energies of body, mind, and soul into its upbuilding. But a murmuring, questioning, selfish spirit has been manifested by some in other places. This has made the work very hard, and because of it, less progress has been made than otherwise would have been made.”

“And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him.” Satan is an accuser of the brethren. Day and night he accuses them. He pointed to the failures and sins into which, by his deceptive power, he had led the people represented by Joshua. He declared that those who professed to be God’s servants were defiled by sin. He claimed them as his prey and demanded that they be given into his hands to be destroyed.

Then the Angel, who is Christ Himself, the Saviour of sinners, put to silence the accuser of His people, declaring, “The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem, rebuke thee; is not this a brand plucked out of the fire?”

Christ knew the truth in regard to Joshua, and He said to those that stood before Him, “Take away the filthy garments from him;” and to Joshua He said, “Behold, I have caused thine iniquity”—the sins thou hast committed—“to pass from thee, and I will clothe thee with a change of raiment.” “So they set a fair miter on his head, and clothed him with a change of raiment.” “So they set a fair miter on his head, and clothed him with garments.” His own sins and the sins of his people were pardoned. Israel was clothed with “change of raiment”—the righteousness of Christ imputed to them. The miter placed on Joshua’s head was such as was used by the priests and bore the inscription, “Holiness to the Lord,” signifying that notwithstanding his former transgressions, he was now qualified to minister before God in His sanctuary.

After thus solemnly investing him with the dignity of the priesthood, the Angel declared, “Thus saith the Lord of hosts, If thou wilt walk in My ways, and if thou wilt keep My charge, then thou shalt also judge My house, and shalt also keep My courts, and I will give thee places to walk among these that stand by.”

The Lord may seem to have forgotten the perils of His people and the injury done to them by those who follow principles that He cannot endorse. But God has not forgotten. Nothing in this world is so dear to the heart of God as His church. Nothing so offends Him as injury done to those whom He died to save. His heart of love is grieved when the lame are turned out of the way by the crooked paths made by others.

As the people of God afflict their souls before Him, pleading for purity of heart, the command is given, “Take away the filthy garment from them;” and the encouraging words are spoken, “Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.”

Satan is determined to destroy the servants of God, but the Lord is engaged in making His grace effectual in their behalf. He rebukes Satan with the words, “The Lord rebuke thee, O Satan.” On one occasion, when Peter disputed His word, Christ said, “Get thee behind me, Satan. Let me come close to my zealous, tempted disciple.”

Joshua was accused as a criminal, but he was justified by Christ. Those upon whom God places responsibilities, who by His appointment minister before Him, may expect to meet with all the temptations that Satan’s subtlety can invent. The Lord rebukes the enemy in their behalf. He makes a defense for those who are striving to the utmost of their ability to accomplish the work He gives them. In their zeal, they may make mistakes, they may err in judgment; but because of this, God does not cast them off. They have an Advocate with the Father, Jesus Christ the Righteous. He met and resisted all the temptations that Satan could bring against Him, and in His strength His servants may be more than conquerors.

The words were spoken: “God knows the objectionable features in the character of every one here assembled; and the Lord Jesus covers His servants with a mantle of His righteousness. God judges righteously the motives of the workers He chooses. Man cannot read the heart of man; therefore many are misjudged. But in the end, men will be valued as they stand in the eyes of God, not as they appear to their fellow men.

“This man has labored most earnestly to advance the work among the colored people. In this work he has pushed the triumphs of the cross more decidedly than any other of the laborers in this field. He is not a fraud. He has not selfishly, knowingly, wilfully done wrong. The Lord is very jealous for those who have united with this His servant, and when occasion requires, He will work mightily for them. Mistakes have been made; but the Lord, the Creator, has in charge those who are striving valiantly to do the work that needed to be done. They are not shielded for their wrongs, but in His pity and kindness and love, the Lord has mercy on them. He knows all about every one of them. They have had to pass through the fire of affliction. They have exhausted their life energy in doing the breaking-up, pioneer work that others would not do. They are as gold tried in the fire. God will be glorified in those who have been laborers together with Him in breaking up the ground in fields that have never before been worked.

“The Lord throws His royal banner of love about this His servant. He has not divorced him from His work. Even when he let go the only hand that could sustain him, God would not allow him to pass into the hands of Satan. He would not allow the enemy to triumph. He snatched the brand from the fire; for He would use it as a light to shine amid the moral darkness. This man is a brand years ago plucked from the fire by a miracle of grace.”

Turning to Edson White, the Speaker said: “Stand among your brethren as one who can give counsel and receive counsel. Unite with them in the bonds of Christian fellowship, and by hard labor bind up the work.” “Thus saith the Lord of hosts, If thou wilt walk in My ways, and if thou wilt keep My charge, then thou shalt also judge My house, and shalt also keep My courts, and I will give thee places to walk among these that stand by.”

#### Source

- E.G. White, “Instruction Regarding the Southern Work,” Manuscript 70, 1902, May 28, 1902.

Title: "The Abiding Trust"

Date: May 28, 1902

Type: Article

Primary source: *The Gospel Herald*, May 28, 1902, pg. 164

### Spiritual Life

The Lord has need of men of an intense spiritual life. How are we prepared to work for time and for eternity? The Lord has declared the source of the strength of his people. "Not by might nor by power, but by my Spirit, saith the Lord of hosts."

### Timothy

Paul wrote to Timothy, his son in the gospel, "Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou, therefore, endure hardness as a good soldier of Christ Jesus."

These words were written to a youth. Paul tells Timothy that he is not to be a weakling, but strong in the grace of God; that it is his privilege to have power and grace. Timothy is to show that he has given attention to the things which have been communicated to him by his Father in the gospel. He is to treasure up these truths, and commit them to faithful men, who shall be able to teach others also. This was his charge. His special work was to gather up the fragments of all he heard, and commit them to others, that nothing be lost.

### Helping the Inexperienced

This Scripture is fraught with important meaning. It plainly shows us that our love will be tested and proved. In the providence of God, we shall be associated with those who are inexperienced. The humblest child of God, who needs the most help, may at times try the patience of those who are connected with him. Be careful, my brother; be careful, my sister. "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven."

### Patience and Prayer

There must be a great deal of patience cultivated, a great deal of prayer. Christ met and worked with all classes of human beings, seeking to save that which was lost. Will you who shall connect with men of different organisms and different temperaments, put on Christ, and respect one another as you desire to be respected?

### The Wedding Garment

They must not put on their citizen's dress, but the wedding garment. They have been married to Christ, and the robe of his righteousness is to clothe them. The church is the bride of Christ, and her members are to yoke up with their Leader. God warns us not to defile our garments.

### Prayer That Is Answered

When a man breathes an intensely earnest prayer to God (Jesus Christ is the only name given under heaven whereby we can be saved), there is in that intensity and earnestness a pledge from God that he is about to answer that prayer exceeding abundantly, above all that we can ask or think. We must not only pray in the name of Jesus, but by the inspiration and kindling of the Holy Spirit. This explains what is meant when it is said, "the Spirit itself maketh intercession for us with groanings which can not be uttered." The petitions must be offered in earnest faith. Then they will reach the mercy-seat. Unwearyingly persist in prayer. God does not say, Pray once, and I will answer you. His word is pray, be instant in prayer, believing ye have the things ye ask, and ye shall receive them; I will answer you.

## The Bible

The word of God is to be presented as it is in Jesus. It is not enough to present the Bible as other books are presented. That it may be understood savingly, the Holy Spirit must work upon the heart of the receiver. The same Spirit that inspired the Word must inspire the readers of the Word. Then we shall hear the voice of heaven in all its harmony, and impressions will be made and an intelligent knowledge attained. "Thy word, O God, is truth," will be the language of the soul.

## Source

- E.G. White, "The Abiding Trust," *The Gospel Herald*, May 28, 1902, pg. 164.



Title: "The Work in Nashville"

Date: May 1902

Type: Manuscript

Location: "Elmshaven," St. Helena, California

Primary source: Manuscript 124, 1902, May 1902

From the light given me, I know that the Lord used Edson White and W. O. Palmer to do missionary work in the South. This field has been represented to me as a field sinfully neglected by those who believe the truth. God's people have not done the work that ought to be done there. The Lord accepted these two souls, brought from darkness to light, and put it into their hearts to do a work in the Southern field. The history of these workers has revealed much that cannot be repeated here. But the Lord has shown me that He has accepted Edson White's work and has preserved his life when in perilous places. He has put His Spirit upon him and has opened the way before him and given him success.

The establishment of the work in Nashville was in God's order. In and around Nashville there are large colleges built for the education of the colored people. These grand buildings stand as representatives of a great and good work that is being done for this race. The Lord has favored and blessed those who have given themselves to this work. It was in the order of God that Seventh-day Adventists should enter Nashville. I was instructed that memorials for God were to be established in this place, not right in the city, but at a little distance from it. Efforts were to be made to reach both the white and the colored people. The medical missionary work was to be established there; for it is the right hand of the gospel. But the work would have to move slowly; for there was not much means with which to carry it on.

The work was not to be carried forward as a private business, but as a Conference enterprise.

A deep interest should be shown in the building up of the work in and around Nashville. A sanitarium should be established. If possible, a building already erected should be secured, if a suitable one can be found in a favorable locality. As soon as possible, steps should be taken to advance this work. When this institution is established, it will have great influence among the people. Let us ask the Lord to open the way for this work and to lead us in its advancement. We have a God who hears and answers prayer.

In this work, one man's mind is not to control. The work is to be done in the fear of the Lord. All the brethren are to have a voice in the final decision.

The Lord in His providence will work on minds as He has worked in the past, leading men to favor our people by offering them property at low prices.

Mistakes have been made in the work in Nashville, but let not those who have acted no part in the work give expression to unkind criticism. If the brethren consider their own mistakes and errors, they will refuse to be the first to cast a stone.

Investments have been made in the work in Nashville that might better not have been made until there was a better showing there. Some of the money spent in buildings should have been kept until actually needed for printing materials.

The work of expending means required a man who had not so many and so varied responsibilities as were resting upon Edson White. He should sit with the leading men in counsel; for he has been chosen and accepted by God to do a work in the Southern field; but he should have given the financial management of affairs into the hands of a man wise in management, who had not so many burdens resting upon him. While other men are to

stand in their places as leaders in their lines of work, he is to occupy his position as leader in his specific line of work.

All these men who act as leaders are to be subject one to another. The voice of no one of them is to be heard above all the rest in settling important questions.

I have much to say, but not now, in regard to the way in which the work should be carried forward. I have felt very desirous that Edson should carry forward the work that the Lord has said he should do in the ministry of the word. If he will give himself to this work, if he will humble his heart as the heart of a little child, if he will depend on his heavenly Father, God will bless and strengthen him.

He is to unite with his brethren, some of whom have already been his associates in labor. Elder Butler is president of the Southern Union Conference, and I believe that this is right. The men who have been placed in office are to carry forward their appointed work. By walking humbly with God, they are to learn how to bring their different lines to perfection. There is to be perfect unity among the workers. They are to respect and uphold one another, each esteeming the other better than himself, each standing steadfastly at his post of duty.

Brother Palmer is very much worn and exhausted. He cannot continue to carry the responsibilities that he has been carrying. He must lay off some of his burdens. Edson White is not to have the deciding voice in framing and carrying out financial plans for the work in the South; for these matters mean very much. The work must be carried forward in straight lines. Edson and Brother Palmer are not to be laid aside, but connected with them are to be other men, men of wisdom and intelligent understanding.

To Edson White I am instructed to say, Cut down your work to that which you understand best. You have carried so many responsibilities that you are nearly bankrupt in mental and physical strength. Do not try to rush things as you have been doing. You cannot afford to sacrifice your needed rest and sleep in order to drive forward your work. You are wearing out altogether too fast. With overtaxed nerves, aching head, and sleepless nights, you have been losing ground physically, mentally, and spiritually.

The Lord would have you make straight paths for your feet, lest that which is lame be turned out of the way. He desires both you and Brother Palmer to stand with all the armor on, prepared by sanctified experience to show yourselves strong men. He wants you to be successful in your work. There are those who will misrepresent your motives, as they have misrepresented them over and over again. Therefore move with moderation and great caution.

You have felt your trials pressing you sorely. But has not Christ borne all that you are called upon to bear? He can make you rich even amidst the humiliation of the deepest poverty. You may feel that you are accused wrongfully. Was not this the daily experience of your Master? Bear patiently all that comes. In the last great day those who have been so ready to judge will be greatly surprised by Christ's estimate of character. To those who in sincerity have followed righteous principles will be given a great reward. Nothing has ever been thought or said or done that has escaped the Lord's notice. He knows the motives that prompt men to action. Therefore have courage in Him.

The work in Nashville demands our first attention. I was a little surprised at first to know that five hundred dollars from the funds of the Southern Union Conference had been apportioned to the work in Graysville, while there was such need of means in Nashville. But the light given me was that this was the right thing to do. Brother Kilgore has helped the work in mission fields. He has not been wanting in liberality; and now, if means have been sent to Graysville to help the work there in an emergency, let no one question the matter. All the workers should be filled with a noble spirit of helpfulness and of willingness to use the Lord's money where it is needed most. Graysville needed money at the time that the five hundred dollars was sent there; and when the

work there is firmly established, and the time comes for a school and a sanitarium to be built at a little distance from Nashville, the workers can with confidence call for help from Graysville.

We are in this world to help one another. In Christ's work there were no territorial lines, and those who attempt to make such lines in Christ's work today might better pray, "Lord, give me a new heart." When they have the mind of Christ, they will see the many parts of the Lord's vineyard that are still unworked. Never will they say, "Our means is needed to carry forward the interests we have in hand. It is of no use to call for means from us."

For their usefulness and success, the Lord's servants are dependent on Christ. He reads their hearts. He knows their motives and purposes, and He calls upon them to separate from themselves everything that would prove a hindrance to their success in presenting the truth for this time. This is the work that is to be made first of all. As they give themselves to it, success will surely crown their efforts. Angels of God will impress hearts, and many will be brought into the light of truth.

"I therefore the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bonds of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ."

We are to learn from past experience how to avoid our failures. We pray to our heavenly Father, "Lead us not into temptation," and then, too often, we fail to guard our feet against leading us into temptation. We are to keep away from the temptations by which we are easily overcome. Our success is wrought out by ourselves through the grace of Christ. We are to roll out of the way the stone of stumbling that has caused us and others so much sadness.

Listening to the words of Christ, we are safe. Whatever your calling, whatever your hope, listen! "If any man will come after Me," He says, "let him deny himself, and take up his cross, and follow Me." Obeying these words, in entire dependence on the Saviour, go forth to give to the world an example of what it means to be a Christian. Yoke up with Christ. This is the only bond of the gospel. Learn daily how to carry out more acceptably the instruction Christ has given. Live as becomes the subjects of His kingdom. To carry out the words "Thy will be done on earth, as it is done in heaven"—this is our lifework.

Source

- E.G. White, "The Work in Nashville," Manuscript 124, 1902, May 1902.

Title: N/A

Date: June 3, 1902

Type Letter

Addressees: Elder G.I. Butler and the burden-bearers in the Southern Field

Location: "Elmshaven," St. Helena, California

Primary source: Letter 83, 1902, June 3, 1902

Elder G. I. Butler and the burden-bearers in the Southern field,

Dear brethren,—

Help must be given to the Southern field. Until funds are sent there, the work will be bound about. Every effort is to be made to strengthen the interests that have been established in Nashville. There is more meaning than many suppose in God's direction to begin the work in Nashville. It was His purpose that the work should be started there. In that place much interest is taken in the colored people by those not of our faith. There is not in Nashville one quarter of the feeling against the education of the colored race that there is in some other cities of the South. The establishment of large institutions for the education of this people has removed much prejudice and has prepared the way for the proclamation of the special truths for this time.

These educational institutions should be a point of special interest to the workers in Nashville. Efforts should be made to become acquainted with the teachers and students in these schools. Those who have taken so noble a stand for the uplifting of the colored people are doing a grand work. Thus God has prepared the way for the proclamation of truth.

Into these schools of learning the truth is to find entrance. There are those in these schools who are to be reached by the third angel's message. God's workers are to study out ways and means of reaching them. To them the light of truth is to be communicated. Everything that can be done to interest these teachers and students in the message of present truth should now be done, and it should be done in a wise and understanding manner. From them, lessons may be learned regarding the best ways of reaching and helping the colored people. Let no haphazard work be done. God is ready to co-operate with those who will labor wisely and well.

It is Brother Palmer's work to become acquainted with the teachers and students of the schools of Nashville. Approach these persons wisely, and God's name will be glorified. Give the Lord room to work.

Those who are connected with the work in Nashville are to live so near the Lord that light will shine forth from them as from a lamp that burneth. When there is shown a deep, earnest determination to press together, the very oneness of the workers will proclaim the truth with power, making a deep impression on those not of our faith.

God's people are to take a special interest in the work in Nashville. At the present time, this is the point of greatest importance in the Southern field. The interests in this place are to be built up and strengthened. The work of the publishing house and of the sanitarium, if carried on in the way God designs, will have a decided influence for good on the people of Nashville.

The means coming from the sale of the books published for the advancement of the work is sacred and holy. It should be carefully handled. In no case should it be diverted into commercial business. It is to be used for the work of saving souls.

The health food work and other industries connected with it will provide employment for Sabbath-keepers, both black and white, and will bring in means for the carrying forward of the work. The development of this line of work will take time and thought.

The work in Nashville is to be linked with the work that has been done and is being done in Graysville and Huntsville. The work in these latter places is to be a help and strength to the work in Nashville.

The efforts made are not to be confined merely to a few places in the South. In every city that can be entered, the truth is to be proclaimed. The workers are to labor guardedly and with humility, each having respect for the work of the other. They are to be a united whole in Christ.

The Lord will lead His people on to victory if they will be willing to be led.

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#### J. E. White's Work

The Lord has specified the work that He has given to Edson White. It is the ministry of the Word. Financiering is not his work. He is not adapted to this work. The Lord desires him now to do the work appointed him. He is to seek the Lord earnestly, that he may be prepared to counsel with his brethren, all seeking by prayer the Spirit of the Lord, and refusing to let go until they know that the Lord has answered their prayers. If seeking the Lord in earnest prayer is made a secondary matter, human wisdom takes the place of the guidance of the Holy Spirit, and mistakes are made.

Edson White's wisdom is not in financial lines. He is so liberal that he wrongs himself. His great desire is to help those whom others neglect, to clothe the naked, to feed the hungry, to make the heavy burdens lighter if possible. This is well; for there is little enough of this kind of work done, and it is by this work that the very people are interested in the truth who should be interested.

To help the needy has been a part of Edson White's education from his childhood. His liberality has often brought him to the place where he himself has needed help.

The poor we shall always have with us. And while we are to do our duty to this class, caution is to be exercised, so that those we help shall not be led to depend on gifts that are not earned. But overwillingness in relieving the wants of the needy is a sin that very few are guilty of, and one that should be freely forgiven.

Want and poverty there will always be. However high the standard of knowledge and morality may be, whatever heights we may reach in civilization, poverty will always continue as a display of the riches of the grace of God, a standing memorial to the truth of the words "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." It would not be for the benefit of Christianity for the Lord to remove poverty from the earth. Thus a door would be closed that is now open for the exercise of faith—a means whereby the hearts of the afflicted can be reached by the gospel of goodness. By Christian liberality souls are reached that could be reached in no other way. It is the helping hand of the gospel.

Medical missionary work is to lose none of the power that comes from action. The name alone is not enough. The work done must, to all intents and purposes, justify the name.

When in the synagogue at Nazareth Jesus stood up to read, He opened to the prophecy of His work written seven hundred years before, and read: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

"Therefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men;

therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. ... And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel. For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off; that make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought. Therefore thus saith the Lord who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face wax pale. But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel. They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.” <This is a work that needs to begin without delay. It is the message of truth and righteousness the people need as a witness to the good fruit borne.>

We are living in the last days of this earth’s history, and medical missionary work is to be all that the name signified. To the poor the gospel is to be preached. The poor man as well as the rich man is the object of God’s special care and attention. Take away poverty, and we should have no way of understanding the mercy and love of God, no way of knowing the compassionate and sympathetic heavenly Father.

Those who have the truth for these last days will bear a message adapted to the poor. One would think that the gospel was inspired in order to reach this class. Christ came to the earth to walk and work among the poor. To the poor He preached the gospel. His work is the gospel worked out on medical missionary lines, <in justice, mercy, and the love of God, which is the sure fruit borne because the tree is good.> And today in the person of His believing, working children, who move under the guidance of the Holy Spirit, Christ visits the poor and needy, relieving want and alleviating suffering.

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Edson White must be released from <the burden of> business responsibilities. He must husband his strength of body and mind. The strength of both will be needed to brave the difficulties that he will meet in his ministry of the Word. He must stand unflinchingly at his post of duty. He can do great good if he will connect closely with God in the work of teaching the Word. But God does not lead him to take responsibilities that involve financial cares, and He does not bless him in taking these responsibilities, when He provides others qualified to take this work. The time has come when he must be left so free from the business details of the work that he can give his mind to the <bookmaking work and the> work of winning souls to Christ. Let the united strength of the Southern Union Conference be brought to the bearing of the burdens heretofore carried by Edson White and a few of his associates. Let there be a liberal spirit shown to the colored workers and to the white laborers working among the colored people. Let the appeals for assistance be made to our brethren throughout the world, and let all appeals go forth with the sanction and full authority of the Southern Union Conference.

Let the plans prepared at the recent councils in Nashville regarding the relations of the Union Conference and the Missionary Society be accepted; but let provision be made for the one who has been a pioneer in successful work among the colored people, to have a voice and a vote in the committee that shall be chosen to govern this part of the work.

Edson White is to preach the Word. This work he can do successfully if the Lord blesses him. But he is not constantly to fill appointments to speak to large congregations. Into this work he puts a great deal of nervous energy, and he is in danger of wearing himself out. He is to have opportunity to meet the people in personal work. The Lord will be very near him if he will calmly trust in Him, saying, “God is our refuge and strength, a very present help in trouble.” “My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour.”

Workers for God will meet with turmoil, discomfort, and weariness. At times, uncertain and distracted, the heart is almost in despair. When this restless nervousness comes, the worker should stop and rest. Christ invites him, "Come apart, and rest awhile." "He giveth power to the faint, and to them that have no might He increaseth strength. ... They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint."

Those who are associated together in a work such as is being done in Nashville should have much patience; and they should take time to rest. My son Edson and Brother Palmer, and all others who put all there is of them into the work, should remember that they are to sit together in heavenly places in Christ. This is not merely a momentary pause in Christ's presence, but a sitting down in companionship with Him.

A worker cannot gain success while he hurries through his prayers to God and rushes away to look after something that he fears may be neglected or forgotten. He takes time to give only a few hurried thoughts to God, that is all. He does not give himself time to think, to pray, to wait upon the Lord for a renewal of spiritual and physical strength. He soon becomes jaded. He does not feel the uplifting, inspiring influence of God's Spirit. He is not quickened by fresh life. His jaded frame and tired brain are not soothed by personal contact with Christ.

"Wait on the Lord; be of good courage, and he shall strengthen thine heart; wait, I say, on the Lord." "It is good that a man should both hope and quietly wait for the salvation of the Lord." There are those who work all day and far into the night to do what it seems to them needs to be done. The Lord looks pitifully upon these weary, heavily laden burden-bearers, and says to them, "Come unto me, ... and I will give you rest. ... For my yoke is easy, and my burden is light."

God is testing and proving each worker. Edson White has carried burdens that were very heavy and at times very discouraging. He has gained a knowledge of the meaning of self-denial and self-sacrifice. It is not now that he is to leave the Southern field. When God releases him, it will be that he may take up in a special manner the work of ministry. And when the Lord has a work for him to do elsewhere, He will let him know. He is not at this time to be divorced from the Southern work.

But he is not, as formerly, to take such a leading position in the councils regarding the work, because the Lord in His mercy has laid this burden upon others. He is to lay off the heavy burdens and financial responsibilities that he has been carrying. The caution has been given him that he must lay off the burden of business care, that he may prepare to do the work of the Lord in preaching the Word. He has still a work to do in the South; but in the place of gathering more burdens by engaging in the health food business, or entering upon enterprises for the sale of books, or carrying large financial burdens in connections with the Hildebran School, he is to lay off the burdens that he already has. His voice must not be the deciding voice in the councils, as it has been. He must advise with his brethren in all his plans and must respect their counsel, working unitedly with them. He is not to carry out his plans in his own understanding, independently of his brethren. Calm consideration is to be given to every question. The money that comes to him as royalties from the sale of his own books he is not to use for self-pleasing, but for the advancement of God's work.

Business is not his line of work. In the past, he has had to do this line of work; but now there are others to <share with him and> carry the burden, and he is to lay it off. In the ministry of the Word and in writing <and publishing> books for the work, he will find true success and happiness.

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Great changes are to take place. But let not those who have labored so earnestly to bring to the work in the Southern field the advancement that it now has become discouraged. God will not sanction anything done to

discourage them. God has reproved those who have stood off and criticized, who, though they have been given opportunity to assist, have not interested themselves to see what needed to be done, <and do it.> They did not lift where they might have lifted.

Source

- E.G. White to Elder G.I. Butler and the burden-bearers in the Southern Field, Letter 83, 1902, June 3, 1902.



Title: "The Abiding Trust"

Date: June 11, 1902

Type: Article

Primary source: *The Gospel Herald*, June 11, 1902, pg. 178

### The Gospel

The gospel—what a treasure-house of knowledge! It is not as a pool that evaporates; not as a broken cistern that loses its treasure, leaving mud and decaying vegetation behind; not as a fountain that once sent forth a living, refreshing, cooling stream, but has ceased to send forth its cooling waters. Your life may be a living spring, that leaps from rock to rock, clear and sparkling with life, refreshing the weary, the thirsty, the heavy-laden.

These promises are not made to a few, but to all who will come to the heavenly banquet that God has prepared in sending his Son to our world to die in our behalf, that through faith in him we should become one with God. The praise and glory of his grace, power, and wisdom is the effectual salvation of a peculiar people, zealous of good works.

### Predestination

Wonderful possibilities are provided for every one who has faith in Christ. No walls are built to keep any living soul from salvation. The predestination, or election, of which God speaks, includes all who will accept Christ as a personal Saviour, who will return to their loyalty, to perfect obedience to all God's commandments. This is the effectual salvation of a peculiar people, chosen by God from among men. All who are willing to be saved by Christ are the elect of God. It is the obedient who are predestinated from the foundation of the world. "To as many as received him, to them he gave power to become the sons of God, even to as many as believed on him."

### Seal of God

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

### The Church

The Lord's church is to him the dearest object on earth. Creation itself was originated in the purpose of God that he might glorify himself in the redemption of his people.

### The Plan of Redemption

By Christ the work upon which the fulfillment of God's purpose rests, was accomplished. This was the agreement in the councils of the God-head. The Father purposed in counsel with his Son that the human family should be tested and proved, to see whether they would be allured by the temptations of Satan, or whether they would make Christ their righteousness, keeping God's commandments, and live. God gave to his Son all who would be true and loyal. Christ covenanted to redeem them from the power of Satan, at the price of his own life.

### The Holy Spirit's Work

When Christ ascended to heaven, the Holy Spirit took his place, and was a perfect representation of him. It is the work of the Spirit to administer the richest grace, and make it effectual in the hearts of God's people, that the elect may be gathered into one family. We need more quiet, abiding trust in God, and then the very best and highest activities will be put forth. Not one false movement will be made.

### Source

- E.G. White, "The Abiding Trust," *The Gospel Herald*, June 11, 1902, pg. 178.

Title: N/A

Date: June 11, 1902

Type: Letter

Addressee: Robert M. Kilgore

Location: Petaluma, California

Primary source: Letter 87, 1902, June 11, 1902

Dear brother Kilgore,—

I have just read your letter to Willie regarding your work in Graysville and stating that our brethren have some hesitation about purchasing the twenty acres on Lone Mountain, on which there is a large spring. The opportunity to secure this big spring seems to be a special providence. This spring will be of untold value and should be secured, even if the investment just now is difficult and delays the building. I advise you to purchase this property. I will stand back of you as may be necessary and will use my influence to secure the necessary means for the purchase. Do not delay at all in this matter. Close up the trade, even if you have to borrow the money. So many times I have had to breast difficulties, so many times I have had to move forward against remonstrance, that I am prepared to say to you, "Go forward." I know what I am talking about. Have faith in God.

As regards the Graysville Sanitarium, I am glad that you have secured a location on the hillside. Time will demonstrate the value of having your sanitarium at considerable distance from other buildings. In our school work at Avondale, our brethren desired to have the church and the sanitarium close to the school, but again and again instruction was given me that we must not put our buildings close together. Of late I have written much regarding the location of sanitariums, and I will have copies sent to you. We must provide for our patients to be as much as possible with nature.

I was glad to hear from Dr. Hayward that you are planning to build a plain, two-story frame building, thirty by fifty feet, with basement and wide verandahs. When your work outgrows this building, it can be used as suggested for a dormitory.

Let the work in behalf of the Graysville Sanitarium go forward steadily, patiently, and in accordance with the Lord's plans for our sanitarium work. But do not make the Graysville Sanitarium a matter of all-absorbing importance, to the hindrance of other urgent work.

I have a caution for my brethren who are working in the Southern Field. Do not move hastily in establishing interests in new places, in a way that will divide your workers and your means, so that your force will be weakened. Wait until some of the interests that have been started more nearly approach perfection. Do not rush into new enterprises until the work that has already been started in Graysville and Huntsville is better established and the interests in Nashville are strengthened. The reasons for strengthening the work in Nashville have been presented to you quite fully.

The light given me is that the schools in Graysville and Huntsville make these towns places of special interest. In both of these places there are excellent opportunities for giving the students manual training. I mention these places particularly because they have been presented to me by the Lord as places in which we should make persevering efforts to build up and strengthen the work. In these places there is much to be done, and the efforts of the laborers should be especially directed to this work until something is completed that will be an object lesson of what can be done. Let not the means at your disposal be spent in so many places that nothing satisfactory is accomplished anywhere. It is possible for the workers to spread their efforts over so much territory that nothing will be properly done in the very places where, by the Lord's direction, the work should be strengthened and perfected.

There will be those who do not see any special necessity to perfect the equipment of our schools in Graysville and Huntsville, because, from outward appearance, these places may seem inferior to some other places. But let not the work in Graysville and Huntsville or the work in Nashville be passed over to enter a place like Chattanooga, to begin a work that will call for quite an outlay of means, and that will divert the attention of the workers. Let not means be diverted from the places in which the work should just now be developed and strengthened. The fact that a place is popular is not sufficient reason that it should be entered. Popularity is not to be the power that draws God's people. Because some have taken a fancy to Chattanooga, this is not conclusive evidence that God desires to have work done there before the work in other places is solidly established. This is the instruction given me.

We must not plan for large beginnings while we have so little facilities to complete that which is already begun. Let not new enterprises come in before their time to absorb in other places the means that ought to be used to build up the work in Nashville. The interests in that place must be firmly established before other territory is entered.

There are those who make efforts to carry matters according to their own ideas and preferences. Take heed; do not let human wisdom lead you to divert means into new channels before the work is perfected in places where important enterprises have already been started. But understand that this is not meant to hinder any individual worker from entering any place to which he is directed by the Spirit of God to do house-to-house work. This is work that ought to be done. All the efforts that can be made should be made to reach the people in every place. But it is not right for our workers to make a large outlay of means in a place just because human ambition has been aroused.

There are those who criticize everything in which <they themselves> have not had voice or influence. Such ones weave selfishness into their work. Let those who have been reproved for criticizing cease this unkind, unchristlike work. If they have wisdom to do the work of God, let them go into some city where the truth has not been proclaimed and work as self-supporting missionaries. Let them show what they can do, instead of pointing out the mistakes made by those who have put all their strength of mind and body into the work, and who have striven with all their might to bring the work to its present stage of advancement. The Lord is not with those who, instead of putting themselves in the place of the workers who are sacrificing, stand by as on-lookers, criticizing what they think is not right.

Be careful what moves you make. Put heart and soul and strength into perfecting the work already begun. I have little confidence in movements made from impulse. Too many such movements have been made in erecting large buildings for school and sanitarium work. Thus the cause of God has been thrown into confusion and financial embarrassment.

Be sure that the Holy Spirit is guiding; and then move forward solidly, and wisely.

Source

- E.G. White to R.M. Kilgore, Letter 87, 1902, June 11, 1902.

Title: "Report of Council Meeting, Part 2"

Date: June 22, 1902

Type: Council meeting

Location: Sanitarium Chapel, St. Helena, California

Primary source: Manuscript 93, 1902, June 22, 1902

Note: Relevant selections highlighted.

Conclusion of Report of Council Meeting held in the Sanitarium Chapel, St. Helena, Cal.

Mrs. E. G. White: I have before me another manuscript, not yet copied, a portion of which I will read:

"April 8, 1902

"To my brethren in responsible positions in the medical missionary work,—

"I have this night been passing through a severe conflict. In the night season I was in an assembly where important business was being transacted. Words were spoken in regard to the rebuilding of the Battle Creek Sanitarium. A paper on this subject was read before believers and unbelievers. I listened attentively to all that was spoken and read.

"One point was mentioned that I wish to notice particularly. It was in regard to the profits, accruing from the working of the Battle Creek Sanitarium, not being used outside the State of Michigan.

"One of authority stood before the company and spoke words to which all listened with the deepest interest. A most solemn impression was made by what He said. He spoke of the mistakes that had been made in the past by similar resolutions regarding the income of the Sanitarium. He said that these restrictions were not inspired by God, but were of human devising. The means coming to the Sanitarium was brought by people from all parts of the world and should not be used in one state only. God never made provision that His money should be thus localized. Grave mistakes have been made by following resolutions that are contrary to the mind of God."

(Close of reading.)

The Principles Underlying the Establishment of the Battle Creek Sanitarium

In the providence of God, my husband and I were largely instrumental in founding the Battle Creek Sanitarium. The Lord instructed us to establish this institution. To get the work started, we called for men from every quarter. We told the people that if they gave of their means to establish this institution, they would have a voice in its management and would receive of its profits. Afterward it was thought best not to pay dividends on the stock; and to this we agreed.

But from the light given me at the beginning of the sanitarium work, we were led to encourage the people to believe that after they had helped to establish the Battle Creek Sanitarium, it would in time repay them by assisting them establish similar institutions in different parts of the country. Time and again we have stood before congregations and made this promise, pleading with them to help us firmly establish this institution and assuring them that in turn it would help them when they were ready to establish institutions in other places. No one now has a right to change this plan so well understood at that time.

The Lord has given special instruction that whenever a sanitarium or a school is firmly established, it is the duty of the strong institution to help a sister institution that is weak and sickly.

The Medical Missionary Work in Australia

In order to establish the medical missionary work in Australia, our workers made many sacrifices and endured much privation and disappointment. When Brother Semmens opened treatment rooms in Sydney, he was greatly embarrassed for want of facilities. In relating his early experiences, he has said, "If only I could have had some of the old instruments that have been laid aside by the Battle Creek Sanitarium as useless, how rich I should have felt! But I came barehanded into an unworked field. We studied and planned in every way to begin the work that we had been sent to do."

Thus the sanitarium work was begun in Australia. While we were trying to establish this work, I told the brethren in America that we had scarcely anything with which to carry forward the work. At first we had a very small constituency there to depend upon for support, and hence we called upon our brethren in America to help us. We received some means from this source. Several liberal offerings were sent from California, and we thank God for them. I do not know what we should have done without them.

But years ago we should have had a fully-equipped sanitarium in Australia. The managers of the Battle Creek Sanitarium should not have rested until the workers in that new field were supplied with the necessary means to build a medical institution. I do not say that this burden was placed upon Dr. Kellogg; for he had his hands full. But it did rest upon the managers of the institution, and they should have felt the burden. Within two years after we landed in Australia, we should have had a sanitarium in operation there. What an impression a well-equipped medical institution would have made on the people during all this time! True, we have had a small sanitarium in Sydney, but that is now closed—before the new building at Wahroonga is completed.

Brother and Sister Burden and their co-workers have opened in Sydney a hygienic restaurant which is well patronized and is doing much to remove prejudice. We are now very anxious to open to the public the large, new sanitarium near Sydney so that the people can better comprehend the nature of the work that we are doing for the sick. If we had had such an institution years ago, we should have found our way into places that are now closed to the entrance of truth, and which may forever remain closed.

I have had to guard my brethren carefully against making mistakes in this work. When they were searching for a building site for the Sydney Sanitarium, some thought that it would be well for them to build in a section of the city where the most wealthy lived. I saw no light in this proposal, for we could not help the wealthy so much by being near them as we could by placing our sanitarium several miles out in the country, where they would have to come to us, instead of our going to them. If we located among the wealthy, and should undertake to help the worthy sick of all classes, some of those standing high in the social world would be fearful of lowering their social standing by coming to us for treatment. Besides, it is not best for us to be situated where the framers of laws can watch us closely and be in a position to prosecute us readily for Sunday labor, if in some respect we do not exactly meet their mind.

I have closely watched point after point in the various steps leading up to the building of the Sydney Sanitarium. The brethren found a beautiful spot for the institution. It is out in the country, a few miles from the city, and is just the kind of a place that the Lord wants our brethren to choose for such institutions. On this place is a large orchard, which will yield an abundant supply of fruit. The sanitarium building is a plain, simple structure. The Doctors Kress, Brother and Sister Burden, and others have put into this institution all the means that they could spare, giving to their utmost. The builders have worked for the lowest wages. But for a time all work had to stop. The brethren could go no further on account of lack of means, when in this country means that was lying idle could have been sent them just as well as not.

Our sanitarium in Australia is not yet in running order; but we thank God that after so many years of hard struggling and privation, we are now able to say that the Sydney Sanitarium will be opened very soon. Our brethren there have succeeded in securing, at a low rate of interest, money sufficient to finish the building and partially equip it.

### The Duty of the Battle Creek Sanitarium to Establish the Medical Missionary Work in Australia

At the beginning we used our influence in every possible way to make the Battle Creek Sanitarium succeed. Years later, when it had become prosperous, and when in Australia I was struggling to establish a similar institution there, the Lord said to me, “Call upon the Battle Creek Sanitarium to divide some of its facilities with the sanitarium to be established in Australia.” I called upon them to do it. Did I get anything from them?—Not a thing.

W. C. White: Nothing from the institution. You received something from individuals—from Dr. Kellogg and from his brother.

Mrs. E. G. White: Yes, we received some gifts from individuals; but I was calling for gifts from the institution, not individuals. I did not want personal gifts. I asked that the long-established institution strengthen the weak, sickly institution that with tottering steps was just beginning to walk. This was just what the Lord instructed me to do.

The Battle Creek Sanitarium, blessed with a large patronage, should have been anxious to help to establish sister institutions in needy fields. Its managers, from a study of their Bibles, should have understood their duty, and should have been forward to act an unselfish, noble, generous part to others less favorably situated. Some have said, of course, that the Sanitarium could not do this, because it has been in debt; but this does not excuse it from establishing new sanitariums; and there is no good reason why it should be in debt. The patronage was sufficient to enable the institution, with wise management, to pay its debts.

It is not just for the institution that has been established for years to refuse to help the institutions in foreign fields which have nothing with which to establish and carry forward the same line of work in a successful manner. Too often God’s workers have been allowed to go barehanded into places where Seventh-day Adventists are unknown, to attempt unaided to establish an institution, with practically no means with which to carry forward their work. These workers have been encouraged to press the work just as rapidly as possible, but they have been given nothing with which to advance. Our God does not work in any such way. I hope these things will never be repeated. Never again do I want to walk the floor night after night, night after night, for months, in an agony of distress over the thought of what the results of these refusals to act will be upon the persons bearing responsibility, and upon our people and work.

### The Restrictions Under Which the Battle Creek Sanitarium is now Working

W. C. White: I have here copy of the findings of the citizens of Battle Creek who investigated the management and affairs of the Battle Creek Sanitarium. The paragraph relating to the use of the funds of the institution may throw some light on the attitude of the Battle Creek Sanitarium toward the Sydney Sanitarium. It reads as follows:

“It has been clearly demonstrated to us that no profits to the institution can ever accrue or be lawfully paid to any private party or parties whatsoever; that no funds of the institution can be lawfully sent outside the State to build or support other enterprises of any kind; that any and all revenue of the institution must be devoted to the philanthropic and charitable work, and to developing and extending the facilities of the institution itself, and for these purposes only; that all the property of the institution is held in trust for the above philanthropic and charitable purposes only; that title to any of the property of the institution can never be passed to any private party or parties whatsoever, but can only be transferred at the expiration of the statutory limit of the corporation to the trustees of another corporation organized for the same purposes and under similar restrictions.”

Mrs. E. G. White: Did God devise these restrictions? This is not the way in which He works. Again and again it has been presented to me that not one thread of selfishness is to be drawn into God's work, because it misrepresents Him and makes it appear as if the defection rested upon Him.

God's mercy is unbounded. There is no limit to His charities and His benevolence. And there are to be no restrictions placed upon the charities and benevolence of our sanitariums. A sanitarium that God supports should have power to divide its blessings with a sister institution in need of facilities to do a similar work.

I suppose this restriction in regard to the use of funds explains why nothing was sent from the Battle Creek Sanitarium to help us. The Lord does not design that His work shall be confined to any one place. He is constantly turning the wheel of His providence. We cannot foresee the circumstances under which we may be placed in the future. Those who bind themselves with a single yoke or a single cord are in need of divine enlightenment. The Lord is not pleased to have His people bound by any such yokes. He wants every yoke broken, every cord severed. His work is one in all parts of our world. In the early days of the message, my husband and I worked on an entirely different basis. I remember when we secured a little home in Battle Creek, Father said to me, "Mother, we must economize in every way we can until every minister in this Conference has a house as good as ours." We tried to work upon this plan. For years my husband always carried a little passbook containing a subscription list for some minister's home. When one laborer was provided for, he would begin to work for another. This illustrates the principle of unselfishness with which God desires flourishing institutions to deal with those which are less fortunate. To draw away from this principle just as we have reached the borders of the promised land is utterly contrary to the spirit that characterized our work in the beginning; and in the name of the Lord, I forbid it.

W. C. White: I should like to ask Judge Arthur if that clause was not inserted at the time when our brethren were trying to get free from taxation? Was not that provision made more as a means of securing favor from the State Legislature, and of becoming free from taxation, then it was to represent the real desires of the managers of the institution?

Judge Arthur: I think, Brother White, that is true. I do not think that the brethren understood, when they incorporated the Association, that the Act under which it was being done provided that its means should not be used outside the State. That, I think, was not understood and realized until after the institution was organized. And when Dr. Kellogg's and the Board's attention was called to the fact, I think they would gladly have corrected it, if it had then been possible. I remember when the appeal came for the Sanitarium to assist in establishing a sanitarium in Australia, that this prohibitory clause stood in the way of the managers doing anything directly in that behalf, and an effort was made to see whether it were not possible in some way to circumvent this statutory restriction and let the Sanitarium send five thousand dollars to Australia. The Sanitarium at that time had charge of a trust fund of five thousand dollars, which it was thought might possibly be transferred to the International Medical Missionary and Benevolent Association, and perhaps in that way, and through that institution, it could be sent to Australia. This fund is now controlled to some extent by the International Medical Missionary and Benevolent Association, and an effort is being made to find some way, if possible, to construe the term of the trust so as to let that particular fund go to the Sanitarium in Australia.

And effort has been made in recent amendments to the charter of the International Medical Missionary and Benevolent Association, to enlarge its scope of work, so that, if possible, means contributed to that institution could be given to the work in Australia. All parties concerned were anxious to have assistance sent forward without delay. The only difficulty in the way of the Sanitarium's doing so was this statutory restriction.

Mrs. E. G. White: Is not that a yoke?

Judge Arthur: It limits the usefulness of that institution to such an extent that I think Dr. Kellogg now recognizes the fact that it ought to be reorganized. I am strongly in favor of reorganizing it. It is the only one of our medical institutions, except St. Helena Sanitarium, that is not organized under the general plan adopted by the General Conference at South Lancaster for the organization of our sanitariums.

I recognize the evil, and I think we ought to try to remedy it. When this question came up after the fire, and the condition of the institution was being investigated by the Committee of Citizens of Battle Creek, this restriction was one of the things that was unearthed, and it was noticed that according to the provisions of the Act under which it was incorporated, none of the funds of the institution could be used outside the State.

I think an effort should be made, if it is possible to do it, to reorganize that institution on a basis entirely different from the one on which it now rests. In times past I have had several talks with Dr. Kellogg on the advisability of such reorganization so that it might be freed from some of these restrictions. Until recently he has not been able to see the necessity for doing so under circumstances then existing. I had a talk with him, however, about this same matter just before he left for Europe, and I am sure he has begun to realize the necessity of such reorganization, and to see that as now organized the Sanitarium at Battle Creek is entirely too circumscribed and limited in its powers.

Mrs. E. G. White: I hope it will be reorganized, because it does not now stand right in the sight of God

Judge Arthur: I am satisfied myself that you are right. There is not a question about it in my mind. To tie up that big institution by the restrictions with which it is now tied up was a fatal mistake, and I think Dr. Kellogg now recognizes that there should be some change. In his talk with me about it just before leaving for Europe, he stated that we must do something to widen its scope and enable it to enlarge its usefulness, and that both it and the St. Helena institution be brought into line with the other sanitariums.

W. C. White: My purpose was, first, to call attention to the fact that our brethren there did not intentionally shape the policy of the institution this way; and, second, to emphasize the importance of those who are organizing a Christian work, not only to have liberal plans, but to make sure that these plans are not circumscribed and crippled by legal limitations.

Judge Arthur: That is one of the difficulties we are constantly having to contend with. We have not in the past paid enough attention to those things which belong to Caesar. While in this world, we must look to these things. I think you are exactly right, and I am glad that that light has come to you, and that you are now looking into that feature of the work; for we are continually being hampered and crippled in our work by trying to do things without paying proper regard to the restrictions that the State puts upon us.

Mrs. E. G. White: I am so glad that Judge Arthur is with us at this time. I have great respect for his judgment. God has wrought for Judge Arthur. He surrendered himself to God, and God wrought for him; and I believe that he is living in the light of God's countenance; and therefore I feel pleased to have him with us today.

#### The Disadvantages of Large Sanitariums

It is an abomination in the sight of heaven for any man to take the control of an institution that should be under the control of God. If God is not allowed to use the Battle Creek Sanitarium to His glory, He will not preserve it, even if men make it the largest medical institution that the world has ever seen. It will be preserved only on the condition of being conducted on right plans.

The light that has been given me for years is that instead of devoting our energies to the upbuilding of one mammoth medical institution, we should establish several smaller ones. It is almost impossible to find talent to manage an immense sanitarium in the way in which it should be managed. The workers are not under the



control of the Spirit of God as they should be. His Spirit and grace are lost sight of, and a worldly spirit comes in.

I have been shown that our institutions are to stand in the world as witnessed for God. By them the third angel's message is to be proclaimed. There are two classes in our world—the obedient and the disobedient. Many of the sick and the afflicted who come to our sanitariums have long been disobedient, but they have high ideas in regard to the presence of God's abiding in the institution that they visit. And they are very susceptible to the spiritual influences that prevail.

If all the physicians, nurses, and helpers are walking circumspectly before God, they have more than human power. The power of God rests upon every institution whose helpers are consecrated. But when an institution becomes so large that it cannot be properly managed, one half or two thirds of its influence is gone.

#### A Distribution of Facilities

Instead of erecting—I am glad that Brother Arthur can hear me say this—instead of erecting such an immense Sanitarium in Battle Creek, in addition to all the other buildings that are already erected there, how much better it would be for our brethren to take thirty thousand dollars, and still another thirty thousand dollars, from the amount they are planning to invest in the large building, and use this means in establishing other medical institutions in more needy places! God is able to make up to them that which it is their privilege to impart of the Lord's own gifts to assist in establishing the medical missionary work in other fields.

If the Battle Creek Sanitarium had been removed to a salubrious climate, where, surrounded by ample grounds, it could have been a sanitarium in every sense of the word, the change of location would have been pleasing to God, and this step would have led to the establishment of similar institutions in many other places. This would have been better than the keeping up of a mammoth institution in one place. This is the way the matter has been laid before me again and again.

Many plants should have been made in the cities of America, especially in the Southern cities, where as yet nothing has been done. God desires His stewards to move wisely in the investment of means. In the erection of new buildings, He desires His servants to count the cost, to see whether they have enough with which to finish. He also expects them to remember that they should not gather up all the means possible to invest in one institution, but that they should work with reference to other institutions that must be established in other places.

The Lord is working impartially for every part of His vineyard. It is men who disorganize His work. He does not give to His workers in any one place the privilege of gathering in so much means to establish an institution that there will be nothing left with which to establish a similar institution in the next place where one should be established.

From the light given me, the managers of newly established sanitariums are to study carefully the necessity of economy in the expenditure of means, because they should be in a position to help other sanitariums that shall be established in other parts of God's great field. Even if they have a large amount of money in the treasury, they should bind about their expenses. Every expenditure made should be made with reference to the needs of similar institutions that are to be established in places where the third angel's message is yet to be proclaimed.

For months the Spirit of God has been impressing my mind with these things. Many nights I have been unable to sleep more than a very few hours. Constantly I have been writing and working; for the burden has been placed upon me, and I cannot lay it down. The worldwide field must be worked. We are not only to see the fields that are nigh; but we are to lift up our eyes, and behold the fields afar off that are ripe unto the harvest.

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In Los Angeles the brethren were following the example of the brethren in Battle Creek. They planned to pay a large price for a site in the business part of the city. They did not realize that they should build with reference to the next medical institution that should be built. God is impartial. All who work in accordance with His Spirit will work impartially. Threads of selfishness drawn into the web spoil the figure. Every portion of the Lord's vineyard is to be worked unselfishly. God is watching every movement. We have no time now to lose; for we are on the verge of the eternal world.

W. C. White: May I ask a question about the Los Angeles proposition? Our brethren say it is their intention to get into the country and have a country sanitarium; but for some months no progress has been made because of the hope of a gift of land near Oak Knoll. Recently railway president Harriman has been purchasing in that neighborhood. The question arose in my mind whether the same principle that kept us from locating at the end of Albert St., in Stanmore, N. S. W., where George Reid, the Premier, and other wealthy and influential men lived, would not lead us to question the propriety of locating in Pasadena, right by the side of the wealthy men in that section?

Mrs. E. G. White: I fear that it should. We do not want to place ourselves in a position where we can be closely watched by those who with their manmade laws can make it hard for us if they so choose. Nor should we ever, whatever our position, give unnecessary cause for complaint against us as lawbreakers. God does not want us to parade before others our contempt of Sunday observance. We can avoid many things that would be liable to give offense, and that might sometime make it very hard for us

When the Sunday laws were being enforced in Australia, our brethren who were connected with the school came to me for counsel. "Sister White," they inquired, "what shall we do? Shall we work on Sunday just the same as heretofore?" I replied, "Sunday is the best day of the week on which to do missionary work. Let teachers and students devote this day to God. Divide the surrounding country into districts, assign a company to every district, and then visit the people every Sunday. Do medical missionary work. Such work will not excite opposition, and no one can prosecute you for doing it on Sunday." We are not to do anything that will bring upon us the displeasure of men before we have given them the warning message. We have a great work to do, and just as long as possible we should avoid exciting opposition that will hinder us in the accomplishment of this work. Is not this good policy, Judge Arthur?

Judge Arthur: Why, certainly

Mrs. E. G. White: I have given the same advice to our brethren in the Southern field. Our workers in that field have written me that it would go hard with our colored brethren and sisters if they were arrested on account of Sunday labor. Once convicted and placed in the chain gang, they could be compelled to work on the Sabbath, or else suffer the penalty, which might result in death. My counsel has been sought in regard to this matter. From the light that the Lord has been pleased to give me, I have advised the brethren not to encourage the colored people, who embrace the truth, to work on Sunday, but to instruct them that this is inexpedient because it lessens their usefulness and creates prejudice against the truth. I urged that the colored people be taught to spend Sunday in missionary work for their friends and neighbors. They can visit them at their homes and read the Bible with them. No one can find fault with them for doing this. In every way they are to seek to avoid creating a feeling of opposition against them and their work. We know that all too soon the bitterest opposition will be manifested against us. When we are in danger of being prosecuted in the courts, we should plan to remain no longer in that place, but should go to another community to continue our work for the Master.

Our Saviour was familiar with opposition. He had to go from place to place in order to avoid collision with men who sought to persecute Him. And His instruction to His disciples is, "When they persecute you in one city, flee

ye into another; for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.”

The time has not yet come for us to work as if there were no prejudice. Christ said, “I send you forth as lambs among wolves.” “Be ye wise as serpents, and harmless as doves.” I have said to my brethren, If you see that by doing certain things that you have a perfect right to do, you create power of influences that will hinder the work of the truth, refrain from doing these things. Do nothing that will block the way for the presentation of the truth and close the minds of others against it. There is a world to save, and we gain nothing by creating prejudice and cutting loose from those we are trying to help. All things may be lawful, but all things are not expedient. We have no right to do anything that will obstruct the light that is shining from heaven; yet by a wrong course of action we may imperil the work and close the door that God has opened for the entrance of the truth. The final issue on the Sabbath question has not yet come, and by imprudent actions we may bring on a crisis before the time.

Refraining from work on Sunday is not receiving the mark of the beast; and where this will advance the interests of the cause, it should be done. Let us, if advisable, spend this time in missionary effort. God’s mark, or sign, is His Sabbath, as is revealed in the thirty-first chapter of Exodus, verses twelve to fifteen. The Lord declares, “Verily My Sabbaths ye shall keep.” This we can do so long as we are at liberty; but if at any time we should be placed in the chain gang, it is possible that we would be compelled to work on the Sabbath, or else suffer the penalty, which may be death. Especially is this true of the colored people. We must take into consideration the conditions as they exist and act like men and women of good judgment. We must learn to use sanctified common sense.

I have advised the brethren in the South that as they go from place to place, they must keep the channel of the heart unobstructed, so that they may constantly receive from the two olive branches the oil that makes them meek, tender, and lowly in heart, and that enables them to avoid arousing feelings of bitterness. Those who have taken the first step in condemning us are usually loath to acknowledge that they have been mistaken. We do not want them to close their hearts against the truth when it is presented to them. This is the advice we are giving to the workers throughout the Southern field. You may say, “Sister White is in earnest.” I am very much in earnest, and I cannot help it.

#### Source

- E.G. White, “Report of Council Meeting, Part 2,” Manuscript 93, 1902, June 22, 1902.

Title: N/A

Date: June 28, 1902

Type: Letter

Addressees: "Brethren bearing responsibilities in the Southern Union Conference"

Location: "Elmshaven," St. Helena, California

Primary source: Letter 119, 1902, June 28, 1902

To my brethren bearing responsibilities in the Southern Union Conference,—

I have not slept since two o'clock. I have an intense interest in all that concerns the welfare of the Southern work. When a difficult field is presented before me as a field that must be worked, I understand that I must make this field my special burden until, before the earnest, continuous efforts put forth, the difficulties disappear, and the work is established.

The Southern field, with its encouraging and discouraging features, has been kept before me for many years. The other day, as I was sitting in my office room, I seemed to lose all sense of where I was. A company was before me. It seemed to be a business meeting, and differences of opinion were expressed regarding the subjects under consideration. The matter of the treasurership of the Southern Publishing Association was being discussed. Elder Stone urged that if he were to bear the name of treasurer, he should be treasurer in fact and bear the responsibilities of the position. And this seemed reasonable.

Instruction was then given by One who has authority. All that is now said regarding the Southern field is to be said with a full comprehension of the existing difficulties. No hasty movements are to be made in taking men out of a position and putting other men in their place.

The principle that is to regulate the proceedings of the last great assize is contained in the words "justified by faith; judged by works." This is our day of trust—a time of solemn privilege. Soon is to come our day of reckoning.

God is the absolute owner and director of all people and in a special manner of His church. To every human being are entrusted gifts. There is no child of God, high or low, rich or poor, who is not the possessor of some sacred trust. We are stewards of the manifold grace given to every man to profit withal. All that we have we receive from Christ. Of ourselves we can do nothing.

Some are filled with self-complacency. They think that were they entrusted with greater talents and larger responsibilities, they could do a work that would be of much advantage. Often such ones are self-deceived. Let every one beware.

Some are filled with a restless desire for a higher place. With ourselves it is well to be discontented if this strengthens our efforts to do something better to reach a nobler good. But let none mourn that they cannot glorify God in the use of talents that He has not entrusted to their keeping. He holds us responsible only for the work He has placed in our hands.

One thing all can do. They can avoid making the work of others unnecessarily hard by criticizing their efforts, putting stones in front of the wheels of the car they are trying to push uphill. If they are unwilling to help, to put their shoulder to the wheel, let them at least refrain from hindering those who are working. God calls for workers who will refuse to discourage their fellow workers.

There is room for all to use their God-given talents. What are we doing with our gifts? Men are needed who can plan for the successful performance of the many duties waiting to be done. Who will fit himself for the position

of sacred trust that God wishes him to occupy? Do the work for which you are adapted. Do not exhaust your mental and physical strength by complaining of what others are doing. No one has any excuse for murmuring about the work of his neighbor. Take hold somewhere, and prove yourselves a successful worker. Each office has a burden proportionate to its importance.

The Southern work has been the subject of prejudice and evil surmising. The spirit of wicked opposition has been manifested by some who were more in need of correction than were those they criticized. This field, in its unsightly barrenness, has stood before heaven as a witness against the unfaithfulness of those who have had great light. When I think of this long-neglected field, and of the way in which it has been treated, there comes over me an intensity of feeling that words cannot express. I can only pray that the Lord will raise up workers to enter this field.

As yet, there are only a few places in the South that have been worked. There are many, many cities in which nothing has been done. Why did not those who felt so free to criticize go to work in this needy field and do something as wise and just and righteous as that which they required from those whom they criticized? If men know so well what ought to be done, why do they not take hold of the work that for years has been urged upon them.

The light given me is that no abrupt movements should be made in bringing about changes in the publishing house at Nashville. We are not to be as men beating the air. It is not the Lord's purpose for Elder Stone to connect with the office at Nashville. He is not the best man to stand in that place as treasurer and financier. The Lord has not laid this burden upon him.

Those who have not borne the burden of opening up the work among the colored people can know comparatively little of the trials, the prayers, and the wrestling of those who have been pioneers in this work. And those who have never borne the burdens connected with the successful building up of publishing enterprises can comprehend comparatively little of the perplexities and necessities of this work. Men are few who have the adaptability for this work that would make their efforts successful. The work needs men who are willing to begin small, yet who are broad and liberal in their plans; men who are willing to reach to the lowest sinner, and lead him upward to the light.

In their determination to meet the people where they were, the pioneers of successful work among the colored people were obliged to teach old and young how to read. This was a laborious task. They had to provide food and clothing for the needy. They had to speak comforting words to the downcast. Those who, after a day's work, walked miles to attend night school needed sympathy. The teachers had to adapt their instruction to many varied minds.

Angels of God looked on with approval. The workers had God's commendation. Many times the plans laid to drive them out of the field were frustrated by His providence.

Some mistakes were made; for it was a difficult matter to know how to advance the various interests. The workers passed through an experience of disappointment and trial. But Christian love and patience won for them the victory. Reverses taught them caution. They learned much by what they suffered and gained a valuable experience.

Let us remember that those who have been connected with a work from the beginning are thereby fitted to understand and appreciate its requirements. Let the men who have borne the burdens and carried the responsibilities be allowed to place matters on a firm basis. Let those who have taken no special part in the wrestling, pioneer work, who have not borne the burden of establishing new interests, remember that with

reference to those matters in which they have not had experience, silence is their wisdom. The tongue can set in operation a great many reports that are wide of the truth.

During Elder Butler's visit, he told me that Elder Stone had been chosen to act as treasurer of the Southern Publishing Association, and I expressed some objections to his filling that position. Afterward, I read a letter from Elder Stone, which removed these objections from my mind; and I wrote to him, telling him that if his brethren had seen fit to elect him as treasurer, to accept the charge. I had no light regarding his qualifications for the work, but felt that my former objections, which had been removed by the letter, should not stand against his fulfilling the wishes of his brethren.

Three weeks after this, one Friday, just before dinner, I was sitting in my office, when a scene passed before me, and I saw things clearly in reference to the Nashville publishing house and Elder Stone's connection with it. I cannot now place on paper all the impressions made on my mind by that vision in the daytime. I saw plainly that it would not be wise to make the proposed changes in the publishing house. As a result, objectionable features would be brought into the work, and present conditions would not be bettered.

Should action be taken to put W. O. Palmer or Edson White in an objectionable light, the enemy would gain a decided victory. Before changes are made, the matter must be given careful consideration. The Lord would not have changes made now; for they would be an injury to both parties. God gives the workers in the office time to adjust the matters that may to others appear objectionable.

There were presented to me as a flash of lightening the true principles that will be worked out by those who are now in a position of responsibility in the office.

True, there are debts to be lifted from the Nashville publishing house, but so there are from almost every institution established among us. The workers in Nashville have put forth desperate efforts to make bricks without straw.

God's servants, in their intense desire to place the work in which they are engaged on vantage ground, enter into plans which in some cases succeed. Then again, because of circumstances beyond their control, they suffer disappointment; their hopes are dashed to the ground. Sometimes they are removed from their position, and others coming in realize what the former workers fondly hoped to accomplish. Thus those who did not fight the hardest battles received the credit of the success of the work when it was not their due. This experience does much harm to those who are given credit for the work done by others.

It has been presented to me that again and again this course has been followed. Again and again abrupt movements have been made, resulting in confusion and perplexity. Self-exaltation leads men to represent as failures those preceding them in the work, who, apparently, did not succeed. A heavy cloud of doubt is thrown upon them. This is an exhibition of selfishness that greatly dishonors God. The man who follows such a course of action will find that it will be to him a stone of stumbling.

#### Sources

- E.G. White to Brethren bearing responsibilities in the Southern Union Conference, Letter 119, 1902, June 28, 1902.
- E.G. White, "Counsel to Workers," *The Southern Watchman*," September 4, 1902.

Title: N/A

Date: June 2, 1902

Type: Letter

Addressee: Hiland Butler

Location: "Elmshaven," St. Helena, California

Primary source: Letter 82, 1902, June 2, 1902

Dear brother Hiland Butler,—

I look upon you as one of my children in the Lord. Although for years my acquaintance with you has been limited, yet I have always had a deep interest in you. My mind has been drawn out in earnest prayer that you shall, by continual growth in grace, succeed in reaching that state or perfection that will enable God to say of you, "Ye are complete in him who is the head of all principalities and powers."

I have recently seen your father twice—while I was at Nashville, and about two weeks ago when he made me a visit at my home. I am certain that he should have one of his children with him in the work to be carried forward at Nashville. There is a great work to be done in that city. Several lines of work have already been started there for the help of the colored people. Buildings have been purchased, and publishing work and sanitarium work have been set in operation.

At this time every city in the South that can be entered is to be worked. The people living in the Southern states of America, both white and black, are to hear the testing message of truth for this time. Our people were directed to Nashville because it was a favorable place in which to make a beginning. Our workers will find it easier to labor in that city for the uplifting of the colored race than in many other cities of the South. Prejudice against the introduction of plans for the education of the colored people is not so pronounced in Nashville as it is in other places. It will be easier to proclaim the truth there than it would be in other places in the South.

In and near Nashville there are large educational institutions for the colored people. A good work has been done in these schools. To the teachers in these schools the light of present truth is to be communicated in a wise, judicious manner.

God has been opening the way for the establishment of interests that will prepare the way for the acceptance of truth by those now in darkness. The Northern element must come in connection with the Southern element. Had there been among Seventh-day Adventists the unity that God desires, the Southern field would have been more fully worked.

It is not the Lord's will that the work in the South shall be confined to the set, "regular lines." It has been found impossible to work on these lines in the South and gain success.

Camp-meetings are to be held in the Southern states. One should be held in Nashville, or a few miles from the city. The people of the South must be warned. The judgments of God are about to fall upon the world. We have no time to lose.

God sees the end from the beginning. He has given us an expression of His love for the world—an amazing manifestation that can never be computed. He is constrained, by His love and His goodness, to delight in the well-doing and the happiness of the beings formed in His image. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." He gave His Son as the propitiation for the sins of a guilty world.

“This then is the message that we have heard of him, and declare unto you, That God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth; but 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 that 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.” “The law of the Lord is perfect, converting the soul.”

This is the message that is to be borne throughout the Southern states. What a work there is before us! The Lord desires the desert places of the South, where the outlook appears so forbidding, to become as the garden of God.

I thank the Lord that your father has again taken his place in the work. He is desirous that you shall unite with him in this work. He needs and greatly desires your help. You can bring him great help and courage. I plead with you to take up this work. Bring your family to the South. Settle them in a pleasant place, and then unite with your father. I believe this to be your duty. Your father needs your help. Will you give it to him? I am confident that your abilities and your assistance are needed in the carrying forward of the work in the Southern field. I hope and pray that the Lord will give you a clear understanding of your duty.

I wish you could see how heartily and warmly and joyfully your father is received by his brethren. The Lord has gone before him. I was indeed glad to welcome him among us once more, and to sanction his labors.

May the Lord bless you and your wife and children, is my prayer.

Source

- E.G. White to Hiland Butler, Letter 82, 1902, June 2, 1902.



Title: "The Definite Aim in Service"

Date: July 1, 1902

Type: Manuscript

Occasion: Reading for church-wide Week of Prayer, for Sabbath, December 27, 1902

Primary source: *General Conference Bulletin*, July 1, 1902, pgs. 669-671.

Note: Relevant selection highlighted.

### Life's Great Aim

Success in any line demands a definite aim. He who would achieve true success in life must choose and keep steadily in view the aim worthy of his endeavor. Such an aim is set before the youth of today. The Heaven-appointed purpose of giving the gospel to the world in this generation is the noblest that can appeal to any human being. It opens a field of effort to every one whose heart Christ has touched.

God's purpose for the children growing up beside our hearths is wider, deeper, higher, than our restricted vision has comprehended. From the humblest lot, those whom He has seen faithful have in times past been called to witness for Him in the world's highest places. And many a lad of today, growing up as did Daniel in his Judean home, studying God's Word and His works, and learning the lessons of faithful service, will yet stand in legislative assemblies, in halls of justice, or in royal courts, as a witness for the King of kings. Multitudes will be called to a wider ministry. The whole world is opening to the gospel. Ethiopia is stretching out her hands unto God. From Japan and India and China, from the still-darkened lands of our own continent, from every quarter of this world of ours, comes the cry of sin-stricken hearts for a knowledge of the God of love. Millions upon millions have never so much as heard of God or of His love revealed in Christ. It is their right to receive this knowledge. They have an equal claim with us on the Saviour's mercy. And it rests with us who have received the knowledge; with our children to whom we may impart it, to answer their cry. To every household and every school, to every parent, teacher, and child, upon whom has shone the light of the gospel of the Son of God, comes at this crisis the question put to Esther the queen at that momentous crisis in Israel's history, "Who knoweth whether *thou* art come to the kingdom for such a time as this?" Esther 4:14.

### God's Participation in Suffering

The result of hastening or hindering the gospel, we think of, if at all, in relation to ourselves and to the world. Few think of its relation to God. Few give thought to the suffering that sin has caused our Creator. All heaven suffered in Christ's agony; but that suffering did not begin or end with His manifestation in humanity. The cross is a revelation to our dull senses of the pain that sin, from its very inception, has brought to the heart of God. Every departure from the right, every deed of cruelty, every failure of humanity to reach God's ideal, brings grief to Heaven. When there came upon Israel the calamities that inevitably followed separation from God,—subjugation by their enemies, oppression, cruelty, and death,—it is said of God, that "His soul was grieved for the misery of Israel." Judges 10:16. "In all their affliction He was afflicted;... and He bare them, and carried them all the days of old." Isaiah 63:9.

His Spirit "maketh intercession for us with groanings, which cannot be uttered." Romans 8:26. As the "whole creation groaneth and travaileth together in pain" (Romans 8:26, 22), the heart of the infinite Father is pained in sympathy. Our world is a vast lazaret-house, a scene of misery that no pen can picture, misery that we dare not allow even our thoughts to dwell upon. Did we realize it as it is, the burden would be too terrible. Yet God feels it all. In order to destroy sin and its results He gave His best Beloved, and He has put it in our power, by co-operation with Him, to bring this scene of misery to an end. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matthew 24:14.

### Mistakes in Education

“Go ye into all the world, and preach the gospel to every creature,” is Christ’s command to His followers. Not that all are called to be ministers or missionaries in the ordinary sense of the term; but all may be workers with Christ in giving the “glad tidings” to their fellow men. To all, great or small, learned or ignorant, old or young, the command is given.

In view of this command, can we educate our sons and daughters for a life of respectable conventionality, a life professedly Christian, but lacking His self-sacrifice, a life on which the verdict of Him who is truth must be, “I know you not”?

Thousands are doing this. They think to secure for their children the benefits of the gospel, while they deny its Spirit. But this can not be. Those who reject the privilege of fellowship with Christ in service, reject the only training that imparts a fitness for participation with Him in His glory. They reject the training that in this life gives strength and nobility of character. Many a father and mother, denying their children to the cross of Christ, have learned too late that they were thus giving them over to the enemy of God and man.

### Training in Service

He who came from heaven to be our example spent nearly thirty years of His life in common, mechanical labor; but during this time He was studying the word and the works of God, and helping, comforting, teaching all whom His influence could reach. When His public ministry began, He went about healing the sick, comforting the sorrowful, and preaching the gospel to the poor. This is the work of every one of His children.

“He that is greatest among you,” Christ said, “let him be as the younger, and he that is chief as he that doth serve. For... I am among you as he that serveth.” Luke 22:26, 27.

Personal love and loyalty to Christ are the spring of all true service. In the heart touched by His love, there is begotten a desire to work for Him. Let this desire be encouraged and rightly guided. Whether in the home, the neighborhood, or the school, the presence of the poor, the afflicted, the ignorant, or the unfortunate, should be regarded, not as a misfortune, but as affording precious opportunity for service.

Skill in this work, as in every other, is gained in the work itself. It is by training in the common duties of life and in ministry to the afflicted and suffering, that efficiency is assured. Without this the most sincere purposes and efforts are often useless, and even harmful. It is in the water, not on the land, that men learn to swim.

### Church Relationship

There is another obligation, too often lightly regarded, which to the youth awakened to the claims of Christ, needs to be made plain,—the obligation of church relationship.

Very close and sacred is the relation between Christ and His church,—He the bridegroom, and the church the bride; He the head, and the church the body. Connection with Christ, then, involves connection with His church.

The church is organized for service; and in a life of service to Christ, connection with the church is one of the first steps. Loyalty to Christ demands the faithful performance of church duties. This is an important part of one’s training; and in a church imbued with its Master’s life, will lead directly to effort for the world without.

### Young People’s Societies

There are many lines in which the youth can find opportunity for helpful effort. Let them organize into bands for Christian service, and the co-operation will prove an assistance and an encouragement. Parents and teachers, by taking an interest in the work of the young people, will be able to give them the benefit of their own larger experiences, and can help them to make their efforts effective for good.

### Foreign Missions

It is acquaintance that awakens sympathy, and sympathy is the spring of effective ministry. To awaken in the children and youth sympathy and the spirit of sacrifice for the suffering millions in the “regions beyond,” let them become acquainted with these lands and their peoples. Instead of dwelling on the exploits of the Alexanders and the Napoleons of history, let the pupils study the lives of such men as the apostle Paul and Martin Luther, as Moffat and Livingstone and Carey, Judson, and Williams, and Morrison, and the present daily-unfolding of history of missionary effort. Instead of burdening their memories with an endless array of names and theories that have no bearing upon their lives, and to which, once outside the schoolroom they rarely give a thought, let them study all lands in the light of missionary effort, and become acquainted with the people and their needs.

### Workers from the Common People

In this closing work of the gospel there is a vast field to be occupied; and more than ever before, the work is to enlist helpers from the common people. Both the youth and those older in years will be called from the plow, from the vineyard, and from various other branches of labor, and sent forth by the Master to give His message. Many of these have had little opportunity for education. To human wisdom the outlook for them would seem discouraging. But Christ sees in them qualifications that will enable them to take their place in His vineyard. If they put their hearts into the work, and continue to be learners, He will fit them to labor for Him.

He who understands the terrible depths of the world’s misery and despair, understands by what means to bring relief. He sees on every hand souls in ignorance and darkness, bowed down with sin and sorrow and pain. But He sees also man’s possibilities, the height to which he may attain. Even though human beings have abused their mercies, wasted their talents, and lost the dignity of God-like manhood, the Creator is to be glorified in their redemption.

The burden of labor for these needy ones in the rough places of the earth Christ lays upon those who can feel for the ignorant and for such as are out of the way. He will be present to help those who are susceptible to pity though their hands may be rough and unskilled. He will work through those who can see mercy in misery, and gain in loss. When the Light of the world passes by, privilege will be discerned in hardship, order in confusion, success in apparent failure. In calamities will be recognized disguised blessings; in woes, mercies. Laborers from the common people, sharing the sorrows of their fellow men as their Master shared the sorrows of the whole human race, will by faith see Him working with them.

“The great day of the Lord is near, it is near, and hasteth greatly.” Zephaniah 1:14. And *a world is to be warned.*

With such preparation as they can gain, thousands upon thousands of the youth and those older in years should be giving themselves to this work. Already many hearts are responding to the call of the Master Worker; and their numbers will increase. Let every Christian educator give such workers sympathy and co-operation. Let him encourage and assist the youth under his care in gaining a preparation to join the ranks.

### Results of True Service

There is no line of work in which it is possible for the youth to receive greater benefit. All who engage in ministry are God's helping-hand. They are co-workers with the angels; rather, they are the human agencies through whom the angels accomplish their mission. Angels speak through their voices, and work by their hands. And the human workers, co-operating with heavenly agencies, have the benefit of their education and experience. As a means of education, what "university course" can equal this?

With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world! How soon might the end come,—the end of suffering and sorrow and sin. How soon, in place of a possession here, with its blight of sin and pain, our children might receive their inheritance where "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." Revelation 21:4.

E. G. White.

#### Sources

- E.G. White, "The Definite Aim in Service," *General Conference Bulletin*, July 1, 1902, pgs. 669-671.
- E.G. White, *Education* (1903), pgs. 262-271.

Title: N/A  
Date: August 17, 1902  
Type: Letter  
Addressees: George A. Irwin  
Location: "Elmshaven," St. Helena, California  
Primary source: Letter 132, 1902, August 17, 1902

Dear brother Irwin,—

Your long letter was gladly received. Thank you for it. You need never fear that any letters from Australia will be too long.

I will try to answer your question as to what you should do in the case of Sunday laws being enforced.

The light given me by the Lord at a time when we were expecting just such a crisis as you seem to be approaching was that, when people were moved by a power from beneath to enforce Sunday observance, Seventh-day Adventists were to show their wisdom by refraining from work on that day, devoting it to missionary effort.

To defy the Sunday laws will but strengthen in their persecution the religious zealots who are seeking to enforce them. Give them no occasion to call you lawbreakers. If they are left to rein up men who fear neither God nor man, the reining up will soon lose its novelty for them, and they will see that it is not consistent nor convenient for them to be strict in regard to the observance of Sunday. Keep right on with your work, with your Bibles in your hands, and the enemy will see that he has worsted his own cause. One does not receive the mark of the beast because he shows that he realizes the wisdom of keeping the peace by refraining from work that gives offense, doing at the same time a work of the highest importance.

When we devote Sunday to missionary work, the whip will be taken out of the hands of the arbitrary zealots who would be well pleased to humiliate Seventh-day Adventist. When they see that we employ ourselves on Sunday in visiting the people and opening the Scriptures to them, they will know that it is useless for them to try to hinder our work by making Sunday laws.

When a man, white or black, is arrested for Sundaybreaking, he is placed at a great disadvantage. He is humiliated. And it is well nigh hopeless for him to obtain a fair trial. Often when Sabbathkeepers in the Southern states are arrested for working on Sunday, they are sent to the chain gang where they are forced to work on the Sabbath. The Lord does not counsel them to place themselves where they are obliged to dishonor His holy rest day.

Our churches should understand the methods to be used in avoiding this difficulty. Sunday can be used for carrying forward various lines of work that will accomplish much for the Lord. On this day open-air meetings and cottage meetings can be held. House-to-house work can be done. Those who write can devote this day to writing their articles. Whenever it is possible, let religious services be held on Sunday. Make these meetings intensely interesting. Sing genuine revival hymns, and speak with power and assurance of the Saviour's love. Speak on temperance and on true religious experience. You will thus learn much about how to work and will reach many souls.

Let the teachers in our schools devote Sunday to missionary effort. I was instructed that they would thus be able to defeat the purposes of the enemy. Let the teachers take the students with them to hold meetings for those who know not the truth. Thus they will accomplish much more than they could in any other way.

God has given us plain directions regarding our work. We are to proclaim the truth in regard to the Sabbath of the Lord, to make up the breach that has been made in His law. We are to do all that we can to enlighten those in ignorance; but we are never to confederate with men of the world in order to receive financial assistance.

Of the children of Israel we read: "Therefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness. And I gave them my statutes, and showed them my judgments, which if a man do, he shall even live in them; and my sabbaths they greatly polluted: then I said, I would pour out my wrath upon them in the wilderness, to consume them. But I wrought for my name's sake, that it should not be polluted before the heathen, in whose sight I brought them out. Yet also I lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given them, flowing with milk and honey, which is the glory of all lands; because they despised my judgments, and walked not in my statutes, but polluted my sabbaths; for their heart went after their idols. Nevertheless mine eye spared from destroying them, neither did I make an end of them in the wilderness. But I said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols. I am the Lord your God; walk in my statutes, and keep my judgments, and do them; and hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God."

The Sabbath is the Lord's test, and no man, be he king, priest, or ruler, is authorized to come between God and man. Those who seek to be conscience for their fellow men place themselves above God. Those who are under the influence of a false religion, who observe a spurious rest day, will set aside the most positive evidence in regard to the true Sabbath. They will try to compel men to obey the laws of their own creating, laws that are directly opposed to the law of God. Upon those who continue in this course, the wrath of God will fall. Unless they change, they cannot escape the penalty.

The law for the observance of the first day of the week is the production of an apostate Christendom. Sunday is a child of the papacy, exalted by the Christian world above the sacred day of God's rest. In no case are God's people to pay it homage. But I wish them to understand that they are not doing God's will by braving opposition when He wishes them to avoid it. Thus they create prejudice so bitter that it is impossible for the truth to be proclaimed. Make no demonstrations on Sunday in defiance of law. If this is done in one place, and you are humiliated, the same thing will be done in another place. We can use Sunday as a day on which to carry forward work that will tell on the side of Christ. We are to do our best, working with all meekness and lowliness.

Christ warned His disciples in regard to what they would meet in their work as evangelists. He knew what their sufferings would be, what trials and hardships they would be called upon to bear. He would not hide from them the knowledge of what they would have to encounter, lest trouble, coming unexpectedly, should shake their faith. "I have told you before it come to pass," He said, "that, when it is come to pass, ye might believe." Their faith was to be strengthened, rather than weakened by the coming of trial. They would say to one another, "He told us that this would come, and what we must do to meet it."

"Behold," Christ said, "I send you forth as sheep in the midst of wolves. Be ye therefore wise as serpents and harmless as doves." "Ye shall be hated of all men for my name's sake; but he that shall endure to the end shall be saved." They hated Christ without a cause. Is it any marvel that they hate those who bear His sign, who do His service? They are counted as the off-scouring of the earth.

"But when they persecute you in this city, flee ye into another." It is not the will of God that your lives shall be carelessly sacrificed. "Verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come."

The people must be given the truth, straightforward, positive truth. But this truth is to be presented in the Spirit of Christ. We are to be as sheep in the midst of wolves. Those who will not, for Christ's sake, observe the

cautions He has given, who will not exercise patience and self-control, will lose precious opportunities of working for the Master. The Lord has not given His people the work of making a tirade against those who are transgressing His law. In no case are we to make a raid on the other churches. Let us remember that as a people entrusted with sacred truth, we have been neglectful and positively unfaithful. The work has been confined to a few centers, until the people in them have become gospel-hardened. It is difficult to make an impression on those who have heard so much truth, and yet have rejected it. In a few places too much has been expended, while many, many cities have been left unwarned and unworked.

All this is against us now. Had we put forth earnest efforts to reach those who if converted would give a true representation of what present truth would do for human beings, how much further advanced our work would now be. It is not right that a few places should have all the advantages, while other places are neglected.

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Our ministers of experience should instruct the young men who are desirous of entering the ministry, doing all they can to lead them forward in successful evangelistic work. They should take them with them to the places they visit, showing them how to win souls to Christ. But work in the canvassing field will do more than almost anything else to prepare young men for the ministry, after they have had opportunity to become Bible students.

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“Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place. For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish: to the one we are a savor of death unto death; and to the other the savor of life unto life. And who is sufficient for these things? For we are not as many, which corrupt the word of God; but as of sincerity, but as of God, in the sight of God speak we in Christ. Do we began again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you? Ye are our epistles, written in our hearts, known and read of all men; forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in the fleshy tables of the heart. And such trust have we through Christ to God-ward; not that we are sufficient of ourselves to think anything of ourselves, but our sufficiency is of God.”

We are handling great and sacred truths which concern our present happiness and our eternal welfare. We need to remember that the Lord, He is God. He will advance His work in His own way. All who do His will shall know of the doctrine.

Christ requires every one who believes in Him to reveal in his life the fulfilment of the promise, “As many as received him, to them gave he power to become the sons of God, even to them that believe on his name.” They are bound by a most solemn obligation to show that their faith is to them a reality, that power is given them to become the sons of God. They must give evidence, by their words and actions, that they possess this power. They are to adorn the doctrine of Christ their Saviour. They are to be frank, sincere, kind, amiable, sober-minded yet cheerful, showing by example the elevating character and sanctifying influence of their faith. Thus believers and unbelievers will take knowledge of them that they are laborers together with God. The mark of Christ is upon them, because they have learned of Him.

#### Sources

- E.G. White to G.A. Irwin, Letter 132, 1902, August 17, 1902.
- E.G. White, *Testimonies*, vol. 9 (1909), pgs. 232-238.

Title: "An Appeal for the Barren Fields"

Date: August 28, 1902

Type: Manuscript

Primary source: Letter 136, 1902, August 28, 1902

My brethren and sisters, I wish to present before you the necessities of the destitute fields in your sight. In His great mercy, the Lord has furnished these fields with laborers who have precious talents. Means are now needed to carry forward the work. I present this matter before the churches in Iowa, praying that the Lord may impress hearts with the needs of His work, that gifts for these barren fields may flow into His treasury. Our neglect of the fields ripe for the harvest is our condemnation.

God is calling upon His people to give to Him of the means that He has entrusted to them in order that institutions both small and large may be established to glorify His name. By giving of their substance to sustain His work, God's people show in a practical manner that they love Him supremely and their neighbor as themselves.

I have a message to bear in regard to the Southern field. We shall have to work this field. Its present condition is a continual rebuke to all who claim to be followers of Christ. The outlook is not pleasant. In some sections of this field the nominal churches have done a good work in gospel ministry and by establishing schools for the people. But as a whole, the field has scarcely been touched. If the words of the gospel commission had been studied and obeyed by our people, the South would have received its proportionate share of ministry. If those who have received light had walked in the light given them, they would have realized that they should cultivate this long-neglected vineyard.

Many of the Southern cities have never been worked. Look at the destitution of this field. Consider the ignorance, the poverty, the misery, the distress of many of the people. What do they know in regard to the Bible? They are not acquainted with the Lord Jesus Christ. And yet this field lies at your door! How selfish and inattentive you have been to your neighbors! You have heartlessly passed them by, doing little to relieve their suffering. The condition of this field is a condemnation of our professed Christianity.

It is too late now to cling to worldly treasures. Soon, unnecessary houses and land will be of no benefit to any one; for the curse of God will rest more and more heavily upon the earth. The call comes, "Sell that ye have, and give alms." This message should be faithfully borne—urged home to the hearts of the people, that God's own property may be returned to Him in offerings to advance His work in the world.

God calls for men who will educate. During the time that has passed into eternity, many should have been in the South, laboring together with God by doing personal work and by giving of their means to sustain themselves and other workers in that field.

My dear brethren and sisters in Iowa, the Lord is calling upon you to come to your senses. Awake to a realization of your responsibilities. God has given to every man his work. You have a most earnest work to do. You may live lives of usefulness. Learn all that you can and then be a blessing to others by imparting a knowledge of truth. Let every one do according to his several ability, willingly sharing in the bearing of the burden.

Let us in the name of the Lord press perseveringly forward in the race for eternal life. We have a great work to do in enlightening our own souls and in living up to a higher standard. Let us place a proper estimate on the preciousness of a knowledge of the truth. Then we shall have a clearer understanding in regard to God's goodness to us and our obligations to others. While seeking to save the lost, let us keep our minds constantly



uplifted in prayer for divine guidance. We are not to look to men, but are to behold Jesus. Let us not lose our spirituality. Christ desires His people to be greatly revived by the Holy Spirit.

Although we are now passing through the night of tribulation, we need not be discouraged by the darkness that surrounds us. The Lord desires us to exercise faith, with spiritual vision looking beyond the gloom to the scenes of the morning so soon to dawn. In faith and hope we may confidently say, The morning cometh, when there will be no more night. Soon we shall see the dawn of the eternal day in all its glorious beauty and splendor.

Source

- E.G. White, "An Appeal for the Barren Fields," Letter 136, 1902, August 28, 1902.

Title: N/A

Date: September 9, 1902

Type: Letter

Addressee: James Edson White

Location: "Elmshaven," St. Helena, California

Primary source: Letter 139, 1902, September 9, 1902

Dear Son Edson,—

I have received your two last letters and will now answer as best I can. This is the last morning I shall have at home for perhaps a month. I have not been able to sleep past one o'clock, and I have risen to seek the Lord in prayer. I feel my helplessness, my dependence on the Lord, and I ask Him to teach me, to guide me, to strengthen me, that I may stand in my lot and in my place. We are living in a time when we must constantly seek help from the Lord, and we shall receive if we ask in faith, nothing doubting.

After reading your letter, I can only say to you, Follow the convictions of the Spirit of God, in harmony with your brethren. Watch unto prayer, and then commit the keeping of your soul to God, as unto a faithful Creator. He will keep that which is committed to His trust. Look to Jesus. The enemy will seek to spoil your life, but trust in the Lord. Draw nigh to Him, and He will draw nigh to you.

The Lord God of heaven is constantly at work for us. His angels are ministering spirits to all who will receive their guardianship. Human impulse will try to make us believe that it is God who is guiding us when we are following our own way. But if we watch carefully, and counsel with our brethren, we shall understand; for the promise is, "The meek will he guide in judgment; the meek will he teach his way." We must not allow human ideas and natural inclinations to gain the supremacy.

I have considered that which you have written in regard to your boat's being fitted up and used as a missionary agency to convey workers to places that otherwise they could not reach. I have been shown how when you first went to the Southern field you used this boat as your home and as a place on which to receive the people. The novelty of the idea excited curiosity, and many came to see and to hear. I know that through the agency of this boat, places have been reached where the light of truth had never shone—places represented to me as "the hedges." It has been the means of sowing the seeds of truth in many hearts, and many souls have first seen the light of truth while on this boat. On it angel-feet have trodden.

Yet I would have you consider the dangers as well as the advantages of this line of work. The greatest caution will need to be exercised by all who enter the Southern field. They are not to be ready to trust to unchristian feelings or prejudices. The truth is to be proclaimed. Christ is to be uplifted as the Saviour of mankind. But unless men of extreme caution, men who trust in the Lord, knowing that they will be kept by His power, are chosen as leaders and burden-bearers, the efforts of the workers will be in vain. The brethren are to consider all these things and then move forward in faith.

One thing I urge upon you: the necessity of counseling with your brethren. There are those who will feel that anything you may have to do with boats is as a snare; but, my son, if there is a class of people in out-of-the-way places who can be reached only by means of boats, talk the matter over with your brethren. Pray earnestly in regard to it, and the Spirit of God will point out the way. I see no reason why a boat should not be utilized as a means of bringing to those in darkness the light of Him who is "the bright and morning Star."

As a people, we have been so often reprov'd for doing so little, that we should not hinder with discouragement any effort to extend the influence of the truth. Be careful that the enterprise you speak of does not cripple other lines of work.

I should be very glad, Edson, to have you visit us; but the Lord understands. I do not want you to leave a work, in which you are needed, to come to my home. The service of Christ must always come before anything else. I accept your reasons for not coming.

Walk humbly with God. The Lord will be nigh unto you in all things that you call upon Him for. The best way to succeed in all enterprises for the advancement of the truth is to go promptly and steadily forward, willingly making the sacrifices that God's cause demands and trusting Him whose we are and whom we serve to supply our temporal needs. It is easy for Him who owns the world and who has at His command the resources of heaven to increase or diminish the possessions of human beings. He will see that those who serve and obey Him have all things needful. The Lord is not unmindful of the wholehearted service offered Him. No work done in faith will be in vain.

God calls for earnest, persevering effort to press the battle to the gates. There is service to be done for the Master. Wherever there is work, there should be men and women on hand to say, "Here am I; send me." Wherever there is work to be done, let God's people take it up and do their best. If they leave untouched the work He gives them, they will lose the precious blessings that come to those who advance in spite of difficulties.

There are many who sit contentedly under their own vine and fig tree, doing nothing for the Master. The Lord did not give light to His people to amuse them, to please them. Wherever there is true conversion, there is a reformation, a consecration to God. Every one who with genuine faith believes in Christ enters into His service. Our faith must now be a faith that is constantly increasing. God's people are no longer to sit at their ease, waiting for an opening, when it is their duty to make an opening and then go to work.

The Life-giver is constantly imparting His life to those who take it that they may impart it. Where there is constant receiving, there should be constant giving. The thoughts, the impressions, that we receive from God are to be shared with others. To impart increases the power to receive. Giving to others what we receive from God, "grace for grace"—this is the genuine enjoyment of spiritual life. None are to look upon the blessings they receive as their own, to be hoarded for self. These blessings are to be given back to God by being used to help some soul to the platform of eternal truth. All may learn, if they will, that the blessing of receiving is very closely related to the blessing of imparting.

In God's work there is need of constant self-sacrifice. Said the apostle Paul, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord."

Christ was engaged in public ministry for only three years and a half, but His whole life was a life of ministry. He sought to teach men and women the great truth that the law of service is the law of life. Taking upon Him our nature, He came to this earth, all seared and marred as it was by the curse, to be the example for all men. He was the Redeemer of mankind. Though He could not abide on this earth in bodily form, He would abide in the hearts of His followers. He would not leave them to meet unaided the opposition they would receive from the world.

"Ye have heard how I said unto you," He declared, "I go away, and come again unto you." "Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. ... I will not leave you comfortless: I will come to you. ... At that day ye shall know that I am in the Father, and ye in me, and I in you. 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."

My son, has not God fulfilled His Word? Have you not recently had the assurance of His love? “Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.” Though the heaven of heavens cannot contain God, His chosen temple is the heart of the humble and contrite. His blessed presence fills the soul with light and grace and strength.

May the Lord bless and teach and guide you, is my prayer.

#### Sources

- E.G. White to J.E. White, Letter 139, 1902, September 9, 1902.
- E.G. White, *Selections from the Testimonies for the Church For the Study of Those Attending the General Conference in Oakland, Ca., March 27, 1903* (1903), pgs. 79-80.

Title: "Report of a Council Meeting"

Date: October 19, 1902

Type: Council meeting

Location: "Elmshaven," St. Helena, California

Primary source: Manuscript 123, 1902, October 19, 1902

Report of a portion of a council-meeting held at Mrs. E. G. White's home, "Elmshaven," St. Helena, California, 8 a.m., October 19, 1902.

Present: Mrs. E. G. White, Elders A. G. Daniells, W. C. White, W. T. Knox, E. R. Palmer, A. T. Jones, and J. O. Corliss.

In speaking of the rebuilding of the Battle Creek Sanitarium, Sister White said:—

Mrs. E. G. White: I hope you will not incur large debts. I have been instructed to tell our people that they are not to erect such immense buildings for sanitariums. The medical institution in Battle Creek would better have been divided into at least seven different plants, so that other places would have had proper facilities for the care of the sick. There are many places in Europe and in America where medical missionary work should be begun; but these openings have been neglected in order to build up a great institution in Battle Creek. An immense building is being erected in Battle Creek, while nothing is as yet established in London and other places in Europe; nothing in many cities in our own country. The centering of so much in Battle Creek leads many of our people to drift in there; but this congested condition often destroys their piety and unfits them for the Master's service.

Years ago light was given in regard to the holding of so many ministerial institutes. Much time and money were needlessly expended in meeting together to learn how best to labor. Our younger ministers would have learned far more rapidly by doing actual work in the field. Thus the great expense of holding these institutes could have been saved, and in most instances with better results.

A similar mistake is now being made in calling in so many of our bright young people to take the medical course. Some have lost their lives by the change of climate and by the toil and privation that they have undergone in order to finish their course of study. The students necessarily have to study very hard; and the climate where the school is located is not conducive to health. I have written some instruction that the Lord has given to me in regard to this matter. I have been instructed that in view of the trying nature of medical missionary work, those who desire to take up this line should first be thoroughly examined by competent physicians, to ascertain whether or not they have the strength necessary to endure the course of study through which they must pass in the training school. If they are not able to carry a line of mental work covering a period of two, three, or five years, as the case may be, they should be told this and counseled to spend their summer vacations in working in the open air; or, if unable to stand the strain of constant school work, they should be counseled to spend much of their time in outdoor work and to study books by themselves. If they are careful to exercise sufficiently, the brain will be clear to grasp the subjects that they study alone, and their progress will be rapid. Let them endeavor to treat the sick, as they have opportunity, putting into practice the theory that they gain from the study of books. I have been instructed that in many instances more practical knowledge can be obtained in this way than by a long course of study in a medical school. I cannot advise so many of our young men and young women spending so many years in a training school. It is essential for some to do this, it is true.

I hope that something will be done in regard to the payment of our nurses. I have received letters from many parents, in which they speak of this matter. Young men and young women who once were the only support of their parents are, after taking a course in one of our nurses's training schools, unable to help their parents as they had hoped to help them after being graduated. They receive wages, but the amount is so small that it is

nearly all used in paying for board, room rent, and incidental expenses. Appeals are made to them to give to various medical missionary enterprises, and often the remainder of their pittance is used in this way; for they know that if they do not give in response to these appeals, they will be looked upon with disfavor by those in authority.

Since the Sanitarium burned down, many of the helpers, I understand, have been working without compensation, and all the funds that they would otherwise receive go into the building fund. Brethren, this is not right in the sight of God. Every one has an individuality of his own and should respect it. God wants every one to be a personal steward of that which he earns. He would be pleased to see these helpers have something that they could give to some other part of the work, rather than to use it all in helping to establish one mammoth institution. Treasure after treasure has been and is being locked up in the Battle Creek Sanitarium—means that should be used in advancing the Lord's work in other places.

Dr. Kellogg has linked himself with the world. He acted unwisely when he invited that committee of Battle Creek citizens to examine the Sanitarium books. To open these books to the inspection of the world was as unfortunate as was Hezekiah's mistake in showing the Babylonians the treasures in the house of God. What business had these men to know all about the workings of this institution? They never should have been given such an opportunity. I believe they promised to give something over thirty thousand dollars to the building fund after that investigation. Twice thirty thousand dollars would have been but a small sum, in comparison with the harm that has been done by allowing this examination to be made.

Upon the first institutions that were started, God has placed obligations that have never been fulfilled. Time and again I have written to our older institutions, telling them how they should help sister institutions established later in various places; but my words of counsel have received but little attention. Especially is this true with reference to the attitude of the Battle Creek Sanitarium toward the medical work in Australia. Brother Semmens was sent to Australia empty-handed, to inaugurate medical missionary work. But no appliances were supplied to him by the Battle Creek Sanitarium. He would have felt rich, if he had had some of the old appliances that had been discarded and were stored away in the Battle Creek Sanitarium. We did the best we could, renting a house and furnishing a few rooms to help start the work there.

As regards the Sanitarium work in Great Britain, I would not feel free to advise you, brethren, to go heavily into debt in order to establish sanitariums.

A. G. Daniells: We did not refuse to help establish the medical work in England, but we did refuse to establish it on borrowed capital and then go to the people afterward, and say, "We have contracted a debt in opening medical missionary work in England, and now we come to you to ask for means with which to liquidate this indebtedness." We promised to help raise the money just as quickly as we could, and in the meantime let a proper committee search for a location; and after a few months, when the committee has found a favorable opening and when we have the money in hand, we will be ready to invest.

Mrs. E. G. White: But that is not Dr. Kellogg's manner of working.

A. G. Daniells: No; he does not want to do it that way. After the fire, Dr. Kellogg called some members of the General Conference Committee to Battle Creek to counsel with the Sanitarium Board. We counseled together, and we positively stated over and over that a debt should not be made on the new Sanitarium. Brother Prescott, Brother Cottrell, Brother Evans, and I were there, and we laid it all out. We made provision that when that institution was up, not a dollar of additional debt should rest upon it. They were then in debt \$250,000—a quarter of a million; and that was on the land and property that remained after the main buildings were burned.

The General Conference Committee took the position that the Sanitarium debt ought not to be increased. They had all the debt they could carry. We spent two days with them in counsel. After our discussions and arrangements, Brother Prescott said, "We want it thoroughly understood that we are agreed that this building shall not cost more than \$250,000; and that this money is to be raised from the \$150,000 insurance money, and from the donations of the Battle Creek citizens." He laid it all out the last thing before the council closed. "When this thing is done," he said, "we are not to have a dollar added to our debt." This was agreed to by all.

It now looks as if a large amount of indebtedness would be added to the Sanitarium. The General Conference is not responsible in any way, shape, or manner for a dollar of that. We did not put our hands to any such movement.

Mrs. E. G. White: I hope you will maintain this position in regard to the matter. Dr. Kellogg must not think that because he does this, you must succumb. But God has permitted things to come to such a pass that you can clearly see your duty to refuse to bear the burden of this additional obligation.

A. G. Daniells: We feel that we cannot stultify ourselves. We cannot live in constant violation of our sense of right and justice. None of us can retain the confidence of the people, if we constantly and openly violate the plain instruction that has been given us. Our people have in their possession all that has been published in regard to the debts on our schools and our other institutions. They read what is published in the *Review* and in the bound volumes of the *Testimonies*, and they have it settled in their minds that we are determined to pay off our debts and to raise money to go on with advanced work. And now for us openly to violate this means to wreck the confidence of our people in our integrity. I cannot do it. It is of no use to talk to the contrary. I told the doctor that I could pack my satchel and go to the heart of Africa and labor in peace; but that I would not put my hand to the creating of new debts. I will have nothing to do with it. And I stand there. I know that if we will be firm, and go to the people, and stand before them firmly, their confidence will be restored, and we can get all the means we need to carry on our advance work.

Mrs. E. G. White: It was largely the influence of Dr. Kellogg with Elder Olsen, which led him, with some others, to adopt the measures that brought our finances into such a terrible condition. You know that at one time there was plenty of money in the hands of the General Conference, and then they began to build the Boulder Sanitarium.

A. G. Daniells: It was all borrowed money, on which interest was paid. We are still struggling to repay the money that was borrowed at that time. Some of us have been doing our best this summer to distribute this burden carried by the General Conference Association, among the Union Conferences, and encouraging our people to make a supreme effort to free themselves from these heavy encumbrances. The General Conference Association is now in a far better position financially than it has been for years past. The people have responded nobly. We have assured them that we are making a bold effort to get out of the bondage of debt, and that we are going to stop this piling up of debts on our institutions.

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## The Work in Nashville

Consideration was next given to the work in Nashville. Among other things was mentioned an interview published in a Nashville paper in regard to the proposed work of the Dixie Health Food Company and the effect this interview would naturally have upon the liberalities of our people.

Mrs. E. G. White: When I saw that sensational article in regard to what the Food Company in Nashville intended to do, I thought, I will say nothing on one side or on the other. This matter is beyond me. No matter

what I should say, complaint would be made. God desires me to stand perfectly free from this whole matter, and I will.

I desire you to know that I regard the publication of this article in regard to the food work as a great mistake. It is not right.

A. G. Daniells: It is doing great harm.

Mrs. E. G. White: I have written all about this matter. I have not sent the manuscript yet, because since returning home, I have been sick. I wrote the manuscript while I was away from home.

A. G. Daniells: You see it has been repeatedly published that the brethren in Nashville were not going into debt, and everybody has understood that a new order of things had set in, and that they were going to have an institution put up without debt; and so they have sent their money in. But now it is becoming known that the institution is badly in debt. For a long time the people did not know that there was a dollar of indebtedness on it. Besides, it has been managed so that thousands of dollars have been sunk—just in operating the business. This is bringing great discouragement and distrust and lack of confidence upon the people.

I do not believe that there was any need of having such an experience as this in Nashville. I know very well that at the beginning they had instruction from you that they were not to go into debt; that they were not to go any faster than they were able to pay their way; and that when they would come to a place where they could not pay their way, they should stop until they received means with which to continue their work. I do not believe any of the responsibility can be thrown back either upon you or upon the Lord. They have printed what you said in regard to keeping free from debt; and the people have believed that this was going to be done. Now when it turns out that so much has been lost in expensive management, and that they have gone into debt nearly twenty-five thousand dollars besides, this is having a very bad effect on the minds of our people. I feel that we must take hold of this thing and stop it, and put it right, and place the institution in a position where it will not continue to lose in its operation. I do not believe there is any need of so heavy a loss every month.

Mrs. E. G. White: If they had done just as they promised to do, they would not have gone so far. The establishment would have been much smaller in size. It would have been a great deal better than it is at present.

A. G. Daniells: I think that it can be arranged so that they can meet expenses.

Mrs. E. G. White: If it cannot be, it had better be closed.

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A short discussion of the publishing work in the South followed. Reference was made to the selling qualities of large and small books.

Mrs. E. G. White: I do not believe it is right to devote so much attention to the sale of the smaller books to the neglect of the larger ones. It is wrong to leave lying on the shelves the large works that the Lord has revealed should be put into the hands of the people and to push so vigorously, in the place of these, the sale of small books.

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Mrs. E. G. White: I have come to a point where I must not worry over any of these things. I have in the past worried so that I could not sleep after twelve and one o'clock in the morning. I have had to get up at these hours



to relieve my mind by writing in regard to these matters. But I must not permit my mind to be taken up with these things so much that it will be affected. My memory is still good, and I desire to finish some things that I have in preparation. I am writing on the life of Solomon. And I wish to write more on the case that I have so many times brought before Dr. Kellogg as illustrative of his own dangers—the case of Nebuchadnezzar. Over and over again I have warned the Doctor not to follow the course of this king, who said, “Is not this great Babylon, that I have built ... by the might of my power, and for the honor of my majesty?” Dr. Kellogg is now pursuing a similar course in Battle Creek. I am told that he made the remark that he was glad that the old Sanitarium buildings burned down. Brethren, those buildings burned down as a reproof to him, but instead of taking it thus, he has given place to self-exaltation.

W. C. White: We have no desire to worry you, Mother, with the details of the work in the South; but it looks to the brethren as if the time had fully come for a rearrangement of the business responsibilities there.

Mrs. E. G. White: I think this work ought to be done. Edson has never made a success yet in financial matters, and he had this fact spread before him constantly. He has been repeatedly told that his only success was in the ministry and in preparing books for the people. He has never made a success in finance.

W. C. White: When the brethren go there, they will be met by this proposition, namely, that Brother Edson White and Brother W. O. Palmer have been instructed to stand together. They will be told that wicked efforts have been made to separate these two men and to overthrow the work that they have organized there, and that the word of the Lord has forbidden any one to antagonize them in their work.

Mrs. E. G. White: Over and over again the word of the Lord has come to them, telling them that neither of them has the physical strength nor the financial ability to carry the food business and the publishing work at one and the same time. If they should attempt this, either one branch or the other would have to suffer.

W. C. White: The question with us is, Shall we wait another period of time for things to evolve down there, or has the time come for the General Conference and the Southern Union Conference men to get together and in prayerful, thoughtful counsel to readjust those matters and put the best man that they can find in charge of the printing house; and put things on an actual-paying basis; and place upon the Union Conference the burden that belongs to the Union Conference; and place upon individuals the burden that belongs to individuals; and bring the business where it will not continually be going into debt? Has the time come for this action?

Mrs. E. G. White: It has; and I say, Go ahead. God’s cause must not be left to reproach, no matter who is made sore by arranging matters on a right basis. Edson should give himself to the ministry and to writing, and leave alone the things that he has been forbidden by the Lord to do. Finance is not his forte at all.

I want the brethren to feel free to take hold of this matter. I do not want them to make any reference to me. I want them to act just as they would act if my son were not there.

When I was in Battle Creek, before the Nashville office was fully established, this young man Palmer was presented to me in the night season as one whom I was to treat as a son. I was instructed to be a mother to him; that he was in great danger of losing his soul, and that I should do all I could to help him to recover himself from the enemy’s snare. It was revealed to me that when he associated with his friends, his money went like the wind. He could not have money without spending it freely. I was further instructed that if he would take hold of the Southern work, and labor in the fear of God, he would be greatly blessed, and his soul would be saved.

Recently I cautioned our brethren against making a change in the management of the Nashville office too suddenly. They were to wait until some other man could be found whom the Lord would provide for that work. I do not think it is best for Brother Palmer to be connected with the Nashville Publishing House any longer. Let

him go into the food business, if he so chooses. I do not think it is best for him to have the least connection with the office of publication.

I must always stand on the right side of every question. I do not want any one to feel that I am sustaining Edson in a wrong. He has felt that it is terrible for me to write to him in the straight way that I have written. I have presented things to him just as they are presented to me.

W. C. White: There is another issue that will come up with reference to Edson's work. You remember that a little while ago he bore the burden of the Hildebran school, and all the colored schools in Mississippi; and he has felt that he must go to the people for money, and that he must have a treasury independent from the treasury of the Union Conference, so that he could spend money where the Union Conference might not think it advisable to spend it.

Mrs. E. G. White: I hope that he will never have such a treasury. I do not want the brethren ever to feel it their duty to let him have a fund independent from the Union Conference fund; for I will not encourage any such arrangement.

A. G. Daniells: This statement will do our brethren in the Southern Union Conference a world of good—to know that this is your position.

Mrs. E. G. White: This is my position exactly.

A. G. Daniells: I know they want to foster the work that Edson began among the colored people; but they do not care to have him contract debts for this work and then send in the bills for them to settle, in some way, from their treasury. They feel that they have a right to say something about the debts that are contracted, if they have to pay them; and if they know that this is your position, too, it will do them a world of good.

W. C. White: If Edson could know that this is your position, it would do him, too, a world of good; for just so long as he holds to the position that he must control an Association, and that this Association must have a treasury, and that he must go to the people to raise money to replenish this treasury—fighting all the world as to the method of doing it; and that he has the right to expend this money as the Southern Missionary Society thinks best—just so long as this is his position, he keeps himself in a conflict on the right hand and on the left, and he carries the burden of the work for the colored people, as if he were their only defender and champion.

Mrs. E. G. White: So he was at one time, when no one stood ready to take hold of this work with him. But now that there are other people in the South who are helping to do this work, the burden does not rest upon him alone.

It is highly proper that the work of the Southern Missionary Society should be under the direction of the Southern Union Conference.

Regarding the Steamer "Morning Star," I have written Edson that I saw no objection to this boat's being used in missionary work, if his fellow workers felt clear to advise its use. I told him that if the brethren, in counsel with him, felt that there were a class of people living along the rivers who could be reached only by means of a boat, and that if to reach these they were willing to undertake to put the "Morning Star" into service once more, I had no objections to offer.

Question: Would you think it best for Edson to insist on the future existence of the Southern Missionary Society as an independent organization, in order that this kind of work could be carried on without hindrance?

Mrs. E. G. White: I cannot give countenance to Edson's operating independently, because I know that he is not a close financier.

Question: Is it God's will for him to carry the burden of an independent society and an independent work within the Southern Union Conference; and to do things and to carry burdens that the Union Conference does not feel free to do and to carry; and also to appeal for means in ways that the Union Conference cannot approve?

Mrs. E. G. White: No.

When I saw that interview in regard to the Dixie Health Food Company, as printed in a Nashville paper, I said to myself, My duty is done for the present. Not another plea can I publish, asking our people to help to establish the work in the Southern field, until something is done to right this matter. In this sensational article it was claimed that half a million dollars was to be expended in connection with the establishment of the health food business in Nashville. It was a terrible representation, and I determined not to have anything more to say.

E. R. Palmer: That paper has been circulated all around where the conditions in the Nashville Publishing House and the Southern Missionary Society are known.

Mrs. E. G. White: With that presentation in circulation, channels through which means should have flowed into the Southern field have been closed.

A. G. Daniells: Before I knew what the brethren were doing, I realized that the publication of this article was closing up the channels through which money would have flowed into the Southern Union Conference treasury.

Mrs. E. G. White: Things must be put on a different basis. There was a time when the Southern field was being robbed and neglected. At that time it was necessary for appeals to be made for means independently of the organized body. But this time is in the past. Many are now interested in the progress of the cause there. The brethren acknowledge the mistakes that they have made in the past and are ready to work that field. Let them plan to open new fields in the South and carry forward the work on a right basis. Let them not falter in doing the right thing.

A. G. Daniells: There is a disposition to carry forward aggressive work in the Southern field in right lines. They have good men down there to act as counselors and leaders.

Mrs. E. G. White: I do not desire that any personalities should be brought into this question. I desire to see the business of the Nashville Publishing Association carried on just as it should be carried on—in God's order.

A. G. Daniells: That is a sensible position, Sister White, and the problem can be worked out on that ground.

Mrs. E. G. White: My personality is not my own, and I have no right to use it for selfish purposes. I can stand before the throne of God and be perfectly clear on this point; for I have never used my personality selfishly. My husband used to tell me that I was more in danger of going to the other extreme.

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Sister White further stated that she wished it distinctly understood that when she had spoken encouragingly of the food manufacture by the brethren in Nashville, she knew nothing about the large plans of the Dixie Food Company. She said that she had advised our people in every section of [the] country to experiment with the food products of their respective localities and had encouraged them to make healthful foods from these natural products. When Edson and Brother Palmer asked her advice about their manufacturing two or three products

that they had experimented on, she told them that she saw no objection to their doing this; but afterward she cautioned them not to enter into the food business while holding positions of responsibility in the publishing house. She told them plainly that they could not carry both lines of work at the same time and do justice to both. She advised them to let the Southern Union Conference control the manufacture and sale of health foods for the Southern field and suggested that the profits could be used to advance missionary work in that field.

Source

- "Report of a Council Meeting," Manuscript 123, 1902, October 19, 1902.

Title: N/A

Date: October 23, 1902

Type: Letter

Addressees: James Edson and Emma White

Primary source: Letter 262, 1902, October 23, 1902

Dear Children, James Edson and Emma White,—

I wish to say that your last letters have been received in regard to the five hundred dollars. Willie proposed I draw from my bank deposit, which I had been enabled to hire, the sum of five hundred dollars to relieve the situation. This was his proposition. I called for a donation Sunday afternoon, and there was nearly a hundred dollars raised. This I had specified should go to the Southern field. I have seventy-five dollars from Brother Harper, tithe money, and we thought that it would be best to send it along to the Southern field to help colored ministers.

I have been writing matter to send away on the morrow. I am perplexed as to what to write and do not think I will write as I might write, lest advantage be taken of my words and confusion and trial come to me. I am much perplexed over the state of things. The debts continually accumulating are a load upon my soul. You know I have often charged you, Do not go into debt. I dare not be connected with this matter. If I can see any way to help, I will, but I keep very still on the Fresno camp-ground.

Sunday afternoon I had a large audience. I had a very decided testimony, and the congregation was deeply interested. I said nothing to any one. I thought I would get in before any call was made, because there was a large number of outsiders present. I knew they would respond, and they did. That is the history of the money. I will send seventy-five dollars tithe money from Walter Harper. I want it specially applied to the colored ministers, to help them in their salaries.

I have much to be thankful for, but I have not slept well nights—four and five hours and sometimes less. If we could have you now at our table, we have plenty of good, fresh applesauce right from the apples picked from the tree, the most beautiful, finely flavored grapes, black and white, and plenty of fresh tomatoes. Fresh corn is gone, but we can purchase some from Brother Hicks on the hill.

But I have not one word to urge, for I would not advise you what to do. I dare not take responsibility. I must be guarded on the right hand and on the left, and be careful and move cautiously lest confidence be weakened in the message God has for me to bear.

Source

- E.G. White to J.E. and Emma White, Letter 262, 1902, October 23, 1902.

Title: "The Work in Nashville"

Date: October 28, 1902

Type: Manuscript

Primary source: Manuscript 128, 1902, October 28, 1902

I have a question to ask of those who are engaged in the health food work in Nashville. You have put your energies into this work and have planned to get means for it. Was it not your duty, before doing this, to use all your powers in an effort to put on a proper basis the work already started in Nashville? You have lost the opportunity of showing, by a wise example, how other places are to be worked. Money that should have been used to place on a firm foundation the work already begun in Nashville has been invested in an enterprise which should have received more consideration before being started. As our people come to understand how these things have been managed, will they be encouraged to invest means in the work in Nashville? Those who have put money into the health food work there should have reasoned from cause to effect. They should have asked the Lord for power to see clearly what was most needed to be done. With the present showing, it will be three times more difficult to raise means for the work in Nashville than it would otherwise have been. Angels were hovering about Nashville, to lend the human workers power to rise higher in the work of self-sacrifice and to become indeed laborers together with God. The Lord desired these workers to use every jot of their influence to make the work in Nashville an example of the work that may be done in other cities of the South. He desired the work done in the South to be an object lesson for the instruction of those who are building up the work in new places. Had the workers realized this, how carefully they would have weighed every plan and method. How earnestly they would have striven to honor and glorify God by Christlike work. Had they given their first attention to that which was of first importance, had they been filled with a heaven-born missionary spirit, their zeal for God's work would have been communicated to other souls. My brethren, in the work in the South, all should make religious interest their burden. Let no one become so bound up in large speculations that his time and strength are consumed in carrying the burdens of worldly business. Let not all the means available be absorbed in the health food work. The religious lines of our work are to be kept in the foreground.

We need a knowledge of our personal powers, and we need to realize that these powers have been bought with a price, that they belong to God, and are to be used in His service. God desires us to go forth weighted with the thought of the many places needing to be worked. This is the burden that Christ desires us to carry. The workers in the South must reach the highest spiritual attainments, in order for their work in this field to be a success. Private prayer, family prayer, prayer in public gatherings for the worship of God—all are essential. And we are to live our prayers. We are to co-operate with Christ in His work.

Every extravagance should be restrained. You cannot afford to spend God's money needlessly; for His cause is suffering for means. Christ left His high command in the heavenly courts and came to our world in the guise of humanity, to live a life of self-denial. His followers are not to live in accordance with the world's selfish ideas or practices. Look at the life lived by the Majesty of heaven while on this earth. How untiringly and self-sacrificingly He labored for the salvation of the bodies and souls of men and women. He knew the best way in which to influence aright the minds of those with whom He was brought in contact.

Into all your business transactions bring Christ's grace. As you press to the throne of God, you receive power that enables you to see distinctly the needs of the world, and led by Him, your good works testify to your Christlikeness.

Let those who are laboring as God's workmen in the South make decided changes. Appeals have been made for the work in Nashville, and money has come in for this work. Have you used this money wisely? There was aggressive work to be done in many places. Money was greatly needed in New York. There are those who have stinted themselves of food and clothing in order to respond to the call for help. Have you who have entered into the food business done all that you could to make the publishing work a success? There is a time for every

thing. When the publishing work in Nashville was started, the one purpose of the workers should have been to carry this work forward in straightforward lines. They should have given evidence to their brethren and to the Lord that they understood His work, and that they were trying with all their power to work out His purposes.

The buildings erected in Nashville will be needed. But some parts of them were erected before the time, and the promise [not] to go into debt was not kept. Steps have been taken that have made the opening of the work in Nashville an example that we cannot afford to follow, at any time or in any place. Do you not know that a little leaven leavens the whole lump? God's work is not to bear the mold of the world.

Venturesome investments must be strictly avoided. Those that have been made in the past should never have been made. Let the workers in Nashville bind about the edges. Let them guard themselves as with a fence of barbed wire from the inclination to go into debt. Let them say firmly, "Henceforth we will not advance any faster than the Lord shall indicate and the means in hand will allow, even though the good work has to wait for a while. In beginning the work in new places, we will do our work in narrow quarters, rather than involve the Lord's work in debt."

But let those who took no part in the building up of the work in Nashville, who did not wrestle with the difficulties in the way of its advancement, be very careful how they find fault with the workers there. Let them ask themselves whether, under similar circumstances, they would have done any better. As they have not gone over the ground step by step, they cannot tell what mistakes they would have made. The mistakes that their brethren have made may appear very grievous in their eyes, but let them remember that from these mistakes wisdom may be learned.

Let all do their best to adjust the difficulties in the work at Nashville and to place this work on a solid basis. Let them refuse to incur needless debt. Let the workers learn from their mistakes to move carefully, following in the footsteps of the self-denying Redeemer.

The work in Nashville is important. If the workers labor earnestly and judiciously, there will be conversions to the truth in the schools of learning that have been established in Nashville for the colored people. Let every worker be sure that he has on the gospel shoes, that his feet are shod with the preparation of the gospel of peace.

#### Source

- E.G. White, "The Work in Nashville," Manuscript 128, 1902, October 28, 1902.

Title: "Regarding the Work in Nashville"

Date: October 1902

Type: Manuscript

Location: Fresno, California

Primary source: Manuscript 167, 1902, October 1902

In the night season I was in a meeting in which matters regarding the work of the publishing house in Nashville were presented in an exaggerated light. By the statements that were made by some present, false impressions were left on minds in reference to the work in Nashville. Should those who made these statements be judged as they were judging others, they would appear in no more favorable a light than those whom they were accusing.

The room in which the meeting was held was dark, and I could not see the faces of those present. I listened to the words of accusation spoken and then asked myself what course I could take to prevent the evil's going any farther, to check the misrepresentation. The word spoken to me by One in authority was: "Let the matter rest. It will be made plain. This accusing will react on the accusers. They will have to bear the retribution of God." More was said on this subject, but I am forbidden to tell now all that was said.

To those who in that meeting were accusing and condemning their brethren, the One of authority said: "You are certainly thrusting blindly. Mistakes have been made in the work in Nashville, it is true. But were you to maintain your present attitude, you would sweep away all the good in your effort to get rid of the evil. This would lead those who have found fault to think that their wisdom is the wisdom of God. Your words are as sharp arrows; and they have bruised and wounded souls. If you had spent more time on your knees before God, you would not have spoken as you have. By thrusting in the dark, you are impugning motives, and this is a cruel, unchristlike thing to do. It becomes you to go to those you have accused, and find out, through kind, faithful investigation, in a merciful spirit and a kindly manner, the real truth of the matter.

"Let not those who are accused offer one word of retaliation. Silence is eloquence.

"You all stand in need of contrition and humiliation of soul. Those who have spoken in such a way as to destroy, instead of to heal, have not received their message from God. It is directly opposed to the light that God has given and has been inspired by a prejudiced mind and a tyrannizing spirit. In masterly self-confidence they are trying to bring about a reform that would prove to be a deform."

Corruption of principle has been allowed to enter our ranks and has been doing great harm. The high, noble faculties that should be devoted to God's service have been used by Satan to do that which is grievous in the Lord's sight. Under the direction of the enemy, men have thought and spoken evil.

There are in human nature elements of destruction which, under certain conditions, break forth to consume. The moral powers are prostrated. The excited passions tyrannize over the higher, nobler faculties; and Christlikeness is not revealed. The Infinite One—He who alone was able to bring order and beauty out of the chaos and confusion of nature's darkness—is able to subdue the rebellious heart of man and bring his life into conformity to the divine will. His Spirit can quell man's rebellious temper.

Pray that your lips may be touched with a live coal from the divine altar, that you may speak only pure, Christlike words, and that you may see that it is a crime to speak harshly and unadvisedly.

Some have joined the enemy to become accusers of the brethren. How could they do this wicked thing? In thought, word, and deed they are transgressors. They have spoken words that God condemns as cruel and unjust. Remember that your words and acts are recorded in the books of heaven, and that many of them are written in the great catalogue of delinquencies. But God has promised to pardon all who come to Him for



forgiveness. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Humble your hearts before God. Some of you have watched for a chance to accuse your brother, and you have condemned him most unmercifully and unjustly. Unless you repent, and cease your warfare against your fellow worker, God will surely judge you as you have judged others.

Let no one utter rash, untrue words. Let no one disparage a worker because the work with which he is connected is hindered for lack of means. It may be in the Lord's providence that the dearth of means exists. He may be testing the workers. He will help, and that right early. After He has proved the faith of the workers, He will bring them forth purified, as gold tried in the fire. In answer to prayer, He will sweep away the unjust suspicions cast upon the work of those who are striving to do His will. The riches of the universe belong to Him. From Him come all the temporal and spiritual blessings that His children enjoy. Upon Him we are dependent for breath, for food, for every moment of grace, for strength to preserve our integrity. It is He who gives us physical and spiritual life. From His abundant fulness He can supply all our necessities. When in our need we come to Him, He will not send us away empty.

We are all equally dependent on Him. No one has a greater claim than another upon His mercy. We are His children, and it is His desire that we shall work together in perfect harmony. Thus we bear a witness that convinces the world that God has sent His Son to save sinners. Why then are those whom God has so greatly blessed so ready to hurt and destroy one another? Why do they refuse to work in harmony? Why do they listen to the reports breathed into their ears, and then repeat these reports as charges against their brother? Why do they stoop to employ Satan's cruel methods and plans, discouraging and hindering one another?

Elder Daniells, my dear fellow laborer, you are not being molded after the right similitude. You have been using strange fire. The only remedy is to quench it as soon as possible. Our first interest should be to see that the work begun at Nashville is firmly established. This city is to be a center for the work in the South. If the work anywhere must be deferred, let it be in places not so important. Let no hand be outstretched, readily and selfishly, to bind about and discourage those to whom God has entrusted a special work. If there are those who have no disposition to build up the work in new places, let them keep away altogether. Let them not try to tear down the work that they have in no wise helped to establish.

The Southern field, the most destitute portion of the Lord's vineyard, stands as a reproach to those who know the truth. Thousands of suffering people have been left to perish in their sins. For years this field has been kept before Seventh-day Adventists, but that which God would have had accomplished in it has not been accomplished because there have been those who have done little except to hinder and discourage.

The efforts that have been made against the work in Nashville show a zeal that is not according to wisdom. These efforts are unreasonable and unjust and altogether uncalled for. When the people of God are filled with a zeal to wipe out the miserable past, with its questioning and criticizing and judging, by thorough conversion and repentance that needs not to be repented of, a decided effort will be made to carry forward the work in the Southern field. In the name and fear of God, Seventh-day Adventists will strive to redeem their neglect. The Lord commends those who have striven to establish interests in new fields. These fields, in their poverty, are to receive special help.

Those who have a zeal that leads them to find fault with the work that has been done in the Southern field are not led of God. Their words of criticism might better be left unsaid. Instead of criticizing, let them go to work in this field, which needs help more than Europe or any other country. At best, the work in this field must necessarily be difficult because of the poverty of so many of the people.

Brother E. R. Palmer, I must tell you that your principles and your words have not been right in the sight of God. You have made mistakes, and you need to bow before God in humility. In some respects you need to reform your sentiments. Not all the changes that you propose are right. Not all of them will be endorsed by God.

The Lord calls for perfect faith in Him. He calls upon His people to cease accusing their brethren, confusing them, and making their way difficult by censure and condemnation. He calls upon them to love their brethren, not to destroy them. He calls for prevailing prayer, for an earnest seeking of Him, that His servants may know how to build up and advance His work. Prayer is not merely the addressing of words to God. Words of prayer are lifeless and meaningless unless they are imbued with a spirit of real soul hunger. To formal, lifeless prayers, there will be no response.

The Lord says, "Cease complaining and finding fault, and begin to do that which you have been instructed should be done for the white people and the colored people of the South. It is not God, but Satan, who is inspiring you to close the avenues through which help might come to this needy field. Who has required this at your hands? In doing this work, you are co-operating with the one who is ever on the watch for opportunities to weaken the Lord's forces. It is easy to discourage and tear down. Let those who do this try instead to restore and build up, and they would look upon their criticism and condemnation as a strange and uncalled-for work.

Seek the Lord while He may be found; call upon Him while He is near. Take up the work in the Southern field that has not yet been touched. Lay plans for the enlightenment of those in the neglected cities in this part of the Lord's vineyard. The Lord has in the South a tenderhearted people who, if they receive proper labor, will respond to His call.

I cannot tell you how my soul has been grieved by the wrong impressions left on souls in regard to the Southern work. I bow my head and weep. The light was so plainly given that Nashville should first be worked, that interests should be established in this city where institutions have been founded by those not of our faith for the benefit of the colored race. If our people will move wisely, if they will come into touch with these institutions of learning, they can do a good work among the teachers and students.

Let workers take hold of this work in the Spirit of Christ, and much good will be accomplished. They will receive spiritual discernment, and the truth will go forth in Nashville as a lamp that burneth. The Lord would have young men unite with these schools as students and labor wisely and judiciously to sow the seeds of truth. In these schools there are those with precious talents, whose hearts are susceptible to the influence of truth. Had those who know the truth sought earnestly for doors through which to gain access to the soul, their labor would not have been in vain.

A good work has been done in the South. We do not say that no mistakes have been made; it would be a miracle if some mistakes had not been made. But mistakes have been made in other places, and yet the work there has not been abandoned. Let those who are finding fault with what has been done in Nashville cease their criticism, and put forth self-sacrificing efforts for those who are perishing without God and without hope. The Lord will not leave the Southern field to be possessed by the enemy. He has marked the work done there. Angels of God have accompanied the workers. Their efforts shall not be in vain. God has prepared the way for this field to be worked. He designs that it shall be entered by men who have separated themselves from the bondage of wrong plans and methods.

My brethren, move forward without controversy. Firmly establish the interests that have been started in Nashville, and let the work there be an object lesson of what may be accomplished by united, unselfish efforts. It is just as much our duty to save the publishing house in Nashville from bankruptcy as it was to save our institutions in Scandinavia.

We repeat the prayer, “Thy kingdom come; thy will be done on earth as it is in heaven.” Are we doing our part to answer this prayer? We claim to believe that the commission that Christ gave His disciples just before His ascension is given also to us. Are we fulfilling it? May God forgive our terrible neglect in not pressing into the cities of America that as yet we have scarcely touched with the tips of our fingers. When will this work be done? It makes my heart sick and sore to see such blindness on the part of the people of God, such an unwillingness to take hold with men who have almost sacrificed their lives in an effort to advance certain lines of work.

There is a work to be done in America as verily as in Europe. In the last fifteen years I have given thousands of dollars to the work in Europe. I have not withdrawn my gift from this field, even though I have had to borrow money for my own use and pay interest on it. I have no call to help more than I am helping in the European field. The Lord Jesus has commissioned me to speak in behalf of the Southern field. My plea for this field is disregarded, and I know too well why this is. But I shall continue to endeavor to provoke my brethren to love and good works. May the Lord have pity on those who feel no burden except to tear down that which others are trying to do for the people of the South.

God will bring test and trial to His workers in every place. But He does not lay upon men the work of confusing, perplexing, and discouraging these workers. When men are down, they need to be lifted up, not left hopeless, their words and actions misinterpreted and their mistakes exaggerated. Is God in this?—Nay. He gives to no one the work of watching for a talking of the faults of others.

God’s hand is on the wheel of providence, and He will turn it so that an altogether different showing will be presented. O that men were wise, not in their own conceit, but in the wisdom of God. My brethren, if you had a realization of what has been done in the South, you would praise God, and work earnestly to bring to greater completion that which has been begun. Instead of picking flaws, you would commend the good that has been accomplished. What we need is men with clear eyesight and unselfish hearts, men who instead of speaking evil of their fellow workers will see the good that has been accomplished and praise God for it. We need the baptism of the Holy Spirit. The church on earth is to become the court of holy love. Those who by the Lord’s appointment occupy in it positions of trust are to bring into it the pity and self-sacrifice of the great Head of the church.

The Lord desires His people to take up the work that lies nearest them, remembering that every work of goodness is identified with the goodness, mercy, and love of God. Christian fellowship is the one means by which character is formed. Thus selfishness is purged from the life, and men and women are drawn to Christ, the great Center. Thus is answered His prayer that His followers may be one, as He is one with the Father.

My brethren, fasten your grasp upon the unworked Southern field, and labor for it zealously and untiringly. Let not all the means be absorbed in places that have already been worked, leaving the work in other places to present unfinished plans and unfulfilled purposes. As you travel from place to place, and hear our people saying that they wish to help the Southern field, beware how you dissuade them from doing this. Thus you rob a needy field of the help that God designs it to have.

#### Sources

- E.G. White, “Regarding the Work in Nashville,” Manuscript 167, 1902, October 1902.
- E.G. White, “Regarding the Work in Nashville,” Manuscript 167a, 1902, October 1902.

Title: "Consideration for the Colored Race"

Date: November 11, 1902

Type: Manuscript

Primary source: Manuscript 129, 1902, November 11, 1902

The religion of the Bible recognizes no caste or color. It ignores rank, wealth, worldly honor. God estimates men as men. With Him, character decides their worth. And we are to recognize the Spirit of Christ in whomever it is revealed, be he a white man or a black man. No one need be ashamed to speak with an honest black man in any place, or to shake him by the hand, even though it is black. He who is living in the atmosphere in which Christ lives will be taught of God and will learn to put His estimate on men.

Our colored ministers are to be treated with consideration. This has not always been done. These men are to be placed where they can obtain a knowledge of the truth and where they can learn how to teach the truth to others. And when they are engaged in work, they should receive their hire. Remember that they must have bread.

The Lord desires His people in the North to change their attitude toward the colored brethren and sisters. They are not to be so ready to find fault with them. They cannot expect them to be in all respects like those who have enjoyed greater advantages. We should remember the disadvantages under which the colored race have always lived. Far different from the surroundings of the white race have been their surroundings.

The Northern people have lived in a clearer, purer moral atmosphere than have the colored people of the South. They cannot expect that the colored people will in all things be as firm as they are in their ideas of morality. Were Christ on earth today, He would teach the colored race in a way that would surprise us. He calls upon those who have had so many advantages to remember that they err in many things, and that they feel hurt if their errors are noticed, and there is held up before them a comely pattern of what they should be.

Some things of an objectionable nature will take place among the colored people. Remember that the Lord desires you to act with the wisdom of Christ. Remember that kindness will accomplish more than censure. Let the colored brethren and sisters see that you want them to reach the highest standard and that you are willing to help them. And if in some things they fail, do not be quick to condemn them. Do not, for some misdoing, separate them from the work.

In many cases, those who judge their colored brethren have cherished evils that they would in no case tolerate in others. Let no one give his brethren occasion to hate him. Exact and impartial justice is to be shown to the colored race. Christ demands from His servants tender compassion for the suffering, sympathy for the unfortunate, and a generous consideration for misdemeanors.

#### Sources

- E.G. White, "Consideration for the Colored Race," Manuscript 129, 1902, November 11, 1902.

- E.G. White, *Testimonies*, vol. 9 (1909), pgs. 223-224.

Title: "Establishing Schools in the South"

Date: November 16, 1902

Type: Manuscript

Primary source: Manuscript 152, 1902, November 16, 1902

I am glad that *Christ's Object Lessons* has been a help to the work in the Southern field. Let its sale go forward, that there may be money for the establishment of schools in this field. I call upon the officers of the Southern Union Conference and of the Southern Missionary Society to be quick to take advantage of the opportunities offered in the gift of *Christ's Object Lessons* to the educational work.

Small schools for the colored people should be established in many places in the South. Let the proceeds from the sale of *Christ's Object Lessons* in the Southern field be used for this purpose also. Let this means act its part also in defraying the expenses of the schools already established. The children are to be taught something more than merely how to read. Industrial lines of work are to be carried forward. The children and youth are to be provided with facilities for learning trades that will enable them to support themselves.

This work will require talent, and above everything else, the grace of God. The colored youth will be far more difficult to manage than the white youth, because they have not been taught from their childhood to make the best use of their time. There are very many of them who have had no opportunity to learn how to take care of themselves. Those who for years have been working to help the colored people know their needs, and they are best fitted to start schools for them.

As far as possible, these schools should be established outside the cities. But in the cities there are many children who could not attend schools away from the cities; and for the benefit of these, schools should be started in the cities as well as outside the cities.

My brethren and sisters in the South, move forward in earnest with the work of selling *Christ's Object Lessons*, that means may be furnished for the establishment of schools. No line of work will be of such telling advantage to the Southern field as the establishment of schools. Let our people in the South wake up to the importance of this matter. There has been too much hovering over the churches, and too little aggressive work done.

A school should be established near Nashville. If every avenue for advancement is cut away from the work in Nashville, will God be glorified? Has not enough of this been done? Shall we have a second edition of what has been? Let the work of selling *Christ's Object Lessons* be taken up in this city. Endeavor to interest the merchants in what you are trying to do. Tell them that the proceeds from the sale of the book you are selling are used for missionary purposes. Go to the large schools in and near Nashville, and tell the teachers about the work you are trying to do. Tell them that the book you are selling contains truth that they need in their schools.

By this effort two objects will be gained—the truth will be brought before those who need to hear it, and means will be raised for the establishment of schools.

We are not to hold ourselves apart from these institutions of learning. There are those who are specially fitted to work for the teachers in these schools. Let such ones visit these schools and speak words of commendation regarding that which is being done in them for the colored race. Let them watch for opportunities to introduce our literature and to tell of the work that you are trying to do. And let them not forget the instruction that Christ gave His disciples when He sent them forth: "Be ye wise as serpents and harmless as doves."

To my brethren and sisters in the churches throughout America, I would say: I feel very thankful to my heavenly Father for the interest you have taken in the sale of *Christ's Object Lessons*. This book contains precious truth. It shows how Christ used the objects of nature to illustrate immortal truth.

Will you not, from now till the close of the year, make a special effort to sell *Christ's Object Lessons*? Study the instruction contained in this book. This will help you to live the truths that it contains. Then take it to your friends and neighbors, and in a humble, gentle manner tell them of the object for which the book is being sold, and ask them to buy a copy. Believe that you will not be repulsed. Let the love that fills the heart be expressed in the countenance. If the grace of Christ is cherished in your heart, it will shine forth. Commit sentences of the book to memory, and repeat them as opportunity offers.

In taking up this work, you will be doing good service for the Master. You will sow seeds that will spring up and bear fruit to the glory of God. As you go forward in the work, you will gain an experience that will enable you to sell our larger books, and the Lord will bless you. The larger books, indited by the Lord and full of precious instruction, should be sold and can be sold. The Lord will open the way for the people to receive the precious light that these books contain.

As you go out to sell *Christ's Object Lessons*, will you not take the prospectuses for *Desire of Ages* and *Great Controversy*, and call the attention of the people to them? Many of these books are lying on the shelves of our publishing houses in America. The Lord desires the people to have the light that they contain.

In canvassing for these books, you will take light to the people, and you will help me to produce other books. I greatly desire that these books shall be circulated; for they contain knowledge given me by the Lord for the people. Let this work be carried forward zealously.

*Christ's Object Lessons* was given as much for the advancement of the educational work in the South as for any other part of the world. My brethren and sisters, do you not want to help the work in the South by selling this book? Let all do what they can to help the work now in need of help in the Southern field. Schools are needed there. The small schools that have been established for the colored people are in need of help. Let every one bring to the treasury something that will place the schools on vantage ground.

My soul longs to see the work built up in the South that the Lord has outlined. The great necessities for schools in the cities and out of the cities demand that we do everything that we possibly can. This barren field is sending up to heaven its pitiful appeal for help. Where can you find a field where the need is so great?

The Lord has designated Nashville as the center for the present. The interests there are to be built up until they stand as memorials of His truth. The workers in the publishing house at Nashville must submit to the divine will. Then their hearts will be melted and subdued. Then will they be filled with invincible faith. <Then will they press together and guard the interests of one another.>

This world is a training school for the higher school, this life a preparation for the life to come. Here we are to be prepared for entrance into the courts above, where no sin can ever come. Here the truth is to be received and believed and practiced, until we are made ready for a home with the saints in light.

True religion is an imitation of Christ. The true Christian is a follower of Christ. Following implies obedience. No soldier can follow his commander without obeying his orders. Our Leader says to us, "Follow Me."

The best citizens of this great republic are those who have learned the lessons that Christ came to teach, those who love to obey the higher law that God has written in His Word. Abiding in Christ, their example is a power in favor of the truth. Let every Christian show his high birth by his circumspect conversation and modest bearing. Let God's workers be witnesses for Him, in every word and act testifying that they are citizens of heaven. Let not one careless word or unkind action mar their work for God. As high as the heavens are above the earth, should the ways and works of the Christian be above the ways and works of the worldling.

Keep the truth of God in your hearts. Let the law of kindness be ever on your lips. Thus you do true missionary work. By a holy, constant life honor and glorify God. Pray much, and watch unto prayer. God will bless all who walk carefully before Him.

I leave these words with you. I urge you to do your utmost for the good work before you, <and the income be used to furnish buildings and carry forward school duties>.

I am instructed by the great Teacher to say to those in the Southern field who are now passing through trial: Watch and pray and believe. Do your best. The present discouraging aspect will change when you change in word and spirit and action, becoming one with Christ. Try it. Then with joy you will bear witness that Christ's yoke is easy and His burden light.

Source

- E.G. White, "Establishing Schools in the South," Manuscript 152, 1902, November 16, 1902.

Title: "Our Attitude Toward the Work and Workers in the Southern Field"

Date: November 17, 1902

Type: Diary

Primary source: Manuscript 150, 1902, November 17, 1902

While attending the camp-meeting at Fresno, California, held October 1-10, in the visions of the night I was in a certain meeting. I was desirous of learning the object of this meeting, but was in darkness. I sat in a place that seemed to be separated from the room where the people had assembled. Somewhere I have written in regard to this meeting, and I think the manuscript has been copied.

The brethren in this meeting were counseling in regard to the work at Nashville. Matters were presented in a strong light. Some of the brethren present had gathered up the testimonies of those who were unfavorably inclined toward the Nashville publishing house. If actions had been taken based upon these misrepresentations, great injustice would have been done to the Southern work. Decisions would have been made that would have had a most discouraging effect and that would have seemingly upheld as right all that the Lord has condemned in regard to the Southern field.

The course that Brethren E. R. Palmer and A. G. Daniells have desired to outline would work an injustice and would result in an incorrect showing. Acting upon false impressions, the brethren would bring about something that the Lord could not in any way endorse. These brethren must remember that money has not been given very freely to establish the work in Nashville. Had they been connected with this work, had they carried the anxieties and the burdens that others have carried, had they made the decisions and done the many, many deeds that called for self-sacrifice, would they have succeeded any better <under these difficulties> than have the men who have been connected with this work from the beginning? I have felt distressed beyond measure over these matters.

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November 5, 1902

I have been carrying upon my soul a most grievous burden. I ought never to have thought that it was my duty to keep my lips closed, withdraw my influence, and allow the brethren who have been taking burdens upon themselves <to> carry out their preconceived ideas in regard to the supposed necessity of showing James Edson White his proper place and of reorganizing the whole work in the Southern field.

When the brethren came to me for counsel, I told them that I would not stand in the way of their carrying out the plan of reorganization that they had regarded as essential. But afterward, in the night season, I was in a meeting where this was being done; and the manner in which the work was carried on was so objectionable that I could not keep silent. Then I was moved by the Spirit of God to say that three times had the Messenger of the Lord given me instruction that this pressure against Edson White is unreasonable, and that he is given an inferior place. The heavenly Messenger put his arm around Edson, and led him forward, to stand not at the foot, but in the very midst.

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November 7, 1902

Again matters at Nashville have been opened before me, and I am encouraged.

The Lord has given me cautions to give both to Elder Daniells and to Brother E. R. Palmer. God has not inspired their decision that a wonderful overturning will have to take place in the South. By no means has the Lord left Nashville. Many things there will in time work out and adjust themselves.



When first the Lord presented before me a certain meeting, where the Southern work was being considered, I could not discern the speakers. Later the Lord removed the heavy, heavy burden from my mind by instructing me that in every place where a center is to be made, there will be encountered difficulties that require more than mortal wisdom to overcome. The dependence of the workers must be in God. In every movement they are to be actuated by pure, clean, high principles. But let not the men who have not been in the press of the battle act as if they had all knowledge in regard to the aftersight when they have had nothing to do with the foresight.

It would be most strange if no mistakes have been made. There are things in the history of the work the meaning of which it is impossible for human minds to fathom. Let not men, when dealing with those who have made mistakes, work on the supposition that under similar circumstances they would have done much better. Let them not have too much self-esteem, <for everyone will be tested and tried. Let them not do as many are doing—magnifying errors and carrying reports that have no foundation in truth.> If they think that they would have avoided the perplexity and the burdens that always come to those engaged in aggressive warfare, let them try to do the same kind of work, <opening new fields in the South,> before condemning others. Let them go into cities and establish the advantages that have to be built up from the foundation in every place selected as a working center. It is wrong for those who have had no part in bearing the inconveniences, the burdens, and the many embarrassments connected with establishing new enterprises to criticize those who are struggling under these <multiplied> difficulties.

Over and over again the Lord has presented before me the pioneer work that must be done in new fields. In past years I have shared with others the burden of establishing His work in important centers. For years we have suffered <from false reports and> the pressure of opposition and have struggled to overcome the obstacles placed before us by our brethren. We have always gone forward, ploughing our way through prejudice. From the first, every effort has been made to find and to make public the mistakes of God's servants placed in trying positions—mistakes <greatly magnified> that many have taken up and used to discourage the workers and to retard the progress of the cause, <when they should have interestedly put their shoulder to the wheel to help lift the load>.

Should our dear brethren Palmer and Daniells follow their own judgment and carry out the ideas they now hold in regard to the cause in the Southern field, they would do a work that bears not the approbation of God. Seeming success would be short lived. Brethren, the Lord does not bid you to encourage your brethren to cultivate a spirit of accusation and condemnation by listening to their distorted reports. Listen not to those who are annoyed because they cannot manage everything in accordance with their own will and way.

My brethren, you are not to thrust blindly in the dark; for you know not which shall prosper, this or that. Restrain the tendency to judge motives. You do not know or understand in regard to the presentation that has been given me. I cannot help being intensely interested in every movement made in the Southern field. I know much about that work; for I have kept pace with it and with the planning and devising of the workers. I have known of the struggles and makeshifts, the self-denial and self-sacrifice, that have been bravely borne. I have helped the workers as much as I could, sharing their work and encouraging them by sending gifts of money and of books. And I know something in regard to what these books have already done and will continue to do.

While in Australia, I kept track of the work done in the South and of the little encouragement given the workers among the colored people by their ministering brethren. Encouragement was withheld by the brethren in the North because they knew that encouragement would sooner or later mean the raising of means to support the workers in this new field. I called for means for the Southern work before there was much of a showing in this field. I knew that unless means were sent, new territory could not be added.

The work that has begun in Nashville is established in the right place. Because some men complain and criticize, shall the workers there become discouraged? I answer, No, no! We had no ordinary experience in Australia. It was no easy matter to obtain means to work this new field. The soil had to be broken up, the ground prepared, and the seeds of truth sown. Ours was an aggressive work, carried forward, too, while grumblers were constantly trying to discourage us. But notwithstanding the voices of opposition, the message I received from the Lord was, "Add new territory; use the <breaking-up> plow in new soil." And this is the message that I sent across the waters to my son Edson White, who was working among the colored people in the South. "God says to you," I wrote to him, "Do not fail nor be discouraged."

My son wrote to me, saying, "What shall I do? Colored men are accepting the truth, but they have no decent clothing to wear when attending meetings." I myself was living in a missionary field, where poverty abounded, and I needed every penny to help the destitute there and to advance various lines of work in that field; but I requested the office of publication to send to my son some money that was coming to me and to charge the same to my account, which money was to be used to supply destitute colored people with clothing, in order that they might be presentable in appearance when gathered together to worship God. <Whose work was it to relieve the situation?>

Had our brethren and sisters in America been awakened by the appeals that long ago were made to them to do something for the colored people in the Southern States, years would not have passed into eternity with so little done. What do we see now? Among other things, we see a work begun in Nashville. But in the visions of the night the Southern field has passed in review before me, and it is still destitute. Our brethren in positions of trust are not to neglect this field and send to foreign fields nearly all the monies raised for advance work. The Southern field requires constant labor.

Although some mistake have been made, the light given me is that instead of criticizing and condemning, all should learn how to avoid such mistakes in the future. Who makes as his own the burden of giving to the great population in the South the warning message of truth for this time? The Prince of Life offered Himself, a willing sacrifice, to save sinners living in the Southern States, as well as to save sinners living in remote parts of the earth. Workers must be called to this field as well as to distant lands. And the very least that these new laborers can say of the mistakes made, the better it will be for their own souls and for the future prosperity of the work. God views matters correctly. The Infinite One alone is wise enough to pronounce correct judgment upon the work done. The Lord Jesus calls for workers, and He is the only Agency who can work through human minds and hands for the full development of the interests of His cause in this field.

How little do we enter into sympathy with God on the point that should be the strongest bond of union between us and Him—compassion for depraved, guilty, suffering souls, dead in trespasses and sins! If men shared the sympathies of Christ, they would have constant sorrow of heart over the condition of the Southern field so destitute of workers. The needs of this field call for hundreds of medical missionaries.

Jesus wept over Jerusalem because of the guilt and obstinacy of His chosen people. He weeps also over the hard-heartedness of those who, professing to be co-workers with Him, are content to do nothing. Are those who appreciate the value of souls carrying, with Christ, a burden of heaviness and constant sorrow mingled with tears for the wicked cities of the earth? The destruction of these cities, almost wholly given up to idolatry, is impending. We ask if those who professedly know the truth for this time are content to do nothing in the cities of the South? In the great day of final reckoning what answer can be given for neglecting to enter these cities now?

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The entering of Nashville by our workers was providential. When I visited this place, I was instructed that it was to become a center for the Southern work. Graysville and Huntsville are so near by that the institutions

there can be helping hands to sustain the institutions in Nashville. Some of our brethren desired to begin the publishing work elsewhere, within their own borders; but this was not God's plan. There are to be memorials for God erected in cities. His work is not to be done in a corner, or simply at one or two points, like Graysville and Huntsville, but in many places and in a variety of ways.

Our brethren in the South now have opportunity to reveal the strength of their faith—whether or not they have faith sufficient to begin to make centers of influence in various places. If they continue to cherish a spirit of disunion, envy, and accusation <against everyone who will do advanced work>, they will fail of meeting the test.

I had hoped that our brethren in the South would recognize the Lord's hand in leading our brethren to begin work in Nashville, making this a center. In this city buildings offered at a low price were purchased and fitted up for use. Advantage was taken of circumstances favorable for a beginning. An excellent company of workers was brought together to labor in the publishing house. The Lord God looked upon them lovingly and approvingly. Had the brethren in the South appreciated the situation and been converted by the Holy Spirit of God, their influence would have been a savor of life unto life. If they had done more praying, and less talking with one another—each deferring, this company of workers in the office of publication would have had peace and contentment and rest of soul. But the clashing of words has wrought evil. This is one of the reasons that so little has been done in the South. The Lord calls upon His people to be converted, <and instead of hindering the work, to help it, so that it shall advance.>

#### Source

- E.G. White, "Our Attitude Toward the Work and Workers," in the Southern Field Manuscript 150, 1902, November 17, 1902.

Title: N/A

Date: December 2, 1902

Type: Letter

Addressees: James E. White and Willie C. White

Location: "Elmshaven," St. Helena, California

Primary source: Letter 186, 1902, December 2, 1902

Dear Children Edson and Willie White,—

I thank the Lord with heart and soul and voice that my health is as good as it is. I have every reason to praise my heavenly Father for the clearness of thought that He has given me in regard to Bible subjects. I long to bring out these precious things so that the minds of ministers and people may, if possible, be drawn away from contention and strife to something that is nourishing to the soul—food that will give health, hopefulness, and courage. Many are now saying, "Report, and we will report it." Some are greedy for those things that satisfy a depraved spiritual appetite and that will ruin their religious experience, placing them outside the city of God with those who live and make a lie.

In the night season many things are passing before me. The Scriptures, full of grace and richness, are presented before me. The word of the Lord to me is: "Look on these things, and meditate on them. You may claim the rich grace of truth, which nourishes the soul. Have naught to do with controversy and dissension and strife, which bring darkness and discouragement to your soul. Truth is clear, pure, savory. Avoid all council-meetings where there is dissension, and where men will neither credit My words and obey My lessons, nor heed your counsel. Speak the truth in faith and love, leaving the result with God. The work is not yours, but the Lord's. In all your communications, speak as one to whom the Lord has spoken. He is your authority, and He will give you His sustaining grace."

My sons, I would have you firmly united as brothers in the flesh and as brothers in Christian fellowship.

I have a work to do, and I am now making decisions. I must remain away from Conference meetings. I must not attend camp-meetings. The spirit of drawing apart, as the result of judging one another, has become so common, and the churches are becoming so leavened with this spirit that I have no desire to attend these meetings. After returning from them, it is often weeks before I am able to take up my neglected work.

Because those in positions of responsibility have for years left the Southern field unworked, notwithstanding the most decided testimonies urging them to take up this work; because they continue to neglect this field, and use every manner of device in trying to uproot the confidence of the people in those who have done the hardest and most self-sacrificing work in the South, I have but very little confidence that the Lord is giving these men in positions of responsibility spiritual eyesight and heavenly discernment. I am thrown into perplexity over their course; and I desire now to attend to my special work, to have no part in any of their councils and to attend no camp-meetings nigh or afar off. My mind shall not be dragged into confusion by the tendency they manifest to work directly contrary to the light that God has given me. I am done. I will preserve my God-given intelligence.

My voice has been heard in the different Conferences and at camp-meetings. I must now make a change. I cannot enter the atmosphere of strife and then have to bear testimonies that cost me much more than those to whom they are sent can imagine. When I attend the different meetings, I am compelled to deal with men standing in responsible places who I know are not exerting an influence that God can endorse. And when I bear a testimony in reference to their course of action, advantage is taken of this testimony. These men have not clear understanding. Should I say the things that I know, they would not, with their present experience, use this instruction wisely and would bring upon me inconceivable burdens.

I shall, therefore, leave them to receive word from the Bible, in which the principles upon which they should work are laid down in straight lines.

There are those who look upon themselves as the Lord's servants, but who, as shown by the way in which the Southern work has been handled, are working away from the light that God has for years been giving. I have pity for them, but I cannot be forever pointing out for them the way of righteousness. They are brought no nearer right actions by what I say than if the words were never spoken. So long as those in responsible positions see things through a false medium, they will put a wrong construction on my work.

The light I have for our ministers is: Seek God. Stop your whisperings and your evil surmisings, instigated by Satan; and see if the love of God will not fill heart and soul. And I will go on with my writing. This is the light given me, and I shall not depart from it.

Let all keep the way of the Lord, to do justice and judgment. Let prayer ascend to God for the Holy Spirit's instruction. Then when it comes, look at yourselves in the great moral looking-glass, God's Word, which will always tell you the truth. When God's servants work as laborers together with God, out of love for Christ and the souls ready to perish, a very different atmosphere will be brought into our churches. Each man will be found in his place, recognizing the work God has put in his hands to be done for this time.

Religion not only improves, but beautifies the disposition and the character. Christ must be blended with all our thoughts, our feelings, our affections. He must be exemplified in the minutest details of every-day service in the work that He has given us to do. When, in the place of leaning upon human understanding or conforming to worldly maxims, we sit at the feet of Jesus, eagerly drinking in His words, learning of Him, and saying, "Lord, what wilt Thou have me to do?" our natural independence, our self-confidence, our strong self-will will be exchanged for a childlike, submissive, teachable spirit. When we are in right relation to God, we shall recognize Christ's authority to direct us and His claim to our unquestioning obedience.

#### Source

- E.G. White to J.E. White and W.C. White, Letter 186, 1902, December 2, 1902.

Title: "Christ's Representatives"

Date: December 10, 1902

Type: Article

Primary source: *The Gospel Herald*, December 10, 1902, pg. 1

Much work remains to be done in proclaiming the third angel's message. Notwithstanding the great needs of the cause, there are many workers who are content to do for the Master but little in comparison with what he has done for them. Why, O why, is man willing to remain so inactive, so helpless, when he could be accomplishing a great work in saving souls? The Saviour is asking us, "Why stand ye here all the day idle?" We should engage in his service, however great a sacrifice this may at first appear. Poor deluded souls must be aroused from the fatal lethargy of sin. The power of sin over them must be broken, else it will grow stronger and stronger, and at last result in their ruin.

Every one who is truly converted has the spirit of service. When Christ is indeed formed within, the hope of glory, his Holy Spirit works through the human agent to save other souls for whom he has died.

God invites his workers to call upon him for help, and he promises to hear and answer them. As they take up the cross, fully resolved to do what they can, he gives them strength to bear the burden. Why do we not enlist the help of Omnipotence? In these precious days of probation, let every laborer reach forth the hand in faith for the help and strength that will enable him to be a strong worker, in the Lord's vineyard. Let him pray for soundness of judgment and for heavenly wisdom. God is a mighty Helper. He will sustain every one who trusts in him. He is a sure, tried Anchor, holding his children fast to himself amidst every storm of opposition, every tempest of trial and adversity. When the heavens seem dark, when the strength seems to fail, he will give light and confidence to all who believe in him. To every troubled heart he will speak peace.

The Lord hears and answers prayer. He lays upon us no burden greater than we can bear in his strength and by his grace. In every time of need he is a present help. O that we might have faith to ask him for strength according to our great need. Faith is the hand by which we grasp the hand of the mighty Helper. God's promises are sure. Why should we not take him at his word?

"Jesus knows our every weakness;  
Take it to the Lord in prayer."

Will not the Lord be pleased to let the light of his countenance shine upon us? O that his arm of power might be revealed.

Faith is "the substance of things hoped for, the evidence of things not seen." But I fear that, with many of us, our faith does not reach any farther than our sight. Let no one allow his strength to be wasted by vain conflicts, or his heart wearied and saddened because of unanswered desires. Amidst the fiercest conflicts there is rest for every weary soul who trusts in Christ. To those who are afflicted with either physical or spiritual maladies, Jesus is saying, "Wilt thou be made whole?" He is ready and willing to do great things for those who trust in him. With tenderness and pity he is looking upon his children. He offers help to those who, doing the best they can, plead for capabilities that will enable them to do more for him.

O that I could impress the members of the church of Christ with the importance of using aright the talents that have been entrusted to them. O that I could make them see what an influence for good they might exert, if they would use their powers to God's glory.

We should not allow indifference or carelessness to mark our actions; for Satan is an untiring foe. Peter says, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may

devour.” Of us is required the fullest consecration, the most earnest devotion. The world is to be warned. The masses of the people will not heed God’s solemn warning; nevertheless his message must be proclaimed to “every nation, and kindred, and tongue.”

The greatest work, the noblest effort, in which man can engage, is to point his fellow-men to the Lamb of God. O let us urge the importance of this work with greater earnestness than we have manifested in the past. Let our church-members begin to work. Let them reveal Christ in every thought, word, and act. If they represent him aright, they will receive the reward of life eternal and a home in heaven.

Source

- E.G. White, “Christ’s Representatives,” *The Gospel Herald*, December 10, 1902, pg. 1.

Title: N/A

Date: December 13, 1902

Type: Letter

Addressee: W.C. White

Location: "Elmshaven," St. Helena, California

Primary source: Letter 206, 1902, December 13, 1902

Elder W. C. White, My dear son,—

The Sabbath has just passed. I did not attend meeting, for I did not feel able. For some nights I have been unable to sleep past twelve o'clock. I see so many matters that must be presented to the people, and I can but pray that the Lord will work by His own power. I will not write unless my head is clear, not confused.

I realize that the first thing I ought to do is to prepare matter for the books that should be brought out; but there are other things that I must do. The attitude of some of my brethren in regard to the Southern field, and the reports that are being circulated—reports that I know to be untrue—make it necessary for me to take up this matter. I can no longer allow false impressions to be made, without saying what I know to be the truth. I shall publish in book form what I have written in regard to the work in the Southern field. I shall no longer handle this matter with the tips of my fingers. Our people shall have in book form the facts of the history of the work in the South. When this book is out, I shall know that I have done my part to undeceive minds.

I shall give the message and the instruction that has been given me in regard to the work, not as my brethren advise; for they see things with a clouded understanding. I have lost confidence in their spiritual discernment, and in their plans and methods, because the light that they are following is directly contrary to the light that the Lord has given me. If their plans are accepted, the work in the Southern field will be carried forward in a way that is contrary to the way in which the Lord has shown me it should be carried forward.

The difficulties and hindrances met with in the work in the South are a repetition of the difficulties and hindrances that we met in Cooranbong, and in every other place where the Lord has shown me that a work was to be done. There have always been those men and women who were ready to use tact and influence to fashion things after their own human judgment, repressing and hindering the work.

I shall call earnestly for means from my brethren and sisters to use where it is most needed—in the unworked cities of America and especially in the cities of the South. This field, barren and unsightly, has been shamefully neglected.

The work to be done for the colored race is a large work and calls for a large outlay of means. My heart aches as I look over the matter that has already been printed on this subject, but which upon many minds has been of no more weight than a straw. Like the priest and Levite, men have looked indifferently on a most pitiful picture and have passed by on the other side. For years this has been the record. Wealthy men not of our faith have given liberally for the establishment of schools for the colored people, and some effort has been made to educate the poorer class of whites living in the South; but our own people have put forth only a jot of the earnest effort that they should have put forth.

Sunday, December 22

Today I received your interesting letter of December 17. Thank you. I will send you a letter in the morning's mail in regard to some things in which you will be interested. I should have written more, but for some reason my eye is troubling me, and I must guard it carefully.



Source

- E.G. White to W.C. White, Letter 206, 1902, December 13, 1902.

Title: N/A

Date: December 24, 1902

Type: Letter

Addressee: Sands Lane

Location: "Elmshaven," St. Helena, California

Primary source: Letter 211, 1902, December 24, 1902

Note: Relevant selection highlighted.

Elder Sands Lane, My dear brother,—

Today I received and read your letter to me. Thank you for writing. You speak, my brother, as if I had heard all about the council meetings held in Battle Creek. But I have heard nothing at all in regard to these meetings. W. C. White has written me no particulars whatever regarding them. He has told me of his visit to Wright, and of seeing some of my old friends there. He said that while there he made his home with Brother and Sister Root, as my husband and I used to do. He said that they were as hospitable and courteous as ever, and that they made him very welcome. He wrote about his visit to Cedar Lake and Berrien Springs. He spoke about going to Nashville, and of returning to California after the meeting there, to help me with my work; but matters at Battle Creek seem to be as a sealed book.

Brethren Knox and A. T. Jones called to see me after their return from the East. They told me that it had been decided to hold the next General Conference in California, and that the brethren here thought that Sacramento would be the best place.

After they had gone, I remembered that I had not said a word to them in regard to the meetings at Battle Creek, and that they had said nothing to me in regard to them.

I have carried a heavy burden in regard to these meetings. But I shall not write about discouraging things; for by beholding we become changed.

Last Sabbath the Lord gave me strength to speak in the Sanitarium chapel. The room was well filled, with workers and patients from the Sanitarium, and with Sabbath-keepers living on the hillside. I spoke from the fifth chapter of Revelation. This chapter had been impressed on my mind, and I gave to the people what the Lord had given me.

On Sunday morning I spoke to the workers in the bakery, and at the close of my talk I prayed with them.

On Monday morning, at half past twelve, I spoke to the Sanitarium workers. The meeting was held in the classroom, which was well filled. The Lord gave me words to speak. After I had finished speaking, I was asked to offer prayer. The Lord Jesus came graciously near, and encouraged our hearts by increasing our faith. We can rely upon the promise, "Ask, and ye shall receive;" for the love that God has shown in giving His Son to die for us is an assurance that He will hear and answer our petitions. "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life;" and because of this, Christ's intercession in our behalf will always prevail.

As we knelt in prayer, we received the assurance that the Lord drew sacredly near to us. After the prayer, invitation was given to all who desired to speak in witness of Christ to rise to their feet. Almost immediately, a large number of those present were standing, and testimony after testimony was borne.

My heart was made glad to see Dr. Zelinsky rising, and to hear him bearing an excellent testimony. He has taken his stand fully with us, to accept and live the truth.

A patient at the Sanitarium, Mr. Stanton, bore a good testimony. He and his wife came to the Sanitarium some time ago. He was present when I spoke in the Sanitarium several weeks ago, and he was much pleased with the meeting. Soon after, he and his wife called to see me, and about three weeks after, his daughter called. Mr. Stanton bought fifteen copies of *Steps to Christ* to send to his friends. His wife and daughter have gone to San Francisco, but they expect to return to the Sanitarium. They are all very much pleased with the place.

We are praying that this family will accept the truth. They are very much interested, and are searching the Bible and reading our books.

On Tuesday I had a visit from Dr. T. J. Evans of Los Angeles, and Brother Boeker of the St. Helena Bakery. Dr. Evans wished to consult me in regard to the purchase of a certain property about twelve miles from Los Angeles. This property consists of a building of eighty rooms, furnished throughout, and seventy-five acres of orange grove. The buildings and the grounds are both in excellent order. The owner of this property has lately gone to Boston, and as he is not going to return to California, he is anxious to dispose of this property. He offers it for a very reasonable price. Could we purchase it, I think we could begin sanitarium work in it at once.

At Paradise Valley, about five miles from San Diego, there is for sale a building well adapted for sanitarium work. It was built for a sanitarium, and the owner says that the house alone cost her twenty-five thousand dollars. It is a fine, three-story structure, built on a rise of ground, and commanding a view of a beautiful valley. The rooms are large and airy, and in each room there is a marble wash stand and a wardrobe. There is about the house nothing extravagant, but from cellar to attic, it is well finished.

Besides this building, there are twenty acres of land, and the whole property is offered for eleven thousand dollars. I hope that arrangements can be made so that we can purchase it; for it is so well adapted for a sanitarium. It seems to have been kept for us in the providence of God.

More than a year ago light was given me that our people in Southern California must watch for opportunities to purchase such properties. I told our brethren that they would find all ready for use, and for sale at reasonable prices, just the buildings that they would need for their work. And thus it has proved. In a most remarkable manner the Lord is opening up ways for the advancement of His work in Southern California. Twenty miles from Los Angeles, at Fernando, a town of about one thousand inhabitants, our brethren found for sale two large school buildings, which had been erected for use as a college. Our brethren were extremely desirous of establishing a school in Southern California, but they had no building, and when they found these buildings, which were just what they needed, they decided that the Lord must be leading them.

The property consists of a three-story school building, a dormitory of two and a half stories, a cottage of five rooms, and ten acres of land. Our brethren paid ten thousand dollars for it. When I inquired how this price compared with the real value of the place, they told me that it was not more than one fifth of what the place was worth.

I was present at the opening of this school, and it made my heart rejoice to see the company of promising, intelligent students gathered in the chapel. I thanked the Lord for providing such convenient buildings, in which school work could be begun without delay. God is our Helper and our Leader, and in Him we trust.

The Lord is surely preparing our way. In Southern California, land is high and building expensive, and the brethren could not possibly have bought land and put up suitable buildings for ten thousand dollars.

We knew that the school must be established away from the city, and that we must have land, so that the students could have opportunity to gain a knowledge of agriculture, and opportunity also to be self-supporting.

The light given me is that we are to take our children away from the congested cities, and do all in our power to prepare them for the future life. The Fernando school is situated in an orange district. On every hand are to be seen beautiful orange groves.

There was some question about the water supply, but a well has been dug, and an abundant supply of water obtained.

When the brethren wrote to me about this place, I wrote back telling them to purchase it by all means. I went to see it when I was in Southern California a few months ago, and I also visited several other places of which the brethren had been writing to me. I did not think that I should do so much pioneer work after my husband's death; but the brethren all want me to see the places that come to their notice.

My interview with Dr. Evans was a long and important one, and I gave them the best counsel that I could. I know that the Lord blessed me in my effort to advise them.

Dr. Evans is carrying on sanitarium work in Pasadena, a suburb of Los Angeles. He has rented two floors of a large building, and has fitted up the rooms for patients. But this is only a temporary arrangement, and the building will be given up as soon as we can secure a building for permanent use.

I am weighed down by the thought that our people do not realize the responsibility resting on them to proclaim the truth in the unwarned cities of America. God says to them, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Why are such cities as New York left unwarned? Do not those who know the truth understand the commission of Christ? Why then do they feel no burden to add new territory to the Lord's kingdom, to plant the standard of truth in new places? Why do they not obey the word: "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not." Why do they not return to the Lord His own, to be invested in heavenly merchandise?

Why do not our people wake up to the peril threatening the men and women in the cities of America? Why are not our churches aroused, and why is there not an earnest call made for volunteers to enter the whitening harvest-field?

When I bear my testimony in person, I want to bear it where it will be appreciated, where it will be heeded; where I shall not be afflicted by those who are so spiritually backslidden that they make no effort to proclaim the truth for this time.

We have no time to dwell on matters that are of no importance. Our time should be given to proclaiming the last message of mercy to a guilty world. Men are needed who move under the inspiration of the Spirit of God, men who will obey the words, "Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgressions, and the house of Jacob their sins."

The sermons preached by some of our ministers will have to be much more appropriate, and much more to the point, than they are now, else many backsliders will carry a tame, pointless message, that lulls people to sleep. Every discourse given should be given under a sense of the awful judgment soon to fall on our world. The message of truth is to be proclaimed by lips touched with a live coal from the divine altar. Christ refers to the lifeless, purposeless messages given in our churches, when He says, "I know thy works, that thou art neither cold nor hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked; I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see."

Night after night I get up at twelve and one o'clock, and walk the floor in intense anguish, because of the tame messages borne by our ministers, when they have a message of life and death to bear to the people. The ministers are asleep; the lay members are asleep; and a world is perishing in sin. Where are the evangelists who can go to the South and work for the people there? Where are the men who have encouraged Elder Haskell? He and his wife are doing a noble work. Not only are they proclaiming the truth; they are training other workers to proclaim the truth in the right way. Do you not think that God requires His people to help a man who is doing as much as Elder Haskell is doing? I know how the Lord regards this matter. It would be well pleasing to Him for His people to give of their means and their sympathy to those who are working for Him in the cities of America. God has instructed me that His people are neglecting a work that is close beside them.

If our people would feel more of a burden for the men and women in our cities who have not heard the message of salvation, if they would labor for them with determined energy, they would have less time and thought to give to tearing down what has been accomplished. God is not pleased with the way that things are shaping, and unless more is done than has been done for the cities of America, ministers and people will have a heavy account to settle with the One who has appointed to every man his work.

Source

- E.G. White to Sands Lane, Letter 211, 1902, December 24, 1902.

Title: N/A

Date: December 26, 1902

Type: Letter

Addressees: Brethren in positions of responsibility

Primary source: Letter 208, 1902, December 26, 1902

To my brethren in positions of responsibility,—

During the night following our interview in my house and out on the lawn under the trees, October 19, 1902, in regard to the work in the Southern field, the Lord instructed me that I had taken a wrong position.

In our morning council meeting statements were made that I need not repeat—statements showing why a successful work could not be done in Nashville, because Edson White would be sustained by his Mother. This was the tenor of the remarks made. Strong representations were made in regard to the terrible condition of things existing in the institutions at Nashville. It was stated that if I would sustain Edson White in his methods of working, nothing could be done to change the situation. The brethren put questions to me, and I spoke words in reply that gave them liberty to do in Nashville all that they would, under similar circumstances, do elsewhere. I was cut to the heart. I thought to myself, “Why should not I give them this liberty? If wrongs exist, as the brethren represent, most thorough work should be done to make these wrongs right.”

But after I went to my room, I passed through an experience. For three nights in succession I was instructed by the Lord that I had spoken inadvisedly; that matters had not been correctly represented to me, some of the particulars not being given; and that I should not consent, merely because Edson White is my son, to allow him to be condemned, or to allow his God-given work to be hindered and wronged, as it certainly had been, and would continue to be, unless the light that the Lord had given me in regard to the work in the Southern field were used in a way altogether different from the way in which the brethren planned to use it. I was instructed that the understanding of these men had been perverted by the words of those who, prompted by a perverse spirit, understood not what they were saying. If these men had passed through the same experience that the brethren in Nashville have, not one of them would have accomplished as much as the workers there have. They would have given up, discouraged.

In connection with the Southern work, transactions have taken place that never should have been permitted. Money that was called for to use in breaking up the ground in places that have never been worked was appropriated to places where work has been carried forward for some time. It was wrong not to allow the means given for opening new fields to be used where the people supposed it would be. Every facility, every advantage, should be given to the men whom the Lord has appointed and fitted to enter new territory, men who by past experience know how to plan and devise methods for doing a work similar to the work that has already been done in several places. Every hand should be outstretched to encourage the workers and to prepare the way before them. Liberal gifts should be made in response to the calls for means to advance the great work that must be done in this field, a field where the greatest difficulties must be met and overcome.

Nashville to be Made a Center

Years ago the Spirit of the Lord moved upon the hearts of men to establish in Nashville institutions of learning to educate the colored people of the South. The Lord now desires His people to establish institutions in this center where a good work has already been done. In this place prejudice is not so easily aroused; buildings that can be utilized to advantage may be secured in which to make a beginning; workers for the colored race are protected, so that they can labor in safety; and the buildings in which they carry forward their work are not so liable to be destroyed.

Some of our brethren saw these advantages and decided to make this city a center for work in the Southern States. The Lord approved of this step. But not a few of the brethren were dissatisfied. Their ideas were not met by the decision to establish the publishing house in this city, and they selfishly endeavored to divert to other places the means that our brethren in the North had given in response to appeals—means that the donors supposed was being used in Nashville. Obstacles were thrown before the workers by our own people, making every step of the way hard and trying. O how much less difficult this work would have been, if men to whom God had given such great light had not brought in their own ideas to hinder the work!

Notwithstanding this opposition, the Lord wrought, and the work began. A building suitable for a printing office was secured for much less than its real value, and equipped. By the time the institution was ready to be opened, an excellent class of workers had been gathered together. The Lord revealed to me that some of these needed to be carefully looked after and held by the hand of faith, lest under adverse influences they might become discouraged.

Soon the leaven of criticism and accusation was introduced among the helpers in the office. This was enough to sadden and discourage those who had made a beginning, but still they went forward. Those who have spoken disparagingly of the work that these pioneers accomplished have not spoken in accordance with God's will; for from the light given me, I know that He who reads beneath the surface, sees that those who have gathered up reports against this work, could not have done so well, with so small an outlay of means, as have those who began by utilizing buildings already erected.

Notwithstanding the voices that were raised in favor of establishing the publishing work in some other place, the Lord gave light and encouragement to the brethren to begin in Nashville. These voices that have so often been heard on the negative side of the questions were on this occasion silenced by the reproof of the Lord, for His hand was in the work in this place from the beginning. However, these adverse influences have by no means been checked completely by the light that the Lord has been pleased to give. Some of the brethren have been as men convinced against their will and are of the same opinion still. God has wrought in the Southern field; yet if those who have received light had walked in the light, how much more might have been accomplished! How much further advanced the work would have been, if they had used their supposedly superior capabilities and shown what they could do in working a field that has never before been worked! I have much more to say in regard to the way matters in this field have been treated. In time, these things will all be seen as they are, and those who do not now understand them will then be able to reason from cause to effect.

The Lord is not pleased with the movements made by those who have opposed the work that centers in Nashville. He reads the heart of every man. Those who have opposed the clear light He gave in regard to making this place a center should have awakened to a realization of their duty to establish centers of influence by erecting memorials for God. If they had manifested a desire to do their best to help, the work would not have been so hard and trying for the laborers, some of whom, constantly criticized and accused, have nearly lost their lives on account of overwork and anxiety.

#### The Spirit Manifested During the First Union Conference Held in Nashville

A mistake was made in trying to finish one of the buildings in time to accommodate those who attended the Southern Union Conference held in Nashville about a year ago. In the effort to have everything convenient for those who came, those in charge labored for a time under heavy pressure, greatly taxing their physical and mental strength, and thus endangering their lives. They thought that if the building could be completed, the visiting brethren would be so favorably impressed by the good beginning made, that their fault-finding would be changed to commendation.

For one of the office rooms, a carpet was purchased, costing seventy-five cents a yard. Some office furniture, too, was secured. The purchased of these things might have been delayed, but should not be regarded as a sin.

Nevertheless, small transactions of this nature were seized upon by some of the delegates and condemned. Their minds were open to received wrong impressions, they were imbued with a spirit of criticism, and they dishonored the Lord. Blinded by prejudice, they could not see that the motive was good which prompted the laborers to make these purchases. The workers in Nashville had borne the burden of much extra labor and wearing night work in order to make it possible for the meeting to be held there. They hoped that their work would be approved. They did everything that they could to accommodate and make comfortable the guests who came. But what was seen by Him who seeth in secret?—a little group of men here, another of women there, communicating to one another the leaven of criticism. If they had had the Spirit of Christ, they would have commended instead of criticizing.

It gave me much pleasure to see in the building where I had a room some of the articles of furniture that had once been in my own home in Battle Creek. I saw a sofa and a chair that formerly belonged to my husband; also some sets of furniture and other conveniences that I had given to be used where most needed. But many of those who were cared for at this meeting dishonored God by their criticisms. They gave but little encouragement to the men who had worked almost beyond human endurance in order to make them comfortable. I was on the ground. I speak the things I know. The Lord has not pronounced the judgment that those so forward to condemn have pronounced. He was not pleased with the spirit of accusation and of imagining evil where no evil existed.

#### Contemplated Changes

In general meetings that have been held since that time, decisions were made that should never have been made. The men who had borne the burden in the heat of the day became disappointed and confused. Changes were made that did not improve matters in the sight of Him who sees the end from the beginning.

It was thought best by some to place the management of the publishing house in the hands of new men. If at this time the Lord had not spoken and presented matters in a different light, everything would have been in the utmost confusion. As these things have been written out, I know that the thoughts of the Lord are of good, and not of evil. Not all has been done that should have been done and that would have been done if more of the brethren in the Southern field had been moved by the Spirit of God and had worked in willing co-operation with Him, filling their place by building up the work in the city which God specified should be made a center. But a good work has been done. Not one of the fault-finders could have done better.

It would have been best not to work on borrowed capital; and the brethren would not have needed to do this if all the believers had worked unitedly to one end. Just at this time the showing presented, as the result of working on borrowed capital, gives the enemy an advantage. Notwithstanding this, every square foot of room in the buildings erected is needed and will be utilized either now or in the near future. The present financial embarrassment has been magnified in such a way as to make the work hard and to leave wrong impressions on minds. It would not be surprising if souls were lost, beyond recovery, on account of these impressions. O what cannot evil surmisings and jealousies do? They are as cruel as the grave. The false reports spread by the enemy result in disunion and in efforts to tear down. The Lord desires His workers to labor in harmony, building up the interests of His cause.

In connection with our institutions in various places, there are sometimes, among a few of the brethren, one-sided secret conversations. Misunderstandings arise and multiply. Misrepresentations are made, and words are spoken in regard to dishonest work's being done, until finally what is at first merely a supposition or a report seems to be so fully substantiated that men are led to believe a lie, and to think that they must do quick work to remedy the supposed evil. The Lord Jesus sees it all. He Himself interposes and changes the plans that have been proposed to cure these imagined evils.

Thus it was in Nashville. God forbade the brethren in responsibility to take the hasty steps that they had decided to take. He said that they were in no case to be allowed to follow such a course; for at that time they would be



unable to remove the wrong impression that would be left on the minds of the people. If changes had been made in the publishing house when the brethren anticipated making them; if those who had worked faithfully had been tried, judged, and condemned according to man's wisdom, a deep and lasting injustice would have been done to the ones misjudged.

Too many mismoves have already been made. Men are not gods. Our brethren so desirous of making changes should have remembered the instruction given to the children of Israel through the prophet Zechariah: "The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you. For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the Lord, which run to and fro through the whole earth."

In the visions of the night I was in a meeting of the brethren in the Southern field. J. E. White was sitting far back in the room. In that company there was One of heaven's appointment, who placed His hand on Edson's shoulder, and led him to the front ranks, saying, "This is your place. In influence, you are to stand with your brethren. You are to have a voice in their council meetings. You are deserving of all the approval that is given to one who has carried heavy burdens in the heat of the day." Addressing the company, the Messenger continued: "In his effort to advance the work in the South, he has made many sacrifices, and has nearly lost his life. Now he is deserving of the full confidence of all in this assembly—not that he has made no mistakes, but those who judge and condemn would, under similar circumstances, have done no better. 'He that is without sin among you, let him first cast a stone.'"

Although J. E. White resigned his positions of trust, this was not because he was convicted of unfaithfulness. Some, it is true, made it appear to others that this was why he offered to withdraw from official responsibility. He resigned because of the spirit, the words, and the deportment of others. There were men who were more than willing to take his place, but they would have proved that they were not fitted for carrying such responsibilities.

The matters that have been so perplexing will be adjusted by the Lord. My brethren, you are not to turn out of office the ones whose work God has accepted, even if, in your judgment, they have made some mistakes. Meddle not with matters that you do not comprehend because you have not passed over the ground. Some of you have had a wrong conception of many things. Do you not see that you are ceasing to follow in the way of the Lord? You are deviating from the path of duty appointed you. Guard well your own souls. Do the work that God has given you. Leave His appointed workers with Him. Your unconsecrated movements have placed upon others very heavy burdens and have made necessary the expenditure of much time and money in order to settle matters that would have adjusted themselves if meddlesome minds had not placed the worst possible construction upon the transactions that they could make appear in a false light.

Men do not understand how serious are the issues connected with their relation to God's cause. When men do things crookedly, the Lord calls upon them to make them straight. My brethren, keep straight ahead. If you neglect your own work to criticize and condemn the work given some one else, much time and effort will be required to recover what you have lost. Thus trials are created that need never exist. We are simply to follow our Leader. To turn from the pathway of duty brings trial. No one can leave his place without suffering the ensuing confusion.

#### Opposition Against Making Nashville a Center

In a meeting presented before me for three successive nights while I was in Fresno, I saw that there was a confederacy, as it were, of men in Nashville who were united in sentiment and who were sustained by some of the brethren at Graysville. The wicked work of this confederacy was laid open before me. There are several who have never been reconciled to the plan of making Nashville a center. I could mention names, but will not do so now. The Lord knows their names, and He cannot endorse their works.

There were no good or justifiable grounds on which to work this confederacy against the establishment of the work in Nashville. The Lord bids me stand at my post against this movement. Not one of these men in opposition knows what he is doing. They have had very little experience in pioneer work in the South. They might have entered new fields years ago. They would thus have gained an experience that they do not now have. The Lord bids them stand aside, if with humbled hearts they will not come into line and acknowledge the wickedness of the raid they have tried so hard to make against the work centering in Nashville.

Who could have the courage to stand as targets for the words of criticism and condemnation hurled by those whose minds are leavened with the misrepresentations of the ones who choose to stand in opposition to God's work in this city? If those who have confederated against the work in Nashville refuse to repent, the sooner they separate from the work in the South, the better it will be for this field. The Lord has marked every impulse that has led from cause to effect. None could have done a better work than have the laborers in Nashville.

It is truly amazing to see what gross misrepresentations can be conjured up, and what the results of these misrepresentations are. To cherish feelings of bitterness and hatred, because certain suggestions and plans have not been adopted, is not in accordance with the principles of sound reason or Christianity. How foolish it is to try to hedge about a work that God has bidden us to carry forward and sustain! These false statements have done their evil work. Those who have used the talent of speech to tear down a work that God commends have revealed that they cannot be trusted to establish missionary centers.

The assailing element is strong, but it cannot prevail. If it were to prevail, the result would be the worst chapter in the experience of our people. Notwithstanding this opposition, Nashville is being made a center. How much this effort has cost the ones whom God appointed to do this work, I cannot tell. The record is in the books of heaven, and words traced by angels cannot be perverted into a lie.

#### A Call to Repentance

What is the real strength of a church? Not its members; not those who are supposed to have knowledge and experience. A cultured intellect, unsanctified, is as nothingness. Why should not the truth prevail in Nashville? Shall the truth be powerless because unsanctified hearts are seeking for the supremacy? because unconsecrated tongues have given false representations? God calls for workers who will wear Christ's yoke. "Take My yoke upon you," the Saviour says, "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."

I have a message for the laborers in the Southern field. Selfishness is seeking recognition and support. Other centers besides Nashville will be created; but make this center your rallying-point now. Take not the forthcoming council meeting to Graysville, but come right to the center of action. Then if all will humble their hearts in repentance and confession before God, He will pardon.

Those who engage in the work of uprooting things in Nashville are not led by the Spirit of God, but by another spirit. Let the opposition develop; for such things will be seen in these last days. Amidst it all, God's work will move forward, leaving behind the elements that would block the way; for truth is truth, falsehood is falsehood. A lie is not the truth. Many misrepresentations have been in circulation; but why should the truth be blanketed? Remove the blanket. Why should not the truth prevail? Can we doubt God's Word? What has He ever said that He has not done? Is it not written, "My word ... shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing where to I sent it"?

Time is too short, our work too important, for any one to engage in an effort to tear down the work of another man whom God has appointed to service. My brethren, the schemes that seem so plausible to you, are not of God's devising. Satan will instigate all that he possibly can to discourage, to draw men of talent from the work

of preaching the Word, publishing the truth, and circulating our publications in the highways and in the byways. You have no time to aid the enemy in his effort to drive God's workers out of the Southern field. This is not the work that God has given you.

In the name of the Lord I say to the men who desire to do some great thing, Please, for the sake of your spiritual life, keep your hands off the ark of God. There is One who is ever working. He will take care of His holy ark.

Wherein lies the strength of the church? In unity, in humility, in perfect adherence to the Word of the Lord. In selfish superiority, men would take the throne, as if there were no God to direct and to give power to His workers. Let those connected with our publishing houses, our school, and our medical institutions be men and women chosen of God and regenerated through His Holy Spirit. Let them seek for truth as for hidden treasure.

My brethren, many of you have left your first love. "Remember therefore from whence thou art fallen, and repent, and do the first works." To those who do not repent, Christ declares, "I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." Put away the devisings and theories of men. No longer follow in the light of the sparks of your own kindling. Remember the words, "Except thou repent," "I will come unto thee quickly, and will remove thy candlestick out of his place."

The Lord bids me say to those who are opposing the work centering in Nashville: Discern your spiritual condition. Return to the first love that you have left. Satan is seeking to entice all to leave their first love and to devote their God-given talents to the enemy's service, tearing down that which the Lord desires to build up. I ask those at Nashville and at Graysville, whose names I have not mentioned, to 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: and let him return unto the Lord, and He will have mercy upon him; and to our God; for He will abundantly pardon. For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts."

My brethren, read the seventeenth chapter of John, and see if you cannot understand that you have left your first love. Christ prayed that His disciples might be one, as He was one with the Father. "As Thou hast sent Me into the world," He declared to the Father, "even so have I also sent them into the world. And for their sakes I sanctify Myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them; that they may be one, even as We are one: I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me. 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. O righteous Father, the world hath not known Thee: 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."

#### Light to Shine Forth

Light will shine upon the workers in Nashville. From this center light will shine forth in the ministry of the Word, in the publication of books large and small. We have as yet merely touched the Southern field with the tips of our fingers. "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." The same Voice that at the beginning said, "Let there be light," in these last days declares that a knowledge of God's Word shall not be confined merely to a few places. The laborers who have the missionary spirit will go forth as heralds of the morning. Christ, heaven's Conqueror, is in the midst of you. From the

experiences you are now passing through in the South, all may learn lessons. Truth and righteousness live and will continue to shine amidst the darkness of this degenerate age.

My brethren in Nashville, when any attempt is made to divert your minds from the work that the Lord has appointed you to do, let your voices ring out in accents clear and distinct. With unmistakable determination, say: "I am doing a great work and cannot come down. Why should this work cease, as it would if I were to leave it and come down to you?" Never, never, although surrounded by those who desire to quench the last spark of life that God is keeping alive, should you consent to any such proposal.

Those whom the truth makes free are free indeed. We are not to be under bondage to any man or confederacy of men. We need the guidance of the Holy Spirit. We have followed man's wisdom long enough. And we can avoid the consequences of following this wisdom, if we choose to follow the Lord now, just now. We need a wisdom greater than the wisdom of man to strengthen the things that remain, that are ready to die.

#### Words of Encouragement

To Brother W. O. Palmer I would say: Be not discouraged. When your fellow workers manifest the spirit of the enemy by saying and doing things that hurt, keep silent; for this is your strength. When you are misjudged and tantalized, remember that you are not the only one who is wounded. Christ, in the person of His saints, receives the insults that are intended for us. Look to Jesus; behold His hands and His feet pierced for your sake; say within your heart, He was wounded for my transgressions, He was bruised for my iniquities: the chastisement of my peace was upon Him; and with His stripes I am healed.

There are seasons of trouble when you can see nothing to calm and reassure, seasons when you feel helpless under the pressure of implied guilt. In the confusion, you know not which way to turn. Neither you nor Edson White should ever speak words of retaliation. Pray together. Remember the storm on the sea of Galilee. The disciples did all they could to save themselves and the ship, but their strength and skill availed them nothing. Helpless in the grasp of the tempest, they looked into one another's faces, and could ready only discouragement and despair. Their boat was filling.

Absorbed in their efforts to save themselves, they had forgotten that Jesus was on board. Suddenly they came to their senses. They remembered at whose command they had set out to cross the sea. In Jesus was their only hope. "Master, Master!" they cried. There was no response to their call. Again they called; again no response. Suddenly a flash of lightning revealed Him sleeping. Arousing Him, they exclaimed, "Lord, save us; we perish! And He saith unto them, Why are ye fearful, O ye of little faith? Then He arose, and rebuked the winds and the sea; and there was a great calm. But the men marveled, saying, What manner of man if this, that even the winds and the sea obey Him?"

There are seasons of trouble when no human being on the earth can help us. To such a time the disciples had come, when they remembered that Jesus was on board their vessel.

Could our eyes be opened, we should behold Satan watching for an opportunity to stir up the human passions, to prompt men and women to speak words that cause the tempted one to lose vantage ground with God and to stand on the enemy's ground, where he will be overcome by Satan's wiles. Thus the confidence of brethren in one another is hurt and destroyed. Let every one look unto Jesus, and keep the tongue from uttering any words but those that Jesus uttered when He was tempted in all points like as we are. He always met the tempter by the words, "It is written." This we can do in all safety. When the feelings are stirred, not one word should be uttered, even in answer to a provoking question.

There are times when those who claim to be God's children can be very exasperating; for, inspired by Satan, they manifest a perverse, stubborn spirit, making it very hard for others who desire to do right. But let every

tried and tempted one remember that the Majesty of heaven has been tempted in all points like as the members of the human family are tempted, and He knows how to succor those who are beset by the powers of darkness.

Paul, in his epistle to the Hebrews, writes: "Every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. And by reason hereof he ought, as for the people, so also for himself, to offer for sins. And no man taketh this honor unto himself, but he that is called of God, as was Aaron. So also Christ glorified not Himself to be made an high priest; but He that said unto Him, Thou art My Son, today have I begotten Thee. As He saith also in another place, Thou art a priest for ever after the order of Melchizedek. Who in the days of His flesh, when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared; though He were a Son, yet learned He obedience by the things which He suffered; and being made perfect, He became the author of eternal salvation unto all them that obey Him."

"Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need."

My brethren, you need to bear in mind that you are in the presence of One who has "compassion on the ignorant, and on them that are out of the way; for that He Himself also is compassed with infirmity." Let all our workers in every place keep this in mind. He who puts his trust in Christ can never be severed from Him by any man. "Draw nigh to God, and He will draw nigh to you." Will you believe this, even when sorely tempted by Satan to speak inadvisedly? Not a word can be spoken to arouse in another man's mind feelings that will unbalance him, but that Christ Himself is hurt in the person of one of the members of His family.

How subtly Satan works to create disaffection and strife among brethren! Those who are so ready to criticize and condemn should study their Bibles. Christ says, "Whoso eateth My flesh, and drinketh My blood, hath eternal life. ... It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."

I am instructed to send words of warning to the workers at Nashville: Look to Jesus, and not to men. We must realize the nothingness of man's wisdom. Christ is saying to you personally: Your case is in My keeping. So long as you co-operate with Me, you are entirely safe. Your comfort, your peace, lie not in human agencies or in the confederacies you may form. Those who are willing to wear My yoke and learn of Me My meekness and lowliness, shall find rest, because they make Me their trust, their dependence. "Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?" Your comfort and peace lie not in seeking for the mastery or in striving for selfish advantage.

There are workers who are under the leadership of Him who is above all principalities and powers. These have peace and rest in Christ Jesus. They are not watching for defects in their fellow workers. They do not stand on Satan's side of the controversy as accusers of their brethren, weakening and destroying the influence of God's children.

The work to be done is the Lord's, and He has entrusted this work to man. Our call to ministry is received from no human being. To every man God has given his work. How careful every one should be not to neglect his God-given work by devoting his mind, his tongue, his influence, to discourage another laborer of God's appointment, and to try to break up a good work. To do this is to fight against God.

When the light of Christ's countenance is revealed in the faces of His workers, when Christlikeness characterizes their spirit and disposition, this will be so unmistakably plain that none can help seeing that they have been with Jesus and have learned of Him.

Source

- E.G. White to Brethren in positions of responsibility, Letter 28, 1902, December 26, 1902.

Title: "Workers from the Ranks"

Date: Late 1902

Type: Testimony

Primary source: *Testimonies*, vol. 7 (1902), pgs. 25-28

With intense interest God is looking on this world. He has noted the capacity of human beings for service. Looking down the ages, He has counted His workers, both men and women, and has prepared the way before them, saying: "I will send My messengers to them, and they shall see great light shining amid the darkness. Won to the service of Christ, they will use their talents to the glory of My name. They will go forth to work for Me with zeal and devotion. Through their efforts the truth will appeal to thousands in a most forcible manner, and men spiritually blind will receive sight and will see of My salvation. Truth will be made so prominent that he who runs may read. Ways will be devised to reach hearts. Some of the methods used in this work will be different from the methods used in the past, but let no one, because of this, block the way by criticism."

Those whom God chooses as workers are not always talented, in the estimation of the world. Sometimes He selects unlearned men. To these He gives a special work. They reach a class to whom others could not obtain access. Opening the heart to the truth, they are made wise in and through Christ. Their lives inhale and exhale the fragrance of godliness. Their words are thoughtfully considered before they are spoken. They strive to promote the well-being of their fellow men. They take relief and happiness to the needy and distressed. They realize the necessity of ever remaining under Christ's training, that they may work in harmony with God's will. They study how best to follow the Saviour's example of cross bearing and self-denial. They are God's witnesses, revealing His compassion and love, and ascribing all the glory to Him whom they love and serve.

Constantly they are learning of the Great Teacher, and constantly they reach higher degrees of excellence, yet all the time feeling a sense of their weakness and inefficiency. They are drawn upward by their strong, loving admiration for Christ. They practice His virtues; for their life is assimilated to His. Ever they move onward and upward, a blessing to the world and an honor to their Redeemer. Of them Christ says: "Blessed are the meek: for they shall inherit the earth." Matthew 5:5.

Such workers are to be encouraged. Their work is done, not to be seen of men, but to glorify God. And it will bear His inspection. The Lord brings these workers into connection with those of more marked ability, to fill the gaps they leave. He is well pleased when they are appreciated, for they are links in His chain of service.

Men who are self-important, who are filled with the thought of their own superior abilities, overlook these humble, contrite workers; but not for one moment does God lose sight of them. He marks all that they do to help those in need of help. In the heavenly courts, when the redeemed are gathered home, they will stand nearest the Son of God. They will shine brightly in the courts of the Lord, honored by Him because they have felt it an honor to minister to those for whom He gave His life.

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God will move upon men in humble positions to declare the message of present truth. Many such will be seen hastening hither and thither, constrained by the Spirit of God to give the light to those in darkness. The truth is as a fire in their bones, filling them with a burning desire to enlighten those who sit in darkness. Many, even among the uneducated, will proclaim the word of the Lord. Children will be impelled by the Holy Spirit to go forth to declare the message of heaven. The Spirit will be poured out upon those who yield to His promptings. Casting off man's binding rules and cautious movements, they will join the army of the Lord.

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In the future, men in the common walks of life will be impressed by the Spirit of the Lord to leave their ordinary employment and go forth to proclaim the last message of mercy. As rapidly as possible they are to be prepared for labor, that success may crown their efforts. They co-operate with heavenly agencies, for they are willing to spend and be spent in the service of the Master. No one is authorized to hinder these workers. They are to be bidden Godspeed as they go forth to fulfill the great commission. No taunting word is to be spoken of them as in the rough places of the earth they sow the gospel seed.

Life's best things—simplicity, honesty, truthfulness, purity, unsullied integrity—cannot be bought or sold; they are as free to the ignorant as to the educated, to the black man as to the white man, to the humble peasant as to the king upon his throne. Humble workers, who do not trust in their own strength, but who labor in simplicity, trusting always in God, will share in the joy of the Saviour. Their persevering prayers will bring souls to the cross. In co-operation with their self-sacrificing efforts Jesus will move upon hearts, working miracles in the conversion of souls. Men and women will be gathered into church fellowship. Meetinghouses will be built and schools established. The hearts of the workers will be filled with joy as they see the salvation of God.

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When the redeemed stand in the presence of God, they will see how shortsighted were their conclusions as to what heaven records as success. As they review their efforts to achieve success they will see how foolish were their plans, how petty their supposed trials, how unreasonable their doubts. They will see how often they brought failure to their work by not taking God at His word. And one truth will stand out in clear lines: that position does not prepare a man for entrance into the heavenly courts. They will see, too, that the honor given to man is due to God alone, that to Him belongs all the glory. From the lips of the angelic choir and the redeemed host will peal forth the chorus: "Great and marvelous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints. Who shall not fear Thee, O Lord, and glorify Thy name? for Thou only art holy." Revelation 15:3, 4

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Title: "The Southern States"

Date: Late 1902

Type: Testimony

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I have a message to bear in regard to the Southern field. We have a great work to do in this field. Its condition is a condemnation of our professed Christianity. Look at its destitution of ministers, teachers, and medical missionaries. Consider the ignorance, the poverty, the misery, the distress, of many of the people. And yet this field lies close at our doors. How selfish, how inattentive, we have been to our neighbors! We have heartlessly passed them by, doing little to relieve their sufferings. If the gospel commission had been studied and obeyed by our people, the South would have received its proportionate share of ministry. If those who have received the light had walked in the light, they would have realized that upon them rested the responsibility of cultivating this long-neglected portion of the vineyard.

God is calling upon His people to give Him of the means that He has entrusted to them, in order that institutions may be established in the destitute fields that are ripe for the harvest. He calls upon those who have money in the banks to put it into circulation. By giving of our substance to sustain God's work, we show in a practical manner that we love Him supremely and our neighbor as ourselves.

Let schools and sanitariums now be established in many places in the Southern States. Let centers of influence be made in many of the Southern cities by the opening of food stores and vegetarian restaurants. Let there also be facilities for the manufacture of simple, inexpensive health foods. But let not selfish, worldly policy be brought into the work, for God forbids this. Let unselfish men take hold of this work in the fear of God and with love for their fellow men.

The light given me is that in the Southern field, as elsewhere, the manufacture of health foods should be conducted, not as a speculation for personal gain, but as a business that God has devised whereby a door of hope may be opened for the people. In the South special consideration should be shown to the poor, who have been terribly neglected. Men of ability and economy are to be chosen to take up the food work; for, in order to make it a success, the greatest wisdom and economy must be exercised. God desires His people to do acceptable service in the preparation of healthful food, not only for their own families, which are their first responsibility, but for the help of the poor everywhere. They are to show Christlike liberality, realizing that they are representing God, and that all they have is His endowment.

Brethren, take hold of this work. Give no place to discouragement. Do not criticize those who are trying to do something in right lines, but go to work yourselves.

In connection with the health food business, various industries may be established that will be a help to the cause in the Southern field. All that men as missionaries for God can do for this field should now be done; for if ever a field needed medical missionary work, it is the South. During the time that has passed into eternity, many should have been in the South laboring together with God by doing personal work, and by giving of their means to sustain themselves and other workers in that field.

Small sanitariums should be established in many places. This will open doors for the entrance of Bible truth and will remove much of the prejudice that exists against those who look upon the colored people as having souls to be saved as well as the white people.

Had such lines of work been established for the colored people immediately after the proclamation of freedom, how different would be their condition today!

## In All Lands

The Lord is calling upon us to awake to a realization of our responsibilities. God has given to every man his work. Each one may live a life of usefulness. Let us learn all that we can and then be a blessing to others by imparting a knowledge of truth. Let everyone do according to his several ability, willingly helping to bear the burdens.

Everywhere there is a work to be done for all classes of society. We are to come close to the poor and the depraved, those who have fallen through intemperance. And, at the same time, we are not to forget the higher classes—the lawyers, ministers, senators, and judges, many of whom are slaves to intemperate habits. We are to leave no effort untried to show them that their souls are worth saving, that eternal life is worth striving for. To those in high positions we are to present the total abstinence pledge, asking them to give the money they would otherwise spend for the harmful indulgences of liquor and tobacco to the establishment of institutions where children and youth may be prepared to fill positions of usefulness in the world.

Great light has been shining upon us, but how little of this light we reflect to the world! Heavenly angels are waiting for human beings to co-operate with them in the practical carrying out of the principles of truth. It is through the agency of our sanitariums and kindred enterprises that much of this work is to be done. These institutions are to be God's memorials, where His healing power can reach all classes, high and low, rich and poor. Every dollar invested in them for Christ's sake will bring blessings both to the giver and to suffering humanity.

Medical missionary work is the right hand of the gospel. It is necessary to the advancement of the cause of God. As through it men and women are led to see the importance of right habits of living, the saving power of the truth will be made known. Every city is to be entered by workers trained to do medical missionary work. As the right hand of the third angel's message, God's methods of treating disease will open doors for the entrance of present truth. Health literature must be circulated in many lands. Our physicians in Europe and other countries should awake to the necessity of having health works prepared by men who are on the ground and who can meet the people where they are with the most essential instruction.

The Lord will give to our sanitariums whose work is already established an opportunity to co-operate with Him in assisting newly established plants. Every new institution is to be regarded as a sister helper in the great work of proclaiming the third angel's message. God has given our sanitariums an opportunity to set in operation a work that will be as a stone instinct with life, growing as it is rolled by an invisible hand. Let this mystic stone be set in motion.

The Lord has instructed me to warn those who in the future establish sanitariums in new places, to begin their work in humility, consecrating their abilities to His service. The buildings erected are not to be large or expensive. Small local sanitariums are to be established in connection with our training schools. In these sanitariums young men and young women of ability and consecration are to be gathered—those who will conduct themselves in the love and fear of God, those who, when prepared for graduation, will not feel that they know all that they need to know, but will diligently study and carefully practice the lessons given by Christ. The righteousness of Christ will go before such ones, and the glory of God will be their rearward.

I have been given light that in many cities it is advisable for a restaurant to be connected with treatment rooms. The two can co-operate in upholding right principles. In connection with these it is sometimes advisable to have rooms that will serve as lodgings for the sick. These establishments will serve as feeders to the sanitariums located in the country and would better be conducted in rented buildings. We are not to erect in the cities large buildings in which to care for the sick, because God has plainly indicated that the sick can be better cared for outside of the cities. In many places it will be necessary to begin sanitarium work in the cities; but, as much as possible, this work should be transferred to the country as soon as suitable locations can be secured.

The light that has been given me is that, instead of devoting our energies to the upbuilding of a few mammoth medical institutions, we should establish many smaller ones. It is almost impossible to find talent to manage a large sanitarium as it should be managed. The workers are not all under the control of the Spirit of God as they should be, and a worldly spirit comes in.

The strength and joy of benefiting humanity lie not in expensive buildings. We must remember how many are suffering for want of necessary food and clothing. In erecting buildings we should not be influenced by a desire for appearance. We should do our duty, and leave the results with God who only can give success. Let any extra means that we may have be spent in providing proper health-restoring facilities. Let all our sanitariums be erected for health and happiness; let them be so located that the patients will have the blessing of the sunlight; let them be so arranged that every unnecessary step will be saved.

In this work it is best to make small beginnings in many places and allow God's providence to indicate how rapidly facilities should be increased. The small plants established will grow into larger institutions. There will be a distribution of responsibilities, and workers will thus gradually acquire greater mental and spiritual power. The establishment of these institutions will result in much good if all connected with them will suppress selfish ambition and keep ever in view the glory of God. Many of our people should be laboring in new fields, but let none seek notoriety. The minds of the laborers must be sanctified.

In all our work let us remember that the same Jesus who fed the multitude with five loaves and two small fishes is able today to give us the fruit of our labor. He who said to the fishers of Galilee, "Let down your nets for a draft," and who, as they obeyed, filled their nets till they broke, desires His people to see in this an evidence of what He will do for them today. The same God who gave the children of Israel manna from heaven still lives and reigns. He will guide His people and give skill and understanding in the work they are called to do. In answer to earnest prayer He will give wisdom to those who strive to do their duty conscientiously and intelligently. Under His blessing the work with which they are connected will grow to larger proportions, many will learn to be faithful burden bearers, and success will attend their efforts.

#### Sources

- E.G. White, *Testimonies*, vol. 7 (1902), pgs. 56-61.

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Type: Testimony

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"As a shepherd seeketh out his flock;  
... so will I seek out My sheep,  
and will deliver them out of all  
places where they have been  
scattered." Ezekiel 34:12.

#### Chapter 44—Needs of the Southern Field

The Lord expects far more of us than we have given Him in unselfish service for people of all classes in the Southern States of America. This field lies at our very doors, and in it there is a great work to be done for the Master. This work must be done now, while the angels continue to hold the four winds. There is no time to lose.

The Lord has long been waiting for human instrumentalities through whom to work. How much longer will He be obliged to wait for men and women to respond to the call: "Go work today in My vineyard"? Messengers of mercy are needed, not merely in a few places in the South, but throughout the whole field. Rich and poor are calling for the light.

Men and women should now be offering themselves to carry the truth into the highways and byways of this field. There are thousands who might give themselves to God for service. He would accept them and work through them, making them messengers of peace and hope.

The workers will meet with many who will harden their hearts against the conviction of God's Spirit; but they will meet also with many who are hungering for the bread of life, and who, receiving the message, will go forth to sow the seeds of truth.

When the Lord laid upon Moses the work of leading the children of Israel from Egypt, He gave him the assurance: "Certainly I will be with thee." "My presence shall go with thee, and I will give thee rest." Exodus 3:12; 33:14. The same assurance is given to those who go forth to work for the Lord in the Southern field.

My brethren and sisters, commune with God, that you may be imbued with His Spirit, and then go forth to bestow on others the grace you have received. The example of the Saviour should inspire us to put forth earnest, self-sacrificing effort for the good of others. He came to this world as the unwearied servant of man's necessity. Love for the lost race was manifested in all that He said and did. He clothed His divinity with humanity, that He might stand among human beings as one of them, a sharer of their poverty and their griefs. What a busy life He led! Day by day He might be seen entering the humble abodes of want and sorrow, speaking hope to the downcast and peace to the distressed. This is the work that He asks His people to do today. Humble, gracious, tenderhearted, pitiful, He went about doing good, lifting up the bowed-down and comforting the sorrowful. None who came to Him went away unhelped. To all He brought hope and gladness. Wherever He went he carried blessing.

We need to humble ourselves before God because so few of the members of His church are putting forth efforts that in any wise compare with the efforts that the Lord desires them to put forth. The opportunities that He has given us, the promises that He has made, the privileges that He has bestowed, should inspire us with far greater zeal and devotion. Every addition to the church should be one more agency for the carrying out of the plan of redemption. Every power of God's people should be devoted to bringing many sons and daughters to Him. In

our service there is to be no indifference, no selfishness. Any departure from self-denial, any relaxation of earnest effort, means so much power given to the enemy.

#### An Appeal for the Colored Race

The proclamation that freed the slaves in the Southern States opened doors through which Christian workers should have entered to tell the story of the love of God. In this field there were precious jewels that the Lord's workers should have searched for as for hidden treasure. But though the colored people have been freed from political slavery, many of them are still in the slavery of ignorance and sin. Many of them are terribly degraded. Is no message of warning to reach them? Had those to whom God has given great light and many opportunities done the work that He desires them to do, there would today be memorials all through the Southern field—churches, sanitariums, and schools. Men and women of all classes would have been called to the gospel feast.

The Lord is grieved by the woe in the Southern field. Christ has wept at the sight of this woe. Angels have hushed the music of their harps as they have looked upon a people unable, because of their past slavery, to help themselves. And yet those in whose hands God has placed the torch of truth, kindled from the divine altar, have not realized that to them is given the work of carrying the light to this sin-darkened field. There are those who have turned away from the work of rescuing the downtrodden and degraded, refusing to help the helpless. Let the servants of Christ begin at once to redeem their neglect, that the dark stain on their record may be wiped out.

The present condition of the Southern field is dishonoring to the Redeemer. But shall it lead us to believe that the commission which Christ gave to His disciples when He told them to preach the gospel to all nations, cannot be fulfilled? No, No! Christ has power for the fulfillment of His commission. He is fully able to do the work laid upon Him. In the wilderness, armed with the weapon, "It is written," He met and overcame the strongest temptations that the enemy could bring against Him. He proved the power of the word. It is God's people who have failed. That His word has not the power on hearts that it ought to have is shown by the present condition of the world. But it is because men have chosen to disobey, not because the word has less power.

#### A Call from the Colored Race

The Lord has looked with sadness upon that most pitiful of all sights, the colored race in slavery. He desires us, in our work for them, to remember their providential deliverance from slavery, their common relationship to us by creation and by redemption, and their right to the blessings of freedom.

Some time ago I seemed to be, during the night season, in a meeting in which the work in the Southern field was being discussed. The questions were asked by a company of intelligent colored people: "Has God no message for the colored people of the South? Have they no souls to save? Does not the new covenant include them? If the Lord is soon to come, is it not time that something was done for the Southern field?"

"We do not," it was said, "question the need of missions in foreign lands. But we do question the right of those who claim to have present truth to pass by millions of human beings in their own country, many of whom are as ignorant as the heathen. Why is it that so little is done for the colored people of the South, many of whom are ignorant and destitute, and need to be taught that Christ is their Creator and Redeemer? How can they believe in Him of whom they have not heard? How can they hear without a preacher? And how can one preach except he be sent?"

"We lay this matter before those who profess to believe the truth for this time. What are you doing for the unenlightened colored race? Why have you not a deeper sense of the necessities of the Southern field? Does there not rest upon ministers of the gospel the responsibility of setting in operation plans whereby this people can be educated? Does not the commission of the Saviour teach this? Is it right for professing Christians to hold themselves aloof from this work, allowing a few to carry the burden? In all your plans for medical missionary work and foreign missionary work, has God given you no message for us?"

Then He who has authority arose, and called upon all to give heed to the instruction that the Lord has given in regard to the work in the South. He said: "Much more evangelistic work should be done in the South. There should be a hundred workers where now there is but one.

"Let the people of God awake. Think you that the Lord will bless those who have felt no burden for this work, and who permit the way of its advancement to be hedged up?"

As these words were spoken, deep feeling was manifested. Some offered themselves as missionaries, while others sat in silence, apparently taking no interest in the subject.

Then the words were spoken: "The South is a most unpromising field; but how changed would it be from what it is now if, after the colored people had been released from slavery, men and women had worked for them as Christians ought to work, teaching them how to care for themselves!"

The condition of the colored people in the South is no more disheartening than was the condition of the world when Christ left heaven to come to its aid. He saw humanity sunken in wretchedness and sinfulness. He knew that men and women were depraved and degraded, and that they cherished the most loathsome vices. Angels marveled that Christ should undertake what seemed to them a hopeless task. They marveled that God could tolerate a race so sinful. They could see no room for love. But "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.

Christ came to this earth with a message of mercy and forgiveness. He laid the foundation for a religion by which Jew and Gentile, black and white, free and bond, are linked together in one common brotherhood, recognized as equal in the sight of God. The Saviour has a boundless love for every human being. In each one He sees capacity for improvement. With divine energy and hope He greets those for whom He has given His life. In His strength they can live a life rich in good works, filled with the power of the Spirit.

#### A Gospel for the Poor

The poverty of the people to whom we are sent is not to prevent us from working for them. Christ came to this earth to walk and work among the poor and suffering. They received the greatest share of His attention. And today, in the person of His children, He visits the poor and needy, relieving woe and alleviating suffering.

Take away suffering and need, and we should have no way of understanding the mercy and love of God, no way of knowing the compassionate, sympathetic heavenly Father. Never does the gospel put on an aspect of greater loveliness than when it is brought to the most needy and destitute regions. Then it is that its light shines forth with the clearest radiance and the greatest power. Truth from the word of God enters the hovel of the peasant; rays from the Sun of Righteousness light up the rude cottage of the poor, bringing gladness to the sick and suffering. Angels of God are there, and the simple faith shown makes the crust of bread and the cup of water a banquet. The sin-pardoning Saviour welcomes the poor and ignorant, and gives them to eat of the bread that comes down from heaven. They drink of the water of life. Those who have been loathed and abandoned are through faith and pardon raised to the dignity of sons and daughters of God. Lifted above the world, they sit in heavenly places in Christ. They may have no earthly treasure, but they have found the pearl of great price.

#### What can be Done

How best to accomplish the work in this difficult field is the problem before us. Long years of neglect have made it far more difficult than it would otherwise have been. Obstructions have been accumulating.

Great progress might have been made in medical missionary work. Sanitariums might have been established. The principles of health reform might have been proclaimed. This work is now to be taken up. And into it not a

vestige of selfishness is to be brought. It is to be done with an earnestness, perseverance, and devotion that will open doors through which the truth can enter, and that to stay.

In the South there is much that could be done by lay members of the church, persons of limited education. There are men, women, and children who need to be taught to read. These poor souls are starving for a knowledge of God.

Our people in the South are not to wait for eloquent preachers, talented men; they are to take up the work which the Lord places before them, and do their best. He will accept and work through humble, earnest men and women, even though they may not be eloquent or highly educated. My brethren and sisters, devise wise plans for labor, and go forward, trusting in the Lord. Do not indulge the feeling that you are capable and keen-sighted. Begin and continue in humility. Be a living exposition of the truth. Make the word of God the man of your counsel. Then the truth will go with power, and souls will be converted.

Let Sabbathkeeping families move to the South and live out the truth before those who know it not. These families can be a help to one another, but let them be careful to do nothing that will hedge up their way. Let them do Christian help work, feeding the hungry and clothing the naked. This will have a far stronger influence for good than the preaching of sermons. Deeds, as well as words, of sympathy are needed. Christ prefaced the giving of His message by deeds of love and benevolence. Let these workers go from house to house, helping where help is needed, and, as opportunity offers, telling the story of the cross. Christ is to be their text. They need not dwell upon doctrinal subjects; let them speak of the work and sacrifice of Christ. Let them hold up His righteousness, in their lives revealing His purity.

The true missionary must be armed with the mind of Christ. His heart must be filled with Christlike love; and he must be true and steadfast to principle.

In many places schools should be established, and those who are tender and sympathetic, who, like the Saviour, are touched by the sight of woe and suffering, should teach old and young. Let the word of God be taught in a way that will enable all to understand it. Let the pupils be encouraged to study the lessons of Christ. This will do more to enlarge the mind and strengthen the intellect than any other study. Nothing gives such vigor to the faculties as contact with the word of God.

The cotton field is not to be the only means whereby the colored people can gain a livelihood. They are to be taught how to till the soil, how to cultivate various crops, and how to plant and care for orchards. Painstaking effort is to be put forth to develop their capabilities. Thus will be awakened in them the thought that they are of value with God, because they are His property.

Among the colored people some will be found whose intellect has been too long darkened for them to be speedily fitted for usefulness. But they may be taught to know God. The bright beams of the Sun of Righteousness may shine into the darkened chambers of their minds. It is their privilege to have the life that measures with the life of God. Plant in their minds uplifting, ennobling thoughts. Live before them lives that will make plain the difference between vice and purity, darkness and light. Let them read in your lives what it means to be a Christian. The chain that has been let down from the throne of God is long enough to reach to the lowest depths. Christ is able to lift the most sinful out of the pit of degradation, and to place them where they will be acknowledged as children of God, heirs with Christ to an immortal inheritance.

Many are utterly discouraged. Because they have been despised and forsaken they have become stoical. They are looked upon as unable to comprehend or to receive the gospel of Christ. Yet by the miracle of divine grace they may be changed. Under the ministration of the Holy Spirit the stupidity that makes their uplifting appear so hopeless will pass away. The dull, clouded mind will awake. The slave of sin will be set free. Spiritual life will

revive and strengthen. Vice will disappear, and ignorance will be overcome. Through the faith that works by love the heart will be purified and the mind enlightened.

There are others among the colored people who have quick perceptions and bright minds. Many of the colored race are rich in faith and trust. God sees among them precious jewels that will one day shine out brightly. The colored people deserve more from the hands of the white people than they have received. There are thousands who have minds capable of cultivation and uplifting. With proper labor, many who have been looked upon as hopeless will become educators of their race. Through the grace of God the race that the enemy has for generations oppressed may rise to the dignity of God-given manhood and womanhood.

The Lord desires the desert places of the South, where the outlook appears so forbidding, to become as the garden of God. Let our people arouse and redeem the past. The obligation to work for the colored people rests heavily upon us. Shall we not try to repair, as far as lies in our power, the injury that in the past has been done to these people? Shall not the number of missionaries to the South be multiplied? Shall we not hear of many volunteers who are ready to enter this field to bring souls out of darkness and ignorance into the marvelous light in which we rejoice? God will pour out His Spirit upon those who respond to His call. In the strength of Christ they may do a work that will fill heaven with rejoicing.

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“Thus saith the Lord God; Behold, I, even I, will both search My sheep, and seek them out.... So will I seek out My sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day.... I will feed My flock, and I will cause them to lie down, saith the Lord God. I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick.... And I will make with them a covenant of peace.... And I will make them and the places round about My hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing.... Thus shall they know that I the Lord their God am with them.... And ye My flock, the flock of My pasture, are men, and I am your God, saith the Lord God.”

#### Chapter 45—Centers of Influence

A good beginning has been made in the Southern field. In the forward march of events the Lord has wrought most wonderfully for the advancement of His work. Battles have been fought, victories won. Favorable impressions have been made; much prejudice has been removed.

In the night season I was taken by my Guide from place to place, from city to city, in the South. I saw the great work to be done—that which ought to have been done years ago. We seemed to be looking at many places. Our first interest was for the places where the work has already been established and for those where the way has opened for a beginning to be made. I saw where there are institutions for the advancement of the Lord's work. One of these places was Graysville, and another, Huntsville, where we have industrial schools. These schools are to receive encouragement and help, for the Lord led in their establishment. Each has advantages of its own.

From the light given me I know that the work at Hildebran, if properly managed, will be a great blessing to the surrounding country. I have been instructed that we must establish schools in just such districts, away from the cities and their temptations.

Eternity alone will reveal the work accomplished for the colored people by the small schools at Vicksburg, Yazoo City, and other points in the South. In this field we need many more such schools.

We must provide greater facilities for the education and training of the youth, both white and colored, in the South. Schools are to be established away from the cities, where the youth can learn to cultivate the soil and



thus help to make themselves and the school self-supporting. In connection with these schools all the different lines of work, whether agricultural or mechanical, that the situation of the place will warrant are to be developed. Let means be gathered for the establishment of such schools. In them students may gain an education that, with God's blessing, will prepare them to win souls to Christ. If they unite with the Saviour they will grow in spirituality and will become valuable workers in His vineyard.

With our larger schools should be connected small sanitariums, that the students may have opportunity to gain a knowledge of medical missionary work. This line of work is to be brought into our schools as part of the regular instruction. Small sanitariums should be established in connection with the schools at Graysville and Huntsville.

#### Nashville as a Center

As a people we should take a special interest in the work at Nashville. At the present time this city is a point of great importance in the Southern field. Our brethren selected Nashville as a center for work in the South because the Lord in His wisdom directed them there. It is a favorable place in which to make a beginning. Our workers will find it easier to labor in this city for the colored race than in many other cities of the South. In this city much interest is taken in the colored people by those not of our faith. In and near the city are large educational institutions for the colored people. The influence of these institutions has prepared the way for us to make this city a center for our work.

Into the institutions of learning at Nashville the truth is to find entrance. There are those in these institutions who are to be reached by the third angel's message. Everything that can be done to interest these teachers and students in the message of present truth should now be done, and it should be done in a wise and understanding manner. From the experienced teachers may be learned precious lessons regarding the best ways of helping the colored people.

The truth is also to be brought before those who have given of their means and influence for the benefit of the colored race. They have taken a noble stand for the uplifting of this people. They are to see a representation of our work that will be to them an object lesson. We are to do all we can to remove the prejudice that exists in their minds against our work. If the efforts we put forth are in accordance with God's will, many among them will be convicted and converted. The Lord causes light to shine on the pathway of those who are seeking for light.

Nashville is within easy access of Graysville and Huntsville. By the work in Nashville, the work at Graysville and Huntsville is to be confirmed and settled. Graysville and Huntsville are near enough to Nashville to strengthen the work there and to be strengthened by it.

It was in accordance with God's purpose that the publishing work was started at Nashville. In the Southern field there is need of a printing office for the publication of the truth for this time, and especially for printing reading matter suitable for the different classes of people in this field. And there is no city in the South better suited than Nashville for the carrying forward of publishing work. The establishing of such an institution is an advance movement. If rightly managed, this institution will give character to the work in the South and to many souls will be the means of imparting a knowledge of the truth. The Nashville publishing house will still need to be assisted for a time by gifts and offerings.

Sanitarium work also has been begun in Nashville. This must be wisely managed and given support. Medical missionary work is indeed the helping hand of the gospel ministry. It opens the way for the entrance of truth.

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I am instructed to caution my brethren in the Southern field not to move hastily in establishing large enterprises and new centers just now, in a way that will divide their workers and their means, thus weakening their forces at this critical time in their work. Let them wait until some of the interests that have been started approach more nearly to perfection. Let them not rush into new enterprises before the institutions at Graysville and Huntsville are more firmly established and the interests centering in Nashville are strengthened.

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As yet there are comparatively few places in the South that have been worked. There are many, many cities in which nothing has been done. Centers of influence may be established in many places by the opening up of health food stores, hygienic restaurants, and treatment rooms. Not all that needs to be done can be specified before a beginning is made. Let those in charge of the Southern work pray over the matter, and remember that God is guiding. Let no narrowness or selfishness be manifested. Plan to carry forward the work simply, sensibly, economically.

#### Chapter 46—Instruction to Workers

Slowly but surely the wheel of Providence is turning. We know not how soon our Lord will say: “It is done.” His coming is drawing nigh. Soon our opportunities for work will be forever past. Only a little while longer shall we be permitted to labor. My brethren, will you not strive with earnest effort to establish memorials for God throughout the Southern States? Churches should be raised up; houses of worship should be built; small schools and sanitariums should be established; and the publishing interests should be strengthened.

The lines of work to be established in different places in the South will need men and women of wisdom and prayer, men and women who will carry the work forward from stage to stage soundly, intelligently—toiling, praying, working economically, as laborers of God’s appointment. The situation calls for personal, untiring, united effort.

One brick upon another, and the highest wall is made;  
One flake upon another, and the deepest snow is laid.

Patient continuance in well-doing—this is to be our motto. We are to put forth persevering effort, advancing step by step until the race is run, the victory gained.

When the publishing work at Nashville was started, it was the avowed purpose of the workers to keep out of debt; but in their desperate effort to make brick without straw, our brethren were led to depart from this purpose, and, as the result, the work has become involved in difficulty. But God’s workmen at Nashville are not, because of this, to become discouraged. The work must not cease. Let all now seek most earnestly to avoid the mistakes of the past. Let them guard themselves as with a fence of barbed wire against the inclination to go into debt. Let them say firmly: “Henceforth we will advance no faster than the Lord shall indicate and the means in hand shall allow, even though the good work has to wait for a while. In beginning in new places, we will labor in narrow quarters, rather than involve the Lord’s cause in debt.”

Let not those become disheartened who have labored so earnestly to bring the work in the Southern field to its present state of advancement. Let all do their best to place the work at Nashville on a solid basis. The Lord has in charge those who have striven valiantly to do that which so greatly needed to be done. In His pity and kindness and love, the Lord has mercy on them. He still accepts them as His co-workers. He knows all about every one of them. They have had to pass through the fire of affliction, as they have done the breaking-up pioneer work. God will be glorified in those who have been laborers together with Him in breaking up the ground in fields that have never before been worked.

Brethren, we have a great work before us in the Southern field, a work that as yet we have only begun. We must not continue to stand as we have stood for years, dreading this work. There are those who have done stern, hard labor, and the Lord recognizes and commends their self-sacrificing efforts. He has blessed them. They have received their reward by seeing those they helped placing their feet on the Rock of Ages and in turn helping others.

My brethren in the Southern field, I ask you, in the name of the Lord God of Israel, to quit you like men. The Lord is at the helm. He will give His servants grace and wisdom. It is God's purpose that men entrusted with responsibility should counsel and pray together in Christian unity. In unity there is a life, a power, that can be obtained in no other way. There will be a vast power in the church when the energies of the members are united under the control of the Spirit. Then will God be able to work mightily through His people for the conversion of sinners.

God lives and reigns. He will open the way for the neglected Southern field to be cultivated for Him. Let the workers there come up to the help of the Lord and with joy proclaim His truth. The Lord is soon coming. Talk it, pray it, believe it. Make it a part of the life. You will have to meet a doubting, objecting spirit, but this will give way before firm, consistent trust in God. When perplexities or hindrances present themselves, lift the soul to God in songs of thanksgiving. Gird on the Christian armor, and be sure that your feet are "shod with the preparation of the gospel of peace." Preach the truth with boldness and fervor. Remember that the Lord looks in compassion upon this field and that He knows its poverty and its need. The efforts you are making will not prove a failure.

Our churches in the South are to have a spiritual resurrection. A great and solemn work is before the members of every church. They are to come close to Christ in self-denial and self-sacrifice, their one aim being to give God's message of mercy to their fellow men. Let them labor guardedly and with humility, each having respect for the work of the others. Some can labor in one way and some in another, as the Lord may call and lead them. But let none mourn that they cannot glorify God in the use of talents that He has not entrusted to their keeping. God holds us responsible only for the work that He has placed in our hands. One thing all can do: They can avoid making the work of others unnecessarily hard by criticizing their efforts, putting stones in front of the car their brethren are trying to push uphill. If any are unwilling to put their shoulder to the wheel, let them at least refrain from hindering those who are working. God calls for laborers who will refuse to discourage their fellow laborers.

As God's people labor earnestly, humbly, self-sacrificingly, they will gain the rich reward of which Job speaks: "When the ear heard me, then it blessed me; ... the blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy.... I was a father to the poor: and the cause which I knew not I searched out." Job 29:11-16.

The blessing of good works will follow into the eternal world those who deny self for the sake of their Saviour. When the redeemed stand around the throne of God, those who have been saved from sin and degradation will come to those who labored for them, with the words of greeting: "I was without God and without hope in the world. I was perishing in corruption and sin. I was starving for physical and for spiritual food. You came to me in love and pity, and fed and clothed me. You pointed me to the Lamb of God, that taketh away the sin of the world."

My brethren in the South, be strong, yea, be strong. The hand of oppression and robbery shall not afflict you if you will exalt the holy principles of God's law. When the enemy comes in like a flood, the Spirit of the Lord will lift up a standard for you against him. You are engaged in an important work, and you are to take heed, to watch and pray, to make straight paths for your feet, lest the lame be turned out of the way. Work with an eye

single to the glory of God, with a sense of your individual responsibility. Remember that the Lord alone can make your efforts successful.

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The workers in the South must reach the highest spiritual attainments, in order that their work in this field may be a success. Private prayer, family prayer, prayer in public gatherings for the worship of God—all are essential. And we are to live our prayers. We are to co-operate with Christ in His work.

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Union with Christ and with one another is our only safety. Let us not make it possible for Satan to point to our churches, saying: “Behold how these people, standing under the banner of Christ, hate one another. We have nothing to fear from them while they spend more strength in fighting among themselves than in warfare with my forces.”

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We are to learn from past experience how to avoid failure. We pray to our heavenly Father, “Lead us not into temptation,” and then, too often, we fail to guard our feet against leading us into temptation. We are to keep away from the temptations by which we are easily overcome. Our success is wrought out by ourselves through the grace of Christ. We are to roll out of the way the stone of stumbling that has caused us and others so much sadness.

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In establishing the work in new places, economize in every possible way. Gather up the fragments; let nothing be lost. The work of soul saving must be carried on in the way that Christ has marked out. He declares: “If any man will come after Me, let him deny himself, and take up his cross, and follow Me.” Matthew 16:24. Only by obeying this word can we be His disciples. We are nearing the end of this earth’s history, and the different lines of God’s work are to be carried forward with much more self-sacrifice than has yet been manifested.

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We are in this world to help one another. In Christ’s work there were no territorial lines, and those who attempt to make such lines in His work today might better pray: “Lord, give me a new heart.” When they have the mind of Christ they will see the many parts of the Lord’s vineyard that are still unworked. Never will they say: “Our means are needed to carry forward the interests we have in hand. It is of no use to call for means from us.”

Day by day human beings are deciding a question of life or death, deciding whether they will have eternal life or eternal destruction. And yet many of those professing to serve the Lord are content to occupy their time and attention with matters of little importance. They are content to be at variance with one another. If they were consecrated to the service of the Master, they would not be contending like a family of unruly children. Everyone would be standing at his post of duty, working with heart and soul as a missionary of the cross of Christ. The Holy Spirit would abide in the hearts of the laborers, and works of righteousness would be wrought. The workers would carry with them into their service the prayers and sympathies of an awakened church. They would receive their orders from Christ, and would have no time for contention. Messages would come from lips touched by a live coal from the divine altar. Earnest, purified words would be spoken. Humble, heartbroken prayers of faith would ascend to heaven. While with one hand the workers would take hold of Christ, with the other they would grasp sinners and draw them to the Saviour.

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“What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

“Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbors together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.” Luke 15:4-10.

#### Chapter 47—Be of Good Courage

To those who are laboring in the South I would say: Be not discouraged by the present feebleness of the work. You have had to struggle against difficulties that have at times threatened to overcome you. But by God’s help you have been enabled to move forward. If all in our ranks knew how difficult it was in years past to establish the work in places that have since become important centers, they would realize that it takes courage to face an unpromising situation and to declare, with hands uplifted to heaven: “We will not fail nor become discouraged.” Those who have not broken the ground in new and difficult fields do not realize the difficulties of pioneer work. If they could understand God’s working they would not only rejoice because of what has been done, but they would see cause for rejoicing in the future of the work.

My brethren, there is no reason for discouragement. The good seed is being sown. God will watch over it, causing it to spring up and bring forth an abundant harvest. Remember that many of the enterprises for soul saving have, at the beginning, been carried forward amidst great difficulty.

I am instructed to say to you: Move guardedly, doing always that which the Lord commands. Move forward courageously, assured that the Lord will be with those who love and serve Him. He will work in behalf of His covenant-keeping people. He will not suffer them to become a reproach. He will purify all who yield themselves to Him, and will make them a praise in the earth. Nothing else in this world is so dear to God as His church. He will work with mighty power through humble, faithful men. Christ is saying to you today: “I am with you, co-operating with your faithful, trusting efforts, and giving you precious victories. I will strengthen you as you sanctify yourselves to My service. I will give you success in your efforts to arouse souls dead in trespasses and sins.”

Unswerving faith and unselfish love will overcome the difficulties that arise in the path of duty to hinder aggressive warfare. As those inspired by this faith go forward in the work of saving souls, they will run and not be weary, will walk and not faint.

I assure you that if you work in right lines, God will make your enemies to be at peace with you. He will uphold and strengthen you. Make a covenant with God that you will guard well your words. “If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.” James 3:2. Remember that a revengeful speech never makes one feel that he has gained a victory. Let Christ speak through you. Do not lose the blessing that comes from thinking no evil.

Remember that prayer is the source of your strength. A worker cannot gain success while he hurries through his prayers and rushes away to look after something that he fears may be neglected or forgotten. He gives only a

few hurried thoughts to God; he does not take time to think, to pray, to wait upon the Lord for a renewal of physical and spiritual strength. He soon becomes weary. He does not feel the uplifting, inspiring influence of God's Spirit. He is not quickened by fresh life. His jaded frame and tired brain are not soothed by personal contact with Christ.

“Wait on the Lord: be of good courage, and He shall strengthen thine heart: wait, I say, on the Lord.” “It is good that a man should both hope and quietly wait for the salvation of the Lord.” Psalm 27:14; Lamentations 3:26. There are those who work all day and far into the night to do what seems to them must be done. The Lord looks pityingly upon these weary, heavy-laden burden bearers and says to them: “Come unto Me, ... and I will give you rest.” Matthew 11:28.

God's workers will meet with turmoil, discomfort, and weariness. At times, uncertain and distracted, they are almost in despair. When this restless nervousness comes, let them remember Christ's invitation: “Come ye yourselves apart, ... and rest awhile.” The Saviour “giveth power to the faint; and to them that have no might He increaseth strength.” Isaiah 40:29.

Difficulties will arise that will try your faith and patience. Face them bravely. Look on the bright side. If the work is hindered, be sure that it is not your fault, and then go forward, rejoicing in the Lord. Heaven is full of joy. It resounds with the praises of Him who made so wonderful a sacrifice for the redemption of the human race. Should not the church on earth be full of praise? Should not Christians publish throughout the world the joy of serving Christ? Those who in heaven join with the angelic choir in their anthem of praise must learn on earth the song of heaven, the keynote of which is thanksgiving.

Never let your courage fail. Never talk unbelief because appearances are against you. As you work for the Master you will feel pressure for want of means, but the Lord will hear and answer your petitions for help. Let your language be: “The Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I *know* that I shall not be ashamed.” Isaiah 50:7.

If you make a mistake, turn your defeat into victory. The lessons that God sends will always, if well learned, bring help in due time. Put your trust in God. Pray much, and believe. Trusting, hoping, believing, holding fast the hand of Infinite Power, you will be more than conquerors.

True workers walk and work by faith. Sometimes they grow weary with watching the slow advance of the work when the battle wages strong between the powers of good and evil. But if they refuse to fail or be discouraged they will see the clouds breaking away and the promise of deliverance fulfilling. Through the mist with which Satan has surrounded them, they will see the shining of the bright beams of the Sun of Righteousness.

Work in faith, and leave results with God. Pray in faith, and the mystery of His providence will bring its answer. At times it may seem that you cannot succeed. But work and believe, putting into your efforts faith, hope, and courage. After doing what you can, wait for the Lord, declaring His faithfulness, and He will bring His word to pass. Wait, not in fretful anxiety, but in undaunted faith and unshaken trust.

“If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? ... Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? ... Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.”

- E.G. White, *Testimonies*, vol. 7 (1902), pgs. 220-245.
- E.G. White, "An Appeal for the Colored Race," *Adventist Review*, October 27, 1904, pg. 8.
- E.G. White, *Testimonies to the Church Regarding The Strengthening of Our Institutions and Training Centers* (1907), pg. 16.

Title: "Endorsement"

Date: Disputed: The excerpts appeared in the January 1, 1903 edition of *The Southern Missionary*, but are claimed to be from November 13, 1903.

Type: Letter/Article

Location: "Elmshaven," St. Helena, California

Primary source: *The Southern Missionary*, January 1, 1903

Upon receiving from Elder Daniells the type-written copy of the article on the first page, entitled, "An Appeal and a Plan," the proofs of it and the article, "From Macedonia," were sent to Sister White, at St. Helena, Cal. The following endorsement has just been received:

St. Helena, Cal.,  
November 13, 1903.

"I heartily endorse the accompanying statement by Elder Daniells.

"I recommend the use of the book, '*Story of Joseph*,' as set forth in the article, 'From Macedonia.'

"I would encourage the women and children in our churches to undertake the sale of this book according to the same plan that has been and is being followed with 'Christ's Object Lessons.'

"Will our state officers, the Tract and Missionary officers, and the officers in our churches take an interest in this work, and promptly do what they can to make it an immediate success?

"It will be well for all our people to make a study of the Southern field, and become acquainted with its needs in missionary work, and especially among the colored people.

"It is a good plan for those who can to make donations to be used in meeting the expenses of the publication of the book, '*Story of Joseph*,' so that the entire sales of the book can be used in missionary work among the colored people.

Ellen G. White

Source

- E.G. White, "Endorsement," *The Southern Missionary*, January 1, 1903.



Title: N/A

Date: January 23, 1903

Type: Letter

Addressee: Arthur G. Daniells

Location: "Elmshaven," St. Helena, California

Primary source: Letter 19, 1903, January 23, 1903

Dear Brother Daniells,—

Your letter was received a few days ago. For several reasons I decided not to reply and had written you to this effect, but will not send the letter now.

Dr. Kellogg has just telegraphed me to write something in regard to raising means for the purchase of a sanitarium property in England. When I received the message, I said to myself decidedly, "No, I have done enough begging; and, besides, I do not feel well enough to write now." But a voice seemed to speak to me, "Take your pen, and write. I will help you." I obeyed, and wrote an urgent appeal for means to establish a medical institution in England. I am now having this appeal copied, and will send a copy to you.

I have also just written something in regard to the way in which our cities in America have been passed by and neglected—cities in which the truth has not been proclaimed. The message must be given to the thousands of foreigners living in these cities in the home field.

I have not admired your wisdom nor the wisdom of those who have so little burden to take up the work that the Lord has for years been keeping before me—the work of giving the message of present truth in the Southern states. Few have felt that upon them rested the responsibility of taking hold of this work. Our people have failed to enter new territory and to work the cities in the South. Over and over again the Lord has presented the needs of this field, without any special results. And when I passed through my recent experiences in connection with the Southern work, I felt as if I could no longer bear the burden of this work. I thought that if men would continue to do as they had done, I would let matters drift, and let those who have so much confidence in their own plans go on as they chose to go. I intended merely to pray that the Lord would have mercy upon the ignorant and those who are out of the way.

But the Lord has a controversy with our ministers and people, and I must speak, placing upon them the burden of the Southern work, and of the cities of our land. Who feels heavily burdened to see the message proclaimed in Greater New York and in the many other cities as yet unworked? All the means that can be gathered up is not to be sent from America to distant lands, while there exists in the home field a dearth of means and of laborers. Much remains to be done within the shadow of our doors—in the cities of California, New York, and many other states. I am sick at heart, but I will say no more upon this point; for I fear that if I were to write more, it could not be copied in time for the mail.

Yesterday the question as to where the General Conference should be held was brought before me, and an urgent petition was made that it be held in Healdsburg. The Healdsburg church say that they will entertain the delegates free of charge, and they are very anxious that the meeting be held there. I did not know till recently that they thought they would be able to entertain the delegates; but they say that they can do this, and they wish me to use my influence to have the meeting held there.

Seeing that the church is willing to entertain the delegates free of charge, would it not be better to hold the Conference in Healdsburg instead of in Oakland? The meeting will not be as large as the last General Conference, and I think that perhaps Healdsburg would be a more favorable place than Oakland. But I merely

present the earnest petition of the Healdsburg church, as I was requested to tell you of their great desire that the meeting be held in that place.

For myself, I have little to say about where the Conference should be held; for it is a question with me whether I shall attend at all. I have been and I am still carrying very heavy burdens, and I want no more. My soul is sick and discouraged at the outlook.

I will say no more. Only I cannot see why, since Healdsburg pleads so hard for the Conference, it cannot be held there. I know that it would be very difficult to find accommodation for all the delegates in Oakland; for every nook and corner seems to be filled.

Please understand that in referring to this matter, I am speaking for others, not for myself; for I do not expect to attend the Conference.

#### Sources

- E.G. White to A.G. Daniells, Letter 19, 1903, January 23, 1903.
- E.G. White, *Selections from the Testimonies for the Church For the Study of Those Attending the General Conference in Oakland, Ca., March 27, 1903* (1903), pgs. 94-95.
- E.G. White, *Testimonies*, vol. 8 (1904), pg. 34.
- E.G. White to the Nashville Church, Letter 317, 1907, September 24, 1907.

Title: "The Work in the South"

Date: 1903

Type: Testimony

Primary source: *Selections from the Testimonies for the Church For the Study of Those Attending the General Conference in Oakland, Ca., March 27, 1903* (1903), pgs. 59-62

The Lord has laid upon me a heavy burden in behalf of the work in the Southern states of America. In the past I have received much instruction regarding this work, and for years I have followed the movements of the workers with intense interest. As it now is, this field stands as a reproach against those who claim to be fulfilling the commission that Christ gave His disciples just before His ascension.

Oh, that the presidents of our Conferences would encourage the church-members to take an active interest in the work in the South, and to do all in their power to wipe out the reproach resting upon Seventh-day Adventists because of the condition of this field! Our people are believers in the Bible, but they are pursuing a course that is bringing reproach upon themselves and upon the cause of God.

Recently the question was asked me by the Lord: "Will you do that which many of your ministering brethren would be only too pleased to see you doing? Will you keep silent? Will your voice no longer be heard presenting clearly and distinctly the needs of this long-neglected field? If so, you yourself will share the reproach that rests on the ministers and people who have not done for the Southern field the work the Lord has given them to do, who have passed by on the other side those who are their neighbors, treating them with indifference and cruel neglect."

There are ministers who have stood on Satan's side of this question, as men who do not desire to become interested in the work for the South. To those who were inclined to send help to the work in Nashville, they have talked their own unbelief so discouragingly that this place, which God has said plainly should have special advantages, has not received the help that it should have received.

There are many who have engaged in the work of gathering up and spreading evil reports, many who have made mountains out of mole-hills. Christ has told them plainly how He regards work of this kind. But they do not heed His instruction. Why?—Because they do not will to do the will of God. They want to carry forward just the lines of work in which they themselves are specially interested, and they think that the means in hand should be used in these lines of work.

Of these the question was asked: "What influence are you bringing into the Lord's work by following such a course? You have used time and money to impede the work already started. Might not this time and money be better employed? Had you striven to fulfil the commission given by Christ, had you acted as Christ would have acted in your place, lines of work that would have glorified God would have been started and carried forward in many places. But you have turned from the instruction given by Christ."

As yet there are only a few places in the South that have been worked. There are many, many cities in which nothing has been done. This field, in its unsightly barrenness, stands before heaven as a witness against the unfaithfulness of those who have had great light. When I think of this long-neglected field, and of the way in which it has been treated, there comes over me an intensity of feeling that words cannot express. I can only pray that the Lord will raise up workers to enter this field.

It is time that every city in the South that can be entered should be worked. The people, both white and black, are to hear the testing message for this time. Our people were directed to Nashville because in many respects it was a favorable place for the publishing work and other important lines. Our workers find it easier to labor there

for the uplifting of the colored race than in many other cities of the South. Prejudice against the introduction of plans for the education of the colored people is not so pronounced in Nashville as it is in other places.

In Graysville, in Huntsville, and in many other places, God has been opening the way for the establishment of interests that will be as lights in a dark place, and will prepare the way for the acceptance of saving truth.

Our churches in the South are to have a spiritual resurrection, and the Lord, through His Holy Spirit, will graciously bless the means employed by His servants to bring this about, if the brethren will not hinder the work as they have done in the past. The psalmist prayed, “That Thy way may be known upon the earth, Thy saving health among all nations.” Psalm 67:2. Let this prayer be ours. Let us pray that the healing influence of divine revelation, as a heavenly current of vital air, may come upon God’s people, imparting physical and spiritual health and vigor. Let us pray that the leaven of His grace shall work in church after church, till God’s name is a praise among them, because of His wonderful works. We shall extend His kingdom by doing the work close by us that is waiting to be done.

Christ says to us, “Lift up your eyes, and look on the fields; for they are white already to harvest.” John 4:35.

A great work is to be done, and there should be no delay in its prosecution. The work demands the union of gifts possessed by workers in different localities. The Northern element must be brought into connection with the Southern element. Had there been among Seventh-day Adventists the unity that God desires, the Southern field would have been more fully worked.

It is not the Lord’s will that the work in the South shall be confined to the set, “regular lines.” It has been found impossible to confine the work to these lines and gain success. Workers daily filled with zeal and wisdom from on high must work as they are guided by the Lord, waiting not to receive their commission from men.

Camp-meetings are to be held in the Southern states. One should be held in Nashville, or a few miles from the city. The people of the South must be warned. The judgments of God are about to fall upon the world. We have no time to lose.

God sees the end from the beginning. He has given us an expression of His love for the world,—an amazing manifestation, that can never be computed. He is constrained, by His love and His goodness, to delight in the well-doing and the happiness of the beings formed in His image. “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. He gave His Son as the propitiation for the sins of a guilty world. This is the message that is to be borne throughout the Southern states. What a work there is before us! The Lord desires the desert places of the South, where the outlook appears so forbidding, to become as the garden of God.

#### Source

- E.G. White, *Selections from the Testimonies for the Church For the Study of Those Attending the General Conference in Oakland, Ca., March 27, 1903* (1903), pgs. 59-62.

Title: "Lessons from the Sending Out of the Spies"

Date: March 28, 1903

Type: Sermon

Occasion: Ellen White speaks to General Conference session on 11:00 AM, Sabbath, March 28, 1903

Primary source: Manuscript 10, 1903, March 28, 1903

Sermon by Mrs. E. G. White at General Conference, March 28, 1903.

"And the Lord spake unto Moses, saying, Send thou men, that they may search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them. ... And Moses sent them to spy out the land of Canaan. ... So they went up, and searched the land from the wilderness of Zin unto Rehob, as men come to Hamath. And they ascended by the south, and came unto Hebron. ... And they came unto the brook of Eschol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and they brought of the pomegranates, and of the figs. The place was called the brook Eschol, because of the cluster of grapes which the children of Israel cut down from thence. And they returned from searching of the land after forty days. And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land. And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it."

Thus far their words had been spoken in faith; but see what followed. After describing the beauty and fertility of the land, all but two of the spies enlarged upon the difficulties and dangers that lay before the Israelites, should they undertake the conquest of Canaan.

"The people be strong that dwell in the land," they said, "and the cities are walled, and very great: and moreover we saw the children of Anak there. The Amalekites dwell in the land of the South: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan."

Their unbelief cast a gloomy shadow over the congregation. A wail of agony arose, and mingled with the confused murmur of voices. Caleb comprehended the situation and did all in his power to counteract the evil influence of his unfaithful associates. He did not contradict what had been said. The walls were high and the Canaanites strong. But God had promised the land to Israel.

"Let us go up at once, and possess it," urged Caleb, "for we are well able to overcome it." But the ten, interrupting him, pictured the obstacles in darker colors than at first. "We be not able to go up against the people," they declared, "for they are stronger than we. ... And all the people we saw in it are men of great stature. And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight."

It is right that human beings should be considered as grasshoppers, when compared with the Lord God of Israel. But it showed a lack of faith for the spies to speak of the Israelites thus in comparison with the people they had seen in Canaan. The children of Israel had on their side the mighty powers of heaven. The One who, enshrouded in the pillar of cloud, had led them through the wilderness was fighting for them. They had seen His power displayed at the Red Sea, when at His word, the waters parted, leaving a plain path for them through the sea. Nevertheless, when the spies saw the walled cities in the promised land, they allowed unbelief to enter their hearts, and returned to the congregation with a faithless report. By the words they spoke, they leavened the minds of the people with unbelief. The record tells us what effect their murmuring had.

“And all the congregation lifted up their voice, and cried; and the people wept that night. And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, would God that we had died in the land of Egypt! or would God we had died in this wilderness!”

This shows us to what desperation unbelief will bring people. My brethren and sisters, when thoughts of unbelief and distrust come to you, remember that silence is eloquence. Speak no word of unbelief; for such words are as seeds that will spring up and bear fruit. There is among us altogether too much talking and too little praying. We think and speak of the difficulties that exist and forget to trust the Lord. God’s Spirit would work mightily in behalf of His people, if they would give Him opportunity. What they need to do is to open the door of the heart and let Jesus enter.

After the children of Israel had begun to murmur, they began to question God’s wisdom. “Wherefore hath the Lord brought us unto this land, to fall by the sword, that our wives and our children should be a prey?” they said. “Were it not better for us to return to Egypt?” So weak was their confidence in God, notwithstanding the miracles He had wrought in their behalf!

As the complaints of the people arose on every side, Caleb and Joshua attempted to quiet the tumult. “The land, which we passed through to search it is an exceeding good land,” they cried. “If the Lord delight in us, then He will bring us into this land, and give it us; a land which floweth with milk and honey. Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us; their defense is departed from them, and they are bread for us: fear them not.”

“But all the congregation bade stone them with stones.” They stood with stones in their hands, ready to throw at Caleb and Joshua as they stood in defense of the truth declaring that the Lord was with them and that with His strength they could go up and possess the land. In a few minutes these faithful men would have been killed. But “the glory of the Lord appeared in the tabernacle of the congregation before all the children of Israel.” God was watching their plottings, and He delivered His servants from their hands. “And the Lord said unto Moses, How long will this people provoke Me? and how long will it be ere they believe Me, for all the signs which I have showed among them? I will smite them with the pestilence, and disinherit them, and make of thee a greater nation, and mightier than they.”

What a temptation this was! But Moses said, “Then the Egyptians shall hear it (for thou broughtest up this people in Thy might from among them;) and they will tell it to the inhabitants of the land; for they have heard that Thou Lord art among this people, that Thou Lord art seen face to face, and that Thy cloud standeth over them, and that Thou goest before them, by day time in a pillar of cloud, and in a pillar of fire by night.

“Now if Thou wilt kill all this people as one man, then the nations which have heard the fame of Thee will speak, saying, Because the Lord was not able to bring this people into the land which He swore unto them, therefore He hath slain them in the wilderness.

“And now I beseech Thee, let the power of my Lord be great, according as Thou hast spoken, saying”—and then he repeated the Lord’s own words; and this it is our privilege also to do. We can cite His promises. “According as Thou hast spoken, saying, The Lord is longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children to the third and fourth generation. Pardon, I beseech thee, the iniquity of this people, according unto the greatness of Thy mercy, and as Thou hast forgiven this people, from Egypt even until now. And the Lord said, I have pardoned, according to My word; but as truly as I live, all the earth shall be filled with the glory of the Lord. Because all those men which have seen My glory, and My miracles, which I did in Egypt and in the wilderness, and have tempted Me now these ten times, and have not hearkened to My voice; surely, they shall not see the

land which I swore unto their fathers, neither shall any of them that provoked Me see it. ... Tomorrow turn ye you, and get you into the wilderness by the way of the Red Sea.”

The Lord had fulfilled the word that He spoke to Abraham, when He declared that after the children of Israel had been in bondage four hundred years, He would deliver them. He visited Egypt with fearful judgments and brought His people forth. And when the Egyptian host pursued the Israelites, He destroyed Pharaoh and his army in the Red Sea. Yet here, on the border of the promised land, they dishonored Him by giving way to unbelief.

We shall be brought into strait places; but we do not want to wait until then before we learn to trust and obey. Now, just now, in this our day of opportunity and privilege, when the light of truth is shining upon us, we are to learn the lesson. Let us plead with God to give us a true conception of His character and a willingness to obey Him.

We are to stand in the strength and power of Israel’s God. Shall we do it, brethren? Or shall we murmur and complain, looking at the obstacles in the way, and making a mountain out of a molehill? Today God gives His people, to confirm their faith, evidences of His power such as He gave to Israel. Will they make these evidences of no effect? Will they act as if God had not wrought in their behalf? The Lord wants us to acknowledge His power and His grace and His great salvation which He has brought us at an infinite cost—the death of His only begotten Son.

We are living in a day of trial, a day of probation, a day of test. God is proving His people to see whether He can work in their behalf. He cannot work for them if they open their hearts to the impulses of the enemy. He cannot co-operate with them if they trust in men in the place of looking to Jesus and rejoicing in His goodness and His love. He wants to make of us a people through whom he can reveal His grace, and He will do this if we will only give Him opportunity, if we will open the windows of the soul heavenward and close them earthward against human rabble, against murmuring, complaining, and faultfinding.

But just as surely as we fail to heed the messages that for the last fifty years the Lord has been giving, just as surely as we turn from these messages to human impulses and human science, framing laws that are directly opposed to God’s Word, so surely will we reap the consequence.

“And the Lord spake unto Moses and unto Aaron, saying, How long shall I bear with this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel which they murmur against me.” Those who today murmur against God’s appointed agencies, weakening the confidence of the people in them, are doing the same work that the children of Israel did. The Lord hears every murmuring word. He hears every word that detracts from the influence of those whom He is using to proclaim the truth that is to prepare a people to stand in the last days.

“How long shall I bear with this evil congregation? ... Say unto them, As truly as I live, saith the Lord, as ye have spoken in mine ears, so will I do unto you: your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old, and upward, which have murmured against Me, doubtless ye shall not come into the land, concerning which I swore unto you to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun.”

“And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcasses be wasted in the wilderness. After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know My breach of promise. I the Lord have said, I will surely do it unto all this evil congregation, that are gathered together against Me: in this wilderness they shall be consumed, and there they shall die. And the men, which Moses sent to search the land,

who returned, and made all the congregation to murmur against him, by bringing up a slander upon the land, even those men that did bring up the evil report upon the land, died by the plague before the Lord. But Joshua the son of Nun, and Caleb the son of Jephunneh, which were of the men that went to search the land, lived still. And Moses told these sayings unto all the children of Israel: and the people mourned greatly.”

The lesson of this record is for us. The Lord had prepared the way before His people. They were very near the promised land. A little while, and they would have entered Canaan. They themselves delayed the entering. In the first place it was they who requested that spies should be sent up to search the land. Rehearsing to them the history of the unbelief and the trouble that it brought to them, Moses said, “And ye came near unto me every one of you, and said, We will send men before us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come.”

The request that the spies be sent into Canaan showed a lack of faith; for God had told the people plainly that they were to take possession of the land. Why then did they need to send spies to search it? Had they put their trust in God, they could have gone straight in. God would have gone before them. He knew the best way in which to lead them through their difficulties. But they wanted to know what was before them, and when Moses took their request to the Lord, He told him to let them have their own way.

Brethren and sisters, from the light given me, I know that if the people of God and preserved a living connection with Him, if they had obeyed His Word, they would today be in the heavenly Canaan. O how sad it makes me to see the way hedging up before us and to know that it is becoming more and more difficult to carry the message to the people. We have not done a hundredth part of the evangelical work that God desires us to do among our neighbors and friends. In every city in this land there are those who know not the truth. There are many new fields, in which we must plough the ground and sow the seed. God says to us: “Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins.” We are to make known to the men and women of the world what God’s test is, that if they will they may refuse to receive the seal of the papacy.

God told the people that for forty years they were to wander in the wilderness. But they were determined to enter Canaan. “Lo, we be here,” they said, “and will go up unto the place which the Lord hath promised; for we have sinned.”

“And Moses said, Wherefore now do ye transgress the commandment of the Lord? but it shall not prosper. Go not up, for the Lord is not among you; that ye be not smitten before your enemies. For the Amalekites and the Canaanites are there before you, and ye shall fall by the sword; because ye turned away from the Lord, therefore the Lord will not be with you. But they presumed to go up to the hill top; nevertheless the ark of the covenant of the Lord, and Moses, departed not out of the camp. Then the Amalekites came down, and the Canaanites, which dwelt in that hill, and discomfited them, even unto Hormah.”

When we see what God can and will do for us, when we know that His church is the supreme object of His regard in this world, why are we not more willing to believe His Word. The powers of darkness will assail us, but we have a God who is above all. He can take care of His people. He can make a refuge for His people wherever they are. What He wants us to do is to stand where he can reveal His glory through us, that it may be known that there is a God in Israel, and that in behalf of His people He will manifest His power.

#### Out of the Cities

I look at these flowers, and every time I see them, I think of Eden. They are an expression of God’s love for us. Thus He gives us in this world a little taste of Eden. He wants us to delight in the beautiful things of His creation, and to see in them an expression of what He will do for us. He wants us to live where we can have elbow room. His people are not to crowd into the cities. He wants them to take their families out of the cities,



that they may better prepare for eternal life. In a little while they will have to leave the cities. These cities are filled with wickedness of every kind—with strikes and murders and suicides. Satan is in them, controlling men in their work of destruction. Under his influence they kill for the sake of killing, and this they will do more and more. Every mind is controlled either by the power of Satan or the power of God. If God controls our minds, what shall we be?—Christian gentlemen and Christian ladies. God can fill our lives with His peace and gladness and joy. He wants His joy to be in us, that our joy may be full.

If we place ourselves under objectionable influences, can we expect God to work a miracle to undo the results of our wrong course? No, indeed. Get out of the cities as soon as possible, and purchase a little piece of land, where you can have a garden, where your children can watch the flowers growing and learn from them lessons of simplicity and purity. “Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.” Parents, point your children to the beautiful things of God’s creation, and from these things teach them of His love for them. Point them to the lovely flowers—the roses and the lilies and the pinks—and then point them to the living God.

### The Work Before Us

God wants to work for His people and for His institutions—for every sanitarium, every publishing house, and every school. But He wants no more mammoth buildings erected. For years He has told His people this. He wants plants made in many places. Let the light shine forth. Do not try to show what great things you can do. Let God work through you. Do all in your power to establish a memorial for God in every city where such a memorial has not been established.

God wants the Southern field worked. He wants this work taken up in earnest. All the means in the treasury is not to be sent into foreign lands. In our own land there is a field and a people needing help. The barrenness of this field, the ignorance and destitution of the people, rise as a reproach against us. And yet we profess to be serving the God of heaven. The Lord calls upon every man to do his appointed work. He calls upon us to stand in the place where He can use us as His instruments. He wants us to go to Him for help. We are not to lean upon human beings, but upon the living God. Our question is to be, What can I do to proclaim the third angel’s message? Christ came to this world to give this message to His servant to give to the churches. It is to be proclaimed to every nation and kindred and tongue and people. How are we to give it? If we cannot gain entrance to the churches, we must give the message in our camp-meetings. The distribution of our literature is another means by which the message is to be proclaimed. Let the workers scatter broadcast tracts and leaflets and books containing the message for this time. We need men who will stand with unswerving faith in Israel’s God. We need colporteurs who will go forth to circulate our publications everywhere.

The Lord needs printing offices. But He has shown us that He is not pleased with the way in which the work has been carried forward. Something is wrong. He wants to bring us into the place where we can understand His will concerning us. He is speaking to us. Let us strive to understand what He wants us to do.

Brethren and sisters, we have no time to dwell on little differences. For Christ’s sake, to your knees in prayer! Go to God, and ask Him to give you a clean heart. Ask Him to help you to stand where He wants you to be. Labor in harmony with one another, even though you are not alike. Do you not know that of the leaves on a tree there are no two exactly alike? From this God would teach us that among His servants there is to be unity in diversity.

Bring all the pleasantness that you can into your lives. Do not make your mind a depository for the enemy’s rubbish. Do not let trifling differences destroy your fellowship with one another. Do not say that because your brethren differ with you in some particular, you cannot stand by their side in service. They do not differ with you any more than you differ with them.

We are commanded to love one another as Christ has loved us. So great was His love for us that He willingly gave His life for us. And our love for one another is to make us willing to sacrifice our feelings and ideas if by so doing we can help them.

Are we standing on the platform of eternal truth? Are we giving the message that is to prepare a people to stand in the day of trial before us? God is calling upon every one of us to stand in his lot and place. He is calling upon us to plant the standard of truth in the places that have not heard the message.

For years the word has been coming to this people telling them what to do. In every city in America the truth is to be proclaimed. In every country of the world the warning message is to be given. Remember that when churches are raised up in America, there are brought into the truth those who can enter God's service as workers. When the work is done that should be done in America, there will be brought into the truth those who will help with their means to carry forward the work for these last days.

Centralizing in Battle Creek, putting up so many buildings there, has robbed other places of light. Means have been used in this way that should have been used in proclaiming the truth in other cities, thus raising up workers of talent and ability.

Brethren, shall we have faith in God? Shall we make an individual preparation to meet Him in peace, or shall we spend our time looking for defects in our fellow workers? When self is crucified, when the heart is purified from all dross, the words and actions will be as pure gold. During this meeting, instead of going to one and another and talking unbelief, will you not speak when God tells you to speak, and then hold your peace? Will you not ask as Moses did for a revelation of God's character? "Show me Thy glory," he pleaded. And God granted his request and made all His goodness pass before him. When you catch a glimpse of the goodness of God, you will have a tongue of wisdom. You will have words to speak in season to those that are weary. You may never have learned the different languages of this earth, but God will teach you the language of heaven.

My brethren and sisters, humble your hearts before God. You have reason to. His work is hindered. As yet, it has been established in a few places only, and God declares that it is to extend over the whole world.

I ask you to do all that you can for the work in America. In this country workers are to be raised up who will help with their means and their talents to carry forward the work of God. I pray that there will be brought into the truth those who will refuse to be molded by the spirit of covetousness and pride and self-sufficiency that has been coming in. God's rebuke is upon this spirit.

In the church of God there is to be done a work of cementing heart to heart. It is the division among us that stands in the way of our advancement. God calls upon us to come into line. To every man is given his work. But though our work is different, we need the help of one another. No one is to gather round him a party of men who will think as he thinks and say Amen to everything that he says. God uses different minds. What one mind lacks will be made up by what another mind has.

My brethren and sisters, think of these things. Seek the Lord with the whole heart, that you may find Him. Draw nigh to God, and He will draw nigh to you. Humble your hearts before Him, and pray more than you do. Pray for the impartation of the Holy Spirit. When this Spirit fills the heart, the praise of God will be in the congregation, and it will be reflected from your faces. Love for God will be shown by your love for one another, and this will give you power for service. Let your hearts break before God. Repent that you have so poorly glorified Him. Bear witness to the truth. If you had been in the habit of doing this, it would have removed many difficulties. Begin to work in right lines, and God will help you.

Sources

- E.G. White, "Lessons from the Sending Out of the Spies," Manuscript 10, 1903, March 28, 1903.
- E.G. White, "Lessons from the Sending Out of the Spies," *General Conference Bulletin*, March 30, 1903, pgs. 7-11.

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The night before last, the experiences and the work of Josiah, the king of Israel, as recorded in the thirty-fourth and thirty-fifth chapters of Second Chronicles, and the twenty-second and twenty-third chapters of Second Kings, were presented to me as a lesson that I should bring to the attention of this Conference.

"Josiah was eight years old when he began to reign, and he reigned thirty and one years in Jerusalem. ... And he did that which was right in the sight of the Lord, and walked in all the way of David his father, and turned not aside to the right hand or to the left. And it came to pass in the eighteenth year of King Josiah, that the Lord sent Shaphan, ... the scribe, to the house of the Lord, saying, Go up to Hilkiah the high priest, that he may sum the silver which is brought into the house of the Lord, which the keepers of the door have gathered of the people; and let them deliver it into the hand of the doers of the work which is in the house of the Lord, to repair the breaches of the house, unto carpenters, and builders, and masons, and to buy timber and hewn stones to repair the house. Howbeit there was no reckoning made with them of the money that was delivered into their hand, because they dwelt faithfully."

This record contains precious instruction for us. Born of a wicked father, surrounded with temptations to follow in his father's steps, with few counselors to encourage him in the right way, Josiah was true to the God of Israel. He did not repeat his father's sin in walking in the way of unrighteousness. Although he had not the advantage of the Christian parental influences that many of us have had, he determined to climb upward, instead of descending to the low level of sin and degradation to which his father and grandfather had descended. Warned by their errors, he chose to walk in the right way, and though surrounded by wickedness, he pressed on in the upward path. His course of obedience made it possible for God to graft him from a wild olive tree into a good olive tree, giving him grace to do that which was right in the Lord's sight. Thus he became a chosen vessel.

Josiah "turned not aside to the right hand or to the left." As one who was to occupy a position of trust, he resolved ever to honor God, to obey the instruction that He had given. The only safety for every one in attendance at this Conference is to determine that he will walk uprightly before God.

In the eighteenth year of Josiah's reign, God chose him to superintend the repairing of the temple. It was as this work was being done, that the book of the law was found. Through some mismanagement it had been lost, and the people had been deprived of its instruction. Brethren, have any of you lost the book of the law? Have not many of us lost sight of the precepts that are in this holy book?

Upon finding this book, "Hilkiah the high priest said unto Shaphan the scribe, I have found the book of the law in the house of the Lord. And Hilkiah gave the book to Shaphan, and he read it. ... And Shaphan the scribe showed the king saying, Hilkiah the priest hath delivered me a book. And Shaphan read it before the king. And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes."

The reading of the book of the law, so long forgotten, made a deep impression upon the king's mind. He realized that something must be done to bring this law to the attention of the people and to lead them to conform their lives to its teachings. By his own course of action, he desired to show his respect for the law. He humbled himself before God, rending his clothes.

In his position as king, it was the work of Josiah to carry out in the Jewish nation the principles taught in the book of the law. This he endeavored to do faithfully. In the book of the law itself, he found a treasure of knowledge, a powerful ally in the work of reform. He did not lay this book aside as something too precious to be handled. Realizing that the highest honor that could be placed on God's law was to become a student of its precepts, he diligently studied the ancient writing and resolved to walk in the light that it shed upon his pathway.

When the law was first read to him, Josiah had rent his clothes to signify to the people that he was much troubled because he had not known of this book before and that he was ashamed and painfully distressed because of the works and ways of the people who had transgressed God's law. As he had in the past seen the idolatry and the impiety existing among them, he had been much troubled. Now as he read in the book of the law of the punishment that would surely follow such practices, great sorrow filled his heart. Never before had he so fully realized God's abhorrence for sin.

Josiah's sorrow did not end with the expression of words of repentance, with outward demonstrations of grief. He bowed his heart in great humiliation before God, because he knew that the anger of the Lord must be kindled against the people. He rent his heart as well as his garments for the dishonor shown to the Lord God of heaven and earth. He realized what the outcome would be—that God's displeasure would come upon the people.

The king did not pass the matter by as of little consequence. To the priests and the other men in holy office, he gave the command, "Go ye, inquire of the Lord for me, and for the people, and for all Judah, concerning the words of this book that is found; for great is the wrath of the Lord that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that is written concerning us."

Josiah did not say, "I knew nothing about this book. These are ancient precepts, and times have changed." He appointed men to investigate the matter, and these men went to Huldah, the prophetess. "And she said unto them, Thus saith the Lord God of Israel, Tell the men that sent you unto Me, Thus saith the Lord, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the words of the book which the king of Judah hath read; because they have forsaken Me, and have burned incense unto other gods, that they might provoke Me to anger with all the works of their hands; therefore My wrath shall be kindled against this place, and shall not be quenched. But to the king of Judah, which sent you to inquire of the Lord, thus shall ye say to him, Thus saith the Lord God of Israel, As touching the word which thou hast heard, because thine heart was tender, and thou hast humbled thyself before the Lord, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes, and wept before Me; I also have heard thee, saith the Lord. Behold, therefore, I will gather thee unto thy fathers, and thou shalt be gathered unto thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place. And they brought the king word again."

In Josiah's day the Word of the Lord was as binding and should have been as strictly enforced as at the time it was spoken. And today it is as binding as it was then. God is always true to His Word. What should we do—we who have had great light? The law has been kept constantly before us. Time and again we have heard it preached. The Lord's anger is kindled against His people because of their disregard of His Word. Conviction of soul should send us in penitence to the foot of the cross, there to pray with the whole heart, saying, "What shall we do to be saved? Wherewithal shall we come before the Lord?" My brethren, inquire quickly, before it is too late.

Josiah sent as messengers to the prophetess the highest and most honored of the people. He sent the first men of his kingdom—men who occupied high positions of trust in the nation. Thus he conferred honor upon the oracles of God.

God sent Josiah word that Jerusalem's ruin could not be averted. Even if the people should humble themselves before God, they could not escape their punishment. So long had their senses been deadened by sinning against God, that if the judgments had not come upon them, they would soon have swung into the same sinful course. But because the king humbled his heart before God, he received from Huldah the prophetess the word that the Lord would acknowledge his quickness in seeking God for forgiveness and mercy. Still, the king must leave with God the events of the future; for he could not change them. The provocation had been too great for the punishment to be averted.

The king, on his part, left undone nothing that might bring about a reformation. With the hope that something might be done to turn aside the judgment that was to be sent because of the leaven of evil permeating the principles and morals of the whole nation, he summoned a general assembly of the elders of the people, the magistrates, the representatives of Judah and Jerusalem, to meet him in the house of the Lord, with the priests and the prophets, and others engaged in various parts of the Lord's service. All joined in the deliberations of the assembly. In the place of making a speech to the people, Josiah ordered that the book of the law be read to them. So earnest did he feel that he himself read the law aloud. He was deeply affected, and he read with the pathos of a broken heart. His hearers were greatly affected by the intensity of feeling expressed in his countenance. They were impressed by the fact that the king, notwithstanding his high official position, cast himself wholly on the Lord, trusting in the strength and wisdom of the King of kings, rather than in his own human wisdom.

To be a reader of the book of law containing a "Thus saith the Lord" Josiah regarded as the highest position that he could occupy. His congregation was made up of the men of Judah and Jerusalem, and to these men he read the instruction that God had given for the instruction of His people. The highest work of princes in Israel—of physicians, of teachers in our schools, as well as of ministers and those who are in positions of trust in the Lord's institutions—is to fulfil the responsibility resting upon them, to fasten the Scriptures in the minds of the people as a nail in a sure place, to use their God-given talent of influence to impress the truth that "the fear of the Lord is the beginning of wisdom." For the leaders in Israel to extend a knowledge of the Scriptures in all their borders is to promote spiritual health; for God's Word is a leaf from the tree of life.

We fall far short of appreciating the value of God's Word. To be one with the Lord, to eat of His flesh and drink His blood, is life eternal. When the Saviour made this statement, His disciples did not understand His meaning, whereupon He declared, "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."

When we bring God's Word into the soul temple, it is eternal life to us. Every day we may have the life of the Son of God. As the physical system is strengthened or weakened by the kind of food we eat, so our spirituality is of the same character as the food we give the mind. If we would appropriate the truth we have, bringing it into the life-service, do you think that there would be so little good done in our world?—No, indeed.

If those occupying positions of responsibility were as fully resolved to obey God's law as they are to make laws for governing those in their service, our institutions would be managed along right lines. Those who occupy positions of trust are to make it their highest aim to know God as revealed in His Word; for to know Him aright is life eternal.

Josiah proposed that those highest in authority unite in solemnly covenanting before the Lord to co-operate with one another in bringing about a reformation. "The king stood by a pillar, and made a covenant before the Lord, to walk after the Lord, and to keep His commandments and His testimonies and His statutes with all their heart and with all their soul, which affirmed the words of this covenant that were written in this book. And all the people stood to the covenant. And the king commanded Hilkiah the high priest, and the priests of the second

order, and the keepers of the door, to bring forth out of the temple of the Lord all the vessels that were made for Baal and for the grove and for all the host of heaven; and he burned them without Jerusalem, in the fields of Kedron, and carried the ashes of them unto Bethel.”

Like unto Josiah “was there no king before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him. Notwithstanding the Lord turned not from the fierceness of His great wrath, because of the provocations that Manasseh had provoked Him withal.” It was not long before Jerusalem was utterly destroyed.

#### Lessons for Us to Learn

Today God is watching His people. We should seek to find out what He means when He sweeps away our sanitarium and our publishing house. Let us not move along as if there were nothing wrong. King Josiah rent his robe and rent his heart. He wept and mourned because he had not had the book of the law, and knew not of the punishments that it threatened. God wants us to come to our senses. He wants us to seek for the meaning of the calamities that have overtaken us, that we may not tread in the footsteps of Israel, and say, The temple of the Lord, The temple of the Lord are we, when we are not at all. When we reach the mark of our high calling in Christ, the protecting arm of the Lord will be with us. We shall have a covert from the storm.

We have many lessons to learn. May God help us to learn them. Let us ask ourselves, Am I keeping the law of the Lord? Do I bring its principles into my home? Do I reverence God’s Word?

I felt so thankful when the college in Battle Creek was moved from there to Berrien Springs. This was a right move. If there had been a further carrying out of the principles that God has laid down—the instruction that He has given to make centers in many places—His salvation would have been revealed. A wrong policy has been followed in centering so much in Battle Creek. The Lord has told us that His work is to be established all over America. In every city a memorial for Him is to be established. Are we ready for this work? “Lo,” said Christ, “I am with you alway, even unto the end of the world.” “Go ye therefore and teach all nations, speaking the things that I have commanded you.” We are to proclaim to all the world the truths by which every one is to be judged. When this gospel of the kingdom shall have been preached to every nation and kindred and tongue and people, the Saviour will come.

#### A Reformation Needed

In every institution among us there needs to be a reformation. This is the message that at the last General Conference I bore as the word of the Lord. At that meeting I carried a very heavy burden, and I have carried it ever since. We did not gain the victory that we might have gained at that meeting. Why?—Because there were so few who followed the course of Josiah. There were those at that meeting who did not see the work that needed to be done. If they had confessed their sins, if they had made a break, if they had taken their stand on vantage ground, the power of God would have gone through the meeting, and we should have had a Pentecostal season.

The Lord has shown me what might have been had the work been done that ought to have been done. In the night season I was present in a meeting where brother was confessing to brother. Those present fell upon one another’s necks and made heart-broken confessions. The spirit and power of God were revealed. No one seemed too proud to bow before God in humility and contrition. Those who led in this work were the ones who had not before had the courage to confess their sins.

This might have been. All this the Lord was waiting to do for His people. All heaven was waiting to be gracious.

God is in earnest with us. If the heart is pure, there will be purity of action and nobility of purpose in all the work done. Every mind is to be cleansed, every heart purified. All are to understand that sin is not to be tolerated by the people who have received the most precious light ever given to mortals. Only a little while, and He who shall come will come, and will not tarry. Those who choose to cleave to their sins must perish. But God will have compassion on all who will make thorough work for eternity.

I wish to say that the work that is to be carried on by our people is becoming less and less appreciated by many—not by all. Many of us do not realize the covenant relation in which we stand before God as His people. We are under the most solemn obligations to represent God and Christ. We are to guard against dishonoring God by professing to be His people and then going directly contrary to His will. We are getting ready to move. Then let us act as if we were. Let us prepare for the mansions that Christ has gone to prepare for those that love Him. Let us stand where we can take hold of eternal realities and bring them into the every day life. We are to sit at the feet of Jesus and learn of Him.

#### A Great Work to be Done

The Lord has a great work to be done. If this meeting is a success, the laborers will go from it to open the work in new places. The salvation of God will be revealed. I am so thankful that during the past year something has been done in Southern California. I praise God for what has been accomplished there. It is hard work to press the battle to the gates, but this must be done. God calls upon every one of us to take hold in earnest.

Here is the medical missionary work—a wonderful work. God gave us this work thirty-five years ago, and it has been a great blessing. It is to be to the third angel's message as the right hand is to the body. The gospel and the medical missionary work are one. They cannot be divided. They are to be bound together. Medical missionary workers should be encouraged and sustained. And let them remember that they are working for the Master. Unless they do this, they cannot exert a strong influence for good in the world. And they must ever keep clear and distinct the line of demarcation between worldlings and those who are carrying the gospel of the kingdom to the world.

In the place of erecting large sanitariums, we should establish smaller sanitariums in many places. A few patients in a small institution can be helped and educated to much greater advantage than a large number gathered together in a large institution. God help us to let the light shine forth. It must shine forth, and God will make us channels of light, if we will let Him.

The Southern field needs our help. I have carried this field on my heart for many years. I have tried to make known its needs, and yet it has scarcely been touched. God has given me encouragement for the workers there, and I have followed them step by step in their work. There are those who say that mistakes have been made by the workers in the Southern field. Do you ever make mistakes? My husband and I used to grieve when we made mistakes. But often we found that in His providence God had permitted us to do as we had done, that we might understand what He wanted us to understand.

God does not cast us off because we make mistakes. Of Ephraim He says, "I taught Ephraim also to go, taking them by their arms. ... I drew them with cords of a man, with bands of love."

#### The Spirit of Criticism to be Banished

My brethren, if you stand before God as true Christians, you will do in the year before us a work different from that which has been done in years past. Your criticism is a sin in the sight of God. By it you are weakening the hands of God's servants. This criticism is a root of bitterness, whereby many are defiled.

Let us come to the Lord in penitence and ask Him to forgive us for not keeping His law, for not obeying the command to love one another as Christ has loved us. He says to us, You have left your first love, and unless you



repent, I will remove your candlestick out of his place. “Be watchful,” He pleads, “and strengthen the things that remain, that are ready to die; for I have not found thy works perfect before God.”

Speech is a precious talent. It is the means by which we communicate with one another. The man who, though professing to be a Christian, allows himself to speak angrily because his will is crossed needs to go apart and rest awhile. Let him go to God and tell Him that he is sorry for what he said and that he is ashamed of himself. Let him not try to vindicate himself.

Those who criticize and condemn one another are breaking God’s commandments and are an offense to Him. They neither love God nor their fellow beings. Brethren and sisters, let us clear away the rubbish of criticism and suspicion and complaint, and do not wear your nerves on the outside. Some are so sensitive that they cannot be reasoned with. Be very sensitive in regard to what it means to keep the law of God, in regard to whether you are keeping or breaking the law. It is this that God wants us to be sensitive about.

If it were not for the burdens that rest so heavily upon my soul, I could do tenfold more than I do. But night after night I am unable to sleep, because so many of the people of God act like quarrelsome children. My brother, my sister, when trouble arises between you and another member of God’s family, do you follow the Bible directions?

Before presenting to God your offering of prayer, do you go to your brother and in the Spirit of Christ talk with him? Christ says, “If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.” Then you can offer it with a clear conscience; for you have cast out the root of bitterness.

There is much to be done at this meeting. But I do not feel depressed by the outlook. At times I do feel depressed, but I struggle against the feeling. I know that God wants His joy to be in us, that our joy may be full. He has a heaven full of blessings, and these blessings He will give to us, if we will take them. Our Father has an abundant treasure, but you do not want it. If you did, you would have it. You let so many things come between you and God. Your individuality is spotted and stained. It needs to be cleansed by the blood of the Lamb.

The judgment is right upon us. We cannot afford to spend our time quarreling over little things. There is a great work before us. My brethren, we must wake up to the issues which face us, and that before this meeting closes. Heart must be cemented to heart. Pray for this; labor for it. Do not, I beg of you, allow differences to come in. May God help you to gather up the divine rays of light, and flash them across the pathway of others. May He help you to love one another as Christ has loved you. “By this,” He says, “shall all men know that ye are My disciples, if ye have love one to another.” There is power with Christ to heal; there is power with Him to save to the uttermost all who come to Him. But we must be willing to be saved. We must put aside all self-sufficiency. We must be in spirit as little children, or we shall never see the kingdom of heaven. Our measurement of ourselves is too large. We are but little children. We have not attained to the full stature of men and women in Christ. There is much matured intelligence for us yet to gain. We must overcome the pride that leads us to prefer to work by ourselves, rather than with a fellow laborer, lest he rob us of glory. God wants us to press close together, that we may help one another. In Australia a minister was asked by a brother minister to leave the pulpit. “I want the people to see no one but me,” he said. And they did indeed see no one but him.

God calls for volunteers who will say, “I will do the very best I can.” God pities us as He sees the wickedness all around us. But He declares that we are not to be wicked. Though we are in the world, we are not to be of the world. The Lord desires His institutions to stand as educational powers in the world. Everything connected with them is to bear the seal of God. Every worker is to be sanctified—body, soul, and spirit. No coarse, rough words are to be spoken, no action that shows a grasping spirit is to be performed. In thought and word and act the workers are to represent Christ.

### The Advent Message to be Given

Those who stand as teachers and leaders in our institutions are to be sound in the faith and in the principles of the third angel's message. God wants His people to know that we have the message as He gave it to us in 1843 and 1844. We knew then what the message meant, and we call upon our people today to obey the Word, "Bind up the law among My disciples." In this world there are but two classes—the obedient and the disobedient. To which class do we belong? God wants to make us a peculiar people, a holy nation. He has separated us from the world, and He calls upon us to stand on vantage ground, where He can bestow on us His Holy Spirit.

Soon will come the time of which John writes: "I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God, and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works."

How prone we are to look to human beings for help, to listen to their opinions, to rely on them for sympathy, succor, and counsel. When in trouble we should shut ourselves up with God. How many there are who realize no refreshing because they have forsaken the living waters and have hewn out for themselves broken cisterns, which can hold no water. When men do this, what can we expect but barrenness of soul?

"Thus saith the Lord: Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heat in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land, and not inhabited. Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green and shall not be careful in the year of drought, neither shall cease from yielding fruit." Let us rely on God. He never fails a trusting soul.

From the moment of our conversion till the close of our earthly history, our lives are to be characterized by a spirit of true, intelligent service. Only thus can we be true to our covenant with God. He who is daily converted has crossed the boundary line that separates the children of light from the children of darkness. But he who professes to believe the truth, and acts as a sinner, will be treated by God as a sinner, and, unless he repents, will be punished as a sinner, only with many stripes, because he was given great light.

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- E.G. White, "Lessons from Josiah's Reign," *General Conference Daily Bulletin*, April 1, 1903, pgs. 29-33.

Title: "The Work Before Us"

Date: April 5, 1903

Type: Talk

Occasion: E.G. White speaks to the General Conference session on Sunday morning, April 5, 1903, Oakland, California

Primary source: Manuscript 22, 1903, April 5, 1903

I have been carrying a very heavy burden. For the last three nights I have slept very little. Many scenes are presented to me. I feel an intense interest in the advancement of the work of God, and I say to our leading brethren, As you consider the questions that shall come before you, you are to look beneath the surface. You are to give careful consideration to every question discussed.

There is need of means in foreign missionary work and in missionary work in America. It is a painful fact that although we have had a special message for the world for so many years, there are many, many cities in which we have done nothing to proclaim this message. In the calamities that have befallen our institutions in Battle Creek, we have had an admonition from God. Let us not pass this admonition carelessly by, without trying to understand its meaning. There are those who will say, "Of course the Review office must be rebuilt in Battle Creek." Why did the Lord permit Jerusalem to be destroyed by fire the first time? Why did He permit His people to be overcome by their enemies and carried into heathen lands? It was because they had failed to be His missionaries and had built walls of division between themselves and the people round them. The Lord scattered them, that the knowledge of His truth might be carried to the world.

If they were loyal and true and submissive, God would bring them again into their own land.

We have a great work before us. The needs of the field demand that there shall be liberality on the part of the people of God. I point you to the city of New York. One hundred workers might be laboring there where now there is but one. How many of you have taken a practical interest in the work in this city? We have scarcely touched this field with the tips of our fingers. A few faithful workers have been trying to do something in this great, wicked city. But their work has been difficult, because they have had so few facilities. Elder Haskell and his wife have labored faithfully. But who has felt the burden of sustaining them in their labors? Who among our leading men have visited them, to learn the needs of the work, and have then gone forth to raise means for its advancement?

Who has visited the Southern field to do something to build up the work there? Who has gone there to study its needs. Some have allowed their minds to be leavened by prejudice and distrust. Some have tried to put blocks before the wheels of progress, though again and again our brethren have been warned against doing this.

A proposition has been made that our people purchase Sanitarium bonds. But light has been given me that means is not to be thus drawn from our people. Last night, place after place that is still unworked was presented before me. These places are all ripe for the harvest. They are calling for workers, and the means of our people is not to be tied up so that it cannot be used in this work.

If all our people paid a faithful tithe, there would be more means in the treasury to support the laborers already in the field, and to send forth still more laborers into the fields that are ripe for the harvest. One of authority, who pointed out these fields to me, asked the question, Who will go forth to proclaim the message in these places? Christ's commission is, "Go ye into all the world, and preach the gospel to every creature."

There is a great and solemn work to be done for Seventh-day Adventists, if they will only be converted. The great trouble is the lack of unity among them. This is a sin in the sight of God—a sin which, unless God's people repent, will withhold from them His blessing. There are those who are ready to die, those who are

without God and without hope in the world. These need to be sought out and labored for. We may endeavor to be faithful in our own little compass, but this is not sufficient. We are to have a faithfulness that goes outside our little compass to the needy fields beyond.

God is not pleased with the present showing. Our means is not to be bound up for years where it is not available for missionary work. This God forbids. He sees the great work to be done in various places throughout the world. He sees the cities in which memorials for Him are to be established to proclaim the truth for this time.

Regarding investment in bonds, I am instructed to say further that if no voice were raised against this arrangement, if our people should tie up their money in such investment, when it became necessary to call for means for aggressive missionary work, it would be found that there was a greater dearth of means among us than there is now. Plans may be started that at the beginning seem very promising, but often the foresight would be much more pleasant than the aftersight, were these plans carried out. I have been commissioned to instruct our people to be economical and always ready to give of their means to the Lord's work. If you have a thousand dollars to spare, God wants it; it belongs to Him. If you have twenty dollars to spare, God wants it. His vineyard is waiting to be worked.

The light God has given me is that there are proper ways that the Conference shall devise to help the Sanitarium in Battle Creek. I wish that a portion of the work of this institution had been taken elsewhere. But the Sanitarium has been erected in Battle Creek, and it must be helped. God will institute ways and means by which it can be helped. But He does not wish His people to invest their money in bonds.

There is a great field to be worked. God wants us to labor intelligently. We are not to grasp every advantage that we can for the part of the field in which we are laboring. We are to do for those working in hard, needy fields just what we would like our brethren to do for us were we placed in similar circumstances. There are small sanitariums to be established in various places. Medical missionary work is the helping hand of God. This work must be done. It is needed in new fields and in fields where the work was started years ago. Since this work is the helping hand of God and the entering wedge of the gospel, we want you to understand that you are to have a part in it. It is not to be divorced from the gospel. Every soul before me this morning should be filled with the true medical missionary spirit.

I present this matter before you that you may understand that our people are not to be encouraged to tie up their money for years by the purchase of bonds. I have nothing to say in regard to the sale of these bonds to the people of the world. It is in regard to our people's tying up their money that I speak particularly. It is said that only a few of our people would take the bonds. But how long would it be before the few would increase to many. No; God wants His people to look upon the world as their great harvest field and to use their resources in working this field.

More must be done to sustain the work in the Southern field. There are ministers there who are not properly paid, who are suffering for the comforts of life. I know this to be so. The Lord has kept the needs of this field before me all these years. He has shown me what should be done, and I dare not hold my peace. Do not all who have heard the truth belong to God? Did He not purchase all with the blood of His only begotten Son? Did not Christ die for all? Would you wish to come into judgment having done no more than you have for the colored people? Every since their release from slavery, God has been appealing to you to help them. Yet how little has been done for them!

Earnest efforts must be put forth to raise means to sustain our workers. God does not approve of sending men to the most difficult fields and then not giving them enough to sustain them. God calls for equality. The workers in our institutions have no right to grasp for high wages, while there are those laboring in the field who are suffering because there is not sufficient money in the treasury to sustain them.

The question has been asked, "Would it not be well to pay men of ability wages that are in accordance with their experience and ability, so as to secure the very best talent?" The most valuable workers that can be secured for service in the cause of God are those who understand and obey the Word, "If any man will come after Me, let him deny himself, and take up his cross, and follow Me." Justice, mercy, and the love of God are to be brought more decidedly into our work.

God bids me say to this people, "You have left your first love. You have left many fields unworked, and yet you appear to feel perfectly at ease. Will you heed the instruction that God is sending you, and will you work upon it? God desires His work to be carried forward on solid lines. He does not want one part of His vineyard to be left destitute of facilities, while to another part many facilities are gathered.

All that is done is to be carefully done. The standing of the Sanitarium is to be carefully examined. God's people are to understand just how it is to be conducted. It is to be managed by men whose feet are firmly planted on the platform of eternal truth, so that the helpers connected with the Sanitarium shall be taught how to present the gospel to people in their words and deportment.

If the workers believe the truth and are in living connection with the God of heaven, Christ will appear in their lives, and souls will be won to Him.

We need to understand what our conferences are held for, whether to talk over a few preliminaries or to set our souls in order before God, that when we return to the work, we may carry right principles into our churches and institutions. When we remember constantly that God has taken us into covenant relation with Himself, our work in connection with His churches and institutions will be of such a character that He can say to us, "Well done, good and faithful servant." Do we not all want to hear these words?

We are not to tie up our means so that it cannot be used in missionary enterprises. We are to help the fields in which the people know nothing of the truth. Those who go to these fields are to be missionaries in every sense of the word. No one man is to carry the work by himself. The different workers with their varied gifts are to be linked together. Let none say, We cannot do anything, because a certain brother is determined to do a special work. We are not all to take hold of the same lever. There are many different levers to be worked.

God wants us to receive the holy oil from the two anointed ones, "which through the two golden branches empty the golden oil out of themselves." And as we receive the holy oil, we are to go forth for the saving of those who are ready to die. But let us not forget that different methods are to be employed to save different ones. "Of some have compassion, making a difference; and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh."

When the work is done that should be done in our cities, we shall not have to present the needs of this work before every conference that assembles. You will have a wonderful testimony to bear regarding the way the Lord has blessed you as you have tried to follow His instructions.

These things are before me day and night. I pray that our conference presidents shall be very careful how they sanction this move or that move until they are sure that it is according to the will of the Lord. If you are not sure whether by sanctioning these moves you are helping or hindering the work of God, I beg of you to fall on your knees before God in prayer, and seek Him until you find out.

Do not cut off any man's hands. I once read of a drowning man who was making desperate efforts to get into a boat close beside him. But the boat was full, and as he grasped the side, those in the boat cut off his hand. Then he grasped the boat with the other hand, and that hand was cut off. Then he grasped it with his teeth, and those

inside had mercy on him, and lifted him in. But how much better it would have been if they had taken him in before they had cut off his hands.

My brethren, do not cut a man to pieces before you do anything to help him. God wants us to have hearts of pity. He wants us to have reason and judgment and the sanctification of His Spirit. He is in earnest with us. We are but His little children, and we should ever be learning of Him. Do not stand in the way of others. Do not lose your first love. You may have much knowledge and much intelligence, but if the love of God is lacking, you are not prepared to enter heaven.

I have given you the instruction that has been presented to me. I felt constrained to speak those words this morning. I beg of you, for Christ's sake, to remember the words, "Ye are laborers together with God." Alone, you can do no good thing. Let the Spirit of God guide and control you, and you will be rich in thoughts and suggestions. You will know how to plan and work intelligently. "Ye are God's husbandry; ye are God's building." Then act as if you were.

These are the words that last night I was speaking to the people. May God give us a fresh baptism of His Holy Spirit.

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Title: "Nashville as a Center"

Date: April 9, 1903

Type: Talk/Manuscript

Occasion: Ellen White speaks to the General Conference session on Thursday, April 9, 1903, in Oakland, California

Primary source: Manuscript 38, 1903, April 9, 1903

"Many have asked the question, Why did our brethren select Nashville as a center for work? I answer, Because the Lord in His wisdom directed them to this place. It is His purpose that light shall shine forth from memorials established for Him in and near Nashville.

"There is no place in the South better suited than Nashville for the carrying forward of the publishing work. It is the best place in which to do the work that has been started there.

"There is not in Nashville the bitter opposition to the work for the uplifting of the down-trodden colored race that exists in many other cities of the South. Much work is being done there to uplift the colored people, and the sentiment in favor of these efforts will be a security to our people in their work.

"There are in Nashville large educational institutions for the colored people. In these institutions much excellent work has been done and is being done. The teachers and students in these institutions are to be given the privilege of hearing the message of present truth. It is for this reason that God directed that different interests for the advancement of our work should be established in Nashville.

"The truth is also to be brought before those who have given of their means and influence for the benefit of the colored race. Some have taken a noble stand for the uplifting of this people. Their efforts put to shame the efforts made by Seventh-day Adventists. They should be put in possession of the most valuable truth ever given to mortals. We are to do all we can to remove the prejudice that exists in their minds against our work and against the Bible Sabbath. If the efforts that we put forth are in accordance with God's will, if we move under the Holy Spirit's guidance, many among them will be converted. The Lord causes light to shine on the pathway of those who seek for light."

We must try to remove their prejudice against the Bible Sabbath. And never must we say to them, "You must work on Sunday." At one time while I was in Australia, those in charge of our school at Avondale came to me, saying: "What shall we do? The officers of the law have been commissioned to arrest those working on Sunday." I said: "It will be very easy to avoid that difficulty. Give Sunday to the Lord as a day for doing missionary work. Take the students out to hold meetings in different places and to do medical missionary work. They will find the people at home and will have a splendid opportunity to present the truth. This way of spending Sunday is always acceptable to the Lord."

I wish to say that it is necessary to use the greatest caution in working for the colored people. The efforts put forth must be such as will not arouse the prejudice of the white people. By the work of the steamer *Morning Star*, much has been accomplished that otherwise could not have been done. Thus the workers have been enabled to reach places that otherwise they could not have reached. The boat served as a home for them and as a place to which to invite those interested in the truth.

In writing in regard to the Southern field, I have said, "The Southern work," supposing that our people would certainly understand that I meant especially the work for the colored people. I wish it now to be understood that this is what I have meant.

Let families settle in the South and work on the land, at the same time becoming acquainted with the people and the field. Thus real advancement will be made. Those who go to the South must be very careful of what they say. Let them not criticize the white people in regard to the way in which the colored people have been treated.

Many, many years during which we ought to have been working for the colored people have passed into eternity, and now the field, in all its barrenness, stands before the world as an open rebuke to those who could have helped. When the children of Israel were in bondage in Egypt, their cry of suffering came up to God, and He delivered them with a strong hand and with an outstretched arm. He delivered the colored people from slavery, and then He placed upon the people of this nation the responsibility of uplifting them, of placing them in a position where they could help themselves.

You say that the colored people are depraved and wicked, that their standard of morality is very low. Who made them wicked? Who spoiled their morals? I want you to think of this and of the burden that rests upon the white people to help the colored people.

Few realize how difficult is the work for the colored people and how greatly they need help. My heart has been made sick and sore as I have seen the situation. Why do not our people take hold of the work? Why do they find fault and criticize the laborers there, because they do not work just as they think they ought to? Why do they, when mistakes are made, make a mountain out of a molehill? Why do not those who find fault go themselves to some unworked portion of the field, and there demonstrate how much better they can do than those whom they criticize?

The Lord has a great work to be done in the Southern states of America. It was in accordance with God's purpose that the publishing work was started in Nashville. In His providence, He has brought together in this place a company of workers who are to act their respective parts in the publishing house, standing as representatives of Christianity.

"A sanitarium should be established in a favorable location outside the city of Nashville. A school for colored people should be established outside the city, on land that can be utilized for industrial purposes. These institutions will give character to our work in the South. They will be instrumental in establishing the faith of many in Bible truth. God Himself has wrought to bring together in Nashville workers who are especially fitted to reach the colored people and raise them from their degradation. This He will help them to do if the work is not hindered and blocked by ministers and workers in other places.

"In every place those who accept the truth are to be a light to those around them. The Lord says to us: 'Ye are the light of the world. ... Let your light so shine before men that they may see your good works and glorify your Father which is in heaven.'

"The Work in Graysville and Huntsville

"Nashville is within easy access of Graysville and Huntsville, where a beginning of great value to the work in the South has been made. God has answered the many prayers offered in behalf of these two places. By the work in Nashville, the work in Graysville and Huntsville is to be confirmed, strengthened, and settled. Graysville and Huntsville are near enough to Nashville to strengthen the work there and to be strengthened by it. But it must be understood that we are to put forth special efforts to help the colored people. No longer is our indifference in respect to this work to continue.

"The schools in Graysville and Huntsville were established in the order of God. They are to do a work for Him. They are to become self-supporting, by making the best use of their land, by raising those products best suited to the climate and soil of their locality. Various industries are to be established. The Lord will greatly bless these industries if the workers will walk in His counsel. If they will look to Him, He will be their wisdom and



their righteousness. His wisdom will be seen in the works of those who follow His directions. He will teach all who will learn of Him His meekness and lowliness.”

The workers in the school at Huntsville are to have our tender sympathy and our practical aid. Do not let them suffer for the lack of facilities, for they are trying to educate the colored people. The school at Huntsville is in positive need of our care and our donations.

“The interests in Graysville and Huntsville will grow into usefulness, if the believers there will do their very best in the Lord’s way. Let each one connected with the schools in these places remember that on him rests the responsibility of reflecting light to those in darkness.

“A Call to Our Publishing Houses and Sanitariums

“God has given our publishing houses opportunity to co-operate with Him by assisting the newly established publishing house at Nashville.

“When a publishing plant is established in a new field, it must receive help and encouragement from the various plants already in operation, that it may develop into a strong, influential institution. Every new institution is to be regarded as a sister-helper in the great work of proclaiming the third angel’s message.

“The publishing house in Nashville is now in need of several thousand dollars to establish its business on a firm basis, and to enable it to do without delay the work that is to be done in its territory. We are instructed by the Lord to call upon the long-established houses to favor the Nashville publishing house as they were favored years ago when in straitened circumstances. They are to act toward the Nashville institution the same part that was acted toward them in their early history. God expects them to help their sister institutions by gifts and offerings. They now have opportunity to show their repentance for past neglect.”

My husband and myself, under the direction of God, established the publishing houses in Battle Creek and in Oakland, and I know how we worked. God instructed me that I must go to the camp-meetings and ask for means, and I went, just as He told me. I went along for my husband was sick. I went from camp-meeting to camp-meeting, calling for means; and I feel that I now have a right to call upon these publishing houses to help in establishing similar institutions.

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“God has given our sanitariums an opportunity to set in operation a work that would be as a stone instinct with life, growing as it is moved by an invisible hand. Let this mystic stone be set in operation. If ever a place needed medical missionary work, it is the Southern field. Had this work been done for the colored people immediately after the proclamation of freedom, how different would be the conditions of the Southern states today! Medical missionary work has not yet been done as God requires it to be done in this needy field. Sanitariums should have been established in many places. This would have opened doors for the entrance of Bible truth. It would have removed much of the prejudice existing against those who look upon the colored people as having souls as well as the white people.

“To many of the colored people God has given rare and precious talents. Many will be brought to a knowledge of present truth. But it will take untiring effort and God-given wisdom to break down the barriers that have been erected against the education of the colored race—barriers that for years have been growing stronger.

“The Work Before Us

“‘Go ye into all the world, and preach the gospel to every creature,’ is the commission Christ has given us. This is our great missionary charter, and the Saviour has declared: ‘Lo, I am with you alway, even unto the end of the

world.’ ‘All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations.’ Success will reward obedience to this command. Go just where the Lord sends you to bear His message and do His work. Souls are to be saved. How?—By being brought to a knowledge of the truth. ‘Sanctify them through Thy truth,’ the Saviour prayed. Acquaintance with God’s truth is the only means of sanctification.

“During the time of the end the activity of Satan’s servants will greatly increase. The activity of God’s servants is to increase proportionately. Christian is to unite with Christian, church with church, in the accomplishment of God’s work, and all are to be under the guidance of the Holy Spirit.

“Angels are ascending and descending the ladder of shining brightness, arrayed for the defense of God’s people. They are commissioned to draw nearer and still nearer to those who are fighting in defense of their faith. Will you seek to pull the weapons out of the hands of those who are fighting in the warfare? Will you hinder them because they are not doing just exactly what you think they ought to be doing?

“A good beginning has been made in the Southern field. Impressions favorable to the truth have been made, and prejudice has been removed. In the forward march of events, the Lord has wrought wonderfully for the advancement of this work. Battles have been fought, and victories won. The work is to be supported and vindicated, for God is in it. By His blessing many will see that it is being done in fulfilment of His purpose and will say, It is of God. Let us not be found fighting against Him.

“When God’s people are willing to follow the path of providence where Christ leads the way, their numbers will increase and their boundaries will be greatly enlarged. But as yet the reformation that God requires has not taken place. The Lord has gone before His people, but unbelief has pressed in on every side. Not one-thousandth part of the work has been done that should have been done for the colored people, who need help more than any other people in America.

“What excuse can be given to God for the awful condition of the colored race? God asks, Why are those living in this part of My vineyard left to become the sport of Satan’s temptations? He calls for united action. But no blind zeal is to be shown. Nothing is to be done in defiance of law; but the truth is to be proclaimed and lived.

“Angels have hushed the music of their harps as they have looked upon a people unable, because of their past slavery, to help themselves. And yet those who have the torch of truth kindled from the divine altar have not carried the light to this sin-darkened field. There are those who have turned from the work of rescuing the down-trodden and degraded, refusing to help the helpless. Let the servants of God begin at once to redeem their neglect, that the dark stain on their record may be wiped out.

“Let the work in the Southern field go forward. Let no one say; ‘Money is not needed in this field. It is needed more in my part of the vineyard.’ Let God’s people begin at once to redeem their neglect. Let the gospel message ring through our churches, summoning them to universal action. Let no one look upon the work that has been done for the colored people as of no account, for the Lord has said, I accept it.

“Those who place themselves under God’s control, to be guided and controlled by Him, will catch the steady tread of the events ordained by Him to take place. A holy, consuming emulation will take possession of them. Let the church have increased faith, catching zeal from their unseen, heavenly allies, from the knowledge of their exhaustless resources, from the greatness of the enterprise in which they are engaged, and from the power of their Leader. Let them gain from God strength for the accomplishment of the great work to be done for the most needy people in this Christian nation. Let no man lay his hands upon the means and resources, saying, ‘They are more needed somewhere else.’

“When God’s people heed a ‘Thus saith the Lord,’ the dearth of means brought about by transactions that do not bear the stamp of divine approval will be removed. When they catch the Spirit of Him who gave His life for the world, they will no longer stand still in impotency, pointing to what they cannot do and forbidding others to work. Putting on the armor of Christ’s righteousness, they will go forth into the warfare, willing to do and dare for God, knowing that in His Omnipotence He will supply their need.”

Brethren, shall not the work for the colored people go forward? Will you say, “Amen,” to this? (Congregation, Amen.) When my son Edson has written to me about the difficulties that the workers had to meet, I have written back to him over and over again: “Do not fail or become discouraged. Hold fast to the work.” And his reply has been, “We are doing it, but it seems sometimes as if the work would slip out of our hands.”

The Lord has put His approval upon the work done in the Southern field. Mistakes have been made; but have not mistakes been made in every field where the work has been started? When you watch for mistakes, and put out your hand to discourage where God approves, you are working and talking against the Master. God is very much displeased with every one who has placed any hindrance in the way of the advancement of the work for the colored race.

Let us take hold of the work in the Southern states intelligently. I rejoice that Brother Butler is with us in this work. I have known that the time would come when he would again take his place with us in the work. I want you to appreciate the trials that he has passed through and to help him all you can. God desires the gray-haired pioneers, the men who acted a part in the work when the first, second, and third angels’ messages were first given, to stand in their places in His work today. They are not to drop out of sight. We commit Brother Butler to you in the name of the God of Israel, asking you to help him all you can. And Elder Butler must plan to have others share his burdens.

I commit my son James Edson White to you. He has nearly lost his life in trying to bring the work in the South to its present point of advancement. How little some appreciate the effort he has put forth! But God knows the work that has been done. He knows of the struggles and the sacrifices of the workers and of their attempts to accomplish something for the Lord. Brethren, do not do anything to weaken Edson White’s hands. There is enough in the work itself to distress his soul and to wear him out.

I have felt reluctant to have Edson stay in the South, fearing that he would lose his health and perhaps his life. Christ said, If they receive you not in one place, go into another. He was referring to the persecution that would come. But His words would apply also to a worker whose health was breaking down under labor in an unhealthful climate. Brother Butler should have periods of rest, and Edson White should have an occasional rest. And the other workers in the field must guard their health carefully. God is jealous of His servants. He desires that they shall place themselves where they can best preserve their mental and physical powers, because if these are not preserved, the spiritual powers will be so weakened that the work will suffer much.

I have said to my son, “Come to us, and help me to get out books for the people.” But he has always answered, “No, I cannot come. I cannot leave my work.”

I have tried to help him. He has written to me, saying: “People are coming into the truth, but they are in need of food and clothing. What shall we do?” I have sent him help from time to time as I could.

God lives and reigns, and if you take hold of His work cheerfully and willingly, He will bless and sustain you. When you are tempted to murmur and complain, keep your mouth closed. Remember that at such times silence is eloquence. Speak no words that you will not be willing to meet in the judgment. And remember that when God sends His servants to do a hard work in a hard field, He does not want you to make their work harder by criticism and faultfinding.

The Southern work is before you, as it has been presented to you this morning. A good work has been done, and it has been done in the face of the most trying circumstances. The Lord calls upon us to come up to His help in this needy field. You remember the 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."

Christ loved us so much that He gave His life for us. He died on the cross to give us an opportunity to gain eternal life. Shall we allow those around us to perish in their sins without making an effort to help them? Shall we try to hinder the workers who are trying to save souls? We want you to help in the Lord's work, that God may not be disappointed in you. We want you to have hearts that are sensitive to others' needs, hearts that are tender, full of pity for the infirmities of those around you.

The Lord is good. He is merciful and tender hearted. He is acquainted with every one of His children. He knows just what each one of us is doing. He knows just how much credit to give to each one. Will you not lay down your credit list and your condemnation list, and leave God to do His own work? You will be given the crown of glory if you will attend to the work that God has given you.

Let us help one another all we can. Let us speak words of kindness, words that will be a blessing, not a curse. We are living in the great day of atonement. We are now to confess and forsake our sins that we may be saved. Let us humble our hearts before God, that we may go from this meeting shoulder to shoulder, full of faith and confidence. The lives of many have been filled with talk and doubt and suspicion. There is hardly a brother who has confidence in a brother, or a brother who has the confidence of the members of the church. My brethren, clear away the rubbish from the door of your heart, and let Jesus come in and talk with you. Let Him sit upon the throne of the heart. If ever a people needed the purifying, sanctifying influence of the truth of the living God, it is the Seventh-day Adventists. I pray that we may all be found in the kingdom of God. But in order to be there, we must here below sit together in heavenly places in Christ. May God help us so to live that we may sing the song of triumph in the city of God.

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Title: "Report of Southern Missionary Society"

Speaker: James Edson White

Date: April 9, 1903

Type: Report to the 1901 General Conference Session

Primary source: *The General Conference Bulletin*, April 14, 1903, pg. 201

James Edson White: There was a thought suggested by Brother Butler yesterday; that is that the colored problem is a legacy to the whole of the United States. It is not simply a legacy to the Southern field.

Sister White: That is true. That is the way it was presented to me.

J.E. White: It is a legacy to the United States. California, Michigan, Iowa, and all the states are just as much responsible for that work as are the poor people down there.

#### Sources

J.E. White, "Report of Southern Missionary Society," *The General Conference Bulletin*, April 14, 1903, pg. 201.

Title: "The Southern Work"

Date: April 14, 1903

Type: Article

Primary source: *The General Conference Bulletin*, April 14, 1903, pgs. 202-205

"Nashville as a Center"

“Many have asked the question, Why did our brethren select Nashville as a center for work? I answer, Because the Lord in His wisdom directed them to this place. It is His purpose that light shall shine forth from memorials established for Him in and near Nashville.

“There is no place in the South better suited than Nashville for the carrying forward of the publishing work. It is the best place in which to do the work that has been started here.

“There is not in Nashville the bitter opposition to the work for the uplifting of the downtrodden colored race that exists in many other cities of the South. Much work is being done there to uplift the colored people, and the sentiment in favor of these efforts will be a security to our people in their work.

“There are in Nashville large educational institutions for the colored people. In these institutions much excellent work has been done and is being done. The teachers and students in these institutions are to be given the privilege of hearing the message of present truth. It is for this reason that God directed that different interests for the advancement of our work should be established in Nashville.

“The truth is also to be brought before those who have given of their means and influence for the benefit of the colored race. Some have taken a noble stand for the uplifting of this people. Their efforts put to shame the efforts made by Seventh-day Adventists. They should be put in possession of the most valuable truth ever given to mortals. We are to do all that we can to remove the prejudice that exists in their minds against our work and against the Bible Sabbath. If the efforts that we put forth are in accordance with God’s will, if we move under the Holy Spirit’s guidance, many among them will be converted. The Lord causes light to shine on the pathway of those who are seeking for light.”

We must try to remove their prejudice against the Bible Sabbath. And never must we say to them, “You must work on Sunday.” At one time, while I was in Australia, those in charge of our school at Avondale came to me, saying: “What shall we do? The officers of the law have been commissioned to arrest those working on Sunday.” I said: “It will be very easy to avoid that difficulty. Give Sunday to the Lord as a day for doing missionary work. Take the students out to hold meetings in different places, and to do medical missionary work. They will find the people at home, and will have a splendid opportunity to present the truth. This way of spending Sunday is always acceptable to the Lord.”

I wish to say that it is necessary to use the greatest caution in working for the colored people. The efforts put forth must be such as will not arouse the prejudice of the white people. By the work of the steamer “Morning Star” much has been accomplished that otherwise could not have been done. Thus the workers have been enabled to reach places that otherwise they could not have reached. The boat served as a home for them, and as a place to which to invite those interested in the truth.

In writing in regard to the Southern field, I have said, “The Southern work,” supposing that our people would certainly understand that I meant especially the work for the colored people. I wish it now to be understood that this is what I have meant.

Let families settle in the South, and work on the land, at the same time becoming acquainted with the people and the field. Thus real advancement will be made. Those who go to the South must be very careful of what they say. Let them not criticize the white people in regard to the way in which the colored people have been treated.

Many, many years during which we ought to have been working for the colored people have passed into eternity, and now the field, in all its barrenness, stands before the world as an open rebuke to those who could have helped. When the children of Israel were in bondage in Egypt, their cry of suffering came up to God, and

He delivered them with a strong hand and with an outstretched arm. He delivered the colored people from slavery, and then He placed upon the people of this nation the responsibility of uplifting them, of placing them in a position where they could help themselves.

You say that the colored people are depraved and wicked, that their standard of morality is very low. Who made them wicked? Who spoiled their morals? I want you to think of this, and of the burden that rests upon the white people to help the colored people.

Few realize how difficult is the work for the colored people, and how greatly they need help. My heart has been made sick and sore as I have seen the situation. Why do not our people take hold of the work? Why do they find fault and criticize the laborers there, because they do not work just as they think they ought to? Why do they, when mistakes are made, make a mountain out of a mole-hill? Why do not those who find fault go themselves to some unworked portion of the field, and there demonstrate how much better they can do than those whom they criticize?

“The Lord has a great work to be done in the Southern states of America. It was in accordance with God’s purpose that the publishing work was started in Nashville. In His providence, He has brought together in this place a company of workers who are to act their respective parts in the publishing house, standing as representatives of Christianity.

“A sanitarium should be established in a favorable location outside the city of Nashville. A school for colored people should be established outside the city, on land that can be utilized for industrial purposes. These institutions will give character to our work in the South. They will be instrumental in establishing the faith of many in Bible truth. God Himself has wrought to bring together in Nashville workers who are especially fitted to reach the colored people, and raise them from their degradation. This He will help them to do if the work is not hindered and blocked by ministers and workers in other places.

“In every place those who accept the truth are to be a light to those around them. The Lord says to us: “Ye are the light of the world.... Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven.’

“The Work in Graysville and Huntsville

“Nashville is within easy access of Graysville and Huntsville, where a beginning of great value to the work in the South has been made. God has answered the many prayers offered in behalf of these two places. By the work in Nashville, the work in Graysville and Huntsville is to be confirmed, strengthened, and settled. Graysville and Huntsville are near enough to Nashville to strengthen the work there and to be strengthened by it. But it must be understood that we are to put forth special efforts to help the colored people. No longer is our indifference in this respect to continue.

“The schools in Graysville and Huntsville were established in the order of God. They are to do a work for Him. They are to become self-supporting, by making the best use of their land, by raising those products best suited to the climate and soil of their locality. Various industries are to be established. The Lord will greatly bless these industries if the workers will walk in His counsel. If they will look to Him, He will be their wisdom and their righteousness. His wisdom will be seen in the work of those who follow His directions. He will teach all who will learn of Him His meekness and lowliness.”

The workers in the school at Huntsville are to have our tender sympathy and our practical aid. Do not let them suffer for the lack of facilities, for they are trying to educate the colored people. The school at Huntsville is in positive need of our care and our donations.

“The interests in Graysville and Huntsville will grow into usefulness, If the believers there will do their very best in the Lord’s way. Let each one connected with the schools in these places remember that on him rests the responsibility of reflecting light to those in darkness.

“A Call to our Publishing Houses and Sanitariums

“God has given our publishing houses opportunity to cooperate with Him by assisting the newly-established publishing house at Nashville.

“When a publishing plant is established in a new field, it must receive help and encouragement from the various plants already in operation, that it may develop into a strong, influential institution. Every new institution is to be regarded as a sister-helper in the great work of proclaiming the third angel’s message.

“The publishing house in Nashville is now in need of several thousand dollars to establish its business on a firm basis, and to enable it to do without delay the work that is to be done in its territory. We are instructed by the Lord to call upon the long-established houses to favor the Nashville publishing house as they were favored years ago when in straitened circumstances. They are to act toward the Nashville institution the same part that was acted toward them in their early history. God expects them to help their sister institution by gifts and offerings. They now have opportunity to show their repentance for past neglect.”

My husband and myself, under the direction of God, established the publishing houses in Battle Creek and Oakland, and I know how we worked. God instructed me that I must go to the camp-meetings, and ask for means, and I went, just as He told me. I went alone, for my husband was sick. I went from camp-meeting to camp-meeting, calling for means; and I feel that I now have a right to call upon these publishing houses to help in establishing similar institutions.

“God has given our sanitariums an opportunity to set in operation a work that would be as a stone instinct with life, growing as it is moved by an invisible hand. Let this mystic stone be set in operation. If ever a place needed medical missionary work, it is the Southern field. Had this work been done for the colored people immediately after the proclamation of freedom, how different would be the condition of the Southern states today! Medical missionary work has not yet been done as God requires it to be done in this needy field. Sanitariums should have been established in many places. This would have opened doors for the entrance of Bible truth. It would have removed much of the prejudice existing against those who look upon the colored people as having souls as well as the white people.

“To many of the colored people God has given rare and precious talents. Many will be brought to a knowledge of present truth. But it will take untiring effort and God-given wisdom to break down the barriers that have been erected against the education of the colored race,—barriers that for years have been growing stronger.

“The Work Before Us

““Go ye into all the world, and preach the gospel to every creature.’ is the commission Christ has given us. This is our great missionary charter, and the Saviour has declared: ‘Lo, I am with you alway, even unto the end of the world.’ ‘All power is given unto Me in heaven and in earth. Go ye therefore, and teach *all nations*’. Success will reward obedience to this command. Go just where the Lord sends you, to bear His message and do His work. Souls are to be saved. How?—By being brought to a knowledge of the truth. ‘Sanctify them through Thy truth.’ the Saviour prayed. Acquaintance with God’s truth is the only means of sanctification.

“During the time of the end the activity of Satan’s servants will greatly increase. The activity of God’s servants is to increase proportionately. Christian is to unite with Christian, church with church, in the accomplishment of God’s work, and all are to be under the guidance of the Holy Spirit.



“Angels are ascending and descending the ladder of shining brightness, arrayed for the defense of God’s people. They are commissioned to draw nearer and still nearer to those who are fighting in defense of their faith. Will you seek to pull the weapons out of the hands of those who are fighting in the warfare? Will you hinder them because they are not doing just exactly what you think they ought to be doing?

“A good beginning has been made in the Southern field. Impressions favorable to the truth have been made, and prejudice has been removed. In the forward march of events, the Lord has wrought wonderfully for the advancement of this work. Battles have been fought and victories won. The work is to be supported and vindicated, for God is in it. By His blessing many will see that it is being done in fulfilment of His purpose, and will say, It is of God. Let us not be found fighting against Him.

“When God’s people are willing to follow the path of providence where Christ leads the way, their numbers will increase and their boundaries will be greatly enlarged. But as yet the reformation that God requires has not taken place. The Lord has gone before His people, but unbelief has pressed in on every side. Not one-thousandth part of the work has been done that should have been done for the colored people, who need help more than any other people in America.

“What excuse can be given to God for the awful condition of the colored race! God asks, “Why are those living in this part of My vineyard left to become the sport of Satan’s temptations?” He calls for united action. But no blind zeal is to be shown. Nothing is to be done in defiance of law; but the truth is to be proclaimed and lived.

“Angels have hushed the music of their harps as they have looked upon a people unable, because of their past slavery, to help themselves. And yet those who have the torch of truth kindled from the divine altar have not carried the light to this sin-darkened field. There are those who have turned from the work of rescuing the downtrodden and degraded, refusing to help the helpless. Let the servants of Christ begin at once to redeem their neglect, that the dark stain on their record may be wiped out.

“Let the work in the Southern field go forward. Let no one say: ‘Money is not needed in this field. It is needed more in my part of the vineyard.’ Let God’s people begin at once to redeem their neglect. Let the gospel message ring through our churches, summoning them to universal action. Let no one look upon the work that has been done for the colored people as of no account, for the Lord has said, ‘I accept it.’

“Those who place themselves under God’s control, to be guided and controlled by Him, will catch the steady tread of the events ordained by Him to take place. A holy, consuming emulation will take possession of them. Let the church have increased faith, catching zeal from their unseen, heavenly allies, from the knowledge of their exhaustless resources, from the greatness of the enterprise in which they are engaged, and from the power of their Leader. Let them gain from God strength for the accomplishment of the great work to be done for the most needy people in this Christian nation. Let no man lay his hand upon the means and resources, saying, ‘They are more needed somewhere else.’

“When God’s people heed a ‘Thus saith the Lord,’ the dearth of means brought about by transactions that do not bear the stamp of divine approval will be removed. When they catch the Spirit of Him who gave His life for the life of the world, they will no longer stand still in impotency, pointing to what they can not do, and forbidding others to work. Putting on the armor of Christ’s righteousness, they will go forth into the warfare, willing to do and dare for God, knowing that in His omnipotence He will supply their need.”

Brethren, shall not the work for the colored people go forward? Will you not say, “Amen,” to this? (Congregation: Amen.) When my son Edson has written to me about the difficulties that the workers had to meet, I have written back to him, over and over again: “Do not fail or become discouraged. Hold fast to the

work.” And his reply has been: “We are doing it. But it seems sometimes as if the work would slip out of our hands.”

The Lord has put His approval upon the work done in the Southern field. Mistakes have been made; but have not mistakes been made in every field where work has been started? When you watch for mistakes, and put out your hand to discourage where God approves, you are working and talking against the Master. God is very much displeased with every one who has placed any hindrance in the way of the advancement of the work for the colored people.

Let us take hold of the work in the Southern states intelligently. I rejoice that Brother Butler is with us in this work. I have known that the time would come when he would again take his place in the work. I want you to appreciate the trials that he has passed through, and to help him all you can. God desires the gray-haired pioneers, the men who acted a part in the work when the first, second and third angels’ messages were first given, to stand in their place in His work today. They are not to drop out of sight. We commit Brother Butler to you, in the name of the God of Israel, asking you to help him all you can. And Elder Butler must plan to have others share his burdens.

I commit my son, James Edson White, to you. He has nearly lost his life in trying to bring the work in the South to its present point of advancement. How little some appreciate the efforts that he has put forth! But God knows the work that has been done. He knows of the struggles and the sacrifices of the workers, and of their attempts to accomplish something for the Lord. Brethren, do not do anything to weaken Edson White’s hands. There is enough in the work itself to distress his soul and to wear him out.

I have felt reluctant to have Edson stay in the South, fearing that he would lose his health, and perhaps his life. Christ said, If they receive you not in one place, go into another. He was referring to the persecution that would come. But His words would apply also to a worker whose health was breaking down under labor in an unhealthful climate. Brother Butler should have periods of rest, and Edson White should have an occasional rest. And the other workers in the field must guard their health carefully. God is jealous of His servants. He desires that they shall place themselves where they can best preserve their mental and physical powers, because if these are not preserved, the spiritual powers will be so weakened that the work will suffer much.

I have said to my son, “Come to us, and help me to get out books for the people,” But he has always answered: “No; I can not come. I can not leave my work.”

I have tried to help him. He has written to me, saying: “People are coming into the truth, but they are in need of food and clothing. What shall we do?” I have sent him help from time to time, as I could.

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them? Shall we try to hinder the workers who are seeking to save souls? We want you to help in the Lord's work, that God may not be disappointed in you. We want you to have hearts that are sensitive to others' needs, hearts that are tender, full of pity for the infirmities of those around you.

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We must work up the fields in the South. The people from the cold climates must not confine their labors long at a time in the most malarious districts.

In Nashville there should be established as soon as possible a printing plant and a sanitarium and a school out of the city. These will have to be small at the start, and facilities added as means shall be received from donations, but in no case run into debt. Do your work on a sure basis. There must be small books published at little cost and larger as the needs of the field may demand.

In the publishing work in the South it will be well not to depend on the Tract Societies in the circulation and sale of books. Every time others come into the handling of books it cuts away the profits that you need to use in making more books. Handle the books yourselves and obtain your canvassers yourselves.

I understand that you intend that the colored work in the South will be your first interest. Well, work away. But you must get out a class of books with many object lessons, for the colored people must see a thing before they understand it. Small books must be distributed freely. Many must be given away, but sell all you can at a small price, and then create a fund from those who will give to help the work.

When once started, the Lord will open many methods for securing means that are now unseen. You must move by faith, and work by faith, and plan by faith. The Lord will increase the talents of those who are disposed to work.

The publishing at Nashville will have to be done in a way to meet the needs of the very ones for whom you are laboring. Everything must be plain, simple, and illustrated. Inexpensive illustrations are as good for this field as the more expensive work. Cheap, simple books must be issued, and a fund must be raised by donations so that small books may be given away where needed.

The South is a world of its own, and publishing should be done in the field. Without proper books to put into the hands of the people, talking and preaching will lose the hold on the mind. But if proper reading matter can be placed in their hands, so that they can read the truth and see the pictures accompanying the reading matter, it will stay in the mind and have convincing power. Then other and larger books should be issued to meet the needs of the better-educated classes. Our people should take hold to raise a fund to establish and equip this office at Nashville, just as they did for the office at Oakland, California, and as they have done for so many of the other institutions in the North.

There is a vast amount of work to be done in Nashville and vicinity. Workers can go into the suburbs and do excellent work.

There must be sanitariums in Nashville, one for the whites and one for the colored people. This will make the work more expensive, but its importance cannot be estimated.

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Title: "The Southern Work"

Date: April 19, 1903

Type: Manuscript

Primary source: Manuscript 29, 1903, April 19, 1903

When Edson's letters presented the work that he was doing in the Southern field by his boat, used as a meeting house; and when he told of the gathering of the children for Sunday school, and of the invitations he received to hold meetings, and of the souls who were becoming interested in these meetings, and of the naked to be clothed and the sick to be helped, and nothing in the way of means to carry forward the work, the work that should be done was presented to me in the night season. Not only was the field presented to me, in which he was at work, but several places where he would be called in the providence of God to work. The eager faces, the earnest desire, the hunger of soul expressed were before me, and I said, "What can we do for this people that are now so interested, when the situation is so discouraging?"

My Guide said, "This work will be sowing seed for time and for eternity." And then the instruction was given, "The angels of the Lord will go before him. He will be accounted out of line. But many ought to be out of the lines that have been maintained to be the regular routine, and unless they themselves come into line, they will say, 'The temple of the Lord, the temple of the Lord are we.' Unless that temple is purified, cleansed, sanctified, God will not give them His presence in the temple of which they boast. The whole world needs to be worked, but not after the present principles. Fear not. Speak encouragingly. I have put it into the hearts of those who will come to the aid of your son. Behold, the possessions of the world are Mine. There are no territorial lines; there are no boundaries to be made. Present to the churches the true state of the long-neglected field, the long-neglected portion of My vineyard. There are hearts that will be touched and will respond. Call for means to come directly to the workers in the Southern field. I will impress hearts. Say to the workers there and to the leader J. E. White, he will be sorely tried, he will be sorely tried, but he must speak cautiously, and silence is eloquence. When there is not heed given to My words, how will they heed or respect his words? Contempt, envy, jealousy, and a great lack of principle have been the coin that have been laid out with interest; but My words have been neglected and despised."

I then wrote the first appeal that was published in the *Review*, and the result is made known. I have inquired again and again what became of that more than eleven thousand dollars raised. I had been directed to make the appeal; I ought to know. But it was out of sight and touch. The very portion of the field where there was a mind to begin to work were the very places that means were to be appropriated.

I was directed to speak in behalf of the places presented before, where nothing had been done or would be done unless the field had begun to be worked as it has been. At later date I was in great perplexity. The situation was again presented, and the urgency of occupying the fields that were presented to me, then being worked under the supervision of God, using Edson White as His agency to open the field. But there were no others that would think of touching that portion of the field or would engage in working it. Those who should have rejoiced to see something done were determined to give no recognition to Edson White or the work, because he did not work in the regular lines. God has presented before you how He regarded the regular lines. The regular lines had need to be broken as a potter's vessel is broken and reconstructed, and the men in responsible positions converted heart, soul, and body. In short, the words spoken to Nicodemus were spoken to those who were handling sacred things. Nicodemus spoke words of praise and appreciation of Christ, but Christ answered, "Verily, verily, I say unto you, Except a man be born again, he cannot see the kingdom of God." "That which is born of flesh is flesh, and that which is born of the Spirit is spirit. Marvel not that I said unto you, Ye must be born again." "Nicodemus answered and said unto Him, How can these things be? Jesus answered and said, Art thou a master of Israel, and knowest not these things?"

These are the words that Christ has spoken positively of those who have been standing in the most responsible positions in the management of the Review and Herald office. The men who have been voice and authority for years have been putting a misshapen mold upon the working of the cause, and the principles have been perverted. The words unto Nicodemus, I declare unto you today, is the Word of God for me to give unto the men in the Review and Herald office, as managers and directors and those who have been misshaping the work in supplying the means that should be carefully and appropriately supplied to opening of new fields. There has been such unbelief, such a fear to advance for the opening of new territory and uplifting the standard in new places. The call for the appropriation of money was to develop and carry on the work where it was so much needed. And when more than eleven thousand dollars was raised by the people all over the land in answer to the appeal that I made for the necessities of that part of the vineyard presented, the men who misappropriated that money for various places, leaving out the very field for which that money was raised, leave the records of unfaithful stewards in the books of heaven.

The Lord was doing a work with those engaged in the very portion of the field in which nothing has been done. Those who thought themselves wise said, "That is Edson White's work and we do not encourage it." Some mistakes were made in placing confidence in men who seemed worthy to be trusted, but who were not prepared to do as they would be done by. This is the trial that is to be met in all parts of the field that is to be worked. But the ignoring of a good work and treating with marked indifference for so long a time the work being done by J. E. White, which God approves and which bears His endorsement, was treating the Saviour with contempt. The disposing of means raised upon entirely different objects than that for which the means was raised stands registered in the books of heaven as a fraudulent action, and the principle that prompted such action needs to be wholly eradicated; the men who advised and acted a part in such transaction should not be trusted; they have put out their own spiritual eyesight and have become blind. The Lord would have every part of His work done with exactitude and fidelity. Had there been no other means or ways whereby Edson White could have managed, if it had not been for his book interest and the help I gave him in his necessity, utter discouragement would have come on him and he would have had to leave the field. But the Lord said, "I will go before him," and as we look upon the field the results may be seen. But others have complained and sent their spirit of misrepresentation to imbue others, and it has grown to large proportions until one of the missionaries chosen of God was treated in a manner that was not after the principle of "do unto others as you would that they shall do unto you."

The matter of the *Gospel Primer* needs to be healed. Those concerned in this transaction should cleanse away from the soul the impurities of sentiment and principle that should never have existed. The spirit that led to such actions needs to be repented of then forever forsaken before the sin will be blotted out. It is not money value that I refer to in the matter of healing, but it is also the matter of conversion of heart and soul and spirit; it is the principle to deal justly, to love mercy, and to walk humbly with God.

#### Sources

- E.G. White, "The Southern Work," Manuscript 29, 1903, April 19, 1903.
- E.G. White, "Call for Colored Laborers," *The Gospel Herald*, April 1, 1905, pgs. 13(1)-14(2).

Title: N/A

Date: May 5, 1903

Type: Letter

Addressee: C. Christenson

Location: "Elmshaven," St. Helena, California

Mrs. C. Christenson, Sebastopol, California, Dear Sister,—

I was glad to receive your letter of April 29 in which you told me of your interest in the Southern field. I am glad to know that your heart is drawn out toward that work.

The printing office in Nashville has been established in the providence of God in a place where its influence can tell mightily in behalf of the work for the white people and also for the colored people in the great South. The buildings are large enough to accommodate the work which ought to be done, and with a few additional facilities they can print and bind many books.

You will recognize that I have confidence in the work of the Southern Publishing Association when I tell you that I have loaned them some money and that I am planning to give them some of my books for publication. I feel free, my sister, to recommend you to make a loan to the Southern Publishing Association as proposed in your letter. I look for a great work to be done in this office.

Yours in the Master's service.

Source

E.G. White to C. Christenson, Letter 74a, 1903, May 5, 1903.

Title: N/A  
Date: July 12, 1903  
Addressee: James Edson White  
Location: "Elmshaven," St. Helena, California  
Primary source: Letter 144, 1903, July 12, 1903

My dear son Edson,—

I had just finished a letter to you when your second letter came. This proved to be a copy of a letter that you had written to Dr. Kellogg in regard to the sanitarium for colored people. I am very sorry that things are as you represent them. Have you or Brother Butler heard from a sister living at Sebastapol, California, a place not far from Santa Rosa? She wrote to me saying that she had some money that she wanted to lend to the work in Nashville. Willie answered her at once, giving her your address. I cannot remember the sister's name. I think that Miss Peck took the letter that I received from her. Please tell me whether you or Brother Butler have received a letter from some one at that place. If you have not, I will either write to the sister myself, or will have someone visit her. I would go to see her myself, but I wish to save my strength for my writing.

Edson, do not worry. If, after you have done your best, things do not go as you wish them to, give the matter into the Lord's hands, and the way will open before you. "If we suffer with Him, we shall also reign with Him." Those who on this earth share in Christ's sufferings will in the world to come share in His glory.

Of Christ we read, "Though He were a Son, yet learned He obedience by the things which He suffered; and being made perfect, He became the author of eternal salvation unto all them that obey Him." Let us be patient under disappointment. "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind; for He that hath suffered in the flesh hath ceased from sin."

Christ suffered in sympathy with men. He declares, "The reproaches of them that reproached thee are fallen upon Me." God may see that it is best for us to meet disappointment on the right hand and on the left. Let us stand in close union with Christ, content to be partakers with Him of His sufferings, that we may at last be glorified with Him.

Christ suffers when one portion of His vineyard is deprived of the blessings that it should have, but does not have because His stewards are unfaithful in the discharge of their stewardship. Often the work in one place has an overabundance of facilities, while the work in another place has very few facilities for the carrying forward of the work that needs to be done. Through unfaithful stewardship souls are deprived of the blessings that God intended them to have.

God has bestowed gifts on man, not capriciously, but with equality. To every man He has given talents according to his ability to use them. And it is His purpose that the different parts of His field shall receive the help that their needs demand. When His stewards act selfishly, His work is hindered, and suffering is caused.

True Christians, whose interests are bound up with the interests of Christ, are pained to the heart as they see that by man's cupidity the Saviour is dishonored in the person of His saints. They are cut to the quick as they see their fellow men perishing in their sins, and precious opportunities to save them passing by unimproved because means for the carrying forward of the work of soul-saving are not available.

As laborers together with God, how can we but feel grieved as we see Christ robbed of the glory that He would receive from those who would be saved if the strange workings of men did not hedge up the way. But let us do our best, and let us remember that Christ suffers with those who suffer through the wickedness of the enemy's inventions.



The head of the body and its members; the shepherd and his flock—these words show the relation that exists between Christ and the members of His church. What a wonderful thought it is that we, poor, fallen sinners, can become one with Christ, partakers of His divine nature, through His grace refined, purified, glorified. We may overcome and sit down with Him on His throne, even as He overcame and sat down with His Father on His throne.

O what love, what matchless love! Fallen human beings may become so closely united with Christ that they are glorified with Him. On this earth they have followed in his footsteps, laboring as He labored for the souls for whom He died, and when He comes to claim His own, they enter into his joy, sitting with Him at His table in His kingdom. “Where I am,” He says, “there shall also my servant be.”

We are to be obedient children in this life, and though our perplexities may often seem great and unjust, we must accept them as they come, all the time doing our very best. We are to be patient, never complaining or reasoning in regard to what we cannot help. We must ever remember that Christ is afflicted in all our afflictions. We must be like Jesus, sorrowing only because we cannot do more to bring souls into union with Him.

We are to be patient in all our disappointments, hanging our helpless souls upon Christ. We are His property, bought with an infinite price. Frequently we must drink of the cup of sorrow, yet we are not to complain. Thus we are preparing ourselves to drink of the cup of everlasting joy.

We must carefully guard the health of mind and body. We are not to take upon ourselves burdens that will unfit us for service or that will spoil the fulness of our joy in Christ. We are to be conformed to His image. He loves us, and He will help us. We are to be passive in His hands. We have His promise. We hold the title deeds to real estate in the kingdom of glory. Never were title deeds drawn out more strictly according to law, or signed more legibly, than those that give God’s people a right to the heavenly mansions. “Let not your heart be troubled,” Christ says; “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.”

Let us study the promises and assurances found in the first chapter of second Peter. The apostle writes: “Simon Peter, a servant, and an apostle of Jesus Christ, to them that have obtained like precious faith with us, through the righteousness of God and our Saviour Jesus Christ.”

All who will may come under the covenant promise. Precious is the price paid for our redemption—the blood of the only begotten Son of God. Christ was tried by the sharp proving of affliction. His human nature was tried to the uttermost. He bore the death penalty of man’s transgression. He became the sinner’s substitute and surety. He is able to show the fruit of His sufferings and death in His resurrection from the dead. From the rent sepulcher of Joseph rings forth the proclamation, “I am the resurrection and the life.” Those who believe in Me, and do the works of righteousness that I do, are justified, sanctified, made white and tried. They have obtained godliness and eternal life.

What is the endowment of every soul who is willing to be saved in God’s appointed way? “Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord, according as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue.”

This is the pledge that God makes to those who follow on to know Him, and who impart to others the knowledge that they have received, that they also may know the power of Christ’s resurrection. We are assured that if we work on the plan of addition, Christ will work for us on the plan of multiplication.

What part is man to act?—"Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." And we are not to stop here. "Besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity; for if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins."

This will be the sure result in the case of those who once believed, but who have been overcome by Satan because they did not with all diligence work on the plan of addition here outlined. They have become blind in regard to the course laid down for them in the great plan of redemption.

Satan, with legions of evil angels, works with all deceivableness of unrighteousness in them that perish. They have become blind in regard to their eternal interests. They have forgotten the precious passages in their experience, when they were fruitful in the knowledge of God.

Temptation must be met and resisted. Day by day the spiritual battle goes on. Day by day we are to work out our own salvation with fear and trembling. It is God that works in us, to will and to do of His good pleasure. Every soul is to strive with "all diligence" to add constantly to his spiritual attainments, strengthening every grace, increasing in efficiency that he may grow in usefulness and holiness, as a fruit-bearing tree in the Lord's garden. He is to be neither barren nor unfruitful in the knowledge of our Lord and Saviour Jesus Christ. True religion leads to the cultivation of the gifts that make a man more precious in God's sight than the gold of Ophir.

"All diligence" means much. It means a daily diligence. There is danger that we shall be blind in regard to the working of satanic agencies, and that we shall be ensnared by Satan's alluring temptations. Therefore the word comes to us, "Giving all diligence," add to your character the graces that will make you strong to resist evil. "He that lacketh these things is blind, and cannot see afar off." He does not realize his spiritual poverty. "Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

This is our life insurance policy. May God help His people to accept the conditions that make it possible for them to receive this life insurance policy, is my prayer.

Tuesday, July 14

I have just received a letter from Elder Daniells, written from Battle Creek. From what he says, I see that the very condition of things exists in Battle Creek that was presented to me as a reason for the removal of the publishing work from Battle Creek. A. R. Henry is doing his best to make all the trouble he can for the publishing company. He is working in a strong, unreasonable way to compel it to pay him certain sums of money.

The strain that our brethren are under is taxing every nerve and muscle, and I entreat you to be patient. Let the Lord work out your perplexities. Do not worry; do not be troubled. Just wait patiently, and trust in the Lord. He lives and reigns. Be of good courage in Him. "Fret not thyself in anywise."

The Lord would have us wait His time. We are not to run ahead of Him. Watch, and wait, and pray, and trust the word of the Lord. Allow nothing to lead you to lose your hold on Him. He is our God, and He will keep guard over the interests of His cause.

I have been much interested in the copy of a letter written by Brother Everson, who is laboring in Rome, to Brother Daniells. The Lord is opening the way before Brother Everson in a remarkable manner. He is much encouraged. He says that the people are ready to hear.

I have thought of a way in which I can help the work of God in Europe. I can write a history of my visit there and publish it in book form. I am sure that such a book would be a help to the workers in new fields; for we had most precious experiences in Europe.

I must not take time to write any more now. I will write again soon. Be of good courage in the Lord. I pray that He may richly bless you.

Source

- E.G. White to J.E. White, Letter 144, 1903, July 12, 1903.

Title: N/A

Date: June 25, 1903

Type: Letter

Addressees: James Edson and Emma White

Location: "Elmshaven," St. Helena, California

Primary source: Letter 123, 1903, June 25, 1903

Note: Relevant selection highlighted.

Dear children Edson and Emma,—

My last letter to you was a very poor apology for a letter, but I let it go, for I was overcrowded with work. I was writing early and late. I was never busier in my life than I am now. My head is clear, and I am able to write out many things.

Children, let us cleave to the Lord. Seek counsel of Him. The terrible disasters that are taking place from week to week speak to us in earnest tones of warning, telling us that life is uncertain and that we are to stand ever on guard.

The evangelization of the world is Christ's work. In the service that we do for Him, we are to follow His example, that we may make no mistakes. A new era is to begin among the people of God. We are now to ask and receive blessing from on high. Christ has declared, "Without Me ye can do nothing." How important, then, that we have His guidance at every step. How important that we move guardedly and that we understand by experience the sixth chapter of John. This chapter contains lessons that every worker in Christ's service should comprehend.

There is a great work to be done in medical missionary lines. Aggressive efforts are to be put forth in every place. Church members are to be educated to look to Jesus and to follow His example in all things.

The first messengers of the gospel were sent forth with the word, "The kingdom of heaven is at hand." This is our message today. We are to remember that the work of reaching souls cannot be confined to any one method. Gospel medical missionary work is to be carried forward, not in the precision of one man's lines, but in Christ's lines. All that is done is to bear the impress of the Holy Spirit. We are to work as Christ worked, in the same practical lines. Then we shall be safe.

The divine commission needs no reform. Christ's way of presenting truth cannot be improved upon. The worker who tries to bring in methods that will attract the worldly minded, supposing that this will remove the objections that they feel to taking up the cross, lessens his influence. Preserve the simplicity of godliness. The Lord's blessing rests not upon the minister whose speech bears the stamp of worldliness. But He blesses the words of the one who cherishes the simplicity of true righteousness.

Our work is to be practical. We are to remember that man has a body as well as a soul to save. Our work includes far more than standing before the people to preach to them. In our work we are to minister to the physical infirmities of those with whom we are brought in contact. We are to present the principles of health reform, impressing our hearers with the thought that they have a part to act in keeping themselves in health.

The body must be kept in a healthy condition in order that the soul may be in health. The condition of the body affects the condition of the soul. He who would have physical and spiritual strength must educate his appetite in right lines. He must be careful not to burden the soul by overtaxing his physical or spiritual powers. Faithful adherence to right principles in eating, drinking, and dressing is a duty that God has laid upon human beings.

The Lord desires us to obey the laws of health and life. He holds each one responsible to care properly for his body, that it may be kept in health.

Edson, take good care of your health. Do not imperil it as you have done in the past. There are obligations that you owe to yourself—obligations that you must fulfil if you would have spiritual tone and vigor. When the mental faculties are overworked, the usefulness of the human being is crippled.

Much more is embraced in preaching the Word than many realize. In your work in the South, you will find that the colored people can best be taught by object lessons. Kind words and loving deeds will accomplish more than anything else.

The apostle Paul was a true missionary, a workman who needed not to be ashamed. Let us study his methods and follow his example, that we may be able to say, By word and deed I have fully preached the gospel of Christ.

Source

- E.G. White to J.E. and Emma White, Letter 123, 1903, June 25, 1903.

Title: N/A  
Date: July 19, 1903  
Type: Letter  
Addressee: James Edson White  
Location: "Elmshaven," St. Helena, California  
Primary source: Letter 150, 1903, July 19, 1903

My dear son Edson,—

You speak in your letter that I received yesterday of your intention of getting out some new books. I am in favor of this, because the old edition of *Patriarchs* is selling fairly well. We are now at work on a sketch of the efforts that have been put forth for the colored people in the South. I hope that this book will be a help to the Southern field.

At present I am very short of funds. I have no money in the bank; in fact, I have overdrawn my account there. I hope that some money will come in soon. I think that I shall bend my energies toward getting out some new books until things become more settled. Then we shall better understand what we ought to do in regard to getting out a new edition of *Patriarchs and Prophets*.

I think that a new edition of *The Life of Paul* should be published. I shall make some additions to this book, however, before it is republished.

I am going to make an effort to prepare a history of our stay and work in Europe. I shall get together the talks that I gave while there and publish them with the historical sketch, most of which is in the book published some years ago on this subject. Then, sometime, I want to get out a history of my work in Australia.

So you see, we have much work laid out before us. I think that we can accomplish it if my head keeps clear. I have freedom and success in writing. But at my age I must be careful not to overtax my brain.

The last two Sabbaths I have spoken at the Sanitarium. Sister Kerr from Honolulu, who is staying at the Sanitarium, says that the patients are delighted with my talks. They say that they have never heard anything like them. They can hardly believe, Sister Kerr says, that I am seventy-four years old. When Sister Kerr told me this, I said, "On the twenty-sixth of November next, I shall be seventh-six years old."

My health is good. My appetite is excellent. I find that the simpler my food, and the fewer the varieties I eat, the stronger I am. I take a bath every day—sometimes two. It makes little difference to me whether the bath is hot or cold. I prefer a cold bath in the morning and a moderately warm one at night. Some mornings I get up at four o'clock, but generally I am up at three.

I thank the Lord for the good health that I enjoy. I thank Him that He has preserved my reasoning powers. I know that this is a miracle wrought by His mercy. I am so thankful, so thankful! If I can live until I can get my writings in shape and before the people, I shall be very grateful.

There is much to be done, and the doing of it will take time. But we can accomplish much if we work carefully, and in such a way that the Lord can work with us.

I must stop now for the present; for it is growing dark. I pray every day for you and Emma, and for all who are connected with you in your work. If you will have faith, God will help you, and that wonderfully.

I believe, I believe that the Lord hears my prayers, and then I go to work to answer my prayers, which I am sure are indited by the Lord. I am of good courage. Let us not overtax the strength that the Lord gives us. We are to preserve our brain power. If we abuse this power, we shall have no deposit to draw from in times of emergency.

Monday morning, 3 o'clock, A.M. There is one thing that I want to caution you about. Do not fret or worry; it does not pay to do this. Do not try to do too much. If you do not undertake too much, you will succeed in accomplishing much more than if you try to carry out too many plans. Constantly bear in mind the words of Christ, "Watch and pray, lest ye enter into temptation." Christ is your personal Saviour. Believe that His saving power is exercised in your behalf minute by minute, hour by hour. He is by your side in every time of need.

The Holy Spirit is our Guide and Sanctifier. This Spirit indites the prayers of the sincere believer and bears witness to his sonship—witness to his adoption into the family of God.

We cannot afford to allow the enemy to obtain the advantage over us in the slightest particular. We cannot afford to allow him to put his impress on thought, word, or deed. We are set apart for service. God claims us as His property; for He has bought us with the blood of His only begotten Son.

Source

- E.G. White to J.E. White, Letter 150, 1903, July 19, 1903.

Title: N/A

Date: July 23, 1903

Type: Letter

Addressees: James Edson White

Location: "Elmshaven," St. Helena, California

Primary source: Letter 151, 1903, July 23, 1903

Note: Relevant selection highlighted.

My dear son Edson,—

I received your letter dated July 16 written in regard to Dr. Kellogg's suggestions. If we could know distinctly and clearly that he is standing where he should stand, I would say, By all means accept of his proposition. But I do not feel altogether clear in the matter. I do not fully understand what is involved.

I see no way out of our difficulties but to consecrate ourselves, body, soul, and spirit, to our Creator and Redeemer. I have no confidence in any sanitarium or in any other institution that is not established in harmony with the conditions that God has specified. Those who will openly reveal the sign of their sanctification will stand on vantage ground with God.

"And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily My sabbaths ye shall keep: for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. ... It is a sign between Me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed."

I have offered many prayers for Dr. Kellogg and his associates. If he will stand firm to the principles of God's Word, the Lord will use him. But with a divided mind, he can never reach perfection in Christ Jesus.

As a people we now need to uproot every weed from the garden of the soul. Let us keep the law of the Lord perfectly.

July 23, 1903

"Elmshaven," St. Helena, California

My dear son Edson,—

Be careful of your strength. Do not work too hard. Consecrate yourself, body, mind, and soul, to the service of God. Seek Him for strength, and believe that He hears and will answer your prayer. Work to answer your own prayers, as if you saw Christ before you, ready to help you bear your burdens, as you seek to do those things that are pleasing in His sight. Rest assured that He is interceding in your behalf. For you, He lays open all the treasures of His grace. If you will but take Him at His word, they are yours.

Jesus asks you to present your needs before the Father in His name. "Ye shall ask in My name," He says, "and I say not unto you that I will pray the Father for you: for the Father Himself loveth you, because ye have loved Me, and have believed that I came out from God." Christ does not have to entreat the Father to hear us. As we come in the name of Christ, the Father's heart of love is open to hear us and to bestow upon us all the riches of His grace. "Ask, and ye shall receive." "Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son." All the human encouragement we could receive falls far short of the divine assurance.

Talk faith. Let your heart melt under a sense of the love of Jesus. We need never disconnect from the source of our power. God can give us the victory.



I tremble as I think of the responsibility resting on us to give to the people the solemn truths for this time. As we proclaim the truth, we are to lift up the crucified and risen Saviour. Let the tongue be inspired with a holy boldness to speak words of encouragement, words that will arouse and strengthen souls to break the bands of indolence and security that bind them in uncertainty.

Christ took upon Himself human nature, that He might place men and women on vantage ground with God and at last present before the universe a people who have met the strongest temptations of Satan and have conquered on every point. He was afflicted with all the afflictions wherewith man is afflicted. "Learn of Me;" He says, "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."

There is no condemnation to the soul who believes in Christ. We are to bring our sins to Him who, though He knew no sin, was made sin for us. As we do this, He imputes to us His righteousness. Our sins are laid on Christ, their penalty is met by His sacrifice, and His righteousness is imputed to us personally.

Edson and Emma, I am anxious that you shall both be blessed in the Lord. I know you appreciate His blessings. Do not allow your minds to be troubled. Hide self with Christ in God.

We feel deeply for the souls in the Southern field, and in all our cities, who are not saved. We would appeal to our people everywhere to come up to the help of the Lord against the mighty forces of the powers of darkness.

It is difficult for us to accomplish much in a place where Satan has his stronghold, and where our work has not been long established, unless facilities are provided to lift up the standard of righteousness and proclaim the testing truths for this time. It is necessary for you not only to do the work in your field, but also to furnish the needed facilities. You must depend wholly on God, knowing that He alone, in His own way, can change the condition of things in the South.

Impress upon all under your charge that they have a work to do for Jesus. Time is rolling into eternity. What results have Christians to show in the work of soul-saving? No matter how great the capabilities of a man's mind, he will never know the power of saving grace until he becomes a gospel worker.

I was struck by something I read lately. An infirm lady received \$600 a year. Of this she gave \$150 to pay for the time of a man to visit families in destitute places and distribute books and tracts. Besides this she invited a few pious women to her house once each week to unite with her in praying for the success of the work this man was doing. There were few men who were as successful as this man in winning souls to Christ.

There is much work to be done in the Lord's vineyard. There are many who could do much as gospel workers if they were only consecrated to God. But in order to reap we must sow. And let us remember that the man who sows only a spare amount cannot expect to reap a full harvest. "He which soweth sparingly, shall also reap sparingly; but he which soweth bountifully, shall also reap bountifully." We are to spend our time laboring for the salvation of souls.

Talk to the people and urge upon them the importance of doing all they can for Him. There are many ways in which we may work for the Master. We may speak words of encouragement to those whom we meet. "A word spoken in season, how good is it!" Souls are perishing for the lack of personal labor.

The most important work we have to do in this world is to fulfil the pledge made with God at our baptism.

“As ye have therefore received Christ Jesus the Lord, so walk ye in Him: rooted and built up in Him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.” It is our privilege to be filled with joy and thanksgiving for the rich grace that Christ bestows upon us. We need to appreciate His mercies and cultivate gratitude.

To us is given the warning, “Beware, lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in Him dwelleth all the fulness of the godhead bodily.”

When we trust in the Lord Jesus, and are in union with Him, we shall have clear and decided victories in every line. Paul’s words will be applicable to us: “Ye are complete in Him, which is the head of every principality and power; in whom also ye are circumcised with the circumcision made without hands in putting off the body of the sins of the flesh by the circumcision of Christ: buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead.”

“And you being dead in your sins and the uncircumcision of your flesh, hath He quickened together with Him, having forgiven you all trespasses. ... If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory.”

“Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him.”

If all in our churches would study this Scripture and be determined to follow its teaching, what a reformation would be seen! What pleasure God’s people would find in contemplating the goodness and love of Jesus. The more we study His character, the more we shall become assimilated to His likeness. We need the deep moving of the Spirit of God upon our hearts. We need to guard ourselves closely that Christ shall not have died for us in vain.

The church in Nashville needs this instruction. If I were with you, I would be glad to make personal appeals to those in the different churches of the South. I desire to see the believers in the position that God desires them to be in.

When pure, unadulterated truth is presented to the mind and is received, there will be a learning of Jesus and an exercising of the faith that works by love and purifies the soul. In him who receives the truth in meekness, it becomes the engrafted Word.

If, as a people, we would only open the door of our hearts, the Holy Spirit would come upon us, and we would realize the things that pertain to our peace and holiness. There is a great work to be done for the church at Nashville, in order that they may say, “Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.”

There is a much higher standard for the believers in Nashville, and especially for the members of the colored church, to reach. In the name of the Lord, I call upon the believers, both colored and white, to prepare for the

coming of the Lord. Let there be no friction or disturbances in the church. Let the talent of speech be appreciated as a precious gift of God and be used in such a way that it will be a source of comfort and blessing.

Source

- E.G. White to J.E. White, Letter 151, 1903, July 23, 1903.

Title: "A Worldwide Message"  
Date: July 24, 1903

Type: Manuscript

Primary source: Manuscript 78, 1903, July 24, 1903

Note: Relevant selection highlighted.

God has a controversy with those of His people who have means bound up in homes and in land or in speculation. He calls upon them to put this means into circulation in His cause, that it may do its work of preparing the way for the coming of Christ. How heavy the weight of guilt resting on those who fail to do all in their power to extend the kingdom of God in our world!

We are living in the last days of this earth's history, and to all who claim to believe the truth comes the call, "All power is given unto Me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world."

Believers are not to colonize in any place. It is a sin in the sight of God for those who know the truth to settle down as has been done in Battle Creek and then refuse to see that the time has come to change the base of operations, because there are other parts of the vineyard in need of help.

As the Lord has presented these things before me, I have presented them to those for whom they were given. The stand that has been taken against God's plain warning may make it very hard to move away from Battle Creek. But I give the warning that just as surely as men stand in the way of God's providence, so surely will the rod of His providence fall again in Battle Creek.

Money is tied up in Battle Creek that is greatly needed in the Southern Field and in other needy places. Many years have passed since the word of the Lord came to us, "Go ye therefore, and teach all nations." Why is there such a determined refusal to obey this word? Clearly and distinctly are the directions given. "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you."

The principles of truth were given by Christ, not to bless a few places only, as those who have lost their first love seem to think, but to bless every place. The world is to hear the message, and every year's delay makes the work more intricate and dangerous.

The Lord will put new vital force into His work as human agencies obey the command to go forth and proclaim the truth. A class will be reached whose senses are not blinded, and they will discern the signs of the times. They will be alarmed at the failure to obey the Word of the Lord and will establish the truth in many places. A work now left undone will be carried forward. He who declared that His truth would shine forever will proclaim this truth through faithful messengers, who will give the trumpet a certain sound. The truth will be criticized, and scorned, and derided; but the closer it is examined and tested, the brighter it will shine.

#### A Revival of the Old Truths

The old truths, given us at the beginning, are to be heralded far and near. The lapse of time has not lessened their value. It is the constant effort of the enemy to remove these truths from their setting and to put in their place spurious theories. But the Lord will raise up men of keen perception, who with clear vision will discern the intrigues of Satan and will give these truths their proper place in the plan of God.

Christ came to implant in the midst of men the great truths of which few knew the value. The Jewish nation had discarded truth for tradition. Christ declared to them, "Ye hypocrites, well did Esaias prophesy of you saying, This people draweth nigh unto Me with their mouth, and honoreth Me with their lips, but their heart is far from Me. But in vain do they worship Me, teaching for doctrine the commandments of men."

He spoke as one having authority, and not as the scribes, in a hesitating, uncertain manner. With calmness and power He proclaimed the living principles of truth, making them more forcible by His manner of presenting them. He could read and understand the policy of Satan—his desire to cover truth with the rubbish of superstition and tradition. He rescued truth, and gave it to the world clothed with more than its original glory and lustre.

At this time there is need of men of sharp, spiritual eyesight, who can discern truth from error. The first, second, and third angels' messages are to be proclaimed with no faltering hesitancy, but with power from on high. We know in whom we have believed. We know that as we obey His Word to us, He will give to our words power that will convict and convert souls.

#### To Every Man His Work

Each one has been given his work. Let no one be anxious to investigate the work of another. To such ones Christ says, as He said to Peter, "What is that to thee; follow thou Me."

"Unto every one of us is given grace according to the measure of the gift of Christ. Wherefore He said, When He ascended up on high, He led captivity captive, and gave gifts unto men. ... And He gave some, apostles; and some, prophets; and some, evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

God's servants are to labor in perfect harmony. Contention brings alienation and strife and discord. I am instructed that our churches have no need to spend their time in strife. When a spirit of contention struggles for the supremacy, call a halt, and make things right, else Christ will come quickly and will remove your candlestick out of his place. Let an earnest work of repentance be done. Let the Spirit of God search through mind and heart, and cleanse away all that hinders the needed reformation. Until this is done, God cannot bestow on us His power and grace. And while we are without His power and grace, men will stumble and fall and will not know at what they stumble.

The love of Christ is the bond that is to unite believers heart to heart and mind to mind.

#### What Choice Shall We Make?

The blood of Christ has been shed for the whole human family. None need be lost. Those who are lost will perish because they chose to forfeit an eternity of bliss for the satisfaction of having their own way. This was Satan's choice, and today his work and his kingdom testify to the character of his choice. The crime and misery that fill our world, the horrible murders that are of daily occurrence, are the fruit of man's submission to Satan's principles.

My brethren, read the book of Revelation from beginning to end, and ask yourselves whether you might not better spend less time in strife and contention, and begin to think of how fast we are approaching the last great crisis. Those who seek to make it appear that there is no special meaning attached to the judgments that the Lord is now sending upon the earth will soon be forced to understand that which now they do not choose to understand.

The time before Christ's coming is short. We know not the exact measure of it, but God knows the hour of Christ's coming. Soon the consequences of transgression will become to wrongdoers a living reality; for God's judgments will fall upon a disobedient world. Before the minds of sinners will be brought vividly the realization that sin is the transgression of the law of God.

The powers from beneath are working with intensity of effort. Soon will come the time when God will discern between him that serveth God and him that serveth Him not. Soon will come the time of which John writes: "I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell gave up the dead which were in them; and they were judged every man according to his works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."

Day by day we are deciding whether the future will bring to us eternal life or eternal death. Only by a union with Christ, whose property we are by creation and by redemption, can we win eternal life. He gave His life as a propitiation for man's sin, but His sacrifice avails only for those who accept Him as their Saviour. Only to those who become one with Him can the words be applied, "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with Me in white; for they are worthy."

In the message to the church at Sardis two parties are presented, those who have a name to live, but are dead; and those who are striving to overcome. Study this message, found in the third chapter of Revelation. "These things saith He that hath the seven Spirits of God, and the seven stars: I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God." Who are meant by those that are ready to die, and what has made them thus? The explanation is given, "I have not found thy works perfect before God." "Remember therefore how thou hast received, and heard, and hold fast and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with Me in white; for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels."

To the church of the present day this message is sent. I call upon our church members to read the whole of the third chapter of Revelation and to make an application of it. The message to the church of the Laodiceans applies especially to the people of God today. It is a message to professing Christians who have become so much like the world that no difference can be seen.

"These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou are 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."

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Christ came to this world as the great medical missionary. When His example is followed, medical missionary work will be carried forward on a much higher plane than it is at the present time. God calls for a reconversion among gospel teachers, and especially among physicians and other medical missionary workers, that Christ may not be misrepresented and put to shame. The cleansing must begin in the heart and mind and flow forth in the actions. The characters of our medical missionary workers need to be refined and ennobled. This result can be brought about only as these workers are made partakers of the divine image, escaping the corruption that is in the world through lust.

My brethren and sisters, study your Bibles. Eat the flesh and drink the blood of the Son of God. Receive into your hearts the words of life, that they may refine and purify and ennoble the whole being. Do not stop with half-way measures. It is too late in the day for this. You cannot serve God and mammon.

#### Sources

- E.G. White, "A Worldwide Message," Manuscript 78, 1903, July 24, 1903.
- E.G. White, "A Worldwide Message," *Adventist Review*, August 20, 1903, pgs. 8-9.

Title: N/A  
Date: July 26, 1903  
Type: Letter

Addressee: James Edson White  
Location: "Elmshaven," St. Helena, California  
Primary source: Letter 154, 1903, July 26, 1903  
Note: Relevant selection highlighted.

Dear Son Edson,—

I have just found a letter written to you July 15. I enclose it with this. It should have been sent before, but it shall not be longer delayed. Will you please read it to those in responsible positions in the work in Nashville.

The Lord God of heaven is watching all who are engaged in His service. He desires their work to be of such a character that He can place upon it His commendation. He desires to see among His workers a deep, earnest heart service. He will impart His Spirit to all who will put the whole heart into the work that they are doing for Him.

Those who have been influenced by a wrong spirit are in great danger, unless they repent, and earnestly seek to do the will of God.

I have an intense interest in the work in Nashville. I am anxious to see it moving forward in solid lines, according to Bible instruction. I hope that the workers will place themselves under the guidance of God. I send to them the words of Paul: "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love. Endeavouring to keep the unity of the Spirit in the bond of peace." How much is comprehended in these words!

O, if we would all live the Word of God, there would be no trouble in any line of our work. Those who are standing at their post of duty may be assured that they have a Helper in the Lord Jesus Christ. Among those who are working for God there must be no selfishness, no unholy ambition, no strife for the supremacy. They must walk and work in accordance with the requirements of God's Word.

Finite man may become united to the infinite God. When we have a living connection with Him, His words will abide with us. We shall not be guided by spasmodic feelings, but by the living, abiding principles of truth. "Speaking the truth in love," we "may grow up into Him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love."

Christlike love is a most important aid to the harmonious progress of the work of God. It brings Christian politeness.

Never become discouraged. I have learned from experience that it is not wise to allow my mind to be disquieted. Keep your own counsel as much as possible. Be determined that you will be an overcomer. Behold Jesus continually. Ask yourself, What would He do, were He placed where I am placed? Meditate on the character of Christ, that by beholding, you may become changed into His image.

"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 against the wiles of the devil." There are many wiles of the devil, and you must be on your guard every moment. Your only hope is in cherishing the living, earnest, determined faith that works by love and purifies the soul.



Be careful that no cheapness appears in word or deed. We must be cleansed from the mildew of cheapness and selfishness. Be sure that worldliness is not enfeebling your spirituality.

Make Christ your dependence. Thus you may every day be increasingly enriched by His love, which passeth knowledge. But without Him we are helpless, utterly unable to subdue one sin or to overcome the smallest temptation. May God help you to understand the words: "As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in Me." Connection with Christ is a positive necessity if the fruit we bear is acceptable to God. Connection with Christ results in purification of the heart and in a circumspect life and faultless character.

What is the fruit for which God calls? "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." May God help us to bear this fruit is my prayer. May He help us to put our capabilities and powers to a right use. Then we shall not see things through the eyes of the world.

How great the privilege granted to us! We may dwell with Christ in holy communion, as did His disciples.

I will now lay this aside and write some things in regard to the color line.

Source

- E.G. White to J.E. White, Letter 154, 1903, July 26, 1903.

Title: N/A  
Date: July 27, 1903  
Type: Letter  
Addressee: Percy T. Magan  
Location: "Elmshaven," St. Helena, California  
Primary source: Letter 156, 1903, July 27, 1903

Dear brother Magan,—

I received your letter two or three days ago. I have also received letters from several others, among them one from a Brother Howard, of Washington, in regard to the color line. I have been kept very busy answering these letters.

When you see W. C. White and talk with him, you will understand that we have not changed the plans that we made with you. We feel that to change these plans would be to make a great mistake.

My dear brother, be of good courage in the Lord. Have faith in regard to your wife. We are praying for her. We shall have to wrestle with principalities and powers and spiritual wickedness in high places. And we shall have to contend with enemies in the form of our fellow beings—men who are spiritually blind and who know not at what they stumble. I see that you are in the struggle. You and brother Sutherland know what it means to struggle with the common calamities of life. Is not the spiritual conflict far greater, when we meet with the disguised powers of darkness who seem determined to destroy us?

One thing is certain: those Seventh-day Adventists who take their stand under Satan's banner will first give up their faith in the warnings and reproofs contained in the testimonies of God's Spirit.

The call to greater consecration and holier service is being made and will continue to be made. Some who are now voicing Satan's suggestions will come to their senses. There are those in important positions of trust who do not understand the truth for this time. To them the message must be given. If they receive it, Christ will accept them and will make them workers together with Him. But if they refuse to hear the message, they will take their stand under the black banner of the Prince of darkness.

I am instructed to say that the precious truth for this time is to open more and more clearly to human minds. In a special sense men and women are to eat of Christ's flesh and drink of His blood. There will be a development of the understanding, for the truth is capable of constant expansion. The divine Originator of truth will come into closer and still closer communion with those who follow on to know Him. As God's people receive His Word as the bread of heaven, they will know that His goings forth are prepared as the morning. They will receive spiritual strength, as the body receives physical strength when food is eaten.

We do not half understand the Lord's plan in taking the children of Israel from Egyptian bondage and leading them through the wilderness into Canaan. As we gather up the divine rays shining from the gospel, we shall have a clearer insight into the Jewish economy and a deeper appreciation of its important truths. Our exploration of truth is yet incomplete. We have gathered up only a few rays of light. Those who are not daily students of the Word will not solve the problems of the Jewish economy. They will not understand the truths taught by the temple service. The work of God is hindered by a worldly understanding of His great plan. The future life will unfold the meaning of the laws that Christ, enshrouded in the pillar of cloud, gave to His people.

We do not comprehend the deep things of God. Oh, if we did, faith would grasp the promises, and your wife would be healed. It is not the Lord, but the powers of darkness that keep her where she is. Go to the Saviour, my

brother, and in faith ask Him to cast Satan out. Believe, only believe! In your wife's behalf lay hold of the merciful Healer.

Be strong and of good courage. In order to fight successfully, a soldier must have courage and strength. Of ourselves, we are weak and feeble. But we have the promise, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint."

May the Lord bless you and give you strength and grace, and may He send His healing power to your wife, is my prayer.

Source

- E.G. White to P.T. Magan, Letter 156, 1903, July 27, 1903.

Title: "The Color Line"

Date: July 29, 1903

Type: Diary

Primary source: Manuscript 75a, 1903, July 29, 1903

While attending the General Conference in Battle Creek, I was one morning aroused at a very early hour. During the night representations had been made to me and instruction given to me. I was in a meeting where the Southern field was being considered. Plans for the work in this field were being outlined. I was instructed that none of these plans was correct. The matter of the color line was being considered, and one of authority said decidedly, "Your plans are not correct. They do not bear the signature of God. You need not talk about the color line. The Lord has not made any such line, and He has no special lines for His people to define. Such definitions will do harm wherever they are made. Extreme ground will be taken and unhappy results will surely be seen. When the Spirit of God comes in and souls are worked by the Spirit, matters will be adjusted as the case demands."

If the colored people prefer to meet by themselves for worship, if they think that thus they would have more liberty and freedom, let them do so. If they desire to assemble with their brethren and sisters, be they few or many, who shall forbid them? There are those who feel clear in regard to the matter and who think it would be best for white people and colored people to assemble together for worship.

But colored ministers should not be placed in charge of white churches. They have work to do among their own people.

The colored people are to be allowed to enjoy the benefit of the conferences that are held. Let a certain part of the building be set aside for their use. A resolution saying that the colored should not be allowed to assemble with the white people should never be passed.

Difficulties will confront us, whatever course may be pursued. How long will prejudice be permitted to live in human hearts? Little has been done to fulfil the commission given by Christ to His disciples, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world."

Source

- E.G. White, "The Color Line," Manuscript 75a, 1903, July 29, 1903.

Title: N/A  
Date: July 30, 1903  
Type: Letter  
Addressees: A.G. Daniells and W.W. Prescott  
Location: "Elmshaven," St. Helena, California  
Primary source: Letter 161, 1903, July 30, 1903

Dear brethren Daniells and Prescott,—

A day or two ago I received a very interesting letter from Elder Daniells. I am indeed glad that so favorable an opening has been found in Washington. I believe that the Lord is preparing the way for His work to be established in places where, as yet, no suitable memorial of the truth has been established.

In the representations that passed before my mind in regard to the places at which you were looking, no difficulties seemed to be pointed out in regard to Washington. But the presentation made in regard to the property sixty miles from New York was that there would be secret working to hinder the purchase of the place. That is why I cautioned you to be very quiet, to preserve silence in regard to your movements, but to let there be no delay in securing the place, because it was most favorable for school and sanitarium work.

I still hope that this place can be secured without an increase of price. But all that we can do is to pray to the Lord for guidance, and then do all in our power to press the matter to completion. The hindrance that has come is no evidence that the purchase of the place should be given up.

I shall be glad when Willie returns. It makes my work harder for him to be gone so long.

I am deeply moved by the unprepared condition of our churches. One thing we must do. We must keep our feet in the straight and narrow path that leads to eternal life. We must make no missteps now. The first and second chapters of Colossians have been presented to me as an expression of what our churches in every part of the world should be. The great apostle had many visions. The Lord showed him many things that it is not lawful for a man to utter. Why could he not tell the believers what he had seen? Because they would have made a misapplication of the great truths presented. They would not have been able to comprehend these truths. And yet all that was shown to Paul molded the messages that God gave him to bear to the churches.

The people of God need to study what characters they must form in order to pass through the test and proving of the last days. Many are living in spiritual weakness and backsliding. They know not what they believe. Let us read and study the twelfth chapter of Daniel. It is a warning that we shall all need to understand before the time of the end. There are ministers claiming to believe the truth who are not sanctified through the truth. Unless a change comes in their lives, they will say, "My Lord delayeth His coming."

Read the twenty-first chapter of Luke. In it Christ gives the warning, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things, and to stand before the Son of man."

The signs of the times are fulfilling in our world, yet the churches generally are represented as slumbering. Shall we not take warning from the experience of the foolish virgins, who when the call came, "Behold the bridegroom cometh! go ye out to meet him," found that they had no oil in their lamps. And while they went to buy oil, the bridegroom went in to the marriage supper, with the wise virgins, and the door was shut. When the

foolish virgins reached the banqueting hall, they received an unexpected denial. The master of the feast declared, "I know you not." They were left standing without, in the empty street, in the blackness of the night.

This afternoon I received a letter from Willie. He seems to be of good courage. In his letter he asks whether Elder Haskell should remain longer in New York or go South. Elder Butler wants him to connect with him in the Southern field. I am in favor of Elder Haskell's going to the South and have written him a letter telling him this. I have been given a representation that makes it plain to me that as long as Elder Franke is in New York City, he will see things in a perverted light and will create dissension, making it hard for Elder Haskell and his wife. Elder Haskell must have a respite from the strife, and he must be sustained in his labors. His wife also should be encouraged and sustained, for her labors are of great value, and she is a blessing and an encouragement to her husband.

It will be of little use for Elder Haskell to try again to stem the current in New York unless the transforming, converting grace of Christ shall make Elder Franke a new man in Christ. The way is open for Elder Haskell to go to Nashville, and I think that he should go. Elder Butler pleads for this strongly.

It was an offense against God for Elder Haskell's wages to be cut down. To do this showed great lack of discernment. I am instructed that in such cases the wages should be made up from the tithe. Care should be taken to see that the men who have worn out their lives in God's cause shall not be neglected. The lack of the past should be supplied. Our colored ministers should not be given so meager a salary that they are not able to support their families. I put these on the list of those who should receive attention. And I put on the list also the widows whose husbands have died in the service of God, leaving their wives and their children in needy circumstances. For this I have a "Thus saith the Lord."

Well, yesterday and today I have written about forty pages. The Lord is good. He preserves me in health and gives me power to write. I am somewhat short of money. I have nothing in the bank and have not been able to pay my workers for some time. But I am of good courage.

#### Source

- E.G. White to A.G. Daniells and W.W. Prescott, Letter 161, 1903, July 30, 1903.

Title: N/A

Date: August 1, 1903

Type: Letter

Addressees: Cassius Boone and Ella (Smith) Hughes

Location: "Elmshaven," St. Helena, California

Primary source: Letter 304, 1903, August 1, 1903

Dear Brother and Sister Hughes,

I have some things to write to the Huntsville School.

I am hoping, Brother and Sister Hughes, that you will not become discouraged, but let your persevering, patient efforts continue, line upon line. Now, this school in Huntsville is to be a school that shall have special advantages which it does not have now. Everything must be taken up with a determination to bring in with the studies practical lessons of refinement. There must be colored schools that shall be in buildings a representation of what can be done for the colored people—plain, solid, convenient buildings.

As far as advantages and surroundings are concerned, every effort should be put forth to make all the advance possible in true, straightforward lines. I felt very much pleased that you could take up a work in a school for the colored and not leave the impression on minds that anything will do for the colored race. This is not the mind and will of God. Let the work be marked with a determination that the whole class of the colored race shall be cared for, particularly to redeem the past as much as possible, leading them to work not in a loose, coarse, slovenly way.

Now, I would say to all in that school, as managers [and] teachers, reach upward in expectation. While you must do nothing to spoil the colored students and helpers with too much indulgence, but let the white teachers be sure you have them learn to be cleanly and to have good, wholesome, durable clothing. How pleased I was at Vicksburg to see those assembled on the Sabbath dressed in neat, cleanly apparel. Let the Huntsville School be a sample of how all colored schools should be. There are many of the colored race that can and will be gaining an education in preparation to enter the field as teachers. If they see their teachers have encouragement in them, being able to teach them [so] that they may become young men and women who will fill their place in God's plan to become teachers, a great work is done for this depressed race and their degradation is not of their own creating. God designed no such thing.

Then let all labor to come back to God's design, and while schools for the white class are having superior advantages, I have a message to bear that a decided influence shall be constantly going forth in Huntsville. As presented to me [it] will make its mark under correct [guidance], kindly but forcibly. I have a message to bear that our white teachers shall encourage the black students in every way possible to have hope of themselves in making this place all it should be, and that it is not the color of the skin that will spoil their record [or] that the Lord will make a special heaven for the whites and another for the blacks. All will receive their reward according to their cleanness of heart.

If Christ makes the colored race clean and white in the blood of the Lamb, if He clothes them with the garments of His righteousness, they will be honored in the heavenly kingdom as verily as the white, and when the Lord Jesus' face shall shine upon the righteous black they will shine forth in the very same complexion that Christ has.

But now, Brother and Sister Hughes, hold fast your courage. We all shall have to be tried to see what material we are of. But I speak to you: Keep your eye single to the glory of God. You are to have a cleanly, uplifting, ennobling faculty to teach the colored people, and they will be what you will make them. There must be no

neglect of human beings because of color line. Teach these [that] their souls can be made all white and clean in the blood of the Lamb.

I have had this matter so presented to me that I would not venture to show that I despised one of these little ones. They need good, wholesome food such as white people have. They may not have been accustomed to it but it will have all the advantages upon brain, bone, and muscles as upon those of the human family whose skin is white. I tell you it is a white, clean heart that is of value with God. Well now, I have said all I will say at this time on this point.

There are to be schools established in the South for the whites and blacks—separate schools in the South because of the particular prejudice. I will say to every church member, be careful how you keep human minds in a species of slavery because they have a black skin. Will any of you despise the workmanship of God, and depress and trample down those you should try to help up and prepare them through education to have clean, pure souls? We are to call upon all who love God and keep His commandments to unite in Christian Endeavor Societies (even a few in different localities) to see what may be accomplished for the blacks, as a special work God requires to be done.

The Lord would have His people who love Him to know [that] the converted colored men and women who love God and try to do His will are His property, of as much value in His sight as the white who have not endured the same embarrassments that the colored race have, however educated and talented they may be. Let the white people who ignore the color of the skin be sure to show their appreciation of the same by making their own peace [and] gratitude offerings to God, and by teaching those who are not so highly favored that they will help, that they will restore to them as far as they can what has been lost through the years of privation and slavery.

But let no Bible-believer think they are doing God service by treating with contempt one who has a colored skin given them of God. They are not responsible for their colored skin. You reproach God. They cannot change or alter their color [even] if they would. The irreligious are prejudiced against color, and they show their ignorance of God's mind and His work by showing contempt to the human race because [of] color.

Now, I have other words to say. It is not a proper thing to do to be in defense that the white and black shall intermarry, entailing upon their offspring difficulties their children should not be obliged to carry. Be decided on this subject. And let not, considering the prejudice that exists in the Southern field and with many in the Northern field, the colored field [think] that the color line shall be obliterated. Should this be managed indiscreetly, it would make the work exceedingly hard to manage, and close the door whereby the help should come to the colored race.

While this is the case existing, we must treat the case judiciously. We need to deal with both parties, white and black, as it is, and act intelligently, with great consideration. We must guard any premature movements, and there should be commencing work where there is the least prejudice, lest that work shall be rudely and abruptly blocked and so treated that there cannot be work done in the places where the white people have created in their own minds and hearts a most decided prejudice against the colored race, and have made their lot so exceedingly hard that oppression and reckless cruelty is the result. And these places, such as Vicksburg and all like unto it, can be worked only by the greatest precautions. Nashville will be a more favorable field (and outpost localities), and yet it is plenty hard enough to get hold.

The truth should have been proclaimed years ago in the Southern states, from city to city. Health institutions should be arranged in a way that it [the South] will not be so distressingly barren of facilities as in Huntsville. Our people who have a knowledge of how meager were the preparations in some places ought to have done the very things in that locality to raise means to place them in a much more favorable, encouraging situation to work. Why has this not been done? Because of lack of means which they should have had. The Lord has



graciously sent Brother and Sister Hughes to that locality, and the softening influence of these workers will put their mould on the work, as it should be in every locality if they have help where work is taken hold of in the South.

It [Huntsville] is to be an object lesson, and the hope and courage is not to be taken out of the hearts of an abandoned people, but hope is to be inspired by those who have not been educated to consider [that] the colored race will not appreciate the refining, uplifting efforts made in their behalf. It requires patient, earnest, persevering, God-given energy to carry the work forward, step by step, here a little and there a little, and lifting at every step this people to consider that they are not to be treated as if shut up in themselves with no hope of a change in their condition.

Those who believe Bible truth for this time will consider that there are men to be educated to work for their own colored people as missionaries, and they are not to feel that their sphere of labor must be for the whites, for they are to be educated and trained [to] become missionaries in their own borders. And the very difficulties these people have to contend with, to many of them will seem insurmountable. Yet many will not give up. All who will conscientiously, in the fear of God, set about the work of education of the colored are to be encouraged and helped.

I mean to devote any book in the future, that will be the most suitable for the school purposes, to sustain the school for colored people. I am to act my part, and I call upon those who have a sense of duty to act your part and show by your works a faith in God and His promises to go forward and lift the banner high and encourage—but not one discouraging word where the work is the most discouraging. Let the workers who have a mind to work be sustained and built up and helped in every way possible. If the white people who have sympathetic hearts will undertake this kind of [work], many will frame excuses why they should not do the work. If others will not [work], do not ease your own conscience by complaints that should never be heard from sanctified lips and from pure hearts who are dependent upon the very same Redeemer that every white and colored soul is dependent upon in order to be saved.

There is talent in the colored race that will be developed where least expected. [There should be] a softening, subduing influence brought into the school by teachers in all their habits of dress, to be neat and tidy always, because the colored people need this example before them and they are great imitators.

I am instructed of the Lord that ministers, colored laborers, often are in need of Bible education, to be kind in their own family, and never to practice slavery customs used by slavery masters in harsh speech and their own disorderly habits. Do your best to expect you are to change your own ideas, colored fathers and mothers, if you expect the white to treat you with compassion and sympathy and affection. Put away, ministering colored brethren who have wife and children, your harsh, authoritative practices, for the Lord will not accept your work; but consider “I am now a member of the Lord’s family and I am to sample His family in this world in having my lips [and] manners sanctified, my speech without passion. I am not authorized to be a tyrant because I have witnessed so much tyranny in those masters who have considered the slaves were [their] own flesh, heart, mind, soul and body, when God is their Owner.”

All who shall feel at liberty to practice their ingenuity of torture of the body upon those they call their property [must remember that] the one God who created them will deal with the master as He would with the ignorant slave, for they are through education better able to comprehend God’s justice and mercy for all His created subjects.

The Lord, He is God, and those who shall look on and see families of the colored race exercising taste in dress and refinement of manners should never feel that this is to be rudely dealt with. Never, never, for this shows

that the black world of human beings may be cultivated, improved, elevated, ennobled, by change of treatment and change of diet, and everything is to be carried forward with decency and in order.

Missionaries will be able in the fear of God to help both classes, the colored as well as the whites that are themselves degraded to a level with the colored race. What injury will it do a white sister to sit in church beside a colored woman? Is her heart washed and made white in the blood of the Lamb? Then why should your hereditary tendencies be cherished after you are sanctified and cleansed, and your colored sister sanctified and cleansed?

The judgment is so near, when every case will be decided for life and for death, and I will say to the Lord's missionary workers, make up your minds [that] if you are criticized because you will be laborers together with Jesus Christ to educate and train the very ones who need this work done for them, [you will] not let the criticism that shall work be at all trying.

When men and women will attend to their own souls' salvation, and greatly fear lest a promise being left them any should seem to come short of this great reward, there will be more praying, more watching unto prayer. There will be more sincere, earnest, medical missionary work done than now bears the name.

How shall we labor? If some of these are preparing to be medical missionaries to conduct, after thorough training, the sanitariums for colored people, give every advantage possible to those who are capable of expressing talents of living carefully, [being] instructed [and] encouraged. If these institutions shall be established and a good work accomplished, talent will tell in this work.

The assistance of white medical missionaries will be needed in many cases, but the Lord God of Israel will be exalted. White teachers in schools are often essential, and why? Because many of the colored have been accustomed to see the cruelty practiced upon the colored. They have it printed in their own minds [that] they must act as they have seen white masters act, with greatest severity. Can you be surprised at this showing? Does it seem that with all the training they have had in brute force exercised upon them that the class of education of brute force will be entirely eradicated? They will manifest something of the same in church membership. The whole mind will have to be changed by the working, moulding influence of the Holy Spirit. And the human mind of a colored person is not particularly different from a white person, and according to their advantages the enemy will work upon human minds to carry out his work of confusion in the minds of the ones who have the best opportunities and do not improve them to the glory of God.

[In] all the education given in any line to the black class [it] should be ever kept before them by the teacher that they [are] seeking to act their part as the Lord's missionaries to prepare them for a place in the Lord's family above, and the Lord would have them act properly according to His ways, and politely because they are to be the members of the royal family and children of the Lord Jesus Christ, their heavenly King. Keep this before the students every day in your schools, and when you do this you cannot speak harshly to them, neither can you be coarse and rough, because you could not harmonize your actions with the Bible principles.

Brother and Sister Hughes, I have more, much more, written which I will try to look up and send you, for you need all you can get along this line if you [are to] keep heaven and Christ, who has purchased them with His own blood. I am sure you will impress upon the students to do their very best, for God's eye is upon them. Work as the Lord has specified. They are required to glorify their Redeemer. This you may class [as] a branch of higher education as you advance. I think candidly [that] the [black] leaders are truly determined to do the will of God if they see the meaning of this exemplified in the life and in the character of their teachers. We shall see an excellent work done in the future, after [a] Christlike order. All the time keep before them the neatness and order which is specially to be cultivated by all who shall come into the Lord's heavenly kingdom. Keep [their]

minds hopeful that they can be Christians in words, in deportment, and in all service, and you will gain souls. Tell them, oh tell them, of the love of Jesus, that He taketh away all their sins.

May the Lord help you, my missionary brother and sister, is my prayer.

Source

- E.G. White to Brother and Sister Hughes, Letter 304, 1903, August 1, 1903.

Title: "The Color Line"

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I have much to say in regard to our relation to the colored people of the Southern states. So long were these people under the curse of slavery, so long were they treated as chattels, that how they should be now treated is a difficult problem to solve.

There is danger that if the color-line question is agitated before the people shall hear from the Bible the reasons of our faith, the minds of many will be closed against the truth. We must do all we possibly can to get the truth before the people. We do not want to close the avenues whereby we may gain access to people of every class.

We have no time to get into contention over the color line. What kind of a line could human beings make? They might lay many plans, which would be laid aside as impracticable to be worked out by the church. I have but one testimony to bear: Receive the Holy Spirit before you submit your plans for dealing with the color line. I can not see how, until then, any plans that you devise can be a success. When you receive the truth as it is in Jesus, you will find that the color line has adjusted itself. There will be a wonderful revival of gospel medical missionary work. The workers will all the time be receiving fresh, new ideas.

The great work before us all, as Christians, is to extend Christ's kingdom as rapidly as possible, in accordance with the divine commission. The gospel is to advance from conquest to conquest, from victory to victory. "The greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High," and they "shall take the kingdom and possess the kingdom forever and ever."

It is Satan's object to keep Christians occupied in little skirmishes among themselves. He knows that if they do not watch, the day of the Lord will come on them as a thief in the night.

On one occasion, while Christ was in the midst of His work of teaching and healing, one of the company assembled about Him said, "Master, speak to my brother, that he divide the inheritance with me." This man had witnessed Christ's wonderful works. He had been astonished at the clearness of His comprehension, His superior judgment, and the fairness with which He viewed the cases brought to Him.

He had heard Christ's stirring appeals and His solemn denunciations of the scribes and Pharisees. If words of such command could be spoken to this brother, he would not dare to refuse the aggrieved man his portion. He solicited Christ's influence on his side. "Speak to my brother," he said, "that he divide the inheritance with me."

The Holy Spirit was pleading with this man to become an heir of the inheritance that is incorruptible and undefiled, and that fadeth not away. He had seen evidence of the power of Christ. Now the opportunity was his to speak to the great Teacher, to express the desire uppermost in his heart. But like the man with the muckrake in Bunyan's allegory, his eyes were fixed on the earth. He saw not the crown above his head. Like Simon Magus, he valued the gift of God as a means of worldly gain.

The Saviour's mission on earth was fast drawing to a close. Only a few months remained for Him to complete what He came to do in establishing the kingdom of His grace. Yet human greed would have turned Him from His work to take up the dispute over a piece of land. But Jesus was not to be diverted from His mission. His answer was, "Man, who made Me a judge or a divider over you?"

He gave the man plainly to understand that that was not His work. He was striving to save souls. He was not to be turned aside from this to take up the duties of a civil magistrate.

How often today labor is forced upon the church that should never be allowed to enter the work of the gospel ministry!

Again and again Christ had been asked to decide legal and political questions. But He refused to interfere in temporal matters. He knew that in the political world there were iniquitous proceedings and great tyranny. But His only exposure of these was the proclamation of Bible truth. To the great multitudes that thronged His steps He presented the pure, holy principles of the law of God and spoke of the blessing found in obeying these principles. With authority from on high He enforced the importance of justice and mercy. But He refused to become entangled in personal disputes about property.

Christ stood in our world as the Head of the great spiritual kingdom that He came to our world to establish—the kingdom of righteousness. His teaching made plain the ennobling, sanctifying principles that govern this kingdom. He showed that justice and mercy and love are the controlling powers in Jehovah's kingdom.

Christ set an example that is to be followed by those who are today striving to extend the kingdom of righteousness. He laid down the principle that those who rule over men should be men under the control of the divine Ruler. They must be men who have learned how to control themselves, men who live quiet, peaceable lives in obedience to the commandments. Christ did not enter into the minutiae of the work of those who are given charge of His church; but if they are under the supervision of God, they will know what their work is and what course to pursue.

We shall be brought into close places in religious matters. Discord among church members in one of the most difficult things to deal with. Pride of opinion, selfishness, ambition, enfeeble spirituality. There are those who seek for as much power as possible. The difference between true and false conversion is continually being shown right in our institutions. Day by day character is being tested, and cases are being decided for eternity. The Lord Jesus is weighing moral worth.

Our Lord struck at the root of the affair that troubled this questioner, and of all similar disputes, saying, "Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth."

"And He spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God."

To live for self is to perish. Covetousness, the desire of benefit for self's sake, cuts the soul off from life. It is the spirit of Satan to get, to draw to self. It is the spirit of Christ to give, to sacrifice self for the good of others. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life, and he that hath not the Son hath not life."

Wherefore He says, "Take heed and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth."

The Warfare Before Us

God's servants are to put on every piece of the Christian armor. We are wrestling with no human foe. God calls upon every Christian to enter the warfare and fight under His leadership, depending for success on grace and help from heaven. In God's strength we are to go forward. Never are we to yield to Satan's attacks. Why should we not, as Christian warriors, stand against principalities and powers, and against the rulers of the darkness of this world? God calls upon us to press forward, using the gifts entrusted to us. Satan will place temptation before us. He will try by stratagem to overcome us. But in the strength of God we are to stand firm as a rock to principle.

In this warfare there is no release. Satan's agents never pause in their work of destruction. Those who are in Christ's service must watch every outpost. To save perishing souls from ruin is our object. This is a work of infinite greatness, and man cannot hope to obtain success in it unless he unites with the divine Worker.

From eternity Christ has been man's Redeemer. Ever since the fall there has come to those uniting with Him in His great work the word, "Be not weary in well doing." "Be steadfast, immovable, always abounding in the work of the Lord."

The Christian is encouraged to show patient perseverance in carrying forward the work of the gospel ministry in connection with the medical missionary work. As he gains an experience in genuine religion, he obtains a spiritual knowledge that makes character.

The life of a true Christian is one continuous round of service. "We are laborers together with God." Every day brings to the one in God's service duties proportionate to his powers. His usefulness increases as, under the guidance of a supreme power, he performs these duties. The fulfilment of one duty makes us better prepared to take up another. Those who have a true sense of what is to be done will place themselves in the direct light of the Word of God, in union with His other working forces. Every day, clothed with the whole armor, he will go forth into the battle. With prayer and watchfulness and perseverance, he will labor, determined that the close of his life work shall not find him unprepared, not having done all that he could for the salvation of perishing souls.

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If Christians were to act in concert, moving forward as one, under the direction of one power, for the accomplishment of one purpose, they would move the world.

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Location: St. Helena, California  
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Note: Relevant selection highlighted.

My dear son Willie,—

I cannot sleep after two o'clock a.m. I applied myself closely to writing all day yesterday, with the exception of two hours, which I spent at the Sanitarium talking with Dr. Evans and his wife. They asked to see me, and we had a pleasant interview.

Dr. Evans is anxious for you to attend the Los Angeles camp-meeting. He would be glad if I could go, but my work is here, putting into shape for publication writings that have been neglected. I am sure that in remaining here, and doing this work, I am in the line of duty. The Lord will help me, giving me clearness of mind. I cannot afford to have my mind occupied with a variety of things that have no relation to my work. These things only load me down, and I am sure that of many to whom I write and talk, it might be said, "A man convinced against his will is of the same opinion still."

Should I go to this meeting I should be thrown back two months in my work. So I have decided that my place is at home, with my workers.

I am sending you today another manuscript on the color question. I wish to say, however, that I have not finished writing on this subject. I think that the less this subject is agitated, the better it will be. If it is much agitated, difficulties will be aroused that will take much precious time to adjust. We cannot lay down a definite line to be followed in dealing with this subject. In different places and under different circumstances, the subject will need to be handled differently. In the South, where the race prejudice is so strong, we could do nothing in presenting the truth were we to deal with the color-line question as we can deal with it in the North.

This subject should be as little agitated as possible. We are to do as the Spirit of the Lord shall dictate. As we are led and controlled by the Spirit of God, we shall find that this matter will adjust itself. The white workers in the South will have to move in a way that will enable them to gain access to the white people. I wish that it were possible to leave the color line alone until the truth can be presented in the South.

When God's workers allow His Spirit to work upon their minds, much more will be accomplished in the work of soul-saving. The Lord is our Helper. He will guide us in all matters, if we will trust in Him. One thing is certain: We must have faith in God—faith that He will arrange matters in a way that will enable us to work successfully. I know that no one ever trusted God in vain. He will never disappoint those who put their trust in Him.

I am very sorry to hear that there is a plan to reopen the Battle Creek College. To establish a College in Battle Creek, after such plain warnings have been given against doing this, would be to make a great mistake.

I can assure you that the large number of patients at the Sanitarium is no evidence that the institution is where it should be, or that it is conducted after God's order. Christ's plan for teaching the truth cannot be carried out in so large an institution as the Battle Creek Sanitarium, where so large a number of patients of all classes are gathered together. There may be some conversions at the Sanitarium at Battle Creek, among those who go there for treatment, but these will meet with greater difficulty than in almost any other place. Because of the great



number of patients, this Sanitarium is necessarily conducted as a large hotel. Worldlings of all classes are of course entertained there, and the helpers are constantly brought into connection with an influence that tends to draw them away from Christ. Oh, why cannot those who know the truth follow the instruction that God has given? Why do they not make plants in places that have never yet heard the truth? Let us pray to God for help to do His work as in His very presence.

The enemy works untiringly to deceive human beings and lead them away from God. He and his angels will in the future assume the shape of human beings and will work to make the truth of God of no effect.

In the fifty-eighth chapter of Isaiah the Lord has described the people who are sanctified to Himself. They are the people who repair the breach that has been made in the law of God by the man of sin. "And they that be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and 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."

Those who know the truth, but who walk contrary to the truth, may never place their feet in the path that Christ followed.

We are to "stand fast in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." No man or woman is to bind himself or herself to serve for a certain number of years under the control of a medical association. This is not God's plan, but a plan of human devising. Human beings belong to the Lord, body, soul, and spirit, and they are to be guided and controlled by Him. He has bought us. We are under obligation to be laborers together with Him. No one should bind himself to serve for a certain number of years in any institution.

I know that some have thought it advisable for the workers in our sanitariums to sign certain contracts. But I know also that it is not in accordance with God's plan for the workers to sign these contracts. They are pledged to God, and if He moves upon them to take the message to a certain place, shall they be bound by a pledge that hinders them from going? Never, never! We are not our own, and we are not to bind ourselves to human beings by signing contracts to do this or that. We are to work under our Master, Christ Jesus, looking to Him for directions. We are to pray and work and believe, following always the course that He marks out.

There are among professing believers many who know little of what is comprehended in the third angel's message. They have not followed the straight pathway of truth. They have not purified their souls by obeying the Word. They are unconverted. They need to "seek the Lord while He may be found, and to call upon Him while He is near." "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon."

Our ministers need this message. There are among them those whose feet are standing in slippery places. They slip one way and then another and continue to slip and slide. May God help them to place their feet in the footprints of Jesus.

In these last days the representation made in the twelfth chapter of Revelation will be fulfilled. Satan will carry on the great conflict that he began in heaven, of which we read, "And there was war in heaven; Michael and His angels fought against the dragon; and the dragon fought, and his angels, and prevailed not; neither was their place found any more in heaven."

“And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ; for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down with great wrath, because he knoweth that he hath but a short time.”

Our churches are in the condition described in the message to the Laodicean church. They are neither cold nor hot. They need a fresh, new experience. God calls upon them to prepare for His coming; for it is near at hand.

“The day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be, in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to His promise, look for a new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot and blameless. ... Beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.”

#### Source

- E.G. White to W.C. White, Letter 165, 1903, August 3, 1903.

Title: N/A  
Date: September 10, 1903  
Type: Letter  
Addressee: George I. Butler  
Location: "Elmshaven," St. Helena, California  
Primary source: Letter 200, 1903, September 10, 1903

Dear Brother Butler,—

I have received and read your letter of August 28. I fully sympathize with you in your perplexities. I, too, have much to perplex me; but I am determined not to become discouraged and faithless.

While looking over some old letters this morning, I found the one that I enclose to you. It was written in Sands, Virginia, in 1890. I thought that I would have it copied and sent to you; for perhaps you might get some help from reading it. And you may be able to read it in some of the meetings that you attend. I know that it contains instruction that our people need.

My brother, I do not think that you ought to do as much as you are doing. It will not do for you to make heavy drafts upon your strength. Take time to rest. I know that you feel an intense interest in the progress of the cause of God, but you must not use up your vitality so completely that in the future you will have no deposit from which to draw.

We have before us stern, earnest work, and we must be prepared for it. With clearness and power we are to proclaim the messages given to John for the churches when in vision the Lord appeared to him on the isle of Patmos.

If things were as they should be in the households that make up our churches, we might do double service for the Lord. The light given me is that a most decided message must be borne in regard to health reform. Those who use flesh meat strengthen the lower propensities and prepare the way for disease to fasten upon them. There are those among Seventh-day Adventists who will not heed the light given them in regard to this matter. They make flesh meat a part of their diet. Disease comes upon them. Sick and suffering as a result of their own wrong course, they ask for the prayers of the servants of God. But how can the Lord work in their behalf when they are not willing to do His will, when they refuse to heed His instruction in regard to health reform?

For thirty years the light on health reform has been coming to the people of God, but many have made it a matter of jest. They have continued to use tea, coffee, spices, and flesh meat. Their bodies are full of disease. How can we, I ask, present such ones to the Lord for healing?

The condition of things among us has called for the testimonies of the Spirit of God, and these have been given, and yet many who claim to believe the truth persistently disregard light and evidence. It is very hard to reach such ones. They will not heed the light, and as a result they are in darkness. They choose darkness rather than light. How long will the Lord bear with them? Let them remember that light rejected becomes to the rejecter darkness that grows more and more dense.

Brother Butler, keep your heart stayed upon the Lord. He lives and reigns. He is our general. Look not to man. Believe not every report that comes to you. Be as a man who has ears, but hears not, and eyes, but sees not. David says, "I, as a deaf man, heard not; and I was as a dumb man than openeth not his mouth. Thus was I as a man that heareth not, and in whose mouth are no reproofs." Let the watchmen of God keep their own counsel. They will be troubled as they bear their message, but the Lord will help them.

Satan will do that which will close the Southern field against the truth, if the Lord does not interpose. And the trades unions will be one of the agencies that will bring upon this earth a time of trouble such as has not been since the world began.

In regard to what you write about Brother and Sister Hughes, I assure you that nothing like extravagance was seen in their work in Australia. Do not allow prejudice against them to enter your mind. Do not allow them to be condemned before you have carefully investigated matters. In their connection with the school in Australia, Brother and Sister Hughes sacrificed and labored and gave of their means to help the school. They were never extravagant. It must be a mistaken report that has been borne in regard to their work at Huntsville. I feel very deeply interested in Brother and Sister Hughes. I know how earnestly they worked for the interests of the school in Australia. I am deeply grieved as I think of the trouble that is brought into our work by unsanctified words.

I have been shown that with proper management the Huntsville school and the Graysville school could be self-supporting. But I was instructed, also, that the difficulties to be overcome in the Huntsville school would be far greater than in some other schools. A school for colored students cannot be compared with or treated in the same way as a school for white students. Not all that ought to have been done for the Huntsville school has been done, and those who take the management of the school in the future will have a trying time. But God will be with them if they make Him their dependence. This school has land, and the cultivation of fruit should be carried on; but the school cannot do this without help.

Since writing the above, I have been down to breakfast. I will now add a few words to this letter. I want you to get all the help you possibly can in your work. I know that you cannot help feeling troubled as you see the shortcoming of those who know the truth, yet are not sanctified through the truth. Let us do our best and then trust the Lord to do what we cannot possibly do. Our work is to be placed on a higher plane. We are to have a faith that will not fail or be discouraged.

I have not much confidence in doing a large amount of work for those who already know the truth. Nothing will stir the South like taking hold of the work in new places. The cities are to be entered. But to try to bring those who know the truth, yet do not do their best, up to where they ought to be is, I must say, almost labor lost and greatly hinders aggressive work. Let the workers press into the cities still in ignorance. Let men and women be trained to conduct schools and sanitariums for white people. Let colored workers be educated to labor for their own people. And let the workers all remember that no raid is to be made on slavery and cruel task-masters.

God does not expect His workers to attend to trifling matters. They are to preach the gospel. They will find that short discourses are the most effective. In every place in which the work is begun, the standard is to be raised higher and still higher. The truth of Christ's soon coming is to be proclaimed. And all the workers, whether they speak from the pulpit or give Bible-readings, are to be taught to speak in a clear, expressive manner.

I must stop now. I have not slept since one o'clock this morning, and I keep falling asleep with my pen in my hand.

Be of good courage in the Lord.

Source

- E.G. White to G.I. Butler, Letter 200, 1903, September 10, 1903.

Title: N/A

Date: September 10, 1903

Type: Letter

Addressees: James Edson and Emma White

Location: "Elmshaven," St. Helena, California

Primary source: Letter 201, 1903, September 10, 1903

Dear children Edson and Emma,—

It has been a long time since I have written to you. I should be very much pleased to visit you in your own home. Willie writes me that he is much pleased with your situation. I have not heard from you for a long time. I should be so glad to get a letter from you, even if it is only a few lines. And remember that if at any time you wish to pay us a visit, to counsel about your work and about the books that we are trying to get out, I shall be more than glad to see you.

It seems a long time since Willie left us. He went away the last of June, and it is now the tenth of September. He will not be home for a week yet.

Of late I have had many letters to write. Different ones write to me in regard to whether our young people should be sent to Battle Creek to take a nurses' course. This is a delicate subject, but something must be said in answer to the questions asked.

For the past week the days have been exceedingly hot. The paper says that this is caused by a hot wind from the North. Since beginning this letter I have had to open my windows to get some fresh air. I perspire freely, and then have an attack of sneezing. I hope that you do not find the hot weather very trying.

I think that I shall write you a family letter, telling you about by household and my place. My health is fairly good. I have been and am still able to go up and down stairs as easily as any member of my family, excepting when my hip gives me pain, as it does occasionally.

Our electric battery, which has been out of repair, is now in working order; and what relief it brings in sickness! Just as the prunes were ready to pick, Brother James was seized with an attack of what he calls lumbago. He had severe pains in his back and could neither stand straight nor bend down far enough to unlace his shoes. Sara gave him electricity, Sister James helping where she could. But Sister James was afraid of the battery and would not touch the sponges. At first Brother James could hardly endure the application of the electricity, but Sara persevered, and wonderful relief came to him. He now thinks that electricity is a marvelous remedy. After the first application, he was able to walk straighter than he had been able to for days, and he continued to improve. Sara has given him electricity three times a day, and he has been able to keep at his work.

For the past few months the farm and orchard have supplied a large part of our food, though some of the fruit trees, having borne a superabundance last year, bore hardly anything this year. At first we had strawberries and cherries. There were not so many of these as there were last year, but they were extra nice. Then came loganberries, and of these we had an abundance. We all enjoyed them exceedingly. We had a good crop of Early Rose potatoes, and they were as fine as any I have ever eaten.

For three weeks we have been using tomatoes of our own raising. I thought them a long time ripening, but about three weeks ago I went to Healdsburg. We took some ripe tomatoes with us, and I was very glad that we did; for there was not a ripe tomato to be found over there.

Brother Leininger has been given charge of a large apple orchard. The owner told him that he might give away all the windfalls. Brother Leininger told me of this and said that if I wished I could have all that I wanted of the apples that fell. We have been there several times to pick up apples, and thus we have been able to put up a large quantity of apple sauce. The apples are wormy, but Sister Nelson prepares them carefully, cutting out all the decayed parts. We have apple sauce on the table every day.

I find Sister Nelson to be a faithful, economical housekeeper. She has been very busy canning fruit and drying corn. The others have not been able to help her much; for they have all been busy on the writings. But Mrs. Nelson does not complain. She sees what needs to be done and does it. This is a great blessing.

She has already canned one hundred and thirty-eight quarts of tomatoes, sixty quarts of loganberries, and seventy-five quarts of applesauce, besides cherries, peaches, and apricots. We hope to have two hundred quarts of tomatoes put up. We have nearly a bushel of sweet corn dried and have had sweet corn on the table nearly every day for two or three weeks.

It seems wonderful that in this dry time—not a drop of rain has fallen for nearly six months—there can be such an abundance of tomatoes and sweet corn. To me this seems like a miracle; for the crops have not been watered, and there has been very little fog. I certainly cannot solve the problem of how, without a drop of rain, there can be so rich a harvest.

The grapes are ripening fast. Oh, I wish that you and Brother Palmer and his family could be with us for a while. I know that you would enjoy grapes fresh from the vineyard.

We do not know just what we shall do with our grapes. I wish that we could find a good market for them. But I shall not sell them to the wineries. We shall can a few and perhaps make the rest into sweet wine. Last year we sold the whole crop to the Bakery, but they did not make proper provision to handle them, and many spoiled just as they were ready to pick.

Our prunes this year are much larger than they were last year, but there are not nearly so many of them. We are drying them ourselves. Brother James' children have been gathering prunes for two or three days, and Brother James and Brother Packham dip the prunes and spread them on crates in the sun. We think that we shall be able to get a good price for them, because this year the prune crop everywhere is light.

I think that I have told you how I lost on my prune crop last year. A young man, our nearest neighbor, bought the whole crop. He also bought largely from others who have prune orchards. He contracted for more than he could handle, and then the rain came early, and spoiled tons and tons of prunes. The young man lost everything and could not pay his creditors for the prunes that they had sold him. My loss was between five hundred and seven hundred dollars. I may possibly get fifty dollars after the young man's mother has sold this year's crop of prunes.

Brother James wishes that you could have some of the prunes that he is now drying, and if we hear of any one going to the South, we shall try to send you some. The fresh prunes are very nice. Marian almost lives on them.

A word or two more. I have on hand a large quantity of last year's prunes. I should be glad to give these to our people in the South. But I have not money to pay the cost of transportation. Have you any suggestion to make as to how these prunes could be sent South? Please mention this in your next letter.

I am very short of money, and I do not know what I should have done had we not been able to spread our table with the fruits of our place. It is years since I have received so little from my books. For nearly six months not a penny came to me. Then I received four hundred dollars from Australia. There were four hundred dollars due

me from the London office, but the Pacific Press owed the London office, and I owed the press, so I gave the Press an order on the London office.

At one time I had drawn all that I had in the bank here. But Sara had some money in the bank, and she allowed me to draw on her account to meet running expenses. I shall have to borrow some money somewhere unless I receive some soon. But though no money comes to me, I praise the Lord for His blessings. We meet round the meal table with good appetites and cheerful, happy hearts, thankful that the Lord has so graciously blessed us by giving us an abundant harvest from the seed sown. The Lord is good, and we will honor Him by praising His holy name.

I will be thankful for the blessings that we have; and if the time comes when I can pay off my debts, I shall praise the Lord.

We try to practice economy in every line in our home. We see so much to be done to advance the cause of truth. I pray that the Lord will open the way for me to receive some money from my books. I hear good reports in regard to the sale of *The Coming King*. I am glad for you. Marian is now working on the temperance book. I am very anxious to see this book in circulation.

The world has certainly been taken captive by satanic agencies, and a time of trouble such as has not been since there was a nation is soon to come. This is why I desire so much to have means. I want to prepare books for publication, and I want to establish memorials for God—schools and sanitariums and meetinghouses.

We need now the power of the Holy Spirit. We need now to put on every piece of the gospel armor. We need clear, sharp spiritual discernment, that we may not be taken captive by the enemy.

Dear children, Canaan is in sight. We must have a place there, in that beautiful home where the Lord will be our Father and we His children. O to be where the wickedness of the wicked shall have come to an end.

I hope and pray that the Lord will help you in your work in the South. If at any time you want to come to us, come; and we will unite our forces.

Your mother.

Source

- E.G. White to J.E. and Emma White, Letter 201, 1903, September 10, 1903.

Title: N/A

Date: September 11, 1903

Type: Letter

Addressees: James Edson and Emma White

Location: "Elmshaven," St. Helena, California

Primary source: Letter 202, 1903, September 11, 1903

Dear children,—

I have had many matters to write out, and I have been hard at work. My heart is fixed, trusting in the Lord. We are in no case to be doubtful, but hopeful.

This morning I found your letter under my door. I was glad to hear from you. Yesterday I wrote you a letter on common, everyday topics. This letter will be sent today. I have written a long letter on the subject spoken of in your letter and have given it out to be copied. This will be sent to you soon. Maggie has just told me that the manuscript which you spoke about in your letter has been sent only to W. C. White. No one else has seen it.

It is Satan's plan to call minds to the study of the color line. If his suggestions are heeded, there will be such diversity of opinion that great confusion will result. No one is capable of defining the proper position of the colored people. Men may advance theories, but I assure you that it will not do for us to follow human theories. The color-line question must be allowed to rest.

I think I have already written that the colored people should not urge that they be placed on an equality with white people.

The cities of the South are to be worked, and for this work the best talent is to be secured, and that without delay. Let white workers labor for the white people, proclaiming the message of present truth in its simplicity. They will find openings through which they may reach the higher class. Every opportunity for reaching this class is to be improved.

Let our colored workers do what they can to keep abreast, working earnestly for their own people.

I know that if we attempt to meet the ideas and preferences of the colored people, we shall find our way blocked completely. The work of proclaiming the truth for this time is not to be hindered by an effort to adjust the position of the negro race. Should we attempt to do this, we should find that barriers like mountains would be raised to hinder the work that God desires to have done. If we move quietly and judiciously, laboring in the way that God has marked out, both white and colored people will be benefited by our labors, unless the colored people place themselves where the Lord cannot work with them.

Medical missionary workers are needed in the Southern field, who can engage in Sanitarium work. Sanitariums are needed, in which successful medical and surgical work can be done. These institutions, conducted in accordance with the will of God, would remove prejudice and call our work into favorable notice. The highest aim of the workers in these institutions is to be the spiritual health of the patients. Successful evangelistic work can be done in connection with medical missionary work. It is as these lines of work are united that we may expect to gather the most precious fruit for the Lord.

From the instruction that the Lord has given me from time to time, I know that there should be workers who make medical evangelistic tours among the towns and villages. Those who do this work will gather a rich harvest of souls, both from the higher and the lower classes. The way for this work is best prepared by the efforts of the faithful canvasser.



Many will be called into the field to labor from house to house, giving Bible readings and praying with those who are interested.

It is of the utmost importance that harmony exist in our institutions. Better for the work to go crippled than for workers who are not fully devoted to be employed. It is unconsecrated, unconverted men who have been spoiling the work of God. The Lord has no use whatever for men who are not wholly consecrated to His service.

The hearts and interests of God's workers should be one. The workers should be bound up with Christ and should esteem one another highly for their works' sake.

This is not now the case in the publishing house at Nashville. There should be in this institution perfect unity, perfect confidence, and hearty co-operation. The workers should look upon the work in the different departments as one. They should stand shoulder to shoulder, helping and strengthening one another. When they carry on their work in this spirit, there will be no evil surmisings, no envy, no strife.

Let the workers remember that they will meet with enough prejudice and evil surmising outside. They do not need to cultivate these evils right at the heart of the work.

Simplicity, meekness, lowliness, are of great value in the work of God. Try to unite the workers in the office in confidence and love. If you cannot do this, go straight ahead. Be right yourself, and leave the rest with God. Labor in faith and prayer. Select Christian youth, and train them to be not workers with hearts like iron, but workers who are willing to harmonize.

The gospel of Christ is to be lived, practiced in the daily life. The servants of God are to be cleansed from all coldness, all selfishness. I pray that the Lord will change the hearts of those who, unless they receive more grace, will enter into temptation. I pray that He will soften and subdue every heart. We need to live in close fellowship with God, that we may love one another as Christ has loved us. Thus the world is to know that we are His disciples. Let there be no self-exaltation. Let every one humble his heart before God. Then the blessing will come.

I can write no more now. It is my daily prayer that God will bless you and lead you and guide you.

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- E. G. White, "The Color Line," Manuscript 107, 1908, October 21, 1908.
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Title: "A Fruitful Missionary Field"

Date: December 15, 1903

Type: Article

Primary source: *The Southern Watchman*, December 15, 1903, pg. 1

"They that turn many to righteousness shall shine as the stars forever and ever."

I have an intense interest in all that concerns the welfare of the Southern work. When a difficult field is presented before me as a field that must be worked, I understand that I must make this field my special burden, until, before the earnest, continuous efforts put forth, the difficulties disappear, and the work is established.

The Southern field, with its encouraging and discouraging features, has been kept before me for many years.

The workers in the South have had to struggle long against obstacles that have hindered their progress. It is God's help alone that has enabled them to move forward in the face of difficulties which at times have threatened to overcome them. If all in our ranks knew how difficult it has been to establish the work in places which have since become important centers, they would realize that it takes courage to face an unpromising situation, and to declare, with hands uplifted to heaven, We will not fail nor become discouraged. Those who have not broken the ground in fields that have never before been worked, can not understand the difficulties of pioneer work. If they could understand God's working, they would not only rejoice because of what has been done, but would see cause for rejoicing in the future of the work.

My brethren in the South, there is no reason for discouragement. The good seed is being sown. God will watch over it, causing it to spring up and bring forth an abundant harvest. Remember that many of the enterprises for soul-saving which have proved so successful, have, at the beginning, been carried forward amidst great difficulty.

I am instructed to say to you, Move guardedly, doing always that which the Lord commands. Move forward courageously, assured that the Lord will be with those who love and serve him. He will work in behalf of his afflicted people. He will not suffer them to become a reproach. He will purify all who yield themselves to him, and will make them a praise in the earth. Nothing in this world is so dear to God as his church. He will work with mighty power through humble, faithful men.

The message of Christ's soon coming is to be given to all the nations of the earth. Vigilant, untiring effort is required to overcome the forces of the enemy. Our part is not to sit and weep and wring our hands, but to arise and work for time and for eternity.

It was in accordance with God's purpose that the publishing work was started at Nashville. In the Southern field there is need of a printing office for the publication of the truth for this time, and especially for printing reading-matter suitable for the different classes of people in this field. And there is no city in the South better suited than Nashville for the carrying forward of the publishing work. The establishing of such an institution is an advance movement. If rightly managed, this institution will give character to the work in the South, and to many souls will be the means of imparting a knowledge of the truth. The Nashville publishing house will still need to be assisted for a time by gifts and offerings.

Those who have never borne the burdens connected with the successful building up of publishing enterprises can comprehend comparatively little of the perplexities and necessities of this work. Men are few who have the adaptability for this work that would make their efforts successful. The work needs men who are willing to begin small, yet who are broad and liberal in their plans.

The work in Nashville is important. If the workers labor earnestly and judiciously, there will be conversions to the truth in the schools of learning that have been established in Nashville for the colored people. Let every worker be sure that he has on the gospel shoes, that his feet are shod with the preparation of the gospel of peace.

Light will shine upon the workers in Nashville. From this center light will shine forth in the ministry of the word, in the publication of books large and small. We have as yet merely touched the Southern field with the tips of our fingers. "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." The same Voice that at the beginning said, "Let there be light," in these last days declares that a knowledge of God's word shall not be confined merely to a few places.

The laborers who have the missionary spirit will go forth as heralds of the morning. Christ, heaven's Conqueror, is in the midst of you. From the experiences you are now passing through in the South, all may learn lessons. Truth and righteousness live, and will continue to shine amidst the darkness of this degenerate age.

Let a class of canvassers be fitted up, by thorough instruction and training, to handle the publications that shall come forth from the press. Those who take up the work of canvassing as a preparation for the ministry will indeed realize the truth of the Saviour's words, "He shall testify of Me; for he shall receive of Mine, and shall show it unto you."

It is not the Lord's will that the work in the South shall be confined to the set, "regular lines." It has been found impossible to confine the work to these lines and gain success. Workers daily filled with zeal and wisdom from on high must work as they are guided by the Lord, waiting not to receive their commission from men.

The Lord has laid upon me a heavy burden in behalf of the work in the Southern States of America. In the past I have received much instruction regarding this work, and for years I have followed the movements of the workers with intense interest. As it now is, this field is no credit to those who claim to be fulfilling the commission that Christ gave His disciples just before his ascension.

Oh, that the presidents of our conferences would encourage the church-members to take an active interest in the work in the South, and to do all in their power to advance the work of Seventh-day Adventists in this field!

We know that some have done all in their power to help the Southern work. Every cent entrusted to us by the Lord is to be wisely and economically used. May God help those to whom He has given this world's goods, to awaken to His design and to their individual responsibility. God says to them, "I have put you in possession of My goods that you may trade upon them to carry forward the Christian missions that are to be established far and near. I have given you the benefits of accumulated knowledge. The advantages of the past and present are yours. Upon you rests the weighty burden of accumulated light."

With every age God's plan deepens and widens to embrace the world. God's instrumentalities, His light-bearers, are to adjust their movements to His progressive plans. They are to embrace new territory. The churches are to be wide-awake, moving with the force of Omnipotence, because they move in harmony with God's purpose. They are to seize every opportunity for blessing a world in darkness. A spirit of greater devotion must be shown by the churches. They must labor with greater zeal for the promulgation of the last message to be given to the world.

Everywhere there are those who will take their stand for present truth. Beside all waters we are to sow the seeds of truth. Let us never allow ourselves to be controlled by feelings of hopelessness. God's work will be done. The Lord knows those that are His. In His providence, He will direct them as He directed Cornelius.

Have we not a work to do for the Lord, and should we not labor more intelligently, more earnestly, than we have labored in the past for those who need help? Let us remember that we are God's helping hand. With the Bible as our guide and counselor let us go forth to work for the Lord, serving Him in the way He has appointed, proclaiming the message of present truth in a way that makes it impressive and acceptable. We are weak, but God will give us His enduring strength if we will but believe.

God will use His believing ones as His instrumentalities, through them ministering to souls fainting for the bread of life. Words of hope and cheer falling from lips that have been touched with a live coal from God's altar, will revive and comfort those who are weary and distressed.

God's people would put on joy and gladness as a garment if they would only receive that which God is waiting to give them—that which would make them strong to help those in need of help. Our people need the breath of life breathed into them, that they may revive to spiritual action. Many have lost their vital energy, and are sluggish, dead, as it were. Let those who have been receiving the grace of Christ help these souls to rouse to action. Let us keep in the current of life that comes from Christ, that we may kindle life in some other soul. Healthy, happy action is what is needed in the church today.

The Lord's work in the South is to go forward. The workers are to move steadily, cautiously, promptly. When advancement calls for sacrifices, they are to make sacrifices, and make them gladly and willingly. This the cause of God demands of every one. Let all move forward courageously, trusting in God to supply their needs according to the riches of His goodness. He has at His disposal all the resources of heaven. Before those who trust and obey Him, He will open ways of advance. *In emergencies, he will give them special help.*

The Lord has been working with and for the tried laborers in the South. Many are preparing to put their shoulders to the wheel, to help advance the work. The cloud of darkness and despondency is rolling back, and the sunshine of God's favor is shining upon the workers. The Lord is gracious. He will not leave our work in the South in its present condition. The ones living in this great field will yet have the privilege of hearing the last message of mercy, warning them to prepare for the great day of God which is right upon us. Now, just *now*, is our time to proclaim the third angel's message to the millions living in the Southern States, who know not that the Saviour's coming is near at hand.

Mrs. E. G. White

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- E.G. White, "A Fruitful Missionary Field," *The Southern Watchman*, December 15, 1903, pg. 1

Title: N/A

Date: October 13, 1903

Type: Letter

Addressee: George I. Butler

Location: "Elmshaven," St. Helena, California

Primary source: Letter 219, 1903, October 13, 1903

Dear Brother Butler,—

I have received two or three letters from you recently, but have not been able to answer them; for I have been very busy preparing matter to be sent to the brethren in council at Washington. I will now try to write you a few lines. Your letters were all most interesting. I wish that I could see you and talk with you, but this cannot be. I say to you, Be of good courage in the Lord. He knows the perplexities that we must meet in our labors, and He will give us strength according to our need.

I ask you again not to overwork. We must keep a little strength in reserve to meet the emergencies that will arise. Do not, because you have a deposit in the bank, keep drawing on it until you have overdrawn. You and I both need to heed this caution.

I rejoice to know that you realize that our strength is wholly in the Lord. Let us daily offer the most earnest prayer to Him. Yesterday morning I was up at two; and this morning, a little after two, I dressed and then knelt in prayer to ask God for special help. I long to see the salvation of God.

I am glad to hear that there is a prospect of Brother Amadon's coming from Battle Creek to help in the publishing house at Nashville. This will be a good move.

I am very sorry that Hiland does not come to your help. I realize your loneliness, because I have seen it, and I sympathize with you. If Hiland were with you, you could lay part of your work on him, and then you would not have to carry so heavy a burden. You need him, and he should allow nothing to prevent him from going to you and standing by your side. Do not worry that this has not yet been brought about. The word of the Lord to Hiland was that he was to go to you and help you in your work. This has been signified as his duty, and I am sure that ere long God will bring it about; for He lives and reigns. The wheel of God's providence may turn slowly, but it will turn. I may not live to see this, but I know that it will turn.

I am glad that your coming meeting is not to be at Graysville. Nashville is the place for it. Nothing has been revealed that would make the holding of such a meeting at Nashville, wisely conducted, out of harmony with the will of God. We have telegraphed Edson the following message: "Institutes in large cities, accompanied by public effort greatly needed. Go ahead in Nashville." So feel at rest in regard to this matter. Do not worry, but believe and hope in God. Trust His living Word.

I wish to speak of another point. In regard to Brother Rogers' connecting with the Huntsville school, I thought at first that this might be best, but light has come to me that he can accomplish a much greater work in Vicksburg. In a short time, as the work opens up in the large cities, he will be needed as a man who can be depended on. At present he is needed in Vicksburg. Let God use the men of capability just where their influence will tell for the most good. Brother Nicola has been placed in charge of the Huntsville school. Give him another trial, and keep looking for a man to take hold there who is sound and solid in every respect and who will stand firm for principle.

At this time we need, not men who will catch up new, fanciful ideas, but men who will catch the notes that sound from the heavenly courts and who, without consulting any man, will obey God's orders. We have been

warned that the enemy will bring in his deceptive working. In so subtle a way will he work that he will appear to be an angel of light. I am bidden to lift up my voice and say to all our people, Beware, beware. Those who, having had warnings and entreaties and counsels, still follow their own will are not laborers together with God.

There are proud, Pharisaical men who think that it would be a great humiliation to confess that they had sinned. Thus Satan thought. Pride, self-sufficiency, a life of untruth—these things are barring their way to heaven. Could they see themselves as they are looked upon in the heavenly courts, their garments of self-righteousness would fall from them, leaving them ashamed, naked, condemned. For years they have had hardly a glimmer of light from the throne of God, and they have forgotten what it means to have a clear sense of justice and righteousness. They have given place to underhand working to take advantage of others, and they know not what it means to be filled with spiritual life. When the time of test comes, they will find that their refuge of lies will not shield them from the searching eyes of Him who sees every discrepancy, every falsehood.

It has been long since such an one has taken a candid view of himself in the divine mirror. So long has he thought that the end justifies the means that he has scarcely a conviction of sufficient force to work a reformation. If he should in parable have presented to him the difference between the genuine and the false, the eternal contrast between truth and falsehood, if he would see the need of integrity in the everyday life, his heart would be filled with humiliation and sorrow, as he thought of the influence of his departures from righteousness and of the many who had learned from him how to act under similar circumstances. Would he not strive to break the yoke of habit? Would he not cease to do evil, no longer remaining feeble in moral power, lacking the grace of Christ, feeling no right to claim pardon and to put on the robe of Christ's righteousness?

He has sometimes "swept and garnished" his house and put on the garments of joy and gladness. But he did not surrender himself fully for the indwelling of the Holy Spirit, and after a time old habits re-asserted their power. He failed and went back to his evil practices, and his condition became worse than it was before he made the attempt to reform.

Christ says, "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he said, I will return unto my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in, and dwell there."

There are those over whom the control of Satan seems for a time to be broken; through the grace of God they are set free from the evil spirit that has held dominion over the soul. But they do not surrender themselves to God daily, that Christ might dwell in the heart; and when the evil spirit returns, with "seven other spirits more wicked than himself," he is wholly dominated by the power of evil.

When the soul surrenders itself to Christ, a new power takes possession of the new heart. A change is wrought which man can never accomplish for himself. It is a supernatural working, bringing a supernatural element into human nature. The soul that is yielded to Christ becomes His own fortress, which He holds in a revolted world, and He intends that no authority shall be known in it but His own. A soul thus kept in possession by the heavenly agencies is impregnable to the assaults of Satan. But unless we do yield ourselves to the control of Christ, we shall be dominated by the wicked one.

"Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises; that by these ye may be partakers of the divine nature, having escaped the corruption that is in the world through lust. And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly

kindness; and to brotherly kindness charity. For if these things be in you and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ.”

As we work upon the plan of addition, adding these graces to our character, God works for us upon the plan of multiplication.

Then comes the warning to those who fail to work out their own salvation with fear and trembling, knowing that it is God which worketh in them. “He that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.” He has not purified his soul daily by praying and watching unto prayer, and he makes a new record of sin. He drifts with the current of worldliness.

“Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fall. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.” This is the eternal life insurance policy granted to those who in this life obey the dictates of the Holy Spirit. Is it not well worth striving for?

“Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance.”

I thank God for these words of encouragement. Why should we not all stop grumbling and putting stones in front of the wheels of the car of progress?

“We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty. For He received from God the Father honor and glory, when there came such a voice to Him from the excellent glory, This is My beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with Him in the holy mount. 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, until the day dawn, and the day star arise in your hearts.”

I send you these words that you may be encouraged to press forward when great difficulties arise. Preserve your health. We must be prepared to meet every conceivable form of the working of Satan.

I am called upon to lift the danger signal, and I call upon you, Elder Butler, to bear a plain testimony before the people. But do not speak lengthily; for this wearies you, and those who hear can not remember what is said so well as if the talks were shorter. Let your discourses be short and right to the point. May the Lord help you and me to speak the word of truth plainly and clearly.

Source

- E.G. White to G.I. Butler, Letter 2019, 1903, October 13, 1903.

Title: N/A  
Date: October 30, 1903  
Type: Letter  
Addressees: Medical missionaries  
Location: "Elmshaven," St. Helena, California  
Primary source: Letter 254, 1903, October 30, 1903  
Note: Relevant selection highlighted.

### Christ Our Example in Medical Missionary Work, No. 1

To medical missionaries,—

Christ, the great Medical Missionary, came to our world as the ideal of all truth. Truth never languished on His lips, never suffered in His hands. Words of truth fell from His lips with the freshness and power of a new revelation. He unfolded the mysteries of the kingdom of heaven, bringing forth jewel after jewel of truth.

Christ spoke with authority. Every truth essential for the people to know, He proclaimed with the unfaltering assurance of certain knowledge. He uttered nothing fanciful or sentimental. He presented no sophistries, no human opinions. No idle tales, no false theories clothed in beautiful language came from His lips. The statements that He made were truths established by personal knowledge. He foresaw the delusive doctrines that would fill the world, but He did not unfold them. In His teaching He dwelt upon the unchangeable principles of God's Word. He magnified the simple, practical truths that the common people could understand and bring into the daily experience.

Christ might have opened to men the deepest truths of science. He might have unlocked mysteries that would have required centuries of toil and study to penetrate. He might have made suggestions in scientific lines that would have afforded food for thought and stimulus for invention to the close of time. But He did not do this. He said nothing to gratify curiosity or to satisfy man's ambitions by opening doors to worldly greatness. In all His teaching Christ brought the minds of men in contact with the infinite mind. He did not direct the people to study men's theories about God, His Word, or His works. He taught them to behold Him as manifested in His works, in His word, and as manifested by His providences.

#### Christ's Victory; Our Unbelief

While upon this earth, the Son of God was the Son of man; yet there were times when His divinity flashed forth. Thus it was when He said to the paralytic, "Be of good cheer; thy sins be forgiven thee."

"But there were certain of the scribes sitting there," who "began to reason," not openly, but "in their hearts," "saying, Who is this which speaketh blasphemies? who can forgive sins, but God alone?"

"And Jesus, knowing their thoughts, said, Wherefore think ye evil in your hearts? For whether is it easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith He to the sick of the palsy,) Arise, take up thy bed, and go unto thine house."

The great Medical Missionary took away the sins of the paralytic and then presented him to God as pardoned. And He gave him also physical healing. God had given His Son power to lay hold of the eternal throne. While Christ stood forth in His own personality, He reflected the luster of the position of honor that He had held within the enriching light of the eternal throne.



On another occasion Christ made the request, "Father, glorify Thy name." And in answer there came a voice from heaven, saying, "I have both glorified it, and will glorify it again."

If this voice did not move the impenitent, if the power that Christ manifested in His mighty miracles did not cause the Jews to believe, we should not be greatly surprised to find that medical missionary workers today are in danger, through continual association with those who are incredulous, of manifesting the same unbelief that the Jews manifested and of developing the same perverted understanding.

I am made unutterably sad as I consider the condition of things that has been opened before me. In the past, when matters have been shown to be wrong, there has been a realization of the wrong, and this has been followed by confession, repentance, and thorough reformation. But of late there have not been faithful stewards to repress the evils that needed to be repressed. Can we, then, be surprised that there is great spiritual blindness?

Those engaged in the gospel ministry need to learn of Christ His meekness and lowliness and to be thoroughly converted, that their lives may testify to a world dead in trespasses and sins, that they have been born again. Medical missionary workers, also, need to be converted. When they are converted, their influence will be a power for good in the world. They will be willing to receive counsel and help from their brethren, because they have been sanctified through the truth. Daily they will receive rich supplies of grace from heaven to impart to others.

To every one of His appointed agencies the Lord sends the message, "Take your position at your post of duty and then stand firm for the right." To all I am instructed to say, "Find your place. Receive not the fanciful sentiments of men who are not taught by God. Christ is waiting to give you insight into heavenly things; waiting to quicken your spiritual pulse into renewed activity. No longer subordinate the claims of future, eternal interests to the common affairs of this life. 'Ye cannot serve God and mammon.' Wake up, brethren, wake up."

Medical missionary work is called for in a broader sense than is now understood. The work is needed that is outlined in the commission which Christ gave to His disciples just before His ascension. "All power is given unto Me in heaven and in earth," He said. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world."

These words point out our field and our work. Our field is the world; our work the proclamation of the truths that Christ came to our world to proclaim. Men and women are to have opportunity to gain a knowledge of present truth, an opportunity to know that Christ is their Saviour, 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."

#### A Warning Against Centralization

Christ embraced the world in His missionary work, and the Lord has shown me by revelation that it is not His plan for large centers to be made, for large institutions to be established, and for money to be gathered from all parts of the world to support these large institutions. Plants are to be made in many places. First one and then another part of the vineyard is to be entered, until all has been cultivated. Efforts are to be put forth first wherever the need is greatest. But we cannot carry on this aggressive warfare and at the same time make an extravagant outlay of means in a few places.

The Battle Creek Sanitarium is too large. A great many workers will be required to care for the patients who come. A tenth of the number of patients who come to that institution is as many as should be cared for in one medical missionary center. Centers should be made in all the cities that are unacquainted with the great work that the Lord would have done to warn the world that the end of all things is at hand. "There is too much," said the great Teacher, "in one place."

Let those who have fitted themselves to engage in medical missionary work in foreign countries go to the places that they expect to make their field of labor and begin work right among the people, learning the language as they work. Very soon they will find that they can teach the simple truths of God's Word.

#### A Neglected Field Near Us

There is in this country a great, unworked field. The colored race, numbering thousands upon thousands, appeals to the consideration and sympathy of every true, practical believer in Christ. These people do not live in a foreign country, and they do not bow down to idols of wood and stone. They live among us, and again and again, through the testimonies of His Spirit, God has called our attention to them, telling us that here are human beings neglected.

Missionaries are needed to work for the colored people, and missionaries are needed also to work for the poor white people of the South. This broad field lies before us unworked, calling for the light that God has given us in trust.

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Title: N/A

Date: November 17, 1903

Type: Letter

Addressees: "Brethren and Sisters everywhere"

Location: "Elmshaven," St. Helena, California

Primary source: Manuscript 138, 1903, November 17, 1903

My Dear Brethren and Sisters everywhere,—

I wish to ask if you would not regard it as a privilege to lay aside a certain sum weekly for the Southern field. Will you not put in a prominent place in your home a box with the inscription, "For the Work Among the Colored People of the South"? Will you not ask your children to put into this box the money that they would otherwise spend for candy and other needless things? When visitors come to your home, they will see the box and will ask in regard to it. Let the children tell the story of their effort to help a needy missionary field by denying self.

The giving that is the fruit of self-denial is a wonderful help to the giver. It imparts an education that enables us more fully to comprehend the work of Him who went about doing good, relieving the suffering and supplying the needs of the destitute. The Saviour lived not to please Himself. In His life there was no trace of selfishness. Though in a world that He Himself had created, He claimed no part of it as His home. "Foxes have holes, and the birds of the air have nests," He said, "but the Son of man hath not where to lay His head."

I ask the children to show an unselfish interest in the work in the South. Will they not give their mites to help in this work? There are many ways in which they might earn money for this purpose. One of our brethren bought wall pockets and sold them to our sisters at the cost price. Those who bought them sold them to their friends and neighbors at an advance and gave the proceeds to the Southern work. My son has often written me how much the means thus raised helped in the first establishment of the work. Cannot the children make simple, useful household articles and sell them, telling those to whom these things are offered of the work to which the money thus raised is to be devoted?

Earnest, continuous effort in this direction will accomplish much. Every gift, however small, will help. Think of how much has been accomplished by the widow's mite. How many, by Christ's recognition of this gift, have been inspired with a determination to do something for the Lord, even though they were so poor that they could give but a small sum.

Let those who are spending small or large sums for self-gratification ask themselves, Can I not, for Christ's sake, deny self? Are you using tea, coffee, or other harmful things? Will you not give up their use, and send the money thus saved to those who are trying to help the colored people? The good thus accomplished will be twofold: you yourself, by giving up these harmful indulgences, will be helped mentally and physically; and by your gifts the needy colored people of the South will be helped.

All Can Do Something

We are not to wait for something great to do. We are to perform faithfully the duty lying nearest us, small though it may be. Faithfulness in the performance of small duties fits us for the bearing of larger responsibilities.

Have you only one talent? Put it out to the exchangers, by wise investment increasing it to two. Do with your might what your hands find to do. Use your talent so wisely that it will fulfill its appointed mission.

You may be tempted to say, I will make no effort. What good could one talent accomplish? But do not yield to the temptation. Think of the punishment of the slothful servant, who, entrusted with one talent, refused to put it to use. "Take therefore the talent from him," was the command, "and give it unto him which hath ten talents."

Because you have but one talent, let your effort be all the more earnest. The Lord has given you a work as verily as He has given a work to the one who has five talents. If you trade wisely on the one talent entrusted to you, God will give you ability to use a larger number.

#### Children To Be Missionaries

Fathers and mothers, teach your children how to exercise their physical and mental capabilities in useful work. How much better for them to be usefully employed than to be reading stories, preparing themselves to become mental inebriates. Teach them that God has a part for them to act in His great missionary work. Do not allow their physical, mental, or moral powers to be misdirected. Your children belong to God, and you are to teach them how to co-operate with Him, how to use the powers of mind and body in His service.

The Lord will bless them as they work for Him. They can be His helping hand. As they do their work in the home with faithfulness, they are laboring in unity with Christ for the formation of Christ-like characters. They are helping to bear the burdens of the household, and the mother is not obliged to be a slave to the family.

Children can be acceptable missionaries in the home and in the church. God would have them taught that they are in this world for useful service, not merely for play. They can be trained to do missionary work that will prepare them to fill wider spheres of usefulness.

Parents, help your children to prepare for the mansions that Christ has gone to prepare for those that love Him. Help them to fulfill God's purpose for them. Let your training be such that it will help them to be an honor to the One who died to secure for them eternal life in the kingdom of God. Teach them to respond to the invitation, "Take My yoke upon you, and learn of Me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For My yoke is easy, and My burden is light."

Let parents and children work earnestly to help others. Thus the good work will deepen and broaden. Higher education is that education which leads human beings to be laborers together with God, practising self-denial and self-sacrifice, revealing compassion and sympathy. Those who have gained such an education will be acknowledged by God in the heavenly courts, in the presence of Christ and the angels.

#### An Opportunity to Co-operate with Christ

The Southern field is calling for the help that you can give. In this field there is need of schools, sanitariums, and meeting-houses. Without these facilities, the work cannot be carried forward as it should be. Will you not do what you can to place the work in this field on a solid basis? Will you not come up to the help of the Lord just now? There is not a moment to lose. Christ is asking for your co-operation.

The "*Southern Watchman*" is an excellent paper, and one way in which you can help it is by getting subscriptions for it. I urge our church members to take this paper, and to ask others to take it. It contains reading matter that is just what is needed by those not of our faith. Show this paper to your friends and neighbors. Many will subscribe for it if it is brought to their notice. It will be to them as a messenger of the gospel. Are there not children who will try to get subscribers for *The Watchman*?

My brethren and sisters, will you not do your best at this time to help the Southern field, not only by making gifts, but by teaching your children to work for it. I have tried to keep this field before our people as a legacy from the Lord. It has been strangely neglected, and we are now to do all that we can to redeem the time.

I hope and pray that the parents and children in our ranks will be led by the Holy Spirit so to work that the Lord can bestow on them the blessing that is for every true-hearted, consecrated missionary, be he old or young. I beg of you not to neglect this opportunity to be co-laborers with Christ. Work for God in whatever way may open before you. Help in the way that I have mentioned. Let parents and children unite in the effort that the Lord has shown me they can make for the advancement of His work in the South.

Think of the many, many colored people who need to be taught to read the word of God. Think of the thousands who have not yet heard the message of salvation. Do you not desire to do something to advance the work of God among them? Think of how untiringly Christ worked when in our world! In the temple and the synagogues, in the streets of the cities, in the market-place, in the workshop, by the seaside, and among the hills He preached the gospel and healed the sick. His life was one of unselfish service, and it is to be our lesson book. The work that He began we are to carry forward.

I leave these words with you. May the Lord help you all to understand the urgency of the call for help. We have no time to lose. God will help you. His angels will be with you, as you do your part to advance His work.

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Title: "The Southern Work"

Date: January 1, 1904

Type: Article

Primary source: *The Gospel Herald*, January 1, 1904

In giving to our people a few facts regarding what has been accomplished during the last ten years by our workers in the South, I am endeavoring to do my part to undeceive minds regarding this work, and to arouse our people to a realization of their responsibilities.

My heart aches as I look over the matter that has already been printed on this subject, but which upon many minds had no weight. Like the priest and the Levite, men have looked indifferently on a most pitiful picture, and have passed by on the other side. For years this has been the record. Our people have put forth only a hundredth part of the earnest effort that they should have put forth to warn the indifferent, to educate the ignorant, and to minister to the needy souls in this field.

I cannot help being intensely interested in every movement made by the few who have undertaken work for the most needy ones in this field. For years I have kept pace with the advancement of the work. I have known of the struggles and make-shifts, the self-denial and self-sacrifice, of the laborers there, and have helped them as much as I could.

How little do we enter into sympathy with God on the point that should be the strongest bond of union between us and Him,—co-operation for depraved, guilty, suffering souls, dead in trespasses and sins! If men shared the sympathies of Christ, they would have constant sorrow of heart over the condition of thousands in the Southern field.

Jesus wept over Jerusalem, because of the guilt and obstinacy of His chosen people. He weeps also over the hard-heartedness of those who, professing to be co-workers with Him, are content to do little or nothing.

Some may say that the work in the Southern States is already receiving from the General Conference more than its share of attention, more than its proportion of men and means. But if the South were not a neglected, needy field, if there were not a pressing necessity for more work to be done there in many different lines, why should the Lord keep the question constantly before His people as He has done for so many years? We must redeem the time. Without delay this long-neglected field must be worked.

A good beginning has already been made. With integrity and faithfulness a few have bravely borne the burden. They have shown what can be done in various lines, and a foundation has been laid for a work that will be as enduring as eternity. The work done amidst poverty and hardship has not been recorded in the books of heaven as a failure. In the courts above those who have done missionary work under the pressure of adverse circumstances are registered as truly successful. God says not always, "Well done, good and *successful* servant," but, "Well done, good and *faithful* servant."

The Lord has been working with and for the tried laborers in the South. Many are preparing to put their shoulders to the wheel to help advance the work. The cloud of darkness and despondency is rolling back, and the sunshine of God's favor is shining upon the workers. The Lord is gracious. He will not leave our work in the South in its present condition. The ones living in this great field will yet have the privilege of hearing the last message of mercy, warning them to prepare for the great day of God which is right upon us. Now, just *now*, is our time to proclaim the Third Angel's Message to the millions living in the Southern States, who know not that the Saviour's coming is near at hand.

Mrs. Ellen E. G. White.

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Title: N/A

Date: January 12, 1904

Type: Letter

Addressee: George I. Butler

Location: "Elmshaven," St. Helena, California

Primary source: Letter 15, 1904, January 12, 1904

Dear Brother Butler,—

I have received and read your letter of January 1 and will now try to answer it.

I cannot advise you to keep any one on the Board of the Publishing Association who does not fill that position faithfully and with consecrated ability. Those who are placed in positions of trust in God's work must be as true as steel to principle, honoring their position. Those who are on the ground will know best what should be done in the case to which you refer.

I have feared that Brother W. O. Palmer would not be successful in his business enterprises. You will remember, perhaps, that when I was leaving Nashville, he was there, [and] he asked me in regard to the food business. I told him that if this business were entered into for self-profit, it would not have God's commendation. He said, "That settles the matter for me. I will keep out of the food business."

Brother Palmer should not enter into large business enterprises; for he is too free with money, and he will always be worsted. I did not expect the Dixie Food Company to prove a success, and I did not want Edson to have any part in it whatever.

I feel very, very sorry for Brother Palmer. If he has done wrong in any way, try to help him, for Christ's sake. Save him if you can. I hope and pray that he will come out of this experience without losing his hold on God. The light given me regarding him is that his greatest danger is in uniting with worldly men, and thus losing his interest in the truth. I have a letter written to him that I must send him.

Is it not your duty to take up the case of the man who says that Brother Palmer has wronged him, and see that justice is done him? Brother Palmer has excellent abilities. When he is sanctified, body, soul, and spirit, God can use him. But when he loses his hold on God, his natural tendencies to wrong take control, and he deals unjustly.

Source

- E.G. White to G.I. Butler, Letter 15, 1904, January 12, 1904.



Title: N/A

Date: February 6, 1904

Type: Letter

Addressee: Walter Harper

Location: "Elmshaven," St. Helena, California

Primary source: Letter 65, 1904, February 6, 1904

Mr. Walter Harper, My dear brother,—

The tithe money you placed in my hands was sent to Elder G. I. Butler to be used in the support of the colored ministers in the South.

As soon as I could, I sent you the letter I promised you. For some time, I was unable to write anything or to look over what I had written. My brain was very weary. After I regained my strength, matters were presented to me in a way that made things seem clearer, and I wrote to you and sent you also a letter written several months ago. I hope that ere this you have received these letters.

I also wrote to your wife, asking her to tell me her plans. I hope to meet your wife again sometime and have an interview with her. She needs counsel.

My brother, I sincerely hope that your married life in the future will be very different, in some respects, from what it has been in the past. In order for you to make your wife's life happy, you need an experience very different from the experience that you have gained. "Ye have need of patience." You must treat your wife in an entirely different manner, if you expect her to be willing to unite her life with yours. You need to change your attitude, and you need to realize that whether or not your wife shall consent to live with you depends wholly on you yourself.

You must change your attitude toward your wife. You are not to think that you are at liberty to manage her according to your impulses.

You must make your course of action less objectionable to her. At times your words are so arbitrary, so masterful, that they disgust her. Such words cannot strengthen love. Your habit of dictating to your wife has become so annoying to her that unless you change, she will not consent to link her life once more with yours. Your tendency to rebuke her, your perversity, if continued, will extinguish every spark of love she has for you.

You need to understand how to treat a wife. You are not to treat your wife as a child that does not know its own mind. You are not to suppose that you can control her. You need to be taught line upon line, precept upon precept, the right way of dealing with others.

In the married life of every man and woman there will be provocations that demand patience and self-control. There will be faults on both sides.

Many temptations come to a man to exercise authority. It is so easy, so natural, to take a harsh, dictatorial attitude entirely uncalled for. But, my brother, your wife will never submit to be treated as if your judgment were supreme. Many a man brings into his married life a power of dictation, a masterly authority, that alienates his wife's affections from him.

If you will take yourself in hand and bring yourself under control, I see no reason why you and your wife should not reunite your interests. But if you follow a course that makes you obnoxious to her, constantly censuring and finding fault, you will sever the last thread of the cord of love that binds her to you. You must let patience do its

perfect work in your heart. Your wife is human, and she is not faultless. She is not always wise. But a noble, generous, Christlike husband could do almost anything with a character such as hers.

You must help each other. Do not look upon it as a virtue to hold fast the purse strings, refusing to give your wife money. Write to her. She says that she has written you letters that you have not answered. Please think candidly over what I have written, and write kindly to your wife.

I shall not write again to you till I hear from you.

Source

- E.G. White to Walter Harper, Letter 65, 1904, February 6, 1904.

Title: N/A

Date: February 23, 1904

Type: Letter

Addressees: James Edson and Emma White

Location: "Elmshaven," St. Helena, California

Primary source: Letter 99, 1904, February 23, 1904

Dear children Edson and Emma,—

Yesterday I received a short letter from you, and this morning I found another under the door of my office room.

You ask in regard to the work of Brother Rogers. The light that has been given me is that, with good helpers, Brother Rogers would be an excellent man to work out the Huntsville school problem. But there is a great lack of genuine workers, and the question comes, Can Brother Rogers be spared for Huntsville? I wish we had many such men—men who would fear God and glorify His name. I can see light in Brother Rogers' being connected with the Huntsville school as a general helper. But it often happens that men filling such positions are depended on to do the work, while those who are more closely connected with the school fail to do their utmost to improve their capabilities, to make steady advancement, holding every inch they gain.

The Lord has a man somewhere to take charge of the Huntsville school. The position is a difficult one to fill. It requires a man who will work patiently and kindly, yet firmly, exercising authority, yet without harshness and severity. God would have some one begin in the right way at Huntsville and put his ingenuity to the tax to make the work a success.

Keep repeating the words, "But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance." We must be more diligent students of the Word of God. We must eat the Word, as represented in the sixth chapter of John, making its divine principles a part of the life.

Are we not inclined to look on the dark side and to talk unbelief? The Lord wants us to help one another, to build one another up in the most holy faith. Many may talk discouragingly in regard to the Huntsville school, but do not let this lead you to look at the school in their light. There is a bright side to the picture. Try to find it. In a humble, prayerful, consecrated spirit, talk the matter over together, and light will come in.

I have no definite instruction to give you in regard to Brother Rogers. I dare not speak definitely in regard to matters that I do not understand. The Lord will guide you in counsel if you will seek Him with the whole heart. But there is one thing that I am able to say. It would hardly do to confine Brother Rogers to the Huntsville school, when he is able to fill a wider sphere of usefulness.

I believe that the Lord will help you to adjust these matters. Cast your souls upon Him in faith, and you will see a way out. Seek counsel of Him, and He will surely bless you.

There is a great work before us. The enemy has succeeded in occupying the minds of those who believe the truth for this time, and hindrance after hindrance has been placed in the way of the advancement of God's work. The work in the Southern field should be fifteen years in advance of what it now is. Warning after warning has been given, saying that the time to work the Southern field was fast passing, and that soon this field would be much more difficult to work. It will be more difficult in the future than it is today. Satanic agencies are becoming more determined in their rebellion against God. The trades-unions will be the cause of the most terrible violence that has ever been seen among human beings.

The Spirit of God is being withdrawn from the earth, and unrepentant sinners are being left to the control of the enemy, to the destiny that they themselves have chosen. Those who persist in violating the holy Sabbath of the Lord, set apart by Him as a day of rest, will soon see that God will punish the transgressors of His law. Men are to reap as they have sown.

God stands at the helm. He is calling upon His people to come into harmony, to remain no longer in strife and disunion.

A few minutes ago, while searching for a manuscript, I found a letter written to you nearly a year ago, but never sent. I have come across several such letters. I suppose that while writing them, I was called away, and the letters, laid aside, were forgotten. I have given the letter to Maggie to be copied, and it will be sent you tomorrow.

I must close this letter now; for I have important matter to write for the Omaha meeting. May the Lord help you all at that meeting, is my prayer. Always do the best you can.

How is Emma? I do not hear a word from her. Is she at home, or with her mother? Write and tell me.

May the Lord God of Israel be with you. At the family altar I pray for you and Emma, for Elder Butler, for Elder Haskell and his wife, and for all the other workers in the Lord's vineyard. I remember Brother Palmer in prayer by name and entreat the Lord in his behalf.

In love to yourself and Emma.

Source

- E.G. White to J.E. and Emma White, Letter 99, 1904, February 23, 1904.

Title: N/A  
Date: February 24, 1904  
Type: Letter  
Addressee: Hiram Crow  
Location: "Elmshaven," St. Helena, California  
Primary source: Letter 103, 1904, February 24, 1904  
Note: Relevant selections highlighted.

Dear Brother Crow,—

I write to ask you if you can lend me one or two thousand dollars at a low rate of interest. If you can, it will be a great accommodation to me. I am trying to prepare for publication many things that the people should have. I desire to complete manuscripts on both Old and New Testament history, that this matter may, as soon as possible, be put into circulation in book form.

I invest in the work of God all the means that I can possibly spare. I sent one thousand dollars to Elder Haskell to help in beginning the work in New York City. He and his wife have done faithful work in this large city. They are able to explain the Word with such simplicity that those who desire to understand the truth are enlightened. As a result of their labors in New York, many have accepted the truth and have founded their house so firmly on the Rock that the storm and tempest of error cannot move them.

I wish that I had money to invest in other places like Greater New York. Many cities in the South should be worked. We who know the truth should do what we can to proclaim the truth in new places, to carry the light to those who are in the darkness of error. Those who have never heard the truth for this time are to be given an opportunity of understanding it. But it requires money to carry the truth to new fields.

When I urge our brethren to begin the work in new places, they often say, "We are doing all that we can with the means that we have at our command." Unless we can raise the necessary money, it will be impossible for us to enter our large cities with the gospel message. I appeal to all our people to do what they can with the means they have received from the Lord, to help in fulfilling the commission that Christ gave to His disciples just before He left them:

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

To us is committed the most solemn message ever committed to mortals. Every delay is a loss of most precious time.

Can you influence any of those whom you know to be entrusted by the Lord with the talent of means to lend me money, with or without interest, to be used in the work of the Lord? I will give my note for whatever sums I may receive. In the past some have lent me money without interest. And no one has ever asked me for the return of his money without receiving it.

If our brethren will now lend me money, with or without interest, I will invest it in various parts of the field to help carry forward the work that needs to be done.

It was thus that I helped in the advancement of the work in Australia. I should like to write particulars, but cannot do so now. I borrowed money for the erection of meetinghouses and to provide facilities for tent meetings. After a time Elder Haskell came to Australia, and he was a great help to us. He interested some of our

brethren in Africa in the work that was being started, and they sent us two thousand dollars to invest in the work in Australia. I used the royalties on my books to help in starting a school in Melbourne, and then I borrowed money from those who were interested in the work. After the work was started in Victoria, we went to New South Wales, which was then a new field, and there the Lord wrought for us at every step. The work has advanced rapidly, and now we have an excellent work established. I hope sometime to publish an account of our labors in starting the work in Australia.

We realize that the truths of the Word of God must be carried to all the world, and we are doing the best we can. I have helped the work in Europe as much as possible. It cost me over three thousand dollars to have my books translated into the foreign languages. All the royalty on my books sold in Europe I have given to the work in that field. This has amounted to several thousand dollars. Elder Conradi has been doing a noble work in the different countries of Europe.

A few weeks ago Elder Conradi sent me five hundred dollars of my royalty, hearing that I was pressed for means. As soon as I receive sufficient money from the sale of my books, I shall return this five hundred dollars.

Besides what I have invested in Australia and in Europe, I have also made donations to the Southern field. I have borrowed money to send to them when they were in strait places. I shall continue to do all I can to help the needy fields. Time is short, and I wish to see the money of our people that is tied up in banks put into circulation where it can help the work of God. When I receive what I have invested in my books, I hope to have money sufficient to repay what I have borrowed and to have more of my own money to use.

My brother, you are acquainted with my early experience. You understand how the Spirit of the Lord has led and instructed me. You have seen the manifestation of the Spirit and have believed the testimonies. I am glad to address you as one who has held fast his confidence.

Will you place a copy of this letter in the hands of those whom you think might be sufficiently interested in the work of God to make me their agent, and entrust me with their means, either as a loan or a gift? Let us do all we can to help advance the work. The Southern field needs help; Washington, the capital city of our nation, needs help; Brother Magan needs help at Berrien Springs. For lack of means, the school at Berrien Springs has not buildings suitable for their work. The health of teachers and students is imperilled. I have been surprised that they can get along as they have done, with such poor facilities.

My soul is in distress as I see souls perishing out of Christ. I long to see them coming into the truth. I see many places where means is greatly needed, that a beginning may be made.

The medical missionary work is the pioneer work of the gospel. Work for the sick and suffering tends to remove prejudice against the evangelical work. The hearts of those for whom medical missionary work is done are often, by this means, opened to the truth. By this work wealthy people may be reached, who with their means will assist in the work. This has been demonstrated in Australia.

We have no time to lose. Troublous times are before us. The world is stirred with the spirit of war. Soon the scenes of trouble spoken of in the prophecies will take place. The prophecy in the eleventh of Daniel has nearly reached its complete fulfilment. Much of the history that has taken place in fulfilment of this prophecy will be repeated. In the thirtieth verse a power is spoken of that "shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant. And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate. And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do exploits.

“And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days. Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries. And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed.

“And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.”

Scenes similar to those described in these words will take place. We see evidence that Satan is fast obtaining the control of human minds, who have not the fear of God before them. Let all read and understand the prophecies of this book, for we are now entering upon the time of trouble spoken of:

“At that time shall Michael stand up, the great Prince that standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation, even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever. But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.”

The Spirit of the Lord is being withdrawn from the world. It is no time now for men to exalt themselves. It is no time for the people of God to be erecting costly buildings, or to be using the Lord’s entrusted talent of means in glorifying themselves. Whatever we do we should do economically. The buildings we erect should be plain, without useless display. Let us beware of selfish greed.

Source

- E.G. White to Hiram Crow, Letter 103, 1904, February 24, 1904.

Title: N/A

Date: March 1, 1904

Type: Letter

Addressee: James Edson White

Location: "Elmshaven," St. Helena, California

Primary source: Letter 105, 1904, March 1, 1904

My dear son Edson,—

I should be very much pleased to see you. I should like to visit you in your own home.

Edson, I do not want you to censure your brother in any way in regard to my going to Washington. You must not do this: for it is not right. Do not blame him at all; for I gave him encouragement to think that I would make the trip. Willie is very desirous that the work in Washington shall be established on right lines, that it may prove to be a complete success. And I have received letters saying that if I could make my home in Washington for a time, the confidence of our people would be established in the work there.

But I cannot expect that my life will last long, and I cannot think of following out the plan that we had made. At first it was thought that I would go East, leaving my family here. Then the plan grew, and we talked of taking my workers and spending a year in the East. But, I am free to say that the Lord does not call upon me to take upon myself the burden of doing pioneer work in a place where there have been Sabbathkeepers for years, and where there are two classes of believers, white and colored. We had some experiences at St. Louis that I can never think of without a feeling of dread.

It will be impossible to adjust all matters regarding the color question in accordance with the Lord's order until those who believe the truth are so closely united with Christ that they are one with Him. Both the white and the colored members of our churches need to be converted. There are some of both classes who are unreasonable, and when the color question is agitated, they manifest unsanctified, unconverted traits of character. Quarrelsome elements are easily aroused in those who, because they have never learned to wear the yoke of Christ, are opinionated and obstinate. In such, self clamors with an unsanctified determination for the supremacy.

I wish you to understand that at first I favored the idea of making a visit to the East, and of visiting Boston, Melrose, Washington, Portland, and other places. I wished particularly to visit Nashville, and this I was planning to do.

We planned to spend about a year in the Eastern states, making Washington our headquarters. This I desired to do, and as I said nothing against the plan, Willie thought that my silence was consent.

One day I was praying about the matter, and presentations were made that I could not but understand. I could then see plainly that to move my family to Washington would be unwise and expensive and would greatly retard the work that I so greatly desired to do—to gather up the writings that contain instruction correcting the errors of ministers, physicians, and church members, and put them in such form that the people can have them.

I now have round me a family of workers who do not burden me at all. We labor in unity, and with W. C. White to act in his father's stead in selecting from the copied testimonies that which is most suitable for publication for our people, we can accomplish much. The great majority of our people are ignorant of the light that has been given to our different institutions—the instruction by which he has sought to lead in straight paths those connected with these institutions.



For years these testimonies have not been published, because both you and Willie were called away from me to attend important meetings, and without help I was unable to do what needed to be done in getting the matter into proper shape. The churches have become confused through the lowering of the standard by those chosen to carry responsibilities in our publishing work and in the medical missionary work. Commercial matters have been mingled with the medical missionary work, which has not exerted the pure, holy, uplifting influence that its name signifies should be exerted.

Testimonies clearly specifying existing errors have been sent to the men occupying responsible positions in our institutions. Definite instruction has been given concerning the part that the medical missionary workers are to act in the work of God. They are to stand as God's witnesses, to represent the work of the great Medical Missionary, Jesus Christ—God's Gift to our world to save men from the very mistakes that have brought the rebuke of God upon this people. Not a thread of selfishness is to be woven into the web. But some occupying positions of responsibility, by their transgression of God's law in their business dealings, and by the wrong spirit they have manifested toward the apprentices placed in their care, have demonstrated that they are not fitted to deal with human minds. Their own characters are warped, and they are unsafe guardians of the young.

In response to the messages sent by the Spirit of God, some have realized the evil of their course and have made efforts to repent and change their policy. Others have been obstinate, determined to carry out their worldly plans. They have despised and rejected all the reproofs and warnings that God has sent them. What more could the Lord do than He has done to show that He cannot justify the works that He has so often condemned? Again and again the warning was given that unless an entire change should take place in the lives of the managers of our institutions, the Lord could not approve of or prosper them. But they persisted in walking in their own ways, and the Lord sent His fires to purify His institutions.

Instead of a large number of buildings being erected in Battle Creek, the work of our institutions there should have been divided and subdivided. Small plants should have been made in many places where they could have been as lights in the world. This counsel has been often repeated.

The instruction that has been given should be placed in the hands of the people. Many of our people have no idea of how the Lord has sent message after message to His institutions.

Our work was begun by self-sacrificing effort amidst hardship and privation. But as buildings multiplied, they were established according to their money value, and the love of God began to leave the hearts of the workers. A spirit of rivalry, a feeling of superiority, began to come in, which did not rightly represent the truth.

The printing office failed to train the youth connected with it by patient effort to work in missionary lines in different parts of the world. The Spirit of God was grieved, and Satan exulted in the course of men whose lives were an offense to God. The Lord God of heaven was dishonored as worldly policy was mingled with His work.

The Lord desires those connected with His work to seek Him with the whole heart. He will be to them a present help in every time of need.

“Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly places in Christ: even as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love.” This should be the condition of the men whom God has placed in His churches and institutions.

“Having foreordained us unto adoption as sons through Christ Jesus unto Himself, according to the good pleasure of His will, to the praise of the glory of His grace, which He freely bestowed on us in the Beloved: in whom we have our redemption through His blood, the forgiveness of our trespasses, according to the riches of

His grace, which He made to abound toward us in all wisdom and prudence, making known unto us the mystery of His will, according to His good pleasure which He purposed in Him unto a dispensation of the fulness of the times, to sum up all things in Christ; the things in the heavens, and the things upon the earth; in Him, I say, in whom also we were made a heritage, having been foreordained according to the purpose of Him who worketh all things after the counsel of His will; to the end that we should be to the praise of His glory, we who had before hoped in Christ: in whom ye also, having heard the word of the truth, the gospel of your salvation—in whom, having also believed, ye were sealed with the Holy Spirit of promise, which is an earnest of our inheritance, unto the redemption of God's own possession, unto the praise of His glory.

“For this cause I also, having heard of the faith in the Lord Jesus which is among you, and the love which ye show toward all the saints, cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you a spirit of wisdom and revelation in the knowledge of Him; having the eyes of your heart enlightened, that ye may know what is the hope of His calling, what the riches of the glory of His inheritance in the saints, and what the exceeding greatness of his power to us-ward who believe, according to the working of the strength of His might which He wrought in Christ when He raised Him from the dead, and made Him to sit at His right hand in the heavenly places, far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come.”

My Instructor read the second chapter of Ephesians and then made a strong appeal that every effort should be made to guard against connecting with the institutions, to be established in Washington, men who have not a deep and thorough knowledge of the truth. There is danger of bringing in men who seem to be well qualified for some lines of work, but who, before they are placed in important positions in the work of God, need to show in their lives an entire reformation of character. In every business transaction there is to be a strict observance of the Word of God, “Thou shalt love thy neighbor as thyself.”

“And you did He make alive, when ye were dead through your trespasses and sins, ... doing the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest.” This evil spirit will reveal itself in every one who has not been made alive through the power of Christ. But we cannot allow this influence to work as leaven in any of our educational centers.

We have seen enough of the work of men who are neither cold nor hot. There is more hope for acknowledged unbelievers than for such men. Through those who have a form of godliness, but who have not submitted to Christ, Satan works to discourage souls that are seeking to do God's service. Such men are just as surely doing the work of Satan as is the most open sinner. If given an opportunity, they will, in the institutions at Washington, repeat the history of the past.

I feel sad as I see how many have not the qualifications demanded by Christ. He says, “Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light.” When Christ is received in the heart, self is completely humbled.

“Ye are the salt of the earth,” Christ says to His disciples: “but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.”

Source

- E.G. White to J.E. White, Letter 105, 1904, March 1, 1904.

Title: N/A

Date: March 14, 1904

Type: Letter

Addressees: James Edson and Emma White

Location: "Elmshaven," St. Helena, California

Primary source: Letter 115, 1904, March 14, 1904

My dear children Edson and Emma,—

I should very much like to see you, but at present this cannot be. I should like to hear from Emma.

I have just been reading *The Watchman*. I am much interested in the experiences of those who are working in the Southern field. We hope that all such experiences will be used in the paper. Those in charge of the paper should make the most of them.

Be of good courage, my children. The Lord is a present help in every time of need. I know that in the Southern field there are many perplexities. But you have a Helper who sees and knows all about the working of the enemy.

We must do our work with cheerfulness and hopefulness. We are in no case to become discouraged. Let us keep our eyes off the disagreeable parts of our experience, and let our words be full of good cheer. We can surround ourselves with a sunny atmosphere or with an atmosphere charged with gloom. Let us educate ourselves to talk courage. Let us learn lessons from the example of Christ. Not even His terrible humiliation at the hands of the Jews and the Roman soldiers—His mock trial and the cruel treatment that He received—caused Him to become discouraged.

After His resurrection, Christ met with His disciples in Galilee. At the time appointed, about five hundred disciples were assembled on the mountainside. Suddenly Jesus stood among them. No one could tell whence or how He came. Many who were present had never before seen Him; but in His hands and feet they beheld the marks of the crucifixion; His countenance was as the face of God, and when they saw Him, they worshiped Him.

But some doubted. So it will ever be. There are those who find it hard to exercise faith, and they place themselves on the doubting side. These lose much because of their unbelief. If they would control their feelings, and refuse to allow doubt to bring a shadow over their own minds and the minds of others, how much happier and more helpful they would be. They close the door to many blessings that they might enjoy if they would refuse to place themselves on the doubting side and would, instead, talk hope and courage.

"And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth." The conditions of the atonement had been fulfilled; the work for which Christ came to this world had been accomplished. He was on His way to the throne of God, to be honored by angels, principalities, and powers. Clothed with boundless authority, He gave His commission to the disciples, "Go ye therefore, and teach all nations," "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world."

Do we believe these words? If we do, let us show our faith in them. Let us never forget the words, "All power is given unto Me in heaven and in earth." Shall we act as if we had been left orphans in this world? Shall we not, rather, take God at His word, in every perplexity looking to Him for aid? Shall we not show our faith by our

works? We have a right to claim the legacy that Christ has left us. He has promised power to every soul who works in faith and love and truth, believing the promise.

When the time came for Christ to ascend to His Father, He led the disciples out as far as Bethany. Here He paused, and they gathered about Him. With hands outstretched in blessings, and as if in assurance of His protecting care, He slowly ascended from among them. “It came to pass, while He blessed them, He was parted from them, and carried up into heaven.”

“And they worshiped Him, and returned to Jerusalem with great joy, and were continually in the temple, praising and blessing God.”

Read the account of Christ’s ascension as given in the book of Acts. It is full of encouragement for us.

“Being assembled together” with the disciples, Christ “commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith He, ye have heard of Me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of Him, saying, Lord, wilt Thou at this time restore again the kingdom to Israel? And He said unto them, It is not for you to know the times or the seasons, which the Father hath put in His own power. 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.

“And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight. And, while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.”

“Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a Sabbath day’s journey. And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with His brethren.”

“And with His brethren.” These had lost much because of their unbelief. They had been among the number who doubted when Jesus appeared in Galilee. But they now firmly believed that Jesus was the Son of God, the promised Messiah. Their faith was established.

Notice particularly the sixth and seventh verses. “It is not for you to know the times or the seasons, which the Father hath put in His own power.” It was not necessary for them to see further into the future than the revelations of Christ enabled them to see. They were to proclaim the gospel message. But neither they nor those to whom they ministered would receive any benefit from dwelling on speculative theories.

“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 parts of the earth.”

These words, in all their solemn importance, come sounding down along the line to our time. God’s people today are to seek for power from on high, that they may understand the breadth of their mission. May God help us to realize that the burden of our work is to bear witness to the truth. But the teachers of truth can do their work acceptably only as self is crucified and selfishness is purged from their hearts. They are to purify themselves even as Christ is pure. When they understand fully the meaning of the prayer recorded in the

seventeenth chapter of John, they will be so closely united with Christ that there will be no place in their minds for the speculative theories that spring out of nothingness and end in nothingness.

Our workers are not to spend their time in teaching what will be in the new earth. Let them devote every capability and power to the question, "What shall I do that I may inherit eternal life?" Let them discard the cheap, foolish ideas which arise from curiosity, which Satan places in minds to lead to spiritual adultery.

#### Sources

- E.G. White to J.E. and Emma White, Letter 115, 1904, March 14, 1904.
- E.G. White, "Courage Must Be Founded on Faith," *The Gospel Herald*, March 1, 1904.

Title: N/A

Date: March 29, 1904

Type: Letter

Addressees: James Edson and Emma White

Location: "Elmshaven," St. Helena, California

Primary source: Letter 121, 1904, March 29, 1904

Note: Relevant selection highlighted.

My dear Edson and Emma,—

I returned from Healdsburg yesterday and was in the train nearly all day. We did not dare to drive over; for there has been so much rain that the road from here to Healdsburg is almost impassible. There has been no travel over the direct road for the past two weeks. All through the month of March we have had continuous rain, with the exception of one or two bright days.

I did not feel able to attend the Healdsburg meeting, but I went, nevertheless. We left home for Healdsburg Friday, March eighteen.

I spoke in the Healdsburg church Sabbath morning. I will send you a copy of the report of the sermon. The meeting house was crowded, and I had much freedom in speaking. All seemed to appreciate the words spoken. But the church is not well ventilated; it is impossible to obtain that thorough purification of the air that is essential to health. I felt while speaking that I was being injured by the poison of the many breaths, and I feared that I should not be able to carry my discourse through to the end. But I did, and I was blessed in the effort.

I took cold after speaking, and during the week my head ached, and I coughed a great deal. I took heavy treatment several times, and at the end of the week I was somewhat better.

The citizens of Healdsburg made the request that I should speak on Sunday afternoon, March 27, that they might hear me once more. Rain had fallen continuously through the week, and Sunday was rainy and disagreeable. I had been sick and under vigorous treatment ever since the Sabbath before; but I ventured out, though so weak that I could scarcely stand on my feet without assistance. As I looked at the large congregation gathered in the church, I felt fearful that I could not make them all hear. But the Lord strengthened me, and I spoke for over an hour from the first two chapters of Revelation. Those present were much interested and expressed themselves as being greatly benefited by the discourse. I saw tears running down more than one face.

Well, Sunday night I did not sleep after eleven o'clock. On Monday morning we left Healdsburg for St. Helena and passed safely through the many changes that must be made in coming from Healdsburg to St. Helena by way of Oakland. We reached home about eight o'clock. I took a hot bath and went to bed, but I did not sleep after eleven o'clock, and I rose at one.

There were some things that I meant to say concerning the work in the South during the meeting at Healdsburg, but I could not say them; for my head was so weary all the time. I only attended the two meetings of which I have spoken.

I had some talk with Elders Daniells and Prescott in regard to my visiting Washington, D.C. I told them that it had been a serious question with me whether I should leave home to make this trip. I told them also that should I go, I would not wish to spend more than a few months there unless, after seeing the situation, I should change my mind. If we decide to go, we shall be on our way in about two weeks.

In answer to your letter, I would say, Do not take up any new methods in connection with the company that you mention. Those whom you have named as the ones who would compose this company are not in that pure, holy, sanctified state that would give assurance of success. Wait patiently. If we decide to go to Washington, we shall attend the Lake Union Conference, which is to be held, I believe, at Berrien Springs. I hope to see you there. I hope that at this meeting, most earnest work will be done to set right many things.

The Lord has appointed Elder Butler and Elder Haskell and his wife to labor in the South, and there should be a proper union between you and them. Brother Wales would not be the best man for the work you mention. I hope that he and Brother Palmer will in the future have a more sanctified experience than they have had in the past. If they do not, neither of them will be conquerors.

I hope, Edson, that until clearer light is given, you will not carry out the plans spoken of in your letter to me. I am bidden not to encourage you to take this step; for you would deeply regret it if you did. Were I in your place, I would positively refuse to link up with the persons you have named. Will you not counsel with Brother Haskell and Brother Butler.

I have a word more to say to you. Will you not sign a pledge that you will no longer weaken or deface the Lord's temple by working when you ought to rest. In order to have proper thoughts and in order to speak proper words, you must give your brain rest. You do not take sufficient time to rest. The weary brain and tired nerves would be invigorated if you would make a change in this respect. I wish that you and Emma could spend the summer with us here at St. Helena.

We must study to discipline ourselves carefully, refusing to do that which would weaken the physical, mental, and moral strength. You need a clear, patient mind, which will endure all that may arise. You need a strong hold from above. Exercise faith, and leave the results with God. When you have done your best, be of good courage. Believe, believe, and hold fast. The enemy will try to get you to make some move which means defeat, but you cannot afford to do this. You cannot afford to make uncertain movements. You need the influence that you will gain by revealing wisdom and discretion. The time will come when you will make movements similar to the one you propose, but it has not come yet.

Edson, the Lord does not want you to worry and fret over a state of things that you cannot help. He wants you to go on from strength to strength, and this you will do if you trustingly do your best. Learn a lesson of trust from the miracle of feeding the multitude with five loaves and two fishes. There were five thousand men, besides women and children, to be fed, and five loaves and two fishes were all that Christ had; yet there were gathered up, after all had been satisfied, twelve baskets full of fragments.

Edson and Emma, you must have Christ formed within, the hope of glory. Then that which before seemed to you but a meager supply will prove to be a rich feast. You will be satisfied yourselves, and you will have something to give to others. Walk humbly with Christ, daily learning the lesson of meekness and lowliness. Thus your heart will become a temple for the Holy Spirit, and nothing but God alone can fill a temple where God dwells.

Do not, I beg of you, look on the dark side. When the Israelites were content with the portion of manna that God gave, they found that it was sweet and full of nourishment for both [body] and soul. When they were dissatisfied, there were worms in the manna. Contentment is a blessing and discontent a curse.

My son, you need the peace of Christ. God is your Father. He would have you take more time to rest, that you may have a healthy spiritual experience. He loves you with a deep and tender love. O children, there are great things before us. Edson, do not allow your mind to become in any way diseased. God wants your mind to be clear, your temper sweet, and your love abounding. Then the peace and passeth knowledge with flow forth from

you to bless all with whom you come into contact. The atmosphere surrounding your soul will be refreshing. Your words will be fragrant.

You need spiritual life. This life would give vigor to your soul and to your body. Spiritual life yields to its possessor that which all the world is seeking, but which can never be obtained without an entire surrender to God. You will have to say oftener than you have ever said, "Be still, and know that I am God." This will give your soul the needed rest. It will give you contentment in doing the very best you can.

Spiritual life—what is it? It is the contemplation of Him who loved us and gave Himself for us that our lives might be sweet and fragrant, that we might have power to perfect an unselfish Christian experience, and that from us others might learn to do good.

The work given you is to represent Christ. He came to this world to shed upon you His own brightness and peace. Close the window of your heart against the atmosphere of unbelief, and open them heavenward. It is your privilege to face the light, to talk light and faith.

Be affable and compassionate. Let your countenance reflect the joy of the Lord. Speak of His goodness and tell of His power. Then your light will shine more and more distinctly. Above your trials and disappointments will be revealed the reflection of a pure, healthy religious life. In the outworking of the inner life there will be wonderful peace and joy. You may reflect the beauty of the character of your risen Lord, who, though He was rich, yet for our sake became poor, that through His poverty we might be made rich in the grace of heaven. As you rise above despondency into the clear sunlight of the presence of Christ, you will reveal the glory of God.

We can, we can reveal the likeness of our divine Lord. We can know the science of spiritual life. We can glorify God in our body and in our spirit, which are His. Do we do it? Oh, what an illustrious example we have in the life that Christ lived on this earth. He has shown us what we can accomplish through co-operation with Him. We are to seek for the union with Him of which He speaks when He says, "Abide in Me, and I in you." This union is deeper, stronger, truer, than any other union. The heart must be filled with the grace of Christ. His will must control us, moving us by His love to suffer with those who suffer, to rejoice with those who rejoice, to feel a deep tenderness for every one in weakness, sorrow, or distress.

Being partakers of the divine nature will make us willing always to reach forth a helping hand to those in need of relief. Christ's heart was ever touched with pity at the sight of human woe. He died on the cross of Calvary to lift from man the penalty of transgression. He came to our world to make it possible for sinful human beings to obtain salvation. He wept over the sorrow and suffering that He saw on every hand. He groaned in spirit in behalf of the tried and tempted, but He would not fail or become discouraged. He must believe and press forward in order to make it possible for them to gain eternal life.

Christ's life on this earth is a perfect reflection of the divine law. In Him is life and hope and light. Behold Him, and you will become changed into the same likeness, from character to character.

Source

- E.G. White to J.E. and Emma White, Letter 121, 1904, March 29, 1904.



Title: N/A  
Date: April 27, 1904  
Type: Letter  
Addressees: James Edson and Emma White  
Location: Washington, D.C.  
Primary source: Letter 141, 1904, April 27, 1904  
Note: Relevant selection highlighted.

Dear children Edson and Emma,—

Here we are in Washington. A week ago last Monday, the eighteenth of April, Sara, Maggie, and I left St. Helena for Mountain View, where we spent the day. Sister Gotzian and Brother James accompanied us as far as Mountain View. Brother and Sister C. H. Jones met us at Sixteenth St. Station and went with us to Mountain View. At San Francisco we were met by several other friends, among them Brother Chittendon's eldest daughter and her husband, Mr. Lawrence. They were married ten months ago. They called on us at our home just before we left. Mr. Lawrence is a musician and appears to be an intelligent, refined man. Mrs. Lawrence is the same impulsive, ardent, outspoken girl that she has always been.

It was rather unfortunate that the day was cold and rainy. Heavy rains fell during the greater part of the day. But we found covered carriages waiting for us at the station, and in these we drove to see the land that has been chosen as a site for the Pacific Press. We are much pleased with the location that has been selected.

We then drove to Brother C. H. Jones's house, and here we ate our lunch. Brother Jones has not yet moved out to Mountain View, and the house is in the hands of a caretaker.

We saw that if we went to look at the land which may be purchased for school purposes, we must go in the rain. Brother Jones asked me if I dare attempt this. I told him that I was ready and waiting. So the carriage was brought, and we drove off. Brother M. E. Cady, from the Healdsburg school, was with us.

There is some thought of moving the Healdsburg school to a rural district, where the students will have more opportunity to engage in agriculture, carpentering, and other lines of manual work; and Brother Cady is on the lookout for a suitable place.

Mountain View is a town which has many advantages. It is surrounded by beautiful orchards. The climate is mild, and fruit and vegetables of all kinds can be grown. The town is not large, yet it has electric lights, mail carriers, and many other advantages usually seen only in cities.

The people of Mountain View have been very liberal with us. When they were told that our brethren were thinking of establishing the Press there, they gave them the lot on which the buildings are to be erected. The railroad officials have promised to put in a side-track so that supplies can be brought on the cars to the door of the office and goods taken from there to the various depositories. Mountain View is on the main lines between San Francisco and Los Angeles.

One feels surprised that a place with so many advantages should not have been found before. This can be explained only by the false idea that our people have held, that our institutions should be in the cities.

At five that evening we went by train to San Jose, where we took the overland train for Washington. W. C. White and Clarence Crisler had gone to Los Angeles several days before. Clarence joined us at Los Angeles and Willie at Redlands two hours farther on.

We took berths in the tourist sleeper and found these berths quite as comfortable as those of a Pullman sleeper. I had a whole section, and the upper berth was kept closed so that I might have good ventilation.

I was very weary when I took the cars and was thankful to have so favorable an opportunity to rest. For a day or two I was quite sick; preparing for my journey had been a heavy strain upon me. I kept in my berth all the way over, sitting up in the other seats only for half an hour once or twice.

In the car, we all seemed very much like one family. Although at times there were between thirty and forty people in the car, there was no noise, no loud talking, no card-playing. All seemed like acquaintances, each interested in the other. The passengers seemed to be much interested in my welfare and showed me much kindness.

The conductor of our car was a quiet, nice-looking man of about fifty years. He seemed to understand his business well. At one station a man bought some beer at a saloon and put it in a cupboard at the end of the car. The conductor heard of this and promptly ordered the beer taken out, saying that he would allow no such thing on the car. During all the time we were on the train, I did not get one whiff of tobacco, excepting once or twice, when some one passed through the car with a lighted cigar in his hand.

Sabbath, about twelve o'clock, we reached Atlanta. I think that you must have told our people there of our coming. I was much surprised to meet between twenty or thirty of them at the station. While the train was standing still, they came on board for a few minutes. Fathers, mothers, and children gathered round my berth to shake hands with me. All united in giving me an earnest invitation to stop over and speak in the church. It was a touching scene and reminded me of former days. This scene will ever be a bright spot in my experience.

I kept very quiet all the way over and enjoyed the trip. I never traveled with less weariness, even when in a drawing-room compartment. I did not hear one coarse word during the entire journey. Nothing in any way offensive happened to leave a disagreeable remembrance.

Many inquiries were made in regard to my health. When during the day I seemed to be sleeping, the colored porter would move about very gently and quietly.

We had many pleasant interviews with the passengers. As I talked with them, I felt an earnest desire to meet them again sometime. There were several to whom I promised to send a copy of one of my books.

Willie had with him a copy of *Education* and of *Christ's Object Lessons*, and these he passed round among the passengers. When we reached our journey's end, he gave the books to the conductor who was much pleased with them. I wish that we had [had] more of my books with us, so that we could have given them to others.

When we were nearing Washington, and were preparing to leave the car, the conductor went round to every seat and with a kindly handclasp bade the passengers good-bye. This was something I had never before seen done. We shook hands with many of our fellow travelers as we parted. All expressed good wishes for one another. We seemed like old friends saying good-bye.

We spent Sunday morning packing up our belongings and getting ready to leave the car. Our numerous bags and satchels were piled up in one seat, and when the train drew into the station, Clarence passed them through the open window to Willie, who put them on a truck. As they were doing this, Elder Daniells came up, and we went with him out through the station to the carriage, which has been bought for future use at the sanitarium here, and which the brethren have placed at my disposal while I remain in Washington. The turnout is a very nice one and looks well worth four hundred dollars. But the horse, carriage, and harness cost only two hundred and fifty dollars. They were bought secondhand at a sale of things belonging to one of the Legations. The

carriage is an easy, two-seated surrey, with a canopy top. The horse is a large, noble-looking animal, very gentle, and perfectly safe.

The carriage is the easiest one in which I have ever ridden, with the exception of the one which my husband purchased for me when I was in Oregon and he in Battle Creek. I feel greatly favored in having the use of this horse and carriage and am so thankful that the sanitarium will have so easy a carriage for their patients.

We drove directly from the station to the house which has been rented for us in Takoma Park. This is a three-storey building standing in about ten acres of land and is built on the highest rise of ground near here. Five hundred feet below and six miles away is the city of Washington, reached either by the street car or the train. The house is very comfortable. I have a room nearly as large as my room at home.

I have been all over the land which the brethren have bought here in Takoma Park. The location could not be bettered. That which is most valuable of all is the clear, beautiful stream which flows right through the land. From this creek the ground rises rather sharply, and on the top of the rise, which is quite level, there are two fine building spots, one for the sanitarium and one for the school.

The Lord's hand is in the purchase of this land. It is true that the Takoma Park sewer farm is near our land, but this is to be moved. The main pipe will run through our land to a place about a mile below. Our sanitarium can have pipes connecting with this pipe and will thus have perfect sewerage.

The land is covered with many different kinds of trees, which make the place a very pretty one. Some thought that most of these trees ought to be taken out and all the land placed under cultivation, but this must not be done. The land, with the trees on it, resembles places which the Lord has shown me, and I cannot find words to express my gratitude to our heavenly Father for providing us with so favorable a location.

For several weeks before leaving home, I could not write much. I suffered intense pain at the base of the brain, and my eyes ached. But I rested well on the cars; and since coming here it has done me good to ride out over our land.

I am glad that we shall meet you at Berrien Springs. There are many things that I wish to talk with you about. I view the Huntsville school question very much as you do. I believe that this school will yet be a success.

I hope that you will be careful not to overwork. I do not agree with your idea of giving up all your positions of influence, but I do think that you ought to give your brain more rest.

I hope that my last letter did not discourage you. There was in it, I thought, much to encourage you, to show you that the Lord's hand is over you for good, and that He is guarding your interests, so that you shall stand on vantage ground. I praise the Lord for showing me that He wants to work with you, and greatly bless you, giving you victories. He desires your life to be filled with His praise. He wants you, by faith, to see Him looking upon you with commendation. Do not make any premature movements. The Lord will let you know what His will is concerning you. Hold your confidence firm unto the end. God will set your feet in firm places if you will trust in Him.

In much love.

Source

- E.G. White to J.E. and Emma White, Letter 141, 1904, April 27, 1904.

Title: N/A

Date: April 28, 1904

Type: Letter

Addressee: Mary J. Nelson

Location: "Carroll House," Takoma Park, Maryland

Primary source: Letter 157, 1904, April 28, 1904

Dear Sister Nelson,—

I am thankful to be able to report that my health is very good. I have a nice, comfortable room, almost as large as my office room at home. The room has four large windows, and is on the second floor. It has in it two bureaus, a washstand, a center table, several chairs, and a bed.

The house is large, but would not be at all suitable for two families. There are four rooms on the third floor. W. C. White and Clarence each have a sleeping room on this floor, and Clarence has an office. On the second floor there are three large bedrooms and two smaller rooms at the back. Sara and Maggie sleep in one of the larger rooms, and I have one. Maggie does her writing in one of the back rooms. On the first floor there is a small sitting room and a large dining room, with a kitchen and pantry. Across from the sitting room there is a very large room, which W. C. White uses as an office, and in which the brethren hold their committee meetings.

The rent of the house is high—fifty dollars a month—and we shall not keep it any longer than we can possibly help.

It has rained almost every day since we came. Sunday and Monday were cloudy, but not wet. But we have not yet had a really bright day.

I have been to see the land that has been purchased. The location is very good. There are two beautiful building sites on it, something like the rise of ground on which Willie's house is built. Right through the land, from north to south, flows a beautiful stream of water, which is worth more than gold to us. The water has been analyzed by experts and has been pronounced pure.

You may be assured that we shall return to California as soon as possible. I expect that by next September we shall once more sit under our own vine and fig tree.

May 10, 1904

I wrote you the foregoing and thought that I had given it to the girls to be mailed, but I found it in my room today. I can assure you that I would very much like to be in my own home again. We miss our canned fruit; but we have an abundance of good food, and I will be thankful and will not grieve the Spirit of God by repinings and ingratitude.

When we arrived here, the trees in the woods had hardly begun to put out their leaves. Now they are all green. Near the house there are several very large lilac bushes. The buds on these were just beginning to swell when we came. Now the bushes are in full bloom, and the air is filled with fragrance.

This place pleases us more than many places would. Our house stands on a high rise of ground, and from the windows of the third storey we can on a clear day look for miles and miles over the country.

Yesterday afternoon we planned to drive to a place called Wildwood, but we had a thunderstorm and could not go. We shall go this afternoon perhaps.

Yesterday I had a visit from Elder Sheafe, who has charge of the church here in which both white and colored people assemble. He came to ask me to speak in this church next Sabbath. He will invite the members of the colored church to be present. Some little difficulty in regard to the color line exists here, but we hope that by the grace of God things will be kept in peace. Under the labors of Elder Sheafe, many colored people in this city have accepted the truth. Sixteen were baptized the Sabbath before last, and seven last Sabbath. I was only too glad to promise that I would speak in the church next Sabbath.

Last Sabbath I spoke in our new church. The building was rededicated, and I was asked to preach the dedicatory sermon. The Lord helped me, giving me words to speak which I am told were wholly satisfactory.

I hope that you will all be greatly blessed by the Lord. In our seasons of family worship my petitions ascend for you all. Be of good courage in the Lord. Glorify Him by praise and thanksgiving.

Source

- E.G. White to M.J. Nelson, Letter 157, 1904, April 28, 1904.

Title: N/A

Date: April 1904

Type: Diary

Location: St. Helena, California

Primary source: Manuscript 141, 1904, April 1904

Note: Relevant selection highlighted.

April 1, 1904

St. Helena Sanitarium, Calif.

I have not slept much the past night. The thought of change and the long journey fills me at times with dread, but then I will remember the loving-kindness of the Lord. I will be of good courage and not look on the dark side but, looking unto Jesus, reflect His image and look in my Bible daily and read.

April 8, 1904

St. Helena Sanitarium, Calif.

Thank the Lord this morning I have had better rest and sleep the past night, Thursday, than several nights past. I praise the Lord for His great goodness and mercy to me. I open to 1 Corinthians this morning. In this is a lesson for every household and every church. May the words of the apostle encourage us to meet and be thankful that it is our privilege to place ourselves in right relation to God. The letter written by the great apostle Paul comes down the line to our time.

April 1904

St. Helena Sanitarium, Calif.

I thank my heavenly Father for His keeping care through another night. My heart is filled with gratitude and with thanksgiving. I lift up my heart and hands unto God and will offer thanksgiving and praise to His holy name who dwelleth in the heavens. He is opening many things before me of the ingenuity of Satan's temptations of Christ in the wilderness. Had Christ failed on a single point the battle would have been lost, but Christ held the ground; and if Doctor K had heeded the light God had given him, he would have humbled his heart and denounced Satan and through repentance have turned unto the Lord. Then that victory which the Lord would have given him would have brought confession from his lips and repentance from his heart, that needeth not to be repented of. He would then have changed all his business management. He would have made the Lord God of heaven his superior.

April 24, 1904

Washington, D. C.

We arrived at Washington. I am rested. We have occupied the tourist sleeper for one week. The conductor of the car was kind, courteous, and a man that evidenced he understood his business. I was so thoroughly worn out—brain weary—that I sat up but very little for the one week we were on the journey. All in the car was pleasant. We became acquainted with the people, and we seemed as one family. There was no smoking, no card playing, no drinking. One man brought a beer bottle into the car; and as he was placing it in the cupboard, the conductor said, "We have nothing of that kind in this car." He insisted, and the one who brought it in had to take it out of the car.

I never have taken a more pleasant journey, even in the Pullman car where, for the several years since my return from Australia, I have had a drawing room for my secretary and myself. On this occasion I insisted on having my own way and trying the tourist sleeper. I was opposed most heartily at first. My reason for doing this was that money was scarce; and if I could save quite a sum, I would feel better pleased on the journey. I secured the section, that the upper berth should not be closed down over me. This favor was granted me by paying the price of the two berths. I knew I should have to lie down most of the time. I did enjoy this rest.

The cars moved very quietly most of the time. In San Francisco we had secured seats for our party in the center of the car. In the place of two windows there was one long window for convenience of tourists to view the country as they traveled, and their view would be far better than with the two windows. I have not traveled in tourist car before, since returning to America. The change in the improvement of the cars made it as convenient and to me more desirable than the Pullman car, unless I had the drawing-room convenience as I have had. But on returning to America I was pleased with the improvements made. I shall henceforth choose the tourist car. It is twelve years since I have traveled in a tourist car.

We had opportunity to become acquainted with many on this journey, and we had only one copy of *Christ's Object Lessons* and my last book on Christian Education. These were circulated around through the car family, and when we left we gave them to the conductor of the tourist sleeper. The colored porter was kind and nothing unpleasant occurred, not one word or action in the car was offensive. I have traveled thirty-six times across the continent from San Francisco to Battle Creek, Mich., and several times we patronized the tourist car, but we have generally traveled in Pullman sleeper. But this occasion was the most restful to me of any journey I have taken for years.

Sunday a.m. about eleven o'clock, the cars arrived at the station. There were awaiting us Elders Daniells, Prescott, and several others to welcome us. They led us to a two-seated surrey. It was new in appearance, with soft, leather, spring cushions and canopy top. This was, I thought, an expensive rig. The horse was large and well proportioned, a fine-looking animal.

After we were seated we were informed that this was the outfit purchased to be at my disposal while in Washington. I thought, This will never answer. I cannot myself accept of such an expensive outfit. Then the matter was explained. One of the gentlemen in the office at the capital was about to return to his home. He could not take this outfit with him, and he must sell the carriage that cost him four hundred dollars. He said to Elder Daniells, "I would be pleased to dispose of the whole outfit, a mounted harness and the horse." Elder Daniells purchased this whole outfit for two hundred and fifty dollars. I was much surprised. I was told as long as I remained in Washington this convenient carriage was for my use. The large, proud-looking horse was perfectly manageable. We have used this superior conveyance freely, and it has been a great comfort to me. The same carriage will be all ready for the patients who are sick and will appreciate such a gallant horse and carriage.

We were taken to have a hasty look at the church. Its appearance is good, with frontage of stone. Within is a pleasant auditorium for the people to assemble. The windows and front door are ornamented with stained glass, beautiful in appearance. Four chairs, such as are used in churches, are on the platform, which was well proportioned. The pulpit and high-backed chairs harmonized. Seats and arms are covered with red velvet of the material generally used. I did not spend much time taking in all the advantages of that church building, but I praise the Lord that every debt is paid. Much means has been invested, besides the sum for the building as it stood, to make it what it should be—complete in repairs. It is now all finished. There are several rooms. One opens from the auditorium and is seated with chairs for Sabbath school. If the house should need enlarging, the partitions could be removed and thus the extension easily made. This nice, convenient place for the gospel message to be proclaimed in Washington within a short distance of the Capital is a victory gained, and it comes to us in the order of the Lord who has looked upon the necessities that must be supplied. I wanted to praise God aloud for this nice building, all ready now to be rededicated to the Lord, in which His people shall serve Him.

We were then conducted in the nice carriage drawn by a noble horse which may be said to resemble our much-prized horse, Charlie, which we used in Rochester where the *Review and Herald* was first published. It seemed wonderful to me. His name is Charlie, and he is quite as large and carries his head fully as high. It has seemed we have a second Charlie while we serve here in Washington. We rode out five or six miles from the city to settlements, and I was so very much pleased.

We came to a large building, three stories high, standing upon an eminence surrounded with trees and ten acres of land. The building is in the center, and it is a very sightly place. We enjoyed our refreshments. Sister Daniells and Sister Tuxford had been preparing for our reception. We were glad to meet our sisters, and we enjoyed the meal of fruits and a variety of foods.

Then we went out to view the land purchased for sanitarium and college site. The stream of pure water running through the whole length of our purchased land is clear as crystal and grateful to the taste. I am in no wise disappointed. I expected to see houses located near this selection of land and was somewhat disappointed; but in a day or two Sara and I called upon Sister Daniells, and she rode with us, and there we had a view of the town of Takoma Park. Excellent houses were built for the residence of those whose business was carried on in various lines in Washington city. Everything about the location of these houses seemed appropriate, cleanly, and beautified with selected trees and flowers.

Here, then, was the favorable location for our buildings, near the settlements of people who have made their homes in the country; and there is an advanced movement that no liquor store shall be sustained in this location. There is a company formed who have pledged themselves to abstinence from all intoxicating drinks. No tobacco is to be used. No card playing. There is a light shining in a dark place and is close by our selection of land. We are so pleased with the outlook and thank the Lord.

W. C. White has just been in my room to inquire for my health. He tells me several tents will now be pitched upon the land purchased, and work will begin in earnest. Thank the Lord for this showing. Much has been done already to secure the papers that make the property bona fide that of the Seventh-day Adventists, and now work will be done as fast as possible.

The house we occupy sits alone with no other houses near. It is in the center of a ten-acre lot, and the surrounding country can be viewed from every side. It seems to be so much like our own home place in St. Helena that we could scarcely realize we were in Washington, taking a full week's time to reach this place. Everything has moved pleasantly in business transactions. This place is owned by a Mr. Carroll. Here statesmen have been assembled. President McKinley has been a guest in this house and sat at the dining table in the dining room where we take our meals. We could not have a better and more beautiful place to begin our interesting work in Washington. Our council meetings are held on first floor, in a large room. There is a very large piazza on three sides of the house, which makes it very pleasant.

April 30, 1904

Washington, D. C.

I thank the Lord for His great goodness and loving-kindness to me. The Lord has granted me the privilege of speaking with Brethren Paulson and Read and Sister Paulson and Sister Read. We had but a few words of conversation with the physicians.

We rode from Takoma to Washington. I had appointment to speak Sabbath morning at eleven o'clock. My subject was 2 Peter 1. I had freedom in speaking. This house is to be dedicated to God anew, since the property came into the possession of Seventh-day Adventists. Every dollar that was due has been paid. It is a model house for neatness. It is an honor to the Lord and represents our faith properly to all who look upon it. I thank the Lord with heart and soul and voice for this church where it now stands. It has a right presentation. Nothing is done for display, but the appearance is pleasant and all should recognize the wisdom in its purchase. It is for me a very easy house to speak in.

As the congregation was leaving I had the privilege of speaking to quite a large number. Among them was Brother Paulson. I had been informed he thought it his duty to return Sabbath evening to Chicago and there he



stood with Brother Read, and I was pleased to see them—more glad than I can express. I have words to speak to these dear friends, but I am not able to write now but may the Lord help me by His Holy Spirit. I can again resume my pen.

Source

- E.G. White, Manuscript 141, 1904, April 1904.

Title: N/A

Dates: May 4-26, 1904

Type: Diary

Location: Washington, D.C. and Nashville, Tennessee

Primary source: Manuscript 142, 1904, May 4-26, 1904

Note: Relevant selection highlighted.

May 4, 1904

Washington, D. C.

We are now in Takoma Park, and the way is now prepared for us to advance as decidedly as possible. Every move has been made to settle up the business arrangement, and we are thankful. I am deeply and cheerfully impressed with the situation. We know that the Lord would have us now to go forward as speedily as possible and do the work before us.

Sunday, Sister McEnterfer and I rode out to find where our brethren live. Several of our brethren are already occupying rented houses in Takoma Park, and we are now prepared to judge of the location in this locality out of the city. There has been every arrangement to obtain the purest atmosphere and the purest water that can be found. A fine stream runs through the lands purchased. The building site is upon an elevation where there can be no settling of dampness. Sunday, we rode about the place and we are more than pleased; for it seems to be the very place to which the Lord has guided us, although there were many things to be considered in locating our printing establishment and especially our sanitarium—that everything shall be according to the light given.

There must be most perfect arrangement for sewage. There has been sewage from a settlement which came close to the land we wished to build upon, and this matter is all arranged perfectly satisfactorily. It will be moved one mile or more in an entirely opposite direction from the grounds we occupy. We may have the most perfect arrangement for the buildings to be erected. It is an accommodation above silver or gold to have all impurities borne far away in pipes. Where a sanitarium is erected this matter should have the most complete system that can be made, that the atmosphere will ever be kept pure and sweet, that not a taint shall come to the senses. The light given me in regard to our sanitariums on the point of sewage has been repeated over and over again to correct false, careless methods in drainage.

May 9, 1904

Washington, D. C.

I thank the Lord that I can look to Him in faith and in hope and courage. I only desire that the name of the Lord shall be magnified. The Lord is my helper. In Him will I trust. Sabbath the Lord did give me words to speak to the people. I had thought to speak from (Matthew 5)—Christ's Sermon on the Mount—but this was taken from me, and the 15th chapter of John, verses 1-17, impressed my mind. "I am the true vine and My Father is the husbandman." My discourse was reported.

I thank the Lord that I was not wearied as I expected to be. The auditorium was crowded, and all seemed to listen with deep interest. We did not tarry to the meeting in the afternoon, except Sister Hall and Sister Maggie Hare.

Sara McEnterfer and I rode in our carriage slowly the seven miles to Takoma. I thank the Lord I have improved in health since coming to Washington. We see a great work to be done. We must counsel and watch and pray and believe and trust His living Word. We need now to hold fast the hand of living power that will sustain us if we will move under the advice given us in His Word.

The New Testament opens to us the rich importance of the Old Testament history. Praise the Lord, oh my soul. We are to search the Old Testament carefully, for it is a treasure house of knowledge. In the deliverance of the

children of Israel from Egyptian bondage, the cloudy pillar was over that moving, denominated people as a canopy by day for forty years. At night that cloud was lighted up over them, testifying that Christ, the Light of the world, was to be their courage and their teacher and their leader. Thus He is to us today in 1904. Will our faith falter and fail? We have seen the indications that the Spirit of God has prepared the way before us, leading us to Washington; and now we need to put on the whole armor, that whatever may arise we will be prepared, through the imparted power of God, to know how to meet every emergency.

We must keep in mind constantly the words of Christ, "I am the light of the world: he that followeth Me shall not walk in darkness." We have the Word of both the Old and the New Testament history. Trust in God. Christ is the Truth, the Alpha of the Old Testament history, and all its treasures are made clear and important by the New Testament history.

Some say the Old Testament history is moonlight, the New Testament history is sunlight. As I read the Old Testament history I cannot say this. His going forth is prepared as the morning. Christ is just as much shining as the way, the truth, and the life in the Old Testament history as in the New. His instruction to Israel from Mount Sinai is the same powerful light as was expressed in His teachings when He revealed Himself in person as the Great Teacher, the Son of the Infinite God. All His words are verity and truth.

May 11, 1904

Washington, D. C.

I thank the Lord this morning that I have been blessed with sleep during the past night. I enjoyed my cold sponge bath. My mind is cheerful. I commit the keeping of my soul to God. I cannot keep myself. I am looking to my Saviour and trusting and believing. We cannot be faithless at any period of time; but now, in 1904, great events are being transacted and we must keep our eyes fixed upon our Leader. We must look to no man living, but make God our only trust. He is our Leader. He hath promised in Matthew, "Go ye therefore and teach all nations."

Washington, D.C., May 12, 1904

I arose this morning with my heart filled with gratitude and praise to His holy name. I am refreshed with sleep, and I am so grateful to my heavenly Father. I feel that expression in words is a very poor return. I must express appreciation for His love by imparting His blessings to others wherever I am. I am to represent the great missionary Worker. He expects love and obedience from all who claim to be His children. "We are laborers together with God."

This day I have had most of my time taken up in entertaining visitors. Willie was to meet with a number of brethren who by appointment assembled in the room in this house set apart for council meetings. I had a short visit with Professor Bland and two others, a brother and a sister, Dr. \_\_\_\_\_. We rode out to show them the land purchased for the institutions to be established—the sanitarium and the school. We had considerable conversation in regard to the manner in which sanitariums should be conducted. I plainly and decidedly stated that it was a delicate matter to conduct a sanitarium correctly.

There has been an effort to fasten to the sanitarium in Battle Creek every other sanitarium, to be amenable and bound up with that sanitarium. But while in Australia, in the night season, the light was given me in a clear and distinct representation that this could not safely be done. Every sanitarium in Australia should stand on its own merits; and further, every sanitarium in America, in any conference, should likewise stand united in heart and action with true-principled men who had their hearts under the influence and control of the Holy Spirit's guidance.

May 13, 1904

Washington, D. C.

I have passed a restless night, for my first exercise was the establishment of a sanitarium and its necessities and its management.

Nashville, Tennessee

We arrived at Nashville 26th of May, 1904. We were so completely wearied out that I could not know what to do with myself. I am tired, brain weary, and now I must rest.

I found James Edson and Emma L. White very much out of the smoky city with all its various industries and with its noise and clatter of cars and the smoke and trials that have to be in any large city. Now we are here with J. E. White, occupying rooms in his buildings that have been erected to accommodate him for office and room for workers to carry on the work of bookmaking. He and his wife occupy a small wooden building of two rooms and kitchen. One room is a sleeping room and there is another small room for dining room, another for pantry, and still another for kitchen.

They have selected a good plot of ground of ten acres. They have a few peach trees, and they have just come in bearing. I have eaten the peaches—small but good. The land is being worked quite heavily. They had excellent strawberries, and we enjoyed them. They raise potatoes for family use. A large part of the farm is in the white early rose and the sweet potatoes. They are to live largely upon what they shall raise, and all is very sweet, fresh, and nice. They have excellent fresh peas. What a blessing it is to be out of the din of the city! Brethren work for him in his bookmaking, that he may have books in circulation to receive the means to create more books.

My little family are together here once more. We shall not be able to remain here long, because they are calling for us in Washington to come as soon as possible. They want W. C. White and his mother to help them to plan and put all the wisdom together.

I ride out some every day that I feel able to do this. I thought I would not be strong enough to speak to the people, but the Lord strengthened me and He gave me freedom to speak. The place of meeting was full, and the colored people have a place of meeting of their own. I found my son very much overtaxed with burdens and perplexities, because they need more workers; and to move straight forward is difficult. A sanitarium is being carried on in the city at large expense, and yet for the rooms they occupy they are doing well. The Lord has blessed them. Brother Hansen has been doing a good work in giving treatment, but rooms in Nashville cost. But they are binding about, determined not to become overwhelmed with debt.

All this planning taxes the nerve brainpower. They have had to hire a large farm building about three miles out of the city in a very pleasant place. We have taken meals with Brother and Sister Hayward. Everything is neat and pleasant and nice. Their matron I was so surprised to see, for she was the one who was with us for a time in Cooranbong. We prized her highly. She is a strictly conscientious woman. They had a nurse sick with a trying case of fever. Several seasons of prayer were presented to the Mighty One, the Physician who never lost a case. I prayed with her, and the blessing of the Lord seemed to us to be in the room and lighting it up with the presence of the Lord.

We tried to find a roomy house we could purchase at a reduced price. We could purchase a house and ten acres of land for twenty thousand dollars, but it was not suitable. Tastes too strong of money. We could not see how we could raise it. We gave up all idea of such a thing when we heard that the cars went so near as to create a good deal of noise, with car whistles and clanking of bells, which patients ought not to have. Thus stands the matter. Edson has been very anxious to secure a suitable place for the colored people so that they could have respectable treatment rooms. He has succeeded so far a little bit. There are accommodations, but now a sanitarium—land and house—must be purchased for the proper recommendation of our work.

Source

- E.G. White, Manuscript 142, 1904, May 4-26, 1904.

Title: "That They All May Be One"

Date: May 14, 1904

Type: Manuscript 45, 1904

Location: Washington, D.C.

Primary source: Manuscript 45, 1904, May 14, 1904

Note: Relevant selection highlighted.

I give myself and all my powers to Jesus Christ, asking Him to help me today to present to the people their personal accountability to God. The sacred truth we profess to believe must have its sanctifying influence upon our hearts and our characters. Every day we are to exercise personal activity in seeking the salvation of souls perishing in their sins. We must seek with all humility of heart to stir up our church members, to show them the necessity of personal active labor, or personal consecration and devotion, and arouse in them an earnest desire to save souls that are perishing in sin. Put away all selfishness, and work for souls. Wake up the mighty men. Increase spiritual efforts for organized work for the diffusion of a knowledge of the truth. Let there be a decided reformation in the workers who have backslidden. There is a world to be warned, and every effort must now be made to exalt the truth.

For several years there has been an inclination to draw apart and build up the medical missionary work, separating it from religious work and placing it above the ministry. Every time this sentiment has prevailed, Satan has managed to wedge in his deceptive theories which have hindered the carrying out of the work that Christ gave us in His commission. "Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw Him, they worshipped Him: But some doubted" whether this was indeed the risen Saviour. "And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

These words of Christ are to be obeyed in all parts of our world where the gospel has been studied and self renounced, and where Christ has become the saving power. When the truth is fully received into the life and is revealed in words and deeds, all the sophistries of Satan's inventions are powerless to lead into strange paths. When men are looked to and their sentiments are regarded as the truth, then the truth will be received through impure channels, gathering unsanctified ideas, and confusion will be the sure result. Scientific problems will be stealing in, such as were suggested to the angels by the first sinner, Satan.

May 15, 1904, Meeting With the Churches in Washington

Yesterday morning I had an appointment to speak to the members of the church that worship in the old church on [8th] street. My son urged that Brother Washburn accompany us in the carriage and leave him to study and rest his mind. We endeavored to get off the main streets, and in so doing we drove through the grounds of the National Soldiers' Home. The buildings connected with this Home are most extensive. Several of them are of marble, and the hospitals are furnished in the most expensive style. The grounds comprise two or three hundred acres, beautified by a variety of ornamental and other trees and many flowers.

The roads through the grounds were very nice, and it was convenient to go this way to the meetinghouse. There were no carriages passing; all was quiet, and it was refreshing to look upon the beautiful trees and green grass, so this shall be the road I shall henceforth travel in reaching this meetinghouse in Washington.

The place of meeting was the old church which has been used for some time. The house was filled. The brethren probably anticipated that it would be. There were white people and dark people seated together, there being more dark than white. The singing was good. Elder Washburn opened the services with prayer after the second song.

I spoke to the people from John 17. I told them I wished them to have that precious last prayer of Christ's before He left His disciples to pass through His great agony in the garden of Gethsemane, prior to His crucifixion. There seemed to be a most earnest interest, and many felt deeply and showed that their hearts were touched. Brother Clarence Crisler reported the discourse. I did not think it advisable to tarry to speak to the people present, for I was perspiring so much that I had to protect myself with all the wraps I had with me. I stepped into the carriage to start home, but we were surrounded with white people and colored people so that we could not move on. I met Dr. Maxson from Oakland. He had so changed in appearance that I did not know him. He greeted me heartily by shaking hands and speaking a few words. One after another introduced themselves as being formerly acquainted with me. A mother came with her two sons, very fine-looking men, and introduced them to me. Both expressed great satisfaction in listening to the discourse. The elder son grasped my hand and said, "My heart is melted within me. I never listened to such a discourse as you have given today. I never heard anything like it. It thrilled me through and through." This man was about thirty years of age, I should judge. Other noble-looking men and women crowded to the carriage, but I did not get their names. The colored came as well as the white; I shook hands with them heartily, and then we had to leave.

We came through the grounds of the Soldiers' Home when we were returning. We saw that the clouds were gathering, and it was becoming darker and darker. No sooner had we entered the house than the shower came on. We were thankful that we were sheltered. We had a few flashes of lightning and some thunder, but we were safely housed.

There were many outsiders at the meeting, and all seemed to listen with intensity of interest. I tried to impress upon the people that we had no time and no vital powers to devote to criticizing each other. Our great work is to keep our own souls in the love of God, to learn of Christ His meekness and lowliness of heart, if we would find that rest we desire. There will need to be such continual guarding of our individual selves that we will have all we can do to overcome our hereditary and cultivated tendencies so that we shall not in word or spirit grieve the Lord's purchased possession by talking of others' mistakes and errors, because in so doing we were grieving the Holy Spirit of God. Not a word should be uttered to cause another heart pain or sadness. We may seek to relieve the soul-burdened one, but we have no permission from the Word of God to gather up reports and tell them to hurt the influence of another. We need to keep our own souls in the love of God, that in social conversation we shall give strength, give words of courage and hope, increase faith, and not discourage and pull down; for this work was Satan's, and he is constantly engaged in this work of faultfinding if there is any chance to make it appear that others are at fault.

O what a work rests upon each one to keep his own soul untainted and uncorrupted, preparing to engage in Christian missionary work, imparting light shining from the Word to those who are in darkness. The great desire of Christ in coming to our world was to erect His cross of self-denial, and self-sacrifice was strictly developed in His lifework. The chief object of His instrumentality was to dispense to human beings His blessings in saving human souls dead in trespasses and sins.

May 16, 1904, A Change Necessary

I am to urge our churches to make a decidedly different showing than they have been making in the past. Some who have stood as leaders in the medical missionary work have been confused and have not been giving the gospel trumpet a certain sound, and there has been coming in perverted, unChristian principles that have confused the minds of many, both old and young. And until these men shall find their lot and place and shall take themselves in hand and repent and be converted, they should disconnect from the sanitariums. Their work is not acceptable to God, for they reveal their purpose as being to block the wheels and confuse judgment, sowing tares among the wheat. A change must come, else we will be unable to accomplish the great and sacred work the Lord has given us to do.

Many of the medical missionary workers are confused, and they will not improve unless they are converted and the influences which have been imparted to them from the satanic deceiver, who has concluded that he will work every soul that will give himself to be worked, are removed. No such things can be given to the students to perfect them in that knowledge which is unto eternal life. Dr. Kellogg is certainly confused and is an unsafe man. There are songs of degrees that may be sung, as when they ascended the steps of the Jewish temple. Yet there is a great want of the Holy Spirit of God. Unless these medical missionary workers find their lot and stand in their appointed place, and become rooted and grounded in the truth, they are not proper educators of young men and young women. Their great work is within, to cleanse the soul temple from all moral and spiritual defilement. When the sanctuary of the soul is purified, cleansed from all false theories and every oppressive practice, then Christ will take up His abode within. Unless Dr. Kellogg turns from Satan's devisings, he will never become a free man, because he has leagued himself with the great deceiver. The work will never, never go in sacred, pure, beautiful lines unless Dr. Kellogg's influence is either cleansed from his own human devising under satanic agencies, or he takes himself away, or God takes him away, that he will no longer spoil the people of God. When he breaks with Satan, we shall all know it. The work done will not be under a bushel or a bed. He had large influences to help him at the first General Conference in Battle Creek. Since that time, when the Lord Jesus has reached out His hand to help him, he has not grasped it, but has chosen his own course of action. He did not reform, and therefore he has not power to break with the enemy. Just as long as he keeps on in the same course of action, the Lord cannot work in the same partnership.

It is time for the people of God to come to their senses and to dig deep and lay the sure foundation upon the Rock of Ages. Dr. Kellogg knows not where he stands. Why? Because he has lost his spiritual eyesight. His associates in the so-called medical missionary work are deceived and being deceived. The commendation of God does not rest upon the rebuilding of the sanitarium in Battle Creek. Warning after warning has been given that the work should not be centralized there, but that plants should be made in many places. Dr. Kellogg has now become so dazed by satanic agencies that he has no power from the snare to go from Battle Creek. He has no moral power to carry on the work at Battle Creek as a missionary enterprise under the sanctification of the Holy Spirit of God. He has so long defied God in doing his own will that he knows not God nor Jesus Christ through a sanctified, pure, righteous character. The Lord says, "Thou shalt have no other gods before Me." The idolatry of his own devising is yet to appear. The divine Lawgiver Himself is not respected and is not obeyed, and dummies are placed on the throne. For years moral darkness has been gathering around him and becoming more dense, his intense purpose being to devise ways of concealing his ingenious methods of unsanctified devising until his own sinful devising has been becoming exhausted and the divine displeasure has been increasing, ready to discharge upon him any moment. Those who have linked themselves with him need to break from the fellowship at once. I have no words from the Lord to commend a course of action which will lead him to suppose that they are in full sympathy with him. None of these physicians will hold up a light amid the moral darkness, by which the deluded people could see that they had been imbued by a spirit not of God, but from satanic agencies.

Great privileges have been abused. The work is to go forward—not to stand still, the workers being content to colonize and leave the large cities unworked.

The great Teacher held in His hand the entire map of truth. In simple language He made plain to His disciples the way to heaven and the endless subjects of divine power. The question of the essence of God was a subject on which He maintained a wise reserve, for their entanglements and specifications would bring in science which could not be dwelt upon by unsanctified minds without confusion. In regard to God and in regard to His personality, the Lord Jesus said, "Have I been so long time with you, and yet hast thou not known Me, Philip? He that hath seen Me hath seen the Father." Christ was the express image of His Father's person.

The open path, the safe path of walking in the way of His commandments, is a path from which there is no safe departing. And when men follow their own human theories dressed up in soft, fascinating representations, they



make a snare in which to catch souls. In the place of devoting your powers to theorizing, Christ has given you a work to do. His commission is, Go through and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Before the disciples shall compass the threshold, there is to be the imprint of the sacred name, baptizing the believers in the name of the threefold powers in the heavenly world. The human mind is impressed in this ceremony, the beginning of the Christian life. It means very much. The work of salvation is not a small matter, but so vast that the highest authorities are taken hold of by the expressed faith of the human agency. The Father, the Son, and the Holy Ghost, the eternal Godhead is involved in the action required to make assurance to the human agent to unite all heaven to contribute to the exercise of human faculties to reach and embrace the fulness of the threefold powers to unite in the great work appointed, confederating the heavenly powers with the human, that men may become, through heavenly efficiency, partakers of the divine nature and workers together with Christ.

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Man's capabilities can multiply through the connection of human agencies with divine agencies. United with the heavenly powers, the human capabilities increase according to that faith that works by love and purifies, sanctifies, and ennobles the whole man. The heavenly powers have pledged themselves to minister to human agents to make the name of God and of Christ and of the Holy Spirit their living efficiency, working and energizing the sanctified man, to make this name above every other name. All the treasures of heaven are under obligation to do for man infinitely more than human beings can comprehend by multiplying threefold the human with the heavenly agencies.

The three great and glorious heavenly characters are present on the occasion of baptism. All the human capabilities are to be henceforth consecrated powers to do service for God in representing the Father, the Son, and the Holy Ghost upon whom they depend. All heaven is represented by these three in covenant relation with the new life. "If ye then be risen with Christ, seek those things that are above, where Christ sitteth at the right hand of God."

Now to the utter extent of our ability we are to keep separate from all worldly entanglements and ambitious projects which confuse the mind and perplex the soul. The church privileges are ever to be regarded in a high, sacred sense. The sinful propensities of humanity have ever since the fall been wrestling to become interwoven with the church. Men profess much, but dishonor God daily by clinging to their old sins. They need to be converted through the sanctifying grace of Christ.

Source

- E.G. White, "That They All May Be One," Manuscript 45, 1904, May 14, 1904.

Title: N/A

Date: June 7, 1904

Type: Letter

Location: Nashville, Tennessee

Primary source: Letter 191, 1904, June 7, 1904

My dear granddaughter Mabel,—

I should be very much pleased to receive a line from you, my dear, wherever you may be, to let me know where to address you. I would often be pleased to write you a letter, when I have something interesting to write about.

We are just about to leave here for a trip of six or seven days up the Cumberland River, in "The Morning Star." Our party will consist of Brethren Magan and Sutherland, your Uncle Edson and your Aunt Emma, your father, your grandmother, Sara, Brother Crisler, who returned from Graysville yesterday, Maggie, Edson's stenographer, and several others. We expect to start about noon today. It is now half-past eight, and at nine the Inspector will go over the boat. We must be back by the fourteenth; for Brethren Magan and Sutherland have to be at Berrien Springs to attend the opening of the summer school.

When Edson was going up and down the Mississippi, he acted as pilot and captain; but he has not pilot's papers for the Cumberland River, so he has secured a pilot. He wishes to learn all about the navigation of this river, so that he will be able to act as pilot himself.

I have just had a call from your father. He gave me a copy of a letter he has written you. Mabel, in no case enter a smallpox hospital. I do not think that either you or Ella ought to take up the work of treating the sick. You are both too sensitive to suffering.

Mabel, be careful, very careful, of your health. In a short time now we shall be in San Diego. We may send for you then, or we may go directly home.

I leave you and Ella in the hands of the Lord, asking Him to watch over and protect you.

I will send this letter to your mother; for I do not know where you are.

We have been in Nashville for nearly two weeks. Your Aunt Emma and Uncle Edson have made things very pleasant and comfortable for us.

Last Friday we went out to visit the Sanitarium, which is about three miles out of Nashville. The country all round there is as pretty as a picture. At present the sanitarium work is being carried on in a rented building, but we hope that arrangements can soon be made to secure a place of our own. At the Sanitarium we saw Miss Whittenberg, who is acting as matron.

With much love,

Your grandmother.

Source

- E.G. White to Mabel White, Letter 191, 1904, June 7, 1904.

Title: N/A  
Date: June 1904  
Type: Diary  
Location: Nashville, Tennessee  
Primary source: Manuscript 143, 1904, June 1904

June 8, 1904  
Nashville, Tennessee

This evening we left the pleasant rooms in office building of J. E. and Emma L. White. It has been a very rainy day. Clouds thick and heavy would gather, and then came the downpour. This was the order through the day. I do not bear in mind whether there was any sunshine through the day, although the rain and pouring-out showers were not continuous.

We stepped on board the boat about dark. I was surprised to see two rooms—the most pleasant and convenient—that were assigned me by Edson and Emma. I tried to change this, but I was met with such decision that thus it should be that I held my peace. The *Morning Star* had been fitted up to be used to travel on the water, to be taken from place to place to investigate the best location for white and colored schools to be established. And it was a new experience for me to be moving along gently on the steamer. Since the boat had not been used for passage on the water, and a new power engine had been put in, careful moving was required; and some adjustment of the machinery had to be made in trifling matters. Edson is captain of the boat, and we had an excellent pilot, a gentleman in every respect; also a colored man to handle the coal, a man ever on hand for any emergencies.

A little machine boat was taken along to be used in an emergency, and by some accident she filled with water and overturned. Professor Sutherland, Willie White, and my stenographer Clarence soon were in readiness to exchange pants and coat for their very becoming bathing suits; and there they tugged and bailed and pumped water from this little boat run by machinery. We were delayed about one hour. Aside from this there was no accident.

Professor Magan is trying to keep cheerful, but he feels keenly the death of his wife. She was a precious wife and mother in every respect, but she sleeps in Jesus. Blessed sleep from which none ever wakes to weep.

We left the office building for the boat June 8, 1904. On the steamer *Morning Star*, rooms are fitted up for me that I can be comfortable; and I think I shall enjoy the trip, for I have much to say to our party—especially to Brethren Sutherland and Magan—upon the school problem. This opportunity I must improve. Beside us there is a boat taking out parties for pleasure, but I was so weary I retired early to my bed. Our people, especially Edson, were much troubled, for there was much noise from one excursion steamer and still another, calculated to keep up for some time. He said, “Mother, I was afraid you could not sleep.” I said, “I am grateful to tell you I dropped quietly to sleep and slept quietly all night. I heard nothing of noise.” This was a relief to my children.

We rededicated the boat, having a season of prayer and pleading with God that in all its service it should become an agency to be used in accomplishing much good in various ways to bring light to many places that otherwise could not be reached. This boat has been the agency to serve as meetinghouse and as dwelling house for J. E. White’s family to live in on the water and has been refitted to be employed in the interests of the work in the South.

We did not travel in the night; but this morning everything was ready, and we moved out on the trial trip. We had pilot and machinist along this first trip, that everything should be thoroughly tested in regard to the

machinery and new fitting up of the boat. Various talents are essential, and some few changes had to be made by these workmen, experienced in their line.

I am so glad I could give satisfaction to my children in accompanying them on this tour of inspection of lands suitable for schools for both colored and white. May the Lord make this trip a blessing to all our friends who are with us. We have enjoyed the varied scenery of this first day. This is a narrow river. The tide is quite strong, but we do not care to go fast. There is a very gentle movement upon the boat—nothing that will be noticed after a day or two. We tied up one mile from where Brother W. O. Palmer and family live. They were all down to the boat with provisions. Brother W. O. Palmer went with us on this journey. We enjoyed the scenery very much. It is a grand outing for us all.

Monday morning, June 12, 1904

On steamer *Morning Star*

I thank the Lord this morning that I have had a precious night's rest. I was up at four a.m. Yesterday was the Sabbath. We tied up the boat in a very pretty place. Our party of men went from the boat and up on to mountain and had a precious season of consulting together and a season of prayer. The blessing of the Lord was with them. Edson reported to me that it was an excellent season together of unity and harmony in the Spirit. All enjoyed it much.

I felt very thankful to our heavenly Father that mother and her children could be on the boat together. This is the first time I have had the privilege of riding on the steamer *Morning Star*. The scenery has been very beautiful. It is God's nature's own adorning—a wonderful formation of ledges of rock piled one above another. Some extend upward very high. In one crevice of the rocks seemed to be a chamber, and we saw a very pretty, young goat, delicate in color like the deer. We would have been pleased to have that little precious treasure in our home in California, but God has a care for these wild creatures in their own birthplace among the rocks. To try to tame them doubtless would prove a success, but let them remain where they are, under the care of the mother and God over them both.

We have just passed a long strip of land, a cultivated island. We are today to investigate some lands where we fastened the boat last, to ascertain the value and to see if adapted to warrant schools and missionary work. Yesterday there was a very nice farm from which we purchased milk and buttermilk to serve us over the Sabbath. Friday we fastened the boat to the trees which grow in rich profusion on the river banks. As it was Sabbath, I do not think many questions were asked. This precious Sabbath was a day long to be remembered by the passengers on this boat. I believe that all are being benefited.

We glide along without disagreeable motion. We go on about twenty or thirty miles to Carthage. We are looking for land. Have been instructed to make inquiry in this place. We are told land can be purchased cheaply. But I do not consider it wise to locate schools far off from Nashville, for one party of workers will be strengthened by another party of workers in or near Nashville. If these schools are to become strong and efficient, they must at times unite their wisdom and their forces and help one another. There will be little essential help received in this line from outside parties who will not work always with an eye single to the glory of God.

June 29, 1904

Nashville, Tenn.

We have been visiting many places to ascertain if we could be so favored as to find a place that would have not only land, but a suitable house that would be made to serve as a sanitarium for a time. There is need of means coming in to the southern field and a work started in our cities. This work rests upon every state conference that exists in our world, to work where they are in creating what they can. It is not in the order of God to leave things in their present condition in the southern localities of America.

We found on our visit to Graysville that they are able to carry their own business ably. There has been such an earnest, zealous work done in establishing the sanitarium up on the high hillside; and the appearance is a manifestation of zeal and earnestness that they will carry their present responsibilities manfully, but it was never supposed so large a building would be established. It has been stated that a small sanitarium should be in Graysville to supply the necessities of the school.

There is a great deal that needs to be done in Huntsville. They have not had the donation of means or the proportionate talent of capability and determination to make things have a correct showing. There needs to be much repairing of old buildings, new buildings created, and a moderate-sized sanitarium erected to take care of the colored sick, enlarged if necessity requires.

We see some good crops, and yet there should be much more upon the land, being produced for consuming. There is an evidence of neglect of buildings that need repairs. They present a forlorn appearance outside and inside. Everything that wears by use needs to be diligently cared for lest they will go to ruin. The Lord calls for the men who accept responsibilities to show an earnest, honest zeal, to make the very best of the land.

There cannot be a place more appropriate for the colored school, the college for the intermediate class, if parents of good, sound minds will come in and act a disinterested part in the working out of the problem. We are not to go searching for other lands and purchasing other grounds for the colored people. I have been shown that the land in Huntsville will yield her treasures.

Source

- E.G. White, Manuscript 143, 1904, June 1904.

Title: N/A  
Date: June 9, 1904  
Type: Letter  
Addressee: Nellie Helen Druillard  
Location: Edgefield Junction, Tennessee  
Primary source: Letter 193, 1904, June 9, 1904

Dear Sister Druillard,—

We are all on board “The Morning Star.” We came on board night before last and left Nashville the next morning. We are now tied up by the river bank at Edgefield Junction, one mile from where Brother W. O. Palmer lives. It is Thursday morning. I have been up an hour and a half, but none of the others have shown themselves yet. They were working late last night.

For most of the time while we were in Nashville, the weather was rainy. Yesterday, our first day on the boat, was beautiful, and this morning the sun is shining brightly, and the day promises to be clear. I got up as soon as I could see to prepare for my writing. It is now about half-past four.

Brother Sutherland and Brother Magan are with us on the boat. Ever since coming to Nashville, they have been diligently looking over the country for a school location, and they have found some desirable places for sale.

We are taking this trip in the boat to see the country still farther and to see what can be done to open up work in the South. Notwithstanding this field has been kept before our people for many years, not all that might have been done has been done. We still have a work to do. A beginning has been made in Nashville, and aggressive work has been done, but there is still more to be accomplished. More decided efforts are to be made.

Today we shall go farther up the river and “view the landscape o’er” to see if we can find a location farther away from Nashville than the places that the brethren have yet looked at. They would choose for their work a place at least fifty miles from Nashville, but it may be wisdom to locate nearer the city than this.

Brother Sutherland thought that perhaps he ought to return to Berrien Springs immediately upon reaching Nashville after this trip; but we do not think that this would be wisdom. Early next week we have an important meeting to attend at Huntsville, and it is very important that our brethren should be at that meeting; for decisions are to be made as to what shall be done with the Huntsville school. The future of this school is hanging in the balance. And if Brother Sutherland and Brother Magan are to work in the South, they should have every opportunity to understand the outlook and to see the probabilities and possibilities of the work here. I do not think that they should return to Berrien Springs before visiting Huntsville with us. I wish to talk with them more than I have. I have not been able to talk with them much since they came; for I have been quite ill. The labor at the Berrien Springs meeting was all that I could endure, and I have been feeling the consequences. I am sure that Brother Magan and Brother Sutherland ought to be at the Huntsville meeting. We must all consult together and decide important matters. Our brethren are to be on the ground, and they must not rush away until some matters are settled. They must know what the Lord would have them do.

This scripture is before me: “Shall the prey be taken from the mighty, or the lawful captive delivered? But thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered; for I will contend with him that contendeth with thee, and all flesh shall know that I the Lord am thy Saviour and thy Redeemer, the mighty one of Jacob. Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.”

We all need at this time a deep and earnest trust in God. “We have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.” “In that He Himself hath suffered, being tempted, He is able to succor them that are tempted.”

We had an excellent meeting in Nashville last Sabbath. I spoke for a short time, and then others spoke—J. E. White, W. C. White, Elder Haskell, Elder Butler, and Professor Magan. Professor Sutherland was at Brother Palmer’s, nine miles from Nashville. He was not feeling well and therefore did not attend.

The matter of finding a location for a school for the colored people means a great deal, and we must look the whole situation over carefully, considering every point in regard to the present and the future.

We shall trust in the Lord and earnestly pray that we may be kept by the power of God. Looking to human agents for strength is very poor policy. We must put our entire trust in God and exercise faith in Him, depending upon His wisdom. Unless we do this, we shall certainly err; for Satan is watching every chance to take advantage of us.

I must close now; for the boat will soon start, and I want this letter to go at once. I will write to you again soon. May the Lord bless and guide and teach you all at Berrien Springs. Patiently put your whole trust in Him who cannot err, and be of good courage.

In haste.

Source

- E.G. White to Nellie Helen Druillard, Letter 193, 1904, June 9, 1904.

Title: "Instruction Regarding the Huntsville School"

Date: June 10, 1904

Type: Manuscript

Location: Aboard the *Morning Star*

Primary source: Manuscript 12, 1905, June 10, 1904

There must be a change in the work of the Huntsville school. If true zeal and energy are manifested, this school may become a large educational institution for the colored people in the South. We trust there will be no falling off in the attendance. There should be many more students in the Huntsville school than there has been in the past. But it will be a difficult matter to bring the school up to a high standard and to regain that which has been lost in the past.

The farm should have careful husbandry. We are sorry that Brother Jacobs has been obliged to leave Huntsville. He has left, not because of unfaithfulness or inefficiency, but because of the condition of his health, and the feebleness of Sister Jacobs, brought on by hard work. Brother and Sister Jacobs should have had the help of others who were spiritual minded and intelligent. It may be that if proper facilities are provided to make the labor on the farm less taxing, Brother Jacobs might be encouraged to return and resume his work. If he should return, however, he should have able assistants to work with him.

The Huntsville school must not be allowed to become a reproach to the cause of God. The workers having talent and ability to help must not all congregate in Graysville and leave Huntsville destitute of suitable workers. It is wrong for one place to become strong by leaving others to become weak. To our people in Graysville I would say, Be careful not to make Graysville a Jerusalem center. Some of the talent now in Graysville is needed in Huntsville.

"Ye are God's husbandry; ye are God's building." Those who are wise may develop characters and ability that will enable them to work in the interests of the school, both in teaching the students from books and in working with them on the land. The knowledge of how to develop an upright character is an education that will tell to the saving of souls.

The Huntsville school has been presented to me as being in a very desirable location. It would be difficult to secure another location as promising as the school farm now secured. The buildings and everything connected with the work there should be in harmony with the high and sacred work to be done there. Let there be nothing unsightly connected with the buildings or about the farm, nothing that would indicate slackness.

If the land is well cared for, it will produce abundantly. Let the teachers go out, taking with them small companies of students, and teach these students how properly to work the soil. Let all those connected with the school study to see how they may improve the property. Teach the students to keep the gardens free from weeds. Let each one see that his room is clean and presentable. Let the care and cultivation of the land of the Huntsville school show to unbelievers that Seventh-day Adventists are reliable and that their influence is of value in the community. The sight of a farm, unproductive because of neglect, has a tendency to belittle the influence of the school.

The farm, if worked intelligently, is capable of furnishing fruit and other produce for the school. The teachers, both in their work in the schoolroom and on the farm, should constantly seek to reach a higher standard, that they may be better able to teach the students how to care for the trees, the berries, the vegetables, and the grains that shall be raised. This will be pleasing to God and will bring the approval and respect of those in the community who understand the principles of agriculture.



The youth should be thoroughly educated in all domestic duties. By well-qualified teachers, the young ladies should be given instruction in cooking, in the care of the house, in gardening, and in the making of clothes.

We desire no one to be connected with the Huntsville school who reveals a faithless, unprofitable religion. Whatever a man's profession, unless he daily learns of the great Teacher, he needs to be converted by the grace of Christ. He who is to impart instruction to others must receive from Christ the heavenly wisdom. I raise this note of warning, that those who teach the colored people need to have a heart imbued with the love of Christ, in order to give an example of faithfulness, truthfulness, and righteousness. The world is in need of the light of good and gracious words, coming from a heart illuminated by the light of the Word of God, a heart softened and subdued and sanctified.

So much work of a faulty nature has been done in the school at Huntsville that it will now require stern efforts to restore the work to healthfulness, but such efforts should be put forth. Many discouragements have come in; but the Lord will let His blessing rest upon those who will take hold of the work thoroughly and in earnest. There is a special need of intense earnestness. Take hold with heart and mind and strength to redeem the farm, that it may be, as it has been presented to me, a beautiful place, well pleasing to the Lord, a spectacle to angels and to men. We hope that the present sickly appearance may give place to healthful conditions. Careful cultivation will bring good returns, and the sad lack now seen may be overcome by the exercise of intelligence in determining what must be done. Let us remember that the land is God's property to be worked energetically to His glory. The trees and grains and vegetables will yield their fruit in proportion to the labor that is put forth in their care.

Let the workers in the school remember: "Ye are God's husbandry; ye are God's building." Then be careful how you form your characters. Unless these words of the apostle make an impression on our minds, it can never be truthfully said of us, as of the church at Thessalonica, "From you sounded out the word of the Lord; in every place your faith to God-ward is spread abroad; so that we need not to speak anything." We need the power of the Holy Spirit, that we may have a depth of character that will enable us to do a genuine work in turning from error to the truth.

We should never desire it to be said that the truth we profess to believe gives us such characters as are indicated by the neglected appearance of things indoors and about the premises at the present time in the Huntsville school. The temper, the style, and the spirit of those in charge is revealed by the condition of things to be seen about the institution. The present state of neglect would indicate old habits retained, defects of character unimproved, and does not bespeak a perfect character, thorough conversion. There is too much of self and too little of the imprint of the thoroughness of Christ. Too many words are spoken that are not profitable, words that reveal the spirit of the world. The presentation now seen indicates that Christ is not formed within, the hope of glory. The exhortations and admonitions given in the past seem to have fallen powerless on the ears of those to whom they have been sent. Reformation they have neglected so long that some are dead in trespassing and sins.

In our work we should show the positive side of conversion. It is a turning away from those things that have ruled the heart and that have engaged the mind and affections. Our desires need to be changed.

The talents entrusted to the keeping of those in the school have not been diligently put out to the exchangers. The character of much of the work has left an unfavorable impression upon the minds of unbelievers. It is time now to take up the work in faith and prayer with all the capabilities God has given. Cultivate the land and it will produce its treasures. Turn to God in faith, working as under the eye of the great Searcher of hearts. Let each worker encourage the one next to him, each holding up the hands of each, all yielding obedience to God's requirements.

As believers in the greatest truths ever given to mortals, we should put to the highest use the talents that God has entrusted to us. The farm and the school at Huntsville have been placed in our hands as a precious treasure. We cannot express in words all that is involved in the proper cultivation of the land and the education of the students in domestic duties. If this work is done in the fear of God, souls will be influenced to take their position on the side of an unpopular truth.

“Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure.” God desires us to be faithful in using our capabilities, that there may be continual improvement. Eternal principles are involved in the management of the schools that we establish. They are to bear fruit unto eternal life. All who in any way bear responsibilities in the school work are to glorify the Redeemer by striving to prepare souls to labor in various lines of the work of the Lord. The teachers need adaptability in order to know how to deal with the minds under their direction. This is a special gift that the Lord imparts to those only who realize their need of being imbued day by day with the Holy Spirit.

Let the teachers labor most earnestly for the conversion of every one in the school. The Lord Jesus desires such a work to be done for the students that He can sanctify them through the truth. Through His grace He desires them to form characters that will be acceptable to God.

There is no uncertainty about our privilege to be washed and made white in the blood of the Lamb; it is a precious, divine reality. The fragrance of the blood of Christ is the odor of our perfection. Our reliance is to be upon God. The name of Christ is exalted in excellence, and in Him fallen man is also exalted. We are identified with Christ, bound up in Him. All who are thus favored will share His glory, sitting with Him upon His throne.

Let none of our schools be conducted in a cheap, careless manner. He that is faithful in that which is least will be faithful also in that which is greater. If little things are left uncorrected, there is danger that larger evils will be regarded indifferently. The faithful steward of the Lord’s treasure will correct at once the small mistakes. Whether his duties are connected with the cultivation of the Lord’s land, or with the buildings that are erected on the land, he will do every stroke well. The Lord will take notice of his faithfulness, and He will strengthen the ability to plan and execute in temporal matters. And this faithful exactitude is a special necessity where eternal interests are involved.

Said the apostle Paul, “I know in whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day. Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. The good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us.”

“We then as workers together with Him, beseech you also that ye receive not the grace of God in vain. (For He saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee: behold, now is the accepted time; behold, now is the day of salvation.) Giving no offense in anything, that the ministry be not blamed; but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fasting; by pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report: as deceivers, and yet true; as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.”

We say to the teachers in the Huntsville school, There must in the future be greater diligence and industry manifested than there has been in the past. Time is precious; the moments are golden. There is much to be done

both indoors and out of doors. Meet together and counsel together as to how the work may be advanced, and offer up your petitions to God for wisdom. You are all to be producers as well as consumers.

Many persons have not been educated to care for the little things. Yet such an education is necessary to success. Those who reach a high standard must overcome the tendency to slothfulness. A tendency to neglect something that should be done at once grows into a habit of indolence. See that broken plastering, broken furniture, or broken carriages are promptly put in repair. Slothfulness in character is demoralizing.

The horses should have the best of care. The vehicles and the harness must be kept in good repair that lives be not imperiled. Keep the harness well oiled.

Several acres of land should at the right time be set out to tomatoes. Young plants should be ready to be transplanted as early as possible. Such a crop would be valuable and might be used to good advantage. Let everything reveal religious thrift.

There will be disagreeable tasks to be performed. Let no duty be overlooked, with the expectation that some one else will perform it. Let there be no superficial work done in any part of the school. Take hold of the forbidding task, and master it, and thus you will obtain a victory. The putting off even of little duties weakens the habits of promptness that should be encouraged. Cultivate the habit of seeing what ought to be done, and do it promptly. If a board is broken in the walk, do not leave it for some one else to repair. Let each one feel a responsibility for the care of the premises. Overcome natural indolence. Do not neglect the disagreeable things, supposing that they will be attended to by some one else. All these rules are important for the formation of right character.

The influence of the teachers is to be an object lesson to the students, that they may become thorough and exact in all they do. This lesson will be worth more to them in practical efficiency than all the book knowledge they might otherwise gain.

A teacher, whether engaged in physical labor or imparting mental instruction, unless he shall overcome his habits of slackness and inefficiency, will impart these same objectionable traits of character to those who are under him, and the essential qualities for success will be lacking in the students. A superficial character is revealed by habits of slackness and a failure to see and to do promptly whatever needs to be done.

Source

- E.G. White, "Instruction Regarding the Huntsville School," Manuscript 12, 1905, June 10, 1904.

Title: N/A

Date: June 13, 1904

Type: Letter

Addressee: Arthur G. Daniells

Location: Aboard the *Morning Star*, Cumberland River

Primary source: Letter 195, 1904, June 13, 1904

Dear Brother Daniells,—

We are returning from our trip up the river to look for land suitable for school work. We went from Nashville to Carthage, a distance of about one hundred and seventy miles by the river and seventy-eight miles by rail. We looked at several places; but the fertile land up the river is altogether too high in price for us to think of purchasing it for school purposes. Tomorrow morning we shall reach Edgefield Junction, which is only twelve miles from Nashville. We shall stay there for the rest of the day; for we wish to visit a farm which is for sale at Madison, about seventeen miles from Nashville, and two and a half miles from the railway. It is said that this farm contains nearly one hundred acres of good bottom land, more than one hundred acres of second quality agricultural land suitable for grain and fruit, and about two hundred acres of pasture land. We think that it can be purchased for about twelve thousand dollars. It is said that there are on it over two thousand dollars worth of stock and farm implements. I desire to look at this farm, and if it be the will of the Lord, I shall do so tomorrow afternoon. The farm has a roomy house, barns, and other buildings, and two and a half miles of good stone fence. Considering its advantages, its price is less than anything else we have seen in this part of Tennessee.

I have been instructed that the lands on which our school shall be established should be near enough Nashville for there to be a connection between the school and the workers in Nashville. Further than this, there are in Nashville large institutions for the education of the colored people, and our colored school is to be near enough these institutions for the wing of their protection to be thrown over it. There is less inclination to oppress the colored people in this section of Tennessee than in many other parts of the South. Prejudice will not be so easily aroused. The institutions that have been established for the education of the colored people are richly endowed and are in charge of white men. The presence of these institutions was one reason why Nashville was designated as the place in which the printing office was to be established. I was instructed that the work in the South should have every advantage to print and publish books, that this work might gain a standing far ahead of that which it has had in the past. It is to exert an influence that will bring intelligent colored people into the ranks—people who can work as teachers in the schools to be established for the colored people.

Suggestions have been made by some that it might be well to sell our property in Huntsville and move the school to some other place. But I have been instructed that this suggestion had its birth in unbelief. Our school in Huntsville is in a good location, and the large colored school which is carried on not far from there by those not of our faith has created an influence in favor of education [of] the Negro, which our people should appreciate. We should have in Huntsville facilities for the education of a goodly number of students. We should have a primary school and a school for more advanced students. It would take years to build up in a new place the work that has already been done in Huntsville.

My soul is stirred within me as this matter is presented to me. I have not yet been to Huntsville, but I have an article written regarding what should be there in the future.

We should enter at once upon the establishment, in suitable places near Nashville, of a school for white people and a school for colored people. The workers in Nashville will gain influence from these working centers. The teachers in these schools can help the work in Nashville.

We must plan wisely. God will go before us if we will look to Him as our counselor and our strength. We need to get away from our selfishness and begin to work for the Lord in earnest.

I wish to ask you if Willie is needed at once in Washington? If he is not, we could all work here for a time. But even should he go to Washington immediately after returning from Huntsville, I shall probably remain in Nashville for a time. Elder Butler and Elder Haskell are ready to begin their tent-meetings, and I desire to speak to the people. I wish to help the work in Nashville if possible.

Since coming to Nashville, I have not been able to carry any burdens. The Berrien Springs meeting was a heavy tax on me. I am better than I was, but by no means strong yet. The outcome of the meeting at Berrien Springs, as far as Dr. Kellogg is concerned, was not as we had hoped it would be; but we will put our trust in the Lord. I know that the enemy will try at every turn to discourage and disappoint us.

I do not think that my labors should be mainly for our own people, but for those who have not yet had the light of truth. I have less hope of success when working among those who have long known the truth than when working for those who have never had an opportunity to hear the reasons of our faith. If the enemy can keep our minds continually harassed by the wrong course of unsanctified men, who have followed their own way and their own will, he will have gained a great advantage.

I am perplexed to know just what burdens I should carry. When the Lord girds us with His strength, we shall have power to rise above the discouragement brought by the cruel, disloyal element, who are neither cold nor hot, who pretend to be in the truth, and yet are working against it in a way so insidious and indefinable that confusion comes into our churches, and our people become perplexed and discouraged.

May the Lord help us and strengthen us and bless us. If we look to Him and trust in Him, we shall not fail or become discouraged. We will leave with the Lord all the sad things with reference to Dr. Kellogg. If we can do him good in any way, let us show that we do not want to hurt him, but to help him. Let us avoid everything that would provoke retaliation. Let us give no occasion for contention. We are to move guardedly, walking in wisdom's way, true to the Lord God of Israel, glorifying His name in all that we do and say.

#### Sources

- E.G. White to A.G. Daniells, Letter 195, 1904, June 13, 1904.
- E.G. White, *The Madison School* (1908), pgs. 5-7.

Title: N/A  
Date: June 15, 1904  
Type: Letter  
Addressee: John A. Burden  
Location: Nashville, Tennessee  
Primary source: Letter 199, 1904, June 15, 1904  
Note: Relevant selection highlighted.

Dear Brother Burden,—

I have many things to say which are greatly burdening my mind. I feel pressed as a cart beneath sheaves.

I have read your letter carefully. My brother, you will need much patience, but do not, I entreat of you, look on the dark side. If ever there was a time when we all needed to make haste slowly, it is now.

I have a message for you: Do not connect in any way with Battle Creek or with Dr. Kellogg. This God forbids. You will shortly see things that will show you the reason for this. I ask you to be of good courage. Satan is working in every way to bring in an element of rebellion and confusion. Please be patient for a little while longer. Your time and energy should not be absorbed in the health food work; this will not pay. Help them as you have opportunity, but do not bind yourself to that work.

The Lord will make it manifest to His people that He is God. He wants you to trust wholly in Him. Time is short, and we are seeking the Lord, that we may know and do His will. Let us, my dear brother, hide ourselves with Christ in God. Let us draw near to God, that He may draw near to us. We are every one of us to be heralds of the gospel, that the good news of salvation through Christ may be proclaimed throughout the world. Every soul who has not heard the third angel's message must hear it.

Christ is our Advocate in the courts of heaven. To Him we are to make all our appeals. Through Him we have peace with God and rejoice in the hope of salvation. We are to bear to others the glad tidings of pardon through Christ.

My brother, do not look on the dark side, but proclaim the glad tidings. Do not decide just now to give yourself up to taking a medical course. You know not what may take place. What you and your wife and your sisters need is a strong hold upon the One who can lead you safely. We are God's little children. We are to be as lights in the world, holding forth the word of life, proclaiming the good news of forgiveness and salvation through a crucified and risen Saviour. We are to walk and work in the meekness and lowliness of Christ, our hearts filled with His peace.

The enemy is trying to keep minds in an uncertain, unsettled condition, but Christ lives. He is light and hope and assurance forever. Let your light shine forth to others. Let the words of truth come from lips touched with holy fire. We need the life and peace and joy of Christ, that we may help the people.

The Lord is coming. Let the message of preparation sound forth everywhere. Let it reach from heart to heart, from home to home, from country to country. There are many who are waiting for this message.

Do not be discouraged. Everything may seem to be in confusion, but the Lord lives, and His peace and His comfort are for you. Difficulties will arise, but there is One who never changes.

I must now prepare to go to Graysville. We leave Nashville this morning. From Graysville we shall go to Huntsville. I have never visited either of these places.

All day yesterday we were looking at sanitarium sites. We looked at one beautiful place, about five miles from Nashville, away from the din and the smoke of the city. It is offered for thirty thousand dollars. There are three hundred and eighty-five acres of land, and should we decide to purchase the place, we should hope to sell enough to help to pay for the rest. This place would be a favorable location for a camp-meeting. Elder Butler and Elder Haskell have been searching for a place in the city on which to pitch the tent for tent-meetings, but have not yet succeeded in finding a suitable place.

I am trusting the Lord God of Israel. We are servants, entrusted by our absent Lord with the charge of His household affairs, and He expects us always to be ready for His return.

I must close now. Sara has just come in, and says, "Have you your things all ready for me to pack?" Be of good cheer. Have faith in God, and you will see of His salvation. I will write again soon.

Source

- E.G. White to John A. Burden, Letter 199, 1904, June 15, 1904.

Title: N/A

Date: June 15, 1904

Type: Letter

Addressees: Union conference presidents

Location: Huntsville, Alabama

Primary source: Letter 243, 1904, June 15, 1904

To Union Conference presidents,—

During the past night, scenes that clearly outline our present situation were vividly presented to me. Scenes that had passed before me while we were on the steamer “Morning Star” were again presented. These representations, with the instruction given me, make clear to my mind the experiences of the Berrien Springs meeting and of the councils which followed in Battle Creek. The long-suffering patience of God, and His wonderful forbearance, were manifested during the Berrien Springs meeting. Once more the Lord held forth to men who have been linking up with worldlings and working with unbelieving lawyers the words of love and mercy that He has been speaking for years.

The meeting at Berrien Springs was an occasion of great perplexity to many of our brethren. It was a time of heavy burden and taxing labor for me. The Lord strengthened me and gave me power to stand before the people and speak words of counsel and encouragement. A special message of hope and courage was given for the men at Battle Creek. Oh, why did they not lay hold of it! There was opportunity for them to be placed upon vantage ground. Why did they not appreciate this opportunity? Greater evidence will not be given them that God is calling for a change of attitude. Some good confessions were made, but some chose to justify themselves and demanded confessions from their brethren.

I have been given no encouragement to go to Battle Creek. I was shown that efforts would be made to call our leading men to Battle Creek to investigate the Scriptures and discuss points of difference. I was then instructed that the students who had been called to Battle Creek, and the ministers held there, are in a dangerous atmosphere. The proposition to continue the same relations to Battle Creek, which again and again have been pointed out as detrimental, and the proposal to do that which should not be done are ill timed and dangerous. The result of these relations is unbelief in the movings of the providence of God. The testimonies that the Lord has given to establish the faith of His people in His Word have been made of no effect.

Men have sneered at the thought that it was God’s judgments which had come upon the institutions in Battle Creek. Notwithstanding this, God’s hand of mercy was not withdrawn from the institutions and the men in positions of responsibility. He still strove to save those who have been binding themselves up with worldlings.

God sent His judgments on the institutions in Battle Creek for the purpose of scattering the many people congregated in that place. Those who counterwork the work of God, those who disregard His Word must beware lest they bring upon themselves a still more severe retribution. The Lord’s long forbearance has been interpreted by some to mean that there was no special need for repentance. “Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.”

I have been instructed to say that altogether too long have our ministers been answering the call to come to Battle Creek to attend councils. That which has been done by calling men away from their work to attend councils in Battle Creek for the purpose of bringing about a better understanding has failed to meet our expectations, because leading men in the medical work were determined to carry out their cherished plans, and at the close of each council these men have made representations that they had gained decided victories.



It has been shown me that the effort made at Berrien Springs to save the leading men in the medical work was interpreted by them as a victory over their brethren and has been used to strengthen their hands in the carrying out of their purposes. The gracious invitation was given, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." But the invitation was not accepted. The Lord says, "Why will you not come to Me and find rest? Why do you refuse My outstretched, helping hand?"

After speaking for the last time at Berrien Springs, a scene passed before me, showing that some would construe what had been done at that meeting to save them, as special victories for their side. I saw evil angels working with their deceptive sophistries on men's minds, so that they might work on other minds, to deceive if possible the very elect. I was filled with an intense desire that those who were deceived might come to the light.

Our brethren are not to be called to Battle Creek to hold a council for the examination of doctrines, while the men who profess to know the truth remain surrounded by a cloud of unbelief. Our ministers, instead of turning their faces toward a council at Battle Creek, should be considering the thousands of people in the cities of America, who should be hearing the message of warning. These cities have been strangely neglected, and the judgment will reveal the result. By the large investments of means in the Battle Creek Sanitarium, many have been robbed of the help that God designed them to have.

This is not a time to call from the field our leading workers to discuss and adjust points of difference between the medical workers and the workers in other lines. The remedy for many of these differences will be found in heeding the messages of counsel published in recent testimonies.

The present is a time for aggressive work in the field. To our brethren in Washington the word is given, "Arise and build." To our people in all the Conferences the word is, "Strengthen the hands of the builders."

Let those who are asked to leave their work to engage in a council at Battle Creek read the sixth chapter of Nehemiah:

"It came to pass, when Sanballat, and Tobiah, and Geshem the Arabian and the rest of our enemies, heard that I had builded the wall, and that there was no breach left therein, (though at that time I had not set up the doors upon the gates:) that Sanballat and Geshem sent unto me, saying, Come, let us meet together in some one of the villages in the plain of Ono. But they thought to do me mischief. And I sent messengers unto them, saying, I am doing a great work, so that I cannot come down; why should the work cease, whilst I leave it, and come down to you. Yet they sent unto me four times after this sort; and I answered them after the same manner.

"Then sent Sanballat his servant unto me in like manner the fifth time with an open letter in his hand; wherein it was written, It is reported among the heathen, and Gashmu saith it, that thou and the Jews think to rebel; for which cause thou buildest the wall, that thou mayest be their king, according to these words. And thou hast appointed prophets to preach of thee at Jerusalem, saying, There is a king in Judah; and now it shall be reported to the king according to these words. Come now therefore, and let us take counsel together.

"Then sent I unto him, saying, There are no such things done as thou sayest, but thou feignest them out of thine own heart."

History is being repeated. Work of this nature has been done and will be done again.

Nehemiah continues: "For they all made us afraid, saying, Their hands shall be weakened from the work, that it be not done. Now therefore, O God, strengthen my hands. Afterward I came into the house of Shemiah, ... who

was shut up; and he said, Let us meet together in the house of God, within the temple, and let us shut the doors of the temple, for they will come to slay thee; yea, in the night they will come to slay thee. And I said, Should such a man as I flee? and who is there, that, being as I am, would go into the temple to save his life? I will not go in. And, lo, I perceived that God had not sent him; but that he pronounced this prophecy against me; for Tobiah and Sanballat had hired him. Therefore was he hired, that I should be afraid, and do so, and sin, that they might have matter for an evil report, that they might reproach me.”

A work similar to this will be done, and Seventh-day Adventists will have to meet it.

“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 against the wiles of the devil. 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 armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked, and take the helmet of salvation, and the sword of the Spirit, which is the word of God.”

Source

- E.G. White to Union Conference Presidents, Letter 243, 1904, June 15, 1904.

Title: "The Work of the Huntsville School"

Date: June 21, 1904

Type: Talk

Occasion: Ellen White speaks to the Oakwood students and teacher at the Huntsville School Chapel on June 7, 1904

Location: Huntsville, Alabama

Primary source: Manuscript 60, 1904, June 21, 1904

### Seeking the Lost

"At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto Him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in My name receiveth Me. But whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea."

By "little ones" Christ does not mean babies. Those to whom He refers are "little ones which believe in Me"—those who have not gained an experience in following Him, those who need to be led like children, as it were, in seeking the things of the kingdom of heaven.

"Woe unto the world because of offenses! for it must needs be that offenses come; but woe unto that man by whom the offense cometh."

"Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee; it is better for thee to enter into life halt, rather than having two hands or two feet to be cast into everlasting fire."

"Cut them off and cast them from thee." That is, if you have ideas and sentiments which you cherish so tenaciously that you want every one to agree with your ideas, to think as you think and speak as you speak, you would better cease to cherish these ideas and sentiments.

"And if thine eye offend thee, pluck it out, and cast it from thee; it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire."

"Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of My Father which is in heaven." These "little ones" may not know as much as you know. They may not understand all they should understand. But they will understand this if they are given opportunity, and if those who profess to be children of God set them a Christlike example.

"For I say unto you, That in heaven their angels do always behold the face of My Father which is in heaven." Christ is speaking of those who need the perfect example in the right way that you can give them, and if by any word of yours or any wrong course of action, you mislead their feet, so that they stumble in the way, because of the crooked paths you have made, the Holy Spirit is deeply grieved.

"For the Son of man is come to save that which was lost. How think ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the wilderness, and seeketh that which is gone astray. And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven that one of these little ones should perish."

What a wonderful lesson. We should be giving very poor evidence of the genuineness of our faith were we to enclose ourselves within ourselves, not giving those around us any of the precious light of truth that God has given us. We need more and more truth and a clearer and clearer understanding of the truth. We are to be constantly seeking for truth and finding truth; and it is to be our earnest desire that others shall join us in the faith.

I testify to you today that the most precious work that God has given me to do is the opening of new fields, where people have never heard the truth. Every time I see a human being out of the fold, I think of the heaven above, where Christ sitteth at the right hand of God. It was he who wrought out our salvation for us, and at what a cost! No language is of sufficient force to describe that cost. We might dwell upon this theme from now until the close of time, and still we should fall short of an understanding of it.

We are to labor with all our capabilities and powers to reach the high standard which God designs us to reach. And yet, while we are endeavoring to be overcomers, we are to remember that God tells us that we are not to seek the highest place. The nearer we come to Jesus, the less desire shall we have for the highest place.

Words to the Teachers and the Students

I am so pleased to see the colored students who are here today. I wish that there were a hundred of them, as it has been presented to me there should be. I wish there were many more here in training for service; for there is a large field to work in the South. To those who are here, I would say, Seek to understand the Scriptures. God will help you. His eye is upon the race that has been so neglected, and He will send His angels to open your understanding.

We need, O so much, colored workers to labor for their own people, in places where it would not be safe for white people to labor. White workers can labor in places where the prejudice is not so strong. This is why we have established our printing office in Nashville. In and near Nashville there are large institutions for the education of the colored people. The men who established these institutions have opened the way for us to give the light of present truth to these people.

In regard to this school here at Huntsville, I wish to say that for the past two or three years I have been receiving instruction in regard to it—what it should be, and what those who come here as students are to become. All that is done by those connected with this school, whether they be white or black, is to be done with the realization that this is the Lord's institution, in which the students are to be taught how to cultivate the land and how to labor for the uplifting of their own people. They are to work with such earnestness and perseverance that the farm will bear testimony to the world, to angels, and to men, to the fidelity with which this donation of land has been cared for. This is the Lord's land, and it is to bear fruit to His glory. Those who attend this school, to be taught in right lines, on the farm or in the school, are to live in close connection with God.

The Lord says, "Work out your own salvation." How are you to do this? By doing the very things He wants you to do, that you may become intelligent in His service. He has given you talents to be improved. He has bestowed on the colored race some of the best and highest talents.

Students, there is a work for you to do. You can labor where we cannot, in places where the existing prejudice forbids us to labor. Christ left Jerusalem in order to save His life. It is our duty to take care of our lives for Christ's sake. We are not to place ourselves unbidden, in danger, because He wants us to live to teach and help others.

God wants the colored students before me today to be His helping hand in reaching souls in many places where white workers cannot labor. He wants them to have an intelligence so sharp and clear that they can grasp the most precious truths, and in the simplicity of Christ present these truths to those who have never heard them.

We want every one who comes to this school to try to get some other one to come. There should be one hundred students at least in attendance at the very next session of the school. Will you not try in every way possible to swell the number to one hundred? and when the school year is over, these students should not be sent out to go where they please. They are to be trained and educated till they are able to go out into the field to work for the Master, to tell what the truth has done for them.

“Ye are God’s husbandry, ye are God’s building.” Do not bring to the foundation that which is represented as wood, hay, stubble; for such material will be destroyed by fire. Bring the material that is spoken of in the Word of God as gold, silver, and precious stones. This will stand the test. If you bring worthless material to the foundation, your work will be consumed. If you yourself are saved, you will have nothing to show for your life-work. You will merely save your won soul. But God desires you not merely to save your own soul, but to bring others to Him, who, when the redeemed are gathered home, will be among those who will cast their glittering crown at the feet of the Redeemer, and fill all heaven with rich music. These ransomed ones will exclaim, “Worthy, worthy is the Lamb that was slain, and that sitteth upon the throne;” and then they will go out to the ones who spoke to them the words which brought them into right relation to God, and will say, “It was your influence, through Christ, that led me to accept the truth of heavenly origin.”

“Work out your own salvation with fear and trembling. For it is God which worketh in you, both to will and to do of His good pleasure.” You are to fear lest you make a mistake and lead others to follow a wrong example. All that you do is to show the fidelity which God acknowledges. God has given to every man his work, and He puts His stamp on all work that is genuine. But spurious work is of no value in His sight. Everything is to be done with thoroughness. There is to be no sham work. If you will do thorough work here, your education will be worth double to you in after life than if you should leave school with a sham education, not having done thorough work.

I feel so grateful that we have this farm on which to carry on our school work. I am so glad that it is land which will produce. But it cannot be expected to produce fruit if it is left uncultivated. From this we may learn a spiritual lesson. “It is My Father’s good pleasure,” Christ says to His disciples, “that ye bear much fruit.” But you cannot bear much fruit unless you take out of your lives the weeds of evil; and let the word of truth dwell in you richly, that your lives may produce the fruits of righteousness and holiness. If you will do this, you will see in the kingdom of God the result of what you have learned on this school farm. Pull up the weeds, and plant the seeds of truth.

Because you have a colored skin, that is no sin against God. This you cannot help. But you can have a white soul, and you can have a reward in the heavenly courts equal to the reward of any white man. I shall not tell you whether you will be white or black in heaven. I know that you will be just what God wants you to be.

Everyone before me, whether white or black, is to be a missionary for Christ. Students, we want you to bring others to this school. and we want you to do your level best yourselves in gaining a fitness for service. You have precious opportunities here, and we want you to learn how to educate the minds and hands of others, so that they in turn can lead still others to Christ and receive a crown of rejoicing. You are to be patient, kind, gentle, and yet strong for the right. You are to place your feet on the platform of eternal truth—the platform that no storm or tempest can sweep away. Do you ask what this platform is? It is the law of God. He says that if you will keep His commandments, you will be a kingdom of priests, heirs of God and joint heirs with Christ.

God’s eye is upon all, whether they be white or black. He wants the students in this school to make all they do a means of helping them to gain an education that will enable them to present the truth to their own people.

I am speaking to the colored students here today because I want to encourage them. They have a battle to fight; they have a strong prejudice to work against. If they will do this righteously and patiently, not cherishing the feeling that they are misused, God will greatly bless them. Students, remember that Christ loves you; that God so loves you that He gave His only begotten Son to die for you, that you might be brought into the faith.

I say again, I am so glad that we have this farm. One came to me, and said, "I think it is a mistake to keep that land. It is not half cultivated. I think that they might better turn it back to the conference." That night instruction was given me regarding the matter. It was God's purpose that the school should be placed here. He saw that the workers here would not have to fight every inch of the ground, as the workers in some places have had to do, in order to establish the truth. The instruction was given me, Never, never part with an acre of this land. It is to educate hundreds. If those who come here as teachers will do their part, if they will take up their work in God's name, sending their petitions to heaven for light and grace and strength, success will attend their efforts. The teachers are to be kind and tender, and at the same time very thorough in discipline. This is most essential.

Minutemen are needed in this school—men who have vitality and power, men who are prepared to use the capabilities of the whole being in active service, that everything about this school may be of a character to recommend it to angels and to men. Teachers and students will then have the satisfaction of knowing that the work is done right.

Students, God will help you, but you must not think that you can retain the unChristlike traits of character that you naturally possess. You must place yourselves in the school of Christ. You must learn from the One who learned from His Father. He did what His Father told Him to do, and we are to do what He tells us to do.

God wants us to be planted in Christ. Then we shall be partakers of the divine nature, having overcome the corruption that is in the world through lust. Then at last we shall see the King in His beauty and behold His matchless charms.

We are preparing to enter the holy city. Keep this thought in mind all the time. There is a heaven of bliss before us. Keep thinking of this. And there is a joy that we may have in Christ even in this world. To those who keep His commandments He says, "My joy shall be in you, and your joy shall be full." Keep His commandments and live, and His law as the apple of thine eye. May God bless you all. If I never see you again on this earth, I hope that I shall see you in the kingdom of God.

#### Sources

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- E.G. White, "The Huntsville School," *The Gospel Herald*, June 1, 1904.
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Title: N/A

Date: June 22, 1904

Type: Letter

Addressees: Brethren who are assembled in council

Location: Huntsville, Alabama

Primary source: Letter 201, 1904, June 22, 1904

To my brethren who are assembled in council,—

I wish to speak a few words to you with my pen. I would not have needed to write this if you would stand in your place as men who have a work to perform. Our Brother Nicola should have been relieved of his responsibilities ere this. To every man is given his work. The light given me is that the school Board has not done its duty. Notwithstanding that the work on the farm and in the school has not advanced as it should have done, the same faculty have been permitted to exercise their judgment as fully capable men. The result of this has been that the efficiency of the school has been diminishing rather than increasing.

I do not condemn Brother Nicola. This is not my work. If the Board have long seen the lack and the necessity of advancement, and yet have made no change in the faculty, the remissness will be charged to them, and the Lord will look upon them with disfavor. They are supposed to take in the situation, and if they pass over deficiencies without making any change, they are guilty of neglect, and the Lord is displeased.

There is no reason why the Huntsville school and farm should show so little improvement. The Lord looks upon the neglect and charges it to the men who have failed to do their work. It is time that the Board awoke to their duty. The true application of the gospel removes all this spiritual apathy. The Lord calls for fresh power to be brought in by a change of men. No longer let the years pass without new capabilities being brought in—men who will introduce new methods and who will work with determined missionary spirit for the colored people. This school should be enlarging. This can be done and should be done.

This school should be filled with students; but as long as one stands at the head who feels himself to be all-sufficient, and who cannot see his deficiencies, how can this school be an example for other schools that will be set in operation?

Brother Nicola has been here for several years. Let him now give place for someone else to be tested and tried. A man is needed to stand at the head of the school with capabilities that he has not.

It is not right to try to make me carry the burden of doing the work of the Board. I shall not do it. I shall have no more to say in this matter. I shall call upon the Board to do their duty. Act like men, not with hesitancy and with apparent unwillingness to move forward. Do not throw on Sister White the burdens that you should carry.

Source

- E.G. White to Brethren Who are Assembled in Council, Letter 201, 1904, June 22, 1904.

Title: N/A  
Date: June 30, 1904  
Type: Letter  
Addressee: Marian Davis  
Location: Nashville, Tennessee  
Primary source: Letter 215, 1904, June 30, 1904

Dear Sister Davis,—

Friday morning, June 17, accompanied by Willie, Sara, and Maggie, I left Nashville for Graysville, where I spent Sabbath and Sunday.

I found that the work at Graysville has made much progress. Graysville is a homelike place, a pretty little village in a valley surrounded by hills. A large part of the village is made up of the homes of Seventh-day Adventists. Timber is cheap in that part of the country, and building does not cost as much as it does in many other places.

On Sabbath morning I spoke to a large congregation in our church. The Lord was with me, and I had much freedom in speaking. Three ministers from outside churches were present. Elder Butler spoke in the afternoon.

On Sunday we were taken to see the different lines of work that are being carried on by our people in Graysville. We went over the school buildings, and then we visited the twenty-five-acre farm on the hill, which is largely planted out to peaches. The young trees looks thrifty. After looking at this, we went to see the four-hundred-acre farm which has recently been acquired by the Conference and has been leased to the school. On this farm we saw large fields of corn being cultivated by the students, broad pasture land, and on the hill thirty acres of strawberries.

The school is doing well. An addition is needed to the main building; for the chapel is not large enough. But we advised those in charge to wait until the sanitarium could be put in running order. Finishing and equipping this institution will require all the means that they can command at present.

From the school farm we drove to the sanitarium. I am much interested in this institution. It is built on the mountainside in the midst of a grove of trees. There are pine, oak, chestnut, hickory, and many other varieties of beautiful trees. With proper care this grove can be made very beautiful. It is as healthful a location for a sanitarium as I have ever seen. It is a place that you would delight in. The view from the top storey is very fine. I was taken to the spring, which is a little farther up the mountain. This spring gives an abundance of soft, pure water and is a treasure of inestimable worth.

On our return, the brother who was driving stopped at the homes of many of our brethren in the village. I did not get out of the carriage, but we drove up to the gate, and the friends came out and shook hands with me. Whole families, father, mother, and children, came out to speak to me, and I shook hands with each one, not forgetting the children.

We found Brother and Sister Stewart living in a home of their own. They have a comfortable little cottage and two acres of land planted with berries, grapes, plums, and other kinds of fruit. Twice while I was in Graysville they sent me a box of raspberries, which they had picked from their own garden.

Brother Robert Kilgore has a home in Graysville. He is now holding tent meetings in a village in northern Georgia, about seventy-five miles south. Sister Kilgore is with him. Their son Charles is business manager of the Graysville school. He went with us to show us the different places of interest.



Elder Smith Sharp lives near the school, and his daughter, Mrs. Lenker, who for several years has been matron of the school home, is now living in her own new house nearby. Brother and Sister Lenker entertained us during our visit.

Elder Sharp's mother lives with him. She is nearly ninety years old. She is a cheerful woman, in possession of all her mental faculties, but is blind and almost deaf. We had a very pleasant conversation with her, and before we left we had a season of prayer together.

Our visit to Graysville was a very pleasant one. We were sorry that we could not stay longer, so that we might have more time to talk with the brethren and sisters there.

Early on Monday morning we took the train for Huntsville. We reached the school at one o'clock the same day. That afternoon we were taken over a portion of the school farm. We find that there are nearly four hundred acres of land, a large part of which is under cultivation. Several years ago Brother S. M. Jacobs was in charge of the farm, and under his care it made great improvement. He set out a peach and plum orchard and other fruit trees. Brother and Sister Jacobs left Huntsville about three years ago, and since then the farm has not been so well cared for. We see in the land promise of a much larger return than it now gives, were its managers given the help they need.

Brother Jacobs put forth most earnest, disinterested efforts, but he was not given the help that his strength demanded. Sister Jacobs also worked very hard, and when her health began to give way, they decided to leave Huntsville and go to some place where the strain would not be so heavy. Had they then been furnished with efficient helpers and with the means necessary to make the needed improvements, the advancement made would have given Brother Jacobs encouragement. But the means that ought to have gone to Huntsville did not go, and we see the result in the present showing. Recently the suggestion has been made that the school at Huntsville is too large, and perhaps it would be better to sell the property there and establish the school elsewhere. But in the night season instruction was given me that this farm must not be sold. The Lord's money was invested in the Huntsville school farm to provide a place for the education of colored students. The General Conference gave this land to the Southern work, and the Lord has shown me what this school may become and what those may become who go there for instruction if His plans are followed.

There is need at the Huntsville school of a change in the faculty. There is need of money and of sound, intelligent generalship, that things may be well kept up and that the school may give evidence that Seventh-day Adventists mean to make a success of whatever they undertake.

Wise plans are to be laid for the cultivation of the land. The students are to be given a practical education in agriculture. This education will be of inestimable value to them in their future work. Thorough work is to be done in cultivating the land, and from this the students are to learn how necessary it is to do thorough work in cultivating the garden of the heart.

The facilities necessary for the success of the school must be provided. At present the facilities are very meager. There is not a bathroom on the premises. A small building should be put up in which the students can be taught how to care for one another in times of sickness. There has been a nurse at the school to look after the students when they were sick, but no facilities have been provided. This has made the work very discouraging.

The students are to be given a training in those lines of work that will help them to be successful laborers for Christ. They are to be taught to be separate from the customs and practices of the world. They are to be taught how to present the truth for this time and how to work with their hands and with their head to win their daily bread, that they may go forth to teach their own people. The bread-winning part of the work is of the utmost

importance. They are to be taught also to appreciate the school as a place in which they are given opportunity to obtain a training for service.

The teachers should constantly seek wisdom from on high, that they may be kept from making mistakes. They should give careful consideration to their work, that each student may be prepared for the line of service to which he is best adapted. All are to be prepared to serve faithfully in some capacity.

No laxness is to be allowed. The man who takes charge of the Huntsville school should know how to govern himself and how to govern others. The Bible teacher should be a man who can teach the students how to present the truths of the Word of God in public and how to do house-to-house work. The business affairs of the farm are to be wisely and carefully managed.

Each student is to take himself in hand and with God's help overcome the faults that mar his character. And he is to show an earnest, unselfish spirit in the welfare of the school. If he sees a loose board in a walk or a loose paling on the fence, let him at once get a hammer and nails and make the needed repairs. The wagons and harnesses should be properly cared for and frequently examined and repaired. When harnesses and wagons are sent out in a dilapidated condition, human life is endangered.

These little things are of much more importance than many suppose in the education of students. Businessmen will notice the appearance of the wagons and harnesses and will form their opinions accordingly. And more than this, if students are allowed to go through school with slack, shiftless habits, their education will not be worth half as much as it would be if they were taught to be thorough in all they do. "He that is faithful in that which is least is faithful also in much." Little things needing attention, yet left for days and weeks till they become an unsightly neglect, teach the students lessons that will cling to them for a lifetime, greatly hindering them in their work. Such an example is demoralizing, and students whose education is after this order are not needed in the world.

Should not our God be served most faithfully? We are called upon as teachers to rise up with firm purpose of heart and discipline ourselves with sternness and vigor to habits of order and thoroughness. All that our hands find to do is to be well done. We have been bought with a price, even the blood of the Son of God, and all that we do is to honor and glorify our Redeemer. We are to work in partnership with Christ, as verily as Christ works in partnership with the Father.

Christ is pleading for us in the presence of God, and we are to lay aside every weight, "and the sin which doth so easily beset," in order that we may follow our Lord. All that we do, whether it be done with the hands or with the head, is to be done with exactitude. Then Christ is not ashamed to call us brethren.

The soul suffers a great loss when duties are not faithfully performed, when habits of negligence and carelessness are allowed to rule the life. Faithfulness and unselfishness are to control all that we do. When the soul is left uncleansed, when selfish aims are allowed to control, the enemy comes in, leading the mind to carry out unholy devices and to work for selfish advantage, regardless of results.

But he who makes Christ first and last and best in everything will not work for selfish purposes. Unselfishness will be revealed in every act. The peace of Christ cannot abide in the heart of a man in whose life self is the mainspring of action. Such a one may hold the theories of the truth, but unless he brings himself into harmony with the requirements of God's Word, giving up all his ambitions and desires for the will and way of Christ, he strives without purpose; for God cannot bless him. He halts between two opinions, constantly vacillating between Christ and the world. It is like one striving for the mastery, yet cumbering himself by clinging to heavy weights.

To Brother Rogers, who is to take charge of the Huntsville school, I would say, Look to Jesus, the author and finisher of your faith. You will have provocations, but do not lose your patience and your self-control. Do not allow yourself to be easily provoked. I am sure that you are in the right place, and I ask you to work with an eye single to the glory of God.

We left Huntsville on Wednesday afternoon and reached Nashville at seven on the evening of the same day. Since our return we have been looking for places suitable for sanitarium work. Yesterday evening Edson and Emma and I rode out to see a place about five miles from Nashville. It is an old-time plantation. There are three hundred and eighty-five acres in the property. The house is a large brick one and stands in one of the most beautiful groves of trees I have ever seen. It would be an excellent place for a camp-meeting. But we are quite decided that it is not suitable for sanitarium purposes. A great many changes would have to be made in the house to adapt it to our work. Besides this, part of the land is bottom land, very low, and at certain seasons of the year is covered with water. The river runs on two sides of the property. We do not think that it would be wisdom to pay thirty thousand dollars for this place.

We are much more favorably impressed with another place at which we have been looking. This is known as the Boscobel College and in the past has been used as a girls' school. There are two large brick buildings and ten acres of land. We are told that the place can be leased for a moderate rental. There are about fifty rooms, partially furnished, and the place is supplied with city water and is provided with a good heating apparatus and with other facilities necessary for sanitarium work.

About nine miles from Nashville, toward Edgefield Junction, Brethren Sutherland and Magan found a farm of four hundred acres for sale, which they thought might be used for school purposes.

As we looked this place over, we became deeply interested in it. The size of the farm, its location, the distance that it is from Nashville, and the moderate sum for which it could be purchased seemed to point it out as the very place needed for our school work here. The house is old, but it can be used until more suitable buildings can be erected.

Other properties were examined, but we found nothing so well suited to the work. The farm is so large that it not only affords a place for the school for the training of white teachers, but a place also for a colored sanitarium and a training school for colored students. The school for white people and the sanitarium and school for colored people can stand entirely separate, and yet the teachers can counsel together; and the forces of both will thus be strengthened.

The price of the place, including standing crops, farm implements, and over seventy head of cattle was \$12,723. I felt so thoroughly convinced that it was a favorable location for the work that I advised our brethren to make the purchase.

The place has been purchased, and as soon as possible Brethren Sutherland and Magan, with a few experienced helpers, will begin school work. We feel confident that the Lord has been guiding in this matter.

The plan upon which our brethren propose to work is to select some of the best and most substantial young men and women from Berrien Springs, and other places in the North, who believe that God has called them to the work in the South, and give them a brief training as teachers. Thorough instruction will be given in Bible study, physiology, the history of our message; and special instruction will be given regarding the cultivation of the land. It is hoped that many of these students will eventually connect with schools in various places in the South. In connection with these schools there will be land that will be cultivated by teachers and students, and the proceeds from this work will be used for the support of the schools.

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Title: "The Berrien Springs School"

Date: June 30, 1904

Type: Manuscript

Location: Nashville, Tennessee

Primary source: Manuscript 66, 1904, June 30, 1904

I praise the Lord for the good work that has been done at the Berrien Springs school. A similar work might be done in many other places if those who know the truth had the moral courage to obey the Word of the Lord.

God has blessed in the establishment of the Berrien Springs school. The work was small at the beginning, but the Lord helped the men who made this humble beginning, and the work has made rapid progress.

A school after the same order—a school in which the teachers will endeavor to inculcate the principles that were taught in the schools of the prophets—is to be established near Nashville for the training of workers. About nine miles from Nashville, toward Edgefield Junction, Brethren Sutherland and Magan found a farm of four hundred acres for sale, which they thought might be used for school purposes.

As we looked this place over, we became deeply interested in it. The size of the farm, its location, the distance that it is from Nashville, and the moderate sum for which it could be purchased seem to indicate that it is the very place needed for our school work here. The house is old, but it can be used until more suitable school buildings can be erected. Other properties were examined, but we found nothing so well suited to the work. The farm is so large that it not only affords a place for the school for the training of white teachers, but a place also for a colored sanitarium and a training school for colored students. The school for white people and the sanitarium and school for colored people can stand entirely separate, and yet the teachers can counsel together; and the forces of both will thus be strengthened.

The price of the place, including standing crops, farm machinery, and over seventy head of cattle, was \$12,723.00. I felt so thoroughly convinced that it was a favorable location for the work that I advised our brethren to make the purchase.

The place has been purchased, and as soon as possible Brethren Sutherland and Magan, with a few experienced helpers, will begin school work. We feel confident that the Lord has been guiding in this matter.

The plan upon which our brethren propose to work is to select some of the best and most substantial young men and women from Berrien Springs and other places in the North who believe that God has called them to work in the South and give them a brief training as teachers. Thorough instruction will be given in Bible study, physiology, the history of our message; and special instruction will be given regarding the cultivation of the land. It is hoped that many of these students will eventually connect with schools in various places in the South. In connection with these schools there will be land that will be cultivated by teachers and students, and the proceeds from this work will be used for the support of the schools.

Last Monday we went once more to see the place after its purchase had been completed, and we feel very much pleased with it. I earnestly hope that the school to be established there may be a success and may help to build up the work of the Lord in this part of His vineyard. There are men of means in Michigan and the neighboring states who can assist this enterprise by loans without interest and by liberal gifts. Let us sustain Brother Sutherland and Brother Magan in their efforts to advance this important work.

Just before He ascended to His Father, Christ bade His disciples go forth into all the world to proclaim to all nations the truth He had entrusted to them. To us also this commission is given. Instead of colonizing, those who know the truth for this time are to go into places that have not been worked and labor for others. They may

have to begin their work in a very quiet, humble way, but it will grow if they follow Christ's methods. The promise is theirs, "Lo, I am with you alway, even unto the end."

These workers may have to meet with opposition from those who cling to the idea of centralization; but this should not hinder them from going out as pioneers. Do you think that in these last days, when the world is growing worse and worse, we shall be allowed to colonize? No; we shall be scattered. It should be the purpose of the teachers in our schools to train workers to go into new places to teach others. The Spirit of God will be with those who do this work.

Source

- E.G. White, "The Berrien Springs School," Manuscript 66, 1904, June 30, 1904.

Title: "The Huntsville School"

Date: June 1904

Type: Manuscript/Letter

Primary source: Manuscript 70, 1904, June 1904

Monday morning, July [June] 20, I went from Graysville to Huntsville. We found the school situated in a beautiful country place. In the school farm there are more than three hundred acres of land, a large part of which is under cultivation.

Several years ago Brother S. M. Jacobs was in charge of the farm, and under his care it made great improvement. He set out a peach and plum orchard and other fruit trees. Brother and Sister Jacobs left Huntsville about three years ago, and since then the farm has not been so well cared for. We see in the land promise of a much larger return than it now gives, were its managers given the help they need.

Brother Jacobs put forth most earnest, disinterested efforts, but he was not given the help that his strength demanded. Sister Jacobs also worked too hard, and when her health began to give way, they decided to leave Huntsville and go to some place where the strain would not be so heavy. Had they then been furnished with efficient helpers, and with means to make the needed improvements, the advancement made would have given courage to Brother Jacobs, to the students, and to our people everywhere. But the means that ought to have gone to Huntsville did not go, and we see the result in the present showing.

Recently the question was asked me, "Would it not be well to sell the school land at Huntsville and buy a smaller place?" Instruction was given me that this farm must not be sold; that the situation possesses many advantages for the carrying forward of a colored school. It would take years to build up in a new place the work that has been done at Huntsville. The Lord's money was invested in the Huntsville school farm, to provide a place for the education of colored students. The General Conference gave this land to the Southern work, and the Lord has shown me what this school may become, and what those may become who go there for instruction, if His plans are followed.

In order that the school may advance as it should, money is needed, and sound, intelligent generalship. Things are to be well kept up, and the school is to give evidence that Seventh-day Adventists mean to make a success of whatever they undertake.

The facilities necessary for the success of the school must be provided. At present the facilities are very meager. A small building should be put up, in which the students can be taught how to care for one another in times of sickness. There has been a nurse at the school to look after the students when they were sick, but no facilities have been provided. This has made the work very discouraging.

The students are to be given a training in those lines of work that will help them to be successful laborers for Christ. They are to be taught to be separate from the customs and practices of the world. They are to be taught how to present the truth, for this time, and how to work with the hands and with the head to win their daily bread, that they may go forth to teach their own people. They are to be taught to appreciate the school as a place in which they are given opportunity to obtain a training for service.

Wise plans are to be laid for the cultivation of the land. The students are to be given a practical education in agriculture. This education will be of inestimable value to them in their future work. Thorough work is to be done in cultivating the land, and from this the students are to learn how necessary it is to do thorough work in cultivating the garden of the heart.

The man who takes charge of the Huntsville school should know how to govern himself and how to govern others. The Bible teacher should be a man who can teach the students how to present the truths of the Word of God in public, and how to do house-to-house work. The business affairs of the farm are to be wisely and carefully managed.

The teachers should constantly seek wisdom from on high, that they may be kept from making mistakes. They should give careful attention to their work, that each student may be prepared for the line of service to which he is best adapted. All are to be prepared to serve faithfully in some capacity. Teachers and students are to co-operate in doing their best. The constant effort of the teachers should be to make the students see the importance of constantly rising higher and still higher.

The leading, controlling influence in the school is to be faithfulness in that which is least. Thus the students will be prepared to be faithful in greater things. Each student is to take himself in hand and with God's help overcome the faults that mar his character. And he is to show an earnest, unselfish interest in the welfare of the school. If he sees a loose board in the walk or a loose paling on the fence, let him at once get a hammer and nails and make the needed repairs. Nothing in the house or about the premises is to be allowed to present a slack, dilapidated appearance. The wagons and harnesses should be properly cared for and frequently examined and repaired. When harnesses and wagons are sent out in a dilapidated condition, human life is endangered.

These little things are of much more importance than many suppose in the education of students. Businessmen will notice the appearance of the wagons and harnesses and will form their opinions accordingly. And more than this, if students are allowed to go through school with slack, shiftless habits, their education will not be worth half as much as it would be if they were taught to be faithful in all they do. "He that is faithful in that which is least is faithful also in much." Little things needing attention, yet left for days and weeks, until they become an unsightly neglect, teach the students lessons that will cling to them for a lifetime, greatly hindering them in their work. Such an example is demoralizing, and students whose education is after this order are not needed in the world.

Should not our God be served most faithfully? We are called upon as teachers to rise up with firm purpose of heart and discipline ourselves with sternness and vigor to habits of order and thoroughness. All that our hands find to do is to be well done. We have been bought with a price, even the blood of the Son of God, and all that we do is to honor and glorify our Redeemer. We are to work in partnership with Christ, as verily as Christ works in partnership with His Father. We are to lay aside every weight, "and the sin that doth so easily beset," that we may follow our Lord with full purpose of heart.

The soul suffers a great loss when duties are not faithfully performed, when habits of negligence and carelessness are allowed to rule the life. Faithfulness and unselfishness are to control all that we do. When the soul is left uncleansed, when selfish aims are allowed to control, the enemy comes in, leading the mind to carry out unholy devices and to work for selfish advantage, regardless of results.

But he who makes Christ first and last and best in everything will not work for selfish purposes. Unselfishness will be revealed in every act. The peace of Christ cannot abide in the heart of a man in whose life self is the mainspring of action. Such a one may hold the theories of truth, but unless he brings himself into harmony with the requirements of God's Word, giving up all his ambitions and desires for the will and way of Christ, he strives without purpose; for God cannot bless him. He halts between two opinions, constantly vacillating between Christ and the world. It is like some one striving for the mastery, yet cumbering himself by clinging to heavy weights.

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Title: N/A  
Date: July 3, 1904  
Type: Letter  
Addressee: W.R. Young  
Location: Nashville, Tennessee  
Primary source: Letter 217, 1904, July 3, 1904

W. R. Young, Stockton, California, My dear Brother,—

I have received and read your letter. I am glad to hear from you and very thankful to know you are rejoicing in the love of God. I praise the Lord. He is everything to those who believe in Him.

I hope that your brothers are serving the Lord. Time is fast passing. The end is near. We need a preparedness to meet the difficulties of this time. There is a great deal of religious sentiment in our world and but very little real Christianity. We need now to be diligent Bible students. Men will say, "Lo, here is Christ," and "Lo, there is Christ," to draw people away from the real to the false. The Word of God is to be our guide and counselor. Christ is the only safe leader. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." "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."

My brother, may the Lord keep you by His power and lead you and guide you. I believe He has impressed you to give of your means for the establishment of His work in Washington. A sanitarium and a school are to be established at the capital of our nation. I hope that you will be able to send the brethren there one thousand dollars. They need means very much, and now is your opportunity to help.

Here in the South there are many lines of work that need help. A Sanitarium for colored people has been started in the city of Nashville. The work is carried on in a rented building. The patronage of this institution is good. The brethren are wondering whether it would not be best to purchase the building, that they may make some needed changes and improvements.

I will send you several copies of a pamphlet giving the particulars regarding this Sanitarium. Please put these pamphlets in the hands of your friends, asking them if they will not try to interest others in the enterprise. My son Edson has carried the burden of this institution on his soul. He is very anxious for its future. Will you not make a gift to this work?

Do not allow your means to be tied up in any speculation. The money that the Lord has entrusted to His people is now greatly needed in His cause. Will you not be our right-hand helper in trying to secure means with which to provide this little Sanitarium with the facilities that are needed for its work? The Lord will bless all who will help. O that our people in California would only realize the situation and make earnest efforts to relieve the necessities of this poverty-stricken field! We must have help. In the name of the Lord we plead for it. Will you not do what you can to collect means for the colored Sanitarium in Nashville?

You say, my brother, that some have asked you to take one thousand dollars worth of stock in the Alaska Fishery Development Company. You say, The Secretary of the Company told me that he was to start a self-sustaining missionary station and have a church school; and that you had given your sanction to their work. Brother E. E. Cooke of Stockton told me that you told Brother F. H. Watson that the Lord had called him, Brother Watson, to that work, and that he must not let any one turn him away from it."

Now, my brother, this is a surprising statement. Your letter contains the first intimation I have had that I am supposed to have favored any enterprise such as a fish cannery being started by our people. This is entirely new

to me. My helpers remind me that at the camp-meeting held in Oakland in 1901, Brother Watson talked with me about his going to Alaska as a self-supporting missionary, saying that he could take his tools, and work in the shops, and at the same time preach the truth. I told him I thought it would be right for him to do this.

But I could not encourage my brethren to enter into the fish canning business or any similar business. I did not tell Brother Watson that God had given him that work to do, and that he must not let any one turn him away from it. There has been some misunderstanding regarding the meaning of my words of advice.

There is a most earnest work to be done now, just now, to prepare a people to stand in the day of the Lord. In this work we are to use all our means and all our influence. But I have a painful sense that money which is needed in the Lord's cause is being drawn from our people for various worldly enterprises. Example after example has come to our notice where men have persuaded our people to invest their means in some such enterprise as the one you mention in your letter, with encouragement that the profits would be used in missionary work, but in the end the enterprises have failed.

At this time money is greatly needed in the work of the Lord. God calls upon His people to place their means in the bank of heaven, beside His throne. Do not allow your means to be buried up now, when there is so much need of it in the Lord's work. And if you know of others who have money to spare, ask them to place it in the bank of heaven. The Lord will bless them in helping to get the truth before those who know it not.

The night before last a very impressive scene passed before me. I saw an immense ball of fire fall into the midst of some beautiful mansions, causing their instant destruction. I heard some say, "We knew that the judgments of God were coming upon the earth, but we did not know they would come so soon." Others said, "You knew! Why then did you not tell us? We did not know." On every side I heard such words spoken.

In great distress I awoke. I went to sleep again, and I seemed to be in a great gathering. One of authority was addressing the company before whom was spread out a map of the world. He said that the map pictured God's vineyard, which was to be cultivated. As light from heaven shone upon any soul, that soul was to reflect the light to others. Lights were to be kindled in many places, and from these lights still other lights were to be kindled. The words were repeated:

"Ye are the salt of the earth; but if the salt have lost his savor, wherewith shall it be salted? It is henceforth good for nothing, but to be cast out, and trodden under foot of men. Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father with is in heaven."

Then I saw jets of light shining from cities and villages, and from the high places and the low places of the earth. God's Word was obeyed, and as a result there were memorials for Him in every city and village. His truth was proclaimed throughout the world.

Then this map was removed, and another put in its place. There were streaks of light from heaven in a few places. The rest of the world was as dark as midnight, with only a glimmer of light here and there. Our instructor said, "this darkness is the result of men's following their own counsel. They have cherished hereditary and cultivated tendencies to evil. They have made questioning and faultfinding and accusing the chief business of their lives. Their hearts are not right with God. They have hidden their light under a bushel. In the Southern field, where there should be bright beams of light, there is much darkness."

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Title: "Interview with the Huntsville School Board"

Date: July 5, 1904

Type: Board meeting

Location: Nashville, Tennessee

Occasion: Ellen White speaks to the Oakwood school board, beginning at 3:00 pm in Nashville, Tennessee

Primary source: Manuscript 152, 1904, July 5, 1904

Mrs. E. G. White: I would say that Huntsville has been kept before me at the same time that Graysville was fitting up, and I thought I was bearing the message all the time, to get before our people, that Huntsville needed more encouragement, really, than Graysville, because the most destitute needs the first attention. Had I been at Huntsville and seen its situation, I should have taken on a stronger burden. I knew its situation was—well, I knew it was in need of help very much, but I did not anticipate so much need as I found when I went there. And it made my heart ache. It seemed as if it would take my flesh right off from my bones. I have not had any appetite for anything since I came back; I have not hardly. It seemed as if I had come right up to a stump. I thought: Our brethren in the South who knew anything of Huntsville and knew anything of its situation—to leave it as it was; how God could look upon it—that has been my thought. How God can look upon it, how God can acquit them at the sight of their eyes; it has been a great mystery to me to understand. I certainly know that in the place of its coming up, it is in many respects—the appearance—going backward instead of forward.

George I. Butler: It is running down, instead of going up; that is a fact.

E. G. White: And I felt hurt.

G. I. Butler: May I say a word right here? The Board has met there and passed resolutions over and over to do this and that, but they did not have any money to do it. Time and again we have taken up the matter, and thought that this and that and the other ought to be done; but there was no money to do it with.

E. G. White: Well, now, they ought to have sat right down and written out: Here we are. We are just in this position. Now we call upon our brethren in the South to come up to our help. Write it out, and let them be reaching out as far as possible. If they have a heart that is in it, they can merit their way right in their hearts; that is their situation.

I wanted to take a bath very much. I felt it would do me good. There was not a bathtub on the place, except a barrel cut in two. Well, there are a good many poor folks that would like to have that much. But still, how our brethren can know this, how can those at Graysville see it and not say: "Now, here we are, building ourselves up nicely; supposing we do something for them at Huntsville? We have had some help here, and that very means might have flowed into Huntsville. Well now, supposing we should take hold and help them some, and encourage them." I think it would have been a good idea to see what our neighbors are doing.

It has been such a mystery to me, I cannot understand it; I cannot unravel it; that is, I cannot see how a community can see—even the community at Graysville, that are so well-situated, and all this—and be so silent and let the thing pass off. I could not sleep; I could not sleep, I could not rest. I thought: If we are not going to come into a position that we shall look out for the interest of our neighbors, (well, now, that is one of their neighbors that they are to work for; and they are to see it is a shame), it is a shame to any of us by the name of Adventists, to have such a thing go on as has gone on there.

Those that were there should have come right in, and said, "Here we are, and the board has passed that we should do this, that, and the other, and we have not a single thing to do with. Well, now, what are you going to do in this Southern field to help us?" That is what it ought to be. Those in abundant circumstances can do

something, and should do something, that will relieve the situation. Until they can get something that can be done, it never ought to have stayed in the position that it is now.

We will have to learn, every one of us, in whatever place we are, the question Christ was asked, “What shall I do that I may inherit eternal life?” In the place of Christ’s answering it, He put it right onto the lawyer, and He laid that burden right on him. There were the Pharisees, and all, watching to see if they could not get something out of His lips. He said, “Thou shalt love the Lord thy God with all thy heart and with all thy soul, with all thy strength, and with all thy mind, and thy neighbor as thyself.”

Now, God tests us, every one of us, to see what there is in us, and what we will do. He will put an object before us, and He will let that object remain. There is a lesson to be learned where “it is I, it is I; I want that and the other. I want this convenience, and all this.” To let a school, or an institution that claims to be a school, go on as has been done, without faithfully rebuking those that are there, is wrong. They cannot call the parties hundreds of miles away, but they can those that are near them, and tell them just how they should go to work and do it.

Well, I read what I had written. I have not had a chance to get it off because other matters came in. As soon as I do get it off, I will have copies of it, so they can have it that are there; but it is not very encouraging, is it, to send a man in here and not have a thing for him to do with?

G. I. Butler: No; it is not, and that is why we are trying to raise this \$2,500 to give him.

E. G. White: Yes; it is a good thing. I would be thankful could that be done. I would be thankful if I had means myself that I could put right in there; but I tell you I do not have it. I am out of means, and I am trying to get books and such things. I have the *Ministry of Healing*. I have that, and that will be a help.

Then Christ presents a suffering object. You know they the priest and Levite went by this one the wounded man and they did not see anything of it. They looked at him, but they passed right by. But one came a Samaritan and looked at the man, and went to him, and he ministered unto him. Now He says, Which is neighbor to him that was afflicted and wounded? Who was neighbor to him?

S. N. Haskell: The one that showed mercy.

E. G. White: That is just what it is. I felt just as sorry for that brother who was there, and I was awful sorry that that brother kind of drew me up to say what I did. I never ought to have said it. They ought to have taken that themselves, after they knew what I had felt. If they knew that my heart aches, and how distressed I am, to produce such a thing—why, it was their business to carry that work right straight through themselves, not to lay extra burden onto me.

And in your board meetings, I want to tell you, from the light that has been given me, there is something that must be corrected. It is this: If there is one that sees a little item, a little thing, that he can hang upon, and if he feels that he can manifest his sharpness by going and spreading it right out, and holding it on, and holding these board meetings, until they are just wearisome—it is just as a man who is putting his foot on the brake, and keeping it there, as they have done again and again, so that nothing can move until they have his sanction. When you find that that is the particular trait of any man’s character, wherever it is, you do him the greatest injury that you can possibly do a man, to put him as a member on your board, where he can exercise that criticism which he has no business to exercise.

There is a criticism that we may exercise, that we shall show mercy and such things as that, and honor and glorify God, but a little speck of an item in the business—it is just as much a sin for that man to take that stand on a little quibble, and hold and hold and hold things in a board, as I have seen it done repeatedly—not with my

own natural eyes—but as the Lord has presented it before me to hear it, and to see what is carried on in these business meetings. And I want to tell you, there is more harm done in cultivating that trait of criticism that he will see in time, if he has to wait until the judgment. It would have been better if he had never been born, the way the cause has been.

It is not merely one man, but it is other men. They come into the board, and they think it is showing sharpness to kind of quiz and quiz, and hold a thing, and make a world of a mote just in that way. All these things, I will tell you, the angels of God are present, hearing what I say today. Here is every one that comes into these board meetings where there is some little thing that just doesn't meet their mind, but they will hang on and hang on, until it wears the persons all out. God is not glorified by any such things. But when you find a person whose special trait of character is to do that way, to do that way whether it is one, two, three, or four men, it is as wrong for that board that has been appointed to appoint those men again and carry them through. They should go to those men in the name of the Lord and ask them, Is that your education? Is that your training? Do you think in such a training as that, that you are glorifying God?

It is hard enough when you have to bring a point, as we had to bring there at Huntsville—it is hard enough when you have to bring a point that you want to carry through, and keep that point dragging, dragging, dragging when the mind of the Lord has specified what should be done—that there should be a change. Well, I did not want to go in there, and tell what that change should be; it is not my business, and I will not do it again. I will not do it again, but I will say, if the boards that we have would consecrate their soul, body, and spirit unto God, they would see how much the work has been hindered and carried back.

There was a scene presented to me. It was the night before the Sabbath. That is when that scene was presented. I looked out of the window, and there was an immense ball of fire that had come from heaven, and it fell where they were casting buildings with pillars, especially the pillars were presented to me. And it seemed as if the ball came right to the building and crushed it, and they saw that it was branching out, branching out, enlarging, and they began to cry and mourn and mourn, and wring their hands; and I thought some of our people stood by there, saying, “Well, it is just what we have been expecting; it is just what we have been talking about; it is just what we have been talking about.” “You knew it?” said the people. “You knew it, and never told us about it?” I thought there was such an agony in their face, such an agony in their appearance.

In the next scene I was a room where there was a company sitting around as we are here. And there was one of authority that stood there, and He had maps, and he took the map, and he put it into the hands of one, and had him look at it. There were little fine rays of light from heaven that seemed to be coming down, and they were all prepared to absorb the whole vicinity around. It seemed as if light was going to be given in the whole vicinity around, and then that was struck right out, the light was struck out. There was not the message of warning given to that city that ought to have been given years ago. And then that city, he pointed out, and another city, and another city, that ought to have had the light of life in this Southern Field.

That light seemed cut right off, cut right away and in darkness, and now the words were, “It will be a very difficult, a much more difficult matter to reach things now, because the enemy has been getting advantage all these years”—that is what was repeated—“all these years.” “Now,” said he, “when you consider your neighbor, who is my neighbor? Put every exercise of your body and mind to work, if you cannot go yourself, keep your foot off the brake. Don't put your foot on the brake, and hold it, so that the carriage cannot move, that the work cannot go.”

Well, he presented it in such a way as that. Now, the light was all ready to come right from heaven on these cities, just as was presented in that first map. But the faith was far weaker than the strength of unbelief. And yet that unbelief, not merely in one man, but in others, had not only prevented the work, but it was to prevent and hinder the work all these years, with their talking discouragement and with their grabbing hold of everything

objectionable they saw that they could make a point on. Back of all these was that when the light was presented that the South was to be worked, when the means was sent in to do that, because the word “colored” was not put in, the means was just deferred right on to other channels.

The whole work was so that the colored people should have the advantage—not those that have advantages and have not the prejudices to labor against of color. But it was those who had the prejudice of color to labor against that I was laboring for with all my might and soul, to stir the minds of the people to send means in for the colored people; I did not go so far as to think that they would not know that here in this region of the Southern States it did not mean the white people. I did not go so far as to specify the white.

The colored, then, was the labor that could have taken hold of them, that many cannot be touched of them, but they could have done it then. And there are some that can be labored for now, because they have become acquainted, and that is what God wanted them to do, to become acquainted with what the white people were trying to do, that they were not trying to get a name for themselves, but they were trying out of pure sympathy for humanity.

Well, now, the dangers were presented to me. This was in a tent that many of these things were presented—that is, that which I presented in a tent meeting. Well, then, they began to quiz me, after they went out, and I told them: “Now,” said I, “you don’t understand anything about it. But all I ask for is for you to send your means, and I will write them the particulars.”

Well, things would come up that I would be driven from one point to another, that I could not write particulars as I ought to have written to them. But I thought they would certainly understand, as my son had been laboring right here, and he had sent to me and asked me over and over again, “What shall I do?” “Why,” I said, “draw from the Review and Herald Office, and charge it to me, and try to help them.” Well, now, help could have been given, if they had a heart to do it. And God would have put a blessing upon them, in means, that they did not have themselves, if they had just gone to work and shown that there was a disinterested benevolence to look after their neighbor.

Well, now, this map was placed in another’s hands, and another, and finally there was a light kindled that went through many places; but some were left, it seemed, left in total darkness. Well, at this time Huntsville was one of those places, that is, that there was no growth; and of all the places, our brethren ought to have reasoned, of all the places in the South where our labors ought to be, there was Huntsville; there the conference had given the land, and here people, outsiders, were watching what they were going to do with that land. They let them see what kind of an ambition they had to carry on that work.

Why, if I had been on that ground, and notwithstanding our writing, I would have gone to our people from place to place, and I would have written to them. And I would have done everything in my power to raise means, for from the light I had, there were those who stood with their fists clasped just as tight, so there could nothing be done, scarcely nothing had been done, and so it has been gone over and over and over in that very same way. Now, God has been dishonored, terribly dishonored, and yet the men that have done this don’t realize where their mistake has been—how they have stood in the way, how they have kept their foot on the brake, how they have drifted back, by some words of objection to one person or another person, or something like that, and let the thing drift right on year after year, and nothing done to build up the work.

Well, after I had that presented to me, I felt just as though I had had a fit of sickness, and I have felt so ever since. I have not relished any food; I eat food a little, but I cannot relish it; I do not relish anything. And I feel such a hunger—well, at times I have burst out crying, and I have cried and cried and cried, as though my heart would break, when I think of the time that has been lost. And to think that any such thing should keep on in the future! The judgments of God, I am to say, will fall upon them, if they go on in the way that they have gone



on—so little burden, and they might have helped and lifted; but they think of one little doubt, of a thing that they should hang on, and they must show their capability of lawyerism, or something, I don't know. The council meetings, they ought to have been the most precious meetings in the world. We are every one to work with all our might to lift the last pound.

If we had done as you have done, we never could have done a thing in Australia, not a thing. There we were; we had not the means; we had nothing to go upon. I started the school myself with money that Brother Haskell let me have, and with the royalty that I had from my books. We started the school in Melbourne, and then we had to work very hard. I went right straight—as I went to Avondale, they wrote back to me—they telegraphed for me to come down to Sydney. I went down there. “Well, we have decided that this is not the place,” they said, and held us back a year, and that meant two years I was there. Willie went to America, and we just went and pitched our tents, and went to work.

(Gave description of early Australian experience, in building meetinghouse, school buildings; etc.)

Now, brethren, I will tell you what. We have not got to sit down with one figure in the carpet, and we cannot see anything about the next figure to look for, but we look out for but one figure, and just as sure as we do that, we will have just that one figure to look out for until the Lord comes. But we have to understand there is another figure in the web, and we have to plan for that other figure, and every one of us has to plan for each other, and God will plan for us. But God has not looked with any very great pleasure on Huntsville. He has not looked with pleasure.

Those that were there all had a hard time, and I am sorry for it; but they made a great deal of it themselves. If they had just used the talent which God had given them to cultivate the beautiful land. Far ahead of what they have in Graysville, that land is. There may be some spots in Graysville; but it is far ahead of it, and cultivatable, it can be done. But there is the land that was just—well, indifferently cared for. If they had kept it up, they could have raised something; but let me tell you, it is no more use for you to talk about that school supporting itself because it has so much land. It cannot do it. We can in some way have that land prepared—unless they have a sensible company that will take right hold and work earnestly to do those things—but oh, my brethren, I want to tell you we each have our own peculiarities, and God fixes us so that we will not always have them, and we will have a change and mingle.

We have got to mingle together. We are not to say, I am fully capable to handle this without any help, and work up the last jot and tittle of strength we have, and then we die. Now God is not pleased with that. He wants others to come and stand right by their side, and not to feel that somebody else will get the glory. God will not work with us until every speck of this business of trying to be first, and to get the glory, every bit of it has to go out of us, because we have to come to the kingdom of heaven without a spot or wrinkle or any such thing.

Well, now, if that does not cover the whole business, tell me what does. Now I say, from the light that God has given me, Huntsville is a very important place, and I say that He has shown me a community all round there that is watching critically to see how things are being carried there with the colored people. Where there were fifty students, there ought to have been a hundred, and after a few years, there ought to be two hundred. If we can support it, it can have teachers to carry that on as a model, that we have a right kind of a school, a growing school. Now that is what it ought to be.

Does it scare you, Brother Rogers? You cannot do all this yourself, but you can have helpers. Now, Brother \_\_\_\_\_ what was his name, that was going to leave? If he knew what was good for his soul, and his interest, he would come and link right up with Brother Rogers, and he would say, Brother Rogers, I will take right hold with you, and we will be as one man, we will be as one mind. That is the thing I am preparing to write to him. If he will come to that point, let me tell you, he can help you, and you can help him, if that can be so. “But here is

the peculiarity of this one,” you say, “He is diverse from me, and therefore because he is different from me, I want somebody that strikes right in my line.”

Why, I am wonderfully glad when I find that somebody is different from me, because they are going to help me, or I them, one or the other; and whatever they are, I feel as if we can cement. That is what they want here—they want the cementing power of God upon them, and they want to work as for time and for eternity. I want to cry it out as I have heard it cried out, “Lift up your voice like a trumpet, and show my people their transgression, and the house of Jacob their sins.” We have to get our sins out of the way before we can expect God to come in here and bring us in a position where we can glorify His name. We have to be where the glory of God can come right through us, where the Holy Spirit of God can come upon us, and it can be reflected right upon others.

If you have any critics, for Christ’s sake, keep them away, off of your board. There are critics enough. We don’t want critics on the board. We don’t want to waste the precious time that God has given us, to hasten the day when the truth shall go, because the board breaks up and nothing is done because they don’t agree. Brethren, let us be agreed, if we do not see every item and jot and tittle worth mentioning, it is not worth mentioning half the time.

Sister Lockwood came to me, and said, “Sister White, I do not believe in your testimonies. I want you to understand, so that you won’t think that I am trying to deceive you. I don’t believe in them.” I went and put my arm around her, and said, “My dear sister, you are my sister. I don’t expect that you will believe all at once; but I shall love you just the same as if you said you are in full confidence. I leave you with the Lord, and I have no quarrel with you.”

Well, I tell you it was not many days before she came up, and said, “I want to tell you, I believe; I believe. O, I believe with all my heart.” And she believed until she died.

That is just how it was; and others have come to me, and said it so, and I have treated them just exactly as though they were in the faith. God does not want us to run in the very same groove. Why? We have a world to work for. There are all kinds of minds; if we don’t hit one mind, we shall another, and then when they are converted, they will assimilate. The truth assimilates, the truth sanctifies, the truth, yes, the truth bring us the glory of God, and what we want is to be cemented.

But I want you to consider that this place at Huntsville ought to have stood on high vantage ground by this time—might have stood there, if others in the South had had the interest that God wanted them to have. And now there may be others that come in among you. I see some faces that you perhaps don’t realize. I shall not mention them, but I want to tell you that I see faces just as I saw when I went in Denmark, Sweden, Norway, Italy, and Stockholm. Now every one of them I could come just as close to them, why, they were different from me.

And even when I went to the dentist, he was not a believer, and he began to blurt out to me as rough as could be. I looked at him, and remarked: “Perhaps you don’t know just what kind of a subject you have. Now, you may take my teeth, and do with them what you please, and you will never hear a whimper from my lips.” Said he—and the tears dropped down from his face—said he, “I am ashamed that I spoke to you as I spoke.” He spoke in a slurring way, as though women could not bear anything. He was going to perform a serious operation, and I never whimpered; I went through with it. You can get up a quarrel if you want to, just by the tone of your voice. Now what we want is to just clear the King’s highway, clear it, every one of us, do all we can to clear the King’s highway, that He may come right to our hearts and sanctify us.

Now, here is our brother. He is nearly sick; he is doing more than he ought to do; he must have help (referring to L. A. Hansen) to lift with him, and he must take time to rest. You are a poor physician—to look at—you look

so pale and sick. Say to yourself, Physician, heal thyself. You have a good mind to do everything you can; but do stand so as not to break. We don't want you to do it, and Brother Hayward.

Now, brethren, I will tell you what to do, my brethren physicians: You just come right to the heart. Don't draw yourselves off and shut yourself right into a little groove. No. You expect everyone is going to sympathize with the work that you have, and then you just take right hold and receive counsel and give counsel, and work together. Now this is where there is going to be the danger—that these doctors are going to overwork—but you must not do it. The Lord does not want them to slay themselves in the work they are doing. He wants them to be sensible; God has given us sense to lay a portion of the load on those who are going to take it.

And so I would say in regard to Huntsville, I am so afraid that many will do just as they did—without a speck of interest; every soul ought to have had an interest. The interest that has been in Graysville ought to have been in Huntsville, until they got them up in some kind of shape. That is what we tried to do. We have tried to put things up thus and thus, and then we would see what was necessary for the next one. We should have seen the blessing of God displayed, and the love of God displayed; but they have to learn a lesson, here in the South, that they have not learned.

Now the Lord has presented this before me, which I present to you. I tell you, Love as brethren, and be kind, and be courteous, and then we can build together. They will take our advice, and we can counsel with them, and the Spirit of God will work with us; but to have one shut himself right straight up as Brother Nicola has done, and to think that he can do all, he could not do it. He did not do it. It is not in him to do it. He is not of the making to do it.

They cannot see these things—all broken up and all in disorder, harnesses going all to pieces. There has to be diversity of minds, those who see they needed some means to get these things, and if they had to go out and ask for it at different places themselves, they would do it. Now, God wants us to act all around in these vicinities. The work is going to go all around in the vicinity here, and they want to become acquainted with us, every one; we have to let them become acquainted with us. They have to know where the self-sacrificing men are, they have to understand, and God will make the impression upon their minds. Then Huntsville will be the place where you can send the students. And there will be a place where Brethren Magan and Sutherland are going to work, where the minors of the colored people, and not merely the minors, can go; but it will be those that are not as forward as some others. Take them in, and you can just, you may just see—I don't know as you all can—that they will show that they will respond to the attention given to them.

But if ever I have wanted a voice that would reach all through this South, O, I have said, if I could only go from place to place, and give them to understand what their work was, I would be willing to die. They have to take hold of that work for the colored people; yet they have to work so discreetly! You cannot be careless nor reckless about that work or you will get yourself in a fix, where you cannot do anything. You have to watch every movement around. That is why I wanted to have this school right up, and the school where Sutherland and Magan are.

G. I. Butler: If it was right on the same farm, they would publish it all over the country—either place, any place you put them on the same farm, why they would say they have the white and the colored together.

E. G. White: We could have that in the North; I do not know as we can here.

S. N. Haskell: You could do those things North.

G. I. Butler: Here they would make the greatest hue and cry that ever was all over the South.

W. C. White: But your road runs between, and makes a good division. It does not need to be the same; it can be separate places, separate ownership, and I don't think—it seemed to me this way. If the Lord has presented this to her, and she has led out in this presentation to us more than half a dozen times, and now she says it has been presented to her, and if He has, it seemed to me that we ought to put our ingenuity to work, together, to make it possible.

G. I. Butler: Just as quick as these men that do not like us, who want to shut us down, just as quick as they have any sort of chance—those schools are in close connection, they can correspond with each other—you see if they don't.

E. G. White: If that plan has to be destroyed, we have to find something else.

(S. N. Haskell: spoke of the possibility of “sounding” business friends in Nashville regarding public sentiment on this matter.)

W. C. White: Every time that Mother has been presented this, she has said that they should be distinct and separate, and yet she has said that they could be near enough together so that teachers could counsel together.

(S. N. Haskell told of ostracism against white teachers in colored schools in Nashville.)

(Elder Butler also spoke of this matter.)

E. G. White: We are not in a situation now to have such a thing tested. We want first to get where we can get at the people, and get them aroused.

J. E. White: There is one other thing that comes into that, and in very prominently, and that is the kind of a school you give the colored people. You can go down-town here and tell these people that you are going to open a school for colored people, and make school teachers and ministers and lawyers out of them, and they will be down on it at once; but you tell them that you are going to train nurses, and train them to be able to help, to be good cooks, and that sort of thing, and give them a good education in that sort of line, and they will say, “Good, that is what the country needs.”

E. G. White: If you can bring it in in that line, that is all the education that is necessary. Now here is St. Louis, and here are all these cities—I don't know how it is people that are in the South here, with this message, and these cities unworked, can come up to the Judgment and feel excused before God—I don't know how they can do it; I don't know how God can say, “Well done, good and faithful servant.”

Smith Sharp: There is a point you mentioned about Graysville that I would like to know if I understand correctly: Do you mean, in view of the destitute condition all over the South, that we have built too largely on the sanitarium and school?

E. G. White: No; I don't mean that. I think that that is all right; but I think while you see them in such a condition as they are, I think that if you had delayed some things, and helped them a little to help themselves, I think it would have been loving your neighbor as yourself. I don't think that the sanitarium is any too large; I think the buildings are very proper there; I know as they are not any too large. I think they are comfortable and proper, and it is proportionate to the place. After a while, when you were prospering, I think you could have managed to give them some advantage by advice and counsel and by even sharing means with them until their means could come in, or do something—I do not know how you could have done it. I think there is a very good presentation at Graysville. I don't know as there is too much for it; but I think they have gotten to a spot where they can, if they strain a little, do something for Huntsville.

If you had been placed as we have been placed, there in Australia, I will tell you what, you would have had to have done something. We have looked at the right hand and we have looked at the left hand, and we have done everything that mortals could do. And I thank God that we have done it; that is what I think, and I feel very grateful to think. I have a splendid letter from Sister Kress; she says we have our sanitarium. All our highest rooms are filled, and she says we are doing well now, and we are laying by—we are paying all the interest, and the taxes, and all these things—and we are laying by eight pounds, I think it was, a week; but I read it: they are gathering and paying off their bills, and their expenses, so that they feel very cheerful and glad.

G. I. Butler: We wish you could be here in a few months—three or four months—and I think we could show you a better state of things over there.

E. G. White: I believe it. There is nothing in the world like “gitting up and git.”

G. I. Butler: There are some things that you have settled, about selling the land, etc. Your testimony has settled those things forever. Now we are going to fix that thing up.

E. G. White: Someone proposed that we have colored families come in there, and have the families these students belonged to. They could not do a worse thing for those students than that thing. Those students have to forget their home life. They have to forget it, and they have to come under discipline; and if things don't go right, they won't run right to their parents and tell them and expatiate and get them all into trouble, and have those colored families right at them—they can't do it. They can't take all these families on them; but there can be ways that I think that land can be utilized, if they cannot make a school. (I wish they could.) But if they could not do even the cooking school and the sanitarium, and how to treat the sick, you can get them up and give them an education.

J. E. White: You know families often leave to go where there is a school, so that they can be there to educate the children.

Question: Sister White, what was mentioned at Huntsville about bringing families to Huntsville?

E. G. White: Now, I will tell you how it was with our school. The light given me was that there were no parents that were to come in for the white school. They were not to go and settle themselves down all right around us there; they were not to do it. And the first thing when they came, you know, and they wanted a place right by the school. Well, now, the light had been given me, that it should not be. They would be in a quarrel all the time, that something is out of gear, and something is out of the way. We would not permit them to settle right around there; they had to go off a little way.

W. C. White: There was another proposition different from the one we have been discussing, that I understood you favored at the time, perhaps I did not understand—that the farm is much too large. We think that 200 acres is all that the students can handle to advantage. There was a proposition that we rent a portion of the farm to colored families, and then let them have a little church school for their own children, down on the other end of the farm; and separate from the training school altogether.

E. G. White: Oh, I should not see anything about that that would be a good idea.

J. E. White: There is one point that has never been considered much, and I mentioned it to you, and that was the need of a place for orphan children, and children that would be brought up in wickedness at home, in spite of everything about that place; and every school that we have of that kind.

E. G. White: Yes, the orphan children should be looked after. It is better to have a little company, instead of building a great building, especially to take care of orphans. But if it could be so that there could be a preparation like that, I think it would be a great blessing. We have to do some such things, or we will just as surely neglect our work, just as surely get into trouble about our duty to the orphans and those that need attention.

J. E. White: There are people living right around our schools that will be anxious to send their children to our school; that case is different, is it not?

E. G. White: I would gather in all I could possibly get; I would get acquainted with them, and gather them in. In that way you are instructing them and they can take the truth and carry it into their families. And as you work on that plan, I know the Lord will lead out, and you will feel that the hand of the Lord is with you. I wish that this man that is going away, I wish that he would feel that he could just take right hold with you and work with you, but if he does not feel that, perhaps the best thing would be to let him go.

Smith Sharp: I stayed there and helped them to harvest, and he and I shocked oats together, and he did not intimate that he could not work with Brother Rogers.

E. G. White: Well, I knew that there would be a difficulty with the colored ones, and I thought perhaps it would be thus with this our brother, but it would be for his good, for it is a sad thing to get an idea that they could not work with Brother Rogers, because it is a sin to feel that way. Now Brother Nicola, I feel sorry for Brother Nicola. It is because he has not had the blending of the mind and the education of the mind so that he can carry a controlling influence, and yet he assumes that he can do it all. He has not that controlling influence, like government, in his own children; he does not understand; and now then, how can he govern a school? That is the question. And I wish that these brethren could blend together, because I do not want Brother Rogers to take the responsibility so much that he cannot give some influence in a place, and some advice and counsel. I don't like it to be put in that phase.

There is nothing under the sun in any of these enterprises—nothing under the sun like a heave-e-o-heave, and success to bring success.

S. N. Haskell: That is true; there is nothing succeeds like success.

E. G. White: Yes, it is success, and you can make it; you can determine to make it; you can have everything.

#### Sources

- E.G. White, "Interview with the Huntsville School Board," Manuscript 152, 1904, July 5, 1904.

Title: "Counsel Regarding the Work at Huntsville"

Date: July 6, 1904

Type: Manuscript

Location: Nashville, Tennessee

Primary source: Manuscript 139, 1904, July 6, 1904

I write to our brethren in Nashville. I have not time to copy that which I have read to those assembled, but it will all be written out that you may read it.

Let our Brother Nicola now consider that the Lord has pointed out that changes should be made in the faculty. It would not be wise to consent for one to remain longer who has been years as the highest authority and yet has not filled the position to build up the school, for he would certainly be tempted, and would tempt others, to be dissatisfied and would create a disorganized state of things. Brother Melendy—who has also been on the farm—would have a chance to be proved, for the time has come when experiments must be made and able, capable men come in who will work decidedly to make changes for the better. And if Brother Melendy can unite as a Christian with Brother Rogers to work decided changes; then in prayer and faith, and in all humility of mind, let these men unite. The Lord will bless them and will work with them, giving them wisdom and His grace to improve in all excellency of Christian character. The worker for the Master must become intelligent in regard to the situation and, as a wise man, give an example to his students that he heeds the words of Christ and practices them in his individual experience. There is great room for improvement in many things.

"Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; ... and ye shall find rest unto your souls. For My yoke is easy, and My burden is light" Matthew 11:28-30.

It would be a sin to retain a man who has established habits which need to be changed for right habits, and who could not see his defects, and continue him as an educator of youth or as an example in a school. Those who discern his defects see many excellent qualities in the man; but he does not discern the danger of stamping his defects upon the characters of others—defects which they may retain through the whole period of their lives. The test has been made in Huntsville.

The Lord discerns that there must be a change for the better. A teacher is always to be apt to learn, grasping every idea of advance because he needs knowledge that he may obtain that correct development of character which constantly leads to higher attainments. All who are educators in our schools are themselves to be ever learning of the great Teacher who is seeking to draw their attention to Himself, that they shall be complete in Christ Jesus, without spot or wrinkle or any such things.

Now I wish to say, Brother Melendy, if you cannot be kind, respectful, and courteous to the man chosen to come in to the Huntsville school and exercise his capabilities to help the students to advance; if you cannot be a kind brother, a companion to unite with him in continuing to make improvements, you will come to work in opposite directions and make it very hard through your unsanctified ways and spirit. I know you can unite with Brother Rogers if you will wear the yoke of Christ and become a learner in Christ's school. My heart desires this, and it is the wisest thing that you can do. But rather than remain and feel it your privilege to criticize, and imbue the students with disaffection, the very best thing you can do is to leave. But it is not the best thing for you to do to cherish your own defects of character.

May the Lord strengthen you, my brethren, all who have any part to act, to stand in your lot and fill your place. Now is your test and your trial. Come up to your position and do right because it is right. I have written these lines because every hand that will work valiantly for the Master will be needed. We need faithful men who are continually growing in grace and the knowledge of the truth. May the Lord bless you.

Source

- E.G. White, "Counsel Regarding the Work at Huntsville," Manuscript 139, 1904, July 6, 1904.



Title: N/A

Date: July 6, 1904

Type: Letter

Addressees: Huntsville School Board and Faculty

Location: Nashville, Tennessee

Primary source: Letter 227, 1904, July 6, 1904

To the members of the Huntsville School Board and Faculty,

Dear Brethren,—

I have not time today to write out in full the instruction that I have given to you while the Board was in session; but this will all be written out soon, in order that you may have it.

Regarding the faculty, I would say: The Lord has pointed out to us the advisability of making changes. Our dear Brother Nicola has occupied a leading position in the school for a long time; and yet the institution has not been built up as it should have been. To consent to his remaining longer would not be wise; for he would certainly be tempted to become dissatisfied, and this would lead others to feel dissatisfied. A disorganized state of things would result.

I am instructed by the Lord to say that Brother Melendy, upon whom has rested the responsibility of managing the various business interests of the school, would, if disconnected from Brother Nicola, have an opportunity to prove himself. The time has come when new plans must be put into operation. Intelligent, capable men are to co-operate in making decided changes in the order of things. And if Brother Melendy feels free to unite as a Christian laborer with Brother Rogers in making these decided changes; if with much prayer and in faith, with all humility of mind, they work in Christlike harmony with each other, the Lord will work with them and give them wisdom and grace to improve in excellency of character.

He who would become master of the situation in any line of work, and especially as the head of a training-school, must become intelligent, as a wise man, and by a Christian example in word and deed reveal to his students that he obeys the words of Christ and that his character has been transformed in accordance with the divine. In many things there is great room for improvement. "Come unto Me," the Saviour pleads, "all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light."

Men often establish wrong habits that need to be exchanged for right ones. Those who fail to realize their high and holy privilege of conforming to the divine standard, and neglect to remedy these defects of character, are not to be chosen or retained as educators of the youth. The example of every such a one would prove detrimental to the best interests of the school. Such men are often endowed with many excellent qualities; but their usefulness is impaired because of their failure to discern their defects and the danger of unconsciously stamping these defects upon other characters. Sad it is that some men retain these defects throughout the entire period of life. By earnest, prayerful study, by counseling with their brethren and putting forth untiring effort, they may, if they choose, remedy these defects.

The Lord discerns that a change for the better must be made in the Huntsville School. Every teacher, whether a man or a woman, should be an apt scholar, capable of grasping advanced ideas and putting them into practice. The teacher is ever to be a learner. By his example of industry in seeking to advance in learning, and by his untiring efforts to develop a Christian character, he is constantly to strive to lead his students to higher attainments.

Educators in our schools are themselves always to be learning of the Great Teacher, who is seeking to draw them unto Himself, that they may become complete in Him, without spot or wrinkle or any such thing.

To Brother Melendy I wish to say: If you choose to be kind, courteous, and respectful to the man who has been appointed to come into the Huntsville School and stand at the head, there to use his capabilities in an effort to help the students to advance; if you choose to be a kind, brotherly companion to the head of the school, and unite with him heartily in the work of making improvements in every line of the school work, the Lord will be pleased. Through an unsanctified course, you would work in opposition to him and make it very hard for him. But I know you can unite with Brother Rogers, if you will wear the yoke of Christ and become a learner in the heavenly school. My heart's desire is that you should do this. It is the wisest course for you to pursue.

On the other hand, if you should remain, and feel that it is your privilege to criticize, and thus unconsciously imbue the students with disaffection, the results would be sad. Rather than remain to do this, it would be far better for you to leave. But, my dear Brother, it would be not wise for you to cherish any defects of character. Through the strength that Christ will impart, it is your privilege to grow in grace and wisdom and become a strong laborer in His cause.

May the Lord strengthen you, my brethren. May all who have any part to act in connection with the Huntsville School stand in their lot and place. Now is your time of test and trial. Act like God-fearing men; stand in the position that the Lord would have you occupy; do right because it is right.

I have written these lines because the cause is now in great need of every hand that will work valiantly for the Master. We need faithful men who are continually growing in grace and in a knowledge of the truth.

May the Lord bless you, my brethren.

Source

- E.G. White to Huntsville School Board and Faculty, Letter 227, 1904, July 6, 1904.

Title: N/A  
Date: July 6, 1904  
Type: Letter  
Addressee: "Sister"  
Location: Nashville, Tennessee  
Primary source: Letter 219, 1904, July 6, 1904

My dear sister,—

I am up early this morning, as I always am, and before any one is stirring, I will write you a few lines. For several weeks I have been with my son Edson in Tennessee. We end our visit today. Yesterday we were in a council meeting in which we tried to lay plans for the advancement of the work in this needy field, and especially for the advancement of the Huntsville school. I bore a very plain testimony, saying that the cities of the South must be worked.

I received your letter and the ten dollars which you sent, and I thank you. I shall appropriate your gift for the colored Sanitarium that is in operation here in Nashville. Every dollar is a help.

I would be much pleased to see you and talk with you. But this can not be. How thankful I am that we can all hold communion with the Lord Jesus every moment. He will give us just the help that He sees we need. We will receive comfort and hope and courage from His divine presence. How precious is the thought that He, the Majesty of heaven, the Prince of life, laid aside His royal robe and kingly crown and clothed His divinity with humanity, that He might place human beings on vantage ground. Through His grace men and women may become partakers of the divine nature. Thus they may be sanctified, purified, ennobled. Men and women may be one with Christ as He is one with the Father. What possibilities, what privileges are ours!

May the Lord Jesus strengthen you, and may you be His channel of light. May you receive richly of His grace, that you may impart to those who need words of comfort and encouragement.

In closing, I thank you again for your gift. I know that the workers at the Sanitarium will greatly appreciate it. I will send you a copy of *The Southern Missionary*, which will give you a description of this Sanitarium.

Is there any one of my books that you have not, that you would like? If there is, I would be glad to send it to you.

The sun is shining in at my window. Light, light, how good it is! How thankful I am that we can have Christ as our light.

Your sister in Christ.

Source  
- E.G. White to "Sister," Letter 219, 1904, July 6, 1904.

Title: N/A  
Date: July 6, 1904  
Type: Letter  
Addressee: "Sister"/"Brother"  
Location: Nashville, Tennessee  
Primary source: Letter 220, 1904/Letter 220a, July 6, 1904

Dear Sister,—

I have been in the South for five weeks, going from place to place, viewing the work, and seeing the needs of the field. We are making special efforts to help forward the work among the colored people.

Schools should be opened in many places, in which colored people can be educated to work for their own race. Mission schools must be opened, in which old and young may be taught.

Treatment rooms and small sanitariums must be established; for the people must be taught how to live healthfully. There is much suffering amongst them.

I present to you this portion of the Master's vineyard which has been neglected, but which must be worked. I make an earnest appeal to all who love the Lord Jesus to do all they can to help at this important time.

The Lord instructed me that much could be accomplished by placing self-denial boxes in the homes of our people. I acted upon the light given. I am glad to learn that the love of Christ has moved many hearts and that so large a number have responded. My heart says, Thank God for the good results that have been seen. The money sent in from these self-denial boxes helps in the accomplishment of the great and good work that we desire to see done.

Many should become interested in the work of placing these boxes in homes. Ask old and young to aid the work for the colored people by placing these boxes in every home possible. A blessing will surely follow the gifts of self-denial thus brought to the Master.

Tell the little ones about the work that is being done for the colored children who have been so greatly neglected. Tell them that the money they put into the self-denial boxes is used in giving colored children some of the blessings white children are so abundantly provided with. Schools are started in which the colored children are told of the love of Jesus.

Invite those not of our faith to do all they can for the advancement of this work. The Lord has placed the responsibility upon them. He expects them to act their part. As they have received, so they are to impart.

#### Sources

- E.G. White to "Sister," Letter 220, 1904, July 6, 1904.
- E.G. White to "Brother," Letter 220a, 1904, July 6, 1904.
- E.G. White, "An Earnest Appeal," *The Gospel Herald*, July 1, 1905, pg. 28.

Title: N/A  
Date: July 6, 1904  
Type: Letter  
Addressee: Frank Foote  
Location: Nashville, Tennessee  
Primary source: Letter 221, 1904, July 6, 1904

Dear Brother Frank Foote,—

For years we have been deeply interested in the work for the colored people of the South, which has been so long neglected. As we have travelled from place to place, we have seen the poverty-stricken condition of this field. I have visited the school at Huntsville, Alabama, and have seen the land that was provided for the school by the General Conference. A school has been conducted there for years. Although the land is good, for lack of funds the buildings have not been kept up and are in great need of repair. Some new buildings must be erected, one of which should be a small sanitarium. In connection with the school and sanitarium a useful line of educational work is to be carried on in training students for medical missionary work. Many can be fitted to give treatment to their own race.

There is little at the Huntsville school to make the place attractive. Its facilities for doing the work it should do are very meager. We desire to do a strong work in preparing the colored people of the South to do the work that must be done for their own race.

Brother Rogers has been chosen to act as business manager and principal of the Huntsville school. For years he has labored in school work for the colored people in Mississippi, under the direction of the Southern Missionary Society. He is a teacher of experience and is a capable manager. Associated with him will be a faculty competent to carry forward all branches of instruction, both in school lines and in industrial training. The efficiency of the school will be much improved this year.

The Huntsville school is in great need of immediate financial help so that the proper improvements may be made before the opening of the fall term of school. Then there is the great need of the mission school work throughout the whole South. Hundreds of these mission schools must be established, for there is no method of giving the truth to these people so effectual and economical as these small schools. This line of work has been especially presented before me. But the work is almost at a standstill for the lack of money to provide facilities and pay the wages of the teachers.

If the means in the hands of our brethren could be now brought into the work, we would feel very thankful, and the work could go forward as God designs it should. I now ask you, Can you not assist now in this very important and needy work? Can you not make donations to the work in the great Southern field, and can you not loan money to advance the interests of this work? I ask, Are you not willing to put your money into a work that will give an interest which will double the investment? I call upon you, my brother, to help with the means which the Lord has placed in your hands as His steward, a work that must be done at this time.

Of late, as the needs of this field have been pressed upon me, I have been able to sleep but little. Medical missionary work must be carried on among this people, who must be given a training in nursing, cooking, and in other important lines of work. There are those among them who must be trained to labor as teachers, Bible workers, and canvassers.

Brethren Sutherland and Magan, W. C. White, J. E. White, and others have been searching for proper locations for school farms. A most desirable tract of land has been purchased near Nashville, and on this place a school will be established in which teachers will be trained to conduct mission schools for colored people. This training

school will be opened this fall. An industrial school for colored students should, as soon as possible, be started near Nashville.

We know that there is money among Seventh-day Adventists, and we hope the Lord will inspire hearts to help us in preparing buildings and facilities for important school work in this very needy field.

The truth must go forth to all the world. Will you help us now; for little can be done until means shall come to be used in carrying forward the work in this neglected part of the Lord's vineyard. May the Lord move upon your heart to put your means into circulation in His work, where it will be used by Him in the saving of many souls.

#### Sources

- E.G. White to Frank Foote, Letter 221, 1904, July 6, 1904.
- E.G. White, "An Opportunity to Help a Needy Cause," *The Signs of the Times*, November 30, 1904.
- E.G. White, *And Their Cry Came Up Unto God* (1904), pgs. 5-11.

Title: N/A

Date: July 8, 1904

Type: Letter

Addressees: Edwin R. and Cora (Hutchins) Palmer

Location: Takoma Park, Maryland

Primary source: Letter 233, 1904, July 8, 1904

Dear Brother and Sister Palmer,—

Last Wednesday, July 6, W. C. White, Sara, Maggie, and I left Nashville for Washington. Just before we left, a meeting of the Southern Union Conference Committee was held in Nashville for the purpose of devising some means of helping the Huntsville school. Those who have had charge of the school have not felt the importance of putting brain, bone, and muscle to the task in an effort to make the school a success. The students who attend this school are to be given an education that will fit them to work for the Master. They are to be given more than book knowledge. Should they be given book knowledge merely, their education would be imperfect.

There should be a special school for the younger ones. Fathers and mothers are to be placed on the land, and parents as well as children are to be given an education. Promising families are to be brought in and settled upon a piece of ground as large as shall be deemed best. In connection with the school there should be an experienced carpenter who can teach the fathers and their boys how to build their homes, which are to be neat, convenient, inexpensive buildings. The mothers should be taught how to prepare food hygienically and how to care for the sick.

While I was in the South, I visited Huntsville. The Southern Union Conference Committee held a meeting while we were there, and I had much to read to the brethren assembled. A heavy burden rested upon me while I was at this place. I knew that there must be a change in the faculty—that more thorough men must take up the work. When a man has occupied the same position for years, and yet the school, in its inside and outside working, is still far from what it ought to be, a change must be made. A man must be put in charge who knows how to govern himself and others and how to make the school show constant improvement.

Teachers and students are to co-operate in doing their best. The constant effort of the teacher should be to make the students see the importance of constantly rising higher and still higher. Careful attention is to be given to the little things. Nothing in the house or about the premises is to be allowed to present a slack, dilapidated appearance. The horses are to be carefully stabled, and everything about the barn and stable is to be kept neat and clean.

The leading, controlling influence in the school must be faithfulness in that which is least. Thus the students will be prepared to be faithful in greater things.

This is all that I can write now on this matter. But you know how hard it is for one who has not been trained to be faithful in little things, to be faithful in larger trusts. And when one standing at the head of a school allows things to go at loose ends, his example has an influence on all around him. He should not be allowed to continue to sow the seeds of neglect and carelessness.

Ever since going to the Berrien Springs meetings, my work has been continuous and taxing. While there I saw that which we shall have to meet in the future. The only way in which we can advance in our work is in the name of the Father, the Son, and the Holy Spirit. The Book that contains the will of God concerning us is in our hands. A blessed unity will be enjoyed by those who are indeed children of God. They will not, by their words and acts, lead any one to doubt in regard to the distinct personality of God, or in regard to the sanctuary and its ministry.

We all need to keep the subject of the sanctuary in mind. God forbid that the clatter of words coming from human lips should lessen the belief of our people in the truth that there is a sanctuary in heaven, and that a pattern of this sanctuary was once built on this earth. God desires His people to become familiar with this pattern, keeping ever before their minds the heavenly sanctuary, where God is all and in all. We must keep our minds braced by prayer and a study of God's Word, that we may grasp these truths.

I was much pleased, Brother Palmer, to hear that water had been found on the sanitarium land. I have always had a very strong impression that water could be found there. When I saw the place, I said, If I ever have a chance, the matter shall be tested and proved, even if water has to be sought for in several places. I thank the Lord that He does reward persevering effort. Then pray, and believe that there is something for each one to do.

You speak of Brother Henry Kellogg's having a share in the Paradise Valley Sanitarium the same as some others of us have. I have longed to propose this, but suppose that he had invested his money elsewhere. In all my connection with Brother Kellogg, I have ever found him kind, sympathetic, and tenderhearted. I should be much pleased to have him unite with us in this interest. I have the fullest confidence in him as being a wise counsellor and adviser. I never found him putting his foot on the brakes through fear that advancement would require means. May the Lord bless him, is my prayer.

We must push forward as fast as we possibly can with sanitarium work in Southern California. I am sure that a sanitarium should be established near Los Angeles. This work has been delayed for want of proper management, and yet men have felt capable of managing. They have been unwilling to blend with others in the work. I hope that now we shall be able to make more advancement. But we shall be obliged to work on without the men who have not seen and improved their opportunities.

We shall have success if we move forward in faith, determined to do the work of God intelligently. We must not allow ourselves to be hindered by men who love to stand on the negative side, showing very little faith. God's missionary work is to be carried forward by men of much faith and is steadily to grow in force and efficiency.

May the Lord strengthen you, and bless you with health, is my prayer.

Source

- E.G. White to Brother and Sister Palmer, Letter 233, 1904, July 8, 1904.



Title: N/A  
Date: July 11, 1904  
Type: Letter  
Addressee: Marian Crawford  
Location: Takoma Park, Maryland  
Primary source: Letter 231, 1904, July 11, 1904

Mrs. M. Crawford, 52 Thirty-third Place, Chicago, My dear friend,—

I have just returned to this place from a trip to the South. We were away for about six weeks, and during that time we visited Nashville, Graysville, and Huntsville.

Our visit to Graysville was a very pleasant one. We were there only two days. On Sabbath I spoke to our people. The church was crowded. The Spirit of the Lord rested upon me, and I was given a plain testimony to bear. My heart was filled with thanksgiving and praise and rejoicing. Two or three ministers from outside churches were present.

On Sunday comfortable carriages were provided, and we were driven up the mountainside to the Sanitarium that has been built there. We were taken still further up the mountain to where the water that supplies the Sanitarium springs up from among the rocks, pure and clear and cold. This spring gives an abundant supply of water the year round. Below the building there is another large spring. A year or two ago, when the ground for the building had just been purchased, word was sent me in regard to this lower spring, asking whether it would not be best to purchase it also for the use of the Sanitarium. I did not wait to write a letter, but sent a telegram, advising that by all means the spring be purchased.

The institution is well planned, and the physicians and nurses are working disinterestedly and earnestly to bring the work on the building to completion. I wished to say to the physician, "We have a great work to do. It pleases me to see the good work you do while handling the axe and hammer and plane. You seem to be master of the situation." The physician's face expressed anxiety and showed a burden of thought, and I did wish to say, "This is the work that Christ did in His youth. And through it all, He did not speak an impatient word, not even when He was misunderstood. He always spoke pleasantly, and when He was blamed for being so particular about His work, He answered by words of song from the Psalms; and those who had been scolding Him found themselves uniting with Him in singing: 'O give thanks unto the Lord; for He is good; because His mercy endureth forever. Let Israel now say that His mercy endureth forever. Let them now that fear the Lord say that His mercy endureth forever. Blessed are they which keep His testimonies, and that seek Him with the whole heart.'"

I should have been pleased to speak words of encouragement to the physician's wife and to her sister. I should like to have said to them, "Be sure, my dear friends, ever to walk with Christ. Learn of Me, said the divine Teacher; for I am meek and lowly in heart, and ye shall find rest unto your souls. For My yoke is easy, and My burden is light."

On the second floor we found the nurses busy at work. I hope they all realized that their faithfulness is fully appreciated by One who knows. In looking to their Saviour, they will find peace and joy. We are to unite our influence in making the earth radiant and glorious. Entire consecration is essential, and the union of all is needed, in order that the work of God may advance. No one is to exalt self and disparage others.

I longed to say to all the workers, "Henceforth you are Christ's servants. No longer are you to live to yourselves, but for Him who died for you, and rose again. Your lives are to be hid with Christ in God, that when He who is your life shall appear, you may appear with Him in glory."

We climbed to the third story and looked off over the treetops across the valley. We greatly enjoyed the view.

We were much pleased with what we saw of the Graysville Sanitarium. The workers seemed to be doing their best. Angels of God are co-operating with these busy workers.

My dear sister, we have been acquainted for a long time. I surely hope that our friendship will continue through the eternal ages. Should I pass through Chicago before I return to California, I would be very much pleased to see you and talk with you. I cannot now say when we shall leave Washington. The brethren here desire Willie's counsel in establishing the sanitarium and the school. He has had a wide experience in building up interests in new places.

There are quite a number of young men here at work on the ground. Dr. Hare is here, ready to begin work when the buildings are up.

Sister Marian, I have a request to make. Can you lend me one thousand dollars? I need money to help me in getting out my books. I have one book, *The Ministry of Healing*, which is almost ready for the printer. It is my desire that the proceeds from the sale of this book shall be used for our sanitariums. I need means to assist in bringing out this book. If you will lend me one thousand dollars, I will give you my note and will pay you interest on the money.

I leave this with you. If you can help me at this time, I shall be very thankful.

In love.

Source

E.G. White to M. Crawford, Letter 231, 1904, July 11, 1904.

Title: N/A  
Date: July 11, 1904  
Type: Letter  
Addressees: Addie and May Walling  
Location: Takoma Park, Maryland  
Primary source: Letter 239, 1904, July 11, 1904

Dear children Addie and May,—

I have desired to keep up a correspondence with you, and this is why I write. I have a deep interest in you both. I pray that in your lifework you may glorify the Lord.

I wish that Addie could be connected with some one of our schools, as a teacher of Spanish. And I wish that May could work in some one of our sanitariums, not to give heavy treatment, but as a teacher or a head nurse. I believe that she would be a blessing in the San Diego sanitarium, which, we hope, will soon be ready to open.

I ask you to tell me frankly whether you would be willing to connect with the work in the way I have mentioned. I am sure that there are openings you could fill without finding the labor wearisome. Please think of this. I feel unwilling that either of you should remain in New York through another winter.

We shall soon have a sanitarium in Los Angeles and one in Washington. Nurses of experience and capability will be needed in both of these institutions. Please tell me, May, how you are healthwise. I do not want you to overwork. I want you to be agreeably situated, where you can be cheered by the thought that you are looking unto Jesus, the great Physician, making Him your Friend.

The Lord has blessed me in a marvelous manner since I left California. I never realized His power more decidedly than I did at the Berrien Springs meeting. But the Lord cannot work through Dr. Kellogg unless there is a thorough breaking up of the fallow ground of his heart. O that we could see in his soul the dawning of spiritual light. He is lost in the fog of sophistry. He has talked out his damaging theories until he has done harm to many souls. Since the Berrien Springs meetings, I have had less hope than ever before of his making straight paths for his feet. He is in the condition outlined by the message to the Laodicean church.

After the Berrien Springs meeting, I accompanied Edson to his home in Nashville. We stayed with him and Emma for five weeks. While there, I spoke three times in the white church and once in the colored church.

We went to Graysville and spent two days there very pleasantly. Graysville is mostly made up of the homes of Seventh-day Adventists.

On Sabbath I spoke in our church there. In my weakness I had much strength; for God was with me.

The next day we were taken over the village to the different places of interest. I was most interested in the Sanitarium that has recently been built on the mountainside. The location is a most beautiful one, and the building is neat and well planned. I am more than pleased with the earnestness and zeal that the brethren have shown in the erection of this memorial. Success has attended their unselfish efforts. Each worker has taken hold to help the other, and all have drawn in even cords. This is just as it should be. When workers labor thus, their efforts reveal the sweet fragrance of godliness.

Behind the Sanitarium, a little farther up the mountainside, there is a living spring of clear, cold water. This is a treasure of more value than gold or silver.

Trained nurses are needed at the Sanitarium, and an experienced, motherly woman is needed to take charge. But I would not have you go there, May. It is a beautiful place, but I would not have you bear the burdens that I fear you would be obliged to bear should you go.

On Monday morning we went to Huntsville. We found the school situated in a beautiful country place. There are over three hundred acres in the school farm, most of which is under cultivation. But for several years the land has not received the attention that it should have had, and the present showing is not the most favorable.

Not long ago the suggestion was made to me, "Would it not be well to sell the school land at Huntsville, and buy a smaller place." Instruction was given me that the land should not be sold; that the situation possessed many advantages for the carrying forward [of] a colored school. I was shown what the school could become, and what those could become who go there for an education, if the will of God is carried out. But in order for this to be, a man of managing ability must be placed in charge, a man who can give the students an example of how things are to be done and make the school farm blossom as a rose.

We stayed at Huntsville till Wednesday. I spoke several times. We saw but few of the students, as school had closed, and most of the students had gone their different ways.

After we returned to Nashville I had much writing to do. The Sabbath before we left, I spoke to the church. It was the day for communion service, and I had freedom in speaking words appropriate for the occasion.

I was not at all well for the last few days that I was in Nashville. I had no appetite, and I felt sick all the time. We thought that perhaps we could leave for Washington Monday afternoon. But we learned that a meeting of the Southern Union Conference was to be held in Nashville on Tuesday, and we decided to stay for that. I met the Committee in a room on the fourth floor of the publishing house and spoke to them for over an hour.

On Wednesday morning we got ready to leave, having decided to go on the evening train. All Wednesday I wrote letters that must be sent to different ones, and when the time came for us to go to the train, I was very weary. I felt as if I could not go another inch.

We reached Washington at ten o'clock Friday morning, and I am now once more in my nice room. I have not been at all well for the past two or three days, but have suffered a great deal from nausea. I am quite weak and have not yet felt strong enough to talk with any of the brethren here.

I have received the wristers that you sent me. Thank you very much. If I am careful of them, they may last me as long as I live.

In closing, I would advise you once more to get out of New York into the country, if you can. Tell me what your plans for the future are. I will write again as soon as I know more in regard to our movements.

Source

- E.G. White to Addie and May Walling, Letter 239, 1904, July 11, 1904.

Title: N/A  
Date: July 12, 1904  
Type: Letter  
Addressee: N.C. McClure  
Location: Takoma Park, Maryland  
Primary source: Letter 245, 1904, July 12, 1904

Elder N. C. McClure, Healdsburg, California, My dear Brother,—

We are here in Washington, engaged in doing what we can toward the advancement of the work. I have just returned from a trip to the South. I spent six weeks there, during which time I visited Nashville, Graysville, and Huntsville.

We spent a week on the Cumberland River, in the steamer “Morning Star.” Edson was very anxious that I should take this trip, and it was indeed a great rest for me. Brethren Magan and Sutherland, Willie, Brother W. O. Palmer, and Edson and his wife were in the party; also Brother Crisler, Sara, and Maggie. The brethren were searching for land on which to establish a school, and they had heard that some distance up the river land could be obtained for a very low price. But they found that the price of land was as high seventy or eighty miles from Nashville as nearer the city.

During the time that we spent in Nashville, we had many profitable counsels in regard to the work. We also spent considerable time in looking at properties for sale. On the way down the river, we looked at a four-hundred-acre farm that Brother Magan and Brother Sutherland thought would be a favorable place for the training school that they wish to establish near Nashville. As we looked this place over, we became deeply interested in it. The size of the farm, its location, the distance that it is from Nashville, and the moderate sum for which it could be purchased seemed to point it out as the very place for our work here. The house is old, but it can be used until more suitable school buildings can be erected.

Other properties were examined, but we found nothing so well suited to our work. The price of the place, including standing crops, farm machinery, and over seventy head of cattle was \$12,723.00. I felt so thoroughly convinced that it was a favorable location for the work that I advised our brethren to make the purchase.

The place has been purchased, and as soon as possible, Brethren Magan and Sutherland, with a few experienced helpers, will begin school work. We feel confidence that the Lord has been guiding in this matter.

Possession cannot be taken of the house until September. Brethren Magan and Sutherland have returned to Berrien Springs to bind off their work there and to raise funds in the North for the new training school.

After our trip up the river, we visited Graysville and Huntsville. We found that the work at Graysville had made encouraging advancement. But the Huntsville school must be given assistance. Bricks cannot be made without straw.

I need money to use in the work. I hope that you may have an opportunity to sell my Healdsburg place. I have felt that I ought to receive \$3,000.00 for it. At one time you asked me if I would accept \$2,800.00, and I hesitated. But now I would be glad to sell it for \$2,800.00, if I could have the money to use in this time of necessity. Please advertise the place as for sale in the Healdsburg paper and also in *The Signs of the Times*.

Please do your best for us. Give my love to your wife. I hope that both you and she are well.

Source

- E.G. White to N.C. McClure, Letter 245, 1904, July 12, 1904.

Title: N/A  
Date: July 18, 1904  
Type: Letter  
Addressee: James Edson White  
Location: Takoma Park, Maryland  
Primary source: Letter 241, 1904, July 18, 1904

Dear Son Edson,—

I have just read your letter. I am glad that you have decided not to worry; for it does no good.

Willie sent you five hundred dollars a few days ago. As soon as we can get the post office order cashed, I shall send ten dollars for the colored sanitarium and four dollars to assist in paying for the seats in the colored meetinghouse.

I hope to succeed in borrowing money to help you in your work. I shall do the best I can. Do not worry. I hope that means will soon come in from some quarter. But I am not going to worry.

Yes, send Emma to her mother. She needs a change. I hope that she will have a prosperous journey.

I am still very weak. My food does not seem to strengthen me. But I am working. Last Sabbath I spoke in the Takoma Hall, which our people have rented for Sabbath meetings. The owner of the hall was present, and about twelve others from the town. The hall was well filled, and the Lord strengthened me. The notice that I would speak had not been given out; for I was so weak the Sabbath before that I dared not promise. But I shall, with the help of the Lord, speak again to this people, who have never heard the truth.

After dinner on Sabbath a gentleman and lady from Baltimore were brought to my room and introduced to me. They are intelligent, noble-looking people. The gentleman told me that two years ago he made no profession of religion, and his wife was a Roman Catholic. They are now Seventh-day Adventists, and both are desirous of entering the work. I think that a place in connection with some branch of the work will be found for them. May the Lord direct them, is my prayer.

Later in the afternoon Brethren Prescott and Daniells and Brother I. H. Evans called to see me. We wanted to sit outside on the broad piazza, but the sky looked as if rain might come any minute, so we decided to stay inside. We talked long and earnestly in regard to the way in which the work should be advanced, and how some matters in Battle Creek should be managed. As the sun was setting, we had a praying season, in which all joined. We believed that the Lord our counselor will give us light as to how we should move.

There are many things to be considered in regard to the location of our buildings here. We realize that we must be moved by the Holy Spirit. I do not doubt but that the Lord will lead and guide you, also, my son. We pray for you, and we want you to be of good courage. The Lord is our helper. If we trust in Him, we shall always be on vantage ground.

Sunday morning I was called to Washington to speak to the company of workers who are about to engage in a tent effort and Bible work in the city. I spoke for about an hour and then come home, very, very tired.

Sunday afternoon I went with Willie and Brother Baird to the school ground to see the foundation of the boys' dormitory. The work has been thoroughly done. I never saw a more substantial foundation.

The Thornton tract of land, which the brethren desired to get for the Review and Herald buildings, is still in dispute in the court. The mayor of Takoma Park is very anxious for our people to have this piece of ground, and he and all the lawyers with whom our brethren have talked are sure that were the matter referred to a higher court, the decision of the lower court regarding the disposal of the land would be upheld.

Edson, do not be troubled by the perplexities that arise, and do not sell your hard-earned place for a song, even to those connected with you in the work. You have no surplus of means to lose. If all would do as they would be done by, their characters would be kept pure and clean and bright. We shall all be tested and tried, that it may be seen what our characters are.

May God help and strengthen and bless you, is my prayer. Be of good courage, and let your testimony be of a character to win souls to Christ.

Source

- E.G. White to J.E. White, Letter 241, 1904, July 18, 1904.



Title: N/A

Date: July 21, 25, 26, 1904

Type: Letter

Addressees: James Edson and Emma White

Location: Washington, D.C.

Primary source: Letter 265, 1904, July 21, 1904

Dear children Edson and Emma,—

I am not very strong, but will write you a few lines. I hope that I shall soon feel better and will be able to add to what I can now write.

I am anxious to hear how you have come out in your transactions regarding exchange of property. Do not worry about these matters. The Lord will certainly manifest Himself to those who commit their souls to His keeping. The meek will He guide in judgment. He is our hope and our crown of rejoicing. I believe that it is right for you to move into the country, and that the future will prove this to be true. But you must follow the way of the Lord.

I have written to several people, asking for a loan of a thousand dollars. In one case I was one day too late with my request. The day before my letter reached the sister, the money had been lent to Dr. Paulson. But I know that he needs the money, and I will not even wish that I had written sooner and obtained the loan.

In regard to the colored sanitarium, I wish to say, Do not enter into any arrangement just now for purchasing the building. I can not endure the thought of investing three thousand dollars in this building. I am sure that better prospects can be found for a colored sanitarium. Some place can be secured where the surroundings are more healthful and pleasant.

I wish that the Boscobel school buildings might be secured for the work of the white sanitarium. Do you know of anything that stands in the way of their purchase? If you do, I wish you would mention it in your next letter.

I am deeply interested in the work in Huntsville and shall do all I can to strengthen those who carry the burden of the work there.

You need not be surprised to hear that I have returned to California. I am not gaining strength very fast here, and I know that the book on which Marian is working needs my attention. I desire, however, to remain for a time and help the workers here, if my health will permit.

The work on the buildings here is progressing very nicely. We feel thankful that we have been able to secure the services of so many excellent workmen. Our brethren have found favorable opportunities to secure lumber at very low prices. After the Baltimore fire, large quantities of lumber were shipped there. So much was sent that the supply exceeded the demand, and several shiploads were sent to Washington. It lay on the wharves for some time, until the owners became tired of paying wharfage and were willing to let us have the lumber for less than the market price. By this transaction we saved more than one thousand dollars. Yesterday Brother Needham told me that they had secured another lot of lumber very cheap. I am grateful to our heavenly Father for every such favor.

Evangelical lines of work are being carried forward here in Washington. There are two tents pitched in the city, where meetings are held each evening. Last Sabbath I spoke in the Takoma Park Hall. I was very feeble, but the Lord strengthened me. Next Sunday I am to speak again, in the same place.

July 25, 1904

I have been looking every day for some word from you, hoping to hear something favorable in regard to your exchange of property. When you have anything to tell, write to me.

Yesterday the Lord greatly strengthened me. I spoke in the Takoma Park Hall. The room was well filled. I looked upon pleasant and attentive countenances, as I spoke from the third chapter of the first epistle of John: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." As I dwelt upon the infinite sacrifice of Christ, the people seemed almost to hold their breath with interest. I long to speak of the love of God to large congregations.

We are planning with the strictest economy in regard to our work here. Some thought that this house in which we are now staying should be purchased for a sanitarium if it could be obtained for ten thousand dollars. The owners now ask fifteen thousand for it. But even were this house bought, other buildings would have to be put up, and altogether it would cost quite a large sum. After carefully considering the question, we have decided to carry out our original plan and build the sanitarium on the same land as the school. We may, however, rent this building for a time, to use temporarily; but we will invest the ten thousand dollars that will be needed to purchase it in the erection of a building on the land already purchased.

I have not lost my interest in the work in the Southern field, but I am so weak that I cannot do much just now. Be assured that we will do our best to help you. I am trying to keep up my writings, but have to stop and rest frequently.

July 26, 1904

It is the privilege of every Christian to know the blessing of having the Lord Jesus as his burden-bearer. "I had fainted unless I had believed to see the goodness of the Lord in the land of the living. Wait on the Lord; be of good courage, and He shall strengthen thine heart; wait, I say, on the Lord."

"Deep calleth unto deep at the noise of Thy waterspouts; all Thy waves and Thy billows are gone over Me." The psalmist was filled with awe, but with faith and confidence in God he continues, "Yet the Lord will command His loving kindness in the daytime, and in the night His song shall be with me, and my prayer unto the God of my life. ... Why art thou cast down, O my soul, and why art thou disquieted within me? hope thou in God; for I shall yet praise Him, who is the health of my countenance, and my God."

Each morning those who are working on the buildings assemble in the large room just below mine for worship and counsel together. Some one reads a passage of Scripture, and then there is singing and prayer. Then I speak for a few minutes, and then we go to breakfast. I have been asked to speak every morning, but I am not always strong enough to. We have a goodly number of workmen here, and these little meetings seem to do them good. Their boarding house is just across the road from us.

Next Sabbath I expect to speak in the colored church. I have spoken three times in the new church and once in the mixed church, and now I must speak in Brother Sheafe's church. If I am able, I will speak again in Takoma Hall next Sunday. On Monday I expect to take the cars for Melrose, where I shall stay for a week or two, and take treatment. I am rather weak, but I will try to speak here as often as I can; for I may never bear my testimony in Washington again.

The night before last I awoke with a feeling as if some one were trying to crush the life out of my body. I tried to rise, but the pressure was so great that I could scarcely breathe. I called upon the Lord for deliverance, and I felt the power of His Spirit upon me. I knew that He had answered my prayer, and I soon fell asleep. Since this experience I have been feeling stronger and have held precious communion with God.

Edson, do not make any extensive improvements on the colored sanitarium. When the buildings that are talked of are erected, there will be even less light in the sanitarium than there is now, and I believe the Lord will show you some better place.

I am so thankful for the good news that has come from Southern California, that there is every prospect of securing a new brick building, nine miles from Los Angeles, for a sanitarium. This building was put up for a hotel, but has never been occupied. It has fifty rooms. It was first offered to us for thirty-six thousand dollars, but the price has been lowered little by little until now it is offered for twelve thousand.

I must now close. May God bless and guide you is my prayer.

Your mother.

Source

- E.G. White to J.E. and Emma White, Letter 265, 1904, July 21, 1904.

Title: N/A  
Date: July 22, 1904  
Type: Letter  
Addressee: Abbie Winegar Simpson  
Location: Takoma Park, Maryland  
Primary source: Letter 251, 1904, July 22, 1904

Dr. Abbie Winegar-Simpson, Los Angeles, California, My dear Sister,—

Today I received and read your very cheering letter. For the good news which it contained I praise our Lord and Saviour Jesus Christ. Your description of the work being done in Los Angeles agrees with the representations that God has given me. The delay in beginning this work has been very painful to me; but if the work is now carried on in earnest faith, if the truth as it is in Jesus is magnified, if wise personal efforts are made, many souls will be brought from darkness to light. What a work might have been done many years ago! But I thank the Lord for the favorable beginning that has now been made.

In the visions of the night I was bearing a message to our churches, pointing out the work that as believers we should at once take up. I related some things that were presented to me in Nashville, just after I had returned from Huntsville.

A school for colored people is being carried on in Huntsville, but I was greatly pained while there to see the poverty-stricken condition of the institution. I knew from previous presentations that this was displeasing to God, and that the school was not accomplishing that which He designed it to accomplish. I resolved to bear a plain, clear-cut testimony to our people, telling them that the money spent in the adornment of dress is a misappropriation of God's money lent us to use in the advancement of His work.

Here are our ministers and physicians and missionaries. They labor hard and earnestly, but often they are greatly hindered in their work because the treasury is empty, and they cannot have the facilities necessary for the greatest success of their labors.

To us has been entrusted the work of proclaiming the last message of mercy to be given to our world—the message that is to prepare a people to stand in the day of God. Do we realize our accountability? Are we acting our part in the proclamation of this message?

When I see our people spending money for needless trimmings, needless furnishings, I think of Jesus. He might have come to this world adorned with the glory of His kingly power. But He chose a life of self-denial and sacrifice. He came to this world in the garb of humanity. Those who follow in His footsteps will remember that every dollar they can spare is needed in the work that God has said shall be done in this world.

When in Nashville I saw Brother and Sister Hansen trying in every way to do the greatest amount of good in the city, fitting up a few rooms in which to give treatment, economizing, and not sparing themselves, I felt like weeping. I thought, O what a great work might be accomplished if every Seventh-day Adventist family would do their utmost in God's service.

Brother and Sister Hayward also are working earnestly to carry forward medical missionary work in Nashville. I visited them at the place in which for the present they are carrying on their sanitarium work. The house is not at all suitable for their work, and I longed that they might have a better building, where they could accomplish much more with less effort. Brother and Sister Hayward and their helpers are doing their best. They make the facilities that they have go as far as they will. But they must have a more suitable building for their work.

Elder Butler and Elder Haskell and my son Edson are in Nashville, trying to advance the work among the white and the colored people. I bore my message in the new church that has recently been built for the colored people, and the Lord blessed me in speaking.

When our sisters are buying and making up their own and their children's garments, let them think of the work in the Lord's vineyard that is still waiting to be done. It is right to buy good material and to have it carefully made. This is economy. But rich trimmings are not needed, and to indulge in them is to spend for self-gratification money that should be put into God's cause.

Schools and sanitariums and meetinghouses are needed in the South. The people there must be warned. To my sisters who are inclined to spend much in trimming their clothes, I would say, "Deny yourselves, and put the money thus saved aside to send to the help of those who need help so much. Let the self-denial boxes sent out by the Southern Missionary Society be kept in plain sight in the homes of our people."

My sisters, remember that Christ clothed His divinity with humanity and came to this world to uplift fallen human beings, that they might stand on vantage ground, thus escaping the corruption that is in the world through lust. He gave His all to the work that He came to do, and His word to us is, "If any man will come after Me, let him deny himself and take up his cross, and follow Me." "So shall he be My disciple."

Remember, too, the words of the apostle: "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

Let us take heed to God's words of warning, lest at any time we let them slip, and our hearts become evil hearts of unbelief. Just as soon as those who know the truth put away their unbelief, and practice the self-denial enjoined in the Word of God, the message will go with power. God will hear our prayers for the conversion of souls. God's people will let their light shine forth, and unbelievers, seeing their good works, will glorify our heavenly Father.

I call upon every church member to remember that we who are working in Washington are in need of your stretching your hands toward heaven and pleading with the Lord to put His Spirit upon every worker, imbuing them with His rich grace. Here is Elder Daniells bearing heavy responsibilities and putting to the tax every power of mind and body to advance the work. He needs each day the healing, reviving power of the Holy Spirit. It is your prayers we need, as well as your gifts. Both are essential, but your prayers are of the greatest importance.

Do not let us forget God, but, like Joshua, who was placed at the head of a migrating nation, and was burdened with heavy responsibilities, resolve to serve God and Him alone. "As for me and my house," he declared, "we will serve the Lord."

O let every believer ask God to give special help to the workers in Washington, that no wrong moves may be made, that there may be no extravagance in the outlay of means. We need the meekness of the Redeemer. I pray that we may all put on Christ, wearing the robe of His righteousness.

Our sanitariums are to be furnished suitably, but all extravagance is to be avoided. While one institution might launch out into extra elegance, others might not be able to obtain the needed facilities. Those in charge of our sanitariums are to work unselfishly, keeping in mind the other sanitariums that are to be established and that may be in need of assistance.

We sincerely hope that in Southern California the work will make decided advancement. Two properties for sanitarium work have now been purchased and will be ready for use as soon as they are furnished. We feel so thankful for the sanitarium property in San Diego. I am sure that when the building there is provided with facilities, it will do a good work. And I praise the Lord that those who have been carrying on sanitarium work in Los Angeles will soon be able to move into more comfortable quarters.

May the Lord bless you and the rest of your family. I hope that when we return to California, we shall have the privilege of seeing you and talking with you.

Love to each member of the family.

#### Sources

- E.G. White to Abbie Winegar Simpson, Letter 251, July 22, 1904.
- E.G. White, "A Remarkable Experience," *Australasian Union Conference Record*, September 1, 1904, pgs. 1-2.

Title: N/A  
Date: July 24, 1904  
Type: Letter  
Addressee: Otis M. Hayward  
Location: Washington, D.C.  
Primary source: Letter 267, 1904, July 24, 1904  
Note: Relevant selection highlighted.

Dear Brother Hayward,—

I would be pleased to know how you and Brother Hansen are progressing with the negotiations regarding the lease of the Boscobel school buildings. I cannot get this matter out of my mind. I wish you could lease those buildings. If you can get them at a reasonable price, I would lease them by all means, with the understanding that you can purchase them if you please.

Since returning to Washington, I have been very weak physically. The first Sabbath after reaching here, I did not go out at all. I did not feel strong enough to speak. On Sunday, July 17, I spoke in the M Street Memorial Church to the workers who have gathered in Washington to hold a tent-meeting and to do Bible work. Last Sabbath and the Sabbath before, I spoke to our people in Takoma Hall. Last Sunday I spoke in the same hall to a very interesting congregation of the Takoma Park citizens. They all seemed to be much interested.

Last night I was awakened before eleven o'clock to listen to words that must be spoken to our churches. I wrote many pages and at four o'clock lay down for a little while.

I expect to go to Melrose soon, to stay at the Sanitarium for a while. The workers here feel loath to have us go, but there are other interests to which we must attend.

The work here is moving forward in clear lines. It was important that we should be here to help the workers in council. In the work that is done on the buildings, no money is to be expended for display. The buildings are to be plain and modest. A mammoth sanitarium is not to be erected; for this is not to be a modern Jerusalem. We have told the workers this plainly. We cannot expend all the means in one place. We must make careful, economical plans.

Fortunately for our work, our brethren here have been able to purchase a large assignment of lumber for a low price. This lumber was sent to Baltimore after the fire, but the supply was greater than the demand, and it was shipped to Washington. The owners became tired of paying wharfage, and our brethren were able to purchase some of it at less than the market price. One thousand dollars was saved by this transaction.

In closing, I will ask you again to let me know in regard to the lease of the Boscobel school, that we may know how to help you in your plans. If you should not succeed in getting this place, how would it do to build on part of the land that has been purchased for school purposes? We thought that perhaps a colored school might be put on part of the land, but we learn that this would not work. The matter would be spoken of in the papers in a way that would create prejudice.

Please tell me how you are getting along. I felt sorry that we could not do more to help you while we were in Nashville. But you are not forgotten. We hope that you will be of good courage. You are in great need of better accommodation for your work, and the Lord will surely open the way for you.

Your sister in Christ.

#### Source

- E.G. White to Brother Hayward, Letter 267, 1904, July 24, 1904.



Title: N/A  
Date: August 8, 1904  
Type: Letter  
Addressee: James Edson White  
Location: Washington, D.C.  
Primary source: Letter 357, 1904, August 8, 1904

Dear son Edson,—

It is nearly dark, but I will try to write you a few lines. I have tried to obtain money from one source and another, but have not yet succeeded. There are still some persons whom I wish to ask. I shall certainly obtain money for you if I can. If none comes, you may know that it is because I have been unable to secure it. I am myself in great need of money, but I do not want you to be financially embarrassed.

I must read your last letter again. Is it so that you have secured the house you so much desired? If we trust fully in the Lord, He will bring to pass that which is in accordance with His will. We should have many more rich blessings if we would walk constantly in a spirit of tenderness and forbearance and love. If we keep our hands uplifted to heaven, the Lord will surely strengthen our faith.

I have been quite feeble of late. I have done much writing in regard to where we must stand as a people.

Brother Magan and Brother Sutherland spent a few days with us last week. In the past they have not seen all things correctly. The matter has been a severe trial to me, but I believe that now they view things correctly, and that they will not be deceived by Dr. Kellogg.

The work here is progressing very favorably. I have had several conversations with Brother Baird who has charge of the work on the buildings. He says that he has never dealt with such an excellent company of workers.

Every morning these workers meet in the large room below mine for worship. A hymn is sung and one or two prayers offered, and then I, or some other person of experience, talk to them for a little while. I think these morning meetings are a help to the boys.

I have not spoken often to the public since my return from Nashville. I have been so weak that the brethren dared not give out appointments for me. A week ago last Sabbath I spoke in the colored church. There was an excellent congregation. I had freedom in speaking, but for some reason the effort taxed me severely.

Last Sunday an all-day grove meeting was held on the school grounds. The weather was beautiful, and about two hundred and forty people came. In the morning Brother Bland, Brethren Sutherland and Magan, Willie, and Brother Thompson spoke. I had been sick, and it was feared that I could not speak. But the appointment was given out, and in the afternoon, with fear and trembling, I took my stand before the people. The Lord gave me tongue and utterance, and I spoke for an hour. Oh, I was so glad that I could speak to the people on this occasion. Quite a number of those not of our faith were present, and their interested faces showed their pleasure and satisfaction.

A few days ago Sister Hall, Sara, and I went for a long drive to Rock Creek Park. This is a most beautiful place. I have seldom driven over finer roads. This is a national park. Here the president takes his rides. The drives are equal to, yes, more than equal to anything that I saw in Denmark or Switzerland. On our drive we met the President. He bowed to us as we passed him.

I hope sometime to visit Washington when I am not worn out with intense anxiety regarding the condition of the churches and the attitude of Dr. Kellogg. The thought that the doctor is so strongly influencing the physicians associated with him has bowed me to the ground and almost killed me. I thought of the warnings that Christ has given us, and it seemed more than I could bear for any of our physicians or ministers to be seduced from the truth. I hope soon to be able to say that the spell is broken and that some precious souls can say, "My soul is escaped as a bird out of the snare of the fowler; the snare is broken, and we are escaped."

Oh, it has been hard for me to bear this burden. Often I have had but a few hours' sleep a night. I have written early and late, as fast as my hand could move over the paper. While writing, I have had wonderfully clear, ennobling conceptions of the love and goodness of God. We must never forget that it is our duty to express at all times and in all places our appreciation of the all-comprehending goodness of God. We are to work out our own salvation with fear and trembling, knowing that it is God who is working in us, to will and to do of His good pleasure. Heaven is our inheritance, and we are to receive the free gift as heirs of God and joint heirs with Christ. In all that we do or say, we are to honor our Lord.

We are not to talk of the mistakes of others; for we may do them an injustice. It may be our duty to reprove wrong, but this is to be done with all longsuffering. Self is to be kept out of sight. The voice is to be softened and subdued by the Holy Spirit's influence. We are to be the Lord's messengers, winning souls to Christ.

My son, do not allow your mind to dwell so much on the course of those who have robbed the Southern field by diverting means into other channels. These men have done some selfish acts, but it is God who must give them a sense of their wrongdoing. It will not increase your influence for good for you to talk to them of restitution. Do not do this, Edson. Let God handle this matter.

Your mother.

Source

- E.G. White to J.E. White, Letter 357, 1904, August 8, 1904.

Title: "Our Duty Toward the Huntsville School"

Date: August 11, 1904

Type: Manuscript

Primary source: Manuscript 100, 1904, August 11, 1904

My visit to our school for the colored people at Huntsville, Alabama, brought me great sorrow of heart. I had known that this institution was in pressing need of substantial help, but I had not understood fully the real condition of the school. That which I saw staggered me. I asked myself, "How can the brethren in the South, who have seen the needs of this school, remain silent? In what light does God regard their failure to bestir themselves in an effort to place this school on vantage ground? How can He acquit the sight of their eyes?"

The equipment of the Huntsville school is very incomplete. Even some of the most common necessities are lacking. There are no proper facilities for giving treatment to the sick. Those who attend this school have been getting along with crude makeshifts, hoping that in time some of the necessities would be supplied.

That which to me seemed the greatest mystery of all was the striking contrast between Graysville and Huntsville. At Graysville the school and the sanitarium have been built up substantially by friends both in the North and in the South. The Graysville brethren and sisters have given much toward the erection and equipment of good buildings. The Graysville community has an appearance of thrift and prosperity. This is as it should be. But I could not understand how those there, who have known of the destitution of a sister institution at Huntsville, have been content to continue building up their home institutions without doing something for the training school for colored people. How neighborly, how Christlike, it would have been for those at Graysville to say: "We have been prospered in our efforts to establish institutions in this place. And while we are not planning the Graysville work unwisely, nor building too substantially, yet, in consideration of the more urgent need of the institution at Huntsville, let us send on to our fellow workers there some of the means now flowing in to us." What an encouragement this would have been to the struggling teachers and students at Huntsville! How pleased the Lord would have been to see the needed facilities thus provided for!

I refer to the neglect manifested by the Graysville church, simply to illustrate the spirit that has characterized other churches in the South and elsewhere. Those in charge of the work at Huntsville also failed of fulfilling their whole duty. They should have put forth every effort possible to place their needs before our people in the South. Earnest letters appealing to the generosity of Seventh-day Adventists throughout the South should have been written and sent out freely. Hearts would have been touched by such appeals.

As the Saviour was teaching during His earthly ministry, "a certain lawyer stood up, and tempted Him, saying, Master, what shall I do to inherit eternal life?" The Saviour entered into no controversy. He required the answer from the questioner himself. "What is written in the law?" He asked, "how readest thou?"

The lawyer said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." "Thou hast answered right," Christ said; "this do, and thou shalt live."

Unwilling to acknowledge the truth, the lawyer put another question, saying, "Who is my neighbor?"

Instead of entering into controversy, Christ answered this question by relating the parable of the good Samaritan. "A certain man," He said, "went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead."

A priest and a Levite, coming that way at intervals, "passed by on the other side." But a Samaritan, traveling the same road, came to the wounded man, and "when he saw him, he had compassion on him, and went to him, and

bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee."

The lawyer was convinced. When Christ asked him, "Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?" he answered, "He that showed mercy on him."

"Then said Jesus unto him, Go, and do thou likewise."

My dear brethren and sisters in the Southern field, let us learn anew the lesson taught by this parable. We are sometimes content to allow a brother or a neighbor struggle unaided under adverse circumstances. The same heartless neglect is sometimes manifested toward institutions. The attitude of some toward the Huntsville school, so destitute of many necessities, has not been the attitude that we should reveal toward a neighbor in distressing need.

Had our people in the Southern states taken the interest in the Huntsville school that God would have been pleased to see them take, this institution would now be on high vantage ground. Tried men should have gone from church to church in the Southern field, setting before our people the needs of this school. I have been burdened so heavily over this matter, that I have felt that if my strength would be sufficient to enable me to travel from place to place in the South, and arouse our people to fulfil their duty toward this school, I would then be willing to die. From the light given me, I know that God is in earnest with us regarding our neglect of duty toward this institution.

Let us now redeem the time. The Lord has been calling upon His people in the stronger Conferences of the North to sustain the Huntsville school by liberal gifts. We pray that He will put it into their hearts to respond nobly. Shall not His people in the South act their part faithfully, by taking a neighborly, substantial interest in the welfare of an institution planted in their own field? The Lord will bless every unselfish effort put forth.

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Title: "A Visit to the South – No. 2"

Date: August 18, 1904

Type: Article

Primary source: *Adventist Review*, August 18, 1904, pgs. 7-8

### The Work in Nashville

During my stay in Nashville, I saw the necessities of the work there, and its great need of help. I visited the sanitarium conducted by Dr. Hayward and Brother Hansen. For several years Brother Hansen has had treatment rooms in Nashville. Recently the Medical Department of the Southern Union Conference purchased his business, and Dr. Hayward, from Graysville, joined Brother Hansen in the work. They have treatment rooms, a health food store, and physicians' offices in a large house in the city. They have also rented a house three miles out of the city, for the accommodation of patients and nurses. I visited both of these places, and found them full of sick people receiving help.

Brethren Hayward and Hansen, with their faithful helpers, are doing their best with the facilities they have, but the inconveniences under which they are at present conducting their work are very trying, and I longed that they might have a larger building, where they could accomplish more with less effort.

We also visited the colored sanitarium, which is in the charge of Dr. Isabel and Brother Young. This is situated very conveniently for the colored business men of Nashville, and is modestly but well equipped for giving the different kinds of baths. Those in charge have labored earnestly to do what they can with their limited means to provide the necessary facilities, but they need assistance to make the institution comfortable and attractive.

To us has been entrusted the work of proclaiming the last message of mercy to be given to our world,—the message that is to prepare a people to stand in the day of God. Do we realize our accountability? Are we acting our part in the proclamation of this message?

When I see our people spending money for needless trimmings, needless furnishings, I think of Jesus. He might have come to this world in the glory of his kingly power. But he chose to come to this world in the garb of humanity, and to live a life of self-denial and sacrifice. Those who follow in his footsteps will remember that every dollar they can spare is needed in the work that God has said shall be done in this world.

When our sisters are buying and making up their own and their children's garments, let them think of the work in the Lord's vineyard that is still waiting to be done. It is right to buy good material for our clothing, and to have it carefully made. This is economy. But rich trimmings are not needed, and to indulge in them is to spend for self-gratification money that should be put into God's cause.

Schools and sanitariums and meeting-houses are needed in the South. The people there must be warned. To my sisters who are inclined to spend much in trimming their clothes, I would say, Deny yourselves, and put the money thus saved aside to send to the help of those who need help so much. Let the self-denial boxes sent out by the Southern Missionary Society be kept in plain sight in the homes of our people.

My sisters, remember that Christ clothed his divinity with humanity, and came to this world to uplift fallen human beings, that they might stand on vantage-ground, thus escaping the corruption that is in the world through lust. He gave his all to the work that he came to this world to do, and his word to us is, "If any man will come after me, let him deny himself, and take up his cross, and follow me." "So shall ye be my disciples."

Remember, too, the words of the apostle: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

Let us take heed to God's words of warning, lest at any time we let them slip, and our hearts become evil hearts of unbelief. Just as soon as those who know the truth put away their unbelief, and practise the self-denial enjoined in the Word of God, the message will go with power. The Lord will hear our prayers for the conversion of souls. God's people will let their light shine forth, and unbelievers, seeing their good works, will glorify our Heavenly Father.

### The School Work

In connection with the work in Nashville, I wish to speak of the school work that Brethren Sutherland and Magan are planning to do. I was surprised when, in speaking of the work they wished to do in the South, they spoke of establishing a school in some place a long way from Nashville. From the light given me, I knew that this would not be the right thing to do, and I told them so. The work that these brethren can do, because of the experience gained at Berrien Springs, is to be carried on within easy access of Nashville; for Nashville has not yet been worked as it should be. And it will be a great blessing to the workers in the school to be near enough to Nashville to be able to counsel with the workers there.

In searching for a place for the school, the brethren found a farm of four hundred acres for sale, about nine miles from Nashville. The size of the farm, its situation, the distance that it is from Nashville, and the moderate sum for which it could be purchased seemed to point it out as the very place for the school work. We advised that this place be purchased. I knew that all the land would ultimately be needed. For the work of the students, and to provide homes for the teachers, such land can be used advantageously. And as our work advances, a portion of this tract may be required for a country sanitarium.

Other properties were examined, but we found nothing so well suited for our work. The price of the place, including standing crops, farm machinery, and over seventy head of cattle, was \$12,723. It has been purchased, and as soon as possible, Brethren Magan and Sutherland, with a few experienced helpers, will begin school work there. We feel confident that the Lord has been guiding in this matter.

The plan upon which our brethren propose to work is to select some of the best and most substantial young men and women from Berrien Springs and other places in the North, who believe that God has called them to the work in the South, and give them a brief training as teachers. Thorough instruction will be given in Bible study, physiology, and the history of our message; and special instruction in agriculture will be given. It is hoped that many of these students will eventually connect with schools in various places in the South. In connection with these schools there will be land that will be cultivated by teachers and students, and the proceeds from this work will be used for the support of the schools.

We went once more to see the farm, after its purchase had been completed, and were very much pleased with it. I earnestly hope that the school to be established there will be a success, and will help to build up the work of the Lord in that part of his vineyard. There are men of means in various parts of the land who can assist this enterprise by loans without interest, and by liberal gifts.

Let us sustain Brethren Sutherland and Magan in their efforts to advance this important work. They gained a valuable experience in Berrien Springs, and the providence of God has led them to feel that they must labor in the Southern field. God helped them constantly in their efforts at Berrien Springs, as they steadily advanced, determined that obstacles should not stop the work. They are not leaving Berrien Springs because of dissension or strife. They are not fleeing from duty. They are leaving a place where a school has been established, to go to a new field, where the work may be much harder. They have only means enough to pay part of the price of the land. They should not be left to struggle along misunderstood and unaided, at the sacrifice of health.

As these brethren go to the South to take hold of pioneer work in a difficult field, we ask our people to make their work as effective as possible by assisting them in the establishment of the new school near Nashville.

I ask our people to help the work in the Southern field by aiding Brethren Sutherland and Magan and their faithful associates in the carrying forward of the important enterprise they have undertaken. Brethren and sisters, the poverty and the needs of the Southern field call urgently for your assistance. There is a great work to be done in that field, and we ask you to act your part.

Source

- E.G. White, "A Visit to the South – No. 2," *Adventist Review*, August 18, 1904, pgs. 7-8.

Title: "A Visit to the South—No. 3"

Date: August 25, 1904

Type: Letter/Article

Primary source: *Adventist Review*, August 25, 1904, pg. 7

### The Work in Graysville

Friday morning, June 17, we left Nashville for Graysville, where we spent Sabbath and Sunday.

I found that the work at Graysville has made much progress. Graysville is a homelike place,—a pretty little village in a valley surrounded by hills. A large part of the village is made up of the homes of Seventh-day Adventists.

On Sabbath I spoke to our people. The church was crowded. The Spirit of Lord rested upon me, and I was given a plain testimony to bear. In my weakness I had much strength; for God was with me. My heart was filled with thanksgiving and praise and rejoicing.

On Sunday we were taken to see the different lines of work that are being carried on by our people in Graysville. We went over the school building, and then we visited the twenty-five acre farm on the hill, which is largely planted with peaches. The young trees look thrifty. After looking at this, we went to see the four-hundred-acre farm, which has recently been acquired by the conference and has been leased to the school. On this farm we saw large fields of corn, broad pasture lands, and on the hill thirty acres of strawberries.

The school is doing well. An addition is needed to the main building; for the chapel is not large enough. But we advised those in charge to wait until the sanitarium could be put in running order. Finishing and equipping this institution will require all the means that they can command at present.

From the school farm we drove to the sanitarium. I am much interested in this institution. It is built on the mountainside, in the midst of a grove of trees. There are pine, oak, chestnut, hickory, and many other varieties of beautiful trees. With proper care this grove can be made very beautiful. It is a place in which any lover of nature would take delight, and is as healthful a location for a sanitarium as I have ever seen.

The institution is well planned, and the physicians and nurses are working disinterestedly and earnestly to bring the work on the building to completion. I wish that I had had time to say to the physician, "It pleases me to see the good work you do while handling the ax, hammer, and plane. You seem to be a master of the situation." His face expressed anxiety, and showed a burden of thought, and I did wish to say to him, "This is the work that Christ did in his youth. And through it all he did not speak an impatient word, not even when he was misunderstood. He always spoke pleasantly. When he was blamed for being so particular about his work, he answered by words of song from the Psalms, and those who had been scolding him often found themselves uniting with him in singing, 'O give thanks unto the Lord; for he is good: because his mercy endureth forever.' 'Let them now that fear the Lord say, that his mercy endureth forever.' 'Blessed are they that keep his testimonies, and that seek him with the whole heart.'"

I should have been pleased to have spoken words of encouragement to the physician's wife and sister. I would have said to them, "Be sure, my dear friends, ever to walk with Christ. 'Learn of me,' said the divine Teacher; 'for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.'"

On the second floor we found the nurses busy at work. I hope they all realized that their faithfulness is fully appreciated by One who knows. In looking to their Saviour, they will find peace and joy. We are to unite our



influence in making the earth radiant and glorious. Entire consecration is essential, and the union of all is needed, in order that the work of God may advance. No one is to exalt self and disparage others.

I longed to say to all the workers, "Henceforth you are Christ's servants. No longer are you to live to yourselves, but for him who died for you, and rose again. Your lives are to be hid with Christ in God, that when he who is your life shall appear, you may appear with him in glory."

Some of the patients asked if I would not talk to them in the parlor, but I had not the strength to do this, and at the same time to see the various things which our brethren wished me to see in connection with the work in Graysville.

We went up to the third story of the building, and looked off over the treetops across the valley. We greatly enjoyed the view.

I was taken to the spring, which is a little farther up the mountainside. This spring gives an abundance of soft, pure water, and is a treasure of inestimable worth.

I am more than pleased with the earnestness and zeal that the brethren have shown in the erection of this sanitarium. Success had attended their unselfish efforts. Each worker has tried to help the other, and all have worked together harmoniously. This is as it should be. When workers labor thus, their efforts reveal the sweet fragrance of godliness.

On our return, the brother who was driving stopped at the homes of many of our brethren in the village. I did not get out of the carriage, but we drove up to the gate of each house, and the friends came out. Whole families, father, mother, and children came out to speak with me, and I shook hands with them all, not forgetting the children.

Our visit to Graysville was a very pleasant one. We were sorry that we could not stay longer, so that we might have more time to talk with the brethren and sisters there.

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- E.G. White, "The Huntsville School," Manuscript 123, 1908.
- E.G. White, *The Oakwood Manual Training School* (1908), pgs. 6-10.

Title: "A Visit to the South – No. 4"

Date: September 1, 1904

Type: Article/Letter

Primary source: *Adventist Review*, September 1, 1904, pgs. 6-7

### The Huntsville School

Monday morning, July 20, I went from Graysville to Huntsville. We found the school situated in a beautiful country place. In the school farm there are more than three hundred acres of land, a large part of which is under cultivation.

Several years ago Brother S. M. Jacobs was in charge of the farm, and under his care it made great improvement. He set out a peach and plum orchard, and other fruit trees. Brother and Sister Jacobs left Huntsville about three years ago, and since then the farm has not been so well cared for. We see in the land promise of a much larger return than it now gives, were its managers given the help they need.

Brother Jacobs put forth most earnest, disinterested efforts, but he was not given the help that his strength demanded. Sister Jacobs also worked too hard, and when her health began to give way, they decided to leave Huntsville, and go to some place where the strain would not be so heavy. Had they then been furnished with efficient helpers, and with means to make the needed improvements, the advancement made would have given courage to Brother Jacobs, to the students, and to our people everywhere. But the means that ought to have gone to Huntsville did not go, and we see the result in the present showing.

Recently the question was asked me, "Would it not be well to sell the school land at Huntsville, and buy a smaller place?" Instruction was given me that this farm must not be sold; that the situation possesses many advantages for the carrying forward of a colored school. It would take years to build up in a new place the work that has been done at Huntsville. The Lord's money was invested in the Huntsville school farm, to provide a place for the education of colored students. The General Conference gave this land to the Southern work, and the Lord has shown me what this school may become, and what those may become who go there for instruction, if his plans are followed.

In order that the school may advance as it should, money is needed, and sound, intelligent generalship. Things are to be well kept up, and the school is to give evidence that Seventh-day Adventists mean to make a success of whatever they undertake.

The facilities necessary for the success of the school must be provided. At present the facilities are very meager. A small building should be put up, in which the students can be taught how to care for one another in times of sickness. There has been a nurse at the school to look after the students when they were sick, but no facilities have been provided. This has made the work very discouraging.

The students are to be given a training in those lines of work that will help them to be successful laborers for Christ. They are to be taught to be separate from the customs and practises of the world. They are to be taught how to present the truth for this time, and how to work with the hands and with the head to win their daily bread, that they may go forth to teach their own people. They are to be taught to appreciate the school as a place in which they are given opportunity to obtain a training for service.

Wise plans are to be laid for the cultivation of the land. The students are to be given a practical education in agriculture. This education will be of inestimable value to them in their future work. Thorough work is to be done in cultivating the land, and from this the students are to learn how necessary it is to do thorough work in cultivating the garden of the heart.

The man who takes charge of the Huntsville school should know how to govern himself and how to govern others. The Bible teacher should be a man who can teach the students how to present the truths of the Word of God in public, and how to do house-to-house work. The business affairs of the farm are to be wisely and carefully managed.

The teachers should constantly seek wisdom from on high, that they may be kept from making mistakes. They should give careful attention to their work, that each student may be prepared for the line of service to which he is best adapted. All are to be prepared to serve faithfully in some capacity. Teachers and students are to co-operate in doing their best. The constant effort of the teachers should be to make the students see the importance of constantly rising higher and still higher.

The leading, controlling influence in the school is to be faithfulness in that which is least. Thus the students will be prepared to be faithful in greater things. Each student is to take himself in hand, and with God's help overcome the faults that mar his character. And he is to show an earnest, unselfish interest in the welfare of the school. If he sees a loose board in a walk or a loose paling on the fence, let him at once get a hammer and nails, and make the needed repairs. Nothing in the house or about the premises is to be allowed to present a slack, dilapidated appearance. The wagons and harnesses should be properly cared for and frequently examined and repaired. When harnesses and wagons are sent out in a dilapidated condition, human life is endangered.

These little things are of much more importance than many suppose in the education of students. Business men will notice the appearance of the wagons and harnesses, and will form their opinions accordingly. And more than this, if students are allowed to go through school with slack, shiftless habits, their education will not be worth half as much as it would be if they were taught to be faithful in all they do. "He that is faithful in that which is least is faithful also in much." Little things needing attention, yet left for days and weeks, until they become an unsightly neglect, teach the students lessons that will cling to them for a lifetime, greatly hindering them in their work. Such an example is demoralizing, and students whose education is after this order are not needed in the world.

Should not our God be served most faithfully? We are called upon as teachers to rise up with firm purpose of heart, and discipline ourselves with sternness and vigor to habits of order and thoroughness. All that our hands find to do is to be well done. We have been bought with a price, even the blood of the Son of God, and all that we do is to honor and glorify our Redeemer. We are to work in partnership with Christ, as verily as Christ works in partnership with the Father. We are to lay aside every weight, "and the sin that doth so easily beset," that we may follow our Lord with full purpose of heart.

The soul suffers a great loss when duties are not faithfully performed, when habits of negligence and carelessness are allowed to rule the life. Faithfulness and unselfishness are to control all that we do. When the soul is left uncleansed, when selfish aims are allowed to control, the enemy comes in, leading the mind to carry out unholy devices and to work for selfish advantage, regardless of results.

But he who makes Christ first and last and best in everything will not work for selfish purposes. Unselfishness will be revealed in every act. The peace of Christ can not abide in the heart of a man in whose life self is the mainspring of action. Such a one may hold the theories of truth, but unless he brings himself into harmony with the requirements of God's Word, giving up all his ambitions and desires for the will and way of Christ, he strives without purpose; for God can not bless him. He halts between two opinions, constantly vacillating between Christ and the world. It is like some one striving for the mastery, yet cumbering himself by clinging to heavy weights.

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Location: Battle Creek, Michigan

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Note: Relevant selection is highlighted.

1 John 2:3. That is the evidence. Obedience to His commandments is the only evidence of our union with God. Christ abiding in the heart brings into the life that experience that makes us acceptable to God. God lets us have an abiding evidence. If we will individually be obedient to the commandments of God, then we have the assurance that Christ abides in us and we in Christ, but that is the only condition of that oneness and acceptance that we shall have with God, it is that we keep His commandments.

Verses 4, 5. As the unity between Christ and His Father, so may be the unity of His followers with Christ. They are made partakers of the divine nature, whereby they escape the corruption that is in the world through lust. Those who are thus united with Christ will be at peace, one with another, speaking the same things in love. Is not that what we, every one of us individually, must have if we become rich toward God, if we become one with Jesus Christ, one with the Father, and one with one another, speaking the same thing in unity? As the Father and Son are united, so may be every believing child of God, with the fashioning nature of the divine upon them, they escape all the corruptions that are in the world through lust.

We have reason to be the most thankful creatures upon the face of the earth, that there was One equal with God who pledged that He would give His life for the race who fell. He would give His life to redeem them. That was the pledge that Christ made before man was ever created.

Verses 5, 6. Can we take it in? Is our mind susceptible that it is our privilege to walk in this world as Christ walked? The fragrant influence of heaven is to be upon every professed Christian character. Will you consider that this privilege embraces every son and every daughter of Adam? It is stated in John the first chapter that the world did not know Him, that the world did not receive Him, but to "as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name" John 1:12. Now, it is our privilege to stand, not as the world was standing, faithless, careless, and unbelieving. It is our privilege to talk faith, and be determined that we will walk as Christ has given us example in His holy life.

There was no other way that Christ saw that He could do. He must come to the world; He must lay off His kingly crown, He must lay aside His royal robe; He must clothe His divinity with humanity, that He might stand at the head of humanity. He contracted with His Father to purchase by the sacrifice of His own blood. Therefore is brought to view that we are to walk even as He walked. There is to be an eye single to the glory of God, and we must keep our minds and our eyes single-minded, single-hearted, and our eyes single to the glory of God.

We are not to try to boost ourselves upon the highest pinnacle, as though we were worthy of everything that the Scripture describes. No. That is not our position. Every man that humbles himself shall be exalted. Who will exalt him? The Lord Jesus Christ.

But if we choose another path than that Christ has given as obedience to all His commandments, then what? We are in no better condition than the fallen angels if we do that. There was war in heaven, and Satan was trying to get a reformatory work done in regard to the law of God, to make that law more acceptable to him. He thought that he got the highest place, but he was at last thrust out of heaven. There will be no open door for those who have had the light, but have refused to keep God's commandments. There will be no open door for any soul to come in; because there would be a second rebellion. He cannot afford to have that.

Verse 7. You may read that commandment in Exodus. You read in Genesis how He made the light, how He appointed the Sabbath day and it was sacred and holy, what for? To testify to all who inquire why they keep the Sabbath day. It is because God made the world in six days and rested on the seventh day and was refreshed, and therefore He sanctified the Sabbath day. If every individual could have that kept before him, he would see that he had a light that would keep him from infidelity, to carry the mind back to the work of God in creating our world in six days. The seventh day is a day of rest. Here God has given that day; He appointed it, and what is the testimony, what is the witness? It was the God of heaven who made the world in six days, and He rested on the seventh day and was refreshed. He sanctified the Sabbath day, and the whole angelic host took up the song of triumph and rejoicing that that was the evidence God had made the world in six days. That is literal days.

Verse 7. The old commandment is the word which ye have heard from the beginning, just as I have been telling you.

Verse 8. If we did not love ourselves, and try to make ourselves the main subject, we should every one have a peaceable time with each other. Contentions would cease, and the love of God would be expressing itself from heart to heart, and the bright beams of the Sun of Righteousness would shine into our hearts and into the chambers of the mind. We would see that He liveth to make intercession for us, and there were times when it was made with groanings that cannot be uttered.

It was when He was in the Garden of Gethsemane that that cup trembled. Should He drink it? Why should He separate Himself by taking the sin of the whole corrupt world upon Him—the Father hating sin. How could the Father love Him with such an accumulated mass of sin upon Him? That is why the cup trembled in His hand, and the destiny of a lost world was in the balance. Should He drink the cup? Here from the pores of His skin was the blood that came forth and moistened the sod of Gethsemane. He then staggered till He came to His disciples. He had bidden them, “Watch and pray, lest ye enter into temptation.” But they were asleep, and the Saviour was in His agony. He awoke Peter who had declared he never would leave his Master, he would go with Him to suffering and to death. Sleep, Peter, He said. Canst thou not watch with thy Master one hour?

Consider it. The angel stands by His side, and Christ is strengthened. He takes the cup. He drinks of suffering from the hand of the angel. Where should we have been unless He drank that cup in His agony? It was in our behalf that He suffered. It was on our account that He was battling with the powers of darkness. To such an extent was Satan presenting the temptation that He would expire in His sufferings and agony of the cross. He felt the sins of the world laid upon Him. Before He drank the cup He said to His Father, “Not My will, O God, but Thine, be done.”

What would we do if we stood in the position before God that our will was swallowed up in the will of God? I ask you, What would be our position—no will of our own?

Christ has bought us, and He says, Ye are not your own, ye are bought with a price, and what a price! The precious blood of the Son of God. That was the price! Can you measure it? Can figures measure it? Can suffering approach unto it? He brought Himself to take the whole burden of the whole sinful world upon His divine soul. O, I ask you, Why is man not afraid to sin? Why will he parley with the enemy? Why will he not take all the promises that God has given?

They shall be called the sons of God, those that overcome. They will enter in through the gates into the city, and what then? They will have a right unto the tree of life. But every one will testify his faith by his works. I thank God that it is our privilege to suffer reproach for Christ's sake, and not be so afraid of reproach as to think it is going to extinguish us. If it would only extinguish self, we would stand in a far better position before God, exalted, and honored, and magnified before Him.

“Again a new commandment I write unto you, ... now shineth” 1 John 1:8. Thank God for this. Verse 9. “He that saith he is in the light, and hateth his brother, ... of stumbling in him.” Will you bear that in mind? “He that hateth his brother is in darkness and walketh in darkness, and here is a solemn thing that we want you all to consider that he that hateth his brother is in darkness, and walketh in darkness, and knows not whither he goeth because the darkness has blinded his eyes.”

“I write unto you, little children, because your sins are forgiven you.” Were they little children in years? No. He calls them His little children in experience. He numbers them with the family of God in heaven, God’s property.

Verse 13. “I write unto you, little children, ... young men.” Are there any young men here? I think there are. Now hear what is said unto you. “I write unto you, young men, because ye have overcome the wicked one.” Now, His little children, He is writing unto you. He is writing unto those who are obedient to His commandments. “I write unto you, little children, ... wicked one.”

Every one of us has his battle to fight. We need not think the devil is dead and has been buried. We need not think that the church militant is the church triumphant. We are the church militant today. We are to stand with every piece of the armor on, and be prepared, as it is said in Ephesians, those that were to meet the powers of darkness. And how shall we meet them? We are to put on the whole armor of God, and having done all, to stand. Stand with that armor on. Do not leave off one piece of it. Ephesians will tell you what that armor is. It is the whole body that is prepared for warfare.

We battle not against flesh and blood. If you will all remember this. We war not against flesh and blood, but principalities and powers, and spiritual wickedness in high places. All these you will have to meet, and you want to be in a position, that you can realize that the Captain of the Lord’s host is just as much a Leader today, in the battles, as when He was enshrouded in the pillar of cloud and led the pilgrimage of the children of Israel through the great wilderness for forty years.

Now the Lord would have us in a position that we should be prepared to enter the conflict. Everything will come in. Every kind of sophistry, every kind of fallacy will come in, and the enemy will move upon every mind that is in any way his subject. He moves upon that mind, he blinds the eyes, and they do not see where they are going not what is the matter with them. He will work right in our midst if we will let him.

But every medical missionary that has been appointed in the sanitarium here, and in the sanitariums that have been erected in many places, is appointed to watch for every soul that they are connected with lest the enemy shall take some advantage of these souls. We are to watch our own souls, to see that we are in that preparedness with the Holy Spirit of God working upon our minds for the development of human characters, that we may perfect holiness in the fear of the Lord. If we ever sit with Christ upon His throne, we had better commence before we get any more established in the ways of satanic agencies.

God requires that every soul here, all the ministers, every medical missionary, shall show themselves as approved of God in their lot and in their place, to fight the armies of the powers of darkness with Jesus Christ as their Leader.

We want that the warnings of Christ shall be heeded, and that we should love one another as Christ has loved us. Can you measure the love of Christ? Can you measure the golden chain that is let down from heaven to encircle the human family? When you can measure it, you will understand that the love of God is as broad as the world. It is in every way able to guard us if we are faithful, that we shall be kept by the power of God through faith unto salvation ready to be revealed in this last time.

We are in the last days in this earth's history. We cannot afford to make any mistake here. It is too late in the day to trifle with eternal interests. God is in earnest with us.

If one sees that his brother sins, and he tells him of his sin, and he will not forsake his sin, he is clear, because he warned him. But if one sees a brother sin, going contrary to the commandments of God, and says nothing to him, and passes him by and leaves him, the one who saw that sin, if he is taken away in his iniquity, the one who permitted that sin to go on without rebuking and reproofing it, will lose his own soul. He will have to give an account of the souls that have been lost through his silence.

God wants a faithful ministry. He wants that the missionary work should be carried solidly, and He wants that it should stand on the most elevated platform of eternal truth, eternal rectitude, and then it is proportionate to the great needs. We profess to believe that we have a Saviour, One who can save to the utmost all who come unto Him. He cannot afford to trifle with our own soul's salvation. We hear of cars being wrecked, and without a moment's warning souls are plunged into eternity. Are there any souls who might have been saved if each one before me had armed themselves, and had kept on the whole armor of God to meet in human flesh the powers of darkness that are working in human flesh? God wants us to place ourselves on the right side of the question every day.

He wants that every soul here should so connect himself with the heavenly angels that these angels shall be round about them; connect themselves with Jesus Christ and they will do the work of the heavenly angels as the right hand does the work for the body. This is our business. Ye are God's husbandry. Ye are God's building. You cannot afford, not one of you, to be planting on that building foundation wood, hay, and stubble that will be consumed in the day of final reckoning. If yourselves are saved, it is because you have repented heartily before God, and begun to take off, to cleanse the temple, to cleanse the foundation from all that is false, and that would lead from falsehood against God and the truth. You cannot afford to sin. It is an expensive business.

Now Christ drank the bitter cup for us. What are you willing to do to deny yourselves for Christ? There is a world to save. And every indulgence of appetite like tobacco, like alcohol-drinking, all these are not food for the system, it is death for the system. You are taking away the underpinning of your house in indulging the appetite for liquor, in indulging the appetite for tobacco which is a poison narcotic, and is benumbing the sensibilities of the brain. Do you profess to believe in Christ? Then you are priests in your household. That is the biggest concern for you to handle. It is not to pile up riches. It is not to study and study and study how you can in some way contrive to get the advantage of somebody else. No; it is to see that my family walk in communion with God. There is a heaven to win, and a hell to shun. Will they walk circumspectly? I must watch them as one that must give an account.

Not a cross word, not a fretful word should be spoken. You profess to be a Christian, therefore the pleasantness, the sweetness of the disposition of Christ must be upon every soul who professes to believe in Him. There cannot be an advantage taken of any living soul in the business line. Why? Because every one of you is to manifest Christ and Christlikeness, to love one another as Christ has loved you. That is to give correct representation before heavenly angels and before men, before the whole world.

"Ye are," said Christ, "the light of the world." Do you believe it? Where do you gather your light? You gather it from the divine rays of light that shine from our Saviour. He brought life and immortality to light. He proclaimed over the rent sepulcher of Joseph, I am the Resurrection and the Life. Now, He was raised, that we shall be raised, if we follow after to know Him. We may be laid in the grave, but we shall be brought forth out of the grave when the last trump shall sound. Christ said, Let not your heart be troubled. Well, what is the greatest trouble? To think what a big schemer you can be? To think what great advantages you must show to the world? No. You are to guard your brother's interest as you guard your own, and when you guard your brother's interest as you guard your own, the heavenly angels guard your interest. And He will provide for you an



inheritance with the sanctified and the blessed in the kingdom of glory. Then you shall see the King in His beauty.

Parents must set an example in every way, in the very tones of their voice, in the very temper, in the very way that they govern their children. God holds them accountable if they say a word that stirs up the worst passions in the human heart of the child. You cannot afford it. Because then you will battle, and battle, and say, I do not see why these children do not obey me. It is because you do not put the softening grace of Christ into the tones of your voice, and you do not show interest in them as you ought to show interest in them.

Now, if the mother is the queen of the household and the teacher, the father and the mother are to educate the children. You are all part of the great firm, and not one thing must be indulged in these children that would leave them in a position where they would not know which is right and which is wrong. You have a Bible. You take the Bible, and you carry out the principles of the Word of God, and you will find that Christ comes into your family. He works with the minds and hearts of your children, and you are what? Working out for yourselves what? A character of which you never will be ashamed. You are working out for yourselves a far more exceeding and eternal weight of glory. That is more than all the riches that you can have here upon the earth.

One wrote to me, Mrs. White, are you a millionaire? You are building churches in Australia and in Europe, and you are building churches here and there, are you a millionaire?

Well, I came to Melbourne, and we worked unitedly. We talk about how we can glorify God, and He tells us to go according to His commission all through the world, to every nation, to every kindred, and tongue, and people; and that means, if we do that, a constant self-denying practice.

I tell them when they will come to me, A millionaire! Do they think that I do this work to become a millionaire here in this world? Why, I would spend the last farthing I had for a soul. It is worth more than the whole world. And Christ has told us to lay up treasure in the heavens, where moth and rust doth not corrupt, and where thieves do not break through and steal. Now, when I can labor to save a soul, there is no money, no money that can be placed by the side of that soul. That soul will bring other souls to the truth. It is our work, and it is our business, to labor with all the powers of our being for the one next to us. Those that use tobacco, church members—we hope none in our church uses it—but the church members, they do not have so much to give as they would like to give, why? The tobacco they put in their mouth would support children in a school to get their education. Well, in order to support these children, I have hired money.

I am paying interest on the money to send children to school, the first school that was established in Melbourne to teach them the truth. There I hired money, and paid interest on that money, that I might put them in school and that they might obtain an education. Now, I do not begrudge a penny of that, not a penny. And when I see and consider how much is put into the mouth to destroy the moral powers of men. We have not any too much moral power, we have not any too much brain strength, to work out our own salvation with fear and trembling. And in working out that salvation, we may work out the salvation for our whole family.

What we want is to know, What shall I do that I may inherit eternal life? Well, that question was asked the lawyer, and the lawyer asked that question of Christ, and there were the Pharisees all around, waiting to catch a word out of His lips, that they might turn it to His condemnation. Christ kindly laid the burden right upon the lawyer. He knew that lawyer was convicted, and He said to him, “What saith the law? How readest thou?” And the answer came from the lawyer, “Thou shalt love the Lord ... as thyself.”

Then let those who use tobacco take the money and spend it that they may overcome, that you may overcome, and that you can help others with that money to overcome, that you can do good in the saving of the souls that

are ready to perish. You want every dollar of God's money. It is not your money; it is God's money, lent you as stewards to be used to the glory of His name, and every farthing of this money is to be spent in that way that you can give an account of it in the day of God. You can stand before the judgment seat and know that the five talents that were given to you to put out to usury increased to five talents more, and that is what we have been trying to do in Australia.

My team broke the first track that was made in the wilderness, that was made there at Cooranbong, and this is the way that we were working. We would come to a standstill, and what then? We would come right before them. They would say, We can go no farther, Mrs. White, we can go no farther. (My son was here in America.) We can go no farther now, we have no means to use. Well, said I, call them together, I will meet with them tomorrow morning. And then I told them what we would do. Said I, We will go to the carpenters; we had a surplus of carpenters, they had come to see what we were doing, and they were believers. Said I, I will ask you what you will do for us. There were about eight or ten carpenters. What will you do? "I have three or four dollars a day for my work, and I will take half price, and then I will take that half price and I will divide it again and put it into every building that you put up here." Now, we could not ask them to do more. Then they went to work, and the money began to come in, very slowly, but we used it economically. There were men there we had been working with to bring them into the truth. They would come out into the truth.

I would take my phaeton, and stand right up in my phaeton, down in the cities and villages. Then I would present to the men who were working on the railroad the eternal world interest. Mothers would stand with their children in their arms and listen as for their lives to hear. Said I, Can you tell me of this crowd that is working on this railroad, can you tell me how many of them believe in Jesus Christ, and love Him and serve Him? Not a hand was up, but the tears were running down the cheeks of those that were there. Well, we worked along, and it was not many weeks until those very fishermen came that were converted, and said, "Here is my tithe money." Then another would come from the country, "Here is my tithe money, I heard you speak out there on the common." And that tithe money, what was it? I put my money out to the exchangers, and there I was getting the interest from the work, and then here was that accumulated company beginning. We did not have to press it upon them at all. They came right forward to do that work.

Women and men worked on that ground until we had a very fine meetinghouse, nothing elegant, but a good substantial meetinghouse to worship God in. And then we had a schoolhouse there on that plot, and we kept at work.

Well, when there began to be, with some of them something annoying, Elder Haskell would come along, "What is the matter?" he would say. "What is the trouble?" "Well, I cannot stay here. Such and such a one did not treat me right." "Well," said he, "use your plane a little more thoroughly, and you won't hear it," and he would kneel right down in the shavings, and there he would offer up his petitions to heaven that God would let His blessing rest upon these self-sacrificing workers. Well, you may be sure that the tide turned very quickly.

Then we had a meeting every day to see how much progress this man had gained in overcoming during the day. And they would tell their stories and their experiences that they had. It was of great value to hear it, and when that meetinghouse was dedicated, it was a most wonderful time. And now the work has been progressing all through Cooranbong. There was one brother who wrote me, and said, "We have made in one season 7,000 pounds of the best of honey." Now a few could not give money, but they brought beehives. "Will you take these?" "Anything, anything," they said, "we will take, if you want your children in school." Now they began to multiply and multiply until they have honey at that rate, and God has blessed them in a wonderful manner.

They told me when I came there that that land was such that it would yield nothing. They had planted peach trees, and they had planted this thing and that thing and the other, and it would not do anything. Now, said I, I am going to show what it will do, and I had a sample farm. I made it a sample farm for the whole of

Cooranbong and Maitland, and for Newcastle, and for the country all around there. I went to get a handful of vegetables that we could eat, and I went eight miles all around, and I did not get one particle, because they did not raise anything. But the Lord blessed us, and we had fruit. We raised the best oranges and the very best peaches—weighed half a pound apiece. We planted them the last of September and gathered them the first of November. The most beautiful peaches, and weighed half a pound.

Said I, Now my family, I cannot eat these peaches, I feel as if they were of the first fruits unto God, I am going to put them in a satchel and take these peaches to the legislature. They have a house down here, to get out into the country and study and have a little recreation, and now I am going to carry these peaches there and get them full of these peaches; and to the postmaster; to the railroad agents; to the officers. And all these, said I, I am going to supply with these peaches. Well, I found my peaches had extended much farther than I had any idea. They felt just as I did, that if Cooranbong would raise such peaches, they wanted everybody to know it, and they sent it far and near. I would be in the cars, and a gentleman of the legislature would say, “This is the lady who brought me those beautiful peaches.” A man there wished he could have some of them “sent to me.” He was the storekeeper. I gave two or three dozen to the storekeeper, and he sent them all around.

Well, I might go on, but that is not the burden of my message now, But it is how Sister White gets rich, and I advise every one who wants to get rich, I advise them that they shall go and do likewise, and that we shall work for the interests of our neighbors, that we shall publish the gospel of peace everywhere, and that we shall show that we have a decided interest in all the purchase of the Redeemer. That is what we want.

You cannot afford to put into your mouth anything that shall destroy the brain nerve power, and weaken them so that you cannot give to God the very best reasoning faculties, so that you may work together with the Master, and that you may overcome as Christ overcame. These things demand our attention. The money that is spent in liquor, the money that is spent in alcohol, it would educate, it would make families comfortable. Why not give up these things? It is God’s money. You cannot afford to give an account of that money. He told you to put it out to usury, that when He should come, He would find His own with interest. Now that is what He wants you to do. You convert five souls, and they will go to work to convert other souls. The very influence that you exert upon the souls that are around you is winning other souls to Christ, and I ask you, What would you sell your soul for? Here is the worthlessness of much of the things of this world that are used in self-gratification; what if they were expended to send the truth?

Look at the South. What can America answer for the condition that they are in? I want you to look at souls that are perishing in their sins. What advantage will it be to a man if he gain the whole world and lose his own soul? There are no pockets in your shroud, that you can put money to line your coffin, and if you did, it would not be of any value to you when Christ shall come to take those that love Him to Himself, because you love money more.

God wants us to begin to exert ourselves for the salvation of those that are perishing. I have no particular interest to go and hover over a church. I will teach that church, every one, if I can, to go to work. Every man and every woman is given his work, and if you have a right hold on Christ, that God has a love for you, you will understand that you must make sacrifices for Christ’s sake.

May the Lord let His blessing rest upon us, while we shall work out our own salvation with fear and trembling, why? For it is God that worketh in you, both to will and to do of His good pleasure. It is not you that gives the light. When you are preaching the truth to others, you may take your Bible and open it, and ask them what they think of this and that, and try to give them the light God has given you. It is not you that makes the impression. It is the angels of God that are moving upon the hearts of these people. And these angels of God that you are cooperating with will cooperate with you.

Now, I have made up my mind since I was eleven years old that it would pay to be a Christian, and I have been trying with heart and mind and soul to bring every one with me, and if I had not done this, I should not be here today. I would have been trying to take an easy time and see if I could not obtain more strength of body. But I cannot afford it, and I find the next time that it comes for me to speak I have strength given me. God gives me strength. I love God, and I want you to love Him, because if you love God, you will love others also. The fathers and the mothers will take the responsibility of bringing up their children in the nurture and admonition of the Lord, because He has bought them with the price of human agony and of blood, and they cannot afford to be lost, not a soul of them. Therefore you have the household—that is a church—in your own house.

Angels of God will come right into that house, and they will work with the father and they will work with the mother, to teach the children they are a part of the great firm, and they are to lay the burdens of responsibility upon the mother, and let the children do just as they please in the house. Now they are a part of the firm. Educate, educate, educate them how to work, how to work into line, kindly. If they make blunders, do not find fault with them. That discourages. No; show them just how you do it. Tell them that you do it this way. But do not reproach them. Do not give them a blow or anything like that because you will hurt your own influence.

We cannot afford to hurt our influence. May God help us that we may lay right hold upon every soul, that they shall have eternal life in the kingdom of God. Now, I know that I could go upon that chapter a long time, but you have been sitting here, and you will get weary. But I want to tell you that Jesus Christ is interested in every patient that comes to that sanitarium; that your Saviour in pitying love is yearning over you so that you shall catch some word from the nurse or from one who knows God that He can apply that word to your comfort and your hope.

There are many who are in despair, that would not be in despair and discouraged if they had a better picture to look at, and now we want that we shall every one educate our mind and our soul after the divine image, and that we shall be preparing for the future life. What readiness are we making for the future life, a life that measures with the life of God? What preparation are you making for it? O, you cannot afford to lose the life which is to come. I beg of you for Christ's sake to become rich in good works, and to put away everything that you are using to undermine the constitution and to take away the power of reason. I ask you for Christ's sake to put it away, and see that money shall be given for the truth.

I have sent to the South. I told them to make little boxes, and to put them into their houses, and remember the Southern field, and teach your children to remember. I have done all that I can possibly do at present until I can make sale of more of my books, and just as soon as the medical missionary book that I am now getting out, as soon as it is ready, I have a place for it, to relieve institutions of debt, the sanitariums, that we may have more sanitariums still. We are working with all our might that we may get the sick where they can be healed, where they may learn habits of reform and self-denial and self-sacrifice and be fitting up their souls to prepare to take their position by the side of Jesus Christ, where He places upon their heads the crown of immortal life, and He places in their hands a harp of gold.

Then they will cast their glittering crowns at His feet, and with their harps they will strike the note, Worthy, worthy, worthy is the Lamb that was dead but lives again, a triumphant Conqueror. Here, Lord, am I, and the children that Thou hast given me. I have educated them; I have trained them to do church work; I have trained them that they should speak affectionately and kindly and tenderly to one another.

Now let us be converted. Let the power of God take hold of our souls, and see if we cannot open the door of the heart. "Behold, I stand at the door, and knock," said Christ. "If any man will open the door ... he with me."

And then again He says, "To him that overcometh will I grant ... upon his throne."

Then let us lift. Let us lift all that we can. I told them as I sent out these little boxes (they printed it just as I had it) that we wanted them to put in the money they would spend for candy and for dress that was unnecessary, every penny that they could save. Let them feel that they were making a present to the South, that they might send missionaries there, and that these missionaries should work in behalf of souls and have some money to work with.

I visited Graysville. There they are doing a splendid work. I visited Huntsville, where the colored people have a school. But O, they need money; they need it so much to educate these Southern colored people to work for the colored people, for the time is coming when it will be an impossibility for a white man to work for the colored people. That time is right upon us, and I want to tell every one of you that want to do something for the Master that there is means that is needed to build schoolhouses.

While I was there I spoke in one meetinghouse that was dedicated just a little while before. The people were all colored. I spoke to them, and they understand what you tell them. They were more of the upper classes. And the blessing of the Lord came into the meeting. And I spoke in Huntsville how that everything should be kept up neat and nice and clean, so that the whole outside fraternity may see how we regard it. The Southern field is bought with a price, and everything about the premises should be kept up clean and neat and orderly, and buildings should be erected for a sanitarium. We went all around to find places for schools and we are still working at the point.

Now if there are any here who want to have that box as a messenger in your own home, you can have it. You can write to the Southern Missionary Society, and they will send it to you to educate your children. It is the very best lesson, the Lord has presented to me, that they can have. This was presented to me as a means when we tried to do good.

Now, I am not going to hold you any longer, but I will tell you, this means that you spend needlessly, God wants every penny of it, and He wants you to use it to advance His work where there are no workers, and where there are souls to be saved. And now I will not detain you any longer. May God bless you.

I want heaven, and I want you to have it. I want you to have it just as much as I want to have it myself. Do not rest your souls till you have given your life, your brain power, and every nerve and muscle of your body to Jesus Christ by habits of temperance. And give your example against the saloons that are making drunkards, that is throwing the cars off the track, and all these things, because they have lost the control of their memory. Death after death, death after death, fatalities everywhere, because they have sold their brains. They cannot afford it.

God help us to make our work for eternal life, and to expunge the selfishness from our soul and heart and mind, and then all heaven looks upon us, all heaven will bless us, and at last it will be said, "Come ye blessed of My Father, inherit the kingdom that is prepared for you from the foundation of the world." The answer comes, When saw we thee thus, Lord? "Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me."

Now there is the truth. I want to see the crown of glory upon the brows of those that are here today. I am in earnest. I feel the power of the love of God in my soul to present the things to you in the light that God has given to me. I beg of you for Christ's sake to be reconciled to God, and to love one another as Christ has given you evidence that He loves you.

Source

- E.G. White, "Thoughts on 1 John 2," Manuscript 156, 1904, September 7, 1904.

Title: "Directions Regarding Work for Colored People"  
Date: September 17, 1904  
Type: Manuscript  
Location: College View, Nebraska  
Primary source: Manuscript 114, 1904, September 17, 1904

I have a message to bear in every place. I call upon our people in America to awake to the responsibilities resting upon them. In your donations, be sure that you give liberally to sustain the work that is being done for the colored people in the Southern field. There are mission schools and sanitariums to be established for this people, and the work calls for means.

In sending means for the missionary work for the colored people, conducted by the Southern Missionary Society, be careful to state distinctly that this is the object for which the money is to be used, and let it be passed quickly to those having this work in charge. If you desire to give to the Huntsville school, the colored sanitarium, the building of schools and meetinghouses, or to other specific lines of work for the colored people, be very careful to state your wishes plainly. If care is not taken in regard to this, the money will not always find its way to the places where it is so much needed. There is yet much to be done in this field.

God has shown for human beings an infinite depth of love, and yet how far short we fall of appreciating this love. Christ died on the cross of Calvary that sinners might be redeemed from the slavery of sin and placed on vantage ground before God. Think of the wonderful love that the Father revealed in making this sacrifice. It is ours to point those outside the fold to this love, ours to tell sinners what Christ has done for them and what they may become through His transforming grace.

We desire that in all that is done, the Lord's name shall be glorified and His cause advanced. Never was there a time when wise generalship was so much needed as at the present time. Human prejudice is not of God. To be guided by impulse is very dangerous. Human impulse is a poor commodity and can not take the place of sanctified reason. The Lord Jesus is looking upon every soul with intense interest. He has declared that the spiritual character of His church is to be carefully maintained. The church is in the world and is to do a work for the world, but the doors of the church are not to be opened to worldliness. "Every plant which My heavenly Father hath not planted shall be rooted up." The church must be strictly guarded. Its sacred character must be demonstrated to the world. "Ye are God's husbandry, ye are God's building." "Work out your own salvation with fear and trembling. For it is God which worketh in you, both to will and to do of His good pleasure."

Every line of work now to be done in the South is to be carefully and studiously carried forward from point to point. The workers are to make the most of the opportunities that come to them to become acquainted with the leading men in the world. They are to set an example that will magnify and honor the truth. Every church is to work in a way that will reveal Christ. There is to be no coldness and indifference in the work. Sanitariums and schools for the white people and for the colored people are to be established. In the providence of God, we have a most beautiful location for our colored school in Huntsville. And the school is to be provided with buildings and facilities that will compare favorably with the location. The good work being done there for colored students is to receive encouragement. After the school term is over, the students are not to be left without employment, to seek for it among worldlings. A great deal is lost when this is done.

All are to work unitedly, doing their best to help the students at this school, some of whom are fatherless and motherless, doubly orphaned. A deep, sensitive compassion should be felt for these youth.

There is none too much land in the school farm. The school is to be so conducted that Christ can look upon it with pleasure. The farm is to be a noble representation of the work that the Lord wishes to see done on it. All connected with the school are to be trees of the Lord's planting, revealing in their lives fruit that harmonizes

with the purposes and work of the school. Their words and deeds are to bear witness to the difference between sin and obedience, revealing the transforming power of the grace of Christ on the hearts of those who give themselves to Christ as His children.

The students who have given their hearts to the Lord are to be prepared to go forth as workers for Him. They are members of His family. It is His desire that everything about the school shall be neat and orderly. Nothing is to be left to go at loose ends. Special evangelistic work is to be done for those students who enter the school unconverted. There should be a church school for the younger ones. Before all is to be kept the thought that Christ is their Saviour, that they are called and chosen by Him. Strict discipline will be needed, and this can be secured by faithful instruction.

The Lord has long looked for this work to be done at the Huntsville school. A great deal of work was done on the farm by Brother Jacobs. He was faithful and diligent in his work, trying to educate the land just as the minds of the students may be educated.

God designs that this family of colored students shall furnish a representation of reform. In this locality the white can work for the colored people. The students are to be treated as the Lord's property, bought with a price. The actions of those who believe that the Lord is soon to come are to harmonize with this belief.

Special efforts are to be made to instruct the colored believers in the North. They may be found in twos and threes in many places, and they would be willing to receive instruction from their white brethren.

I am bidden to say that there never was a time when we needed to be more zealous. Every one who can is to deny himself, and take up his cross, and follow Christ. There is a solemn work before us.

We are not to take the position that white believers are to worship by themselves and colored believers by themselves. But neither are we to say that they are to worship together. In some places prejudice against the association of the races is so strong in the minds of the whites that they would not attend meeting if colored people were present. Both races must hear the saving truth that we have to present; and in places where the prejudice is so strong, let the colored people be given help to provide themselves with a place for worship in which they may meet together by themselves. When the mingling of whites and colored believers brings offense to the whites, other plans must be adopted; for both classes must hear the message that means so much.

In the efforts that are made in the South to proclaim the message for this time, the work for the whites and the blacks will have to be done separately. The colored believers must be provided with meetinghouses of their own. This is the plan that has been followed in Nashville. The colored believers there have a neat, roomy meetinghouse, in which they can worship God in accordance with the light He has given them. Our colored brethren and sisters should be thankful for the privilege of meeting together for the worship of God and of working for their fellow men.

We must do all in our power to remove the barriers that would prevent us reaching all classes of white people in the South, high and low, rich and poor. Thus the Lord has presented the matter to me. In cities where the prejudice against colored people is very strong among the whites, we must accommodate ourselves to circumstances and follow a course of action that will remove all hindrance to the acceptance of the truth. We must gain access to the white people. God has given us a message of great importance for them which they must hear.

When the Lord Jesus sent His disciples forth on their first missionary journey, He charged them not to go to the Gentiles or the Samaritans, but to go to "the lost sheep of the house of Israel." Why? Because if the disciples

were to go to the Gentiles, the Jews would not listen to their message. After they had given the message to the Jews, they were at liberty to proclaim the truth to all nationalities, high and low, free and bond, rich and poor.

Today the truth is to be proclaimed to all nations and kindreds and tongues and peoples. Christ desires us to labor in a way that will not arouse prejudice; for when prejudice is aroused, some are cut off from hearing the truth.

After Christ had been crucified and had risen from the dead, He remained with His disciples on this earth for forty days, giving them much instruction. The time came when He must ascend to His Father. But He promised to send them His Spirit as His successor. This Spirit was to be the guide and counsellor of the church, teaching the disciples and bringing to their remembrance the things that Christ had told them. By the Spirit, under Christ's own dictation, there was given to the church its only code and charter. No human being could interfere to prevent Christ's followers from having the divine sufficiency of the Spirit. Said Christ, "My kingdom is not of this world." It has no principles in common with the world. Human patronage is not to be sought by it.

The Holy Scriptures are to be just as precious to the colored man as to the white man. In the South the white believers and the colored believers, because of the prejudice existing, may meet together in different houses of worship. But every church, whether composed of white or of colored members, is to reveal to the world a representation of Christ's sufficiency. Every church is under the most sacred obligation to show that they are seeking a preparation for the future life in the earth made new, where there will be no lines of distinction. God will put up no walls of partition between the white and the colored believers. Men have put up their barriers in this world, but there are no such barriers in the home that Christ is preparing for those who love Him.

We are still in this world, where these barriers exist, and we must work in a way that will enable us to reach all classes. Let not the present obstructions worry you and destroy your faith and confidence in God. Let the believers in the South, both white and black, become, through the transforming grace of Christ, like the heavenly pattern. If the white church is to become a holy temple for God, the character building of the members must be after the character building of the meek and lowly Jesus. If the black man has given himself to God as His child, let him believe that he is just as precious in His sight as are His white children. He may lift his head toward the light and become a partaker of the divine nature. It is his privilege to reveal the character of Christ. By the divine presence, he may be transformed in heart and mind, and from him may radiate heaven's dazzling beams. Christ may shine forth from him the perfection of all righteousness. The glory of the Saviour is his defense.

Source

- E.G. White, "Directions Regarding Work for Colored People," Manuscript 114, 1904, September 17, 1904.



Title: "Self-Denial Boxes"

Date: September 20, 1904 (Disputed – probably September 25)

Type: Talk

Location: College View, Nebraska

Occasion: Ellen White speaks in the afternoon to the 68<sup>th</sup> meeting of the General Conference Committee

Primary source: Manuscript 98, 1904, September 20, 1904

(Portion of talk before General Conference Committee, College View, Nebraska, September 20, 1904.)

As I have considered the poverty and needs of the Southern field I have been greatly distressed. I have earnestly desired that some method might be devised by which the work for the colored people could be sustained. One night as I was praying for this needy field, a scene was presented to me, which I will describe.

I saw a company of men working and asked what they were doing. One of them replied, "We are making little boxes to be placed in the home of every family that is willing to practice self-denial and to send of their means to help the work among the colored people of the South. Such boxes will be a constant reminder of the needs of this destitute race, and the giving of money that is saved by economy and self-denial will be an excellent education for all members of the family."

I have written concerning these boxes and the self-denial they will encourage, and I now ask if you will not respect the light that God has given to His people. These boxes should be used more than they have been. And let no one ever by pen or voice hinder their circulation.

Let every mother teach her children lessons in self-denial. O how much money we waste on useless articles in the house, on ruffles and fancy dress, and on candies and other articles we do not need! Parents, teach your children that it is wrong to use God's money in self-gratification. Tell them of the poor colored people and their needs, and encourage them to save their pennies wherever possible to be used in missionary work. They will gain rich experiences through the practice of self-denial, and such lessons will often keep them from acquiring habits of intemperance.

Let the work of these self-denial boxes be carried on more than it has yet been. And do not become weary of their use. We also ask you to give of your clothing such articles as you do not need.

The Saviour commended the widow who cast her mite into the temple. Others had put in of their abundance, but she had given of her living all that she had.

The Lord calls upon every one to whom He has entrusted means to give for the support of His work. And he will greatly bless those who follow His example of self-denial.

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- E.G. White, "Self-Denial Boxes," Manuscript 98, 1904, September 20, 1904.
- E.G. White, "Self-Denial Boxes," *Atlantic Union Gleaner*, October 5, 1904, pg. 446(2).
- E.G. White, "Self-Denial Boxes," *The Youth's Instructor*, November 1, 1904, pg. 8.

Title: "The Work Among the Colored People"

Date: October 25, 1904

Type: Letter/Article

Addressees: "To My Brethren and Sisters in America"

Occasion: At the 1904 Fall Council the General Conference Committee voted unanimously that an offering be taken up for the work among African Americans in the South in churches on Sabbath, November 5. This Ellen White letter appeared in *The Southern Watchman* to spur giving.

Primary source: *The Southern Watchman*, October 25, 1904

To My Brethren and Sisters in America,—We are thankful that the light of present truth has been shining in the Southern States, and that a few laborers in this field have been working wholeheartedly to communicate the truth to the colored people. Those who have not borne the burden of opening up the work among the colored people, can know comparatively little of the trials, the prayers, and the wrestling of those who have been pioneers in this work.

In the face of the most trying circumstances, a good beginning has been made in this needy field. The Lord now calls upon us to come up to his help. Again and again he has placed before our people the needs of the work among the colored race, but there are many who have done very little to help. Prejudice has existed in the minds of some against those who have been laboring far beyond their strength to carry forward this work. Those who have given place to unbelief and criticism are under the rebuke of God for every word they have spoken to discourage the workers, and to create prejudice against them. Doing nothing themselves, they have blocked the wheels, so that others could not advance.

The Lord has put the seal of his approval on the work done among the colored people in the South. Mistakes have been made; but have not mistakes been made in every other missionary field? When you watch for mistakes, and put out your hand to discourage where God approves, you are working and talking against the Master. God is very much displeased with every one who has placed any hindrance in the way of the advancement of the work for the colored people.

Some may think that the work in the Southern States is already receiving from the General Conference more than its share of attention, more than its proportion of men and means. But if the South were not a neglected, needy field, if there were not a pressing necessity for more work to be done there in many different lines, why should the Lord keep the question constantly before his people as he has done for so many years? We must redeem the time. Without delay this long-neglected field must be worked.

Few realize the magnitude of the work that must be done among the colored people. In the South there are millions who have never heard the third angel's message. These must be given the light of present truth. For the accomplishment of this, the Lord has provided many agencies. Gospel medical missionaries are to be trained and sent throughout the land. Small sanitariums and well-equipped treatment-rooms are to be established near the crowded centers. Colored evangelists are to be educated and sent forth to proclaim the truth in its simplicity to their own race. Canvassers are to carry the printed page into the homes of the people. And in order that this literature may result in good, the people are to be taught to read. How can they become intelligent Christians, unless first they learn to read the Bible? Schools are to be established and maintained; churches are to be built. Throughout the South there are to be erected memorials for God and his truth.

All this will require self-sacrificing effort on the part of our brethren and sisters in America. Those who live in the South can not bear the burden alone. We must lend them financial assistance.

I present before you, my dear brethren and sisters, the work among the colored people as the object of your liberality. The mission-schools, the training-school at Huntsville, the Nashville Colored Sanitarium, the ministers and Bible workers devoting their time to the salvation of the colored people,—all these and many

other agencies are in great need of funds. The work must go forward. Every penny that can be spared should be invested in the Lord's cause. Let us see if the November collection can not result in thousands of dollars flowing into the treasury.

"God loveth a cheerful giver;" and if we with grateful hearts bring our gifts and offerings to him, "not grudgingly or of necessity," his blessing will attend us; for he has promised, "I will open you the windows of heaven, and pour you out a blessing." He will accept not only the gifts, but the giver. And although it may have cost self-denial on our part, the approval of conscience and the blessing of heaven will fill our hearts with happiness.

Mrs. E. G. White

#### Sources

- E.G. White, "The Work Among the Colored People," *The Southern Watchman*, October 25, 1904.
- E.G. White, *And Their Cry Came Up Unto God* (1904), pgs. 12-16.

Title: "Liberality"

Date: October 20, 1904

Type: Article

Primary source: *Pacific Union Recorder*, October 20, 1904, pgs. 1-2

There are many clear and striking promises to the liberal. "The liberal soul shall be made fat; and he that watereth shall be watered also himself." "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom." "Honor the Lord with thy substance, and with the first-fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine."

Brethren and sisters, try the experiment. Be liberal in your dealing with the Lord's work, and especially in your dealings with the work among the colored people in the southern field. Again and again the Lord has laid before you the needs of this field, but how much have you done to hold up the hands of those who are laboring there? What have you done all these years in return for the blessings God has given you?

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." "If any man will to do His will, he shall know of the doctrine, whether it be of God, or whether I speak of Myself." Will you put your whole heart into the prayer for these blessings?

Take the Bible as your rule of life. Act upon it. Receive the Word of God into good and honest hearts, and see if it will not be to you as the leaves of the tree of life. It will give you physical and spiritual health. Think of the blessing you can be to those who are restless and unhappy because they are too busy to wear Christ's yoke, too busy to be God's helping hand. You may be God's epistles, known and read of all men. Will you try it? Will you prove God?

"What shall it profit a man if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" "Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

My brethren and sisters, will you help to advance the work in the Southern field? The needs of this field have often been placed before our people, but there are many who have done very little to help. Prejudice has existed in the minds of some against those who have been working far beyond their strength to carry forward the work in this field. Those who have given place to unbelief and criticism are under the rebuke of God for every word they have spoken to discourage the workers, and to create prejudice against them. Doing nothing themselves, they have blocked the wheels, so that others could not advance.

God has a controversy with many of His people. The time of the end is near. Warning after warning has been given. Unless God's people heed these messages, the Spirit of the Lord will leave them to their own ways, to be filled with the fruit of their own doings.

God will send us direct and practical tests, to teach us, if we will be taught, the benefits of faith. He has no use for man-made tests. The tests that He has given are sufficient.

What are we to do in order to gain an increase of faith? "Let the wicked forsake his way, and the unrighteousness man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon. For My thoughts are not your thoughts, neither are your ways My

ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts.”

My brethren and sisters, the work among the colored people needs your help. This work has been started, but it needs much financial assistance in order to stand where it should. Prove the Lord, and see if He will not pour you out a blessing so abundant that there shall not be room enough to receive it.

Ellen G. White

Source

- E.G. White, “Liberality,” *Pacific Union Recorder*, October 20, 1904, pgs. 1-2.

Title: "An Appeal for the Colored Race"

Date: October 27, 1904

Type: Article/Testimony

Primary source: *Adventist Review*, October 27, 1904, pg. 8

[Reprinted from "Testimonies for the Church," Vol. VII]

The proclamation that freed the slaves in the Southern States opened doors through which Christian workers should have entered to tell the story of the love of God. In this field there were precious jewels that the Lord's workers should have searched for as for hidden treasure. But though the colored people have been freed from political slavery, many of them are still in the slavery of ignorance and sin. Many of them are terribly degraded. Is no message of warning to reach them? Had those to whom God has given great light and many opportunities done the work that he desires them to do, there would today be memorials all through the Southern field,—churches, sanitariums, and schools. Men and women of all classes would have been called to the gospel feast.

The present condition of the Southern field is dishonoring to the Redeemer. But shall it lead us to believe that the commission which Christ gave to his disciples when he told them to preach the gospel to all nations, can not be fulfilled?—No, no! Christ has power for the fulfilment of his commission. He is fully able to do the work laid upon him. In the wilderness, armed with the weapon, "It is written," he met and overcame the strongest temptations that the enemy could bring against him. He proved the power of the Word. It is God's people who have failed. That his Word has not the power on hearts that it ought to have is shown by the present condition of the world. But it is because men have chosen to disobey, not because the Word has less power.

Some time ago I seemed to be, during the night season, in a meeting in which the work in the Southern field was being discussed. The questions were asked by a company of intelligent colored people: "Has God no message for the colored people of the South? Have they no souls to save? Does not the new covenant include them? If the Lord is soon to come, is it not time that something was done for the Southern field?"

"We do not," it was said, "question the need of missions in foreign lands. But we do question the right of those who claim to have present truth to pass by millions of human beings in their own country, many of whom are as ignorant as the heathen. Why is it that so little is done for the colored people of the South, many of whom are ignorant and destitute, and need to be taught that Christ is their Creator and Redeemer? How can they believe in him of whom they have not heard? How can they hear without a preacher? And how can one preach except he be sent?"

"We lay this matter before those who profess to believe the truth for this time. What are you doing for the unenlightened colored race? Why have you not a deeper sense of the necessities of the Southern field? Does there not rest upon ministers of the gospel the responsibility of setting in operation plans whereby this people can be educated? Does not the commission of the Saviour teach this? Is it right for professed Christians to hold themselves aloof from this work, allowing a few to carry the burden? In all your plans for medical missionary work and foreign missionary work, has God given you no message for us?"

Then He who has authority arose, and called upon all to give heed to the instruction that the Lord has given in regard to the work in the South. He said: "Much more evangelistic work should be done in the South. There should be a hundred workers where now there is but one.

"Let the people of God awake. Think you that the Lord will bless those who have felt no burden for this work, and who permit the way of its advancement to be hedged up?"

As these words were spoken, deep feeling was manifested. Some offered themselves as missionaries, while others sat in silence, apparently taking no interest in the subject.

Then the words were spoken: “The South is a most unpromising field; but how changed would it be from what it is now, if, after the colored people had been released from slavery, men and women had worked for them as Christians ought to work, teaching them how to care for themselves!”

The condition of the colored people in the South is no more disheartening than was the condition of the world when Christ left heaven to come to its aid. He saw humanity sunken in wretchedness and sinfulness. He knew that men and women were depraved and degraded, and that they cherished the most loathsome vices. Angels marveled that Christ should undertake what seemed to them a hopeless task. They marveled that God could tolerate a race so sinful. They could see no room for love. But “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.

Christ came to this earth with a message of mercy and forgiveness. He laid the foundation for a religion by which Jew and Gentile, black and white, free and bond, are linked together in one common brotherhood, recognized as equal in the sight of God. The Saviour has a boundless love for every human being. In each one he sees capacity for improvement. With divine energy and hope he greets those for whom he has given his life. In his strength they can live a life rich in good works, filled with the power of the Spirit.

#### Sources

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Title: N/A

Date: November 2, 1904

Type: Letter

Addressees: Brethren and Sisters

Location: Armona, California

Primary source: Letter 313, 1904, November 2, 1904

Dear brethren and sisters,—

I wish to write you a few lines. I greatly desire to impress your minds with the importance of doing what you can to help forward the work that is being done for the colored people in the Southern states. In these states there are thousands and thousands of negroes, many of whom are ignorant and degraded. Upon the white people of the United States the Lord has laid the burden of helping this people. But as yet Seventh-day Adventists have done comparatively little to help them.

For some time a small Sanitarium for colored people has been conducted in the city of Nashville. This institution has done much good and is a great blessing to the colored people of the city; but its facilities are limited, and it is in great need of help.

An orphanage is greatly needed by the colored believers in the South. We have decided that this orphanage must be established. But in order for this to be done, money must be raised. There is one father in the South who says that he will give one hundred dollars toward the establishment of this institution. This is a large gift for a poor man to make. An effort must now be made to secure means for an orphan asylum. Its establishment has long been talked of, but it takes more than words to build an institution and put it in running order.

I would call your special attention to the needs of the Huntsville school. This school is on a farm of three hundred acres, which was purchased by the General Conference and given to the work for the colored people of the South. This school farm is to be made a representation of what can be done to help the colored people.

It was in the providence of God that the Huntsville school farm was purchased. It is in a good locality. Near it there are large nurseries, and in these nurseries some of the students have worked during the summer to earn money to pay their expenses at the Huntsville school. Those for whom these students have worked give them a high recommendation, saying that they have accomplished more than an equal number of other hands.

The Huntsville school greatly needs additional buildings. It ought to be fitted up for the accommodation of one hundred students who are to be trained as teachers of their own race. A small building, in which the students can be taught to care for the sick, should be put up near the school.

The students are to be carefully disciplined. They are to be given a thorough education, an education that will fit them to teach others. As soon as possible they are to be prepared for service. The young men who attend school should be taught how to put up buildings and how to cultivate the soil. At present white teachers can take part in the work of this school, educating and training the students. But soon it will be impossible for them to do this. Let us make earnest efforts to help this school to act its part now, while the way is still open. At present there are no outside opposing influences to hinder its progress.

I now ask you to give of your means for the Huntsville school. Facilities are needed there. Things about the institution must be put in proper order, that the school may be a credit to the cause it represents. The present condition of the school buildings does not speak favorably regarding the interest of our people in the school.



I present this matter to you, my brethren and sisters, and I ask you to do what you can for the advancement of the work that a few faithful laborers are trying to do for the colored race. This work has been greatly retarded because means sufficient to supply its needs have not been provided.

I ask you, my brethren and sisters, to do your best. As you know, the Sabbath on which this will be read to you has been set apart as a day on which gifts are to be made for the work among the colored people. By willing liberality let us prepare the way for the laborers in the South to do a work of mercy for this people. I urge you in the name of the Lord to do something, and do it now. I pray that God will open your hearts and help you to do justice to the needs of the work for the colored people.

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- E.G. White to Brethren and Sisters, Letter 313, 1904, November 2, 1904.
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- E.G. White, "Manuscripts on the Huntsville School," Manuscript 123, 1908.

Title: N/A

Date: November 5, 1904

Type: Letter

Addressees: James Edson and Emma White

Location: Los Angeles, California

Primary source: Letter 307, 1904, November 5, 1904

Dear Children,—

We are in Los Angeles for a few days, on our way to San Diego, where I expect to stay for two or three weeks.

For some time Elder Simpson has been holding tent-meetings in a large tent, which is pitched near the business part of the city. On Sabbath morning I spoke in this tent. Notice had been sent to the churches near Los Angeles, and there were about a thousand people present. This was the Sabbath which had been set apart as a day on which a general collection should be taken up in our churches throughout America for the colored work in the South. I think that the contributions taken up after the service this morning amounted to about seventy-five dollars.

Tomorrow afternoon I am to speak again in the tent, and I shall try to present the needs of the work that is being done for the colored people and will give those present an opportunity to help forward this work. I am sure that those who are working for the colored people need all the means that can be sent them. I am glad that money is to be raised by a general contribution; for this gives all the opportunity of receiving the blessing that comes from giving.

On Friday I set out to see the Glendale Sanitarium, which has recently been purchased for twelve thousand dollars. It is a good building, in a very favorable location. It is now being fitted up, and we hope that it will be ready for patients in a few weeks.

As a result of the tent-meetings that have been held in Los Angeles during the past year, nearly a hundred souls have accepted the truth. A good company have taken their stand at Riverside, and small companies have been raised up in other places. In all, about two hundred have decided to obey the truth. Some of the new believers have given substantial help to the tent-meetings by bearing part of the expense of getting out notices and leaflets.

Brother Simpson is doing a good work, and he takes wonderfully with the people. I pray that the Lord will preserve his health. The way in which the work is being done and its results give clear evidence of the presence of the living God.

On our way from St. Helena to Los Angeles, we spent three or four days in the Hanford-Lemoore district, visiting old friends and attending a missionary convention. I spoke several times and tried to impress the hearers with the necessity of working earnestly to prepare the way for the coming of the Lord. I spoke especially of the needs of the Southern field, and Willie also took great pains at each meeting to bring this work before the minds of the people.

Our churches in every place need to repent and be converted. There are many who have brought much wood, hay, and stubble to the foundation. They need to be refined, sanctified, purified. If all would humble themselves before the Lord, making it their first work to seek for the purification of His Spirit, a great reformation would follow. If God's people will seek first the kingdom of God and His righteousness, all things needful will be added unto them.

I have great hope that the work among the colored people will receive substantial help as the result of the contributions taken up yesterday. I am working, praying, and hoping for this, and I shall leave the result with God.

Source

- E.G. White to J.E. and Emma White, Letter 307, 1904, November 5, 1904.

Title: N/A

Date: November 11, 1904

Type: Letter

Addressees: "Brethren throughout America"

Location: San Diego, California

Primary source: Letter 304, 1904, November 11, 1904

My brethren throughout America,—

I have a message for you: It is the duty of those in all parts of America to have a special regard for the men who are giving the powers of heart, mind, and soul to the work in the Southern field. This field is a responsibility that does not rest upon the men and women only who are engaged in the work there. None should feel that they have no burden to carry in reference to this field. The wrongs that have existed in the past must not be repeated. Not one word of discouragement should be spoken to any one engaged in the work. This field must be worked. Every grace is needed.

That which has been done in sending out self-denial boxes is well pleasing to God. By the use of these boxes a double good is accomplished—gifts are received for the advancement of the work, and the families in which these boxes are used receive an education in self-denial.

Parents are to respect this means in training their children in lessons of self-denial and sacrifice. These children in their youth are to practice the lessons that our Saviour has given in His Word. To some this matter may appear as small and unimportant, but in the kingdom of heaven the results will show that it was great and important. It is a missionary work, a work of grace for the giver and for the receiver. Sometimes through it there is formed the habit of giving. Through it seed is sown which springs up unto everlasting life. The work may appear small and feeble, but the lessons that are reminders of the cross of Calvary and lead to gifts of self-denial will certainly bring their reward.

Children, let this work grow in your hearts. It is not much, but the Lord regards it as a precious thing, as a reminder of the responsibilities resting upon parents to give their larger offerings; for they are greatly needed. The work for the colored people needs liberal offerings, and parents as well as children may do much by self-denial and sacrifice to aid this work.

Parents, these self-denial boxes are a precious reminder in your home. Therefore deny yourselves in order to be able to put money into them, just as long as there are needs to be supplied. Watch and guard the Lord's plan. This is a living work, and the mites swell into larger sums. Take your children, fathers and mothers, to the mercy-seat. Go with them to the cross, and tell the children of the sacrifice that Christ has made to provide for them mansions in the heavens. He would have all your gifts, large or small, bear the signature of self-denial. Let your offerings be increased by self-denial, that you may hear the "well done" from Him who has given you all things. Let these boxes, which hold your gifts of self-denial, lead you to remember that you have been bought with a price. Let nothing make you regard the matter with indifference. It is the Lord's plan. Deal honestly with it, remembering the great gift of God to you, that you should be redeemed by the blood of the Lamb. Spiritual advancement here means life in the higher world. Parents, lose no opportunity to set forth Christ your Redeemer. Show Christian sympathy and Christian fellowship for all the needy and oppressed. Children, work out your own salvation with fear and trembling; for it is God that worketh in you, both to will and to do of His good pleasure.

Let your neighbors and friends know what these little boxes mean. Invite them to try the same method and to practice liberality. Your efforts may be the saving of souls. Tell them of the needs of the colored children in the South. You will not be ashamed when Christ shall appear, that you were faithful to your trust.

A primary school should be fitted up in Huntsville for the education of colored children. Provision should also be made for those who can be prepared to minister to their own race. For this work wise teachers are needed. And gifts of money are needed. Do not suppose that small offerings will not be appreciated. Larger gifts will also be needed. Self-sacrifice is called for at every step. It is a great work to prepare colored youth to teach their own race.

Source

- E.G. White to Brethren throughout America, Letter 304, 1904, November 11, 1904.

Title: N/A

Date: November 24, 1904

Type: Letter

Addressees: Battle Creek Church

Location: National City, California

Primary source: Letter 397, 1904, November 24, 1904

[To the Battle Creek Church,—]

I will try to write a few lines in response to the letter sent me in regard to purchasing a new organ for the Battle Creek church. I marvel that those who are acquainted with the testimony given by the Lord in the past concerning this matter should be undecided as to what course to pursue.

The only thing I can recommend you to do is to study the following Scripture:

“Seek ye the Lord while He may be found, call ye upon Him while He is near; let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God; for He will abundantly pardon.

“For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall My word be that goeth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. For ye shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.”

In the place of investing money in an organ, let a collection be taken up to help in building a house of worship in Nashville that will be a proper representation of the grand, holy message that we believe. Let the money you would otherwise invest in an organ be put into this church, which will send forth the gospel message. Thus you will help to bring about the fulfilment of the promises of this beautiful Scripture. Instead of investing means in a high-priced instrument for your church, deny yourselves, and let the money go toward the erection of the meetinghouse of which I have spoken.

I would bring to your notice another interest that is in great need of help—the colored sanitarium in Nashville. This institution is doing its best with the limited facilities at its command, and the Lord calls upon us to do something to help it. With these important matters demanding attention, do you think that the Lord would be pleased to have you invest a large amount of money in a pipe organ?

As you read this letter, will you be surprised that the Lord has sent the members of the Battle Creek church warnings that they are to invest their means in a way that is in harmony with the counsels of One who never errs, One who never makes a mistake? In many of our mission fields there is suffering necessity.

The Lord has given special instruction that sanitariums should be established in Southern California. This instruction we are trying to carry out. In San Diego County, six miles from San Diego, we have purchased a beautiful building that is especially well adapted for sanitarium work. This institution we are trying to get into working order, that the sick and suffering may come for treatment and may be taught the principles of health

reform. At Glendale, five miles from Los Angeles, another new sanitarium is about to be opened. These institutions will need all the help that can be given them.

I would ask you to work for the Southern field by placing in your own homes and in the homes of your friends and neighbors the little self-denial boxes that have been prepared by the Southern Missionary Society. The Lord calls upon you to carry forward this good work. Let no one say, "It is not necessary." Go forward in the right way. On every hand we see extravagance and a needless outlay of means. Let us exert a counterinfluence by setting in motion methods that will arrest the attention. Lift up the signal in every house possible. The Lord will make these little boxes a means of accomplishing great good in the salvation of souls if His people will cooperate with Him.

I now ask you to take up a donation, not for an organ for the Battle Creek church, but to help to meet the necessities of the Lord's work in the Southern field. Brethren Magan and Sutherland have gone to this field to establish a school for the training of workers. This movement of theirs was in harmony with the will of the Lord. But the school that they are establishing will need the help of God's people.

The Southern field is a special field, greatly needing the self-denying, self-sacrificing help of believers in other parts of America. This field, with its many, many necessities, is pleading for special attention. The Lord calls upon His people everywhere to relieve these necessities. My brethren and sisters in Battle Creek, if you desire to hear the sweetest, most heavenly strains of music in the tabernacle, give of your means to supply the needs of the work in the South. Ask the Lord for guidance, and work in harmony with your prayers, and you will make music in the choir above.

Source

- E.G. White to the Battle Creek Church, Letter 397, 1904, November 24, 1904.

Title: "An Opportunity to Help a Needy Cause"

Date: November 30, 1904

Type: Article

Primary source: *The Signs of the Times*, November 30, 1904

For years I have been deeply interested in Gospel work among the colored people in the South. It has been my privilege to visit this field a few times, and to become personally acquainted with its needs. During the nine years I spent in Australia, I kept pace with the advance of the work among the colored people in America. I knew of the struggles and makeshifts, the self-denial and self-sacrifice, of the laborers in the South, and I helped as much as I could.

Early this past summer I visited the South, and spent several weeks there. As I traveled from place to place, I saw anew the poverty-stricken condition of the field, and was reminded vividly of scenes that have often been presented to me in the night season.

The condition of the industrial school established for the training of Christian workers at Huntsville, Ala., appealed strongly to my sympathies. The large farm of three hundred and sixty acres, purchased by the General Conference as a home for this institution, will, with intelligent cultivation, meet a considerable portion of the running expenses of the school. But the buildings have been inadequate for the work that should be done. The teachers and students have very few schoolroom appliances. In the student's home and on the farm there have been very few suitable facilities. Some new buildings must be erected and furnished. Good bath-rooms are greatly needed. In connection with this school, students are to be trained for the medical missionary work.

Brother F. R. Rogers has been chosen to act as business manager and principal of the Huntsville School. For years he has labored in school work for the colored people in Mississippi, under the direction of the Southern Missionary Society. Associated with him will be a faculty competent to carry forward all branches of instruction, both in school lines and in industrial training. The efficiency of the school will be much improved this year. We desire to do a strong work in preparing the colored people of the South to accomplish that which must be done for their own race. Among the most promising youth are those who must be trained to labor as canvassers, missionary nurses, hygienic cooks, teachers, Bible workers, and ministers.

The mission schools that have been established in Mississippi and in other states, are doing a good work; and these should receive our continued support. Hundreds of these schools must be established. This line of effort has been especially presented before me as one of the most effectual and economical methods of giving the truth to the colored people. But the work is almost at a stand-still for the lack of money to provide facilities and pay the wages of the teachers.

In Nashville I found a little sanitarium, fully equipped, and patronized by the better class of colored people. This is the only sanitarium we have for the colored people in the South. And it is sadly in need of assistance. Liberal gifts to this enterprise would be pleasing to the Lord. The establishment of this institution on a permanent basis will be but the beginning of a great work that must be done in the cities of the South. We have delayed long enough in the establishment of sanitariums and treatment-rooms in which colored men and women can minister to the physical as well as the spiritual necessities of their fellow-men.

My soul longs to see carried on in the South the work that has so long been in need of our assistance. The great necessity for schools in the cities and out of the cities, for sanitariums and treatment-rooms, and for evangelical work, demands that we do everything we possibly can. This barren field is sending up to Heaven its pitiful appeal for help. Where can we find another field in which the need is greater?



As I have been made acquainted with the poverty of the Southern field, I have earnestly desired that some method might be devised by which the work for the colored people could be sustained. One night, as I was praying for this needy field, a scene was presented to me, which I will describe.

I saw a company of men working, and asked what they were doing. One of them replied: "We are making little boxes to be placed in the home of every family that is willing to practise in order that they may send of their means to help the work among the colored people of the South. Such boxes will be a constant reminder of the needs of this destitute race; and the giving of money that is saved by economy and self-denial will be an excellent education to all the members of the family."

Without delay I wrote to our brethren in the South to make little self-denial boxes, and circulate them extensively, to be used as silent messengers in the homes of our people,—to remind parents and children of their duty toward a neglected race. The Southern Missionary Society, of Edgefield Junction, Tenn., took up this matter at once, and are now prepared to send the boxes to all who desire to help in this way.

Fathers, mothers, teach your children lessons of self-denial, by encouraging them to unite with you in dispensing with the things we really do not need, and in giving to the colored work the money thus saved. Tell your children of the poor colored people and their necessities. Implant in each tender heart a desire to deny self in order to help others. Lead the children early to realize the close relationship existing between money and missions.

The fields are white for the harvest. Shall not the laborers have means for gathering in the precious grain? Will not those who know the truth see what they can do to help, just now? Will not every one cut off all needless expenditures? See what you can do in self-denial. Dispense with all that is not positively necessary. Come up to the measure of your God-given responsibility. Fulfil your duty toward the colored race.

Some may say: "We are being drawn upon continually for means. Will there be no end to these calls?" We hope not, so long as there are in our world souls perishing for the bread of life. Until all has been done that you can do to save the lost, we ask you not to become weary of our repeated calls. Many have not yet done that which they might do, that which God will enable them to do, if they will consecrate themselves unreservedly to Him.

The Lord's servants are to feel a noble, generous sympathy for every line of work carried on in the great harvest field. We are to be interested in everything that concerns the human brotherhood. By our baptismal vows we are bound in covenant relation with God to make persevering, self-denying, self-sacrificing efforts to promote, in the hardest parts of the field, the work of soul-saving. God has placed upon every believer the responsibility of helping to rescue the most needy, the most helpless, the most oppressed. Christians are to enlighten the ignorance of their less-favored brothers. They are to break every yoke, and let the oppressed go free from the power of vicious habits and sinful practises. By imparting the knowledge sent from heaven, they are to enlarge the capabilities, and increase the usefulness, of those most in need of a helping hand.

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- E.G. White, "Self-Denial Boxes," *Atlantic Union Gleaner*, October 5, 1904, pg. 446(2).
- E.G. White, "An Opportunity to Help a Needy Cause," *The Signs of the Times*, November 30, 1904.
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Title: N/A  
Date: December 10, 1904  
Type: Letter  
Addressee: Nellie Druillard  
Location: Redlands, California  
Primary source: Letter 321, 1904, December 10, 1904

Dear Sister Druillard,—

I have a pile of letters partially written, and I have been looking them over to see which ought to be copied; but I have now laid them all aside to write to you.

Willie, Sara, Maggie, and I have been in Southern California for six weeks. From College View, I returned to Battle Creek, in fulfilment of my promise. I remained there a week and then started home. You will remember that while I was at College View, I caught a severe cold. I did not get rid of this cold, and I was thoroughly exhausted when I reached home. We remained in St. Helena for three weeks, and during this time we buried Marian. I cannot tell you how keenly I felt and continue to feel the loss of my faithful helper, whom I so highly prized.

On our way to Los Angeles, we called at Fresno and spent the Sabbath there. I spoke to our people on Sabbath afternoon. We were unable to get accommodations on the train going from Fresno to Los Angeles Saturday evening, so we decided to spend Sunday in Hanford, visiting old friends. On arriving there, we found a series of meetings in progress. We took dinner with Sister Grey, Sister Haskell's sister. She urged us so strongly to remain with her for three or four days, and attend the meetings to be held in the different places near there, that we consented. Sister Grey gave us a very hearty welcome to her home, and we had a pleasant time there. She has, as you know, a large fruit ranch, and she has been successful in her work. She took us driving several times. It had been years since we visited Hanford, and I was glad to see our old friends again.

I was glad of the opportunity of speaking to the people in the Hanford-Lemoore district, and I decided to bring before them the needs of the Southern work, and especially the needs of the Huntsville school. This I did, and Willie also made earnest appeals for the work in the South. I spoke twice in Hanford, once in Lemoore, and once in Armona. I presented the Word of God just as it reads. In each place the attendance was good. I had freedom in speaking. When on my feet before the people, I seemed to be stronger than I had been for years, but when I got back to the house again, my strength seemed to leave me. I felt worn out and could not write.

The first day, after speaking, I rode five miles to Sister Grey's, and I got chilled. This added to my cold.

From Hanford we went to Los Angeles, where we stayed over Sabbath and Sunday. We had rooms in the restaurant building, but, as you know, this is in a very noisy part of the city, and I did not sleep well. I spoke on Sabbath and Sunday in the large tent in which Brother W. W. Simpson has been holding meetings. The Lord helped me to speak, and all present seemed to be much interested.

The day after we reached Los Angeles, several of us went out to see the sanitarium building at Glendale. This building is well adapted for sanitarium purposes and is in a beautiful location. At present, preparations are being made as fast as possible for the opening of the institution. Treatment rooms have been put up, and almost all the rooms in the house have been repainted.

From Los Angeles we went to San Diego, where we stayed for three weeks. We stayed at the Paradise Valley Sanitarium, which is also being fitted up for the reception of patients. We found that Brother E. R. Palmer had

done faithful and economical work in repairing and partly fitting up this building. Preparations for the opening of the institution were being hastened forward; for several persons had already expressed themselves as anxious to enter the institution for treatment.

We were somewhat surprised to find that so much had already been done toward preparing this building for work. By taking advantage of several sales of furniture by wealthy persons leaving the building, Brother Palmer secured several lots of first-class furniture at a very low price, and we found about half the rooms furnished.

It is rather strange that I should be the first patient in the building. I was sick all the time I was there. I had a very sore throat and a dry, hard cough, which at times seemed as if it would take away my breath. Sara gave me thorough treatment, and I was somewhat better when we left San Diego.

I must not forget to tell you about the well. When we reached the sanitarium, we found that the workmen had gone down about eighty feet in digging a well on the lower part of the sanitarium land. They had already found a little water, but expected to find much more. They were going to dig down still farther, through the clay to the gravel below. One evening Brother Palmer came to my room, with his face full of joy, to tell me that the water was flowing into the well in a stream as big as his hand. The next morning Willie and Brother Palmer came up early to tell me that there were fourteen feet of water in the well. The water is soft and pure, and we are greatly rejoiced to know that there is an abundant supply. This well is a treasure more valuable than gold or silver or precious stones.

We left San Diego about ten days ago and came to Los Angeles, where we spent a few days at the Glendale Sanitarium. From there we went to Redlands, where we are now. Redlands is about sixty-five miles from Los Angeles. We are staying with Brother and Sister E. S. Ballenger. A series of tent-meetings was recently held both in Redlands and in Riverside, and a church was raised up in each place. Brother Ballenger was anxious that I should speak to the believers in these two places. This morning I spoke in the Redlands church. I spoke for thirty minutes and could have spoken longer, but dared not venture. This is the first time that I have been able to speak in public for four weeks.

I wish you could see this country. To me it is something like Melrose, though in some respects not nearly so lovely. There are some very large orange and lemon groves here, and just now these groves are a beautiful sight; for the trees are covered with the golden fruit. The climate in this valley is very good.

I think that the locality where you are is an excellent one, and for some things I should prefer it to this place. I admire the large trees on the school farm very much. The school farm has many advantages, and I have great hopes that our brethren in the South may be able to see that this farm is the place for a sanitarium. It is not one mile too far from Nashville. I do hope that Brethren Hayward and Hansen may decide that it is the best place on which to establish the sanitarium. The sanitarium and the school could blend together and be a help to one another. Then, too, it would be a saving of money.

I have hoped that the place which Edson has just left might be used for a colored sanitarium. It is really needed for this purpose.

I have no hesitation in saying that I think that a part of the school farm would be the best place for the white sanitarium. Perhaps you can place before our brethren there the suggestions I have made regarding this, and then they can decide for themselves the other matters that would need to be decided, such as the distance between the school and the sanitarium. I know the Lord will give you all counsel, if you will ask Him for it, and will open your hearts to receive the Holy Spirit.

Sunday morning

I praise the Lord with a thankful heart; for I slept well during the night. This morning we shall drive to Riverside, a distance of fifteen miles, and I shall try to speak to the church there. Our people in that place need help, and I pray that God will give me words for them.

We shall return to Los Angeles tomorrow. Brother E. R. Palmer has written for us to meet him there. He is coming up from San Diego to meet his two eldest children, who are coming from the East.

I cannot write more now. I hope that you are all well and trusting in the Lord. If ever there was a time when we needed to pray, it is now. Let us be of good courage in God and move forward in faith.

With love to you all

Source

- E.G. White to Nellie Druillard, Letter 321, 1904, December 10, 1904.

Title: N/A

Date: December 21, 1904

Type: Letter

Addressees: Daniel and Laretta Kress

Location: "Elmhaven," St. Helena, California

Primary source: Letter 331, 1904, December 21, 1904

Note: Relevant selection highlighted.

Dear Brother and Sister Kress,—

Several times since leaving home I began letters to you, but before these letters were finished, I was called to attend council meetings or to speak to the people in public, and so my letters were never completed.

I greatly desire to see among our people that general arousing that there should be in every church. I am grateful to our heavenly Father that the Wahroonga Sanitarium is doing good work. May the Lord bestow His most precious blessing upon this institution.

I will try to send you copies of letters that may be of interest to you. In the night season I was talking with you both. I had some things to say to you on the diet question. I was talking freely with you, telling you that you would have to make changes in your ideas in regard to the diet to be given those who come to the sanitarium from the world. These people have lived improperly, on rich food. They are suffering as a result of indulgence of appetite. A reform in their habits of eating and drinking is needed. But this reform cannot be made all at once. The change must be made gradually. The health foods set before them must be appetizing. All their lives, perhaps, they have had three meals a day and have eaten rich food. It is an important matter to reach these people with the truths of health reform. But in order to lead them to adopt a sensible diet, you must set before them an abundant supply of wholesome, appetizing food. Changes must not be made so abruptly that they will be turned from health reform, instead of being led to it. The food served to them must be nicely prepared, and it must be richer than either you or I would eat.

I write this because something needs to be done to set forth the principles of true health reform. Have you a cook who can prepare dishes that the patients cannot help but see an improvement on the diet to which they have been accustomed? The one who does the cooking in a sanitarium should be able to make wholesome, appetizing food combinations, and these food combinations must necessarily be somewhat richer than you or I would I would eat.

I write this because I am sure that the Lord means you to have tact in meeting the people where they are, in their darkness and self-indulgence. As far as I am concerned personally, I am decidedly in favor of a plain, simple diet. But it will not be best to put worldly, self-indulgent patients on a diet so strict that they will be turned from health reform. This will not convince them of the need of a change in their habits of eating and drinking. Tell them the facts. Educate them to see the need of a plain, simple diet, and make the change gradually. Give them time to respond to the treatment and the instruction given them. Work and pray, and lead them along as gently as possible.

I remember once at Summer Hill, when at the sanitarium there, I was urged to sit at the table with the patients, and eat with them, that we might become acquainted. I saw then that a decided mistake was being made in the preparation of the food. It was put together in such a way that it was tasteless, and there was not more than two-thirds enough. I found it impossible to make a meal that would satisfy my appetite. I tried to bring about a different order of things, and I think that matters were helped.

In dealing with the patients in our sanitariums, we must reason from cause to effect. We must remember that the habits and practices of a lifetime cannot be changed in a moment. With an intelligent cook, and an abundant supply of wholesome food, reforms can be brought about that will work well. But it may take time to bring them about. A strenuous effort should not be made unless it is actually demanded. We must remember that food which would be appetizing to a health reformer might be very insipid to those who have been accustomed to highly seasoned food.

Lectures should be given explaining why reforms in diet are essential, and showing that the use of highly seasoned food causes inflammation of the delicate lining of the digestive organs. Let it be shown why we as a people have changed our habits of eating and drinking. Show why we discard tobacco and all intoxicating liquor. Lay down the principles of health reform clearly and plainly, and with this let there be placed on the table an abundance of wholesome food, tastefully prepared; and the Lord will help you to make impressive the urgency of reform and will lead them to see that this reform is for their highest good. They will miss the highly seasoned food to which they have been accustomed, but an effort must be made to give them food that is so wholesome and so appetizing that they will cease to miss the unwholesome dishes. Show them that the treatment given them will not benefit them unless they make the needed change in their habits of eating and drinking.

The principles of health reform are of the greatest importance and should be sacredly cherished by us as a people. It pains me to see that there are among us ministers who, though supposed to be health reformed, are such only in name. Often worldlings are found to be more ready to reform than are many of the members of our churches. If those who have had the light for so many years are not willing to walk in this light, how can we expect those who have had no experience in the truth to make an entire change at once in their habits of living?

I write you this that you may make it as easy as possible for those who come to the sanitarium knowing nothing of health reform from a Bible standpoint.

Again, we must remember that there are a great many different minds in the world, and we cannot expect every one to see exactly as we do in regard to all questions of diet. Minds do not run in exactly the same channel. I do not eat butter, but there are members of my family who do. It is not placed on my table; but I make no disturbance because some members of my family choose to eat it occasionally. Many of our conscientious brethren have butter on their tables, and I feel under no obligation to force them to do otherwise. These things should never be allowed to cause disturbance among brethren. I cannot see the need of butter, where there is an abundance of fruit and of sterilized cream. Those who love and serve God should be allowed to follow their own convictions. We may not feel justified in doing as they do, but we should not allow differences of opinion to create disunion. May the Lord help us to be as firm as a rock to the principles of the law spoken from Sinai, and may He help us not to allow differences of opinion to be a barrier between us and our brethren.

From a copy of a letter that I am sending you, you will see what is being done in Southern California in regard to opening up the Glendale Sanitarium and the Paradise Valley Sanitarium. We feel very grateful to God that these two new institutions can be placed in operation.

I spent three weeks at the Paradise Valley Sanitarium, but was sick all the time. I contracted a severe cold on my way down there. In order that the others in the building might not be exposed, I kept very closely to my own room. The day before I left, Brother and Sister Richardson insisted on seeing me, that they might tell me of the many advantages that Jamaica possesses for sanitarium work. I certainly hope that this field may be entered by earnest laborers. I shall not attempt to tell you what Brother and Sister Richardson told me; for I was sick at the time and could not hear all they said.

You will be glad to know that we have obtained an ample supply of water for the Paradise Valley Sanitarium. The scarcity of water was the one thing against the place. Sometime ago workmen began digging a well on the lower part of the sanitarium land. They went down eighty feet, and one evening Brother Palmer came to my room to tell me that a stream of water as large as his hand was running into the well. The next morning early he and Willie came to my room to tell me that there was fourteen feet of water in the well. The water is soft and pure. This well is a treasure more valuable than gold or silver or precious stones.

Now that water has been secured, the sanitarium will, with the blessing of God, prove a success. There will be water enough for domestic and irrigating purposes. There are a number of olive trees on the place, and these can now be saved.

The work is going forward in Los Angeles. As the result of the labors of Brother W. W. Simpson, one hundred and twenty-five have embraced the truth. Brother Simpson explains the prophecies very clearly, showing plainly that the end is near. Several Catholics have been converted to the faith. The contributions taken have covered all expenses.

The Lord certainly works with Brother Simpson. I wish there were a hundred such workers in the field, giving the last warning message to the world and winning souls to Christ.

#### Source

- E.G. White to Brother and Sister Kress, Letter 331, 1904, December 21, 1904.

Title: N/A

Date: December 25, 1904

Type: Letter

Addressee: Benjamin E. Nicola

Primary source: Letter 337, 1904, December 25, 1904

Dear Brother Nicola,—

I am sorry that you were successful in retaining your position at the Huntsville school one year longer than some thought you ought. Whatever your qualifications may be, you are not the man to carry the Huntsville school forward successfully. By remaining at the school during the past year, you have put the institution back a year. I cannot see why this was permitted. The Lord is grieved when men of experience refuse to be true to their God-given work.

The Lord calls for men of a different stamp of character in some respects to connect with the Huntsville school, men who are not only capable teachers, but who can see the needs of the school and meet the situation wisely. In such a school as Huntsville, there is needed keenness of discernment and a knowledge of how to build up the work. Unless those in charge have clear discernment, unless they can see what needs to be done, the school will make an unworthy representation.

The instruction given me is that if the influence of your shortcomings were confined to your own family, it would not be so bad. But in the position that you have occupied, your defects have been an injury to many. You fail to see the importance of order and harmony and of allowing nothing to go to waste. You do not understand how to cure the evils that exist. This is your defect, and because of it many things about the school are neglected.

The world is watching Seventh-day Adventists, because it knows something of their peculiar beliefs and of the high standard they have; and when it sees those who do not live up to their profession, it points at them with scorn. The unbelievers living near the Huntsville school will see the neglect perpetuated there and will read beneath the surface.

Worldlings are glad to see defects in the lives of professing Christians; for they use these defects as justifying their own unChristlike course, as excusing their disregard of the requirements of God. When they see lax practices in the management of such a place as the Huntsville school, they build themselves up, and accusing conscience is quieted.

There must be no pretense in the lives of those who have so sacred and solemn a message as we have been given to bear. Every transaction connected with the Huntsville school should be an object lesson, revealing the perfection that God requires in the work of His children.

The Huntsville school farm is a most beautiful place, and with the three hundred acres of land, much should be accomplished in industrial training and in the raising of crops. The teachers in our schools should remember that they are not only to give the students lessons from books. They are to teach them how to earn their own living by honest work.

Let us remember what is due to our Christian profession, and let us be careful not to place stumbling blocks in the way of sinners. Let not our teachers neglect those things that should have a prominent place in the training of all students. The ability to see and remedy defects in the fixtures of the home or the farm is necessary to a complete education. Teach the students to watch for repairs that need to be made and to keep things up in proper shape.



A careless neglect in the things of this life means neglect in the things of the spiritual life. The progress of missionaries in foreign lands is often impeded by a failure to attend to little things. Those who perform faithfully the smaller duties will show no lack in performing larger duties. Let students be taught that a neglect of little things means a failure in larger responsibilities.

Our Lord and Saviour would have the mind thoroughly cultivated. Forbid no aspirations or enterprises that pure religion sanctions. Let not those who take the name of Christian forget that they are to honor this name. Let them obey the instruction given in the first chapter of Second Peter. Those who do this will be richly blessed.

Source

- E.G. White to B.E. Nicola, Letter 337, 1904, December 25, 1904.

Title: N/A

Date: December 27, 1904

Type: Letter

Addressee: Fred R. Rogers

Location: "Elmshaven," St. Helena, California

Primary source: Letter 345, 1904, December 27, 1904

Dear Brother Rogers,—

Your letter was received and read some time ago. We rejoice with you for the precious tokens you have of the Lord's blessing. Praise the Lord! Oh, let us be encouraged. Let our hearts be filled with thankfulness. Continue to work earnestly and interestedly, and have perfect trust in God. Do not doubt His goodness. When difficulties seem to surround you, remember the promise that the Father is more willing to give the Holy Spirit to them that ask Him than parents are to give good gifts to their children. If God will only let His blessing rest on the workers, everything will work out to His glory, and souls will be converted. The Lord will acknowledge and bless all who walk before Him in earnest, hopeful confidence. Look and live. Draw near to God, and He will draw near to you. He will draw near to each one who exercises faith and labors courageously to advance the work because this is what God directs.

I am glad that you are of good courage. Our hearts should always be filled with praise and rejoicing. Truth will triumph.

"And, behold, one came and said unto Him, Good master, what good thing shall I do that I may have eternal life? And He said unto him, Why callest thou Me good; there is none good but one, that is God; but if thou wilt enter into life, keep the commandments.

"He saith unto Him, Which? Jesus saith, Thou shalt do no murder; thou shalt not commit adultery; thou shalt not steal; thou shalt not bear false witness; honor thy father and thy mother; and, thou shalt love thy neighbor as thyself.

"The young man saith unto Him, All these things have I kept from my youth up: what lack I yet? Jesus saith unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow Me.

"But when the young man heard that saying, he went away sorrowful; for he had great possessions."

This young ruler was a man of prepossessing appearance and of much outward piety. He had high capabilities, and he might have been a great blessing. But Christ saw in his character one great defect which, unless remedied, would mar his whole life. His possessions were his idol; unless they were given their proper place, they would rob him of eternal life. How kindly and tenderly the Saviour treated him. "If thou wilt be perfect, He said, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven."

The young ruler's errand to Christ was not a pretense. He fully desired to be as Christ was. He realized the importance of gaining the future eternal life. He was not ignorant of the service that man owes to God. He was fully convinced that there is a place of happiness prepared for all who in this life obey the commands of God. He realized that in order to gain a place in the abodes of bliss, he must work out a perfect character. He thought himself an honest applicant as to what he must do in order to gain eternal life.

He was attracted and charmed by Christ's life and His manner of teaching, and he realized that to be able to live eternally with God in the world to come would be a wonderful reward.

When this young man asked what he should do that he might gain eternal life, Christ answered him plainly. When he asked, "What lack I yet?" He pointed out to him wherein he fell short. He failed when tested in regard to his worldly possessions. These were his idol. Distinctly and definitely Christ told him that his riches stood in the way of his gaining eternal life. "If thou wilt be perfect," He said, "go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven, and come, and follow Me."

"And when he heard this, he went away sorrowful; for he had great possessions." He wanted the heavenly treasure, but he wanted also the temporal advantages his riches would bring him. He desired eternal life; but he was not willing to make the sacrifice. To give up his earthly treasure, that was seen, for the heavenly treasure, that was unseen, was too great a risk. He refused the offer of eternal life and went away, and ever after the world was to receive his worship.

"Then said Jesus unto His disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God. When His disciples heard it, they were exceedingly amazed, saying, Who then can be saved? But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible.

"Then answered Peter and said unto Him, Behold, we have forsaken all, and followed Thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed Me, in the regeneration when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive an hundredfold, and shall inherit eternal life. But many that are first shall be last; and the last shall be first."

Christ gave His life to the work of soul-saving, making it possible for human beings to return to their loyalty and take their stand under the blood-stained banner of Prince Emmanuel.

Brother and Sister Rogers, be of good courage. Remember that we are deeply interested in you and your work. We want to help you to be a help to those whom you are trying to educate. I am so glad that you are not discouraged. I am so glad, too, that the students appreciate your efforts in their behalf. I pray that there may be a large work done in Huntsville. I pray that all who shall visit the school farm may see by the united effort of students and teachers that the best kind of education is being given. I pray that the farm may tell its own story of thrift and painstaking effort, that those who gave this beautiful place to the work for the colored people may rejoice with you all.

Heavenly angels are watching that farm, desiring that it may be so worked by the students that the students themselves, under the direction of wise teachers, shall show that improvement in their characters which God desires to see.

I hope to visit the Huntsville school again some time, that I may see the result of the earnest, faithful efforts put forth on this, the Lord's farm.

#### Sources

- E.G. White to F.R. Rogers, Letter 345, 1904, December 27, 1904.
- E.G. White, *The Oakwood Manual Training School* (1908), pgs. 12-16.
- E.G. White, "Manuscripts on the Huntsville School," Manuscript 123, 1908.

Title: N/A  
Date: December 1904  
Type: Letter  
Addressees: Conference officers  
Location: "Elmshaven," St. Helena, California  
Primary source: Letter 351, 1904, December 1904

To conference officers,

Dear Brethren,—

The question has been asked, Should the *Southern Watchman* occupy territory outside of the Southern States? One night I seemed to be in a meeting where this question was being discussed. Some argued that it would not be wise for an effort to be made to push the circulation of the *Watchman* in all parts of the field. They said that the *Review and Herald* and the *Signs of the Times* should be given the right of way, and that the *Southern Watchman* should not be allowed to interfere with the circulation of these two papers which have been so long in the field. They thought that our work with the *Watchman* should be confined to the Southern States.

Some were greatly astonished at these propositions. One of authority arose and said, The Lord God of Israel sees the selfishness of the human heart. Let those who are interested in our two older papers beware of allowing selfish plans to find a place in their work. The *Southern Watchman* is to have a place in the field at large. It bears a message of truth as verily as do the *Review* and the *Signs of the Times*. You are to be careful not to hinder the *Watchman* in its work.

Much more liberality must be shown toward the Southern field. This field needs workers and means, and those who show selfishness in their dealings with it greatly displease the Lord. God is dishonored by the indifference shown by many regarding the needs of this field. The destitution of men and means in the Southern field need not and should not exist.

Money intended for this field must not be diverted into other channels. The workers in the South must not be allowed to struggle on as they have done, in destitution and discouragement. God is displeased at this showing. Let this order of things be changed. The Lord's eye is over all his work and over the workers in all parts of the world.

Let those who have had success in the circulation of the *Signs* and the *Review* remember that the *Watchman* also has a work to do. It will accomplish much good if it is given an opportunity to do its appointed work in all parts of the world. Its field is wherever subscribers can be found for it.

Let those who contribute to the *Southern Watchman* do their best. And let the editors of the *Review*, the *Signs*, and the *Watchman* remember that long articles hurt their papers. Let the articles be short, and let them be full of moisture and nourishment.

Elder Haskell and Elder Butler should be respected and encouraged. These men should not be cast down. They have had a precious experience, and if they will let the simplicity of Christ dwell in their hearts, they will see the salvation of God.

God calls upon His people to cleanse themselves from all selfishness. Let the workers in the Southern field arouse and put on strength. Let them be encouraged by their brethren in more favored fields. The South has had but little of the determined effort and liberal assistance that it ought to have had. From this time on let the work be advanced as fast as possible.

#### Sources

- E.G. White to Conference Officers, Letter 351, December 1904.
- E.G. White, *To Conference Officers* (1904), pgs. 1-3.
- E.G. White, "The Watchman," *The Southern Watchman*, February 7, 1905.

Title: "Build Up New Centers"

Date: 1904

Type: Testimony

Primary source: *Testimonies*, vol. 8 (1904), pgs. 150-151

People are encouraged to settle in Battle Creek, to give their influence to the building up of a modern Jerusalem. This is not after God's order. Thus other places are deprived of facilities that they should have. Enlarge ye; spread ye; yes, but not in one place only. Go out and establish centers of influence in places where nothing, or next to nothing, has been done. Break up your consolidated mass; diffuse the saving beams of light into the darkened corners of the earth. A work similar to that of an eagle stirring up her nest needs to be done.

"Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity: therefore his taste remained in him, and his scent is not changed." Jeremiah 48:11. This is true of many of the believers who are coming to Battle Creek. Many have a spasmodic zeal in battle, but their light is like that of a meteor that flashes across the heavens and then goes out.

Let God's workmen who have the interests of His cause at heart do something for the colored people in the Southern field. Let not God's stewards be content merely to touch this field with the tips of their fingers. Let those at the heart of the work plan in earnest for this field. Many have *talked* about it, but what are they doing as the stewards of God's means? Why do they feel at liberty to bind up God's capital of means in Battle Creek? Why do they do the very things that they have been warned not to do? The matter is becoming serious, for warnings and entreaties have been given in vain. The arms of power in Battle Creek are being extended more and more widely, seeking to control the work far and near, and to crush that which they cannot control. I lift my voice in protest. The spirit that now controls is not the Spirit of the Lord.

The Lord has blessed Battle Creek again and again by pouring out His Spirit upon the church and the workers, but how few have cherished the influence of the Spirit. How few have expended their money as God has directed. Means has been expended in educating those who knew the truth, while fields that are wholly unenlightened have been neglected. Had ministers gone out as Christ has commissioned them, had they used the gifts entrusted them to carry the light to those in darkness, they would have obtained far more knowledge of God and of Christ than they have obtained by seeking additional education in our schools.

Source

- E.G. White, *Testimonies*, vol. 8 (1904), pgs. 150-151.

Title: N/A

Date: January 4, 1905

Type: Letter

Addressees: The church in Reno

Location: "Elmshaven" St. Helena, California

Primary source: Letter 5, 1905, January 4, 1905

To the church in Reno,

Dear Brethren and Sisters,—

My advice has been asked as to whether the matter of establishing a sanitarium in Reno should be brought up just now. To this I respond: Special talent is required to start a sanitarium and place it in running order, even though the enterprise be a private one. Before starting out in such an enterprise, our brethren should ask the advice of wise counsellors. Reno must be worked; but it must be worked in the right way. Were enterprises started that would prove a disappointment, were the one who had taken the responsibility of the work upon himself to fail in his enterprise, it would be very difficult to overcome the impression thus made against the truth.

Whoever has in view the starting of a sanitarium should consult those of his brethren who carry the burden of the work in fields nigh and afar off. We cannot afford to have any impression made by our medical work in the cities other than that God is our leader and our defense.

When a sanitarium is established in Reno, it should be conducted in such a way as to be a powerful influence in the uplifting of the banner of truth. To those who desire to start a sanitarium in this place, I would say, Do not move hastily. Consult your brethren. Attend the meeting of leading men soon to be held at Mountain View. There many matters of interest will be discussed, and light will come in to help you to understand what is your duty. You will have opportunity to learn what it means to establish sanitariums and to conduct them on the elevated plane that has been marked out for our institutions.

To our brethren and sisters in Reno I would say, Move cautiously. Enter into no enterprise unless you are sure that it is in harmony with the will of God. Do not loan or invest your means without first giving the matter careful consideration. Dishonor will come upon us as a people if a sanitarium be started in Reno in a hasty, illogical way. Such an enterprise should not be started without carefully counting the cost and seeing whether the work planned for can be completed. The instruction that the Lord has given is that those who plan to establish a sanitarium should consult with the officers of the conference before undertaking the work.

To our brethren everywhere I am instructed to say, Let the enterprises already started in needy fields be considered before new enterprises are begun, else a large burden of debt will be brought upon our people. The institutions that are being established at the capital of our nation must have special help just now. The important work that has been undertaken in Washington, D.C., must be completed.

Just now money is greatly needed also to advance the work in the Southern field. I have been instructed that means must be provided to carry forward the work begun in Nashville. The school in which young men and women are to be educated to go out as missionaries is to be firmly established. Special efforts must also be made just now to help the colored people. The sanitarium that has been established in Nashville for the colored people must be provided with better facilities, and those who are making efforts to build at Huntsville an orphanage for colored children must have help.

With this I will send you copies of letters recently written to others about the work in mission fields. These letters you may read at your meetings.

Sourcea

- E.G. White to the Church in Reno, Letter 5, 1905, January 4, 1905.
- E.G. White, *To Those in Charge of the Colored Orphanage Enterprise* (1909), pg. 3.



Title: N/A

Date: January 10, 1905

Type: Letter

Addressees: Those Assembled in Council at Nashville

Primary source: Letter 11, 1905, January 10, 1905

To those assembled in council at Nashville,

Dear Brethren,—

I am deeply interested in the work that is being done in the Southern field, and especially in the work of the Huntsville School. This school farm was represented to me as having on it fruit trees in full bearing, and also a variety of grains and vegetables, which were in a flourishing condition. Then the words were spoken: "This land is a precious treasure. If thoroughly cultivated, it will yield a valuable increase for the support of the school. But special pains must be taken in its cultivation. Much more may be realized from it than now appears possible. If properly treated, this land will be a lesson book to the students, and to our people, and to those not of our faith.

There was presented before me a gathering in of the harvest with much rejoicing. Painstaking effort had gained a liberal reward. Then the explanation was given: Thus it may be in the lives of the students, if they will put forth patient effort to acquire knowledge and will respond to the painstaking effort put forth in their behalf. The seed sown by the diligent efforts of the teachers will be seen in the development of valuable faculties, which will be of use in the Lord's cause. The students will gain knowledge that they can give to their own race.

When I was last in Nashville, I was asked whether it would not be best to dispose of the Huntsville school farm and purchase land elsewhere. Those who asked this question thought that perhaps there was more land in this farm than could be properly managed by the students.

When I was on the steamer *Morning Star*, the matter was opened before me. I wrote out the instruction given and read it to a large number at the Huntsville meeting. I will have this matter copied and sent to Brother Rogers and to other workers in the South.

I will not repeat in this letter the lengthy message given me, but will say, Be of good courage, my brethren. Be of good courage in the Lord. A way out of present difficulties will be found. Our part is to reach forward and upward toward the mark of the prize of our high calling of God in Christ Jesus. He who is in harmony with God ever stands bravely for the right. His influence is always exerted on the side of truth.

There is a power for good in intellect, if it is conformed to the mind of Christ, sanctified and controlled by the Spirit of God. But intellect alone cannot give a fitness for heaven or enable us to reach the divine standard. In order for a man to be what God desires him to be, he must have a pure, noble character. The right that one has to claim that he is a man is determined by the use that he makes of his intellect. Before man can be acknowledged as a laborer together with God, he must get out of and away from the self-confidence that claims much and gives little.

Many who have grown to the physical stature of men have kept in their characters a childishness that makes it impossible for God to be glorified in them. In order to be partakers of Christ's character, we must leave all childishness behind.

Human beings have no right to think that there is a limit to the efforts that they are to make to represent the goodness and love of God in the work of saving souls. Did Christ ever become weary in His work of soul-saving? Did He ever draw back from self-denial and sacrifice? When church members bring into their lives the self-denial that Christ brought into His life, when they put forth the continuous, persevering efforts that He put

forth, they will have no time and no inclination to weave into their experience the false threads that would spoil the pattern.

As church members we cannot afford to stop to quarrel; for time, precious time, is passing into eternity. We are to watch, and work, and pray, never letting self obtain the mastery. We are to be all ready, through watchfulness and prayer, to spring into action in obedience to the Master's command. Wherever we see work waiting to be done, we are to take it up and do it, constantly looking unto Jesus. If our church members would heed this instruction, hundreds of souls would be won to Jesus.

Let those who are easily irritated refuse to retaliate when words that vex them are spoken. Let them seek the Lord in prayer, asking Him to show them how to work for souls perishing in sin. He who keeps busy in this work will be so thoroughly imbued with the Spirit of God that his manners, his voice, his whole life will be a revelation of Christ. Try it, brethren, try it. Crucify self in the place of seeking to crucify your brethren. "If any man will come after Me," Christ said, "let him deny himself, and take up his cross, and follow Me."

Self-denial means much. It means a denial of the natural desires and the natural disposition. It means a denial of the inclination to find fault and accuse. It is a neglect of this self-denial that needs now to be corrected. My brethren, take yourselves in hand on this point, and you will find that you will not have so many provocations to anger. Be kind in word and spirit. Is it not high time that you were preparing for the mansions that Christ has gone to prepare for those that love Him? Will you not stop censuring one another? Will you not cease speaking words of faultfinding to your brethren and to your children? Your happiness depends on refusing to speak one disagreeable, impatient word.

For Christ's sake, watch and pray; and during the year that we have just entered, strive to restrain all harsh words. Resolve that you will not speak words that will cast a shadow over the lives of others. Do not stop to ask whether those around you appreciate your efforts to deny self. Open the windows heavenward. Think of Christ, and try to please Him. "Put on the whole armor of God, that ye may be able to stand against all the wiles of the devil. 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." Satan will use every possible device to make you like himself and thus separate you from the One who gave His life for you. Evil angels will strive for the mastery in your life. If you have not on the whole armor of God, you will be overcome. Shall it be thus, or will you sign the pledge that you will not be intemperate in word or in spirit, that you will keep the divine Pattern ever before you?

This warning was not given by the apostle without a purpose. We should all feel that it is our duty to stand at our post, on guard over ourselves, lest the evil agencies warring against us shall be successful in leading us to say and do that which will please the enemy.

"Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." What is meant by "all"? Read the words of Christ in the Old Testament and in the New, and you will see.

"Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace, above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God." The words and deeds of Christ's followers are to be fragrant with the holiness of truth.

"If so be that ye have heard Him, and have been taught by Him, as the truth is in Jesus; that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be

renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore putting away lying, speak every man truth with his neighbor; for we are members one of another. Be ye angry, and sin not; let not the sun go down upon your wrath; neither give place to the devil. Let him that stole steal no more; but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good, to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice; and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

God forbid that our church members should stay any longer on the lowlands, subject to Satan's plans and suggestions and devisings. I pray that they may have the faith that works by love and purifies the soul. We belong to one body, one church. One interest is to animate us, one Spirit guide us.

Pray for a thorough transformation of character, and then work out your own salvation with fear and trembling, knowing that it is God who worketh in you, both to will and to do of His good pleasure.

Were all the useless books destroyed, were all the money saved that is expended for reading that does not cause one ray of light to shine upon the pathway, were the Word of God studied with the deep interest that its importance demands, there would be a wonderful increase of appetite for the bread of heaven.

Read and study the Word of God. Do not fill your minds with the reading contained in magazines and novels. Reject this, and spend the money thus saved in sending our papers to those who have them not. Keep searching the Scriptures and eating the bread of life.

There are many who have not kept their baptismal vows. Christ and His disciples had a clear, decided testimony to bear in the power of the Holy Spirit. Such a testimony we also must bear, or we shall be unprepared for the coming of the Lord. How does your record stand in the heavenly courts? Will you not now, for Christ's sake, examine your own souls. Will you not love God supremely and your neighbor as yourself. Remember that every time you stir up strife, every time you accuse and condemn others, the enemy lays a snare to destroy your usefulness.

For many nights I have not been able to sleep for more than a short time. My soul bears a heavy burden as the situation of our people is presented before me. I am saying in my sleep, You are unready to do the work that should be done. There are grave dangers before you. O that my soul might be relieved of this burden! It is represented to me that all through our ranks there are those to whom the messages of the third chapter of Revelation are applicable. "I know thy works," God says, "that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God. Remember therefore how thou hast received, and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee."

Now, just now, humble your hearts before God, and make earnest work for repentance. Arouse from your careless indifference, and seek the Lord with all the heart, and soul, and mind, and strength. Confess your sins before Him, and repent with the whole heart. The wickedness that is in our world is very great, and every day it is increasing. How long it will be before the great day of trouble comes, we do not know.

May the Lord open blind eyes, that His people may understand wondrous things out of His law. I entreat you to heed the warning I bear to you. I entreat you to cease finding fault and censuring, and set your hearts in order, that you may labor for those who are perishing in sin.

Are your lives, your characters controlled by the Holy Spirit? We are living amidst abnormal wickedness, but we may stand free from it all. Serve God zealously and faithfully, and thus be preparing for the great day when Christ shall come to take His jewels to Himself. Oh, awake out of sleep. Without transformation of character you cannot be ready to meet the Lord in peace. Christ will save all who will make an entire surrender to Him. Make a covenant with God by sacrifice. Humble yourselves before Him, and remember that you cannot repent of other men's sins. It is of your own sins that you are most thoroughly to repent. You are to work for others, that they may believe in Jesus, and be washed in the blood of the Lamb.

Source

- E.G. White to "Those Assembled in Council at Nashville," Letter 11, 1905, January 10, 1905.

Title: "Will You Help?"

Date: January 12, 1905

Type: Article

Primary source: *Pacific Union Recorder*, January 12, 1905, pgs. 1-2

I have a special message to give to our people regarding the necessities of the work in the southern field, and especially regarding the necessities of the work in Nashville and Huntsville. A sanitarium near Nashville is greatly needed. Dr. Hayward and Brother Hansen have done, and are doing, a good work in Nashville, but they are in great need of better facilities. We had hoped the way would open for them to rent a roomy place near the city, but the way has not opened for them to do this. At present, they are working under great disadvantages, and they must have a building outside the city, with room enough to care for the patients who may come.

Brethren Sutherland and Magan and Sister Druillard, with other faithful helpers, have begun school work on a farm about nine miles from Nashville. There is on this farm abundant room for both a school and a sanitarium. The two institutions would be a help to each other in carrying out the purposes of God for them.

Brethren Sutherland and Magan have done a noble, self-sacrificing work at Berrien Springs. They might have remained there, but they felt impressed to go to the South, and work for the people there. They thought that perhaps they might begin their school work in some retired place, but we felt that they should unite with their brethren near Nashville.

It is with pleasure that I think of the farm which they have purchased, and on which they are beginning school work. The Lord will open ways before the humble, self-denying workers connected with this school, and will make them a great blessing. He will give them success in the unselfish missionary work that is to be done.

I ask our people to come up to the help of the Lord, acting their part in helping forward the establishment of this school. We see what has been done in Berrien Springs by the blessing of the Lord. He gave courage and strength to those who were struggling with inconvenience and difficulty, and helped them to make the school a success.

And now, as Brethren Sutherland and Magan, with other educators, have gone to a new hard field, to do pioneer work, let us hold up their hands and do all in our power to encourage them. Let us help them to make the school they are establishing a sample of the work that must be done in the South.

The school at Berrien Springs is to be appreciated, and the very best talent is to be brought into it, that it may not deteriorate, but may continue to increase in efficiency. God has been the counsellor in the work done there, and our people should appreciate the self-sacrificing efforts that have been made in behalf of the work in that place.

Many easier fields might have been chosen by those who have gone from Berrien Springs to Nashville. But these workers did not seek easy fields. They resolved to do what they could to help where help was most needed. And we ask our people not to leave them without assistance. They have been given plain evidence that the farm which has been purchased is the place on which God would have them establish a school, and we call upon our people to help them in the great work that lies before them.

As I looked at the large vineyards owned by our people in central and southern California, I thought. How I wish that those who own these vineyards could see and appreciate the needs of our workers in Nashville; for then they would surely help them by sending them gifts of fruit. My brethren and sisters, will you not see what you can do to help those who are just starting out in the establishment of a work that God has said must be done? Gifts of money or gifts of fruit would be greatly appreciated by the workers in these needy southern

schools. I have reason to know that they need your assistance. If you will take hold to help them, the Lord will certainly reward your liberality.

I have done what I could. I have given over two tons of prunes to needy schools and missions. Who will join me in this work?

Ellen G. White

Source

- E.G. White, "Will You Help?" *Pacific Union Recorder*, January 12, 1905, pgs. 1-2.

Title: N/A

Date: January 22, 1905

Type: Letter

Addressee: G.F. Watson

Location: Mountain View, California

Primary source: Letter 267, 1905, January 22, 1905

Elder Watson,—

My brother, I wish to say to you, Be careful how you move. You are not moving wisely. The least you have to speak about the tithe that has been appropriated to the most needy and the most discouraging field in the world, the more sensible you will be.

It has been presented to me for years that my tithe was to be appropriated by myself to aid the white and colored ministers who were neglected and did not receive sufficient properly to support their families. When my attention was called to aged ministers, white or black, it was my special duty to investigate into their necessities and supply their needs. This was to be my special work, and I have done this in a number of cases. No man should give notoriety to the fact that in special cases the tithe is used in that way.

In regard to the colored work in the South, that field has been and is still being robbed of the means that should come to the workers in that field. If there have been cases where our sisters have appropriated their tithe to the support of the ministers' working for the colored people in the South, let every man, if he is wise, hold his peace.

I have myself appropriated my tithe to the most needy cases brought to my notice. I have been instructed to do this; and as the money is not withheld from the Lord's treasury, it is not a matter that should be commented upon; for it will necessitate my making known these matters, which I do not desire to do, because it is not best.

Some cases have been kept before me for years, and I have supplied their needs from the tithed, as God has instructed me to do. And if any person shall say to me, Sister White, will you appropriate my tithe where you know it is most needed, I shall say, Yes, I will; and I have done so. I commend those sisters who have placed their tithe where it is most needed to help to do a work that is being left undone; and if this matter is given publicity, it will create a knowledge which would better be left as it is. I do not care to give publicity to this work which the Lord has appointed me to do and others to do.

I send this matter to you so that you shall not make a mistake. Circumstances alter cases. I would not advise that any one should make a practice of gathering up tithe money. But for years there have now and then been persons who have lost confidence in the appropriation of the tithe who have placed their tithe in my hands and said that if I did not take it they would themselves appropriate it to the families of the most needy ministers they could find. I have taken the money, given a receipt for it, and told them how it was appropriated.

I write this to you so that you shall keep cool and not become stirred up and give publicity to this matter, lest many more shall follow their example.

Source

- E.G. White to G.F. Watson, Letter 267, 1905, January 22, 1905.

Title: "Remarks at Mountain View, California"

Date: January 22, 1905

Type: Sermon

Location: Mountain View, California

Primary source: Manuscript 189, 1905, January 22, 1905

Mark 1:1-4. We are going to have this experience repeated. It is to be in every place where there is a city and where there is a town. It has to be in every place, colored as well as white. Somehow the enemy seems to work so that everyone shall be disheartened from taking hold of the colored work, but I do not mean it shall be. I shall bear my testimony just as long as I have a breath of life in my body in regard to that.

But I want to read on. Verses 5-8. That is what we need. Not merely to rest upon our baptism, that we have had, as sufficient, but we want the Holy Ghost just as much.

Verses 9-11. O what an occasion that was for the people that were looking for Christ and expecting Him! Verse 12. "And immediately the Spirit driveth Him into the wilderness." Verses 14-17. Now that is their calling. And straightway—instead of going to the priests and the rulers—straightway they forsook their nets and followed Him.

Verses 19-24. Notwithstanding the Satan was opposing them, the Spirit of Christ was at work. There came that message that would acknowledge Him as the Son of God. "And Jesus rebuked him, saying," verses 25-29.

And here it is stated that He healed the mother of Simon. Now He says, verses 35-38. After He had given His message, He did not hang over them. He let that message do its work, but He went right on to other places, that He might publish the message; and this is what we want.

Verses 39-44. Do you know why He did not want them to tell? Priests and rulers would have been right after Him to hedge up His way in every way possible. And they did try.

Verse 45. Now I wanted to say, brethren and sisters, something as I spoke to you on Sabbath. It is no use for us to feel that we are doing all that God wants us to do, because I know we are not. I know it its kept before me night and day, and I have not slept a wink after two o'clock, and I have got up at half past three—I thought I would try to sleep—and have been writing, writing. This is the only way that I can relieve my mind. I want to tell you that we are not doing one-thousandth part, as a people, of what we should do. You have not begun to be awake. You have not begun to rise to the necessities of the case where the people are that have never had the truth.

In regard to what has been said, as he has mentioned it, it is duty for me to say something about this. I have a book that is coming out that gives the whole history of my letters to him [Edson White] and the work that was done, that the people shall have it. Because it is this very thing that should be done that is not being done in many respects. There are the whites all around everywhere, there are the cities, there are the villages, and all these things, I am bearing a message that our people are to be baptized with the Holy Ghost.

Now, I want to know if our people are seeking the Lord with that earnestness and decision. When they receive the Holy Ghost they will be taught of God, and we shall not have any of this misunderstanding that we have tried to strip from the people for so long, and do as we have been doing since we came over here from Australia. The colored people must have help. But I have wrenched myself every way I can, and I cannot see what I can do, only to bear my testimony in the name of the Lord God of Israel.



And I want to say we have a great interest now pending at Washington. We expect there that this question of the law is coming up, and every soul of you needs to be in prayer that you may beseech the Lord with all the powers of your being. Get ready first; get the Spirit of God first, and be pleading for yourself that God will let the Holy Spirit come upon you, and then you will begin to understand that you have prayers to offer for those in Washington. It now is pending whether a law is passed to forbid any working on Sunday. This is the devil's movement.

And I want to say that we want very much more of a union and connection with God, and if we have it we shall be so moved by the Spirit of God that when we see the work and hear so much about it, we will go just as those disciples went. Christ said to them, Leave your nets, leave your ships, and follow Me. Now they were not called to go to a place like Battle Creek, and stay there five years to get ready. God is not in that business at all. He wants that every one who has a knowledge of the truth should start out and go to work under some ministers if they have not the experience. They should go out among the people and go from house to house.

Now I see that Brother Corliss is looking very anxious. He would be glad to do all this work, but if God has given you the privilege, Brother Corliss, go out where you may feel an interest to go out, God will help you. I want to say, brethren and sisters, we want the healing power of God under the Holy Spirit's influence. We need the healing power of God. I know those that have been working hard all their lives, like Elder Loughborough, have a little home, and he almost wanted to make an apology for it. I find Brother Corliss living in a barn, until he can get means to get a little house. We do not oppose that, Brother Corliss. We do not oppose Brother Loughborough for being here. They are the old hands that have helped with their means and with their physical strength and with their mental powers, and we want to say to you, "Let not your heart be troubled—may be also" John 14:1-3.

Now I want to say that I feel like guarding the old hands in the work. There are a good many things I feel like guarding. I have had it laid open that I was to see that the aged ministers were respected. I wish to give my testimony to the point that we must esteem them very highly for their works' sake. Now I want to tell you that this is repeated to me over and over and over again.

There is not a zeal and earnestness. If the power of the Holy Spirit was upon you, you could no more be so content with unwarned neighbors all around you. I cannot see a man or woman in the street, but what I think, O, do they know the Lord is coming? As I ride on the cars through the cities I think: Have they been warned, has the light been shining into these cities that they shall have the truth? I think, if those fishermen could be called right from their fishing boats and set to work, the very same Jesus Christ calls, the very same teacher calls you to go. "Go," He says, "teach them all that I have commanded you. And lo, I am with you always, even unto the end of the world."

If there were many more going out and finding places where they could work for the southern people, it would be to your advantage. I know how the first work was commenced. They would come and there would not be room, and little children would be lying right on the platform, while the characters were being made on the blackboard, and they were trying to copy it off. Little children in the school of all ages, old people, they would do their washing, then they would go a mile or two to get to the meeting, that they might hear what was said of the Bible.

We are half dead. Now what was Christ's message? He tells us that He had somewhat against them because they had left their first love. And then He tells them again that they are sick and ready to die. "I have not found thy works perfect before God."

Now, my brethren and sisters, I would not have come here, I would not have felt it was my duty to leave my home, but I said, "I shall go even if it rains." They all said, "You must wait and see if it is going to be fair." "No," said I, "if it rains it rains, and if I have a message I will bear it." And this is the message that I bear.

I believe every soul of us has a responsibility to encourage the men that are trying to work in the colored field, because I have seen it, and I understand it. And I want to say, before ever I saw Huntsville, in the night season there was a people all around in Huntsville. There is an institution right close by Huntsville where there is a colored school—the state normal school for colored teachers. There they are supported, they are sustained. They have people to look after them. But when I went to Huntsville—before I go away, if I can, I will read you something about it.

I want to tell you it is time that we were converted. When my son was in such distress to know what to do, a messenger came into my room. My head was bowed down upon the table and I was in great distress. The messenger came and put his hand upon my head and said, I have a message for you. And that message was to say to the people in the South to put a little receptacle—that was the name—put it in every house where it can be put. Ask the fathers and mothers to educate their children to self-denial instead of spending for candies and those things, to put their money in this little receptacle. And in doing that, said he, the Spirit of Jesus Christ will be operating upon the heart of that child, and upon the heart of the mother, and the mother and the father and every one that is in the house can give to that receptacle, and those that come into the house, believers or unbelievers, tell them what it means, and ask them if they do not want to contribute for the Southern field.

Let me tell you all America is under obligation to the colored people in the South. The whole of America everywhere in every place is responsible for these colored people, that they did not take them just as soon as they were released from slavery. If only they had done it! We are years behind. If only they had taken hold of the work—I do not know how to express it.

He delivered Israel. You see how hard it was for them to be delivered. The whole of Egypt had to be destroyed. The prosperity of the whole of Egypt had to be destroyed in order to get them out. When they had got them out, Pharaoh said, "Go quick," because the firstborn were dead. "Go as quick as you can, but leave your flocks and your herds behind." "No," said Moses, "we will take every head of cattle, and every sheep, and we will take them along with us," and he had to consent.

Then they went. Now God was leading them. How was it? They thought they had made a terrible mistake. There was the pillar of cloud leading. There they came right in between the mountains, and there was nothing but inaccessible mountains and the Red Sea, and what were they going to do? O, they began to mourn and they laid themselves on the ground, and they were in agony. "We cannot go up these mountains, and it is the Red Sea." God said to Moses, "Go forward." "Why," said he, "the people are ready to kill me." Said He, "Go forward." They had not gotten to the Red Sea then. They heard the tramp of horses and chariots, and they saw the king and his armies, and they were following hard after, and there was the Red Sea and there were the mountains.

Now, the Lord just worked with that pillar of cloud. He would go first behind, and then He would go before. He came between the Israelites and the Egyptians, so that the army could not see the children of Israel. And then the light became so great that they could not discern where they were going. But they went right to the Red Sea and the rod of God was laid upon it, and the path was made plain, and the Israel of God marched over on dry land. And there stood Moses and the minstrels singing and glorifying God, and there was Pharaoh's army that was destroyed.

Do you think that God designed that the colored people should be left in a worse position than when they were in slavery? In slavery, their masters had an object to see that they had enough to eat, and to see that their bodily

health was kept in a right condition. But nobody owns them now, and if they have anything to eat, it must be just as little as possible. They are just as much slaves, only in a great deal worse condition.

As it has been opened to me, great care has to be used. I have written to my son over and over. Great care, so as not to act imprudently, and let everything be known that you are going to do. You have got to keep your councils to yourselves, and you have got to work just as carefully as you can. It is the hardest field that there is in this world, and if ever a field should be sustained, it is the southern work.

I began to say that before ever I saw Huntsville, I was taken to a large farm, and there were trees. There was a large peach tree orchard and other trees all in the most flourishing condition, and there was a school for colored people and everything seemed to be nice and pleasant, and I felt so grateful for this. Well, when I began to talk to our brethren about it, they said, There is nothing like that at Huntsville. I was perfectly astonished.

And when I went there and saw what there was, and asked for a bath, they said there was nothing there to get a bath. Haven't you a tub? We haven't a tub on the place. Only we have sawed a barrel in two and when we wash we use that barrel.

Well, everything was in a dilapidated condition. There is where they have got a few together to have a school. "Why," said I, "this is not the place at all that is presented to me." I was so astonished. I looked around. Said I, "Carry me over the farm." They had gone a few steps and the harness came to pieces. Then they had to stop to fix the old harness. Then we went round and looked at things. O how my heart ached! "Why," said I, "this land must be cultivated." And I began to think where the place was that I had seen. But from the representation they give me now, they are on the road, they are on the way so that that representation will be perfect.

They say that from the peach trees there the peaches have been developed and have been sold, the very best kind. But I told them to cultivate the land. Cultivate the land. And we got different hands to take hold of it, those who had the tact and ability to handle the colored people, and they will make that land blossom like the rose, as you may see. It won't be roses, it will be something that will be self-supporting. I wanted to say that that was presented to me before I went there. I have my testimony here, and you shall have it in time.

Source

- E.G. White, "Remarks at Mountain View, California," Manuscript 189, 1905, January 22, 1905.

Title: "Christ's Closing Ministry in the Heavenly Sanctuary"

Date: January 24, 1905

Type: Article

Primary source: *The Southern Watchman*, January 24, 1905

Note: Relevant selection highlighted

As foreshadowed in the type, and foretold in the Scriptures, Christ, at the time appointed, entered the most holy place of the temple of God in heaven. He is represented by the prophet Daniel as coming at this time to the Ancient of days: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came"—not to the earth, but —"to the Ancient of days, and they brought him near before him."

This coming is foretold also by the prophet Malachi: "The Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts." The coming of the Lord to his temple was sudden, unexpected, to his people. They were not looking for him *there*. They expected him to come to the earth, "in flaming fire, taking vengeance on them that know not God, and that obey not the gospel."

Shortly after the fulfilment of some of the signs that the Saviour foretold would be seen before his second coming, there took place throughout the Christian world a great religious awakening. Students of prophecy came to the conclusion that the time of the end was at hand. In the book of Daniel they read: "Unto two thousand and three hundred days, then shall the sanctuary be cleansed." Thinking that the earth was the sanctuary, they understood that the cleansing foretold in Daniel 8:14 represented the purification of the earth by fire at the second coming of Christ. Searching the Scriptures for further light, and comparing this prophetic period with the records of historians, they learned that the twenty-three hundred days extended to the year 1844.

This was the foundation of the great advent movement of 1844. The falling of the stars in 1833 gave added force to the proclamation of the message of a soon-coming Saviour. Through the labors of William Miller and many others in America, of seven hundred ministers in England, of Bengel and others in Germany, of Gausson and his followers in France and Switzerland, of many ministers in Scandinavia, of a converted Jesuit in South America, and of Dr. Joseph Wolff in many Oriental and African countries, the advent message was carried to a large part of the habitable globe.

But the people were not yet ready to meet their Lord. There was still a work of preparation to be accomplished for them. Light was to be given, directing their minds to the temple of God in heaven; and as they should by faith follow their High Priest in his ministration there, new duties would be revealed. Another message of warning and instruction was to be given to the church.

Says the prophet: "Who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap; and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." Those who are living upon the earth when the intercession of Christ shall cease in the sanctuary above, are to stand in the sight of a holy God without a mediator. Their robes must be spotless, their characters must be purified from sin by the blood of sprinkling. Through the grace of God and their own diligent effort, they must be conquerors in the battle with evil. While the investigative judgment is going forward in heaven, while the sins of penitent believers are being removed from the sanctuary, there is to be a special work of purification, of putting away of sin, among God's people upon earth. This work is more clearly presented in the messages of Revelation 14.

When this work shall have been accomplished, the followers of Christ will be ready for his appearing. "Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former

years.” The church which our Lord at his coming is to receive to himself will be “a glorious church, not having spot, or wrinkle, or any such thing,” “fair as the moon, clear as the sun, and terrible as an army with banners.”

Besides the coming of the Lord to his temple, Malachi also foretells his second advent, his coming for the execution of the judgment, in these words: “And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts.” Jude refers to the same scene when he says, “Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds.” This coming, and the coming of the Lord to his temple, are distinct and separate events.

The passing of the time in 1844 was followed by a period of great trial to those who still held the advent faith. Their only relief, so far as ascertaining their true position was concerned, was the light which directed their minds to the sanctuary above. Some renounced their faith in their former reckoning of the prophetic periods, and ascribed to human or Satanic agencies the powerful influence of the Holy Spirit which had attended the advent movement.

Another class firmly held that the Lord had led them into their past experience; and as they waited and watched and prayed to know the will of God, they saw that their great High Priest had entered upon another work of ministration, and, following him by faith, they were led to see also the closing work of the church. They had a clearer understanding of the first and second angels’ messages, and were prepared to receive and give to the world the solemn warning of the third angel of Revelation 14.

#### Source

- E.G. White, “Christ’s Closing Ministry in the Heavenly Sanctuary,” *The Southern Watchman*, January 24, 1905.

Title: N/A

Date: January 26, 1905

Type: Letter

Addressees: Ella May White and Mabel White

Location: "Elmshaven," St. Helena, California

Primary source: Letter 35, 1905, January 26, 1905

Ella May and Mabel White, Dear Children,—

Sara and I have just returned from Mountain View. We desired to reach home last evening, but made a mistake in regard to the train connections and left Mountain View on a train that went one hour after the one we should have taken. We were obliged to wait four hours in San Jose and one hour at Niles; and when we reached Oakland, the train for St. Helena was gone, so we were obliged to spend the night in Oakland.

Sister Hall, who accompanied us as far as Oakland, had telegraphed from San Jose to Brother Fred Byington, and he met us at the station and took us to his home. I had never met Brother Byington before, but our stay was made very pleasant. We had a nice visit with him and his wife. His first wife was Mary Thorpe's sister. They have four children, one of them a pretty little girl of three years.

It was seven o'clock when we reached Brother Byington's. We visited an hour or two and at nine o'clock went to bed. It took me quite a while to get to sleep, and the next morning I awoke at three o'clock. I then arose and wrote a letter to your father.

The confusion of travel, the frequent changing from one train to another, and the long waiting at some places were very trying. The streets in Oakland were muddy, and we found changing from one streetcar to another very disagreeable. But such trials are of small moment. We should be very happy if we had no greater perplexities. But we are made sad as we see so many of our people asleep. They know not the time of their visitation.

We had interesting meetings at Mountain View. It rained much of the time, but we heard no complaints because of this. There was a much larger attendance at this meeting than was expected, but I think all were made comfortable. Many of the citizens opened their houses for the accommodation of visitors, and the delegates were given meals free of charge at the Pacific Press restaurant. The food was excellent and well prepared, and all were much pleased with the dining arrangements. Sara, Miss Peck, and I had two rooms in the house of a Judge Burns, an unbeliever, and were made very comfortable.

Presidents of Conferences and men in leading positions in our work on the Pacific Coast were in attendance, and all felt that they had been greatly blessed by attending the meeting. I believe that this council will result in the clearing away of much misunderstanding that has existed between some of our brethren.

Edson White came to St. Helena rather unexpectedly just before the meeting, and he and your father went to Mountain View on Tuesday. Sara, Sister Hall, Sister Peck, Does, and I went down the following Thursday. Edson is collecting donations from our people for the purpose of establishing an orphanage in Huntsville for colored children.

The colored people of the South need the sympathy and help of every one. I would invite those who have means that they are willing to invest in the cause of God to send to me donations for this needy field, and I will see that the means thus received is sent to the workers in the South. I have sent several hundred pounds of prunes to help them, but I have not been able to send them much money. My money has been exhausted in the preparation of

new books—books that the people need, which I prepare in harmony with the will of God. In order to help in the establishment of sanitariums in Southern California, I have hired money from the bank at heavy interest.

We now have a sanitarium in San Diego, and one in Los Angeles, both nearly ready to begin their work of caring for the sick. These sanitariums are not mammoth institutions, but they are large enough to attract the attention of tourists and to represent the truth for this time which we are trying to give to the world.

The colored people of the South must be helped. The Lord is greatly blessing the efforts that are being made to build up the work of the Huntsville school. This institution had been greatly neglected and was crippled because it had received so little support. But since Brother F. R. Rogers has taken charge of the school, conditions are much improved. There are seventy-five students in attendance, and fifteen more desire to come; but there is not sufficient room at present for their accommodation.

There are many places where it is impossible for white workers to labor for the colored people. Colored workers must be trained for this work. In the Huntsville school colored students are being fitted to bear the message to their own race. Some are being educated for teachers. These will be able to establish many smaller schools for the colored people, and in this work they will exert a holy influence, drawing others to the truth.

A small building is being erected near the Huntsville school as a home for colored orphans. This enterprise should receive the sympathy and support of our people.

A colored sanitarium should be established at Nashville. A very desirable property is offered to us a few miles out of the city, and we greatly desire that this property be secured for this work. On this property there are buildings that can be utilized in our sanitarium work. Our brethren are trying to raise five thousand dollars for this enterprise.

All these enterprises are positive necessities. Perhaps there are some in the Reno church who would be glad to give something to help the workers who are endeavoring to help the colored people in this their time of great necessity. You may feel free to read this letter to them and to tell them that it is their privilege to co-operate with those whom God has led to take part in this good work. Let all do something to help in the creating of facilities for work among the colored people. I have done what I could, and I now feel free to ask my friends to do their part. God will call to account those who selfishly withhold help from those who are doing all they can to carry forward a difficult work. There is a power and efficiency in a “Thus saith the Lord.” When we as Seventh-day Adventists manifest a genuine faith in the doctrines we hold, we shall be laborers together with God, and the work will go with power. We shall feel a deep interest in every place where His work is to be done.

All heaven is interested in the work we are to do for the Master. Heavenly agencies will unite with us in presenting the words of Christ to the unconverted. Remember that we are to be laborers together with God. That word “together” has great significance. “Without Me,” said Christ, “ye can do nothing.” All the converting efficiency is of Him. We are in danger of greatly overestimating our own capabilities. Our power for service is dependent upon our bringing the Word of God into our life practice. Do not seek merely to work upon the feelings of those for whom you labor. The Word presented in simplicity, with a settled, intelligent knowledge of its requirements, will be received by many, and the Spirit of God will bring conviction to their hearts.

God calls upon every church member to be a laborer together with Him. The Holy Spirit will be your efficiency. That which you can make divinely real will shine forth and draw sinners to the light. As you reflect the glory of God, conviction will be deepened, and the truth will shine out before the people with power.

Source

- E.G. White to Ella May White and Mabel White, Letter 35, 1905, January 26, 1905.



Title: N/A

Date: January 30, 1905

Type: Letter

Addressees: Stephen and Melvina Belden

Location: January 30, 1905

Primary source: Letter 39, 1905, January 30, 1905

Note: Relevant selection highlighted.

Dear Brother and Sister Belden,—

We had a very pleasant journey from College View to Battle Creek. We were given a hearty welcome by the friends at Battle Creek. During my stay in the city, I spoke five times—three times in the Tabernacle and twice to the patients and helpers in the sanitarium. I had a message to bear, and the Spirit of the Lord seemed to impress those present. I know that God gave me strength to speak. On Sabbath there were about three thousand people present in the Tabernacle and on Sunday about two thousand five hundred.

The meeting on Sunday afternoon was attended by many of the citizens of Battle Creek. They paid the best of attention. At this meeting I had opportunity to state decidedly that my views have not changed. The blessing of the Lord rested upon many of those who heard the words spoken. I said: “You may be anxious to know what Mrs. White believes. You have heard her speak many times. She has spoken to you in the Park close to the Tabernacle more than once. She has spoken in the large tent and at the camp-meetings held in the suburbs of Battle Creek. The message that she bears today is the same that she bore then. She has the same service to do for the Master that she had when she addressed the people of Battle Creek years ago. She receives lessons from the same Instructor. The directions given her are: ‘Write the messages that I give you, that the people may have them.’ These messages have been written as God has given them to me.”

I have written many books, all of which will stand the test of investigation. Of myself, I could not have brought out these books, but the Lord has given me the help of His Holy Spirit. These books contain the instruction which for nearly half a century God has been giving me. They contain light from heaven and will bear the test of investigation.

The truth that we proclaim today is the same truth that we have proclaimed for the last fifty years. We can say, as John says in his first epistle: “That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us;) that which we have seen and heard declare we unto you, that ye also may have fellowship with us, and truly our fellowship is with the Father, and with His Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of Him, and declare unto you, that God is light, and in Him is no darkness at all.”

I wanted to remain in Battle Creek for another week, but Sister Marian Davis was very sick, and we feared that she might die before we reached home. She was very anxious to see us, and we decided to hasten home. Our folks at home were very much relieved by our return.

We found Sister Davis very sick. She was at the sanitarium, receiving the best of care, and her sister Mrs. W. K. Kellogg was with her. About a week after our return, she rallied, and for a while we hoped for her recovery. But her strength suddenly failed, and on Tuesday, October 25, she passed away. On leaving Battle Creek, we bought our tickets through to Los Angeles, and these tickets allowed us to spend a month at St. Helena. We had been at home for three weeks, and the physicians thought that Sister Davis might linger for sometime, so we decided to go South, planning to leave home on Monday. But something prevented us, and we decided to wait till the next

day. On Tuesday morning a telephone message came from the sanitarium that Marian had been unconscious since seven o'clock A.M. She remained thus until four that afternoon, when she quietly breathed her last.

A beautiful spot in the St. Helena Cemetery was chosen for her grave, and the dear, helpful worker rests in her narrow bed until Jesus comes. No more trouble will come to her. At seventy-seven I am still toiling, but am not worth much at present; for I am very tired. We are all in the hands of the Lord. I trust in Him; for I know that He will never leave nor forsake those who put their trust in Him. I have committed myself to His keeping.

Friday morning, October 28, we left St. Helena for Southern California. We had been at home less than three weeks, and the work of completing unfinished books was urgent. But there were two new sanitariums in Southern California in which I was deeply interested, and I hoped to be able to help our brethren who had the burden of the work in arranging for the opening and successful operation of these two sanitariums.

We spent the Sabbath at Fresno. I spoke to the church there on Sabbath afternoon. The large meetinghouse was well filled, and the Lord helped me to bear my testimony. Here we met Dr. G. A. Hare from Washington, D.C., who had been called back to his old home by the sickness of his mother. He told us of the advancement of the work at Takoma Park and of the excellent place secured for treatment rooms in the city of Washington.

We intended to go on to Los Angeles Saturday night, but we were unable to secure accommodations on the train, so we stayed over and on Sunday went to the Hanford-Lemore district, intending to spend the day visiting old friends. On our arrival there, we found a missionary convention in progress, and the brethren asked us to stay with them for a few days. This we consented to do, and I spoke each afternoon while I was there—twice in Hanford, once in Lemore, and once in Armona.

After spending four busy days at Hanford, we resumed our journey South and reached Los Angeles Thursday, November 3. At the restaurant on Third Street we were welcomed by Elder Burden and Dr. Simpson.

Elder W. W. Simpson had been holding tent-meetings in the heart of the city during a large part of the summer, and the large tent was used by the church for their Sabbath meetings. Letters were sent to our people in the neighboring churches, suggesting a general meeting Sabbath and Sunday. In response to this, two or three hundred came in from surrounding towns, and these, with the believers in Los Angeles, filled the large tent Sabbath morning. The Lord helped me to speak to this congregation of over a thousand souls, all of whom seemed much interested. At the close of my discourse, the collection for our work among the colored people of the Southern States was taken up, amounting to seventy-five dollars.

We rejoice that the work is moving forward in Los Angeles. The interest aroused by the meetings that Brother Simpson has been holding is remarkable. Night after night the large tent, holding two thousand people, has been crowded. As a result of these meetings, a large number have taken their stand for the truth.

Brother Simpson presents the truth as it was presented in past years, illustrating his remarks by means of many charts. He explains the prophecies very clearly, showing plainly that the end of all things is at hand. The Lord certainly works with him, and I wish that there were hundreds of workers such as he in the field, proclaiming the last message of warning with the same earnestness and enthusiasm.

Special light has been given me regarding the character and magnitude of the work to be done in Los Angeles. Several times messages have been given regarding the duty that rests upon us of proclaiming the third angel's message with power in that city.

Earnest efforts must be made to lead men and women to place themselves on the Saviour's side. In this work there is need of divine help and untiring vigilance. No one is to sleep at his post of duty. Every capability is to be put to use to win for Christ a victory against the powers of darkness.

The voice of duty is the voice of God. The gospel demands from Christians unreserved consecration of soul and body. The Lord claims the highest service that human beings, aided by divine grace, can offer. Each one is to stand at his post of duty in the great enterprise of saving souls.

Those who present the truth are to enter into no controversy. They are to speak the gospel with such faith and earnestness that an interest in present truth will be awakened. By the words they speak, the prayers they offer, the influence they exert, they are to sow seed that will bear fruit to the glory of God. There is to be no wavering. The trumpet is to give a certain sound. The attention of the people is to be called to the third angel's message. Let not God's servants act like men walking in their sleep, but like men preparing for the coming of Christ.

#### Sources

- E.G. White to Brother and Sister Belden, Letter 39, 1905, January 30, 1905.
- E.G. White, "Notes of Travel—No. 5," *Adventist Review*, March 2, 1905, pg. 8-9.

Title: N/A

Date: February 18, 1905

Type: Letter

Addressee: James Edson White

Location: "Elmshaven," St. Helena, California

Primary source: Letter 71, 1905, February 18, 1905

Dear Son Edson,—

Last night I was counselling you not to do as you proposed, not to let the deed of your property stand in my name, because the influence would not be for the best. Raise what means you can, but do not use my name as owning this property. It will not be best to make the transfer of the property to me and to dispose of it as my personal property.

I was counselled not to become thus entangled. To bring my name in thus would be charged as a scheme of yours to raise funds for your own benefit, and it would hurt my influence. Nothing should be brought in to give me any connection with the sale of your property. I can call for means for the establishment of the colored sanitarium, but anything that would appear as a means of extorting money, in connection with you, would hurt me as well as you and bring me into perplexity. Therefore I dare not have you call for money in that way.

I am in such a condition of mind that my brain should be freed from all perplexity. Nothing must be done that could be interpreted as a scheme of J. E. White to influence his mother. I write this because I wish to save you and myself from further perplexities. I must stand alone as much as possible. You are at liberty to consult your mother at any time, and to be free to write to her, but do not mix me up in matters that will bring me perplexity and weariness and hurt my influence.

I write you this because I do not know that I shall have time to talk with you.

Source

- E.G. White to J.E. White, Letter 71, 1905, February 18, 1905.

Title: N/A  
Date: February 25, 1905  
Type: Letter  
Addressees: Stephen and Hetty Haskell  
Location: "Elmshaven," St. Helena, California  
Primary source: Letter 87, 1905, February 25, 1905  
Note: Relevant selection highlighted.

Dear Brother and Sister Haskell,—

I have just finished my dinner. This morning, for the first time in several weeks, I spoke to the church at the sanitarium. Of late, I have not thought it advisable for me to undertake to speak, fearing that the exertion might unfit me for the necessary work in closing up the book *Ministry of Healing* and the collection of material in regard to the Southern field. I hope that the *Ministry of Healing* and the next volume of the *Testimonies* may soon be in circulation.

My work now is to publish plainly the light that the Lord has given me during the past years. In my diary are thousands of pages of matter, some of which is personal testimony to individuals, but which may, if necessity demands, have to be made public. I have received word that Elder Tenney and others have taken some of the statements in my writings and are using them in such a way as to make it appear that I have advocated theories they wish to advocate—theories I have never acknowledged. Such a use of the testimonies is condemned. Dr. Kellogg was reproved for endeavoring to make it appear that the erroneous theories taught in *Living Temple* were to be sustained by my writings.

If isolated sentences, separated from their true setting, are taken from my writings and used to substantiate erroneous positions, I must meet this effort by publishing some things that I would prefer to withhold. I am weary of trying to withstand the attempts that are being made to do violence to the truth that should be proclaimed at this time.

If my words are taken by some to sustain error, I shall not be led into controversy, but I shall continue to set before the people the truth as God designs them to understand it. I shall endeavor to make my words so plain that they cannot be misinterpreted. The truth of God will be vindicated and effect the purpose that God designed it should. The mind can only be freed from error when every thread is cut that binds it to the fallacy of the enemy.

A great reformation is needed among the people of God. Many sapless and unfruitful branches are to be removed from the parent vine. Everything will be shaken that that can be shaken, that which cannot be shaken may remain.

The enemy has worked upon the minds of some and has led them to do violence to our past experience by mingling with the truth erroneous and false theories. He has led ministers and teachers to weave into their doctrines some pleasing figures of his own invention. Every deviation from the truth as we have advocated it in the past is a departure from truth that has been witnessed by the Holy Spirit and upon which God has placed His seal.

Truth must stand in its own order, linked only with truth. Unbelief disturbs the balance of the system of truth and tends to destroy the whole. The mind that cherishes sentiments that tend to destroy the foundation of the faith that has made us what we are becomes confused and cannot discern between truth and error.

The truths that have been substantiated by the manifest working of God are to stand fast. Let no one presume to move a pin or a foundation stone from the structure. Those who attempt to undermine the pillars of our faith are among those of whom the Bible says that “in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.”

One step from the path in which God has ordained us to walk places us where we are subject to the temptations of Satan. This is represented in the case of Adam and Eve. Outside of God’s way, we may be led to believe a lie. But angels of God will commune with those who obey His laws. Let mind and heart be united in following in the light that God has given. Keep soul and body pure and clean and holy. When we do those things that God has commanded in His Word, angels of God will act as our teachers. Our happiness is dependent upon our living a righteous life.

Let not the mind be occupied with sophistry, with strained applications or misinterpretations of the Word. Such action of the mind leads into false paths. And, once started in such a path, it is often the case that an individual, thinking that a confession of his sin will lower his dignity, goes on and on in a similar course. And the further he goes the more easily will he be beguiled by Satan, until it becomes for him forever too late for repentance and forsaking of sin, because he would not consent to heed the words of Christ.

We are subject to certain laws, even as the plants are subject to law. Every tree will bear its appointed fruit. Disobedience to the laws that govern our being result in sickness and suffering and death.

The soul is also subject to laws, and a disregard of these laws, by the wresting and misinterpretation of Scripture, will result in the sickness and death of the soul. Those following in a path of error lose from the heart the genuine peace of Christ and become like the troubled sea, casting up mire and dirt.

Spiritual life is the result of the action of the soul in obedience to the Word and in harmony with the laws of God. Let the soul be regulated by the law, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind.” “This do, and thou shalt live.”

Source

- E.G. White to Brother and Sister Haskell, Letter 87, 1905, February 25, 1905.

Title: N/A  
Date: February 26, 1905  
Type: Letter  
Addressee: Josephine Gotzian  
Location: "Elmshaven," St. Helena, California  
Primary source: Letter 85, 1905, February 26, 1905  
Note: Relevant selection highlighted.

Dear Sister Gotzian,—

I am wondering why we do not hear from you. You and I were united in the purchase of the Paradise Valley Sanitarium, and I think we should have a mutual understanding regarding its work. Please write and tell me whatever you think may be of interest. Brother Ballenger has written me some letters, but you will be able to tell me some things regarding the inside working of the institution that he has not mentioned. Women generally enter more deeply into detail in their letters than do men.

I would be pleased could I visit you in San Diego at this season of the year, but my time is fully employed in the preparation of *Ministry of Healing* and some matter pertaining to the Southern field that is to be published in the next volume of the *Testimonies*. I hope that when these books come out, some of the burden I now feel can be laid aside, because of the knowledge that the light that God has given me is placed where the people can receive it. O if the truths that are taught in the *Ministry of Healing* shall be effective, a genuine religious interest will be manifested in the sick and suffering in our sanitariums. Though my life may be ended, these books will live and teach the truth.

The times in which we live call for reformatory action. We hope and pray that those who believe the truth may have a genuine religious experience. Let every one carry into life and speech and action such pleasantness as will melt away prejudice and win souls to Christ. In the sanitarium where you are, let Christ be revealed as the One altogether lovely and the chiefest among ten thousand.

I am praying that if it is in harmony with the will of God, He will yet place in our hands the property we desired at first to obtain. Unless the price is placed so high that we cannot reach it, we should have the extra land and the buildings that we expected to purchase. We will pray that if it is for His name's glory, the Lord will open the way for us to obtain this property. And we must also act in faith, if we desire the Lord to break down the impediments. Those who carry their burdens to the Lord and exercise a working faith will find relief in every perplexity.

W. C. White is now in Mountain View to look after the publication of some of the books we have been preparing. Miss Peck also left us this morning for Mountain View.

Last Friday Willie's little girl Gracie fell from a wagon and broke her arm. It is rather a bad break, but Dr. Bush, who is attending to it, thinks that with care it will heal nicely.

I did not sleep very well last night and therefore am not in a condition to write much this morning

Source

- E.G. White to Josephine Gotzian, Letter 85, 1905, February 26, 1905.

Title: N/A

Date: March 1, 1905

Type: Letter

Addressee: Edward Stroud Ballenger

Location: "Elmshaven," St. Helena, California

Primary source: Letter 89, 1905, March 1, 1905

Note: Relevant selection highlighted.

Dear Brother Ballenger,—

I have just had an interview with Sister Taphouse about a Miss Williams, who, it is thought, would make an excellent matron for the Paradise Valley Sanitarium. Mrs. Taphouse says that Miss Williams received the truth through Bible readings given by her husband, and she gives her the highest recommendations. Miss Williams is now in Nebraska, where she has been nursing. She has been earning twenty dollars a week, but she is a Christian woman and she would not ask the sanitarium to pay her this. Mrs. Taphouse says that just now Miss Williams is free, and I told her to write to her and see if she would be willing to come. We must make an effort to secure her; for, from what I hear of her, she seems to be thoroughly competent. She is well fitted to receive the patients. We need a matron who will make a favorable impression on those who come to the institution, and one who can help them spiritually.

I am in favor of securing the services of Miss Williams, if this can be done. Please let me know what you think of it. I think we would be doing the right thing in engaging one so competent. The Paradise Valley Sanitarium is just beginning its work, and at this time it needs the best kind of help. I think that Miss Williams is the one we should have as matron. We need first-class helpers, and I am in favor of her coming.

Please let us know if there is any opening for Mabel White in the sanitarium. She has been nursing in Reno, but I think that the work is too heavy for her to do continuously. I should be glad to have her connected with the sanitarium in San Diego.

W. C. White is still at Mountain View. He may not return till the beginning of next week. He will wish to see Brother Palmer, I am sure. I understand that Brother and Sister Palmer are to leave Paradise Valley today, Wednesday.

I am very busy reading the proofs of *Ministry of Healing* and the matter that is to go into the next *Testimony* regarding the work for the colored people of the Southern states.

I am glad that you are of good courage in the Lord. You cannot think how thankful I am that there are two sanitariums in running order in Southern California. I hope that great good will be accomplished by these institutions. I was glad to read what you wrote about some belonging to the higher classes being at the San Diego sanitarium. This is a class that we need to reach. Time is short, and the Lord would have the truth proclaimed in the highways and the byways. Angels of God will go before those who lift up the standard and wisely proclaim the truth.

In closing, I would ask you not to forget that sometime a sanitarium will be needed in Redlands. When you have opportunity, examine the field cautiously, and tell us what you find there. We must not allow others to get in ahead of us and shut us off. Now is the time to make discreet inquiries.

Source

- E.G. White to E.S. Ballenger, Letter 89, 1905, March 1, 1905.



Title: "Upward and Onward"

Date: March 1, 1905

Type: Article

Primary source: *The Gospel Herald*, March 1, 1905, pg. 11

We are Christ's witnesses, and we are not to allow worldly interests and plans so to absorb our time and attention that we pay no heed to the things that God has said must come first. There are higher interests at stake. "Seek ye first the kingdom of God, and His righteousness: and all these things shall be added unto you."

Christ gave Himself willingly and cheerfully to the carrying out of the will of God. He became obedient unto death, even the death of the cross. In view of all that He has done, should we feel it a hardship to deny ourselves? Shall we draw back from being partakers of Christ's sufferings. His death ought to stir every fibre of our beings, making us willing to consecrate to His work all that we have and are. As we think of what He has done for us, our hearts should be filled with gratitude and love, and we should renounce all selfishness and sin. What duty could the heart refuse to perform, under the constraining influence of the love of God and Christ. "I am crucified with Christ," the apostle Paul declared; "nevertheless I live: yet not I but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me".

Let us relate ourselves to God in self-denying, self-sacrificing obedience. Faith in Christ always leads to willing, cheerful obedience. He died to redeem us from all iniquity, and to purify unto Himself a peculiar people, zealous of good works. There is to be perfect conformity in thought, word, and deed, to the will of God. Heaven is for those only who have purified their souls through obedience to the truth. It is a place where unsullied purity alone can dwell. "Every man that hath this hope in him purifieth himself, even as He is pure."

In perfect obedience there is perfect happiness. "These things have I spoken unto you," Christ said, "that My joy might remain in you, and that your joy might be full." May the Lord bless us, and strengthen our faith, and lead us onward to the heights to which we have not yet ascended. He gave Christ to die for us, that we might be purified from all iniquity. He has promised to pour out His Spirit upon us, that we may be sanctified through the truth. He has given us His word, that through obedience to its teachings, we may be made holy. It is our privilege, our duty, to grow in grace. This is the will of God, even your sanctification.

Mrs. E. G. White

#### Sources

- E.G. White to Brother and Sister Haskell, Letter 301, 1904, November 2, 1904.
- E.G. White, "Upward and Onward," *Bible Training School*, February 1, 1905, pgs. 129-130.
- E.G. White, "Notes of Travel—No. 4," *Adventist Review*, February 23, 1905, pgs. 8-9.
- E.G. White, "Upward and Onward," *The Gospel Herald*, March 1, 1905, pg. 11.

Title: N/A

Date: March 3, 1905

Type: Diary

Primary source: Manuscript 174, 1905, February 8-March 6, 1905

March 3, 1905

St. Helena Sanitarium

The past night has been a very trying one to me. After half-past eleven o'clock I could not sleep. Left my bed at four o'clock. I presented my case before the Lord, and with all my heart I prayed for the healing power of God to remove from me the infirmities which were keeping me from doing the work that burdened my mind.

Oh, my Saviour, we must have a power which Thou, my Saviour, hath promised to give us in this Thy great work that is to be done. My physical strength is gone, my courage weak. I long after Thee, Lord Jesus, the great Medical Missionary Worker, to strengthen my courage; for I tremble before Thee, lest I shall in my weakness fail in emergencies where I must be a success.

I know I can say, Thou, Lord, hath made me Thy messenger. Thou, Lord, hast laid upon me great responsibilities in various lines, and I am grieving my soul because of my physical weakness. Thou hast commissioned me to speak the words Thou hast given me and declare with pen and with voice the things Thou hast shown me. I have tried and am trying to do this in messages of reproof, messages of warning, and also messages of encouragement; but my hope is failing, that those who are departing from the faith will receive the messages.

Grant, oh Lord, that I shall be truly strong in the strength Thou shalt give me, to make clear the representations and figures presented in the power of Thy Spirit, that those who are out of the way may be convicted and return to Thy way. I must have physical strength to carry these important burdens. I must have daily a sense of Thy favor, for I am hungering and thirsting after Thy righteousness.

I am relieved. Praise the Lord, oh my soul. I am rejoicing in the peace of Christ. Hope is strengthening me that this day shall not be as the many days that are past for several weeks—with a tired brain, a burdened heart. Show me Thy ways, oh my Lord. I thank Thee, Lord, that Thy peace and courage have come to me.

I have been able to read and prepare most excellent matter for Oakwood school. I must have courage in the Lord and not faint when I see that the very men who ought to be a help and to be true guides are being misguided by the many, many words and sentiments coming from mind and voice in night sessions. Oh, will he [J. H. Kellogg] ever understand that the enemy has been working to deceive him in order that he shall put his deceiving science into other minds? This now is my burden, that men are so perplexed with the influence going forth from J. H. K. that they are partakers of his deceiving theories; and notwithstanding all the warnings God has given, they will take up with his specious devising. May the Lord awaken him before it shall be everlastingly too late!

Source

- E.G. White, Manuscript 174, 1905, February 8-March 6, 1905.

Title: N/A

Date: March 28, 1905

Type: Letter

Addressees: James Edson and Emma White

Location: "Elmshaven," St. Helena, California

Primary source: Letter 129, 1905, March 28, 1905

Dear children Edson and Emma,—

I have been waiting anxiously for a letter from you, my son. There have been so many accidents on the road lately, and the trains have been so long delayed that I have been somewhat troubled on your account. I know that you have been sick in body and worried in mind.

I am glad that you had so much success in raising means to place the colored sanitarium in Nashville on a more favorable position. I think the property in North Nashville will be a most appropriate place for this institution.

The work at Huntsville is another burden of intense interest. I hope the orphanage will soon be established there. There ought to be a primary school at Huntsville, and a school for older children, where they can be thoroughly educated and disciplined and given instruction in Bible subjects and in practical lines of work. Let them be taught the meaning of the words, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."

I have strong assurance that the right thing is being done at Huntsville. Let all connected with this school be interested in its success. Let the farm be diligently worked. Let lessons be given in various lines that can be applied to the character building. "We are laborers together with God; ye are God's husbandry, ye are God's building."

No man, whatever his capabilities and powers, has a right to depart from the Lord's way. However high the position he may occupy, he is but an instrument in the Lord's hands, to be used in His work. He is not the author of his faith. He is not to follow his own devising in his character building.

Medical missionaries and Bible teachers are not the authors or finishers of our faith. Do not spoil the men who are chosen to do a certain work. These teachers are not to be deified as if they were gods. "All ye are brethren." Men are not to be ruined by being upheld in a wrong course and placed where God should be.

We have the truth, and the word given us is, "Remember therefore how thou hast received, and heard, and hold fast, and repent."

"According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon."

It is not safe to rely upon men who would bring in sophistries as the authorized Word of God.

"Other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved, yet so as by fire."

We need now to heed the warning, "Let every man take heed how he buildeth thereupon." Instruction is to be given line upon line, precept upon precept, here a little and there a little. The same faithful work needed in the cultivation of the land is needed in soul-culture. Let us not be slow to learn the lessons that God would teach us. Let us take heed how we build. Let us remember that we are forming characters for eternity. Let us be very careful of our spirit, our words, our acts. Every stroke of work is to bear the divine signature.

I am charged to say to every minister, and to every one who is being educated as a medical missionary, Do not let any man, whatever his position, indoctrinate you with spiritualistic theories. Such theories militate directly against the principles given us by God. The truth that God has given us in His holy Word is our only safeguard. Only by steadfast adherence to this truth shall we be able to stand in the trials that we shall meet in the future.

It is upon the Rock of Ages that we are to build. We are to place our dependence on no living being. In these days of peril, we are to take Christ as our teacher. The truths that He taught we are to teach, without any mixture of false science. The precious words of Christ are not to be mingled with Satan's leaven. We know not where these erroneous theories may lead us if they are accepted. Theories represented by hay, wood, and stubble lead poor souls astray. The truth for this time is to stand forth in its purity, without any mixture of the corrupting theories of the enemy.

The day of trial is already upon us. Who will abide the test? The material represented by wood, hay, and stubble, which has been brought to the foundation, will be utterly consumed. And those who have turned to fables instead of purifying their hearts by obedience to the truth will also be consumed.

I have a word to speak to our workers. Be true to God and to your Redeemer. Heed the warning given by the Saviour. "Take heed that no man deceive you," He said; "for many shall come in My name, saying, I am Christ; and shall deceive many. And ye shall hear of wars and rumors of wars; see that ye be not troubled; for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom, and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations for My name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure to the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

I have been called off to attend to an important matter and can not write more this evening. I will try to send you another letter tomorrow. I beg of you to take time to rest. Do not gather more burdens upon your soul. I am warned that it is thus that you make your mistakes.

In love.

Source

- E.G. White to J.E. and Emma White, Letter 129, 1905, March 28, 1905.

Title: "Call for Colored Laborers"

Date: April 1, 1905

Type: Article

Primary source: *The Gospel Herald*, April 1, 1905, pgs. 13(1)-14(2)

Most decided efforts should be made to educate and train colored men and women to labor as missionaries in the Southern States. Christian colored students should be preparing to give the truth to their own race. Those who make the fear of the Lord the beginning of their wisdom, and give heed to the counsel of men of experience, can be a great blessing to the colored race, by carrying to their own people the light of present truth. Every worker, laboring in humility and in harmony with his brethren, will be a channel of light to many who are now in the darkness of ignorance and superstition.

Instead of wondering whether they are not fitted to labor for white people, let our colored brethren and sisters devote themselves to missionary work among the colored people. There is an abundance of room for intelligent colored men and women to labor for their own people. Much work remains to be done in the Southern field. Special efforts are to be made in the large cities. In each of these cities there are thousands of colored people, to whom the last warning message of mercy must be given. Let the missionary spirit be awakened in the hearts of our colored church members. Let earnest work be done for those who know not the truth.

To every colored brother and sister I would say, Look at the situation as it is. Ask yourself, "In view of the opportunities and advantages granted me, how much do I owe to my Lord? How can I best glorify Him, and promote the interests of my people in the Southern States? How can I use to the best advantage the knowledge God has been pleased to give me? Should I not open my Bible and teach the truth to my people? Are there not thousands perishing for lack of knowledge, whom I can help if I submit myself to God, so that He can use me as His instrument? Have I not a work to do for my oppressed, discouraged fellows?"

The Southern field is suffering for workers. Will you pass by your people on the other side, or will you with a humble heart work to save the perishing? There is work you can do if you will humble yourself before God. Trusting in Him, you will find peace and comfort; but following your own way and your own will, you will find thorns and thistles, and you will lose the reward.

Time is short, and what you do must be done quickly. Resolve to redeem the time. Seek not your own pleasure. Rouse yourself! Take hold of the work with a new purpose of heart. The Lord will open the way before you. Make every possible effort to work in Christ's lines in meekness and lowliness, relying upon Him for strength. Understand the work the Lord gives you to do, and, trusting in God, you will be enabled to go on from strength to strength, from grace to grace. You will be enabled to work diligently, perseveringly, for your people while the day lasts; for the night cometh in which no man shall work.

There is the greatest need for all kinds of missionary work in the South. Without delay workers must be prepared for this field. Our people should now be raising a fund for the education of men and women in the Southern States, who, being accustomed to the climate, can work there without endangering the life. Promising young men and young women should be educated to become teachers. They should have the very best advantages. Schoolhouses and meeting-houses should be built in different places, and teachers employed. In the small schools established, let colored teachers work for the colored people, under the supervision of well qualified men, who have the spirit of mercy and love. The white and the black teachers should unite in counsel. Then the white teachers are to work for the white people, and the colored teachers for the colored people.

Those who for years have been working to help the colored people, are best fitted to give counsel in regard to the opening of such schools. So far as possible, these schools should be established outside the cities. But in the

cities there are many children who could not attend schools away from the cities; and for the benefit of these, schools should be started in the cities as well as in the country.

The children and youth in these schools are to be taught something more than merely how to read. Industrial lines of work are to be carried forward. The students are to be provided with facilities for learning trades that will enable them to support themselves. This work will require talent, wisdom, experience, and, above everything else, the grace of God. The colored youth will be far more difficult to manage than the white youth, because they have not been taught from their childhood to make the best use of their time. There are many of them that have had no opportunity to learn how to take care of themselves.

Our churches in the North, as well as in the South, should do what they can to help support the school work for the colored children. The schools already established should be faithfully maintained. The establishment of new schools will require additional funds. Let all our brethren and sisters do their part whole-heartedly to place these schools on vantage-ground.

In addition to engaging in this line of school-work, our colored brethren may do a good work by establishing Mission Sunday Schools and Sabbath Schools among their own people,—schools in which the colored youth may be taught by teachers whose hearts are filled with love for souls.

Opportunities are continually presenting themselves in the Southern States, and many wise, Christian colored men will be called to the work. But for several reasons, white men must be chosen as leaders. We are all members of one body, and are complete only in Christ Jesus, who will uplift His people from the low level to which sin has degraded them, and will place them where in the heavenly courts they shall be acknowledged as laborers together with God.

There is work to be done in many hard places, and out of these hard places bright laborers are to come. Let the work be managed so that colored laborers will be educated to work for their own race. There are colored people who have talent and ability. Let us search out these men and women, and teach them how to engage in the work of saving souls. God will co-operate with them, and give them the victory.

The ear of the Lord is open to the cries of those who are in His service. He has promised, “I will guide thee with Mine eye.” Walk humbly with God, and ask Him to make your course of duty plain. When He speaks of His representatives, and asks them to be laborers together with Him, they will do the same kind of work that Jesus announced as His work when He stood up to read in the synagogue at Nazareth. He opened the book of the prophet Esaias and read, “The Spirit of the Lord God is upon Me; because the Lord hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.”

The truth is now overcast in the world by the clouds of error that prevail on the right hand and on the left. He who can influence even the most lowly, and can win them to Christ, is co-operating with divine agencies in seeking to save that which is lost. In presenting to the sinner a personal, sin-pardoning Saviour, we reach a hand of sympathy and Christlike love to grasp the hand of one fallen, and, laying hold of the hand of Christ by faith, we form a link of union between the sinner and the Saviour.

The end is near, and every soul is now to walk carefully, humbly, meekly, with Christ Jesus. Our precious Saviour, from whom all the rays of truth radiate to the world through His light-bearers, wants us to put not our trust in princes, nor in the son of man, in whom there is no help; but to lean wholly upon Him. He says, “Without Me ye can do nothing.” We need to look to Jesus constantly, in order that He may impress upon us His own lovely image. We are to behold the Lamb of God, which taketh away the sin of the world. Then we shall reveal Christ to our fellow-men.

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Title: N/A

Date: April 10, 1905

Type: Letter

Addressees: James Edson and Emma White

Location: "Elmshaven," St. Helena, California

Primary source: Letter 125, 1905, April 10, 1905

My dear children Edson and Emma,—

I have letters written to you, but I fear they will not be copied in time to be sent to you today, so I will send you a few lines, with some copies of things that I have written.

I am in better health than I have been for several weeks, and I am thinking that it may be my duty to attend the General Conference. I will do this, if I am given light that it is my duty. I greatly hope that the work in Washington is moving forward in straight lines, and that means will come in speedily so that the buildings can be completed.

Over and over again I am instructed that there must be no hindrance in this work.

Please write to me, telling me what you are doing and how you are getting on. I have a word from the Lord for my son Edson. You are not to load yourself down with responsibilities. For a long time you have been in the midst of perplexities, and you must now compel yourself to give your brain rest. Place all your burdens upon the great Burden-bearer. Heed the invitation: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart, and ye shall find rest unto your souls; for My yoke is easy and My burden is light." Do not, I beseech of you, gather responsibilities to yourself. I am instructed, as the Lord's messenger, to tell you to make God your trust and to leave your perplexities in His hands. He will bring to pass His will. Now is your time to find rest of soul. Let not your dependence be in man, but in God. You must every moment make Him your trust. You, and all the Lord's people, have a work to do. We are to build the old waste places and raise up the foundations of many generations. The great issue regarding the law of God will soon be upon us. We are to work as those who are called and chosen of God. Our influence is to be united with that of the great Physician in repairing the breach and restoring paths to dwell in. We are to make a determined stand for the truth. Read the whole of the fifty-eighth chapter of Isaiah.

No one is to be idle now. O that those who have allowed continual differences to arise could see the loss they have thus sustained. Let us work on the plan given in the fifty-eighth of Isaiah. The instruction of this chapter shows what we are to do in co-operation with the great Master-worker. My son, do what you can to relieve the situation of the colored people of the South, and especially the situation of the colored people in Nashville. "Is not this the fast that I have chosen? to loose the bands of wickedness? to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?"

This message is given me to give to others everywhere. God abhors selfishness. Let every one of us abhor it. Let us deal justly and mercifully with every line of the work of God. Those who change the issue, as had so often been done, to shun the doing of the work laid out in this scripture, will lose a most precious blessing. The Word of the Lord is sufficient. God calls us to action. Let us all take hold unitedly, with the will to do what God has said must be done. Success will attend those who co-operate with God all the time, not just once in a while, when it is for their advantage to do so. We are to regard it as a sacred privilege to work out the purposes of God.



“Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy reward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and He shall say, Here I am.” What does this mean, but that obstructions will be placed in the way to hinder the advancement of the work which has been kept before the Lord’s people for many years?

Are the souls for whom Christ has given His life cared for as they should be? Are those whom He has entrusted with means moving consistently in relieving the oppressed? Are not the cries and complaints of the poor and needy entering the ears of the Lord God of hosts because His stewards are remiss in the work that they should do as His helping hand? Is not this evil in every church? “Cry aloud, spare not, lift up thy voice as a trumpet, and show My people their transgression, and the house of Jacob their sins.” Let the present order of things be changed.

“If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday.”

God will not permit selfish adoration of some, while others, striving with all their capabilities, are left unhelped and are deprived of the blessings that more favored ones have.

I call upon all to arouse to their responsibilities. The Lord Jesus has said, “Lo, I am with you alway, even unto the end of the world.” He takes observation and writes in His book the deeds of His children here below. He sees when His faithful ones are put in the hardest places and are permitted to do their God-given work under great disadvantages. He says, “Will I not judge for these things.”

“And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.”

These rich promises are to be fulfilled. The Lord will co-operate with men in all their works of reform. But their salvation depends on their cutting loose from the scientific falsehoods of Satan.

“And they that be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.”

The Christian world has been drawn into a fallacy and has been led to trample on the law of Jehovah. The message of the immutability of this law is to be proclaimed by all medical missionaries and by all ministers of the gospel. The foundation of many generations is the law of God, and in clear, decided tones the message is to be given that the breach which has been made in the law of God is to be repaired.

“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.”

The command concerning the observance of the seventh-day Sabbath is still binding upon all the inhabitants of this earth. God has set apart this day as a sign between Him and His people of their loyalty. God’s commandments never change; they are as enduring as eternity. The Lord has His messengers whom He bids to proclaim His law as changeless in its character. Those who obey this law will bear the seal of the living God. There is no sanctity in the first day of the week. The seventh day was set apart as a memorial of the work of

creation. Every one is to look to God, the Creator of the heavens and the earth, for light and guidance, and Him alone are they to honor.

“Cry aloud, spare not, lift up thy voice like a trumpet and show My people their transgressions, and the house of Jacob their sins.” The messenger must deal faithfully with the great deception. He must convince the people of their sins. They are called the people of God, the house of Jacob. They bear honorable title, but because of the high privileges bestowed on them they have become self-exalted. They are not to be flattered. Their defects of character, their failure to honor God by self-denial and self-sacrifice, according to Christ’s example, must be plainly revealed to them.

Said Christ, “My meat is to do the will of Him that sent Me, and to finish His work.” “I seek not Mine own glory, but the glory of Him that sent Me.” The people of God are to be aroused to a sense of their deficiencies and of the work that they must do. They are to break every yoke and make their prayers practical. “Lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins.” For the eternal interest of the people of God, their sins and their defects of character must be plainly pointed out. So long have they exalted themselves as supreme in wisdom that they are self-deceived. They have not on the robe of Christ’s righteousness; but it is not yet too late for them to repent and confess their sins and be converted and bring mercy, justice, and judgment into their lives. If they would receive the message and do the merciful acts of Christ, they would live a new life in Him, putting away all boasting, all falsifying, all evil speaking, and humbling their hearts before God, according to the instruction given by Christ in the Old and the New Testaments, remembering that in life and character they must be representatives of Christ. They would honor their Redeemer by daily living the new life—a life hid with Christ in God.

Practical Christianity means not working for God now and then, but continuously. It means being laborers together with God. A neglect to reveal this practical righteousness in our lives is a denial of the faith and of the power of God and makes of but little effect His principles of godliness. Such negligent Christians become faultfinders, at discord with their brethren and pronouncing judgment against many good works. They are spiritual paralytics.

Those who thus refuse to exercise for Christ the capabilities and powers of the soul are lukewarm Christians, neither cold nor hot, and they are nauseating to Christ. He cannot endure their unsanctified traits of character. Their lives bear the evidence: I do not care to confess my sins. The confession may never be made until it is made in awful agony, when it is too late for wrongs to be righted.

Those who allow themselves to be deceived by the enemy are held accountable by God for failing in a faithful discharge of duty. These unfaithful stewards have aided in strengthening the deception that God designed should be broken. The testimony to be borne is, “Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins.” There are those who are self-deceived, yet, for fear of hurting their feelings, their brethren permit them to go on, though feeling that their course is not in harmony with the will of the Lord. These deceived ones commit sins that they will not acknowledge to be sins. They may appear to be reformed in some things, but they are not doing thorough work in confession and repentance. Those who might have saved them, but did not, become in their turn like them. Sentiments of a misleading character are presented. Sins are committed that are not acknowledged as sins.

God said to Isaiah, “Show My people their transgression.” Let their sins appear as they are, whether or not they confess them, that the message of reproof sent them may be vindicated, and that God’s faithfulness in warning them and condemning their wrong course of action may be shown. Evidence is to be given to the evil worker that the Lord knows the course followed by those who refuse to repent and be converted, that others may shun a similar course of affronting God and setting a wrong example. Those who make no difference between those

who serve God with the whole heart and those whom He has reproved become a snare and lose their power of discernment.

There are plain, decided testimonies to be borne under the power of the Holy Spirit to men who will not see and acknowledge their sins. Such ones are a snare to others, setting them an example that leads them to do likewise. And when the word of the Lord comes to His messengers, as it came to Isaiah, then wrong must be called wrong, and the right must be presented as it is presented in the fifty-eighth chapter of Isaiah. The reproof is to be given with the earnestness and faithfulness represented in the words, “Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins.”

“Yet they seek Me daily, and delight to know My ways, as a nation that did righteousness, and forsook not the ordinance of their God; they ask of Me the ordinance of justice; they take delight in approaching to God.” The Lord sends His message to lay bare the deceptions of these ones, lest others, and among them those entrusted with large responsibilities, shall become unworthy of their trust. The reprover, the messenger of God, must speak with earnestness, as to ears that are deaf, because those addressed do not want to be convinced. They want to stand as wise men, who make no mistakes. But they are under the power of the enemy and bring in sentiments that are dishonoring to God. “Wherefore have we fasted, say they, and Thou seest not? wherefore have we afflicted our soul, and Thou takest no knowledge? behold, in the day of your fast ye find pleasure and exact all your labors. Behold, ye fast for strife and debate, and to smite with the fist of wickedness; ye shall not fast as ye do this day, to make your voice to be heard on high. Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day unto the Lord?

“Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?

“If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday; and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.”

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- E.G. White, “Timely Instruction,” *The Gospel Herald*, April, 1905.

Title: N/A

Date: April 14, 1905

Type: Letter

Addressees: Members of the Nashville Church

Location: "Elmshaven," St. Helena, California

Primary source: Letter 119, 1905, April 14, 1905

To the members of the Nashville church,

Dear brethren and sisters,—

I ask you, What are you doing as individuals to benefit the colored people? Are you engaged in personal missionary work? As a church, what are you doing to provide a suitable sanitarium for the colored race?

In the night season, I received counsel from One who never errs. I heard some who spoke in favor of purchasing the dark, unhealthful place now used as a sanitarium, putting in some improvements, and continuing the work in the same place. Decided instruction was given:

"You are not to carry out the plans you contemplate. The present situation of the colored sanitarium is very objectionable. Let some place be secured where there is plenty of sunlight and where there is land to raise fruit and vegetables. Let the sanitarium be moved to a suitable location and so equipped that the better class of colored people may be accommodated and may be favorably impressed."

For some time I have considered that the place which J. E. White left is the proper place for the establishment of a colored sanitarium. I hope that our brethren will see the necessity of making this move; for it is sensible, merciful, and consistent. The present showing of neglect of the colored people must be changed.

The fact that some one of our brethren is located on or near the property is not a sufficient excuse for not securing it for a colored sanitarium. For any one to urge merely a personal consideration against such a move is a sign of selfishness and shows a disregard of the Lord's plans. Far better would it be to repay what such a one had invested than to permit the enterprise to be blocked by such an excuse.

Will our brethren and sisters in Nashville consider that they are being tested and tried? Some who have neglected to do the work that should have been done long ago are, in heaven, accounted as unfaithful stewards. A more decided interest should be manifested in the work of helping the colored people.

If in the future we are to do nothing more for the colored people than we have done in the past, let us lay aside all pretense that we have entered Nashville for the purpose of helping them. If the interest we have taken in helping those who are laboring in the South is to have no better results, we had better turn our attention to the opening of the work in new fields, until the converting power of God comes upon the church in Nashville and barriers are removed. The Lord is not pleased with the present showing. Let there now be a reformation, and the Lord will work with those who are willing to co-operate with Him.

The men whom God has called to act a part in the work in the Southern field need closely to examine themselves in the light of God's Word. From the example of Christ they need to learn to manifest kindness and tender sympathy for those who are afflicted, or who are laboring in hard and trying places. Those who are connected with the work of God should be ministers of healing. They should strive to overcome all selfishness. It is time that men who are placed in the position of leaders in the work of God learn that they themselves are to receive their orders from the highest source. They are not to be a law unto themselves, acting as their own

impulse may lead them. It would be far better if no one were to take hold of the Lord's work unless he is willing to be taught of God.

I am instructed to say, "Clear the King's highway. The Lord Jesus will go before His people. Satan will intrude himself in every place possible. God forbid that men who feel themselves to be self-sufficient should come in with their devisings and place barriers in the way of the Lord's work. Clear the way."

"Behold," Christ said, "I send you forth as lambs among wolves." But you are not to assume the character of wolves, to hurt and to destroy. Do not, by a determination to carry out your own mind and spirit, create dissensions among yourselves. The disposition to make self supreme has been for years a barrier, preventing the work of God from being carried forward solidly in the South. If all our brethren had acted under the direction of Christ, in self-denial and self-sacrifice, the work in the South would be greatly advanced today. Thousands would have been converted to God, and men of ability would have been raised up who could have acted an important part in accomplishing the Lord's purpose.

How long shall this counter-working continue? There are those whom God holds accountable for the present showing of neglect. Will those who have not a sense of what God requires of them stand out of the way, and let the Lord lead and guide those who will take up the work and carry it intelligently?

Let those connected with the publishing house crucify self and receive the Spirit of Jesus Christ. The work of our institutions is in vain unless there are connected with them workers who are converted, and who will receive the sanctification of the Spirit of God, to subdue and cleanse away the haughtiness of self.

Let us serve God with pure, unalloyed motives, working with an eye single to His glory. The language of our heart should be, "I have set the Lord ever before me." If this principle regulates our actions, our faith will increase, and we will make the Lord Jesus our Pattern in all things.

Source

- E.G. White to Members of the Nashville Church, Letter 119, 1905, April 14, 1905.

Title: N/A

Date: May 10, 1905

Type: Letter

Addressees: James Edson and Emma White

Location: "Sanitarium," Washington, D.C.

Primary source: Letter 135, 1905, May 10, 1905

Dear Children Edson and Emma,—

I send you from Washington the assurance that the protecting care of our heavenly Father was over us on our long journey. I want you to know of the goodness and love of God.

I stood the trip remarkably well and was stronger when I left the cars at Washington than when I got on board at San Francisco. Every morning and evening I washed myself all over with cold water, and I know that this was a blessing to me.

During the first part of the trip, the train moved very gently and quietly. It was a pleasure to be on something that moved, and yet did not annoy me in moving. I rested more during the journey than it would have been possible for me to rest in my own home; for, had I remained at home, I fear that I would have been troubled by a constant regret that I had not exercised faith by starting out on the journey.

We travelled under the escort of Mr. Phillips, a very pleasant and obliging young man, who did all in his power to make us comfortable. He seemed to watch for opportunities to suggest something for my comfort and convenience.

All the way along through Texas and Louisiana the ground was brilliantly carpeted with wild flowers; and at every stop the train made, some of the men would get out to gather flowers for those inside.

On Sabbath we had a song service. Brother Lawrence, who is a musician, led the singing. All the passengers in the car seemed to enjoy the service greatly, many of them joining in the singing. On Sunday we had another song service, after which Elder Corliss gave a short talk, taking as his text the words, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." The passengers listened attentively and seemed to enjoy what was said.

On Monday we had more singing, and we all seemed to be drawing closer together. I dared not address the people, fearing that I would strain my vocal organs. I knew that I would have to speak often during the General Conference, and that I must be guarded and get all the rest I could beforehand. There was a larger number of passengers on the car than when we came East last year, but during the whole trip nothing occurred to mar the harmony.

During the trip I gave away several of my books, and those to whom I gave them were very much pleased. I gave a copy of *Christ's Object Lessons* to Mr. Phillips, and he seemed to appreciate the gift very highly.

On reaching Welsh, La., we were met by about thirty of our people. In spite of the fact that the train stopped there only a few minutes, several of the sisters pressed into the car bringing me three boxes of beautiful flowers. I shook hands with the few who managed to get in, but how I did wish that the train would stop longer, so that I could have spoken to all who came.

At Atlanta, Brother R. M. Kilgore and several others met us. They were expecting us to spend the day with them, but as matters turned out, we were unable to do this. It was very pleasant indeed to meet these friends along the way, and we were sorry that we could not stop longer at each place.

We reached Washington at ten o'clock Tuesday morning. There was no one there to meet us; for our people had not been notified of our coming, so we went over to the Branch Sanitarium. Here we were given a hearty welcome. This sanitarium is a beautiful place in a very fine location. The building is rented furnished throughout, and the house and its appointments are just what is needed in a place like Washington. It is in the city, within easy access, and yet there is plenty of space on all sides. In front of the building, across the street, is a fine park, in which the patients can walk or sit, enjoying the precious sunshine.

I have a very nice room, and Willie and May occupy one opening out of it. May accompanied me this time, in place of Sara, who for some weeks has been suffering from an affliction of the right eye. At one time she feared that she would lose the sight of this eye. But she placed the case in the hands of the great Physician, and with grieved, sorrowing hearts we prayed most earnestly for healing. As we prayed, we had the assurance that the Spirit of the great Healer was among us.

In order to make it possible for May to leave the children and come with me, Ella White and Dores Robinson, who had been engaged for some time, were united in marriage a day or two before we left home. They will care for the children during May's absence. The solemn ceremony was performed on Monday evening in the sanitarium chapel. I felt very thankful that by this marriage, which we feel fully authorized to say bears the approval of God, the way was opened for May to accompany me. She can with full confidence leave the children in the care of Dores and Ella; for they are faithful and competent. I thank the Lord for this.

God can work wonders in preparing the way before us. I can but say, Praise the Lord, O my soul, and all that is within me bless His holy name, for the love and care that He has shown in opening the way for me to come to this conference. I have nothing but words of encouragement to write regarding my journey across the continent. I had opportunity to give away some of my books and to speak to some of my fellow passengers regarding the love and goodness of God. Those with whom I talked seemed eager for opportunities to hear more. There was one young man on our car with whom I became deeply interested. I made a strong effort to persuade him to give up the use of tobacco, and I have every encouragement to think that my effort was not in vain. I held myself in readiness to speak a word in season and out of season, here a little and there a little. I can but feel that the Lord is in my coming to Washington at this time. I have a message to bear. God helping me, I will stand firm for the right, presenting truth unmixed with the falsities that have been stealthily creeping in. Those who are on the Lord's side will refuse to be drawn astray by false science, which makes a jingle of the true Word of prophecy. May the Lord give me much of His grace, that in every word and act I may reveal the light of truth.

#### Sources

- E.G. White to J.E. and Emma White, Letter 135, 1905, May 10, 1905.
- E.G. White, "California to Washington," *The Gospel Herald*, May, 1905.

Title: "The Work for This Time"

Date: May 16, 1905

Type: Talk

Occasion: Ellen White speaks at the 36<sup>th</sup> General Conference session on the afternoon of May 16, 1905

Location: Takoma Park, Maryland/Washington, D.C.

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Note: Relevant selection highlighted.

Development of the Interests at Washington

Address by Mrs. E. G. White before the Conference, Tuesday Afternoon, May 16

Our work for this time is a most solemn and important work. Let those who claim to believe the truth take into consideration the fact that unless the Holy Spirit is with them in the work which God has given them, they will lose a great blessing, and their efforts will be a failure. If there are those who think that it is their business to criticize the ones whom God has put in a certain place to open the way, that the truth shall be carried forward as it should be in the different places, let them know that they are doing a work which God has not appointed them. If there are those here who cherish the spirit of criticism, this meeting will be of very little advantage to them. What we need at this very time is that the Spirit of God shall be manifested among us.

Each one of us has all that he can do to overcome his own faults. Search out your own defects, and ask God to help you. Do not, for Christ's sake, excuse yourself from doing the very work that God has called you to do for yourself, and instead busy yourself trying to set some one else right. If each of you will take hold of Number One right at this meeting, the salvation of God will be revealed in a most marked manner. If this army of people would seek the Lord with heart and mind and soul, they would have something to say that would bring light and blessing and joy into the meeting.

We are glad that we came to Washington a year ago, and spent some time here. We are thankful to the Lord that we know how the work started. I remember how, when we were living in the Carroll House, near the water-tower, the workmen would come over at half-past five every morning for a season of prayer. As often as I could, I met with this little company, speaking encouraging words to them. I felt so thankful that they would take the time every morning to seek the Lord. At these meetings we had singing and prayer, and a short Bible study. Sometimes several prayers would be offered, and earnest testimonies would be borne. We had evidence that the sweet Spirit of God came in among us. And the one who had charge of those working on the school land said that he had never had a company of workers who were more willing and ready to do all that it was possible for them to do. When I heard this, I thanked God.

How the Lord Has Led

It was with the greatest thankfulness that we watched the progress of the work; for we knew that the Lord had led us here. Do you not think that the building up of this work cost earnest thought? Do you not think that it meant diligent seeking of the Lord? If you have any inclination to pull the work here to pieces, and tell how it ought to have been done, I tell you that you should feel it your duty to see that you yourself are moving justly before God.

God has given to every man his work. He has given to every individual a certain work. If any of you have turned criticizer, you may be sure of one thing: that you will lose the blessing which you might have obtained had you rightly considered the work that your brethren have had to do in this new place. They have worked with all their strength to place things in such shape that the work could go forward. I have been given message after message for those who were standing at the head of the work here, for Elder Daniells and Elder Prescott, and for all connected with them in the work. The blessing of the Lord came upon me as I would write to them, saying,



Be of good courage in the Lord. He is leading and guiding. He will bless you as you move forward. He will be your helper.

Suppose that our brethren had not come to Washington when they did. Suppose that they had dallied for six months or a year. What would have been the result?—The bill concerning Sunday legislation would have been slipped right in, and I do not know how long or how severe a battle we should have had to fight. But in the mercy of God our brethren were able to forestall this movement, although, in order to do this, they had to neglect other pressing work. I can assure you that their hands and hearts were full. They prayed, they reached out to God, and they sent out tracts and pamphlets everywhere. And wherever this reading-matter has gone, the light of the Sabbath truth has penetrated. Earnest work was done, and constantly our prayers ascended to God, that he would let his power rest upon every one engaged in the work.

#### A Burden for Souls

Those connected with the work labored in harmony. They did not stop to find fault with one another. Every one tried to press the battle to the gates. We were far away at the time, but every morning and evening our petitions ascended to God for the work in Washington, that from this important place the light of Sabbath truth might shine forth. We prayed that God would put upon men a burden to enter the other cities that have been so long neglected.

God has men who understand the truth. If they would feel the burden of his work, and press forward, not waiting to have everything outlined before them, much more would be accomplished. If many of these gathered in Battle Creek, who have a knowledge of the truth, were scattered out into the different fields, and were working intelligently and earnestly for the Master in the neglected cities, many souls would be brought into the truth. I would give a great deal more for the education that is obtained through practical work than I would for that obtained by hearing, hearing, hearing, and doing nothing. There may be some who have done the work of the Lord in Battle Creek, but every time the matter is presented to me, the light given is that many should move out of Battle Creek, and out of other churches where large numbers of Sabbath-keepers are congregated, and go to work for the Master.

There is a great work to be done, and we have felt so anxious, so full of hope and prayer, so full of earnest entreaty that the Lord would lead and guide. Night after night I have lain awake, unable to sleep, asking God for his mercy's sake to save those who are dying in their sins. The world is fast becoming as it was before the flood. My brethren and sisters, use your talent of speech, your influence, every jot of ability you have, in helping and strengthening others. Do not place your talents on the negative side, to discourage and dishearten others, but put your arms around those in need of help, and tell them that you will help them all you can. When the Holy Spirit rests upon you, you will understand what it means to have a burden for souls.

For many months I could not sleep past twelve o'clock. What was the matter?—The burden of the work in Washington was upon my mind. God had signified that the publishing work should be transferred from Battle Creek to Washington. He promised to demonstrate his power and grace, and this he has done. When the crisis regarding Sunday legislation came, our workers were right on the ground, prepared to act in a way that made them channels of light to others. If they had not been on the ground, the bill regarding Sunday legislation would have been pressed through, leaving our work in darkness and discouragement.

I want those present at this meeting to realize that it has meant a hard struggle to bring the work in this place to its present state of advancement. The Lord God has been at work. My brethren, instead of criticizing what has been done, save your speech for the great cities that have not yet been worked, such as New Orleans, Memphis, and St. Louis. Go to these places and labor for the people, but do not speak a word of censure regarding those who have tried so hard to do everything in their power for the advancement of the work. Sometimes these

workers would be almost discouraged, but we kept praying for them. Wherever I was, I would ask the prayers of God's people in their behalf.

Let those who have any complaint to make, go right to the Lord, and ask him to give them a place where they can show what great things they can do, or else humble their hearts before God, and thank him for what he has done.

#### Erection of Buildings

I thank the Lord that I can meet you at this meeting. I am glad to see so many here. I know that the Lord is with those connected with this work. We were here when the buildings were first started, and we investigated everything as they went up. At the time, I was quite weak, but Brother Baird would take one of my arms and my son the other, and with their help I would walk up to where I could see what the foundation was, and how the walls were made. Again and again I went over the unfinished building, and as I now see some of them completed, I say, Thank the Lord with heart and soul and voice for what has been accomplished. I have felt almost afraid to touch this subject here, lest I should burst into tears before you all, I am so grateful to see so much done. I am glad to see such neat buildings. There is no extravagance, but everything has been done with thoroughness, as God has directed it to be. From the work on these buildings, the students have learned lessons which they can carry with them wherever they go. When I was here, I was so glad to see the workers, not discouraged, but thankful for an opportunity to work for the Lord. I looked with great satisfaction upon the work being done; for I knew that the blessing of God was resting upon the workers.

Opportunity after opportunity came to those in charge to gain advantage for the work. At one time they had a chance to buy lumber at so low a rate that thousands of dollars were saved. How was it that they were able to take advantage of this opportunity?—They had the money in their hands.

Yesterday I went for a short ride through the forest, and O, the trees—God's trees and God's forest—how beautiful they looked! The city is not the slightest temptation to me. And yet we must carry the truth to the cities. Tents are to be pitched in the most favorable places, and meetings held. Let our workers pray the Lord to open the way that they may enter the large cities of the South, and labor as men taking down trees in the forest, as men earning a large amount of money. For they are. One soul saved is worth more than the whole world. If we can but take hold upon the arm of the Lord, success will attend our efforts. Christ gave his life on Calvary's cross to make it possible for human beings to be saved; and yet we are leaving the world without the knowledge of the truth that would make them wise unto salvation. What kind of an account will many have to settle with the Lord in the future?

I ask you never to find fault with what has been done here; for I have seen the angels of God working here, encouraging the workers, and leading them to lift their eyes to see their Redeemer and be strengthened. I have seen the angels of God on this ground with the youth and with the other workers. I have seen the power of God at work here, and I wish to tell you that I want this meeting to be an everlasting cure of your faultfinding and murmuring and trying to find some one to criticize. May God help us all to humble our hearts before him and be converted.

#### The Sanitarium and Educational Work

There is a great work to be done here. Brethren Daniells, Prescott, Washburn, Colcord, Warren, and others, but especially Brethren Daniells and Prescott, have worked amid difficulties in the name of the Lord, and I know that the Spirit of God has been upon them. And though we have felt disappointed because means did not come in faster for the work in Washington, we have not complained, but have gone straight forward. The buildings have been put up as fast as possible. There is yet much to do. We must have a small sanitarium here, and we feel sure that the blessing of God will rest upon this branch of the work. The building will not be a large, expensive one, but just such as the Lord desires to see here.

It is the Lord's design that a training-school shall be conducted on these grounds. If there is a place anywhere in our world where there should be a school for the training of our youth to be efficient missionaries, it is here, where there is such an important field to be worked. We must make every effort to have a school of the highest order. Provision will have to be made for the very young, and also for intermediate students, in this vicinity. And we must reach the highest possible standard of perfection in the work of preparing students for the school above.

Let the complaints come if they will. Those who complain will find that this brings them nothing but barrenness of soul; for we are moving under the direction of the One who has given the gospel commission, and we intend to carry the work forward.

I call upon those who have been held at Battle Creek to gird on the armor. It is high time that they went forth into needy fields to labor for the Lord. It is not pleasing to God for them to stay in a place that has been worked over and over again, encouraging others to drift into Battle Creek to become unbelievers in the Testimonies God has given to his people, or perhaps infidels. Those who are fully established in the truth may gain a good education there, but there are others who go away infidels. By some, the truths that lie at the very foundation of our faith are being sacrificed.

#### Our Periodicals

God has given me light regarding our periodicals. What is it?—He has said that the dead are to speak. How?—Their works shall follow them. We are to repeat the words of the pioneers in our work, who knew what it cost to search for the truth as for hidden treasure, and who labored to lay the foundation of our work. They moved forward step by step under the influence of the Spirit of God. One by one these pioneers are passing away. The word given me is, Let that which these men have written in the past be reproduced. And in *The Signs of the Times* let not the articles be long or the print fine. Do not try to crowd everything into one number of the paper. Let the print be good, and let earnest, living experiences be put into the paper.

Not long ago I took up a copy of the *Bible Echo*. As I looked it through, I saw an article by Elder Haskell and one by Elder Corliss. As I laid the paper down, I said, These articles must be reproduced. There is truth and power in them. Men spoke as they were moved by the Holy Spirit.

Let the truths that are the foundation of our faith be kept before the people. Some will depart from the faith, giving heed to seducing spirits and doctrines of devils. They talk science, and the enemy comes in and gives them an abundance of science; but it is not the science of salvation. It is not the science of humility, of consecration, or of the sanctification of the Spirit. We are now to understand what the pillars of our faith are,—the truths that have made us as a people what we are, leading us on step by step.

#### Early Experiences

After the passing of the time in 1844 we searched for the truth as for hidden treasure. I met with the brethren, and we studied and prayed earnestly. Often we remained together until late at night, and sometimes through the entire night, praying for light and studying the Word. Again and again these brethren came together to study the Bible, in order that they might know its meaning, and be prepared to teach it with power. When they came to the point in their study where they said, "We can do nothing more," the Spirit of the Lord would come upon me. I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me, with instruction as to how we were to labor and teach effectively. Thus light was given that helped us to understand the scriptures in regard to Christ, his mission, and his priesthood. A line of truth extending from that time to the time when we shall enter the city of God, was made plain to me, and I gave to others the instruction that the Lord had given me.

During this whole time I could not understand the reasoning of the brethren. My mind was locked, as it were, and I could not comprehend the meaning of the scriptures we were studying. This was one of the greatest sorrows of my life. I was in this condition of mind until all the principal points of our faith were made clear to our minds, in harmony with the Word of God. The brethren knew that, when not in vision, I could not understand these matters, and they accepted, as light directly from heaven, the revelations given.

Many errors arose, and though I was then little more than a child, I was sent by the Lord from place to place to rebuke those who were holding these false doctrines. There were those who were in danger of going into fanaticism, and I was bidden in the name of the Lord to give them a warning from heaven.

We shall have to meet these same false doctrines again. There will be those who will claim to have visions. When God gives you clear evidence that the vision is from him, you may accept it, but do not accept it on any other evidence; for people are going to be led more and more astray in foreign countries and in America. The Lord wants his people to act like men and women of sense.

#### Salvation in the Truth

In the future, deception of every kind is to arise, and we want solid ground for our feet. We want solid pillars for the building. Not one pin is to be removed from that which the Lord has established. The enemy will bring in false theories, such as the doctrine that there is no sanctuary. This is one of the points on which there will be a departing from the faith. Where shall we find safety unless it be in the truths that the Lord has been giving for the last fifty years?

I want to tell you that Christ lives. He makes intercession for us, and he will save every one who will come to him in faith and obey his directions. But remember that he does not want you to give your energies to criticism of your brethren. Attend to the salvation of your own soul. Do the work God has given you. You will find so much to do that you will have no inclination to criticize some one else. Use the talent of speech to help and bless. If you do the work God has given you, you will have a message to bear, and you will understand what is meant by the sanctification of the Spirit.

Do not think that Satan is not doing anything. Do not think that his army is passive. He and his agencies are on the ground today. We are to put on the whole armor of God. Having done all, we are to stand, meeting principalities and powers and spiritual wickedness in high places. And if we have on the heavenly armor, we shall find that the assaults of the enemy will not have power over us. Angels of God will be round about us to protect us. I have the assurance of God that thus it will be. In the name of the Lord God of Israel I ask you to come up to the help of the Lord, to the help of the Lord against the mighty. If you do this, you will have on your side a strong helper, a personal Saviour. You will be covered with the shield of providence. God will make a way for you, so that you will never be overtaken by the enemy. I am praying that the power of the Saviour will be exerted in behalf of those who have entered into the temptations of the enemy. They are not standing under the broad shield of Omnipotence. My brethren, it is our privilege to stand under this shield.

#### Source

- E.G. White, "The Work for This Time," *Adventist Review*, May 25, 1905, pgs. 15-17.

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"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew Him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure. Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law. And ye know that He was manifested to take away our sins; and in Him is no sin. Whosoever abideth in Him sinneth not; whosoever sinneth hath not seen Him, neither known Him." It is impossible for us to have Christ abiding in our hearts unless we constantly behold Him.

"Little children, let no man deceive you; he that doeth righteousness is righteous, even as He is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil. Whosoever is born of God cannot commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God."

In the second chapter of his epistle, John says, "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous; and He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world."

This means that we have a world on our hands. It is of no use for us to think that we can follow our preferences or natural tendencies. We have a world on our hands, and we are to make known the saving principles of our Lord Jesus Christ—the principles that have been committed to us to impart to the world. God wants us to be faithful stewards of the grace of Christ.

"Therefore the world knoweth us not, because it knew Him not." It does not understand the principles that underlie our course of action. We must stand before God with a conscience void of offense. There are wonderful privileges for every one of us. God never places before us a requirement without giving us the power to perform it. He never asks us to take one step in advance of Him. He leads the way, and we are to follow after. Following Him, we are in no danger of going astray. Thus only can we perfect a Christian character as stewards of the grace of God.

To us have been entrusted the truths of the gospel for this time. It is a wonderful, wonderful treasure, and the Lord desires us to have our eyes enlightened and our hearts quickened. He desires us to be nerved and strengthened by the power that He will give us if we will only be true to Him. He desires every one of us to perfect a character after the divine similitude. The Christian who does not do this casts reflection on God. He dishonors his Saviour. Those who have access to the words written in the Scripture are without excuse if they do not apply these words to themselves, if they do not thus cleanse their hearts from sin. By the lights shining from the throne of God upon our pathway, we shall be judged at the last great day.

"Woe unto thee, Chorazin! woe unto thee, Bethsaida!" Christ said; "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. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment than for you."

To have light shining upon the pathway in the clearness of the gospel of Christ, as it has shone upon our pathway, is a fearful responsibility. We are to follow on step by step, with our eyes fixed upon our Leader. He will not lead us one step out of the right way.

God gave Christ to our world to save us from eternal death. Behold Him, behold Him! Keep looking upon Him till you reflect His image. Do not accept the words of any man, unless you can see that he is conformed to the divine image, because if you do, you sustain him in doing wrong; you sustain him by asking his counsel and following his directions. What we need is the word “pure” from the Holy Bible. Christ has bidden us conform our lives to His life. We are to know what it means to keep the commandments of God in truth and righteousness. The love that was in the heart of Christ is to be in our hearts, that we may reveal it to those around us. We need to be daily strengthened by the deep love of God and to let this love shine forth to those around us.

Brethren and sisters, you are to reveal this love from the very beginning of the married life. It is to be the guiding principle in the family. Let your children see that you are controlled by the Spirit of God. Every member of the family is to be brought under subjection to the will and way of God.

I want you to think of the education that is to be given in the home. This education begins with the parents. They are to build the home after the pattern that Christ has given them. They are to teach what Christ taught, to bless what Christ blessed, and to correct what Christ corrected. Sin is not to dwell in the mortal bodies of those who have committed themselves, body and soul, to Christ.

There is no middle ground presented before us. The cross of Calvary is the great center of the plan of salvation; and we are to begin to crucify self at once, that we may be preparing for a place in the redeemed family in the heavenly courts. What we need is the saving power of the grace of Christ day by day. This saving grace is to begin its work in our homes. Not an angry word is to fall from the lips of parents. They are to be constantly under the influence of the Holy Spirit. They are to realize that they are the teachers of their children and that they are to reveal the kindness, tenderness, and love of Christ. And yet they are not to overlook the faults of their children. They are not to gratify their wishes simply because they desire gratification. This is not the way to train children for God. Children are made happy by being brought under right control. The most unhappy children I have ever seen were those who had never been brought under control.

You may talk to your children about bringing them under the control of God, but it will not have any influence on them unless you first teach them to obey you, and unless they can see that you yourselves are under the control of God.

Parents, you have a church in your home, and God demands that you bring into this church the grace of heaven, which is beyond computation, and the power of heaven, which is without measure. You can have this grace and this power if you will. But you must educate yourselves in accordance with your baptismal vows. When you took these vows, you pledged yourself, in the name of the Father, the Son, and the Holy Spirit, that you would live unto God, and you have no right to break this pledge. The help of the three great powers is placed at your disposal. When in the name of Christ you ask for grace to overcome, it will be given unto you; for the promise is, “Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you.” Yes, seek God for aid. If you are in perplexity, do not go to your neighbors. Learn to carry your troubles to God. If you seek, you will find; if you knock, it shall be opened unto you. But this means faith, faith, faith. Exercise living faith in Christ, and do not, I beg of you, step aside out of the right way.

Your home is to be an example of what a Christian home should be. You are to bring your children up in the nature and admonition of the Lord. You are to overcome the faults which wrestle for the victory, and which, unless overcome, will separate you from God.

The father and mother are to be respected in the Christian home. The father is the priest and house-band of the home. The mother is the teacher of the little ones from their babyhood and the queen of the household. Never is she to be slighted. Never are careless, indifferent words to be spoken to her before the children. She is their teacher. In thought and word and deed the father is to reveal the religion of Christ, that his children may see plainly that he has a knowledge of what it means to be a Christian.

Brethren and sisters, are you doing your God-given work in the home? Are you allowing your sons and daughters to shun the responsibilities that properly belong to them? Does your daughter sit at a musical instrument while the mother does the cooking? Do the little ones go to the mother for everything when the older ones ought to be taught to share the burden of caring for them? that the mother may have time to rest? Many mothers die years before their time because they have had to carry the burdens that ought to have been willingly borne by younger shoulders.

Children are to be educated to deny themselves. At one time, when I was speaking in Nashville, the Lord gave me light on this matter. It flashed upon me with great force that in every home there should be a self-denial box, and that into this box the children should be taught to put the pennies they would otherwise spend for candy and other unnecessary things. They are to be taught that there is a great work to be done for a needy, suffering people, even the colored people of the southern states. To them we should present the truth for this time. We are to take up intelligently the work of helping them. A good work has already been done with these self-denial boxes, and let no one lift a finger to hinder this work. Let no one speak a discouraging word in regard to it; for it is God's plan, and thus He has said that help should be sent to the work for the colored people.

You will find that as the children place their pennies in these boxes, they will gain a great blessing. They will tell the children of neighboring families what they are doing, and the way will open for these boxes to be placed in other homes. We are not to do anything to discourage this work. Every member of the family, from the oldest to the youngest, should practice self-denial.

As the children of such families grow up, they understand something about mission work, because they are taught what it means to deny self in order that souls may be brought into the truth. They are taught that the money which they save by denying themselves goes to relieve a race whom the great majority of people in this country seem largely to have forgotten. The colored people need help and education and training, and we are going to work to the point until a great work is accomplished. So long as God gives me breath, I shall bear my testimony regarding this matter. I thank God that He has ways and means by which self-denial can be taught in the family. Thus His people are to be taught how to do missionary work, how to go out, and in simplicity open the Word of God to others. When questioned about their faith, they will be able to state plainly and clearly the reasons of their faith. Such families bring into the church the influence of their home training.

What we need is home religion—the sanctification of the truth in the home life. We know in whom we have believed, but we do not half express it; and when we fail to give expression to our faith, we lose half the sense of what it means to give ourselves to God. To live for Him means sacrifice at every step. It means self-denial in the matter of dress. Much money is spent in the adornment of the person that ought to be devoted to the proclamation of the truth for this time. A world had been committed to us, and in the name of Christ Jesus, I ask you, my sisters, to dress plainly and neatly, but not for display. Do not try to follow every fashion. Get a good fashion, and keep it. Let all see that you have a nobler aim in life than following the ever-changing fashions of the world, that you are preparing for the higher life in the kingdom of God.

My brethren, build plainly and solidly the houses that you put up. We have no fault to find with the buildings here. Our institutions are to be a representation of the characters that we are to form. Everything about them is to be solid. God will help us as we try to carry out His will in our character building.

Christ came to our world without display. But today great displays are made every now and then. Thousands of dollars are expended right among our own people in such displays, and this God forbids. That is not the way to get the truth before the people. Christ could have come to this world accompanied by thousands of angels, but He did not do this. He stepped down from His high command, and laying aside His royal robe and kingly crown, He came to this world in the garb of humanity, to live a life of perfect obedience, that human beings, receiving Him as their Redeemer, might become partakers of the divine nature, and at last stand before God without spot or stain of sin. He died for us that we might be made worthy to enter through the gates of the holy city and hear the welcome, "Well done, good and faithful servant; enter thou into the joy of thy Lord."

In our work we are not to strive to make an appearance. We are to look upon Christ, beholding what manner of love the Father hath bestowed upon us, that we should be called the sons of God. And what a joy, what a power will be with us as we do this! It will not be merely the excitement of feeling, but a deep abiding joy. We are to present the solid truths of the Word of God, that these truths may be impressed on the hearts of the people, and that men and women may be led to walk in the footsteps of the Redeemer.

When the Pharisees complained because Christ and His disciples ate with publicans and sinners, the Saviour said, I came not to call the righteous, but sinners to repentance. He accepted the invitations given Him to attend different gatherings, and every time He went to one of these places, He spoke words that reached forth to rescue the lost sheep.

May God help us so to act that His converting power may be seen amongst us. Parents and children are to act as if they were under God's discipline. In the home, under the direction of the great Counselor, they are to carry out the principles of heaven. God will be with them in their work, giving them victory after victory, if they will follow in the way of truth and righteousness.

Oh, how my soul longs after God—to see Him with His people, to see His power revealed in the heart, in the character, and in the home.

We need true religion in the church. It is God's purpose that we shall show that we are born again and that we are working out in our lives the great, heavenborn principles of truth. Thus only can we gain eternal life in the kingdom of glory. But there are so few who are going out to proclaim the wonderful truth that we have received. Why do you not go out? Why do you not enter the different places that have not yet heard the truth? Do you say, I do not know how I should be supported? Christ told His disciples how they would be supported. He told them to go right into the homes of the people and eat at their tables. He wants His workers today to come so close to the people that those for whom they are working will be bound to the one who speaks to them the word of life. There might be a thousand more laborers than there are now if God's people would deny themselves, and take up the cross, and follow Jesus. What we need is the sanctification of the Holy Spirit, and we need it every day. What we need is men of prayer, men who in quietness and humility, without any display or excitement, are overcoming self.

What we need at this meeting is to settle in to the living principles of present truth. Satan is creeping in with his sophistry to undermine the principles of our faith. You remember how when Paul and Silas were teaching in a certain place, a woman met them and cried, saying, "These men are the servants of the most high God, which show unto us the way of salvation." This woman was possessed with a spirit of divination and by soothsaying brought her masters much gain. Her influence had helped to strengthen idolatry.

"But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out that same hour."



But, you say, she spoke good words, and why should Paul rebuke her? It was Satan speaking through her, hoping to mingle his sophistry with the truths taught by those who were proclaiming the Word of God.

The same danger exists today. The enemy is trying to bring in his sophistry through those who ought to be on their knees before God, praying for an understanding of what saith the Scriptures, that they may stand against the evil influences that fill the world. God desires scientific sophistry to be purged from every heart. He desires us to rebuke every evil devising, every evil work. If we allow such devising to go unrebuked, we shall have to suffer the consequences.

After the woman had been freed from the evil spirit, she became a follower of Christ. Her masters saw that their hope of gain was gone, and taking Paul and Silas, they brought them before the rulers, charging them with troubling the city. This caused an uproar. The multitude rose against the disciples, and the magistrates commanded that the prisoners should be beaten. They were then taken to prison, and their feet were placed in the stocks.

Things looked very discouraging for the disciples, but angels of God were with them, and they sang the praises of God in the prison. Could we have sung under such circumstances? They did. While they were singing, “suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened, and every one’s hands were loosed.

“And the keeper of the prison, awaking out of his sleep, and seeing the prison doors open, drew his sword, and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, saying, Do thyself no harm; for we are all here.

“And he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto Him the word of the Lord, and to all that were in his house.

“And he took them the same hour of the night, and washed their stripes, and was baptized, he and all his straightway. And when he had brought them into the house, he set meat before them, and rejoiced, believing in God with all his house.” It looked as if their effort had been a failure, when they were in jail, with their feet in the stocks. But their effort resulted in the conversion of the jailer and all his household.

What we need is to hold fast to the living principles of the truth, whatever may be the consequences to us. We are not to accept one thread of sophistry from any doctor or minister or any one else. God is our teacher. And yet we are bound to unify. Christ has declared that we are to be one, even as He is one with the Father. But we are not to pick up sophistry from men whose lives are full of failures and mistakes and underhand working. God wants us to go to Him for light and to carry His presence with us wherever we go.

May the Lord impress His people that there is good religion in good management in the home. When this is done, we shall have men and women who understand the meaning of good management in the church. We shall have those who will stand as firm as a rock to principle. They will not try to gain all the advantages for a certain place, because they have an interest in that place. What God wants is men who are as true as steel to principle. Unless we have such men, we shall not know when the devising of the enemy comes. We shall not know when Satan speaks as he spoke through the woman in Paul’s day.

We are to bring sound principles into the home and into the church. Every member of the family is to exert a right influence in the home, in the church, and in the world. Parents, I ask you, in the name of Jesus Christ of Nazareth, to begin to work in God’s lines in your home. We desire to see the salvation of the Lord revealed in every home. I desire your homes to be such that angels of God can enter them and work with you and your

children. But if by harsh words and angry words you are constantly sinning against God, the angels cannot enter your home. Sadly they turn away, grieved that those for whom Christ has done so much should thus dishonor their Redeemer.

If parents have not a reformation to make in their homes, God has never spoken by me. They need to be partakers of the divine nature, having escaped the corruption that is in the world through lust.

This is the last Sabbath that we shall be here together, and I want to know how many in this congregation are ready to take hold of the work of the Lord in advance lines, ready to spend their time hunting and fishing for souls. Christ did not place His fishermen-disciples in a school to be educated for His work. He took them to Himself, bidding them follow Him. They asked no questions, but followed Him. Today men will go straight from our churches to work in the harvest field. They may never have had laid on them the hands of ordination, but they will do a work for God, and none are to forbid them.

The time has come when the Jews are to be given light. The Lord wants us to encourage and sustain men who shall labor in right lines for this people; for there are to be a multitude convinced of the truth, who will take their position for God. The time is coming when there will be as many converted in a day as there were on the day of Pentecost, after the disciples had received the Holy Spirit.

The Jews are to be a power to labor for the Jews; and we are to see the salvation of God. We are altogether too narrow. We need to be broader-minded. God wants us to carry out the principles of truth and righteousness. His work is to go forward in cities and towns and villages.

I wish to ask how many are willing to reconsecrate their hearts to God today. How many are willing to take the stand that they will no longer be lukewarm in their religious experience? Christ wants you to be where the virtue of His life is taken into your life. How many during this meeting have been impressed by the truth and are determined to obey it?

(The entire congregation arose.)

Will you in the name of the Lord take steps upward? Christ has placed one end of the ladder firmly on the earth. The ladder reaches to heaven, and you may climb round by round until at last you step off the topmost round into the kingdom of God.

I want you to remember that you have today pledged yourselves to live wholly for God. You have declared your determination to serve Him. Let your lives be so pure and holy that Christ will not be ashamed to call you brethren. In such a day as ye think not, the Son of man cometh. Get ready to meet Him in peace. Theories are being presented that say, My Lord delayeth His coming. But look at the world, at its wickedness. The life of no one is safe, except for God's protection. The world is fast becoming as Sodom and Gomorrah. It is fast becoming as it was in the days of Noah. We are to be as wholly consecrated to Christ and His service as the world is wholly given over to evil. The enemy will present his sophistries, with little fibers that would take hold of your experience and undermine your faith. I pray that your eyes may be anointed with the heavenly eyesalve, that you may discern what is truth and what is error. We need to put on the white garments of Christ's righteousness. We need to walk and talk with God.

#### Sources

- E.G. White, "The Need of Home Religion," Manuscript 66, 1905, May 25, 1905.
- E.G. White, "The Need of Home Religion," *Adventist Review*, June 22, 1905, pgs. 8-9.

Title: N/A  
Date: May 27, 1905  
Type: Letter  
Addressee: Gilbert Collins  
Location: Takoma Park, Maryland  
Primary source: Letter 149, 1905, May 27, 1905

Dear Brother Gilbert Collins,—

We who are upon this camp-ground have had a season of prayer for you. We earnestly desire that if it is the Lord's will your life may be spared. I hope that when your life shall close, you will indeed be peaceful and happy. But I trust that God will grant the prayers that we have offered in the public meeting, and those that I have offered in my own room, that if it is in accordance with His holy will, He may spare your life. We pray that the great Physician may stay the course of the disease and make you well.

It makes us very sad to part with any of those who have grown up in the truth. We want every one to be spared, if it is for the glory of God. Have faith in God, Brother Collins. Ask for yourself, in faith. We will keep your case before the Lord. I was not able to be in the tent when you were prayed for. I was lying on my bed, exhausted; but faith seemed to bring you nigh.

I have just come in from speaking to a very large congregation. I spoke from 1 John 3:1-9. The people seemed to be surprised that I could make all on the inside and the outside of the tent hear plainly. In the congregation there were many black people, but they were well dressed, and they listened with intense interest. I tried to show our people the need of self-sacrifice. I spoke about the good that might be done by teaching children to put their pennies in the self-denial boxes sent out by the Southern Missionary Society. I urged them not to become weary in well-doing. Every penny is needed, and the plan of sending out these self-denial boxes was a plan originated by God. Those who carry out this plan will receive their reward, according to the purity of motive with which they give. The gift may be as small as the widow's mite, but it is noticed by the Lord.

This is the last Sabbath we shall spend here at this meeting, unless something unforeseen takes place. After the meetings close, we shall have to stay here for a week to attend council meetings and committee meetings.

Since the meeting began, I have spoken nine times, and the Lord has helped me to make the discourses impressive. I depend upon Him to bless the word spoken. I still have a work to do on the grounds for certain individuals.

Source  
- E.G. White to Gilbert Collins, Letter 149, 1905, May 27, 1905.

Title: N/A  
Date: May 28, 1905  
Type: Letter  
Addressee: John A. Burden  
Location: Takoma Park, Maryland  
Primary source: Letter 153, 1905, May 28, 1905  
Note: Relevant selection highlighted.

Dear Brother Burden,—

When you wrote to me about the advisability of purchasing the property known as Loma Linda, I did not consult with anyone, because I thought this would hinder us, and I believed that we could carry the matter forward without putting the burden on the conference. We do not desire to bring perplexity upon the conference regarding this matter. Be assured, my brother, that I never advance anything unless I have a decided impression that it should be carried out and unless I am firmly resolved to assist.

I am glad that means is in sight to make the first payment on the place; for we ought to have it. I do not know just where to look for the rest of the money needed. I have asked Brother Washburn to let me know of anyone who would be willing to lend me some money without interest. He thinks that I could get means on these terms.

We will appropriate the proceeds of the sale of a certain number of copies of *Ministry of Healing* toward the purchase of this property. The book will soon be on the market.

By all means secure the property, if you can; for I believe it to be the very place the Lord desires us to have. We do not desire to burden the conference. We can as a company raise the required sum, I believe. I hope that we shall see you soon, and then we can talk these matters over. We shall have to stay here for a week after the meetings close, because Willie has some committee work to do.

Since coming to the conference, I have spoken nine times. Up to today I had not made any call for means. At the close of my talk this afternoon, I called for a contribution for the work among the colored people of the Southern field. One hundred and twenty-eight dollars was raised. I was much pleased. When I left my tent, it looked as if I would not be able to get to my room, there were so many who wanted to speak to me. Edson was present, and he felt very grateful for the donation.

We had a large, profitable meeting on Sabbath. The tent was filled, and a number of people stood on the outside. This afternoon I spoke to a large company.

This is a beautiful place, and I am glad that the school is established here. A sanitarium must be erected, and we hope that this can be done soon. Then there is the publishing house to be built, but we hope that after both the school and the sanitarium have been completed, there will be something left for the publishing house.

Source

- E.G. White to J.A. Burden, Letter 153, May 28, 1905.

Title: N/A

Date: May 31, 1905

Type: Letter

Addressee: John A. Burden

Location: Takoma Park, Maryland

Primary source: Letter 155, 1905, May 31, 1905

Note: Relevant selection highlighted.

Dear Brother Burden,—

Our general meetings closed last night. We have had excellent meetings, but I cannot give you a full report, for I have gone to those meetings only at which I have spoken. I came to the conference with fear and trembling, but determined to do my best. I have spoken ten times and have done considerable writing. Night after night I have been up writing as early as two o'clock, and yet I am doing well healthwise.

On the whole, we have had beautiful weather. At the first of the meetings there was a heavy thunder storm, but since then the days have been pleasant. Last night there was a little shower, which is a great blessing; for the dust has been settled.

For the rest of the week, committee meetings will continue, and the first of next week we shall start home. On our way we shall stop to see the place that means so much to me.

During the meeting I did not dare to make any call for money; but last Sunday afternoon, when I had finished speaking the thought came to me that perhaps the people standing on the outside of the tent might give something for the colored work, so I made a call. A contribution was taken up, and in a very few minutes word came that one hundred and twenty-eight dollars had been given. The subduing influence of the Spirit of God rested upon the people, and a good impression was made by the meeting. As I walked from the tent to my room, many stopped me, and with tears of rejoicing shook my hand.

The conference has called forth very weighty testimonies, and I am pleased with the appreciation shown to these testimonies.

We hope to see you soon now, but in regard to the purchase of Loma Linda, I will say, Go ahead. I hope to be able to help by giving the proceeds from a certain number of copies of *Ministry of Healing*. I can do no more, except to borrow. I wish the place purchased. Do not neglect to tell me all I ought to know. I have been looking over your descriptive letter, and I am well satisfied that the place is one we ought to have. It is cheap at forty thousand dollars. We will not leave you, but will stand back of you and help you to raise the means. In regard to the right man to manage the institution, I am confident that we shall find some one when the right time comes.

As soon as we can be released from here, we shall return to California. I will let you know when we shall leave here, as soon as I can find out.

Source

- E.G. White to J.A. Burden, Letter 155, 1905, May 31, 1905.

Title: "Be On Your Guard!"

Date: June 1, 1905

Type: Article/Letter

Primary source: *The Gospel Herald*, June 1, 1905

*The following paragraphs are taken from a private letter from Mrs. E. G. White, dated July 5, 1903.*

It has been presented to me that Satanic agencies are working in ways that man does not expect. At times he puts on the robes of an angel of light, and many receive him as such a being. If we will link ourselves closely with Christ, Satan will have no power to overcome us. As we draw near to God, He draws near to us, and lifts up for us a standard against the enemy.

I have been shown that some, even of those who teach the word of God, would be in great danger of being overcome. I saw some linking their arms in the arm of Satan, while he talked most earnestly with them, telling them of the many things that needed to be changed in the church. Afterward his words were repeated by those to whom he had talked. They were delighted with what seemed to them to be a clearer perception and better methods of working.

I say to all, "Be on your guard, for as an angel of light Satan is walking among every church, trying to win the members to his side." I am bidden to give to the people of God the warning, "Be not deceived; God is not mocked."

Christ explains in the parable of the Sower and the seed, the need of guarding against the enemy. "When any one heareth the word of the kingdom, and understandeth it not," He says, "then cometh the wicked one, and catcheth away the seed which was sown in his heart."

After one has heard the truth, he is in great need of personal labor. Questions arise in his mind. Satan is watching for an opportunity to lead him to doubt. The enemy chooses agents whom he sends to him to misstate the words of the one who gave the message. "Then cometh the wicked one, and catcheth away that which was sown in the heart." The tempted one opens his mind to the evil agencies, and yields to the tempter. Thus Satan turns the truth of God into a lie. The one that was convicted loses the blessed influence that if cherished would have meant eternal life to him. Satan takes possession of the heart, and it becomes hardened through the deceitfulness of sin.

#### Sources

- E.G. White to W.C. White, Letter 136, 1903, July 8, 1903.

- E.G. White, "Be On Your Guard," *The Gospel Herald*, June 1, 1905.

Title: N/A

Date: June 20, 1905

Type: Talk

Location: Los Angeles, California

Primary source: Manuscript 186, 1905

Note: Relevant selection highlighted.

I am glad to meet so many here and I know the Lord is working for Los Angeles and for San Diego. The Lord wants the work carried on intelligently in these places, and in Riverside and Redlands. All are responsible to God for all the talents He has given them. Their physical strength must be employed to His glory. If we place ourselves in the right relation to God we shall see of His salvation. The Lord wants all in Southern California to have a larger growth in grace, and there can be if every one will consider that God has given him his work. Now is our favorable opportunity and there never was a more favorable time to work Los Angeles.

Efforts are being made by the ministers to bring the truth before the people, and I hope every member of the church will feel and act as they did in 1842, 1843 and 1844. Then they used to come in the morning and bring their lunch, and eat it there at noon lest they should fail to hear all that was said. The power of God rested upon Elders Himes, Miller, Fleming, and Stockman as they gave the message, and I want to see advance made as we have a knowledge of the truth. The message was carried on in those days in the spirit of sacrifice.

I have been shown again and again that the people, like the foolish virgins, are asleep and have no oil in their lamps. What is the oil? It is the Spirit of God. It is emptied out of the olive trees to the lamps.

The light given in regard to Southern California is that they are far behind in the work because they do not realize the time in which we live. Our God is a God of intelligence and He wants every human being who claims to be a child of God to grasp all he can of the truth. Instead of spending time in preparation of food, have your food simple and bring forth the Word of Life. Christ said, If ye eat my flesh and drink my blood ye shall have eternal life. It is the Word we are to eat. The flesh profiteth nothing. It is the Spirit that is to enter into our lives. As it comes out in our lives it will be imparted to others. We are to have our hearts in constant communion with God, for we are preparing for eternal life. The Lord wants us to put on the whole armor and be prepared for emergencies. It is our work to stand in the right relation to God, and every person must have an individual experience in the truth that comes through the Word, so that you will be prepared to give meat in due season and to sow beside all waters. You want to realize the work resting upon you and prepare for consecrated service, having on the whole armor, and having done all God requires you, to stand. Now you stand for you have principalities and powers. Spiritual wickedness is in high places, therefore we need that power from above.

The time has come to work Redlands, and we have a small but neat meetinghouse there. It is a big problem to reach the people of all these cities. There has been something done in Los Angeles and other of these cities but not a hundredth part of what should be done. I told a number that we ought to have sanitariums around these places to reach the people. Night after night the work was before me that should be done. Around Riverside and Redlands they told us there were already 60 physicians and no room for more and they were afraid if a sanitarium was established it would bring tubercular patients. All this seemed to shut us off. Finally Brother Burden found Loma Linda and wrote the particulars, and I said, This is from the Lord. It is the place where we can reach the people of Riverside and Redlands.

The truth must be preached as represented in the Bible. Give the warning in the highways and hedges. When I heard Brother Simpson was working with success in Los Angeles just as given in the Word, I thought we must reach the people where they are. I felt to weep and to pray to God for His help that Brother Simpson's health might be preserved, and that others might feel the responsibility of going to work and meeting to pray and improve every opportunity.

My message is: Out of the cities. There are places out from the cities that have buildings that we would be able to secure where there was grass and flowers with plenty of grounds, where we could take the sick like a family, and let them drink in the atmosphere of heaven. In the cities there is nothing but walls and enough to keep them sick. We want to get them out where there are singing birds, with flowers, with trees and shade, where they can be in God's line. Then the sick would have a remedy by using natural methods in securing health. Water, pure air, and to be near nature will restore health. When we began in Battle Creek the Lord blest wonderfully as we used these means. How drugs come in is a mystery to me with all the light God has given. The Lord does not want us to go into the cities to establish sanitariums unless there is some feeder in the cities to lead them out where they can get correct treatment.

The problem is, Where is the means coming from? I have done all I could. I have given *Christ's Object Lessons*, and not one penny have I used for myself. There have been two hundred thousand dollars raised for 300 thousand books. The sale of these books has been a blessing to those who have sold them. All this had been done for the relief of the schools. Now to relieve the sanitariums of debts we are preparing the book *The Ministry of Healing*.

There is spiritual wickedness in high places, and we want every piece of the armor on that the Lord has provided for us. When we are fully clothed and have the gospel shoes on, there will be more travelling from house to house and from church to church and you will see the power of God revealed. In establishing the work at Loma Linda we want you all to take hold as though you are interested in it. I have a longing for souls to come to a knowledge of the truth, and I tell you, angels of God are descending that ladder the same as Jacob saw, bringing us help. They carry our prayers and bring us the help we need. Through lack of faith we see we have not the means on hand to go on with the work. If I had done that, the work never would have been established in Australia. That work is now self-sustaining and they are sending their means here.

I want every soul to be working in love and fear of God and to arouse, for doing good will remove prejudice. God will help us in this line of work. We shall see the glory of God revealed through His people. The Lord will help in the work at Loma Linda, and I want them to be sure and secure the property, for I knew God was leading in the move. That was the way I felt when they pointed out the buildings on the way to Washington.

Everyone has a work to do for the Master. There is an individual work to be done in giving the last message of mercy to the world. Not one is to be sleeping at this time. Humanity must be clothed with divinity, because for our sakes He became poor that we might be made rich. He wants us to show that humanity can grasp divinity and can stand. When the sick come to our sanitariums, they will see divinity in humanity ready to help humanity, for as many as received Him to them He gave power to become the sons of God. That is our work, to become the sons of God. And how? Humanity must grasp divinity through Christ. It is the robe of Christ's righteousness that is the channel, and every one in this house is to be a channel to reach others. Those who are partakers of Christ with His sacrifice shall become the sons of God, and through Christ's righteousness we shall escape the corruption that is in the world through lust.

Some shall depart from the faith and give heed to doctrines of devils; they will mix up truth with heresies. They asked me in Battle Creek what will we do when Sister White is taken away? I believe just as I did when the great tent was pitched and ministers and lawyers selected Mrs. White to be their speaker. I never saw more interest, and the blessing of God rested upon me in my weakness so they could hear every word in that large tent. Sister White believes just as she did when she gave that message. If you could see the pile of books I have written you would know if she dies there are views written that will speak. Although dead, she is still speaking.

Light came to me months ago that there was work that must be done. A company of us were praying and the power of God was in our midst. If any come up with modern thoughts of the Holy Spirit which takes off from



the sanctuary, we need to be on guard, for God wants us to stand in the right position. This truth has been given us point by point and if we take a piece out of our faith it will leave us, as Christ said, on the sand. If we stand on the Word nothing can move us, for it is riveted to the rock. Ministers may present theories that God has never given. If you have God for the pillars of truth, you will not be turned away, for He is the foundation of gold, silver, and precious stones.

The word that comes to me is that we must revive the testimony of the dead among the living. There will be species of error brought in, but where are they when they are established? There is no more truth to that then. We must not be moved by any sophistry that man can bring in. We need the truth once delivered to the saints—the testimony of the dead to be revived. We know the Holy Ghost spoke these things. I know wherein I believe and what is the foundation of my hope. I stand where I have for the past 50 years. I have not changed. We want to be where we can speak the truth to those in need. We want all to have the truth in the inward parts.

You need to be established in the truth. Don't give away all the things you have heard. (Revelation 3) tells you the things to be brought to mind. Brethren and sisters, we should have more harmony. How will we have it? Take care of number one. Don't complain of others, but go in tenderness, for it will have a wonderful effect on hearts. Our sanitariums are places for the soul-sick to recover as well as those who are sick in body. We want every one who works in them to have a living connection with the Lord. The physicians can feel individual sorrows and tell them what is the truth. Don't tell them the Sabbath the first thing, but let them see Christ, and then they will ask about the Sabbath. Let them see the Bible in the lives about them. Let them lead out and ask you questions and they will see that the Lord is working, and in this way God will manifest Himself through His people. Dress so as not to be slouchy—neat, but natural. Be saving so as to help the work in Nashville, Huntsville, and New Orleans, for these places need help. We hear some talk about their field being hard. We are to endure trials so that you may go where you can be an example as workers. Young men and women should be working. "I write unto you young men because ye are strong." We want our young men to take hold of the work. We want every one to stand by our institutions, and if you have means you do not use, sell it to prepare souls that are ready to perish, and thus give back to God His own. The Lord has given His people means, and they should be selling out to help carry on the work.

I have done all I can with *Christ's Object Lessons*. We must do all we can to reach the higher classes. The cities need working. We can reach them by administering to them in sickness. Those who fear God and know how to speak a word in season should present health reform, for every one must be on the side of Christ. We want means to meet the bills as they come due on the Loma Linda Sanitarium and we must go to those who have means and ask them to use self-denial, for we want you to help. The blessing of God will rest upon every one that will help in this work. Loma Linda will become the leading institution for training of workers on the Pacific Coast.

This conference has not stepped as they ought to and have lost much by not doing. When God places anything before them, they are to say, What can I do to help in the matter? The light I have is that there are means that can be secured to go on with this if they would counsel those who have means and let them feel they have a voice by putting in their money. There will be means enough, and the Spirit of God will help those who will try to secure it in the southern part of the state. From the light I have there is no reason why they should depend upon the General Conference to help. If all in the conference take hold, you can carry it through. All should in accordance with the light God has given. You can have the book *Ministry of Healing* to help in the matter. I will do my part and am willing to advise with those who have means.

Source

- E.G. White, Manuscript 186, 1905, June 20, 1905.

Title: N/A

Date: July 19, 1905

Type: Letter

Addressees: I.H. Evans and J.W. Washburn

Location: "Elmshaven," St. Helena, California

Primary source: Letter 205, 1905, July 19, 1905

Elders I. H. Evans and J. S. Washburn, Dear Brethren,—

I am very grateful to God that the one-hundred-thousand-dollar fund has been made up and that we have had the privilege of seeing the substantial and appropriate school buildings that have been erected at Takoma Park.

Near the close of the General Conference, in the night season, many matters relating to the work in Washington and in Nashville were opened before me. We seemed to be in a council meeting. Elder Haskell, Elder Butler, and several others were talking together. Elder Haskell was telling of the opportunity that had come to them to purchase in Nashville a good church building in an excellent location. He said that five thousand dollars was asked for this church building and that the people in Nashville and the surrounding vicinity could not raise the money.

The question was asked, "Has the full amount of the Washington Fund been raised?" The answer was, "Yes, it has, and several thousand dollars overflow has come in." A prayer and praise service was held. After the meeting a piece of paper was placed in the hands of Elder Haskell. Unfolding it, he read, "This is to signify that we deem it to be the wise and Christian part to act toward our brethren in Nashville to place the first five thousand dollars surplus that has come into Washington in the hands of these faithful servants of God, that they may secure the house of worship in Nashville, which they greatly need. We deem that it is but loving our neighbor as ourselves to make this transfer of means to a place where at this time there is so great a necessity."

After seeing this representation, I awoke, and I fully expected that the matter would take place as it had been represented to me. When Elder Haskell was telling me of the perplexity that they were in to carry forward the southern work, I said, "Have faith in God. You will carry from this meeting the five thousand dollars needed for the purchase of the church."

I wrote a few lines to Elder Daniells, suggesting that this be done; but Willie did not see that the matter could be carried through thus, because Elder Daniells and others were at that time very much discouraged in regard to the condition of things in Battle Creek. So I told him that he need not deliver the note.

But I could not rest. I was disturbed and could not find peace of mind. I was instructed that I had a message to bear to our leading brethren: to Elder Daniells, Elder Prescott, Elder Washburn, and Elder Evans. I was instructed that I must present before them the self-denying labors of Elders Haskell and Butler, and say, "Beware what impress you leave upon the minds of these tried servants of God, whose influence is of the highest value. They have known the truth from the earliest period of our work and have sacrificed for the truth's sake.

Moreover, I was instructed that I must call attention to the history of our first work among the people, when these aged pioneers were men of earnest, enduring action. These men have their work to do, an important work. Even in their age their testimony and their endeavors bear witness that the wheels of providence are not constructed to stand still or to move backward. In their labor is their happiness. It is not work that wears men out, but sadness, anxiety, and worry. If Elder Haskell and Elder Butler break down, it will be because of the heavy perplexity that has come upon them in trying, without sufficient means or helpers, to accomplish the urgent work before them in the southern field.

The great Medical Missionary, who has purchased men with the price of His own blood, knows what it is to work under discouragement and perplexity. He has carried many burdens, and His untiring labors made Him very weary.

Christ was the mighty healer. Of Him we read, “And Jesus went about all Galilee, preaching in their synagogues, and teaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.” His method of labor is our example of the way in which we are to work. Our missionary efforts are not to be confined to a few centers. In all the world we are to preach the gospel of the kingdom.

Elder Butler and Elder Haskell are to be given the assistance and the advantages that will make their efforts successful. They are to be sustained in their labors. The Lord would have those of His people, who are willing to give of their means for the advancement of His work, now turn their attention to the work in the South, and especially just now to Nashville. Twenty times as much could have been accomplished in the South as has been accomplished had the sanitarium work been built up and had the necessary schools been established.

The Lord’s tried servants in Nashville are becoming worn out and disappointed. Few realize the value of these staunch, old soldiers. Sometimes they are not given the credit due them. These pioneers in the work are to bear the message given by John:

“That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father and was manifested unto us); that which we have seen and heard declare we unto you, that ye also may have fellowship with us, and truly our fellowship is with the Father, and with His Son Jesus Christ. And these things write we unto you, that your joy may be full.

“This then is the message which we have heard of Him, and declare unto you, that God is light, and in Him is no darkness at all. If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth; but 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 that 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. If we say that we have not sinned, we make Him a liar, and His word is not in us.”

These matters are fresh in my mind; for they have been revived and repeated since last Sabbath evening. In this letter I can give only a jot of the history of the self-denial and sacrifice with which the work was carried forward in the beginning, and how earnestly the laborers worked to meet emergencies. Elder Haskell has labored unselfishly and untiringly to raise money for the General Conference and for the Review and Herald and other institutions. His persevering, self-sacrificing zeal carried him long distances through the heat of summer and the cold of winter. On one occasion he drove a long distance in the winter in Minnesota. I think it was then that he froze his hands, causing himself great suffering, but he got the money that was needed. Though weary and worn, he had no thought of laying down the armor, but fought his way through every difficulty.

I want our brethren to read the first four verses of the first chapter of First Thessalonians, and to enter into the spirit of the writer: “We give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God our Father; knowing, brethren beloved, your election of God.”

Of Elder Haskell and Elder Butler, God says, I will guide them. I will put My grace in their hearts. Because they have not been turned away from the truth to give heed to seducing spirits, but have stood firm, declaring the message given them, they are to be highly esteemed. They will not exchange the faith that they have boldly and fervently proclaimed for another doctrine, which is not true.

I am glad that these men are still able to do solid, substantial work. They must have greater encouragement in point of financial assistance in their work in the southern field. Their efforts have brought many souls into the truth, and they must not be left to wear out their souls in discouragement. The southern field is a very hard, needy field and must have assistance. Chosen men should be appointed to receive the funds that will now be called for in behalf of the enterprises that must now come to the front in this most needy field.

Over and over again the light has been given that a special work is to be done also in Huntsville. Men who are rooted and grounded in the truth in all its bearings are to be placed in charge of that work. A beginning has been made on an orphanage for colored children, but this work stands unfinished. On the beautiful farm of over three hundred acres, God purposes that an efficient missionary training school shall be conducted, which will develop many workers for the colored people.

A small sanitarium should also be established in connection with the Huntsville school. The sanitarium building should not be of a shoddy character, neither should it be narrow and contracted. It should be build substantially, and there should be in it room for the physician and nurses to carry on the work of healing the sick and giving patients and students an education in regard to the right principles of living.

I now make a call that means shall be sent direct to Nashville, that the fruit of the gospel in good works may appear. The work there is to be supervised by men who understand what needs to be done and who have learned how to economize.

The work in the South must now receive attention. It has stood in an unfinished condition long enough. I now expect that the necessities of this work will be seen and understood, and that our people everywhere will be encouraged to send donations great and small to Nashville. The workers there have waited patiently until the Washington Fund should be made up. This fund has been made up, and help should now be given to Nashville to carry forward the work that must be accomplished.

#### Sources

- E.G. White to I.H. Evans and J.W. Washburn, Letter 205, 1905, July 19, 1905.
- E.G. White, "Recent Very Encouraging Testimonies for Nashville and the South," *The Watchman*, August 29, 1905.

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To the General Conference Committee,

Dear Brethren,—

During the time that I was in Washington the Lord was working upon my mind in the night season. Light was given me while I was there that the first five thousand dollars of the overflow above the one hundred thousand dollars sent in for the work in Washington was due to the southern field, and that it ought to be appropriated to the present, urgent needs of the work in Nashville. More than that amount, which would otherwise have gone to Nashville, has gone to Washington, because of our appeals to give the Washington work our first attention.

I know that one thousand dollars was loaned to the brethren in Nashville to make the first payment on the church building. But I am instructed that the Lord would have been pleased had five thousand dollars been offered them instead of one thousand. The workers in Nashville need encouragement that they have never received. The way in which the work there has been treated by some has made wounds that should now be healed. The Lord will not vindicate one vestige of selfishness. He calls upon men to act under His supervision.

The work in Washington is important and essential, and great efforts have been made to call the attention of our people to that field. But now the Lord would have us consider the work in the South. These matters have been presented to me in such a way that I see my duty clearly. In the name of the Lord, I, as His messenger, call upon the leaders of the people in His cause to do the works of righteousness. The souls of the people in Nashville are just as precious in God's sight as the souls of the people in Washington. The light of truth is to shine forth as brightly from Nashville as from Washington. The necessity at Nashville at the present time is far greater than it is at Washington.

Right is right. Justice must be shown to the southern field. God sees a selfishness working for the mastery that must be overcome. Five thousand dollars should be appropriated to the work in Nashville. This question was asked, "Is it not just as essential that the work in Nashville shall make a proper showing, as the work in Washington?" I must be faithful to my work as God's messenger; therefore I bear the message, Make up a fund of five thousand dollars, and send it to the brethren in Nashville. God is a God of love and equity.

If we expect the Lord to work with us and for us as His people, if we expect Him to reveal His light and power to us in these last days, we must work in accordance with the mind and will, the mercy and compassion, of the Lord God of Israel, who so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. The Lord calls upon those at the head of His work to send the first of the overflow that has come in on the Washington Fund to the work in Nashville; for the work there, which is as essential as the work in Washington, is in need of assistance. The Lord's servants who are laboring there should receive encouragement.

I am bidden to say that selfishness and any form of injustice must not find a place in our work. Let our brethren repent before the Lord for any selfishness that has come in toward the work in the southern states. This matter has been presented to me three times, and I was instructed that five thousand dollars ought to have been placed in Elder Haskell's hands before he left the conference ground.

“All ye are brethren.” When the lawyer came to Christ with the question, “What shall I do that I may inherit eternal life?” the Saviour laid upon the inquirer the burden of answering. “What is written in the law? how readest thou?” He asked. “And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And He said unto him, Thou hast answered right; this do, and thou shalt live.”

The lawyer, willing to justify his neglect, said to Jesus, “And who is my neighbor?”

In answer Christ told the incident of the man passing from Jerusalem to Jericho, who was attacked by robbers and left by the wayside wounded and in a dying condition. A priest and a Levite passed by that way, but both, unwilling to help the sufferer, “passed by on the other side.”

A Samaritan, coming that way, saw him; and going to him, put him on his own beast, and took him to an inn, and took care of him. On taking his departure, “he took out two pence, and gave them to the host, and said to him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.”

“Which now of these three,” said Christ, “thinkest thou was neighbor to him that fell among thieves?” The voices of others united with the lawyer in answering, “He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise.”

Over and over again I am bidden to urge upon your attention the necessities of the work in Nashville. The Lord has specified what should be done there. A grand work has been started, and it should by all means be sustained. It must not be hindered by neglect, but is to go forward in straight, clear lines. Brother Butler, Brother Haskell, and his wife are laboring hard and earnestly and are wrestling with many difficulties, and they must be given assistance. Souls in Nashville are as precious as souls in Washington. The conditions in Nashville make the work of the laborer doubly hard. If those in other parts of the field who have been highly favored by God do not awake to the true situation, the Lord will visit them for their indifference.

Brethren Sutherland and Magan have been trying to advance in their school work, but while the means were flowing into Washington, they were exhorted to patience. They have made as much headway as possible.

Recently a beautiful sanitarium site of thirty-five acres was chosen not far from Nashville. On this site a sanitarium building must be put up soon. For a long time Dr. Hayward and his co-workers have been struggling on in the face of many difficulties. They must now be helped.

I give this instruction to you as God has given it to me as His appointed messenger. Last Sabbath night I did not sleep at all through the entire night. So heavily were matters pressed upon my mind that I could only cry unto God, praying Him to set this matter in its true light before the men bearing responsibilities in Washington.

The Lord calls for a conversion to take place in the hearts of the leading men who are connected with His work in every line, that the Spirit of Christ may come in and that no selfishness, envy, or jealousy may be seen. The real Christian is described by Paul as one who is zealous of good works. The great apostle gives the charge:

“Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, to speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men, for we ourselves were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another. But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to His mercy He saved us, but the washing of regeneration, and renewing of the Holy Ghost, which He shed on us abundantly through Jesus Christ

our Saviour, that being justified through His grace, we should be made heirs according to the hope of eternal life.

“This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men, but avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.”

I hope that Brother Baird will continue his connection with the work. He needs to open his heart to encourage the young men with whom he works. He should not expect that they will show the perfection of full-grown men. He must not speak unadvised words. He is to take the young men and give them kind, faithful instruction and training. I pray that the holy oil of the two olive branches may be poured upon his heart and received by his mind, that he may do acceptable work for God. May it be seen that Jesus is abiding in his heart and life. Then he can be a wise counsellor and a correct adviser. He is to represent Christ in all that he says and does, remembering that those with whom he is brought in connection are the Saviour’s blood-bought heritage. He is to remember that it will mean much to those with whom he associates whether or not he reveals the meekness of Christ in words and demeanor. Let the oil of grace smooth his words and the tones of his voice. Then the education that he gives the young men will be a power for good.

All who are connected with the work in Washington are ever to give a true representation of Jesus Christ. Through them His kindness, His sympathy, His goodness is to be revealed. The Lord does not desire us to give sharp, abrupt rebukes, even if mistakes are made. These mistakes can be cured without sharp rebuke. The Lord desires all that is done on the land and on the buildings to be done in His way. Let not wrong impressions be made on the minds of the workers. “He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man’s, who shall give you that which is your own?”

“No man can serve two masters; for either he will hate the one and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon. And the Pharisees also, who were covetous, heard all these things, and they derided Him. And He said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts; for that which is highly esteemed among men is abomination in the sight of God. The law and the prophets were until John: since that time the kingdom of God is preached; and every man presseth into it. And it is easier for heaven and earth to pass than for one tittle of the law to fail.”

O that we all may bear these things in mind and remember that the instruction given by Christ is for every one to read and believe and obey.

#### Sources

- E.G. White to General Conference Committee, Letter 207, 1905, July 20, 1905.
- E.G. White, “Recent Very Encouraging Testimonies for Nashville and the South,” *The Watchman*, August 29, 1905.

Title: N/A  
Date: July 22, 1905  
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Addressee: James Edson White  
Location: "Elmshaven," St. Helena, California  
Primary source: Letter 211, 1905, July 22, 1905

My dear son Edson,—

I have written you some things sorrowfully. I dare not confide these things to you alone, but have sent them to Elder Haskell to be read to you. There are many who suppose that I sustain you in things that are not right. It would be doing an injustice to them and to you for me to keep back the warnings that I have received for you; therefore, though I feel more sad at heart than I can tell you, I dare not withhold these things from you.

You have proposed that a colored training school be started on your property at North Nashville and that Elder Rogers be placed in charge of it. I beseech you not to enter into any more plans that require means. I beg of you to stop where you are before another dollar is invested.

"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."

I am constantly holding up the necessity of every man doing his best as a Christian, training himself to realize the growth, the expansion, the nobility of character which it is possible for us to have.

Men are to be laborers together with Christ, but unless they strive most earnestly, unless they constantly behold Christ, they are in danger of not holding the beginning of their confidence firm unto the end. You have a work to do, but if you continue to load yourself down with perplexities, you will become unable to give the trumpet a certain sound. The Lord is looking upon us to see what we have made of ourselves, to see whether He can enrich us with His grace.

In all that we do, we are to sustain a Christlike relation to one another. We are to blend together, using every spiritual force for the carrying out of wise plans in earnest action. The gifts of God are to be used for the saving of souls. Our relations to one another are not to be governed by human standards, but by divine love, the love expressed in the gift of God to our world.

My son, I desire you to show your appreciation of the truth that is to be proclaimed at this time. But when you load yourself down with responsibilities that overtax your brain, you are using up vital force without adding anything to the advancement of the cause of God.

In regard to Brother Rogers, he has made mistakes. He has been accused of that of which he is not guilty; but at the same time, he has shown too much commonness in his association with the girl students at the Huntsville school. A man in the position that Brother Rogers occupied cannot be too careful of his words and acts. He should not allow the least familiarity to be seen in his relations to the students, such as placing his hand on the arm or shoulder of a girl student. He should not allow the least approach to familiarity in the school or out of the school, or in association with white students or colored students.



In the past not all of our teachers have been clear and true and firm in this respect. They have not stood in a proper position. They need to see things in an altogether different light regarding the relations of teachers and students.

The one standing at the head of a school should in no case give the impression that commonness and familiarity are allowable. His lips and his hands are to express nothing that any one can take advantage of. Let men keep their place, and let the girl students, be they black or white, keep their place. Never should any liberties in word or act be taken by a teacher.

We are to be guided by true theology and common sense. Our souls are to be surrounded by an atmosphere elevated, refined, and sanctified. Men and women are to watch and are to be continually on guard, allowing no word or act that would cause their good to be evil spoken of. He who professes to be a follower of Christ is to give no occasion for remarks. He is to be constantly on guard, watching himself, keeping himself in thought, word, and deed, pure, holy, and undefiled. His influence upon others is to be uplifting. His life is to reflect the bright beams of the Sun of righteousness.

Temptations will come, but if we watch against the enemy and maintain the balance of self-control and purity, the seducing spirits will not be able to obtain one jot of influence over us.

In the future you will see good reasons for the warnings given in regard to seducing spirits. You will see the good reasons for the warnings given in regard to evil spirits. You will see the force of the lessons given by our Saviour in the fifth chapter of Matthew, which closes with the words, "Be ye therefore perfect, even as your Father in heaven is perfect."

The Lord's covenant is with His saints. Every one is to discern his weak points of character and guard against them with the rigor and severity so unflinchingly proclaimed by Jesus Christ, the pattern man. Those who have been buried with Christ in baptism and raised out of the water in the likeness of His resurrection have pledged themselves to live in newness of life. And God has pledged Himself that the power and grace of the Father, the Son, and the Holy Spirit will ever await their call and will come to their aid when they are tempted to pursue a course that would deny Christ. These powers are pledged to give to human beings the power and wisdom necessary to enable them to stand as victors over all Satan's beguiling.

God has made a covenant with His saints, that when the enemy comes in like a flood, the Spirit of the Lord shall lift up a standard against the enemy.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory.

"Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another and forgiving one another, if any man have a quarrel against any, even as Christ forgave you, so also do ye. And above all these things, put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body, and be ye thankful. Let the word of God dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him.

"Mortify therefore your members which are upon earth: fornication, uncleanness, inordinate affection, and covetousness, which is idolatry, for which things' sake the wrath of God cometh on the children of disobedience; in the which ye also walked sometime, when ye lived in them. But now ye also put off all these,

anger, wrath, malice, blasphemy, filthy communications out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge after the image of Him that created him; where there is neither Greek nor Jew, circumcision, barbarian, Scythian, bond, nor free; but Christ is all and in all.”

The words are straight, plain, unvarnished. No one need walk into the trap that Satan has placed for the feet of the unwary. Let those who desire to be like Christ pray in faith and watch unto prayer and then, believing, sing their songs of praise and thanksgiving.

The Lord Jesus sees His professed believers associated together in church capacity; but they have not all the truth. They are not obedient to all the commandments. In many cases, there are those who are backsliders. If these had followed on to know the Lord, they would have discerned the intensity of the love that God has for every soul. “For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him might not perish, but have everlasting life.” “For God sent not His Son into the world to condemn the world, but that the world through Him might be saved. He that believeth on Him is not condemned, but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men love darkness rather than light, because their deeds were evil. For every man that doeth evil hateth the light, neither cometh to the light, lest his deeds shall be reproved, but he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.”

What a work is before us. We cannot see the end from the beginning. We must follow on to know the Lord, step by step. He is leading us, and He will give us increased light.

There are those who need to make a decided change in their lives. They have not been following the way of truth and righteousness. Their interest in God’s work has abated, and their devotion gone, because they have not walked in the counsel of God, but in many respects have followed in the tread of the world. They have not kept their thoughts pure, clean, and holy. They are not surrounded with that fragrant, spiritual influence that would mark them as those who love God and keep His commandments.

They may recover themselves from the snare of the enemy, if they will realize that they are transgressing the law of God, and will show repentance toward God and Jesus Christ. When their spiritual perceptions are revived, they will see that they have not honored God as His law requires them to. God says to them, Your perceptions need the refinement of divine grace, that they may be cleansed from every stain of impurity in thought, word, and deed.

“Take with you words, and turn to the Lord. Say unto Him, Take away all iniquity, and receive us graciously. So will we render the calves of our lips. ... I will heal their backsliding, I will love them freely; for Mine anger is turned away from him. I will be as the dew upon Israel. He shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as an olive tree. They that dwell under his shadow shall revive as the corn, and grow as the vine. The scent thereof shall be as the wine of Lebanon. Ephraim shall say, What have I to do any more with idols? I have heard him and observed him, I am like a great fir tree: from Me is thy fruit found. Who is wise, and he shall understand these things? prudent, and he shall know them? For the ways of the Lord are right, and the just shall walk in them, but the transgressors shall fall therein.”

Source

- E.G. White to J.E. White, Letter 211, 1905, July 22, 1905.

Title: N/A

Date: July 24, 1905

Type: Letter

Addressees: George I. Butler and James E. White

Location: "Elmshaven," St. Helena, California

Primary source: Letter 225, 1905, July 24, 1905

To Elders G. I. Butler and J. E. White,—

In all that we do, we are to sustain a Christlike relation to one another. We are to blend together, using every spiritual force for the carrying out of wise plans in earnest action. The gifts of God are to be used for the saving of souls. Our relations to one another are not to be governed by human standards, but by divine love, the love expressed in the gift of Christ to our world.

In regard to Brother Rogers, he has made mistakes; and he has been accused of that of which he is not guilty. He has shown too much commonness in his association with the girl students at the Huntsville school. A man in the position that Brother Rogers occupied cannot be too careful of his words and acts. He should not allow the least familiarity to be seen in his relations with the students, such as placing his hand on the arm or shoulder of a girl student. He should not allow the least approach to familiarity, in the school or out of the school, or in association with white students or colored students.

In the past, not all of our teachers have been clear and true and firm in this respect. Some have not stood in a proper position. They need to see things in an altogether different light regarding the relations of teachers and students.

The one standing at the head of a school should in no case give the impression that commonness and familiarity are allowable. His lips and his hands are to express nothing that any one can take advantage of. Let men keep their place, and let the girl students, be they white or black, keep their place. Never, never should any liberties in word or act be taken by a teacher.

We are to be guided by true theology and common sense. Our souls are to be surrounded by an atmosphere elevated, refined, and sanctified. Men and women are to watch and are to be continually on guard, allowing no word or act that would cause their good to be evil spoken of. He who professes to be a follower of Christ is to give no occasion for remarks. He is to be constantly on guard, watching himself, keeping himself in thought, word, and deed, pure, holy, and undefiled. His influence upon others is to be uplifting. His life is to reflect the bright beams of the Sun of righteousness.

Temptations will come, but if we watch against the enemy, and maintain the balance of self-control and purity, the seducing spirits will not be able to obtain one jot of influence over us.

In the future you will see good reasons for the warnings given in regard to evil spirits. You will see the force of the lessons given by our Saviour in the fifth chapter of Matthew, which closes with the words, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

The Lord's covenant is with His saints. Every one is to discern his weak points of character and guard against them with the rigor and severity so unflinchingly proclaimed by Jesus Christ, the pattern man. Those who have been buried with Christ in baptism and raised out of the water in the likeness of His resurrection have pledged themselves to live in newness of life. And God has pledged Himself that the power and grace of the Father, the Son, and the Holy Spirit will ever await their call and will come to their aid when they are tempted to pursue a

course that would deny Christ. These powers are pledged to give to human beings the power and wisdom necessary to enable them to stand as victors over all Satan's beguiling.

God has made a covenant with His saints that when the enemy comes in like a flood, the Spirit of the Lord shall life up a standard against him.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory."

"Mortify therefore your members which are upon earth; fornication, uncleanness, inordinate affection, and covetousness, which is idolatry, for which things' sake the wrath of God cometh on the children of disobedience; in the which ye also walked sometime, when ye lived in them. But now ye also put off all these, anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge after the image of Him that created him; where there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free; but Christ is all and in all."

"Put on therefore as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering, forbearing one another and forgiving one another, if any man have a quarrel against any, even as Christ forgave you, so also do ye. And above all these things, put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body, and be ye thankful. Let the word of God dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him."

The words are straight, plain, and unvarnished. No one need walk into the trap that Satan has placed for the feet of the unwary. Let those who desire to be like Christ pray in faith and watch unto prayer, and then, believing, sing their songs of praise and thanksgiving.

The Lord Jesus sees His professed believers associated together in church capacity, but not all of them have the truth. Not all of them are obedient to the commandments. In many cases there are those who are backsliders. If these had followed on to know the Lord, they would have discerned the intensity of the love that God has for every soul. "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." "God sent not His Son into the world to condemn the world, but that the world through Him might be saved. He that believeth on Him is not condemned, but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every man that doeth evil hateth the light, neither cometh to the light, lest his deeds shall be reproved, but he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."

What a work is before us. We cannot see the end from the beginning. We must follow on to know the Lord, step by step. He is leading us, and He will give us increased light.

There are those who need to make a decided change in their lives. They have not been following the way of truth and righteousness. Their interest in God's work has abated and their devotion gone, because they have not walked in the counsel of God, but in many respects have followed in the tread of the world. They have not kept their thoughts pure, clean, and holy. They are not surrounded with that fragrant spiritual influence that would mark them as those who love God and keep His commandments.

They may recover themselves from the snare of the enemy if they will realize that they are transgressing the law of God, and will show repentance toward God and Jesus Christ. When their spiritual perceptions are revived, they will see that they have not honored God as His law requires them to. God says to them, Your perceptions need the refinement of divine grace, that they may be cleansed from every stain of impurity in thought, word, or deed.

“Take with you words, and turn to the Lord. Say unto Him, Take away all iniquity, and receive us graciously. So will we render Him the calves of our lips. ... I will heal their backsliding, I will love them freely; for Mine anger is turned away from him. I will be as the dew upon Israel. He shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as an olive tree. They that dwell under his shadow shall revive as the corn, and grow as the vine. The scent thereof shall be as the wine of Lebanon. Ephraim shall say, What have I to do any more with idols? I have heard him and observed him, I am like a green fir tree; from Me is thy fruit found. Who is wise, and he shall understand these things? prudent, and he shall know them? For the ways of the Lord are right, and the just shall walk in them, but the transgressors shall fall therein.”

#### Sources

- E.G. White to J.E. White, Letter 211, 1905, July 22, 1905.
- E.G. White to G.I. Butler and J.E. White, Letter 225, 1905, July 24, 1905.

Title: "The Work in and About Nashville"

Date: July 25, 1905

Type: Diary

Location: "Elmshaven," St. Helena, California

Primary source: Manuscript 146, 1905, July 25, 1905

This morning I arise at four o'clock. I am thankful to my heavenly Father for His great mercy and love, which He so bountifully bestows upon me. A sense of His goodness and love calls forth from me continually thanksgiving.

Yesterday I received a letter from Elder G. I. Butler, telling of the needs of the work in the southern field, and my heart is deeply stirred. I cannot but feel the deepest sympathy for my brethren in the South, who have been laboring earnestly and untiringly to carry out the directions given, that in Nashville the truth is to be proclaimed. Elder Haskell and his wife and Elder Butler have been and still are most earnest, self-denying workers in that field. Brother and Sister Haskell rented a house in one of the best parts of the city and gathered round them a family of helpers who, day by day, go out giving Bible readings, selling our papers, and doing medical missionary work. This is in accordance with the light given. The Lord has blessed their labors, and quite a number have embraced the truth.

I must speak especially of the work of Sister Wilson, who for several years has worked in Nashville giving Bible readings. She has done most earnest, thorough work, and God has made her a successful laborer.

This morning my prayer is, God bless these faithful workers, and impress the hearts of His people throughout the United States to send them help; for they are greatly in need of means with which to carry on the work. I have faith and hope that at this time of need, means will be sent directly to the workers in Nashville. Formerly it was thought best to have the means go through Washington. Light has been given me that thousands of dollars of the money thus sent in has been appropriated to various places in the South, but not to Nashville. The very work that most needed to be done was held back for want of means. The money ought to have been sent to the place where it was needed the most, where the necessities were the greatest; but the money was sent in with the direction that it was "for the southern field," without any more explicit specification, and it was sent to other places in the South.

The money that should have gone to the work in Nashville has not gone there, and we now ask you, my brethren and sisters, to send of your means to the workers there; for they are greatly in need of help. This morning I have been asking the Lord to move upon your hearts to do this, that His work in Nashville may not be hindered.

We must all look to God. We must all present our necessities to Christ our healer, the One who knows the great burdens that are borne by His servants in Nashville and who knows how greatly they need help just now.

I am pleading with God to enlighten our brethren in all matters, that they may understand the work that needs to be done in the important city of Nashville. My prayer is, "We come to Thee, O Thou Saviour of the world, pleading the promise, 'Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you.' I ask sincerely, earnestly, because I believe Thy Word. Help our faithful, aged workers in Nashville, Tennessee. I, Thy dependent, believing child, take Thy words and call upon Thee to open the hearts of thy people and lead them to send in their offerings to Nashville now, just now. Help Elder Butler and Elder Haskell in their tent effort. Help them to secure means to pay for the meetinghouse and to set it in acceptable order, so that it will make a presentation corresponding with Thy directions. In Thy lessons to Thy disciples Thou didst say, 'What man is there of you whom if his son ask bread, will he give him a stone? or if he ask a fish, will he

give him a serpent?' Thou hast said, 'If ye then being evil know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him.'

"My heavenly Father, we ask Thee in Christ's name to give to the workers in Nashville the things they so much need to advance Thy work. Encourage the hearts of Thy servants to do this work, to look to Thee, to ask of Thee the things they need, to believe in Thee. Sustain their faith and courage. Sustain their courage and indite their prayers. Keep them ever looking to Thee, ever believing and receiving Thy promised gifts. Keep them glad, hopeful, rejoicing, that their words may glorify Thee.

"O Lord, I do believe. O Lord, Thou wilt hear. Make Thy servants strong in faith, strong in hope, strong in courage, mighty in word and deed to proclaim Thy truth. Amen."

I now ask, my brethren and sisters all over the field in every place, will you send to Nashville a portion of the means that the Lord has entrusted to you. Let the money be sent directly to Nashville, according to the directions given. The southern field in its destitution calls for your contributions. In the providence of God our brethren there have secured a good house of worship in an excellent location. They had decided that they could not afford to buy land and build a meetinghouse because of the cost. This church was offered to them for five thousand dollars; and after making a careful examination of the property, the brethren decided that it be purchased.

The building is in need of some repairs, in order for it to correspond with the directions God has given regarding the places in which His people meet to worship Him.

The opportunity to purchase this church property is one fulfilment of the light given me by the Lord that to our people would be offered, at a price far below the original cost, properties that could be used in our work. It was in the providence of God that our brethren obtained possession of this house of worship in Nashville. The means to pay for it will come in, because we have solicited it, and God has signified that it will be sent to the workers in Nashville.

Again, at Madison, only eight miles from Nashville, Brethren Sutherland and Magan are struggling with all their power to establish a school. They bought a beautiful farm of four hundred acres and are now trying to raise means with which to erect the necessary buildings. When they asked me about purchasing the farm, I advised them to secure it by all means; for every acre of it would be needed in the work to be done. It is most essential that the buildings necessary for this school work be put up at once, that those in charge of the school may go forward with their work of training laborers to present the truth in the cities of the South.

The Lord has certainly directed in the purchase of this school farm. The work has been delayed for lack of means to put up the buildings. We do pray most earnestly that these brethren may have complete success in their efforts to train workers to labor for the white people in the South.

The sanitarium in Graysville is also in need of funds. This institution cannot be completed without financial assistance.

The Huntsville school greatly needs better facilities for its work. The preparation of the buildings does not correspond with the work that the Lord has outlined to be done by this school. An orphanage for the care of colored children is needed there, and humble, but neat, cottages should be put up to accommodate those who desire to bring their children to the church school. Improvements should be made on the school buildings, and in this there should be no delay.

These places that I have mentioned must have their quota of means, else they cannot do the <work of the> Lord that they should do. I plead for Huntsville. An orphanage and a small sanitarium are greatly needed there, and the school should be made all that the Lord has declared it should be—a training school for the education of colored workers.

I have still another important matter to bring before you, and that is the sanitarium that must be built near Nashville. For a long time Brethren Hayward and Hansen have been carrying on the work in treatment rooms in the city of Nashville and in a rented building about four miles out of the city. The difficulties and inconveniences against which they have had to contend have greatly retarded their success, making their work doubly hard.

Recently a beautiful location for a sanitarium building has been found and purchased. Of this Brother Butler writes:

“You will have learned ere this that the sanitarium board, all being present, Hayward, Spire, Haskell, Allee, Hansen, Butler, and Ford, found a place outside the city, a little beyond the termination of the streetcar line, on high, dry ground, a beautiful site for a sanitarium. There are thirty-three acres of excellent land, if we could judge by the growth of the crops, which is luxuriant. The property has on it a spring of lithia water, as fine water as I ever tasted, as clear as crystal. It comes out from deep down in the rocks, and is very pure. It fills an inch-and-a-half pipe. The supply scarcely ever varies, either because of heavy rains or of drought. This kind of water is so highly valued in Nashville that last year fifteen hundred dollars’ worth was sold from this spring.

The lowest cash price for which we could get the land was eight thousand seven hundred and fifty dollars. A wealthy brother in Kentucky, who is interested in the sanitarium work, paid the cash down. So we have a full deed of it. He took a mortgage on the place as security, drawing six per cent interest.

Every member of the Board was pleased with this purchase. We had looked and looked, ever since you were here, and while you were here, and never found a place that really seemed to be right; but when we saw this and looked it over, every one felt that it was the right place, and even Brother Haskell voted for it heartily. It is accessible to the town, and I think that very likely the streetcar line will extend its line a quarter of a mile, right up to the premises.

A sanitarium building should soon be erected on this property. My brethren and sisters, we ask you to help the brethren in Nashville to establish this institution. I place all these necessities before you, asking you to send to Nashville what means you can spare. The Lord will greatly bless you as you help this needy field.

#### Sources

- E.G. White, “The Work in and About Nashville,” Manuscript 146, 1905, July 25, 1905.
- E.G. White, “The Work in and About Nashville,” Manuscript 146a, 1905, July 25, 1905.



Title: N/A

Date: July 25, 1905

Type: Letter

Addressees: Brethren and Sisters in the Southern Union Conference

Location: "Elmshaven," St. Helena, California

Primary source: Letter 226, 1905, July 25, 1905

To my brethren and sisters in the Southern Union Conference,—

At this time our means and our influence are called for to sustain the work that our brethren in Nashville are carrying forward. Nashville has been chosen as a center for the work in the South. The Lord has gone before the laborers in this city and has given them favor with the people. In His providence, the publishing work has been established there, and a beginning has been made in sanitarium work. For over a year, Elder Haskell and his wife, with faithful associates, have conducted a city mission and Bible training school with increasing success. And just recently, the Lord in His providence has given our brethren there a commodious meetinghouse and a beautiful tract of land for sanitarium purposes. The way has also opened for carrying on tent-meetings in the city, and the beginning of a series of public meetings has brought joy to the hearts of our workers.

All of these advance movements require means. The Lord has signified that our brethren and sisters in the North and the South, the East and the West shall with willing liberality prepare the way before our Nashville brethren. The men of long experience who have been placed in this important center are to be given an opportunity to bring the light of present truth to the attention of thousands. But the help that God sends His servants is sent only when they faithfully and self-sacrificingly act their part in His service. We are to do our best and then lay our hearts' desires before the great Burden-bearer, saying, "Lord, we can do no more. Grant us the help that we so much need in order to advance Thy work." It is then that God moves upon the hearts of His servants in other places to send men and means for the advancement of His work.

In a special sense does the responsibility of supporting the Nashville work rest upon the members of our churches throughout the southern states. My dear brethren and sisters, you can do much more than you have done to help: I ask you to study diligently the appeals that are being published in the *Review and Herald* in behalf of the southern field and then rise nobly to the opportunity now presented of establishing the work firmly in Nashville.

While I was in Australia, the Lord instructed me to appeal to the churches in America for assistance in helping to establish the work in that field across the broad waters of the Pacific. But those appeals did not slacken the efforts of our people in Australasia. Many gave more than they were really able to give. The field was a most needy one, and the poverty of the people was great; but in their liberalities the church members excelled their brethren and sisters in America. A faithful tithe was paid, and the offerings were most liberal. The Lord blessed their efforts, and His cause prospered to the glory of His name.

The evangelistic work that is now being carried forward in Nashville is a sample of the work that must be done in many other southern centers. Nothing will stir the South like taking hold of the work in new places. The cities are to be entered. Let workers press into the unwarned cities and proclaim the truth of Christ's soon coming. In every place the work is begun, the standard of truth is to be lifted higher and still higher. The fields in the South need faithful, persevering workers—not merely preachers, but those who can minister.

Our church members in the South need to arouse and work as never before for God, studying His Word and praying earnestly for guidance. As they do this, God will give them light. My brethren and sisters, you have a voice, you have reason, you have capabilities in a greater or less degree; and the Lord calls upon you to work for those in darkness. Visit your neighbors, and show an interest in the salvation of their souls. Arouse every

spiritual energy to action. Tell those whom you visit that the end of all things is at hand. The Lord Jesus will open the door of their hearts, and will make upon their minds lasting impressions.

Keep up the work. Be laborers together with God. Go forth two and two into the harvest field. Let not church members be so busy about their own affairs that they have no time to work for the Lord. Let not our sisters spend precious hours adorning their own and their children's clothing. How much more pleasing to God it would be if that time were spent in opening the Word of God to those in darkness.

My sisters, Christ is your pattern. He could have come to our world clothed in His royal robes, but He came in poverty and humiliation. Christians will never try to make a display in dress. "If any man will come after Me," the Saviour said, "let him deny himself, and take up his cross, and follow Me." "So shall he be My disciple." Self-indulgence and conformity to the world are always at variance with the principles of the gospel of Christ. Save your pennies and your dimes, and you will have something to give to the Lord.

"Whose adorning," Peter writes, "let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

Church members, let the light shine forth. Let your voice be heard in humble prayer, in witness against the amusements of the world, and in the proclamation of the truth for this time. Your voice, your influence, your time—all these are gifts from God to be used in winning souls to Christ.

In your work you may find some who are sick. Do what you can to relieve them. As you minister to their physical needs, and at the same time bread to them the bread of life, your efforts in their behalf will make more impression upon them than many ordinary sermons would. In your ministry for these sin-sick souls, apply the remedy found in the Bible. When opportunity offers, describe the willingness of Christ to hear the prayers offered to Him in sincerity and faith. It may be that your effort will gain a soul for Christ.

Strive to arouse men and women from their spiritual insensibility. Tell them how you found the Lord Jesus and how blessed you have been ever since you gained an experience in His service. Tell them what blessing comes to you as you sit at the feet of Jesus and learn precious lessons from His Word. Tell them of the gladness and joy that there is in the Christian faith. Your warm, fervent words will convince them that you have found the pearl of great price. Let your cheerful, encouraging words show them that you have certainly found the higher way. This is genuine missionary work; and as it is done, many will awake as from a dream.

Our work has been outlined. Over and over again we are to repeat the words of Christ: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you alway, even unto the end of the world." This commission is never to lose its force upon the minds of the believing people of God. Into the darkness of sin the light of truth is to shine forth, that the darkness may be expelled. Those who reflect light will receive more light to reflect. New power will be brought into the church.

God's people are to be light-bearers to those in darkness. Let companies of Christian workers unite to help the needy and to proclaim the truth for this time. As they labor with self-sacrifice for the sake of others, denying themselves of that in which hitherto they have indulged, but have not really needed, they are God's helping hand.

The Lord calls upon His people to arouse out of sleep. The end of all things is at hand. When those who know the truth will be laborers together with God, the fruits of righteousness will appear. By the revelation of the love of God in missionary efforts, many will be awakened to see the sinfulness of their own course of action. They

will see that in the past their selfishness has disqualified them to be laborers together with God. The exhibition of the love of God as seen in unselfish ministry for others will be the means of leading many souls to believe the Word of God just as it reads.

God desires to refresh His people by the gift of the Holy Spirit, baptizing them anew in His love. There is no need for a dearth of the Holy Spirit in the church. After Christ's ascension, the Holy Spirit came upon the waiting, praying, believing disciples with a fulness and power that reached every heart. In the future, the earth is to be lightened with the glory of God. A divine influence is to go forth to the world from those who are sanctified through the truth. The earth is to be encircled with an atmosphere of grace. The Holy Spirit is to work on human hearts, taking the things of God and showing them unto men.

Christ came to this earth, His divinity clothed with humanity, that humanity might touch humanity and divinity lay hold upon the throne of God. In our behalf He became subject to all the temptations of Satan and placed Himself in the power of those who clamored for His life and crucified Him as a malefactor. His death on the cross was an exhibition of the unselfishness of God. Infinite benevolence poured out all heaven's treasures in this one gift, to rescue man from Satan's power. Through the revelation of the love of God on the cross of Calvary, the real character of the work of Satan and his agencies was demonstrated. It was shown what power would have ruled the world had not God interposed in our behalf and, by the sacrifice of His only begotten Son, rescued human beings from the power of the enemy.

This great sacrifice was made to save the world. The message of salvation is not to be proclaimed in a few places only. Throughout the earth it is to be sounded forth. Those who know not the gospel are in the darkness of unbelief. They know not God. Why is the church so indolent, so selfish, so weak? Why do the members not make earnest efforts to proclaim the message of mercy, that others may know the joy of salvation through Christ?

#### Sources

- E.G. White to Brethren and Sisters in the Southern Union Conference, Letter 226, 1905, July 25, 1905.
- E.G. White, "To my Brethren and Sisters in the Southern Union Conference," *The Watchman*, September 5, 1905.

Title: N/A

Date: July 30, 1905

Type: Letter

Addressees: To the Board of Managers of the Huntsville School

Location: "Elmshaven," St. Helena, California

Primary source: Letter 229, 1905, July 30, 1905

To the Board of Managers of the Huntsville School,

Dear Brethren,—

I have a deep interest in the Huntsville school. For three or four years I have been receiving instruction regarding it. From this school the truth must go forth to many places. The teachers must seek constantly for wisdom from on high, that they may be kept from making serious mistakes. The enemy will bring in everything possible to counterwork the very plans that God would have us carry out.

I am awakened at half-past eleven o'clock. I am bearing a heavy burden in regard to recent transactions at Huntsville. The scenes that took place in connection with the removal of Brother Rogers have again been presented to me. Some things done at that time were most strange and unChristlike.

Brother Rogers was a man who had been chosen to carry the responsibilities of the school. He was a man who had influence and who had accomplished good in the service of God. It was not his choice to go to Huntsville. He was taken from his work in Mississippi contrary to his choice, to stand at the head of the Huntsville school.

The one who had been acting as principal of the school had been retained for some time longer than he should have been, for there were sufficient reasons for his removal. His inefficiency and the necessity for a change were laid before me, but I did not consider it my duty to enter into details and give publicity to the deficiencies of the one who had been serving as principal of the school. When it was decided by the brethren that it would be best for him to be removed, he felt greatly injured. My heart ached for the man, and I did not expose the worst features of his case. I greatly pitied him, that he should stand in such an objectionable light. I wrote to him and calmly pointed out his inefficiency and unfitness to accomplish the work that must be done in Huntsville, and that should have been done long ago.

Under Elder Rogers' administration there has been a marked reform in Huntsville in some respects. In the circumstances that recently occurred, men took action against a brother that they ought not to have taken. Unless those concerned in this matter undergo a transformation of character so complete that the Lord will accept their repentance, they should sever their connection with the Huntsville school.

This has been presented to me in the past, and tonight I am awakened again by the same presentation. The transactions that took place connected with Elder Rogers' removal showed a lack of friendly wisdom, a lack of Bible religion. There was a departure from the Word of God. Unless faithful measures are pursued, unless there is genuine repentance, unless confessions are made regarding the wrong spirit manifested, these men cannot be trusted with the responsibilities of the school. The laws of God have been violated.

At one time the disciples came to Jesus with the question, "Who is the greatest in the kingdom of heaven?" In answer Jesus called a little child unto Him, and setting him in the midst of them, said, "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. And whoso shall receive one such little child in My name receiveth Me. But whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were

drowned in the depth of the sea. Woe unto the world because of offenses; for it must needs be that offenses come; but woe to that man by whom the offense cometh.”

A little child was the illustration chosen by Jesus to correct the false ideas held by the disciples in regard to greatness. Not outward exaltation, not high position, but spiritual excellence, spiritual purity, excellence of speech, meekness, and the carrying out of mercy, justice, and the love of God—this is what the Lord requires of every soul. Men must be truly converted. Their natural defects of disposition must be changed for the virtues of Christ’s character, else they will never enter the kingdom of heaven. They must be humble, charitable, kind, merciful; then they will be called, Blessed of the Lord. They must cherish a humble, submissive spirit, receiving, as would a little child, the lessons given by their Teacher and obeying every word proceeding from His mouth. Because of their love for Him, they are to love all who believe in Him. They are to exert a Christlike influence.

True happiness does not consist in the possession of wealth or position, but in the possession of a pure, clean heart, cleansed by obedience to the truth. A disposition to treat men firmly and generously is essential. To every one is given the opportunity to carry out the principles of heaven. The forgiving of injuries, not the avenging of them, is an exhibition of that wisdom which is true goodness. Christlike love for the men through whom the Lord has wrought is a manifestation of real transformation of character.

The Lord calls for true-hearted men who work with an eye single to His glory. “If thine eye be single,” the word declares, “thine whole body shall be full of light.” The eye needs to be able to view things carefully, truly. A diseased eye will make a mountain out of a molehill.

Elder Rogers has made a mistake, but the Lord looks pitifully upon him. He has been accused of that of which he is not guilty. He has been grossly misjudged and treated as if he were a wolf.

In helping himself to some of the school milk, Elder Rogers did not consider himself a thief. He is a liberal man. There is little of selfishness in his nature. He was standing in a position of authority, and he supposed that he could favor himself and afterward return more than he had appropriated. In this he acted unwisely, but his well-known devotion to the interests of the school should have secured for him different treatment from that which he received.

Angels beheld the scene that took place when these men found Elder Rogers helping himself to milk and treated a brother as they would a prowling wolf. Were they without sin? Did they stand guiltless before God? No, no! The test of true religion is doing the will of God.

The Scriptures say, “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.”

“Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone.” When a man has a suspicion of another, he should go to the one suspected of wrong and tell him his fault, as the scripture says, “between thee and him alone.” “If he will hear thee, thou hast gained thy brother.” Never is a member of the church to be treated as a rebel until every possible means has been used to bring about an understanding. We are strictly to follow the directions that Christ has taken special pains to give to the church. Not one item is to be disregarded.

Christ compares those who hear and obey His Word to a man who builds his house upon a rock. Through their obedience to God, they abide in safety amidst the storm and tempest of temptation. The man who disregards the words which Christ has spoken is building on the sand. When the storm comes, the structure that he has reared will fall, and great will be the fall of it.

The effect that will naturally follow the course that has been pursued in the matter of Elder Rogers' removal has been presented to me. Had the men who are bringing charges against Elder Rogers reasoned wisely, from cause to effect, they would have discerned that the process of getting testimony from students, by questioning them, thus giving them an opportunity to discuss the character of their teacher, was a wrong way in which to work.

They should have realized that even though all their suppositions were true, it was not wise to discuss the errors of a church member and the head of a school with students, to be carried by them to the world. The object of Christ in His teachings is to preserve the sacred, holy character of His church. These brethren have done a greater injury to the cause and work of God than they can comprehend.

There were errors in the church in the days of Christ, but He taught that when a member followed an injudicious course, the knowledge of this was not to be made public property, but was to be confined to the members of the church.

The truth is in our hands, placed there by the Word of God, which is our guidebook, and which is to be closely and sacredly followed. The perfection of a Christian experience is an individual work. If errors are committed by lay members or by ministers or teachers, there is a way to correct them. We must follow the instruction given by our Saviour. We are bound to take the word of a minister of the gospel, unless we have clear evidence that what he says is not true. The Lord condemns any unfair work, such as encouraging others to tell the suspicions that the enemy many have put into their minds and acting upon such accusations. We are to guard jealously the reputation of ministers and church members. To go out of the way to surmise that a brother has sinned, because we have evidence that another man has done evil things, and to give the impression that the brother is guilty of the same things, is hunting up falsehoods to repeat as truth.

The word of Christ is: "Judge not, that ye be not judged. For with what judgement ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, and considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye. Thou hypocrite, first cast out the beam out of thine own eye, and then thou shalt see clearly to cast out the mote out of thy brother's eye."

#### Source

- E.G. White to the Board of Managers of the Huntsville School, Letter 229, 1905, July 30, 1905.

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Sanitarium, Cal.,

August 10, 1905.

To Our Ministers and Physicians in the Colorado Conference:

I bear a message to you from the Lord. Walk in all humility of mind, and do not in thought or word or act grieve the Saviour. Do not in any way misrepresent His character. The work that we are now to do has been laid out before me. We are to press together. We are to unify. We are to relieve if possible the embarrassments of the institutions that are laboring under a pressure of debt. Our sanitariums are to be helped. The Lord will be honored if you will use your zeal in lifting the burden of debt from the medical institutions already established. Thus you will give evidence that you desire to carry out the purposes of God.

I have a message for the brethren who contemplate establishing a sanitarium at Canon City. The Lord forbids, at this time, any movement that would tend to draw to other enterprises the sympathy and support that are needed just now by the Boulder-Colorado Sanitarium.

This is a critical time for that institution. For years it has struggled under a heavy burden of debt, and recently special perplexities have attended its work. For a physician, formerly connected with the institution, to establish another sanitarium close by the one which for years has been struggling under a burden of debt is not the work of the Lord. It is unjust. A private sanitarium should not have been thus established in Boulder.

The rival institution in Boulder has worked to the detriment of the Colorado Sanitarium, and has added to the burden of its managers. Those at the head of the Colorado Sanitarium had burdens enough to carry without being further hindered by this move. God forbid that this condition of things should continue; for unhappy circumstances will arise as long as the same annoying condition exists.

I am not permitted to say, Dispose of the Colorado Sanitarium. This institution was established by our people for a special work. It has the right of way. The Lord requires equity and sound judgment to be exercised in all such matters. Let every effort be made to lift the debt resting on this institution. It is not by selling the sanitarium that the situation is to be relieved, but by paying the debt.

All who carry the burden of the Lord's work must make an alliance with Christ. They must study His nobility, His manliness. The Saviour is our criterion of character. Connected with Him, we purify ourselves, even as He is pure. We are to grow into closer and still closer familiarity with Christ's way and with His spirit of nobility, with His singleness of purpose and His virtues of character. Consider His unselfish retirement from the field when there was a conflict between His disciples and the disciples of John.

There is a crisis before us. I pray that the converting power of God shall come upon the men who are acting a prominent part in our sanitariums. It is on the point of self-abnegation that many a heaven-bound soul fails, and gradually turns away from following Christ.

Let every man die to self. Let every man be converted. The whole manhood must be brought into the conflict for the victory over self. Obedience to Christ in heart, in mind, in soul, in strength, is now required. Obedience to all the commandments of God is our only assurance of success. I urge upon every one the necessity of learning of Christ. In every movement that is made, take heed how you hear and how you speak. There must be no unfitness in any soul who tries to win eternal life.

I must speak most earnestly to our brethren and sisters in Colorado. The Lord would have you first carry out the plans that are sanctified by the approval of heaven. You are to stand continually on guard. Time is precious. Unify, unify. Christ is calling for oneness in labor, in and through His grace and strength. He calls for the whole being to be sanctified to one purpose—the doing of the commandments of God. Those who know the truth are to strive most earnestly to teach perishing souls how to win the race for eternal life, ever looking to Jesus, the Author and Finisher of our faith. Paul tells us that there is a race to run. Every step to advance brings us nearer the winning of the race. Every one is to put forth an earnest effort, moving firmly and steadily forward with an unwavering purpose to run the race and win the prize. Let no one place himself where he will hinder any soul from running this race.

Satan will work to bring in criticism and misstatements, and to lead men to want their own way. There is no safety for any one who retains his selfish habits. God calls upon every soul to take up the work of self-examination. If all will now take up the work God has given them, and be converted in the doing of that work they will grow in grace and in the knowledge of the truth. Satan will make every effort to create disunion, and unless the love of Christ fills the heart there will be divisions. But divisions always dishonor God, and a great deal of time is spent in an effort to set things right, when it ought not to be necessary to spend a moment in this way. God has a great work for His people to do. He will enable us to do this work if we will give ourselves into His keeping, and be led and guided by Him.

We are to represent the truth as it is in Jesus, binding self under the cross of self-denial, and doing the work that is to distinguish us as the people of God. We are to do all in our power to release our sanitariums from debt. God will not sanction the establishment of another sanitarium in Colorado until the one already established shall be freed from its present financial embarrassment.

Means are now needed to press forward to success in the work that has been begun in Colorado. And the work in other fields is also to be helped; for the coming of the Lord is near.

The Lord's workmen are to use every power in completing the work already begun. Means and ability are needed to bind off the work in Washington and Nashville. My brethren, have you not seen the great necessities that are to be relieved? Do not use God's treasure of means to establish something that at the present time should wait.

The field of work has been laid out before me. The work in Washington calls for talents of means and talents of men, to bring to completion that which is only half done.

I am instructed that a sanitarium is to be built on the school grounds at Takoma Park. The work on this institution is to be begun even before the work on the school-buildings is finished.

Nashville also must have financial aid, that the work there may be established. A sanitarium building must be put up near Nashville, because with the present facilities for doing medical missionary work in that city, the workers can not correctly represent the reformatory work that is to be carried forward in decided lines. This institution should be erected as soon as possible. For years the sanitarium work in that city has been carried forward in rented buildings not well adapted to the work, and the workers have been greatly hindered in their



efforts. They have done the very best they could, but they have not been able to accomplish what they might had they been provided with needed facilities.

My brethren of the Colorado Conference, will you not help in the establishment of a sanitarium in Takoma Park and in Nashville? Let all work harmoniously, and then the stamp of the Lord will be placed upon your efforts. He will acknowledge your singleness of purpose to glorify Him.

The school at Huntsville is greatly in need of help, that young colored people may be prepared to go forth to work as teachers for their own race. This is a great need in the Southern field of an orphanage for colored children. At Huntsville a beginning has been made on a building for this purpose, but the work has stopped for lack of means. A small sanitarium is also needed at Huntsville. Let those who desire to work place their zeal and their efforts where they will tell in supplying a genuine necessity.

To those who would now solicit means from our people for the establishment of a sanitarium in Canon City, I am bidden to say, stop where you are, and consider the necessities that have been laid before you. These necessities demand attention. Do not draw means from our people to establish something that is not a positive necessity. Let not your zeal abate, but do those things that the Lord would have you do.

Let your ambition work for the institution already established, until it is free from debt. Let that institution receive all the help that can be given it. Do all in your power to stimulate the efforts that are being made in its behalf. Do not take for an enterprise which the Lord has not sanctioned the means that are needed in other fields.

Every man is to work under the one great Designer. To every man is given his work. What will it profit for you now to link together to establish a large sanitarium, if the Lord does not plan with you or for you? The new enterprise that you have planned will not be carried out with the Lord as the designer.

Stormy times are before us. Men, who suppose that by virtue of intellect and energy without the cooperation of God they can carry out large enterprises, will meet with disappointment. You overestimate the strength of the characters that you are linking up together.

Nothing succeeds like character. Supposed capability may prove a failure and be contemptible in the sight of the Lord. Men have too high an estimate of men, even of themselves individually. I am instructed to say that God back of the workers is a power. He desires you to bring your conception of character up to His standard. You may think that He insists upon impossibilities, but He can impart power. Lay hold of the work that He presents and keeps before you. Do not branch out into some scheme which may look flattering, but which you would have to carry forward in your own wisdom. If the Lord has not marked out your course, stop where you are.

It is not human wisdom that will reveal the fulness of the perfection of Christ to our world. It is perfect obedience to the commands of God—the doing of the work that God has planned for us to do. This will give us purity of sentiment, and will show that we are born of God. A pure wisdom can be developed only by men and women who have an acute sense of propriety in every action, and a true ideal of moral power, as shown in the right use of their talents.

The man who is careful so to conduct his movements that the methods of a noble, holy life will appear, will be recognized and appreciated by those whose eyes have been anointed with the holy eye-salve. God's work calls for men of solid moral worth. Purity and holiness of action in every movement are as much required as is knowledge.

Source

- E.G. White, *Record of Progress and An Appeal In Behalf of the Boulder-Colorado Sanitarium* (1905), pgs. 32-38.

Title: "Thoughts on Isaiah 58"  
Date: August 13, 1905  
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Isaiah 58:1-3. Now the answer. You see they are accusing God unjustly. "Behold in the day of your fast, ye find pleasure, and exact all your labors." Now, you can see there are two sides to the question. They say one side, God shows them the other side.

Verse 4. ... "wickedness." We had better not do that any more. We had better make a change in all these things. We had better not be accusers, but we had better take care of individual self, to see that we are walking in the footsteps of the Lord. Shall we not have the strife and debating put away, and come straight to a "Thus saith the Lord"? We are under control of God. We are not amenable to the opinion of men, but what is the opinion of God concerning us individually.

Verses 4, 5, 6. Now turn over the picture. That is God's plan. Verse 7. When you see the necessities of those who need help, relieve them. Do not hide away. Do not go away where you do not come in contact with them, fearing that your conscience would rebuke you.

Verse 8. ... "as the morning." Is not that a wonderful thing? Verse 8. Thy rearward is the glory of God, when you acknowledge your brotherhood, when you are not so selfish as to bring yourself up with your own ideas and your own plans. This is a recipe for sickness, for despondency. It is a recipe for evil surmisings. It is a recipe for all that are inclined to speak words that will impress their neighbor or their friend. Shall we take it?

Verse 9. Shall we not hear Him? I am ready to hear you. Seek, said Christ,—it is just in harmony with what Christ said, "Ask and ye shall receive." There are no ifs or ands about it, "Ye shall receive." Do you do it? Or do you go and tell your neighbor of all your troubles and all your difficulties? Can they help you? You want to be educated that you have got a promise from the Lord God of hosts, and you are going to take that promise and you are going to depend upon it, and you are going to ask, for He has said, "Ye shall receive." He still goes on to give us the promise threefold. "Seek, and ye shall find ... opened unto you."

Then I ask you, Why are you in such a poverty-stricken spiritual condition in the church? I ask you why you do not come right to the help of the Master in taking Him at His word and be co-laborers together—together. You forget the together, don't you? You forget, when you have your burdens to bear, that there is a together. "Laborers together with God."

What we want is to stir up the gift of faith that is within us. We want to take God at His Word, and we want to rely upon Him as a little child. He calls you His little children, and we want to depend upon Him. We do not need to be barren and unfruitful, mourning and grieving, and sitting in dust and ashes. God did not tell us to do that. He has told some that they had better be sitting in dust and ashes to repent of their hard-heartedness and of their sins. Now, if we will put that away, we do not need to sit in sackcloth nor ashes, for God wants His people to come up on vantage ground. He wants them to stand as the light of the world. And that is what He wants of us. Gathers the divine rays of light, and scatter them in the pathway of others.

Verses 6, 7. Let us work on the right side. Verse 8. There is health in working in that way. As you try to help others, the blessing of God comes upon you. The health springs forth speedily.

Then He tells you to call, and He will answer. "If thou take away from the midst of thee the yoke."

Verse 10. Will you try the recipe? Verse 11. What, I ask you could not our churches do if they would come into this position. They would be like a watered garden and like a spring of water whose waters fail not. What is the matter with the church? They are shut in with themselves, and they do not get out of self. “And they that be of thee.” (Verse 12)—“waste places.”

What is that? Every one of you will see the light that there is in the law of God. Every one who wants the light and will come right to the Bible will see that the Sabbath—it is the Sabbath of the Lord—that He made for every one of us to be observe. It is the man of sin that has put his false day where God’s law should be. It is the man of sin that instituted the Sunday; it is not God.

Verse 12. You read the thirty-first chapter of Exodus, beginning with the twelfth verse and you will see what it means to be a restorer of paths to dwell in. “If thou turn away thy foot from the Sabbath ....” Verses 13, 14.

Is that not plain enough? Let us think of these things. We do not want to come up to the judgment keeping a day of man’s invention, when God has given a day for us to perpetuate until He comes to take us to Himself, and then even in the new earth, He says, From Sabbath to Sabbath ye shall come up before the Lord. You will keep the Sabbath there. We do not leave it behind; we keep it in the new earth, the day that He created for man and all that was upon the earth.

Isaiah 59:1. Why then do you act as though it was? Why do we act so faithless? Why do we not take right hold? The Lord’s hand is not shortened that it cannot save. We have the right; He has told us to go forth in His name. He has told us to baptize in the name of the Father and of the Son and of the Holy Ghost, and to preach His gospel.

Now when they rise up out of the water, they represent Christ rising up out of the sepulcher to proclaim over the rent sepulcher of Joseph, “I am the resurrection and the life.” Thank God! Thank His holy name! We will praise Him that there is a resurrection, and as we are raised up out of the water, what do we profess? We are dead unto the world. “If ye then be risen with Christ ... hand of God.” And you can bring light, and you can give Him power, and you can bring holiness and purity and love, if you will only do just as God tells you to do.

There is so much misery in our world because the commandments of God are trampled upon. It is high time that we take our position more steadfastly in favor of God and His righteousness. The Lord will help every one that will come to Him as learners, as His little children. And if you come as little children, He can give you His wisdom so that He can entrust with you the highest kinds of talent, that you can trade on those talents and increase these talents to the glory of God to the salvation of souls that are ready to perish.

Our life will be filled with light and power, and we shall not be destroying ourselves in any way with the use of tobacco to benumb our brain sensibilities. We do not have one particle of brain to spare. We want every power of our brain organ, that we may use it to be wise in judgment, to teach transgressors the way of life, and to help them in every way to plant their feet on the commandments. Do you think if this world were obedient to the commandments of God that they would be in the condition of strife and adultery and thieving and robbery and every kind of evil influence? It is the result of the transgression of the law of Jehovah. If they had obeyed the law of God, they would have ridden upon the high places of the earth, and they would have been fed with the heritage of Jacob our father, for the mouth of the Lord hath spoken it.

Isaiah 59:1. What is the matter? You do not ask Him? You carry you own will to the Lord and you make a few words of prayer, and instead of saying, Lord, I have asked Thee and now believe Thou wilt give me judgment and wisdom and correctness of ideas, and that I shall not listen to the devil’s sophistry, which is just now coming in. And mark my words, it will come in a hundredfold more than you have ever thought of, to deceive,

if possible, the very elect. Now the elect had better be sure, in the place of thinking they are the elect, to know that they are the elect, because they keep the commandments of God.

Then you cannot afford to sell your brain into the liquor saloon. You cannot afford to take a glass of liquor, and then you go reeling around. Who are you? Are you the light of the world? No, you are a nuisance in the sight of God when you are in that condition. You have taken the vitality out of your limbs and out of your brain, and that sets your limbs staggering about, and how do you look before men? You do not care. You have the appetite, and you mean to keep it, many of you.

Now, consider there is a world to be saved, and the money, that is God's that you have put into the liquor. You will see it one day just as it is, and that day is fast approaching upon us, when it is said, let him alone. He is joined to his idols; let him alone.

But we do not want to let anyone alone. We want now to let the light of truth come into your mind, that you may see, that you may be saved, that you can take right hold of the name of Jesus Christ, because His "hand ... face from you" verses 2, 3, 4. We cannot afford to give the least countenance by keeping open the liquor saloons, and giving license by law for them to deal in liquor, when they know what it does. Anciently God says, If a man keeps an animal that he knows pushes with his horns and he is not restrained but kills a man, that man's life is something before God. Christ bought that with an infinite price, and that life is not to be thrown away. He gave His own life that every one of us might have that life which measures with the life of God.

Now, the Lord said, speaking right from the holy mount, if it is known that this animal pushes with its horns, is vicious, and kills a man, that man shall lose his life, and the beast too. Now think of it.

Lawyers, senators, judges, if they are here today, I want you to think of it when you give a vote that the liquor shall be sold, and you are guilty with the liquor seller of all the consequences that grow from the disposing of that liquor to human beings. And for what they do under that liquor you will have to give an account to God in the judgment. It will not pay.

What we want now in this world in the little time we have is to make it just as near heaven as we can, and we are to put away every vicious habit. We have none too much brain that we would stupefy it with tobacco or with liquor. We want all the brain nerve power we have, to glorify the Lord God of heaven. We want to learn the best way to reform those that are in sin and iniquity. We want to find out what we can do in the redemption line.

The Lord God of Israel has a tender regard for us, and He gave His precious life, you will read in John 3:12. How did Jesus treat that?

Christ went through the baptism, although He was not a sinner at all. He never committed sin. It was on our behalf, to set an example to every man living to come under the ordinance of baptism. He left us the example. There He goes on and reasons with Nicodemus, and then He tells him that "God so loved ...."

Now we have come here in this part of the country, and we have come here to seek in every way, that we may establish sanitariums, to obtain money for ourselves? No, not that. It is to educate those that are sick how to get well. Not to take drug medication; that only leaves the poison in your system, but it is to use the very methods that God wants you to use.

Deny yourselves. Do not indulge in gluttony or in liquor drinking. You do not need it. Here is an education to be obtained—how to keep your bodies in the right condition of health. They take persons just on the borders of the grave, and do their best to save them. They put them under a close diet. These persons will recover, and they will thank God for their recovery, and what they have learned. We want to be health reformers and we want to

be temperate in all things, that we may keep a level brain, and that we may know that when we see evil, we will not call evil good and good evil. We want to call righteousness righteousness, and we want to call evil just what it is.

The Lord would have every one of us come under control to the Holy Spirit of God. And if you will do that, the money that you spend in liquor, millions and millions of dollars, you could feed the suffering, you could save that money and could help the poor. We read, and we have notices sent to us, of the sufferings of those that are in foreign countries starving to death. We try to help them all we can. But America and the Southern field demand our attention, and yet we have sent missionaries to other countries, to help them.

I sent to one that was in Africa, a family that had a large amount of property, and they had the light of truth. I sent to them. Now, said I, you young people, I talk to you by letter, the money that you spend in indulgence in wine or any of these pleasure resorts, how much you might accomplish for the cause of God. I asked this son, ten or twelve years ago, I begged of them for Christ's sake to come right out of Africa—the mother was a widow—to come with her children, grown up men and women, physicians among them, and see if it would not break the spell over the young members that were heirs to the large property.

I told the young man, I will make you my agent. I want you, whenever you want to spend any money in liquor, to put it right into a box, a denial box that we have all through the South in every house, that when you want self-indulgence to remember there are souls to save, that we can carry on the missionary work among the colored people. I want you to consider this. Now I will make you my agent. I will ask you to save your soul in doing this thing. You are drinking and you are playing cards, and you are doing this and that and the other. He always claimed to be a friend of Mrs. E.G. White, and I dwelt upon that. You said if I would write to you, you would heed what I told you. Now, I tell you this: I wrote three times, and then I received no answer from him.

About three weeks ago, I received a letter from him. O, he says, Mother White, if I had heeded what you said to me! I have lost nearly all my property, and now what will you say about my coming now? I wrote him a letter; said I, Come, come, it is not too late. If you have lost your money, perhaps you can save your soul. Your mother, yourself, your brothers, Come, said I, we will try to encourage you, to place you on vantage ground.

Now what if he had taken that money and put it where it would have been of use in the place of encouraging other men? But he knew the truth. He repents of it now, and I hope that we shall see him in this country before long.

I want to see those who are throwing away, and worse than throwing away their money for these indulgences—What are you doing? God has given you talents, every one of you, and now what are you doing with those talents? Are you using the talent of means and the talent of influence to lead others down to ruin? You cannot afford it.

I want to say there had ought to be a temperance pledge circulated at every meeting that is held on the grounds where there is a camp-meeting or where there is a tent meeting, that they shall place their name on record to be temperate in eating and to be temperate in drinking, and give God His own means, and this temperance will preserve the health, and this temperance will preserve the mind.

God gives to every man according to his several ability. Then if you have the ability, it is for you to exercise that ability to the honor and glory of God. We have a God, and we want to acknowledge Him. We want to do His will. We want to glorify His name. We want that every soul that shall come to the knowledge of the truth should become strictly temperate in all things.

O how many times I have been called up to go and see a poor tobacco devotee. "Will you," he said, "pray for me?" "Certainly," said I, "I will." I knelt down and prayed with him. The Spirit of God came in, and he was set free.

In two weeks he sent again. "I have fallen again to the indulgence of appetite. Will you come and pray for me?" Said I, "Yes, I will." Said he, "This is the last time." It was the last.

I saw, as I was standing in a congregation in Michigan, a man with a little soldier's coat around him and all wisened up, and his wife by his side, and he had children. Someway the Spirit of God impressed me to speak to that man right in the congregation. "Now," said I, "my friend with the soldier's coat—I could distinguish him. I want to know if you will let alone that tobacco. If you don't, you will go to liquor drinking very soon. You have gotten about to the point now. Will you let it alone? In the name of the Lord, will you let it alone?"

Well, he stood up before the congregation, and he said, "That is a hard question. I will take it up. I may fall, said he, but I will take it up." I did not see that man there again. The next I heard he was a Sabbath school superintendent, and he was considered one that was doing an excellent work.

One morning he came into my house at Battle Creek, Michigan, and walked up with the tears running down his face, and stretched out his hand to me. Said he, "Sister White." "Why, I do not know you; you have the advantage of me." "You do not know that man with the little drawn-up coat on? You do not know him, do you?" "No, I do not," said I. "You are another man. Thank the Lord, you are born again, and you are another man." "I am," said he. He was dressed nicely, and it seemed as though he was a head taller than he was before.

Now, that is what the reformation did for him, and we know that reformations can take place. But you must not let your appetite make you a slave.

There is money enough here among those in this congregation that will support ministers in the field, and there are those that offer themselves for the ministry, but we give them all that we can, and that is all we can do.

We are building sanitariums, and we are trying to bring these poor people, trying to break them off from these habits, and, thank God, we meet with success.

But I am taking more time than I ought to. But I want to say, How much money can be devoted to the missionary work, to try and convert the poor souls that are now under the ban of Satan, and impossible to break away? Now, if we go right to them, and pray with them and for them, and they are converted, we shall see them and meet them in the kingdom of glory. These souls will cast their glittering crowns, if they are saved, at the feet of Christ. Then they will glorify Him, that have been washed in His blood, that they have been saved with the everlasting salvation, and they touch the golden harp, and fill all heaven with rich music and with songs to the Lamb.

And there is nothing that enters into heaven that defileth. There is not a branch on the tree of life that bears tobacco, and hadn't you better leave it off right here, because a perverted appetite can never enter the kingdom of heaven.

We want you to have a place there. We want you to see the King in His beauty. We want you to behold His matchless charms. And we beg of you, for Christ's sake, to be reconciled to God.

Teach your children self-denial. Sabbath school teachers, or Sunday school teachers that have a pipe in their mouth or use tobacco, it is so disgusting with some of the children. I have known them to come home and vomit, because it had spoiled their stomach and sickened them. Now, these teachers, why not come right up to

the help of the Lord to crush this demon appetite? God wants you in His kingdom. Christ paid the price for every soul there is here, and He wants you to be converted from all these sinful ways.

And the money that you have used for tobacco, put it in the self-denial box, and send it to us at Nashville, where we are trying to educate the colored people, and send a little line that you have reformed. It would be worth more than twenty or forty or a hundred dollars a week if one soul was converted from these wrong habits. Talk it, and pray it, and seek to bring this reform right into your homes, and let your children know you are converted. And if it will not be the means of converting them, then it will be a new chapter in my experience.

God wants you to come to the gates of the city of God with all your children, your little children, and He swings back the gates of the holy city. There He bids you welcome in through the gates, and He says, "Well done, thou good and faithful servant. Thou hast been faithful over a few things, I will make thee ruler over many things."

Then who do these persons seek? They seek the very ones that gave them the straightest testimony upon rum and tobacco and all these selfish indulgences, and they clasp their arms right around their necks, and there with face all aglow they praise God for the testimony that they bore them.

Let us wake up. Let us awake out of sleep. Said Christ, "Ye are the light of the world. A city . . . Let your light . . ."

If you are lost, it is because you have ruined yourselves. God has done all He could. He has given you His Son, His only beloved Son, to die a most cruel death. What for? To pay the price for your souls. Now He wants every one to repent, to search the Scriptures. Put away your novels. Put away your romance. Put away all frivolity of conduct. There is a heaven to win, and a hell to shun. And we want to stand right by your side, that you may win heaven.

We want you to save your means that you devote to ruining yourselves, and send it where we can labor for the colored people in America, for they are a legacy to every person that is in America. And means are needed to establish schools to educate and train the colored people to work for the colored people. It is to train the people that we must walk in all humility before God, and to stand in your God-given humanity, and say, I have overcome by the blood of the Lamb, and the word of His testimony.

What a work is to be done for us! Will you take hold of it? Will you help one another, and help in every way possible that you may have a right to the tree of life? Christ will give you the leaves of the tree of life for the healing of the nations right here. What do you mean? I mean the Bible. I mean the words of promise. He will give you the leaves of the tree of life that will heal you from every false habit, and He will open a way where the peace and glory of God shall be revealed in you.

Now let every one of us see what we can do in standing up in noble dignity to glorify the God of heaven that has given us power—"to as many as received Him, to them gave He power to become the sons of God." The Lord help every one of us. My very heart knows not how to let go of you. My very heart yearns after you, and I pray that the Lord will open your understanding to keep as far away from the liquor saloons as possible, and put that money into the treasury, and let me tell you, those that are with you here will let you know just where to put it, so that it will have a converting power to spread the gospel all through our world. We want to send it to the foreign missions. I have been sending to these foreign missions all the royalty on my books that are sold in the foreign countries, thousands and thousands of dollars, and send them the means of these royalties in America that are sold in order to translate into different languages the many books that God has given me to witness before the world of what is truth.

Source



- E.G. White, "Thoughts on Isaiah 58," Manuscript 192, 1905, August 13, 1905.

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My heart has been made glad by the encouraging advancement of the Lord's cause in Nashville, Tenn. As a few tried, faithful workers in this city have labored perseveringly, God has gone before them in a most wonderful manner, and has opened the way for a great work to be done. Those who have advanced in faith, now see so many opportunities for establishing the truth firmly in Nashville that they feel like making an effort to arouse every believer in the third angel's message to meet the emergency and help them take advantage of these opportunities. I have the same desire; and so confident have I been regarding the willingness of our brethren and sisters throughout the churches in America to meet the situation nobly, that I have encouraged our brethren in the South to arise in the strength of God, and with faith and courage enter his opening providences.

The Lord has set the seal of his approval on the effort to establish memorials to his name in the city of Nashville. He has signified that from this important center, the light of the truth for this time shall radiate to every part of the Southern field. Nashville is a natural center for our work in the South. And the influence of the various educational and publishing institutions established there, makes the city a favorable place in which to carry on the various phases of our work.

In Nashville much interest is taken in the colored people. In and near the city are large schools for the colored people. The truth is to be brought before the white people of Nashville, including those who have given of their means and influence for the benefit of the colored race. They have taken a noble stand for the uplifting of this people. They should be given a representation of our work that will be an object-lesson in genuine Christian education and medical missionary training. We are to do all that we can to remove from the minds of the people the prejudice that exists against our work. If the efforts we put forth are in accordance with God's will, many will be converted.

For the accomplishment of the work that should be done in Nashville the best talent is needed. In so important a center of influence, we need men who talk courage and faith,—men who never become discouraged,—men who cling to the Mighty One, and in his strength make decided efforts to advance,—men who believe that the God of Israel still lives and reigns, and that he will surely fulfil his word. And how thankful we should be that at this time there are in Nashville tried soldiers of the cross,—laborers of long experience, who with voice and pen are effectively proclaiming the vital truths of the third angel's message. God desires the gray-haired pioneers, the men who acted a part in the work when the first, second, and third angels' messages were first given, to stand in their place in his work today.

#### The Nashville Meeting-House

For a long time the Sabbath-keepers in Nashville have met for worship in a room in the publishing house. But some have felt that in order to give a correct impression regarding the exalted character of our faith, we ought in some way to provide for a church building. But considering the lack of means, it seemed impossible to secure a suitable house of worship.

About the time that Elder Haskell and his wife united with Elder Butler in labor at Nashville, the Lord instructed me in the night season to bear to the brethren and sisters in the South the following message:

"God would have the standard lifted higher and still higher. The church can not abridge her task without denying her Master. Meeting-houses must be built in many places. Is it economy to fail to provide in our cities places of worship where the Redeemer may meet with his people? Let us not give the impression that we find it too great an expense to provide properly for the reception of the heavenly Guest.

“In laying plans for building, we need the wisdom of God. We should not needlessly incur debt, but I would say that in every case all the money required to complete a building need not be in hand before the work is begun. We must often move forward by faith, working as expeditiously as possible. It is through a lack of faith that we fail of receiving the fulfilment of God’s promises. We must work and pray and believe. We are to move forward steadily and earnestly, trusting in the Lord, and saying, ‘We will not fail nor become discouraged.’

“Let our brethren in Nashville and in all parts of the South lay aside their doubts, and come over to the side of faith. Let them say, ‘We will do our best. No longer will we question the work and ways of the Lord. From this time we will believe the word of the Lord, and obey his command to “arise and build,” whether all the money required is in sight or not.’

“The Lord has instructed me that in some places there are buildings suitable for our work, and that we can secure these buildings at reasonable cost.”

In the providence of God, about a year after our brethren received this message, and after they had decided that they could not afford to buy land and build a meeting-house suitable for their needs, an opportunity came to them to purchase a good house of worship in a desirable location for five thousand dollars. The brethren made a careful examination of the property, and decided that it be purchased. The step required an exercise of faith; for no funds were in hand to make the first payment of one thousand dollars. Their great need led them to go forward, trusting in God for help.

The building is in need of some repairs, in order that it may correspond with the directions God has given regarding the places in which his people meet to worship him.

The opportunity to purchase this church property is one fulfilment of the light given me by the Lord that to our people would be offered at a price far below the original cost, properties that could be used in our work. It was in the providence of God that our brethren obtained possession of this house of worship in Nashville. We are confident the means to pay for it will come in, because we have asked for it, and God has signified that it will be received by the workers in Nashville.

#### The Nashville Mission and Bible Training-School

Brother and Sister Haskell have rented a house in one of the best parts of the city, and have gathered round them a family of helpers, who day by day go out of giving Bible readings, selling our papers, and doing medical missionary work. During the hour of worship, the workers relate their experiences. Bible studies are regularly conducted in the home, and the young men and young women connected with the mission receive a practical, thorough training in holding Bible readings and in selling our publications. The Lord has blessed their labors, a number have embraced the truth, and many others are deeply interested.

It was in this way that the fishermen who left their nets at the call of Christ were trained. A similar work should be done in many cities. The young people who go out to labor in these cities should be under the direction of experienced, consecrated leaders. Let the workers be provided with a good home, in which they may receive thorough training. The Lord has a precious, sacred work of soul-saving to be done in the world, and it is to be done now. This work is to be carried forward on a higher plane of individual responsibility than ever before.

#### The Tent-Meeting

For a long time the workers in Nashville have been searching for a suitable place in which to pitch a tent for a series of tent-meetings. For months it seemed impossible for them to find a place, but recently the Lord opened the way for them to secure a good place, and the tent has been pitched, and the meetings opened.

The God of Israel has commanded that the work in the South shall go forward. How grateful we should be that he has placed in Nashville experienced workers who are determined to make a success of the work, surmounting all difficulties! So long as these workers keep their hands uplifted to heaven, the Lord will be their strength, their front guard and their rearward.

#### The Nashville Sanitarium

Medical missions must be opened as pioneer agencies to prepare the way for the proclamation of the third angel's message in the cities of the South. O how great is the need for means to do this work! Gospel medical missions can not be established without financial aid. Every such mission calls for our sympathy, and for our means, that facilities may be provided to make the work successful. These institutions, conducted in accordance with the will of God, would remove prejudice, and call our work into favorable notice. The highest aim of the workers is to be the spiritual health of the patients. Medical missionary work gives opportunity for carrying forward successful evangelistic work. It is as these lines of effort are united, that we may expect to gather the most precious fruit for the Lord.

For some time, Brethren Hayward and Hansen have been carrying on sanitarium work in a modest way in the heart of the city, and in a rented building a few miles out of the city. The difficulties and inconveniences against which they have had to contend have greatly retarded the work, making it doubly hard.

During my visit to the Southern field a year ago, we tried to find, near Nashville, a property suitable for a sanitarium. We examined several places, but arrived at no definite decision. Recently I have been rejoiced to learn that there has been found a desirable property four miles south of the city, and near the terminus of a street-car line. In this tract there are thirty-three acres of land. Our brethren regard the location as an ideal site for a sanitarium. An ample supply of water comes from a lithia spring, pure, and clear as crystal.

Our brethren were able to buy this property for eight thousand seven hundred and fifty dollars, by paying cash. The amount was loaned to them by a brother in Kentucky.

A sanitarium building should soon be erected on this property. Our brethren must have help in order to build up this much-needed institution. The establishment of medical institutions in the South will make the work more expensive; but the importance of this line of effort can not be overestimated.

#### Our Opportunity

And now, my dear brethren and sisters, how shall we relate ourselves, individually, to the work that is being carried forward in Nashville? My heart is stirred. I can not but feel the deepest sympathy for my brethren in the South, who have been laboring earnestly and untiringly to carry out the directions given that in Nashville the truth is to be proclaimed. Elder Haskell and his wife and Elder Butler have been and still are most earnest, self-denying workers in that field. They and their associates are advancing at the command of the Lord, in order that a knowledge of the truth for this time may be given to the people of Nashville and of the entire South. Shall not we encourage them to continue their aggressive work, by revealing our sympathy in a practical way?

In the name of the Lord, I now call upon the members of our churches in the North and South, the East and the West, to contribute liberally for the work at Nashville. Let the children act their part. The Lord will greatly bless you as you help this needy field. He expects those for whom he has made so great a sacrifice, to show their appreciation of his love by denying self for the good of others.

God has bestowed gifts on man, not capriciously, but with equality. To every man God has given talents according to his ability to use them. And it is his purpose that the different parts of his field shall receive the help that their needs demand. When his stewards act unselfishly, his work is advanced, and rejoicing is the result.

True Christians, whose interests are bound up with the interests of Christ, are pained to the heart as they see that by man's cupidity the Saviour is dishonored in the person of his saints. They are cut to the quick as they see their fellow men perishing in their sins, and precious opportunities to save them passing by unimproved because means for the carrying forward of the work of soul-saving are not available.

The workers in Nashville have not received the help that they should have had; and we now entreat you, my brethren and sisters, to send of your means to the workers there; for they are greatly in need of help. This morning I have been asking the Lord to move upon your hearts to do this, that his work in Nashville may not be delayed. I have faith and hope to believe that you will respond with gladness of heart.

#### A Prayer for Help

We must all look to God. We must all present our necessities to Christ our Burden-bearer, the One who knows the great burdens that are borne by his servants in important centers, and who knows how greatly they need help.

I am pleading with God to enlighten our brethren in all matters, that they may understand the work that needs to be done just now in Nashville. My prayer is: "We come to thee, O thou Saviour of the world, pleading the promise, 'Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.' I ask sincerely, earnestly, because I believe thy word. Help our faithful, aged workers in Nashville, Tenn. I, thy dependent, believing child, take thy words, and call upon thee to open the hearts of thy people throughout the United States, and lead them to send in their offerings to Nashville now, just now. Help Elder Butler and Elder Haskell in their tent effort. Help them to secure means to pay for the meeting-house and to set it in acceptable order, so that it will make a presentation corresponding with thy directions. Help thy servants to establish a sanitarium for the honor of thy name.

"In thy lessons to thy disciples thou didst say, 'What man is there of you, whom if his son ask bread, will he give him a stone? or if he ask a fish, will he give him a serpent?' Thou hast said, 'If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him.'

"My Heavenly Father, we ask thee in Christ's name to give to the workers in Nashville the things they so much need to advance thy work. Encourage the hearts of thy servants to do this work, to look to thee, to ask of thee the things they need, to believe in thee. Sustain their faith and courage. O, sustain their courage, and indite their prayers! Keep them ever looking to thee, ever believing and receiving thy promised gifts. Keep them glad, hopeful, rejoicing, that their words may glorify thee.

"O Lord, I do believe. O Lord, thou *wilt* hear. Make thy servants strong in faith, strong in hope, strong in courage, mighty in word and deed to proclaim thy truth. Amen."

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Dear Brethren and Sisters,

I greatly desire to impress your minds with the importance of doing what you can to help forward the work for the colored people in the Southern States. In this field there are thousands and thousands of negroes, many of whom are ignorant and in need of the gospel. Upon the white people of the United States the Lord has laid the burden of uplifting this race. But, as yet, Seventh-day Adventists have done comparatively little to help them.

There are many, many places in the South in which no earnest Christian effort has been made for the colored people. These unentered fields, in their unsightly barrenness, stand before heaven as a witness against the unfaithfulness of those who have had great light. When I think of the way in which this line of work has been treated, there comes over me an intensity of feeling that words can not express. Like the priest and the Levite, men have looked indifferently on a most pitiful picture, and have passed by on the other side. For years this has been the record. Our people have put forth only a hundredth part of the earnest effort that they should have put forth to warn the indifferent, to educate the ignorant, and to minister to the needy souls in this field.

A few faithful laborers have made beginnings here and there. And among our brethren and sisters in the more favored fields of America, there are warm hearts beating in sympathy with the hearts of those who, with integrity and faithfulness, have bravely borne a burden of labor for the colored people, laying a foundation that will be as enduring as eternity. The Lord has been working with and for the tried laborers in the South. Many are preparing to put their shoulders to the wheel, to help advance the work. The cloud of darkness and despondency is rolling back, and the sunshine of God's favor is shining upon the workers. The Lord is gracious. He will not leave the work in the South in its present condition. The people living in this great field will yet have the privilege of hearing the last message of mercy, warning them to prepare for the great day of God which is right upon us. Now, just now, is our time to proclaim the third angel's message to the millions living in the Southern States, who know not that the Saviour's coming is near at hand.

#### The Training of Workers

For the accomplishment of the Lord's work among the colored people in the South, we can not look wholly to white laborers. We need, O, so much! colored workers to labor for their own people, in places where it would not be safe for white people to labor. Without delay, most decided efforts should be made to educate and train colored men and women to labor as missionaries. We must provide means for the education and training of Christian colored students in the Southern States, who, being accustomed to the climate, can work there without endangering their lives. Promising young men and young women should be educated as teachers. They should have the very best advantages. Those who make the fear of the Lord the beginning of wisdom, and give heed to the counsel of men of experience, can be a blessing, by carrying to their own people the light of present truth. Every worker who labors in humility and in harmony with his brethren, will be a channel of light to many who are now in the darkness of ignorance and superstition.

It was for the education of Christian workers, that, in the providence of God, the General Conference purchased a beautiful farm of three hundred acres near Huntsville, Ala., and established an industrial training-school for colored students. During the past two or three years I have often received instruction in regard to this school, showing what manner of school it should be, and what those who go there as students are to become.

All that is done by those connected with the Huntsville school, whether they be teachers or students, is to be done with the realization that this is the Lord's institution, in which the students are to be taught how to cultivate the land, and how to labor for the uplifting of their own people. They are to work with such earnestness and perseverance that the farm will bear testimony to the world, to angels, and to men, regarding the fidelity with which this gift of land has been cared for. This is the Lord's farm, and it is to bear fruit to his glory. Heavenly angels will be able to read, in the thrift and painstaking effort revealed in the care of the farm, the story of the improvement made by the students themselves in character-building. On this farm the students are to learn how to earn their living by honest work. Such a knowledge will be of inestimable value to them when they go forth to teach others of their race.

The students of the Huntsville school are to be given a training in many lines of service. All are to be taught the importance of practical Christianity. And they are to learn how to present the truth for this time to their own people. Not only are they to learn to do public work, but they should learn also the special value of house-to-house work in soul-saving. In carrying forward work among the colored people, it is not learned men, not eloquent men, who are now the most needed, but humble men who in the school of Christ have learned to be meek and lowly, and who will go forth into the highways and hedges to give the invitation, "Come; for all things are now ready." Those who beg at midnight for loaves for hungry souls, will be successful. It is a law of heaven that as we receive, we are to impart.

In all the Lord's arrangements, there is nothing more beautiful than his plan of giving to men and women a diversity of gifts. The church of God is made up of many vessels, both large and small. The Lord works through the men and women who are willing to be used. He will bless them in doing the work that has brought blessing to many in the past,—the work of seeking to save souls ready to perish. There are many who have received but a limited religious and intellectual training, but God has a work for this class to do, if they will labor in humility, trusting in him.

The Lord says, I will take illiterate men, obscure men, and move upon them by my Spirit to carry out my purposes in the work of saving souls. The last message of mercy will be given by a people who love and fear me. "Not by might, nor by power, but by my Spirit." We should give willing, devoted men every possible encouragement to go forward and in their humble way reveal their loyalty to principle and their integrity to God. Let them visit the people at their homes, and talk and pray with the unwarned regarding the soon-coming Saviour. Let them take a personal interest in those whom they meet. Christ took a personal interest in men and women while he lived on this earth. He was a true missionary everywhere he went. His followers are to go about doing good, even as he did. By personal efforts to meet the people where they are, coarse and rough though some of these people may be, humble house-to-house missionaries and colporteurs may win the hearts of many to Christ. In their unpretentious way they can reach a class that ministers generally can not touch.

#### The Establishment of Schools

No line of work will be of more telling advantage to the colored people in the Southern field than the establishment of small schools. Hundreds of mission schools must be established; for there is no method of giving the truth to these people so effectual and economical as these small schools. This line of work has been specially presented before me. But the work is almost at a standstill for the lack of money to provide facilities for the training of teachers, and for the building of schoolhouses, and for paying the wages of the teachers.

There are many who can not even read the divine Word; many are slaves of superstition; and yet through divine power these poor, ignorant beings, degraded by sin, may be saved, elevated, sanctified, ennobled. And in the Lord's estimation every soul saved is worth more than the wealth of the whole world. Those who are ignorant must be educated; and this means much. Instead of making superabundant provision for educating a few, we should devise ways and means of helping the many who are neglected and oppressed.

So far as possible, these mission schools for colored people should be established outside the cities. But in the cities there are many children who could not attend the schools that will be established out of the cities; and schools should be opened for them.

The colored people need simple books. They have been left in ignorance when they should have been taught; left unconverted when every effort possible should have been put forth to rescue and save them.

This work will require talent, and, above everything else, the grace of God. The colored youth will be found to be far more difficult to manage than the white youth, because they have not been taught from their childhood to make the best use of their time. Many of them have had no opportunity to learn how to take care of themselves. Those who for years have been working to help the colored people, know their needs; and they are the best fitted to begin schools for them. Colored teachers must work for the colored people, under the supervision of well-qualified men who have the spirit of mercy and love. How important it is, then, that we place our training-school at Huntsville on vantage-ground, so that many may be educated to labor as teachers of their own race!

#### Medical Missionary Work

In no place is there greater need of genuine gospel medical missionary work than among the colored people in the South. Had such a work been done for them immediately after the proclamation of freedom, their condition today would have been very different. Medical missionary work must be carried forward for the colored people. Sanitariums and treatment rooms should be established in many places. These will open doors for the entrance of Bible truth.

This work will require devoted men and means, and much wise planning. Years ago we should have been training colored men and women to care for the sick. Plans should now be made to do a quick work. Let promising colored young men,—young men of good Christian character,—be given a thorough training for this line of service. Let them be imbued with the thought that in all their work they are to proclaim the third angel's message. Strong, intelligent, consecrated colored nurses will find a wide field of usefulness opening before them.

Christ, the great Medical Missionary, is our example. Of him it is written, that he “went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.” He healed the sick, and preached the gospel. In his service, healing and teaching were linked closely together. Today they are not to be separated. The nurses who are trained in our institutions, are to be fitted to go out as medical missionary evangelists, uniting the ministry of the Word with that of physical healing.

The Lord has instructed us that with our training-schools there should be connected small sanitariums, that the students may have opportunity to gain a knowledge of medical missionary work. This line of work is to be brought into our schools as part of the regular instruction. Huntsville has been especially pointed out as a school in connection with which there should be facilities for thoroughly training consecrated colored youth who desire to become competent nurses and hygienic cooks. We have delayed long enough the carrying out of this instruction.

#### Redeeming the Time

My brethren and sisters,

Let us look at the destitution of this field. Let us consider the ignorance, the poverty, the misery, the distress of many of the people. They know but little in regard to Bible truth. They are unacquainted with the Lord Jesus Christ. And yet this field lies at our door! How selfish and inattentive we have been to our neighbors! We have



passed them by, doing little to relieve their suffering. The condition of this field is a condemnation of our professed Christianity.

Let us now arise, and redeem the time. Everything in the universe calls upon those who know the truth to consecrate themselves unreservedly to the proclamation of the truth as it has been made known to them in the third angel's message. That which we see of the needs of the millions of colored people in the South, calls us to our duty. We are not to become dispirited and disheartened over the outlook. The Lord lives and reigns. And he expects us to do our part, by training for service and by sustaining in the field those who are best fitted to labor for the colored people. To our every effort he will add his blessing. His faithful servants in charge of the various lines of work, will be given wisdom to discern talent, and to train an army of workers to labor with courageous perseverance for their own race. There is work to be done in many hard places, and out of these places laborers are to come. The field is opening in the Southern States, and many wise, Christian colored men and women will be called to the work. The Lord now gives us the opportunity of searching out these men and women, and of teaching them how to engage in the work of saving souls. When they go forth into the field, God will co-operate with them, and give them the victory.

Ellen G. White.

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Title: N/A

Date: September 26, 1905

Type: Letter

Addressee: James Edson White

Location: "Elmshaven," St. Helena, California

Primary source: Letter 293, 1905, September 26, 1905

Dear son Edson,—

I have lighted my lamp at one o'clock and have just read your letter. I am at a loss to know what it all means. I do not remember all that I said to Brother Bollman in my interview with him at Los Angeles, but I am sure that I did not mean to deny having had any conversation with you in reference to selling the *Morning Star*.

Just before the visit of Elder Bollman, I had been working very hard, and I was weary. It must be that I failed to make myself understood. My thought was that whatever I said to you and to others was to be understood as in harmony with what I had written. My views were published in the special testimony placed in the hands of the delegates to the Oakland Conference.

When you were here last January, I did advise you not to sell the *Morning Star*. I have seen how the Lord moved upon the hearts of our brethren to provide funds to build the boat, how He guided in planning its construction, and how in its work the angels of God have preserved it and guarded your life from the perils that surrounded you. Nothing less than the loving care of the life-preserving Saviour kept you in the perils through which you have passed on the *Morning Star*. This boat was often an asylum of safety, enabling you to leave places where, even though you knew it not, your life was in danger, and to accomplish a work in other places where the people were not so bitterly opposed.

I have seen how this boat has been used to open up the work in many places in the South, and how in times past God has blessed the labors of those who used it both as a dwelling house and as a place of worship. Souls have been converted to the truth as a result of the meetings held on the *Morning Star*.

I remember the rest that I enjoyed last summer on the *Morning Star*. At the Berrien Springs meeting I had carried a heavy burden and for several nights had been unable to sleep. With Brethren Magan and Sutherland and W. C. White, I accepted your invitation to take a trip up the river in your boat, looking for land suitable for a school location. I remember the many precious seasons of prayer we had together while on this trip. Soon I was able to sleep at night and felt free from all symptoms of nervous prostration. This rest was a great blessing to me.

All these recollections have caused me to have great respect for the *Morning Star*, and when you spoke to me of selling the boat at a very low price, I did question the advisability of selling it at such a sacrifice. As I thought of the good work it had done in the past, I hoped that it might again do a similar work in other places, and in conversation I expressed to you this hope.

The disasters that have come to you are not to be understood as meaning that the Lord has forsaken you. He is working in your behalf, that He may save you. "As many as I love," He says, "I rebuke and chasten." Corrections must not be to us a reason for discouragement.

When with the other disasters the boat sank, I felt that the Lord was working with you, and I had nothing to say. I could not advise you to make no effort to save it, and I said nothing to you concerning what you should do with the boat. But I find by some of my writings about that time that I entertained the thought that if you could

not sell the boat to good advantage, it might be taken on to the land and put to some good use. Thus it would serve as a memorial of what it had done in the past in opening up the work in the Southern field.

An interpretation has been given to me of the sinking of the *Morning Star*. This boat was unsafe. There were in it unperceived defects. In His mercy the Lord permitted the boat to sink while no one was on board. If these defects had not been discovered, lives might some time have been lost. While the Lord could see and understand the unsafe condition of the boat, human agencies knew not the danger. You have great reason for rejoicing that the heavenly Watcher permitted the boat to sink without loss of life.

These things have been shown to me, that you may know that our Lord is a God of mercy and of pitying tenderness. In this disaster, He would have you see His mercy. The Lord works for our good, but we do not always perceive His workings.

One stood by your side, and said, "In His judgments the Lord has remembered mercy; and although the boat has sunk, not one life was sacrificed. In this you are to discern His loving kindness. Had one life been lost, you would well nigh have lost your reason."

I have written to you many things regarding your dangers, but you are not to look on the discouraging side. In the past you have tried to do many things which were not for your best spiritual interests. Your mind should not be occupied with inventions and financial perplexities. Time is rapidly passing; and in humility of mind, you should employ your pen and your voice in the Master's service.

The Lord would have you give attention to His work in the preparation of books. I fear that you do not value as you should the talents that the Lord has given you in the expounding of the Scriptures. The many things that have engaged your attention have consumed precious time that, with the help of those who could best assist you, should have been devoted to the work of God. You should seek to preserve all your brain-nerve power for work that will tell on the Lord's side.

Edson, solemn responsibilities rest upon you. You have expressed sympathy for those who are not walking in the light. You are not called upon either to reprove or to approve of Dr. Kellogg. You have no message to give to his associates. Dr. Kellogg needs to break from the snare of the enemy and to walk in humility before God.

Had you been walking in the footsteps of Jesus, you would have refrained from speaking many things that you have spoken unadvisedly. In the face of the testimonies that have been given, you have [been] binding up with parties in Battle Creek. Regarding the influences in Battle Creek, I bear the same message today that I have borne in the past. No change for the better has taken place in those who are not under the sanctification of the Holy Spirit. May the Lord give you a true understanding of what constitutes true religion. You are not to enter into business negotiations with those who are now in Battle Creek. You need now, without delay, to stand fully on the side of Christ.

I have commenced many letters to you, but have been obliged to leave them as other important matters arose which must be met at once, in order to prevent mistakes being made.

In one of these letters I intended to caution you against feeling distressed and thinking that because Elder Butler does not enter fully into all your plans he is therefore your enemy. Your work and his work are not the same, and it is not strange that he does not always view things in precisely the same light in which you view them. But this does not justify you in speaking to the discredit of Elder Butler. You have no right to say one word against him.

In respect to the evils that exist at Battle Creek, Elder Butler does not see all that I see. He has plainly expressed this to me. But I do not contend with Brother Butler, neither do I seek to discount his work because of this. Though he may make some mistakes, yet he is a servant of the living God, and I shall do all I possibly can to sustain him in his work in Nashville. I sincerely hope that you will do the same.

You need to accept of Christ's invitation: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy, and My burden is light."

"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

"Beware of false prophets, which come unto you in sheep's clothing, but inwardly they are ravening wolves." We must guard carefully against placing too much confidence and trust in those who may betray our interests.

"Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven." These are the specified terms of salvation.

"Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh, it shall be opened."

Bring this promise right to your heavenly Father, and He will verify His Word. Those who would be rich in grace must seek earnestly. Your part is to ask of God, and the promise is that you shall receive. You need not give up to discouragement. Humility and prayer are the secret of your success.

You are to say: "This word comes to me from the lips of Christ, and I will show entire faith in His Word. What evidence have I that I shall receive the Lord's blessing? how certainly shall I find rest?—'Faithful is He that promised, who also will do it.'"

Some will say, "I must have evidence before I can believe. I have no experience that Jesus Christ will do for me the great things He has promised." "I know," the true believer answers, "that my Redeemer liveth, and that I shall see Him for myself."

What is the testimony of Isaiah?—"Unto us a child is born, unto us a son is given: and the government shall be upon His shoulder, and His name shall be called, Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." This is the Christ of Nazareth.

Who is He?—Let Zechariah respond: "In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem for sin and for uncleanness."

May we not say to our Saviour? "Thou hast promised great things, and I believe Thy Word." He says, "All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

Christ is one with the Father. Into His hands is given power to command the angelic host. All power in heaven and in earth is given unto Him. To His followers He has committed a work as teachers. Every teacher is to take for his authority the simple words of the Bible. "Go," He says to His followers, "educate men and women to

stand under the blood-stained banner of Prince Emmanuel. Enlist every soul who will come under the banner bearing the inscription, The commandments of God, and the faith of Jesus.”

“One in a certain place testified, saying, What is man that Thou art mindful of him? or the son of man, that Thou visitest him? Thou madest him a little lower than the angels: Thou crownedst him with glory and honor, and didst set him over the works of Thy hands: Thou hast put all things in subjection under his feet. For in that He put all in subjection under him, He left nothing that is not put under him. But now we see not yet all things put under him: but we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that He by the grace of God should taste death for every man.

“For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings. For both He that sanctifieth, and they who are sanctified are all of one: for which cause He is not ashamed to call them brethren, saying, I will declare Thy name unto My brethren; in the midst of the church will I sing praise unto Thee.”

What an exaltation is brought to view for those who will receive Christ. “To them gave He power to become the sons of God, even to them that believe on His name.” It is through the man Christ Jesus that human nature is so exalted. Through His power men become partakers of the divine nature; and as He is honored, they through conformity to His character, and through the power of His grace, become one with Him as He is one with the Father.

Through conformity to the image of Christ, we are sanctified. Christ suffered, to expiate the sins of all who believe in Him. Our life is to be hid with Christ in God. Every possible advantage is given to those who study earnestly to know His will, who believe in Him with heart, mind, and soul, and who will show their faithfulness by entire and complete obedience to His Word.

In the life of Jesus we have a perfect example. In all things we are to practice His virtues, and we are to be preachers of righteousness, to endeavor to win to Jesus Christ all within the sphere of our influence.

God has provided the means for the redemption to life and salvation of the human race appointed unto death. But this could be accomplished only by the sacrifice of His only begotten Son. Christ, He who was one with God, became the author of complete salvation to all who will receive Him. They are to be cleansed, sanctified, and ennobled through the great gift of God to our world.

“If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others.

“Let this mind be in you which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God; but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth: and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father.”

“Wherefore, My beloved, as ye have always obeyed, not as in My presence only, but now much more in My absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure.”

“Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain. Yea, and if I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all.”

Paul, the great apostle, died for his faith in Christ Jesus. All who will remain under the influence of the gospel will bear the fruits of righteousness. In meekness and in humility, they will seek to copy the virtues of Christ's character. Those who in this world represent the truth as it is in Jesus will receive a glorious reward.

Source

- E.G. White to J.E. White, Letter 293, 1905, September 26, 1905.

Title: "The Collection for the Colored Work"

Date: September 28, 1905

Type: Article/Letter

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Dear Brethren and Sisters,

I am thankful that the General Conference has set apart the first Sabbath in October as a day upon which a general contribution will be taken up in all our churches for the advancement of the work among the colored people of the Southern States. I have great hope that this important work will receive substantial help as the result of this collection. I am working, praying, and hoping for this; and I shall leave the result with God.

Some may say that the work in the Southern States is already receiving from the General Conference more than its share of attention, more than its proportion of men and means. But if the South were not a neglected, needy field, if there were not a pressing necessity for more work to be done there in many different lines, why should the Lord keep the question constantly before his people as he has done for so many years?

Over and over again the Lord has presented before me the pioneer work that must be done in new territory. When a difficult field is presented before me as one that must receive special attention. I understand that it is my duty to make this field my special burden, until, before the earnest, continuous efforts put forth, the difficulties disappear, and the work is established.

The work among the colored people in the Southern field, with its encouraging and discouraging features, has been kept before me for many years. While in Australia, I earnestly called upon my brethren and sisters in America to awake to the responsibility resting upon them to carry the third angel's message to this neglected race. And since my return to this country, I have borne a similar message in every place where I have been. I have an intense interest in all that concerns the welfare of the work among the colored people.

Few realize the magnitude of the work that must be done among the colored people. In the South there are millions who have never heard the third angel's message. These must be given the light of present truth. And it is because of the neglect of our people to take hold of this work heartily, that the Lord has instructed me to continue making appeals in their behalf.

At one time I felt as if I could no longer bear the burden of this work. I thought that if men would continue to do as they have done, I would let matters drift, and let those who have so much confidence in their own plans go on as they chose to go. I intended merely to pray that the Lord would have mercy upon the ignorant and those who are out of the way. But I dared not lay down the burden; for in the visions of the night the Lord asked me the question: "Will you do that which many would be only too pleased to see you doing? Will you keep silent? Will your voice no longer be heard presenting clearly and distinctly the needs of this long-neglected field? If so, you yourself will share the reproach that rests on the ministers and people who have not done for the Southern field the work the Lord has given them to do, who have passed by on the other side those who are their neighbors, treating them with indifference and cruel neglect."

I know not how to describe the way in which the Southern field has been presented to me. In this field thousands and thousands of people are living in ignorance of the third angel's message, and they are right within the shadow of our doors. This field bears testimony to the neglect of a people who should have been wide-awake to work for the Master among all classes, but who have done very little for the colored people of the South. A little work has been done there, it is true; we have touched the field with the tips of our fingers; but not one hundredth part of the work has been done that should be done. God calls upon his people to stand in a

right position before him, to heed the light given fifteen years ago—that the colored people be labored for and helped.

My brethren and sisters, I entreat you to arouse, and show a living interest in the unworked portions of the Lord's vineyard. Catch the spirit of the great Master Worker. His heart was ever touched with human woe. Why are we so cold and indifferent? Why are our hearts so unimpressionable? Christ placed himself on the altar of service, a living sacrifice. Why are we so unwilling to give ourselves to the work to which he consecrated his life? Something must be done to cure the terrible indifference that has taken hold upon us. Let us bow our heads in humiliation as we see how much less we have done than we might have done to sow the seeds of truth.

To the members of our churches I am instructed to say once more, Take hold of this work now, at once, and resolutely put away all compliance with selfish desires. Come right to the merits of the case. The work among the colored people must be helped with an earnestness that is proportionate to its discouraging features. Many excuses present themselves for our not taking up this work, but these excuses are not prompted by the Holy Spirit.

The sentiment prevails in some minds that when colored people are given an education, they are spoiled for practical work. Of the education given in some schools this may be true to a certain extent; but it will not be so in the schools where the Bible is made the foundation of all education, and where the students are taught to work in the fear and love of God, as their Master worked. It will not be so where students follow the example of the One who gave his life for the life of the world.

There are among the negro race those who have superior natural intelligence, and who, if converted to Christ, could do a good work for their own people. Many should be given the opportunity of learning trades. And others are to be trained to labor as evangelists, Bible workers, teachers, nurses, hygienic cooks, and colporteurs. Many can be taught to be home missionaries.

We ask our people to enlarge their gifts, that the training of workers may be hastened, and that the various lines of work so greatly needed may be established without further delay. Every church-member should awake to the responsibility resting upon him. The colored people are to be shown that God has not left them, but that he is working that they may receive an education that will enable them to read, believe, and do the words of Christ, catching his spirit, that in turn they may work for their own people.

Churches of believers are to be developed. Meeting-houses are to be built. Facilities for caring for the sick are to be provided. Small books specially prepared to meet the needs of the people, are to be given a wide circulation. In all the large cities of the South the light of present truth is to shine forth to the colored people. And in all parts of the field, the believers, by a wise use of the talent of speech and by practical Christian Help work, are to live out the truth before those who know it not.

The Lord has instructed me that those who are now carrying on work among the colored people can not remain in the field in a bare-handed condition, and do the work that is required. It will be necessary for them to receive help. The Lord has been calling upon his people in the stronger conferences of the North, the East, and the West to sustain the Huntsville school by liberal gifts. We pray that he will put it into their hearts to respond nobly. And the smaller mission schools must also be sustained. In past years this line of work has been approved and blessed of heaven, and it must now be developed and strengthened. Means must be raised for establishing the medical missionary work also, and for training and supporting ministers and house-to-house workers.

Will our brethren awake to a realization of their responsibility? Will they give liberally, that the work in the South may be so established that it may be self-supporting? This world was established and is supported by the charity of a benevolent Creator. We are sustained by God's compassionate love. God is the donor of all we



have. He calls upon us to return to him a portion of the abundance he has bestowed upon us. Think of the care he gives the earth, sending the rain and the sunshine in their season, to cause vegetation to flourish. It is the great Husbandman who gives life to the seeds planted in the earth. He bestows his favors on the just and on the unjust. Shall not the recipients of his blessings show their gratitude to him by giving of their bounties to help suffering humanity?

Greater liberality must be shown toward the work among the colored people, than has yet been shown. The families among us who have every comfort and convenience of life are to work out plans by which, through self-denial and self-sacrifice, they may help to accomplish what God has said should be accomplished.

There is before us a long-neglected duty,—the practise of self-denial and economy. In every transaction of life, we are to follow the example and reveal the spirit of the greatest Teacher the world has ever seen. He is our example in all things. When we follow his example, we shall let our light shine forth in good works.

I call upon our people in America to come up to the help of the Lord. Let those who can not do more, bring their mites; and let those who have been entrusted with more, bring larger offerings. We ask fathers and mothers to make gifts for the advancement of the work in the South, and we ask them to tell their children of the blessing they will receive if they will give of their pennies and nickels and dimes.

I present this matter to you, my brethren and sisters, and I ask you to do your best on the day that the General Conference has set apart as the time when gifts are to be made for work among the colored people. By willing liberality let us prepare the way for the laborers in the South to do a work of mercy for this people. I urge you in the name of the Lord to do something, and do it now. I pray that God will open your hearts, and help you to do justice to the needs of the work for the colored people.

Ellen G. White.

Source

- E.G. White, "The Collection for the Colored Work," *Adventist Review*, September 28, 1905, pgs. 7-8

Title: N/A  
Date: October 18, 1905  
Type: Letter  
Addressee: J.H. Baldwin  
Location: "Elmshaven," St. Helena, California  
Primary source: Letter 295, 1905, October 18, 1905

Mr. J. H. Baldwin, Dear Brother,—

I have received and read your letter. I should have answered it before, but it was mislaid. On reading it, I laid it away in a special place. At the time I was very busy answering letters that called for immediate attention. A little later when I looked for your letter, I could not find it, and supposed that I must have given it to my son. He told me that he did not have it, and yesterday a diligent search among my papers disclosed your letter.

I will now try to answer your questions. You state that you are holding yourself in readiness to unite with the Nashville Sanitarium, but that you wish to see your way clear before beginning operations. You ask if I have any counsel to offer as to the exact site on which the sanitarium should be established.

I am very much pleased, Brother Baldwin, to know that you are planning to connect with the Nashville Sanitarium. I believe that the Lord is in this matter, and I pray that He will bless you in taking up this responsibility. If you can help Dr. Hayward and those connected with him in designing and putting up the sanitarium building, we shall indeed be very grateful. I know that as soon as possible a sanitarium should be established near Nashville. Medical Missionary is indeed the helping hand of the gospel ministry and opens the way for the entrance of the truth. The importance of this line of work cannot be overestimated.

I have written several times regarding the necessity of our sanitariums being established in suitable places, where there is an abundance of land, so that the patients can spend as much time as possible out of doors. If possible, the buildings should be surrounded with pleasant grounds, beautified with flowers and shade trees, under which, in wheel-chairs, on their cots, or on comfortable seats, the patients can listen to the music of the birds. Those who are well enough should be encouraged to cultivate flowers and to engage in other outdoor exercise that will take their minds off themselves.

At one time I hoped that our brethren connected with our medical work in Nashville could see their way clear to establish a sanitarium on a part of the Madison School farm. Instruction has been given me that with our large schools there should be connected small sanitariums, that the students may have opportunity to gain a knowledge of medical missionary work. This line of work is to be brought into our schools as a part of the regular instruction.

The Madison School should have a small sanitarium of its own, that the students may have opportunity to learn how to give the simple treatments. This is the plan that we have been directed to follow. And if the brethren connected with the medical work in Nashville could have seen their way clear to locate the sanitarium on the school farm near enough the school for there to be co-operation between the two institutions and far enough from it to prevent one interfering with the work of the other, I should have been glad. I have thought much of these things in connection with the Nashville Sanitarium and of the advantages to be gained if the school and the sanitarium could be near enough together to blend in their work. But I have received no positive instruction regarding the exact location of the Nashville Sanitarium, and in this particular case I cannot speak in decided terms. I dare not take the responsibility of saying anything to change the present arrangements.

In order for the best results to be secured by the establishment of a sanitarium on the school farm, there would need to be perfect harmony between the workers of the institutions. But this might be difficult to secure, for Dr.

Hayward is self-centered in his way of carrying things forward, and so also are brethren Magan and Sutherland. All of these men have decided ideas of their own; and were the sanitarium placed on the school farm, great annoyance might result were all determined to carry out their own plans, refusing to make concessions to one another. Both those at the head of the sanitarium and those at the head of the school will need to guard against clinging tenaciously to ideas of their own regarding things that are really nonessentials.

These thoughts came forcibly to my mind, and I knew that I dare not take the responsibility of saying that the Nashville Sanitarium should be located on the school farm. But I wish it to be clearly understood that I have by no means changed my views regarding the advisability of our schools and sanitariums being established near enough each other to harmonize in their work.

The property that has recently been purchased is regarded by the brethren as an ideal spot for a sanitarium. I have not seen it and therefore cannot speak personally in reference to it. It possesses a great advantage in having on it a fine spring. This is a treasure that cannot be too highly prized. The streetcar line that runs near the place is also of great advantage. As soon as possible, a sanitarium building should be erected on this property. I shall be so thankful to our heavenly Father if the Nashville Sanitarium can be established in a desirable place and quickly set in running order.

Let the brethren counsel together and ask the Lord for wisdom, and then follow the light He sends. We shall ask our heavenly Father, who has called you to this work, to bless you in your efforts to build up the Nashville Sanitarium; and we shall co-operate with our brethren in carrying out whatever plans are accepted by the sanitarium board and the union conference committee to be for the best good of the work.

It is now five o'clock a.m., and I have been at work since two o'clock this morning writing to different ones. There is one thing more about which I wish to speak before I close. We have no need to hesitate in regard to soliciting means for the Lord's work. And no object is of greater importance or interest than the establishment of a sanitarium. I hope that you will lay your plans before those who have money, and obtain gifts from them.

Several years ago it was presented to me that the Gentile world should be called upon to make donations to our work in the southern field. Let discreet, God-fearing men go to worldly men that have means, and lay before them a plan of what they desire to do for the colored people. Let them tell about the Huntsville School, about the orphanage that we desire to build there, and about the colored mission schools that are needed all over the southern states. Let the needs of this work be presented by men who understand how to reach the hearts of men of means. Many of these men, if approached in the right way, would make gifts to the work.

Let the plans for a sanitarium for the whites be brought to their attention also. Tell them what is needed to place this in running order. Tell them that there are many sick ones who need to be cared for, not in a hospital, but in a home.

There is aggressive work to be done. In the past too much dependence has been placed on the General Conference. There has been too much looking to it to support the work financially. The General Conference has heavy burdens to bear in sustaining foreign mission work, which must constantly be extended.

Why not ask the Gentiles for assistance? I have received instruction that there are men and women in the world who have sympathetic hearts, and who will be touched with compassion as the needs of suffering humanity are presented before them. Let men who have the ability to tell what a sanitarium should be, and the need that there is for such institutions, go to the Gentiles for financial aid. Our missionaries are fully authorized to do this in all the large cities of the South. There are men of the world who will give of their means for schools and for sanitariums.

The matter has been presented to me in this light. Our work is to be aggressive. The money is the Lord's; and if wealthy men are approached in the right way, the Lord will touch their hearts and impress them to give of their means. God's money is in the hands of these men, and some of them will heed the request for help.

Talk this over, and do all in your power to secure gifts. We are not to feel that it would not be the thing to ask men of the world for means; for it is just the thing to do. This plan was opened before me as a way of coming in touch with wealthy men of the world. Through this means, not a few will become interested and may hear and believe the truth for this time.

May the Lord bless you in your work is my prayer.

Source

- E.G. White to J.H. Baldwin, Letter 295, 1905, October 18, 1905.

Title: N/A

Date: October 27, 1905

Type: Letter

Addressee: Walter Harper

Location: "Elmshaven," St. Helena, California

Primary source: Letter 307, 1905, October 27, 1905

Dear Brother Harper,—

I have just received and read your very interesting letter. Thank you for writing. We are indeed glad to hear that you have such encouraging success. I think that this is the Lord's way of bringing the truth to many, and I praise His name for the success that attends your efforts. I know that people will be blessed in reading the books you mention in your letter. I think that *Mount of Blessing* and *Steps to Christ* are excellent books. They are small, but both are full of instruction.

I am sending you a copy of a letter which I recently received from Brother F. R. Rogers, who for some years has been laboring in the southern field in connection with the mission schools for colored children. I send you his letter that you may see what requests come to me. I will send Brother Rogers the books he asks for. This shall be my donation to the Vicksburg school. I will also send some books to the Huntsville school. I am glad that I can do this much to help them.

I sent you a letter a day or two ago, asking you to help us to obtain means for the Paradise Valley Sanitarium. The brethren there are pleading with me to solicit means, for unless they receive financial assistance they will be unable to advance in their work. I wrote them that I would endeavor to obtain means for them. I know that you are laboring in a place where it would be difficult to ask for means. But as I thought of the success which the Lord is giving you, I thought that perhaps you could make a donation to the Paradise Valley Sanitarium in its great need. The work is in charge of prudent, intelligent men, who will make a wise use of the means sent them. Will you not do something to help them without delay? If you could not make a gift, perhaps you could make a loan.

I will now leave this matter with you. I hope and pray that you may have success in the dark parts of the earth, where others might fail. Be of good courage in the Lord.

The tithe money you recently sent me was sent on to Elder Haskell, to be used in paying the colored ministers.

May the Lord continue to give you success, is my prayer.

Source

- E.G. White to Walter Harper, Letter 307, 1905, October 27, 1905.

Title: N/A

Date: November 27, 1905

Type: Letter

Addressees: A.G. Daniells, G.A. Irwin, G.I. Butler, S.N. Haskell

Location: "Elmshaven," St. Helena, California

Primary source: Letter 323, 1905, November 27, 1905

Dear Brethren Daniells, Irwin, Butler, and Haskell,—

I have words to say to you in regard to the work in the South. If it were possible, I would attend the meeting at Nashville, but I cannot be there if I am to fill my other appointments; therefore I write this letter to you.

I am burdened in regard to the situation of J. E. White. I know that in some things he has made mistakes. The Lord has taken his case in hand, and He says, "I will have compassion for the tempted, for them that are out of the way. As many as I love I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door and knock: if any man hear My voice and open the door, I will come in to him, and will sup with him, and he with Me. To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am sat down with My Father in His throne."

I wish now to caution my brethren against doing anything that will place Edson White in a position where his usefulness will be impaired. He has made mistakes in the past. He has acted unwisely in borrowing large sums of money and in engaging in so many speculations. But all your ideas in regard to his motives and actions are not correct.

And who has not made mistakes. Others made mistakes in some of their plans for the publishing work in Nashville. In the past Brother Bollman has acted unwisely, and he has made it very hard for Edson. And I have feared that Brother Bollman and other brethren may take a course that will not help Edson at this time, but will leave him in despair. If our brethren now take a course that would make it appear that they had no confidence in him, and he is discouraged, Satan will use their attitude to bring bitterness to his soul.

I have beheld scenes in times past in Nashville, where great injustice was done to J. E. White by some who have acted as a brake to hinder the work that should have been done. When he was set back, and others pushed to the front, an angel of God took him by the hand and strengthened and encouraged him. I have written testimonies concerning these matters.

I do not know what you purpose to do, but unless you move cautiously, you may take a course that will unbalance the mind of J. E. White. He needs now sympathy rather than blame. He cannot now bear blame. He needs compassion and tenderness.

The Lord has given me instruction for him, and I have plainly pointed out his dangers and mistakes. I have urged him to refrain from a work that consumes but does not produce. I have corrected him, and he has borne this correction without rebellion. He has acknowledged the mistakes that have been pointed out, and I have reason to believe that he is seeking to correct them. God forbid that his brethren should assume an attitude that would arouse in him a spirit of rebellion.

It has often been presented to me that Edson's work is to minister in word and doctrine. The Lord has given him an active mind, a clear understanding of Scripture, and he is able to write books that are of special interest. By gathering to himself such heavy burdens, that his mind is in constant perplexity and trial, he has placed a yoke upon his own neck that the Lord did not place upon him.

The Lord Jesus is now saying unto him, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For My yoke is easy, and My burden is light."

I know that the Lord Jesus looks with tenderness upon Edson White, and I beg of you not to take a course that will estrange him from the work in the southern field. Warnings have been given me for my brethren not to bind upon him burdens that he is unable to bear. Will you not seek to help him by showing appreciation for what he has done that has been a blessing to the cause of God in many ways. No one has acted a more unselfish part in helping from his own means those who are in distress, than has Edson White. An ounce of commendation for the good that he has done and consideration for his misfortunes will be worth more to him now than great exactitude.

The self-denial boxes were made and set out in harmony with the light that God has given me. These boxes have proved a blessing to the families who have faithfully used them, and also to the colored people. Let no one seek to demerit the plan of work with the self-denial boxes. Little enough has been done for the southern field, and it is high time for an awakening in the cities of the South.

Brother Bollman is not a man who has a tender spirit. He is not pitiful and compassionate. Let not his words of criticism and censure make a deep impression upon your minds. Brother Bollman should not be placed in a prominent position; for he would be in danger of doing a work that would need to be undone.

There are some who do not wish to believe in the testimonies that God has given to His people. They would rejoice could they see Edson White crushed and in despair. Will you now, by harsh judgment, give cause for triumph to those who have in the past hindered the work in the South? If the leaders of the opposition at Battle Creek can so work upon one who is wounded and bruised as to lead him on to a false track; if they can make him feel that they understand his case and that they also have been misjudged by their brethren, this would be a victory for the enemy. What a triumph it would be for the leaders in Battle Creek if they could get Sister White's son, in his present troubled condition, to unite with them.

I know that Edson can be helped at this time. But it will not be by withdrawing confidence in him. He is not a villain, but he has been unfortunate. If there is anything you can do to give him encouragement in this his hour of need, I request you to do this. He might be surprised at any manifestation of tenderness and sympathy coming from you, but it would remove from his mind the impression that you are seeking to injure him.

The destiny of a soul is in the balance. If his brethren take a course that will humiliate him, I greatly fear for the consequences. Our brethren need to have clear eyesight, quick discernment, and the compassion of Christ. May the Lord give you wisdom to deal prudently and righteously with my son. May you work under the guidance of the Holy Spirit.

I will not write more at this time. I desire to write something to Edson that will help him, but my heart is so grieved that I scarcely know what to write. It has been some time since I received a letter from him or since I have written to him.

But I would say to you that by showing a spirit of tender compassion, you may save a soul from death. Let not the mind of J. E. White be so weighed down that his reason will be imperilled.

Source

- E.G. White to Brethren Daniells, Irwin, Butler, and Haskell, Letter 323, 1905, November 27, 1905.

Title: "*Christ's Object Lessons*"

Date: 1905

Type: Manuscript

Primary source: Manuscript 180, 1905

[First page missing.]

Place this gift from the Lord Jesus in the hands of those who have not had the light that it contains. Much more might have been done than has been done by the Healdsburg school in the sale of this book if teachers and students had united to make the work a success.

The blessing of God will rest upon the buyer and also upon the seller. My brethren and sister, have you done all that can be done in your vicinity to circulate *Christ's Object Lessons*? This is an evangelistic work. May the Lord stir up the minds of our people to take hold of this work anew and to act their part in diffusing the precious light contained in *Object Lessons*. The reading of this book will remove many difficulties from minds. Its circulation is one of the means ordained of God for reaching the people and overcoming prejudice. By the sale of this book, the gospel is introduced into the homes of the people.

The Lord would have young and old obtain the precious experience that is to be gained in selling this book. In His wisdom Christ has given you this work to do, and by its performance you will obtain means for the relief of our schools.

The Huntsville school is in need of help. Let our people take hold earnestly of the circulation of *Object Lessons*, and they will obtain money for the Huntsville school. If you will act your part faithfully, the school can have the buildings which it so much needs.

Said Christ to His disciples, "Ye are the light of the world." My brethren and sisters, act your part in circulating *Object Lessons*, and thus make these words true to you.

There are many mission schools to be established in the South, and by selling *Object Lessons* you may help forward this needy work. Let not those living where there is no school feel that no duty in this matter rests upon them. There are many, many colored children and youth who need the advantages of the Huntsville school. This school should have facilities for accommodating a larger number of students. The school farm, intelligently worked, will help to make the students self-supporting, and many more could be received were the necessary buildings provided. And I feel sure that the students at this school will make the most of the advantages provided for them at the institution.

My brethren and sisters in the South, will you not act your part in the good work of helping this school? Have you not some time to spare that you can devote to the sale of *Object Lessons*? By taking up this work, you will be acting as missionaries for the Lord Jesus. His approval will rest upon you as you try to assist Brother Rogers and his fellow laborers in their work. By circulating *Object Lessons*, not only will you be helping the Huntsville school, but you will be placing in the hands of men and women a book containing most precious instruction.

I would present to your notice also the school that Brethren Magan and Sutherland are establishing at Madison, Tennessee. Under many difficulties these men built up the Berrien Springs school. Brother Magan always worked with great ardor, often denying himself of needed rest. There were those who looked with suspicion and disfavor upon the removal of the college from Battle Creek, and this made the work of these men very hard and trying.



Brethren Sutherland and Magan worked beyond their strength, and Brother Magan had three attacks of typhoid fever. For a time he was almost an invalid, and this threw a large amount of work on Brother Sutherland. But he pressed on in the work with his faithful associates. By and by Brother and Sister Druillard joined them, and about two years ago Brother Druillard died at his post. After a year of great suffering, Sister Magan also was laid away to rest. One of the many things at Berrien Springs that shows the deep interest of this faithful sister in the work there is Memorial Hall, a building into which she put five hundred dollars—money that she herself had earned. When attending the Lake Union Conference at Berrien springs, I had the privilege of speaking in this hall.

Sister Magan sleeps in Jesus, the sleep from which none ever wake to weep. “Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors, and their works do follow them.”

Brethren Magan and Sutherland felt that they had a work to do in the South, and they left Berrien Springs, not because they had made a failure of the work there, but because others could carry on the work they had begun, while they felt impressed to take up pioneer work. They went to Nashville and have secured a beautiful location for the school that they desire to establish. There are four hundred acres in the property, but there are no buildings suitable for school work. Suitable buildings must be erected, as was done at Berrien Springs. The purchase of the land left the brethren very short of funds, and they need help in the erection of the school buildings. The workers connected with this school must have help from our people. These men are faithful workers. Whatever duties demand their attention, they are ready to take them up.

Source

- E.G. White, “*Christ’s Object Lessons*,” Manuscript 180, 1905.

Title: N/A  
Date: July 8, 1906  
Type: Letter  
Addressee: George I. Butler  
Location: St. Helena, California  
Primary source: Letter 226, 1906, July 8, 1906  
Note: Relevant selection highlighted.

Elder G. I. Butler, Dear Brother:

I have just read your letter to W. C. White. He will no doubt reply to the letter, but I will also write a few lines to you.

For some time I have been suffering from a severe cold. At the same time I have borne a heavy burden on my mind because of the necessity of meeting the opposition of some of our leading brethren. This is one more instance where the command of the Lord is plain to "Meet it." By the help of the Lord I will do this, if it costs me my life.

I am greatly pleased that you have found for your sanitarium a building that pleases you.

I am very sorry for Dr. Hayward. I urge you to show him all the favors and courtesy you possibly can. We must be very kind and sympathetic with such men as Dr. Hayward and others who do not clearly discern matters in their true light.

We are in harmony with your plan for a paper for the interests of the colored people. We think this might be made a great blessing. But you are not to feel that you must carry all the burden of this, with all your other burdens and perplexities. I know there will be difficulties, but I believe the paper will be a success. We must do all we can for the colored people, and the issuing of a paper will be a great help.

The end is near, and we must be prepared for what we will have to meet. Our lives must be hid with Christ in God. We need the education of the Holy Spirit.

It is our privilege to be cheerful. At times I have been tempted to feel a depression of soul, as I see how blind and mistaken many of our brethren are. It makes my heart ache to think of the men who are unsettled, and who have lost their bearings. May the Lord work to remove the cloud of uncertainty, that truth and righteousness may prevail. It seems scarcely possible that the power of deception can be so strong. I pity these men, but the impression they have made on other minds is so strong that it makes me tremble. A stormy future is before us, but we have with us One who is mighty to prevail.

At times as I see a cloud in the sky, I involuntarily exclaim, Come, Lord Jesus, and come quickly. Such times as this will reveal character. I long to see the deceptive power of the enemy broken. But we will not let our faith fail. The only real comfort I find is to look beyond this conflict and see the final triumph, the glory of God reflecting brightness on the overcomers. Prophecy points out the sure result of the conflict, and by faith we may see it. I long to realize the experiences opened before me in the visions the Lord has given to me.

The restraining power of the Spirit of God is being withdrawn from the earth. Our work must be done quickly. We must put forth every effort in our power to save souls from death. Soon the Lord God of heaven will set up His kingdom, which shall never be destroyed. Now is the time for us to develop a pure, heavenly character. The work will increase more and more in earnestness and intensity until the end. We need an increase of faith. We must watch unto prayer.

For weeks I have been as a cart beneath sheaves, not because I have the least question regarding the work God has given me to do, nor because of any desire to shun the responsibilities He has placed upon me; but my heart aches for those who are walking in the blindness of error, who have lost their discernment, and who can not distinguish truth from error.

Elder Butler, we will go humbly where the Lord leads the way. But let us watch and pray, and trust the living Word. May the Lord greatly bless your working forces with faith, hope, and love. May He spare your life and help you to lift and hold fast with increasing courage.

Try to save Dr. Hayward. He is too precious a man to be left to make mistakes. We must press close to our brethren and sisters and help them all we possibly can.

Source

- E.G. White to G.I. Butler, Letter 226, 1906, July 9, 1906.

Title: "What is the Chaff to the Wheat?"

Date: August 1, 1906

Type: Article

Primary source: *The Gospel Herald*, August 1, 1906, pgs. 29(1)-30(2)

Religion in the heart, planted there by the Spirit of God produces beauty in the character. It is not as sounding brass or a tinkling cymbal. The Spirit of truth, the righteousness of Christ, produces beauty in the soul. It is that inward adorning of great price. The Spirit of holiness if received from God into the inner sanctuary of the soul, will, if it pervades the soul-temple, work outward, moulding and fashioning the character after the divine similitude. The Spirit, the life from Jesus Christ, flows from the soul. It is represented as a well of water, springing up unto everlasting life.

Genuine faith and love, and the reverence and fear of God, will have a refining influence on the life. Spurious pretenses, emotional, fitful, religious experiences will also make themselves apparent in the life. Too often, for a time, these pass for genuine religion; but their influence is such that the question is forced upon those who have a knowledge of the fruits of righteousness, What is the chaff to the wheat?

Those whose religion depends on circumstances are altogether unreliable. Their experience being fashioned by their surroundings is fitful and unsafe, and misleading to themselves; and the atmosphere which surrounds their souls is misleading to others also. The high, ecstatic flashes that occasionally brighten up their experience are regarded by many as the inspiration of God; but it is simply the development of the natural phase of character.

These two classes are represented in the fiftieth chapter of Isaiah: "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." "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit to revive the spirit of the humble, and to revive the heart of the contrite ones." And the warning is given to the other class, "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 of mine hand; ye shall lie down in sorrow."

There is a marked contrast between the strange fire kindled by selfish human efforts and the sacred fire of God's own kindling. The one bears the decided imprint of humanity. Its fruit testifies to the character of the tree. "By their fruits ye shall know them." The souls that fix their attention on the fountain of truth and wisdom, who go straight to the source of true wisdom, will not be disappointed. "If any man lack wisdom, let him ask of God, who giveth liberally and upbraideth not [any man for his lack of knowledge], 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." To those who thus seek, it shall be given.

The Holy One has presented his law to us as a standard of character. And the Lord is our judge, as well as our law-giver, and our king. There can be sinless human agents, who will not swerve from the strictest truth and honesty. Abraham was God's representative in his generation. God calls him the father of the faithful.

And Christ says, "Abraham rejoiced to see my day; and he saw it and was glad." How could Abraham behold the plan of redemption? How could he comprehend the great and grand working out of this plan through the future ages? By faith. He saw the root and offspring of David, the bright and morning star. He saw the one great anti-typical Sacrifice gracing the word with his presence, living the life of God in this sinful world: and his righteousness was going before him showing him the way, and the glory of the Lord was his reward.

Abraham had a special interest in the Lamb of God, who taketh away the sin of the world. To him it was revealed that in Christ his hopes of eternal life were centered. Through his sacrifice his salvation was complete,

and Abraham's heart was filled with comfort, hope, and assurance, which was to him a firm foundation, a solid rock, upon which he rested in confidence that could not be shaken. The very truth that came down from heaven, was welcomed into his heart. He was not an occasional Christian, and an apparently devout worshiper. God said, "I know him." He could trust Abraham.

Among his children God would have no tampering with the conscience of young or old, master or servant. There is to be no conniving at transgression. The ten holy precepts had not been written upon the tables of stone by the finger of God in Abraham's day. But Abraham was acquainted with them. They had been handed down from generation to generation; parents had taught their children the will of the Creator. Having educated himself to obey the law of God, the spirit of the commandments given in Eden was woven into the character of Abraham, fashioning his life after the divine pattern; and as a result his family was enlightened. He feared the Lord with all his house; for God's standard of holiness was made known by Abraham to both masters and servants.

He who combines faith and works will command his household after him, and like Abraham, will fear the Lord with all his house. Of him God said, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken." He who is a true child of Abraham will cultivate home religion. It is the privilege of every one to walk in the light, if they will seek the Lord earnestly for wisdom. The word of the Lord was made known to Abraham direct by heavenly intelligences. The same word was made known to the following generations by the Old Testament Scriptures; and is now revealed in the New Testament gospel. The written word can be taken into every family. It should be opened before the members of the household as their guide book; to be studied and obeyed. In every difficulty that may arise, let all inquire, What hath God said in his word; for that is our directory, our rule of life? The word is the bread of life to the hungry soul; the water of life to the thirsty soul.

David beheld the wondrous glory of Jesus Christ, "And while I was musing the fire burned; then spake I with my tongue." How could he keep silent? He must give utterance. He must tell of the grand scenes opened before him; the power, the majesty, the glory of Christ. Who can behold the glory of our Redeemer and not speak of it? Who, with the eye of faith, can see his beauty and not extol it? Who can taste of his love and not adore him, the Lord God of hosts is his name. Even the chosen of God cannot give expression to the glory of his goodness and love. Language fails to reveal it. Lost in wonder, one of old exclaimed, He is "the chiefest among ten thousand.... Yea, he is altogether lovely! He is my beloved, and I am his." In the 145th psalm David offers him beautiful tribute of praise, saying, "I will extol thee, my God, O king; and I will bless thy name forever and ever.... Great is the Lord, and greatly to be praised; and his greatness is unsearchable.... All thy works shall praise thee, O Lord; and thy saints shall bless thee." Unable to find words to express what was in his heart, John calls upon all to behold him: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God!"

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life (for the life was manifested and we have seen it, and bear witness, and show unto you that *eternal life*[Jesus Christ], which was with the Father, and was manifested unto us): that which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all."

The golden chain binds the Old and New Testaments together. They both express the same thing; declaring unto humanity the living testimony of the King in his beauty. All the writers show forth the praises of him who hath called them out of darkness into his marvelous light.

We also are to open our lips in praises. From the heart subdued with his love, let expressions of adoration arise; tell of his goodness, tell of his loveliness; extol his grace; magnify his lovely character. To the true believer, he is more precious than gold, even the finest gold of Ophir; yea, more precious to me than life itself.

Source

- E.G. White, "What is the Chaff to the Wheat?" *The Gospel Herald*, August 1, 1906, pgs. 29(1)-30(2)

Title: "Interview with Mrs. E.G. White Regarding Early Experiences"

Date: August 13, 1906

Type: Interview

Interviewer: Dores E. Robinson

Location: "Elmshaven," St. Helena, California

Primary source: Manuscript 131, 1906, August 13, 1906

Note: Relevant selection highlighted.

There is a place [in the manuscript] where it speaks of Elder Brown. He was a Baptist minister, and at the time when the message was given [by] Brother Stetson, who was a feeble man, the power of God was recognized by him, and as the truth would be presented in its power, the Holy Spirit rested upon him, and he would sit there, just as pale, and did not seem to have any strength all through the meeting.

I do not know as we need to bring that in. Elder Brown was in a chair, and while [Stockman] was preaching the people would crowd in from the stores below. They would crowd into the hall, and they were afraid it would break down. The owner assured them that they need have no fears. It could not be.

"You feel," [Stockman] said, "as though you were being hit, as though we are hitting you." Said he, "We are preaching the truth, and if you do not want to be hit, get out of our way, and let us come to the people." They need not stand right there, listening to catch what they could to find fault with. "Clear the way, and let the truth come to the people."

We used to have some very powerful meetings. But it is not all out there, and I don't know as there is any need of putting it out.

Elder Stockman was preaching, and he was dying with the consumption. He talked as though inspired by the Holy Spirit, feeble as he was. I always sat on the front seat next to the stand, and as I heard a noise like a groan, I saw that Elder Brown was as white as human flesh could be, and he was falling out of his chair. I suppose my interested look to him called the attention of Stockman and he looked around, and [Elder Brown] was ready to fall on the floor. [Stockman] turned around, and said, "Excuse me," and took him in his arms, and laid him down on the lounge. [Elder Brown] was one that did not believe in these things, and he had a taste of it right there. The power of the truth came upon him so. (That was one instance I saw that Marian had not put in. There is but an item now and then [that is left out], but I do not know as that is essential. I was going to call attention to it. That is, I think, as well as it could be written. We had a great deal of this, but we never can tell it.)

And while he was there praying, the power of God came upon him, and his strength went away just as mine did, and they thought he was dead. They ran to get this thing and that thing, and [then there] came the sweetest "Glory" from his lips, and praise to God and thanksgiving. They thought that was very queer. It was a mile to where I was, so there was nothing they could get from me.

Then Harris and Theodore went up where the Townsends were. There was a room devoted to the social meeting, and they would talk to Sister Townsend [about] why it was. It seemed as though it ought not to be like that—losing strength, etc. I knew the opposition was there; I felt it, and I prayed that the Spirit of God might come upon Harris. He was the worst one, and [I prayed] that it might come to him. And as we were praying, the Spirit of God came upon Harris, and he lost his strength, and then, of course, the rest had to keep their mouths shut. [To] Theodore, it seemed as though it was not the thing [to have happen] in a meeting. But in a meeting or two after, he lost his strength.

And then there was Rich that opposed a great deal. He prayed, "Oh, Lord, if that is Thy Spirit, let it come upon me." He had no more got the prayer done than he fell his whole length right on the floor. You know, some of these things put life and power into that meeting, and many souls were converted to the truth.

Old Father Pearson stood out pretty strong, but one morning Father went down there—he always had to pass where old Deacon Pearson lived, it was about a mile from our house. Father Pearson had rheumatism, and used to rub alcohol into his limbs. ([My father] was a hatter and he had to use alcohol in his business.) Father went to leave him a bottle of alcohol, and every single member of the family had no strength in them. The power of God was upon them, and they were the ones that had had the greatest trouble about it. They prayed. Father found he could not do anything there, so he took his bottle and went to his office.

That is not mentioned there. There is a point I want [to make.] They were praying for me after I was in despair, that the Lord would give me strength and courage to bear the message that I had to bear. It was in a front room a little larger than this. While they were praying—Father Pearson could not kneel down on account of the rheumatism—he heard a stir like hard breathing, and I had fallen on the floor, and he saw, and others saw it too, just like I saw it, like a ball of fire that struck me right over the heart. After that, I did not resist any more the light that came to me. I was willing to go, nothing but a girl as I was, seventeen years old. [Father Pearson] got up just as soon as I could see anything or hear anything or talk about anything. Said he, "I never expected to see such a sight. There was a ball of fire that came right down and struck Sister Ellen Harmon right on the heart. I saw it; I saw it." So there were others that saw that very thing. It is mentioned in some of the books.

Then another time, there was Foy that had had visions. He had had four visions. He was in a large congregation, very large. He fell right to the floor. I do not know what they were doing in there, whether they were listening to preaching or not. But at any rate he fell to the floor. I do not know how long it was, about three-quarters of an hour, I think, and he had all these [visions] before I had them. They were written out and published, and it is queer that I cannot find them in any of my books. But we have moved so many times. He had four.

Question: Did you ever have an interview with him?

I had an interview with him. He wanted to see me, and I talked with him a little. They had appointed for me to speak that night, and I did not know that he was there. I did not know at first that he was there. While I was talking I heard a shout. He is a great, tall man, and the roof was rather low, and he jumped right up and down, and Oh, he praised the Lord, praised the Lord! It was just what he had seen, just what he had seen. But they extolled him so I think it hurt him, and I do not know what became of him.

His wife was so anxious. She sat looking at him, so that it disturbed him. "Now," said he, "you must not get where you can look at me when I am speaking." He had on an Episcopalian robe. His wife sat by the side of me. She kept moving about and putting her head behind me. "What does she keep moving about for?" [I wondered.] We found out when he came to his wife. "I did as you told me to," said she. "I hid myself. I did as you told me to." [It was] so that he should not see her face. She would be so anxious, repeating the words right after him with her lips. After the meeting was ended, and he came to look her up, she said to him, "I hid myself. You didn't see me." He was a very tall man, slightly colored. But it was remarkable testimonies that he bore.

I always sat right close by the stand. I know what I sat there for now. It hurt me to breathe, and with the breaths of all around me, I knew I could breathe easier right by the stand, so I always took my station.

Question: Then you attended the lectures that Mr. Foy gave?

He came to give it right to the hall, in the great hall where we attended, Beethoven Hall. That was quite a little time after the visions. It was in Portland, Maine. We went over to Cape Elizabeth to hear him lecture. Father



always took me with him when we went. He would be going in a sleigh, and he would invite me to get in, and I would ride with them.. That was before I got any way acquainted with him.

Question: Where did you see him first?

It was there, at Beethoven Hall. They lived near the bridge where we went over to Cape Elizabeth, the family did.

Joe Turner was there. (It speaks about Joseph Turner, but I do not know as we have got far enough along for that. I think that will come.) He was there. He came to me and he said,—that was the very first of my going out. He said that he would accompany me to Portsmouth, for he wanted my message to go there—either Massachusetts or New Hampshire. It was a great house, and he wanted me to go. I told him no. I had had strict instruction that there were men that would come to me and have a great burden that I should go with them to some place, but I was not to go. As for marriage, we never thought of it, because we thought the Lord would come right along, but [I was instructed] that I could trust Elder James White, he would guard me, and I was in no danger. Well, these things we should not bring out, only I wanted to bring out how this sister had two daughters that she thought a great deal of. And this Joe Turner was just as full of unholy thoughts and mischief as he could be. She whispered to me the first part of the meeting, “I wish you would talk with my daughter.”

Then we had a praying season, and I was taken off in vision. He [Joe Turner] said, “That is of the Lord,” and he knew that that was of the Lord. And finally the words began to be spoken. They said a frown came over my face, and [I said] that he was not true, that he was not keeping the commandments of God, but was transgressing the commandments, giving attention to other women, and his wife suffering under the great strain that was upon her. “There,” said he, “I can tell that. The first part is of the Lord, and this last part, that is a kind of mesmerism.” Well, who gave the mesmerism? There was nobody there but him. Well, he carried it through in that line.

As soon as I could get strengthened after this message, I felt terrible, because I came right out and said so and so before him. This was in Portland. The mother of this girl whispered to me and said, “Go right up and speak to my daughter.” So I went upstairs and I told her what her dangers were, to have no intercourse with him in speech, or to see him alone. He would mesmerize her if she did.

He could take a child and set it on his hand, and so mesmerize the child that it would stay there if he took his hand away. I never saw that done, but that is what he said he could do. So I hurried upstairs, and told her, “If he has not ruined you, he will, and now, do not have a word of conversation with him, because he will mesmerize you.” It was hypnotism, but we did not know then what it was.

[They took me in a carriage to where his wife and family had been for some time.] They had had meetings there. Sarah Jordan and her brother were with me when I first went down to Orrington. [Joe Turner] was hovering right over her all the time, and giving her mesmeric passes, and she was having these so-called visions, and it was all mesmerism, and that was what I had to tell. He did not know that I had left the house.

I hurried right up to where his wife was, and knocked. She opened the door. This was where the meetings had been held, and where I had been staying. She looked most discouraged. She was a beautiful-looking woman. I put my arms around her back, and [she] cried like a baby. Said she, “Sister Ellen, my heart is breaking.”

She told how her husband and this Sarah Jordan—he was all the time right with her half of the night, and sometimes all night, giving her visions—that is what he was doing apparently. Said she [Mrs. Turner], “Because I cannot receive these things, she [Sarah Jordan] tells them things to do. It is not a bit like what you have; she tells them things to do that are contrary to reason and judgment, and that she must go with Turner. Because his

wife has a family on her hands, she must take the place of his wife, and go and give the message.” Then I told her that the Lord was not in it, that the Lord’s arm was around her, and [He] would give her strength, and not to be too much discouraged.

Then I told this Sarah Jordan just what she was doing. Said I, “God is not with you nor with Turner.”

I do not know how they came out, because right after that, I had still another affair to deal with. It was a place where we had made our home when we were in Paris, Maine, with the Stowells. Here this man came and he said he had a beautiful conveyance, and he would convey me right to different places where I wanted to go, around by Vermont, and then around by Massachusetts. “No, sir. You cannot do that.” He said the Lord had told him he must. “No,” said I, “He has not. I have had my special orders. I may trust Elder James White.” I never expected to be married.

But he got together a party. We had two or three sleigh loads. This man wanted to get some power over me, but he did not get it because I would not ride a rod with him. You see what I had to meet when I was only 17.

But we went up to Vermont, and went to New Hampshire, and went all through where there had been the strongest influence in 1843 and 1844. But these families went with us. There was one family, Brother Files and his wife in one sleigh, and Haskins and his relatives—his niece went also—and so we had a little company, so that no reports could be made that I was traveling with an unmarried man. And I had my sister’s husband’s sister with me. My sister could not go because she had to take care of my mother, who was not well. So I had a great, tall, noble-looking woman, and I have thought what a help she would be to the cause if she was alive now. But she died. My sister’s husband’s sister came and went with me wherever I went, and there would be perhaps one or two women that would go with us as we traveled.

There Joe Turner became my enemy, and he would raid out against me. In a meeting we had in Poland, Maine, he declared that I could not have a vision where he was. We had to have our meetings in private houses. He said that he could give me a vision any time, and he could bring me out of vision. I had had a vision, and in this vision [I saw] that when I felt a human influence upon me, I was to look up and call upon God for another angel, and I should have help.

So I went right to that meeting—that was before we were married—and he had his eyes looking right out through his fingers, and his eyes looked like snakes’ eyes, evil. I turned and looked right around, I raised both hands, and [said], “Another angel, Lord, another angel.” The Spirit and power of God came upon me, and I was taken off in vision right there. “Well, why don’t you stop it?” they said. “You said you could stop it.” He never wanted to be in a meeting where I was after that.

Well, I had come just in time to Portland to break up one of the greatest schemes of fanaticism that could possibly be. I was 17 years old. There was so much that was going on in the name of the Spirit of the Lord, and their intimacy was just breaking the commandments of God. He [Turner] knew that I would expose them, and he did not care to be where I was after that. But it settled everybody in regard to the work of God in regard to the testimonies. They were perfectly settled.

Father and Mother had a house in Portland, and Howell and Turner came and took possession of that house. They would have such work going on there of fanaticism that was perfectly terrible. My father locked his house, and went off to Poland, 30 miles away. Then there was [my sister] Sara left to take care of me.

He [Turner] sent word to Sara that he wanted to find that house open, that the Lord would work for them, and they would have meetings there, and he wanted that house opened. She had the key. He would be the guest that would be there.

“Well,” Sara said to me, “Ellen, I have no idea of being put in that man’s power. I shall lock the door, and shall go off, and we will go to the neighbors that they know nothing about.”

He tried that over and over; he wanted to get power over my sister. But she felt by the Spirit of God that he wanted to take advantage of her—as he had of several. So that was broken up, and then the scheme was laid right open. I took it right into a congregation of the strongest of our people. I opened it right to them, and told them just what Joe Turner was doing. They thought it was the vilest thing, some of our people did, to expose him, but we did expose him. Our people would not come back until he was away.

He came and told them all around—this will show the manner of the man—“Oh,” said he, “the Lord is coming, but old Father Harmon, his case is settled, he never will see the kingdom of heaven, never. He has locked us out.” And so he would denounce him to all the powers of hell that you could think of. There is one of the fanatics that we had to meet right there.

Well, after we had traveled, I think it was about a year, before James White talked it over with me. Either he should have to go away and leave me to go with whomsoever I would, or we must be married. He said something had got to be done. So we were married, and have been married ever since. Although he is dead, I feel that he is the best man that ever trod shoe leather. Whatever they might say—and there have been invitations which never would move me a particle—I would not link up with any soul in my widowhood. I feel just as though I was linked and bound to just preserve the memory of my husband. Some supposed that I would marry, but they are glad that I did not. It is one of the greatest evidences to anybody that my work is of God, that I have the least kind of inclination to marry.

Now [the manuscript] speaks of my going to New Hampshire. I want it brought out that there were about six persons that went in other sleighs. We all went in company. Foss’s sister, my sister’s husband’s sister, she was a noble girl. [Manuscript ends here.]

#### Source

- E.G. White interview with D.E. Robinson, Manuscript 131, 1906, August 13, 1906.

Title: "A Caution Against Heavy Investment in Food Manufacture"

Date: September 19, 1906

Type: Manuscript

Location: St. Helena, California

Primary source: Manuscript 75, 1906, September 19, 1906

In the night season a representation was given to me, and some instruction regarding the health food work. A few men were examining some plants having a tangled mass of roots. The roots on some of these plants were very long. Others had shorter roots. Those with the long roots looked healthy and promising, and men were rejoicing in the prospects of much fruit from these plants. Each seemed eager to secure the ones he regarded as the most promising, and there was strife and contention over them.

One of authority appeared in the midst of them, and said, "You do not need these long roots."

"Why do we not need them?" some asked.

"Because the Lord is honored only by those plants that are connected with fruit-bearing branches. You are greatly mistaken in supposing that these longer roots will bring forth fruit such as you desire. A large expenditure of means to secure possession of them will result in confusion and will involve you in difficulties that you do not now realize.

"The plants with the short roots are the ones you should select; for their cultivation will not absorb a large amount of means, and within a short time they will bear fruit to the glory of God."

I was shown that the plants with the long, tangled roots represent certain food enterprises, which seem to be very promising, but which would produce but small returns in proclaiming God's redeeming love to man. These enterprises represent a large outlay of means; but they are not in harmony with the Lord's method of carrying forward His work, and they will result in entanglements.

The plants with the short roots represent enterprises which will not require such a large outlay of means, but which will bring speedy returns in the advancement of the gospel and will result in the salvation of many souls.

To us as a people God has given the work of preaching, in all parts of the world, the gospel of the kingdom. Our means and talents are not to be bound up in the production of expensive foods. Our commission is to proclaim the truth, 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."

I am bidden to say that we are not largely to bind up talents in food enterprises. Our food stores and our restaurants have not been trees that have borne a large crop of fruit. There needs now to be a converting power among our workers. In our food work we should study the simplicity of health reform. Better results will be seen if we devote our energies largely to the work of educating the people how to prepare simple, healthful foods in their own homes, instead of spending our entire time in the manufacture and sale of foods, which involve a large investment of means. Many are unable to purchase the manufactured health foods. By teaching these persons how to utilize the simple food products of the earth in a healthful manner, we shall reveal a spirit of true Christian benevolence.

During the past night, I received this instruction for our brethren: Keep your money, and deal in foods that are much less costly, and which, prepared in a nutritious form, will answer every purpose. I call upon our people: Be not deceived; be not decoyed; neither begrudge to the speculating parties their wonderful advantages. The Lord bids me raise my voice in warning. Beware how you invest the Lord's money in things that you can get

along without. Endeavor to produce less expensive preparations of the grains and fruits. All these are freely given us of God to supply our necessities. Health is not insured by the use of expensive preparations. We can have just as good health while using the simple food preparations from the fruits, grains, and the vegetables. And if we will return to God a tenth of all that He gives us by His blessing, this can be used to support the ministers in their work.

Every feature of the third angel's message is to be proclaimed in all parts of the world. This is a much greater work than many realize. Our missionary enterprises are the one great object demanding our undivided attention at this time. "Go ye into all the world, and preach the gospel to every creature." In this work we are to study simplicity.

This message is a testing message. Received into honest hearts, it will prove an antidote for all the world's sins and sorrows. No conditions of climate, of poverty, of ignorance, or of prejudice can hinder its efficiency or lessen its adaptability to the needs of mankind.

The proclamation of the great gospel message is the work of the disciples of Christ. Some will labor for this in one way, and others will carry another branch of the work, as the Lord calls and directs them individually. All have not the same line of work, but all may unite in their efforts.

The Word of the living God is to be proclaimed throughout the world. The gospel is to go forth with great power, marked by practical manifestations of the Spirit of God. Our workers are to become a living agency to reveal the purpose of God in calling them to His work. The word of the glorious gospel is to be preached in its divine comprehensiveness. By the living voice, and by kind, compassionate deeds, we are to exemplify the principles of the gospel. The simple, effective methods of teaching truth are represented by the short roots.

The truth may be advanced by works of charity, by helping the ignorant, the sick, the hungry, and the helpless. But our work is not to be confined to the outcasts. The highways as well as the byways are to be thoroughly worked. A far greater work might have been accomplished if counterworking influences had not created contention and strife. Let the churches be purged from their selfishness and their pride and gain an experience in uniting with one another to encourage the hearts of the doubting and to recover those who have entered the mist and fog of unbelief.

All are to hear the last message of warning. The prophecies in the book of Revelation, chapters 12 to 18, are being fulfilled. In the eighteenth chapter is recorded the very last call to the churches. This call is now to be given. In the nineteenth chapter, the time is pictured when the beast and the false prophet are taken and cast into a lake of fire. The dragon, who was the instigator of the great rebellion against heaven, is bound and cast into the bottomless pit for a thousand years. Then follows the resurrection of the wicked and the final destruction of Satan and all the wicked and the final triumph and reign of Christ in this earth.

#### Work for the Colored People

There is now to be a decided work done for the neglected colored people in this country, where they were so long kept in slavery. Here we are surrounded by Christian churches, benevolent institutions, and educational institutions for the benefit of our own race; and these have proved a great blessing in shedding abroad the light of the regenerating power of Christianity. We need now more schools and colleges where the colored people can obtain a Christian education.

The old, the middle-aged, and the children are to be educated, all as little children. Gather them in schools. Secure donations of land, and on this land build neat cottages. Give the students lessons in building these cottages. Teach them how to till the soil successfully. Show them how the land is to be cultivated in order to produce a bountiful harvest.

Let not this work be longer delayed. Do not neglect this work and allow means to be tied up in plants with long roots. Cultivate the trees with the short roots that can more quickly be brought into fruit bearing.

In our work in the South we must exercise the utmost care not to provoke or annoy the white people, who are unprepared to meet the issues. Do not create prejudice, if it can possibly be avoided. Make no drive on any one, but let aggressive work be carried forward.

There are tens of thousands of colored people in America, and their needs are to be considered. The reformatory work, the educational work among this people, has not been done as it might have been done, if those professing to believe the truth had not taken a course of action which has created conditions that have blocked the way. The work of the third angel might have been advanced one hundredfold in its various branches, had all done faithfully the work as God appointed them. The work for the colored people has been bound about. Only a small portion of that which God desired to do for them has been done. This people are ignorant, and those who have had more light have done but little to enlighten their fellow men.

In view of the needs of the work in all parts of the field, we can not, as the light comes to me, gather up the trees with long, tangled roots and invest tens of thousands of dollars in setting them out. May the Lord give wisdom to break the spell that rests upon those who think that this is necessary. So far as possible we are to bind about in the expenditure of means.

Let the work in the South be carried forward decidedly. Sanitariums must be provided for the sick. There is talent among the colored people, but where is the missionary spirit to seek for and to cultivate this talent? How much is being done by Seventh-day Adventists in caring for the sick and the ignorant? In many places civilization is almost unknown. Sin and degradation abound. Millions are perishing in ignorance. Some of our faithful missionaries have become discouraged, because so little encouragement has been given them. But the divine message must come to the colored race. Preach to them the precious words of the Lord Jesus.

Sanctified talent is needed in the southern field. Our workers there must lay hold upon the work in all its various branches, working in the highways and the byways. Let dormant energies be aroused and stimulated and men and women set to work in an effort to reach every soul possible.

Aggressive missionary work is to be done by men who will not, by unwise speech, stir up an open warfare. So far as possible, let them secure the co-operation of the white people. Home missionary work, entered into understandingly, will bear an abundant harvest. To the colored people, who have so long been left in ignorance, teach the gospel, both by the living voice and by the expression of thoughtful, loving deeds.

The gospel is the glad tidings of the love of Christ. That love has been expressed in giving His life for the salvation of the world. As that love is revealed in His followers, in loving deeds and words of sympathy, many will respond.

Parents, teach your children self-denial. Teach them not to spend their money for bows and ribbons and things that are unnecessary, but to spend all they can spare for the relief of the needy. Children, for Christ's sake, learn to deny yourselves. Put your savings into a self-denial box for the colored work. In the great day of judgment, every soul will be rewarded according as His works have been. The Lord will pronounce His blessing upon those who have denied themselves for His sake.

My sisters, when you purchase a dress, get good material, something that is durable and that will not fade. But if you are tempted to expend money in unnecessary trimmings, think of the many who have no suitable clothing, and then put that means into the self-denial box. Let all do what they can in denying themselves of unnecessary

things, and means will thus be saved that can be used to provide garments for those who have not sufficient clothing to make them comfortable.

Our message is to go to all the world. Then let no one think it wise to expend tens of thousands of dollars for the privilege of manufacturing certain articles of food, in the hope of conducting a profitable mercantile business.

Let us deny ourselves, that we may have gifts and offerings with which to sustain the work of God that must be done in the southern field and in the opening of new fields. Let churches, schools, and sanitariums be built and conducted in a simple way. As we move forward in the counsel of God, His power will attend our efforts.

Source

- E.G. White, "A Caution Against Heavy Investment in Food Manufacture," Manuscript 75, 1906, September 19, 1906.

Title: "Work for the Colored People"

Date: September 19, 1906

Type: Manuscript

Location: St. Helena, California

Primary source: Manuscript 75, 1906, September 19, 1906

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Source

- E.G. White, "Work for the Colored People," Manuscript 75, 1906, September 19, 1906

Title: "The Object of Health Food Work"

Date: September 27, 1906

Type: Manuscript

Location: St. Helena, California

Primary source: Manuscript 81, 1906, September 27, 1906

Note: Relevant selection highlighted.

There was need for the establishment of the health food work and hygienic restaurants, and these have accomplished good. But they are not to become simply commercial enterprises. They are to be an object lesson.

In the feeding of the five thousand, Christ passed food from His hands to the hands of the disciples. Of this we read, "So the men sat down, in number about five thousand. And Jesus took the loaves; and when He had given thanks, He distributed to the disciples, and the disciples to them that were set down."

The Word of God is here represented. The feeding of the five thousand with food from the hands of the disciples prepared the way for the giving of the gospel message. It was done with thanksgiving. The feeding of the multitude represents the feeding of hungry souls with the Bread of life.

After the hunger of the people had been satisfied, the word was given, "Gather up the fragments that remain, that nothing be lost."

Then follows the history of Christ's giving the Word of life. Although Christ could furnish a supply of temporal food as often as He desired, yet He did not often perform a like miracle. When the people saw this miracle, they said, "This is of a truth that prophet that should come into the world." Will they eat as readily of the Bread of life, the Word-food, as they did of the temporal food? Their minds, corrupted by false teaching, would not so readily receive the Word of eternal life.

"Verily, verily, I say unto you," Christ said, "Ye seek Me, not because ye saw the miracle, but because ye did eat of the loaves, and were filled. Labor not for the meat that perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you; for Him hath the Father sealed. Then said they unto Him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, That ye believe on Him whom He hath sent."

He assured them that Moses gave them not the bread from heaven. "My Father," He said, "giveth you the true bread from heaven. For the bread of God is He which cometh down from heaven, and giveth life unto the world."

We have the result of this plain discourse. What was it? They would not receive the truth. They refused to hear and turned away from Christ. And their rejection of Christ, the Bread of life, was, to them, a final rejection of the truth. They walked no more with Him.

"I am the Bread of life," the author, nourisher, and supporter of eternal, spiritual life. In the thirty-fifth verse of the sixth chapter of John, Christ represents Himself under the similitude of heavenly bread. To eat His flesh and to drink His blood means to receive Him as a heaven-sent teacher. Belief in Him is essential to spiritual life. Those who feast on the Word never hunger, never thirst, never desire any higher or more exalted good. "In righteousness shalt thou be established; thou shalt be far from oppression; for thou shalt not fear; and from terror; for it shall not come near thee. Behold, they shall surely gather together but not by Me; whosoever shall gather together against thee shall fall for thy sake. ... No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of Me, saith the Lord."

“Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat; yea come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not? Harken diligently unto Me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto Me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given Him for a witness to the people, a leader and commander to the people. Behold, thou shalt call a nation that thou knewest not, and nations that knew not thee shall run unto thee, because of the Lord thy God, and for the Holy One of Israel; for He hath glorified thee.”

What is our message? “Seek ye the Lord, while He may be found, call ye upon Him while He is near: let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God; for He will abundantly pardon. For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall My word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.”

“For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign, that shall not be cut off.”

What a representation is this! God makes a most earnest, gracious offer of salvation to all who will empty their hearts of selfishness and of every species of idolatry. None need to despair of His mercy. Who will receive the Word, the Bread of life? This means receiving and believing in Christ, and uniting with Him in His works of mercy, teaching the way of life to sinners and backsliders—to all who have the tares of error mingled with their faith. “Buy,” He says, “without money and without price.”

All who make worldly good their portion, who seek to save themselves by their own devisings, will do exactly as did the disciples who would not understand Christ’s teaching, who refused to believe that He Himself is the Bread of life. These disciples, offended at the word of Jesus, walked no more with Him. They forsook His teachings. They depended on their own wisdom and spent money for that which is not bread. Their hearts and minds remained unsatisfied. It is eating the Bread of life that alone can satisfy the hungry soul. Without this Bread, the spiritual necessities must remain empty, unsatisfied. Christ’s words are spirit and life. It is the salvation of true obedience that gains for us eternal life.

The Lord Jesus has pledged His own glorious perfection to those who will eat His flesh and drink His blood, to all who will seek His saving grace. Christ has pledged His word that sooner shall heaven and earth pass away than that any soul shall be put to shame who makes the Saviour his hope and his eternal reward.

The Lord is present with His people in all their assemblies. He is acquainted with all their decisions and plans. They are to bring the truth, with its power to sanctify body, soul, and spirit, into all that they do. A spiritual creed with a selfish, carnal life God has no use for. This is a deception like that which rested upon Chorazin and Bethsaida.

“Then began He to upbraid the cities wherein most of His mighty works were done, because they repented not: 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. But I say unto you, It

shall be more tolerable for Tyre and Sidon at the day of judgment than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell; for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment than for thee.”

I have earnest words to speak to those who shall engage in the health food business. There is to be an entirely different feature brought into the work of our food stores, restaurants, and into every line in which our food productions are handled. This work must be carried forward as a means of gospel enlightenment to those who have not given themselves to the Lord. Those who handle these foods need daily the counsel of the One who created food for the five thousand hungry men. The work of our food stores and restaurants must be carried on in such a way that there will be no loss financially. We must not forget that this line of work needs to live. But all corrupting influences must be weeded out from it.

Keep on the gaining side we must. But what is the use of carrying on this work if we have to sacrifice the principles of justice, mercy, and the love of God? What is the use of carrying it on if through its influence no souls are enlightened and prepared to lay hold upon the Word that is their spiritual food? Upon those connected with this work there should be urged the necessity of calling the attention of the people, with whom they are brought into contact, [to] the truths of heavenly origin.

There should be appointed to the health food work men who are well qualified to speak words in season and out of season, and who can enlighten the minds of men and women in regard to the truth. Special wisdom is needed in order to understand when to speak and when to keep silent. Let each worker pray much for spiritual understanding.

Financial gain is to be made a secondary matter. Let the mind become spiritualized. Watch unto prayer. It is hard for some to admit that, to a great extent, selfishness controls their actions. The food business is a door through which we are to let our light shine forth. Jesus is watching, ready to help every one who desires His help. My brethren, humble yourselves under the mighty hand of God. Watch and pray, and work to answer your prayers by seizing the precious opportunities for service as they come.

There is a genuine, sensible way in which to speak words of faith and encouragement. Paul, who had been greatly blessed by God, brought his religion into the workshop.

Our workers may be sanctified by the Holy Spirit, and thus reap the very best results in their efforts to proclaim the truth. Such workers will not be satisfied unless they see something done. Often they will earnestly inquire of God, “Have I done all that I might have done in sowing the seeds of truth?”

Let our food stores and restaurants be provided with suitable reading matter—simply prepared tracts and papers, containing the truth in short, pointed tracts and articles. Thus the workers can bring the truth for this time before the minds of those with whom they talk. The mind needs to be sanctified, that it may be worked by the Spirit of God. The words spoken in season and out of season may be good seed dropped in the soil of the soul.

Those who claim to be Christians do not do half that they might for the Master. Beside all waters the seed of truth is to be sown. Our restaurants and food stores must be made a means of enlightening minds. Let the workers have at hand leaflets and tracts containing the very best selections. If these cannot readily be sold, let them be given away; and good results will be seen from the seed thus sown.

“Be thou prepared, and prepare thyself, thou and all thy company that are assembled unto thee, and be thou a guard unto them. After many days thou shalt be visited: in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have

been always waste: but it is brought forth out of the nations, and they shall dwell safely, all of them.” Read the thirty-eighth chapter of Ezekiel.

This work is being done in foreign countries today and is being carried forward in a remarkable manner.

I am not opposed to hygienic restaurants, but I am opposed to the exactions placed on the manufacture and sale of certain health food preparations. I am bidden to say to our people, Go forward, and use the capabilities God has given to human minds. Be content to live simply. Do not manufacture mixtures of foods. In no case pay the exactions required; for the Lord has given men and women ingenuity.

In many places, in different sections of the country, an effort should be made to utilize natural products for healthful foods. A good work along this line may be done at Loma Linda. Our brethren there should make a beginning soon, even if all the arrangements regarding this work cannot be definitely decided upon at this time. As our brethren at Loma Linda study how to make the health food work a means of bringing the truth for this time before the minds of unbelievers, the Lord will add His blessing and will make plain the course they should pursue in the conduct of the business.

A similar work is to be carried forward in the southern states. Men and women who embrace the truth in the South will often need to be helped to find employment. Many will find opportunity to engage in evangelistic work; and these should learn, in connection with this work, to teach worldlings how to prepare simple, palatable food.

Outside the city of Nashville there are advantages that should be utilized in providing wholesome food for the people. Expensive buildings are not essential in order for this work to be carried forward. Let our health food men realize that the truth is to be sown beside all waters. My brethren in the health food work, speak words that will impress minds. Conduct meetings that will be a means of converting souls.

In times past I have written to our brethren in the South, that as soon as they are prepared to carry forward the health food work in a proper manner, for the advancement of present truth, it would be well for them to make a beginning. If wise plans could be made to operate the food plant near Nashville, this would give opportunity for many to secure employment. But let not our brethren in the South, or in any other field, pay large sums for the privilege of manufacturing and handling expensive foods. We can use the productions that the Lord has given us. These are to be prepared by the skilful hands and minds of those whom the Lord shall teach. We need minds that can be worked in an unselfish way.

My heart is drawn out with a desire that, in the future, many of our colored brethren shall be provided with suitable employment in various industries, including the manufacture of health foods. In some instances it may be possible to place colored brethren and sisters in healthful locations under men and women who are taught of God.

My attention is called to the Word of the Lord in Ezekiel 42, the directions given the prophets regarding the buildings that were to be prepared. This instruction is given in several chapters. The Lord is always prepared to help both white and colored people, if matters are handled as they should be.

These chapters in Ezekiel show that the Lord is the great deviser and planner. When men use for their own advantage the wisdom that the Lord has given them, then the Lord will manifest His own rights. “Then said the Lord unto me; This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the Lord, the God of Israel, hath entered in by it; therefore it shall be shut. It is for the prince; the prince, he shall sit in it to eat bread before the Lord. He shall enter by the way of the porch of that gate, and shall go out by the way of the same.”

I present these matters before you. I am directed to say that the Lord has a great controversy with the men who have exalted themselves. Some have made nothingness of God. “Then brought He me the way of the north gate before the house, and I looked, and, behold, the glory of the Lord filled the house of the Lord; and I fell upon my face. And the Lord said unto me, Son of man, mark well, and behold with thine eyes and hear with thine ears, all that I say unto thee concerning all the ordinances of the house of the Lord, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary. And thou shalt say to the rebellious, even to the house of Israel, Thus saith the Lord God; O ye house of Israel, let it suffice you of all your abominations in that ye have brought into My sanctuary strangers, uncircumcised in heart, and uncircumcised in flesh, to be in My sanctuary, to pollute it, even My house, when ye offer My bread, the fat and the blood, and they have broken My covenant because of all your abominations. And ye have not kept the charge, but ye have set keepers of my charge in My sanctuary for yourselves.

“Thus saith the Lord God: No stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into My sanctuary, of any stranger that is among the children of Israel. And the Levites that are gone away far from Me, when Israel went astray, which went astray from Me after their idols, they shall bear their iniquity; yet they shall be ministers in My sanctuary; having charge at the gates of the house, and ministering to the house: they shall slay the burnt offering and the sacrifice for the people, and they shall stand before them to minister unto them. Because they minister unto them before their idols, and cause the house of Israel to fall into iniquity, therefore have I lifted up Mine hand against them, saith the Lord God, and they shall bear their iniquity. And they shall not come near unto Me, to do the office of a priest unto Me, nor to come near to any of My holy things in the Most Holy Place; but they shall bear their shame, and their abominations which they have committed. I will make them keepers of the charge of the house; for all the service thereof, and for all that shall be done therein.

“But the priests the Levites, the sons of Zadok, that kept the charge of My sanctuary, when the children of Israel went astray from Me, they shall come near to Me to minister unto Me, and they shall stand before Me, to offer unto Me the fat and the blood, saith the Lord God. They shall enter into My sanctuary, and they shall come near to My table, to minister unto Me, and they shall keep My charge.”

I present this matter to all who may have wisdom to understand it. The Lord is no less strict today concerning the holiness of His servants. All who serve God with purity of soul will know that He is jealous that His honor should be preserved. Many of the most glorious revelations recorded in the Bible were made by the Lord in the darkest days of the church’s history. The Lord has given these revelations of His glory in order that men may be deeply impressed regarding the sacredness of His service. Impressions have been made that should bear with solemn force on the mind, showing that God is God, and that He has not lost His glory. He requires the utmost fidelity in His service today. The impression must be left on human minds that the Lord God is holy, and that He will vindicate His glory.

Source

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Elder G. I. Butler, My dear Brother:

Last night I could not sleep after one o'clock. I stayed in bed for two hours after waking, trying to get to sleep, but could not. I then got up, and on going into my office from my sleeping room, I found your letter. I have just finished reading it, and a letter from Edson.

I shall not try to answer your letter now; for there are questions in it that require a thoughtful rereading. I am thankful that we have a divine Counsellor, One who understands the situation. He can give wisdom; and without His counsel, we should make grave blunders.

I am suffering from another attack of influenza, and yet, in spite of the fact that I do not get half the amount of sleep that I should have, I wrote in two and a half days forty pages of letter paper for the Australian mail. I have to be instant in season and out of season. I knew that Brother Salisbury, who is in charge of the Echo office, needed words of caution in regard to showing special care as to who is taken into the Echo office. I advised that one brother, the former treasurer, be reinstated in his position. I advised that another brother should not be given a certain position; for he would make trouble for the work, because he is an easy subject for temptation and not an easy subject for correction. It is hard for him to change his course of action.

In every mail that goes to Australia, I send a letter, with copies of letters that I have written to others, to Stephen Belden. If I happen to miss a mail, he feels this deeply. Just now I am sending him all that I can; for I fear that each mail that goes will be the last in which I can sent him anything. Poor man, he is dying of cancer, and I am so far away that I cannot be near to help him. But I can write to him, and I can pray for him.

Recently I have written letters to different ones who are in danger of being misled by the deceptive influence that prevails at Battle Creek. The disaffected ones will make every effort possible to secure the tabernacle, and to gain other advantages by which to disseminate their wrong theories and carry forward their apostasy. But the Lord lives and reigns. I am writing out the cautions He gives me. I will not give up. I must relieve my soul of its burdens. It may be that I shall have to visit Battle Creek.

I have been pleading with the Lord to help His people on every point; for He alone can control the elements of wickedness in Battle Creek. He will shortly bring something to pass. What a privilege it is to be able to bring our perplexities to the Lord in prayer. He has invited us to do this, and why should we not avail ourselves of the privilege? "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." We need much more faith and much more earnest prayer. We need to humble our hearts before God and put all selfishness out of the way. We must have that strength, that wisdom, that cometh from our Lord and Saviour Jesus Christ. With the hand of faith we must grasp the hand of Infinite Power, and hold on, believing with the whole heart the promises God has given.

Our will and way are to be submerged in the Lord's will and way. Self must surrender, not to discouragement, though difficulties be piled mountain high, but to God. We must work in accordance with His will and His way. We are His children, and we must cut loose from our own devisings and let the Lord work out His will through us, although He may deny us the very thing that we feel we must have.

I have tried to hang my helpless soul upon Jesus. We need more faith, more steady, unwavering, sanctified faith. We shall triumph in carrying out God's wise will.

I felt great sadness of heart on hearing that one of the Huntsville school buildings had been consumed by fire. I am so sorry that one life was lost. We must now do our very best to make the needed improvements at the school. I am not favorably impressed by what you say about all the buildings that are to be erected, being small. We must not let the work at Huntsville flag or be brought down to small dimensions. There is need of buildings, and there is need of larger buildings, but these must not be extravagantly large; for the work in other places in the South must be considered.

The school at Madison must be treated fairly, yes, right loyally. If all will act a part to help this school, the Lord will bless them. I am determined to act my part, although my debt of thirty thousand dollars does not lessen. I feel so great an interest in these schools and in other lines of work that I must see what I can do. I have not lost one jot of my interest in the southern field. I want to act a part in helping all lines of the work. I especially desire that Brethren Magan and Sutherland shall have hearts of hope and courage, because they see that they have the sincere sympathy of all who have an understanding of the case. They must be encouraged by the true interest manifested in their behalf.

Let us take all these burdens to the Lord God of Israel. Let us work in His name and for His glory. Our hearts need to be filled with veins of sympathy. We need to have courage and joy in the Lord. Never, never let words be spoken that will make the burden weigh heavier upon those who have struggled for so long to carry out the expressed will and purpose of God. I fully believe that those who are connected with the school at Madison are carrying out the will of God. I believe that this farm is the very place for the school. Provision must be made to aid this institution. Those who are struggling to establish this school must be helped.

The Lord is good; let us trust in Him. I do love the Lord, but it makes my heart ache to see and feel the necessities that must be met. We will say, The Lord lives, and He is rich in resources.

Let us have thankful hearts, and be of good courage in the Lord. Keeping our eyes fixed on Jesus, we may triumph in Him.

May the Lord bless you, Elder Butler, and preserve you in health. May His Spirit and His grace be upon you.

The question that you ask in regard to plates, I cannot answer now. After the death of my husband, I was for one year so afflicted that I felt that perhaps the Lord would let me rest in the grave. Night after night I was in deep sorrow. One night I had a special answer to my prayer. It was after the healing power of God came upon me at Healdsburg. At that time the Lord raised me up, and gave me special light, and I have never since felt so unreconciled. I was instructed that the Lord had mercifully raised me up because He had a special work for me to do, and I was assured that I should have the special protection and care of God. The Lord had spared my life and had saved me from that which was surely sapping my life forces.

The Mighty Healer said, "Live. I have put my Spirit upon your son, W. C. White, that he may be your counsellor. I have given him the spirit of wisdom, and a discerning, perceptive mind. He will have wisdom in counsel; and if he walks in My way, and works out My will, he will be kept, and will be enabled to help you bring before My people the light I will give you for them. Let your light so shine before men that they may see and understand in a special manner that the Lord has given a message to meet the emergencies that will arise. As you speak the words I give you, angels of heaven will be with you, to make impressions on the minds of those who hear.



“I will be with your son and will be his counsellor. He will respect the truth that comes through you to the people. He will have wisdom to defend the truth; for I will take charge of his mind and will give him sound judgment in the councils that he attends in connections with the work. The world in its wisdom knows not God. It does not behold the beauty and harmony of the special work that I have given you. Your son will be perplexed over many matters that are to come before My people, but he is to wait and watch and pray, and let the words of God come to the people, even though he cannot always immediately discern the purpose of God.

“If you watch and wait and pray, Providence and revelation will guide you through all the perplexities that you will meet, so that you will not fail nor become discouraged. Time will outline the beauty and grandeur of heaven’s plan. It is difficult for human minds to comprehend that God in His providence is working for the world through a feeble instrument. To know God in the working out of His providence is true science. There is much knowledge among men, but to see the designs of heavenly wisdom in times of necessity, to see the simplicity of God’s plan revealing His justice and goodness and love, and searching out the hearts of men—this many fail to do. His plan seems too wonderful for them to accept, and thus they fail to be benefited. But Providence is still in our world, working among those who are grasping for the truth. These will recognize the hand of God. But His Word will not be revered by those who trust in their own wisdom.

“The counsel and purposes of the Omnipotent One, and His great plan, are not recognized by selfish human beings. It is difficult for man, in his pride and self-sufficiency, to accept the plan that God is working out through the mediation of His Son. It is contrary to the mind of the self-deceived and self-important to receive God’s words of warning and reproof. They resist the light. But the promises of mercy and grace and love must still come through the lips of My messengers to those who are being led astray. If those reproofed will heed, and understand, and be corrected, if they will change their wilful course of sin, God will grant pardon. But if they allow the enemy to stir up rebellion in their hearts, they in their turn will stir up rebellion in other hearts and in their stubbornness will fight against God.”

“Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven.”

These words place a weighty responsibility upon Christ’s disciples. The followers of Jesus are under obligation to the world to reveal Him in pure, noble characters. What a light shone forth from Daniel. In the court of Babylon he made known the purposes of God, reflecting the light of heaven into this proud kingdom. What light shone forth from his three companions, as in steadfast integrity they stood before the proud monarch, declaring, “Be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.” What a demonstration of the power of truth was the example that Abraham set before the church in his home. And Mordecai, Ezra, Nehemiah, and many others were chosen messengers—men through whom the pure light of consecration shone brightly.

“Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven.” All who would be disciples of Christ are bound to make God and heaven manifest by good works. All who will walk humbly before God will surely recognize the workings of His providence.

The messages that God sends are as light in a dark place. Through Christ, God is establishing a kingdom in this world. As God’s people reveal Him in good works, they become the light of the world. As they work under Christ’s counsel, and bear a living testimony to the truth, they will be sustained against the power and craft of Satan, which will increase as we near the time of Christ’s second appearing. God’s witnesses are to hold firmly to the Word of the Lord, which is to shine amidst the moral darkness till the very close of this earth’s history. There must be in this time of trial a dignified reliance upon the Word of God. We are to hold fast to past and present truth. The light is to shine forth with heavenly clearness. God will give an increase of light to those who

walk in light received. Satan's devising and his mysterious, deceiving power cannot put out the light which God bids shine. Every soul who is willing to be instructed by the Word has the precious treasure of strength of character and is enabled to glorify God in word and act. The followers of Christ increase in power to be good and do good; for the Sun of righteousness is shining upon them.

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I address the members of all our churches. We are living in a special period of this earth's history. A great work must be done in a very short time, and every Christian is to act a part in sustaining the Lord's work.

In every home let there be a spirit of self-denial. It will be a valuable education for the children to be taught to save sums of money for missionary work. Let them, by some service, earn money to donate to the cause of God. Then they will feel that they have some part in the work of saving souls.

There is a great work to be done for the colored people, and upon all rests the responsibility of doing everything possible for the uplifting of this neglected race. In every home there should be self-denial boxes. When any member of the family has an opportunity to deny himself of some unnecessary article, let him put into this self-denial box the sum he would have expended had he yielded to the temptation to gratify his desires. Thus we will assist in relieving the necessities of those who need genuine help. Even the children will find a joy and happiness in the thought that they are laborers together with God.

Children, will you not take hold of this work? Will you not deny yourselves in order to help the poor and the needy? You may not be able to give large sums of money, but if all will do this, the many small gifts will make a large amount. In doing this, you will be blessed, as truly as will those for whom the money is spent. How many of you will become missionaries for God? Do not become weary in this good work; for there are a large number of colored people, and we must start schools for them, that they may learn to read and write, and learn about Jesus, and how to live so that they may be ready for heaven.

Even the children in the home may be missionaries. You are doing a work that pleases the Lord Jesus when you help father or mother. But do not always wait to be told what to do. Try to see for yourselves what you can do to save the steps of your weary mother. Try always to bring pleasantness to every one else in the home. Never utter one angry word to father, mother, brothers, or sisters. Never speak a word that would grieve any one. Remember that you are one of God's little ones.

Every member of the family may cheer and help every other member. The older children should be thoughtful and ever kind and tender toward the smaller ones. The angels of God will look down at them in pleasure, as they ask the Lord for help to be kind to the little children. If all will heed this instruction the blessing of God will rest upon the home, and love for one another will increase.

A well-ordered home is a blessing to any community. The example of love and harmony thus revealed will lead others to regulate their own homes so that they may be happier.

Children, will you try to discipline yourselves, and never speak one unpleasant word? Will you try to be the Lord's younger missionaries, to have a care for father and mother, for sisters and brothers? Every angry word you speak hurts yourself and must be repented of if you would enter the school in heaven when Jesus comes.

Parents, will you set your children an example of self-denial? All that we have comes from the Lord, and it is right that we return to Him all that we possibly can. Do not feel that it is your duty to give Christmas presents to those who have no need of your bounty, when the Lord's treasury needs all that you can give. Why should you use the Lord's money with which to purchase magazines and unprofitable reading matter?

### The Work With *Christ's Object Lessons* and *Ministry of Healing*

The book *Christ's Object Lessons* has been a gift to our schools. Many souls have been converted through the reading of the book, and thousands of dollars have come to our training schools. The good work of selling this book in behalf of our educational work should continue.

With but little effort, men, women, and children; ministers, teachers, students, and physicians can, if they will take up the work in faith, sell many copies of this excellent book. Tell the people that you are selling the book to help carry forward the Lord's work, that its sale will train young men and young women for missionary service.

In like manner, let our people engage in the work of selling *Ministry of Healing*. From the light given me, I know that much may be accomplished for our sanitariums and our schools, if these two books are sold interestedly. I have acted my part in the gift of the manuscript, and the Lord will speak words of commendation of those who, with self-denial and a spirit of earnest endeavor, will put forth an effort. Try it, brethren and sisters, and the Lord will certainly help you.

### An Example of Liberality

To the church at Corinth, Paul wrote:

"Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power, they were willing of themselves; praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints. And this they did, not as we hoped, but first gave their own selves unto the Lord, and unto us by the will of God."

The brethren in Macedonia were very poor. In receiving the gospel, they had placed themselves under persecution and oppression. With some, every advantage was denied them because of their faith. Because of their poverty and their trials, they knew how to sympathize with those who were in need.

In their poverty, they gave so liberally that the brethren were surprised at the amount raised. The reason for their liberality was that they had in their hearts the love of the truth. They themselves had tasted of suffering. Trusting in the Lord, they had been comforted, and their hearts went out in sympathy to their brethren who were in need. They were willing to deprive themselves of goods and of money to relieve the suffering saints in the church at Jerusalem.

Will those of the Seventh-day Adventist church in every locality first consecrate themselves to the Lord, and do their very best, according to their circumstances, to assist in the Lord's work by gifts and offerings? Will they show that they appreciate the blessings of the Lord and are grateful for His mercy? Will they consider their obligations to God now, at the time when the world especially seeks for pleasure and expends large sums of money in gifts to those who are not needy? Will they consider it a privilege to act a liberal part, as heartily as did the churches in Macedonia?

I have said to my family and my friends: I desire that no one shall make me birthday or Christmas gifts, unless it be with the permission to pass them on into the Lord's treasury, to be appropriated in the establishments of missions. I will greatly praise the name of the Lord if I can see His people at this time, by the exercise of benevolence, making it possible to increase the facilities for successful work in many needy fields. I long to see among Seventh-day Adventists an increase of faith and courage, and more praise and thanksgiving to God, that where there has in the past been a withholding, there shall from henceforth be seen the evidences of a grateful heart, in the bestowal of gifts and offerings, to supply the needs of many destitute fields.

Paul did not desire to lay a heavy burden upon the church at Corinth, but he brought to their attention the liberal example of the brethren in Macedonia, where, though they were exceedingly poor, yet they had with thankfulness and willingness contributed in response to the appeal for help.

Titus had been so successful in raising gifts among the churches in Macedonia that Paul desired him to visit Corinth and continue in the same work. Another brother, “whose praise is in the gospel throughout all the churches,” and still another, “whom we have oftentimes proved diligent in many things,” were sent to accompany Titus. Paul wrote a letter to the Corinthians, commending to them these brethren who had so willingly undertaken such a difficult task. In this letter he reminded them of an effort that had been put forth a year previous to raise a contribution at Corinth. He writes:

“We desired Titus, that as he had begun, so he would also finish in you the same grace also: therefore, as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also. I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love. For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He become poor, that ye through His poverty might be rich.

“And herein I give my advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago. Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have. For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.

“For I mean not that other men be eased, and ye burdened; but by an equality, that now at this time your abundance may be a supply for their want: that there may be an equality. As it is written, He that had gathered much had nothing over; and he that had gathered little had no lack.”

In the providence of God, by physical skill or ingenious inventions, some may gather more wealth than others. The Lord blesses them with health, with tact, and skill, that they may receive of His goods, to bestow upon others, who may not have received these blessings. The possession of means constitutes a test of character. All have a part to act, as they have received; and from those who possess wealth, the Lord looks for bountiful gifts. Often it is their special privilege to act as the Lord’s helping hand to relieve the necessities of the Lord’s work in places where a delay to move at the right time would mean the loss of souls who might otherwise be saved.

Paul continues: “But thanks be to God, which put the same earnest care into the heart of Titus for you. For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you. And we have sent with him the brother whose praise is in the gospel throughout all the churches; and not that only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and declaration of your ready mind.”

Paul’s testimony was accepted as of great weight, because of the many revelations he had received. He knew better than did many others of the necessities of various places. But Paul was unwilling to take personal charge of the raising of this contribution. He had been largely instrumental in causing it to be raised, but, lest any should find occasion to speak evil, Titus and his companions, one of whom some suppose to be Luke, made the journey to Corinth; for there was no safe way of transporting money at that time.

“Avoiding this,” Paul declares, “that no man should blame us in this abundance which is administered by us: providing for honest things, not only in the sight of the Lord, but also in the sight of men. And we have sent with them our brother, whom we have often times proved diligent in many things, but now much more diligent, upon the great confidence which I have in you. Whether any do enquire of Titus, he is my partner and

fellowhelper concerning you; or our brethren be enquired of, they are the messengers of the churches, and the glory of Christ.

“Wherefore show ye to them, and before the churches, the proof of your love, and of our boasting in your behalf.”

If men would only consider that every favor they receive is a gift from God, would they not do very much more than they now do to relieve His work of the embarrassments of poverty? Would they not act a noble part, in rendering to the Lord His own? Wealth hoarded becomes moth-eaten. Often the Lord cannot preserve and bless the things they possess, because men feel under no obligation to assist in the great work of sounding the truth in new places. Prosperous crops, fruit, and other products of the earth can all be used in helping greatly the work in places where our brethren are struggling with but meager facilities. Your substance generously divided will bring in return the blessing of God. The Lord desires that there shall be thousands of minds desirous of helping to open new fields in various places, that the gospel may be carried to those who have never heard of the precious news of the great gift of God to our world.

God does not estimate the value of individuals by their wealth. Christ Himself, the Lord of glory, was in this earth a man of sorrows and acquainted with grief. He knew the meaning of want and privation. As a child, subject to poverty, he practiced the principles of self-denial. He, who formerly led Israel in the wilderness, through Moses, came to help fallen, needy humanity. And He expects His followers, to whom He has entrusted means, to bind about their own supposed wants and to be liberal in relieving the necessities of others.

No charity is complete unless it reveals an appreciation of the gospel. Those who now, in this time of emergency, seek to hold on to their means will soon suffer the loss of all that they have. The apostle Paul, in his letter to the Corinthians, immortalized words that every church needs to consider. He sought to impress upon those who had more than sufficient for their immediate necessities that those who are truly converted will impart freely to their poorer brethren.

The apostle continues: “For as touching the ministering of the saints, it is superfluous for me to write to you: for I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many. Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready: lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting. Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as a matter of bounty, and not as of covetousness. But this I say, He which soweth sparingly shall reap also sparingly: and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give, not grudgingly, or of necessity: for God loveth a cheerful giver.

“And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work: (as it is written, He hath dispersed abroad; He hath given to the poor: His righteousness remaineth forever. Now He that ministereth seed to the sower, both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;) being enriched in everything to all bountifulness, which causeth through us thanksgiving to God.

“For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God; whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men; and by their prayer for you, which long after you for the exceeding grace of God in you. Thanks be unto God for His unspeakable gift.”

The Lord has made many promises to those who are liberal. Through David He says:

“Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth: and Thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing: Thou wilt make all his bed in his sickness.”

Among needy fields that require financial assistance, the southern states have been often presented to me. Here, as in many other places, should be established sanitariums; and connected with these sanitariums there should be schools where students may receive a special training in medical missionary work. The students should put to the tax every capability that God has given them, not only as learners, but in the imparting of the light that God sends to them. During the period of their education, they should be taught to help others.

To all our people I bear a message. If we will be sanctified, soul, body, and spirit, to do the will of the Lord, He will walk in our midst as a light from heaven. Let there be a breaking up of every selfish method of labor, and let each help the other, all as one great converted brotherhood.

Shall we follow Christ as our pattern? He came to teach men by His example. In His work of self-sacrifice was seen not one jot or tittle of selfishness. He who was rich in the heavenly courts left all His riches and power and came to this world, clothed in the humble garb of humanity. For our sakes He became poor, that we through His poverty might be rich. Like Him, His followers are to be a blessing to the world. If the character of Christ were only revealed in all His professed followers, we should see thousands more being converted. All need to heed the Saviour's invitation: “Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For My yoke is easy, and My burden is light.”

Those who find their rest in Christ will not be deceived by the deadly heresies that fill the world. Every one is to be severely tested, and only those who are well grounded in the truth will be able to stand. Let God's people now not merely believe, but practice the will and the way and the words of Christ.

The cause of God will not be greatly advanced by mere commercial business transactions, but by Christian evangelizing efforts. Let not those who look for the Saviour's soon coming expend of their means needlessly for foolish show. Let all wear neat, modest apparel. Our means should be prayerfully and carefully handled; for there are many who are in want of the bare necessities of life. We need to bestow temporal food; and when true benevolence is unselfishly manifested, many will be more willing to receive of the spiritual food. We must care for both soul and body. This lesson is taught by the giving of the manna to supply the necessities of God's church in the wilderness.

Enshrouded in the pillar of cloud, Christ was the leader of His people. He gave them statutes and laws, that by obedience to His requirements, they might be His denominated people. He bestowed upon them the bounties of heaven, but He expected them, in turn, to share their blessings with others who were less favored. So He deals with His chosen people today.

“And Jesus sat over against the treasury, and beheld how the people cast money into the treasury; and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And He called unto Him His disciples, and saith unto them, Verily, I say unto you, That this poor widow hath cast in more than all they which have cast into the treasury: for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.”

God has never ordained that men shall look to their fellow men to know their duty. No man sustains the relation of a god to any one else. We must go to the Lord for counsel, we must pray to Him for wisdom. With heart and mind and soul, let us pray, and we will find that the Lord will graciously help us in our extremity. Men are but mortal; they cannot save a soul; they cannot help as does the Lord God of Israel.

The Word of God is the great agency in the conversion of sinners. We have seen evidence, that when the right key note is heard, the hearts of men are stirred by a presentation of simple Bible truth, and that they will help in sustaining the work of bringing the truth before the unconverted. In Oakland a great work is being accomplished by the presentation of Bible evidences of the truth. The words of inspiration are used to explain the Bible, one text throwing light upon another text. There has been an effort to make the Word of God prominent, rather than the words of the speaker, and the Lord has signified His approval of this method of teaching. This is the only successful way of condemning evil and of justifying the truth.

Let all our ministers be sure that they are thoroughly converted. At home and in the church, let their words and their thoughts be such as are approved of God.

More prayer should be offered by God's people, not formal, but earnest, sincere petitions. The Spirit of God in the heart will prompt prayers that will be effectual, and hearts will be melted and subdued. Many meaningless prayers are offered—vain repetition of words and phrases; these do not bring refreshing grace to the soul.

Decided reformatations should now be seen among God's people. Let all bickering and strife cease from among church members. It is easy to frame the speech so as to raise a false report against a minister, or other member of the church, but this is not profitable. Nothing gratifies the enemy more than to see the people of God at strife among themselves. We all need the daily, converting power of the grace of God; for many of our churches are backslidden. They do not reveal the genuine Christian life and the spirit of the Master. A hundredfold more might be done than is being done to spread the gospel message nigh and afar off.

God is calling for men who will consecrate themselves to the work of soul-saving. Those who desire to be regarded by God as liberal should devote their mind, their heart, their very being to His service. When we comprehend the infinite sacrifice of Christ to save a perishing world, there will be seen a mighty wrestling to save souls. O that all our churches might see the sacrifice of Christ as it has been presented to me! There would surely be a mighty effort to become converted.

I have a message for our churches nigh and afar off. There is to be a deeper consecration than has yet been seen, or many will be unprepared to enter the holy city. With some there is a desire to be first, to rule. This is right—to desire to be first in good works, in attaining the Christian graces. But to many the words of Christ as recorded in the seventh chapter of Matthew are applicable today. Read and study this chapter carefully. These are the words of Christ, and it is for every individual to make diligent work for his own salvation.

“Enter ye in at the strait gate: for wide is the gate and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

“Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them.



“Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven. Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you: (as My disciples; for such ye were not) depart from Me, ye that work iniquity.

“Therefore whosoever heareth these sayings of Mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock. And every one that heareth these sayings of Mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell: and great was the fall of it.”

These words should be carefully examined; for many will be deceived by the enemy. Thinking themselves to be doing the Lord’s work, they refuse to obey His commandments. They refuse to be corrected, and Satan’s angels lead them on in deception, until they are forever lost.

Many are carrying with them hereditary and cultivated traits of character that can never find entrance into the kingdom of God. They may be quick sighted to discern the faults of others, but they are blind to their own shortcomings. If they were to make a greater effort to perfect their own characters, they would reveal a spirit of patience and kindness to others. If any man is lost, it will be because he persists in having his own way, and refuses to humble his heart before God, and die to self. O shall we not all, without further delay, make a covenant with God by the sacrifice of our will and of our pride? Shall we not pray earnestly, seeking the Lord with the whole heart and soul? To such prayers Christ will respond.

A few days ago, in the night season, I saw a representation. There seemed to be a great reformatory work among God’s people. Many were praising God. The sick were healed, and other miracles were wrought. A spirit of intercession was seen, even as manifested before the great day of Pentecost. Hundreds and thousands were visiting families and opening to them the holy Scriptures. The power of the Holy Spirit was convicting hearts, and a spirit of genuine conversion was seen. On every side there were doors thrown open to the proclamation of the truth. The world seemed to be enlightened with heavenly influences. Great blessings came to the true and humble people of God. I heard voices of thanksgiving and praise, and there seemed to be such reformations as we witnessed in 1844 and 45.

Yet some refused to be converted and to choose God’s way. To carry on the work of the Lord, calls were made for liberal freewill offerings, and many selfishly clung to their earthly possessions. These became separated from the company of believers.

The Lord’s message to His church is: Work, work earnestly while probation lingers. We have been, as a people, benumbed. Matters of but little importance have been brought in to absorb means and talent. Some would invest much capital in the food business and lay out large sums of money in the enterprises that will give but small results in the salvation of souls. These are snares of the enemy. The world is perishing for the bread of life.

The enemy of souls would be greatly pleased if we were to be kept busy upon things of little importance and lose our present opportunities to work in the cities. We need now to awake out of sleep, and warn the large cities, before the time is past when we can safely labor in them. Soon the work will be finished, and now is our time to work with intense energy and industry. The means that comes into the treasury must be judiciously and wisely expended.

Where are My messengers? saith the Lord. Why is there not seen among My people a greater burden for the souls of those who have not heard the message of warning? Our workers should dwell much on the prophecies and the scenes brought to view in the books of Daniel and the Revelation. These books especially contain the message for our time. In the fourteenth chapter is given the last message of mercy to the world. This last testing message should now be brought before all people. In the eighteenth chapter of Revelation is given the call to the churches to come out of Babylon. The time has now come when all God's people must be gathered into a company and denominated as His special people, keeping the commandments of God and the faith of Jesus. The world must be warned, and there must be a decided reformation among our churches.

Some are earnestly and faithfully presenting the Word of God to the people, but many others should unite with these faithful laborers to present the Bible truths in their order. Let the Bible speak for itself. Eating the Word, receiving the Word, believing the Word—this will bring about the greatest reformation ever yet seen. Our past experience, under the power of the Holy Spirit, is to be revived.

We must carry on the Lord's work unitedly. Firmly and decidedly we are to proclaim the words of God. But we must guard against creating unnecessary prejudice. Let no one, in conversation or in discourse, give sharp thrusts; for by this means doors have been closed, and opportunities have been [lost].

If all our churches had been wide-awake, we would not now see poisonous influences at work and many who ought to understand the truth being taken in the snares of Satan's sophistry. Satan is at work among God's people, even as he worked among the angels in the heavenly courts.

The judgments of God are in the land, and our testimonies are to be given under the influence of the Holy Spirit. Now, just now, is our time to work under the sanctifying influence of the Holy Spirit. We must give the message quickly, line upon line. Men will be forced to a decision, and it is our part that they are given an opportunity to understand the truth, so that they may take their stand intelligently on the right side.

Every church member has an individual work to do. A greater effort should be put forth from house to house, holding Bible readings and distributing literature. No character can be symmetrically and completely formed, unless it is considered a privilege to work interestedly in the proclamation of the truth and to sustain the cause of God with means. The treasury must not be allowed to become empty when there are such urgent calls for help from every part of the world.

Again I say to all who desire to be baptized with the Holy Ghost: Take up the work where you are, and with your donations you may also help the work in places afar off. It is the duty of those who remain in the home field to sustain the laborers among people of other languages and other religions, to bring them to a saving knowledge of the truth. Cut off every unnecessary expense in every line, and let self-sacrifice be your aim. May God help us to view the situation as He views it.

Source

- E.G. White, "The Lord Loveth a Cheerful Giver," Manuscript 101, 1906, December 3, 1906.

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The end is fast approaching, and many in our churches are asleep. Let all now make it their chief business to serve the Lord. The Lord has entrusted to His people the talent of means, some more and some less than others. With many the possession of wealth has proved a snare. In their desire to follow the fashions of the world, they have lost their zeal for the truth, and they are in peril of losing eternal life. In proportion as God has prospered them, men should return to Him of the goods He has entrusted to their stewardship.

As members of the Lord's family we have a decided work to do. We must carefully examine our hearts to see if we are truly converted to God's service. Are we entirely free from the worldly habits, ideas, and customs that are abhorrent to God?

"Behold, I will send My messenger, and he shall prepare the way before Me: and the Lord whom ye seek, shall suddenly come to His temple, even the Messenger of the covenant, whom ye delight in: behold, He shall come, saith the Lord of hosts. But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fuller's soap; and He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you in judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not Me, saith the Lord of hosts. For I am the Lord, I change not; therefore ye sons of Jacob are not consumed.

"Those who are living upon the earth, when the intercession of Christ shall cease in the sanctuary above, are to stand in the sight of a holy God with a Mediator. Their robes must be spotless, their characters must be purified from sin by the blood of sprinkling. Through the grace of God and their own diligent efforts, they must be conquerors in the battle with evil. While the investigative judgment is going forward in heaven, while the sins of penitent believers are being removed from the sanctuary, there is to be a special work of purification, of putting away of sin, among God's people upon earth."

"Even from the days of your fathers, ye are gone away from Mine ordinances, and have not kept them. Return unto Me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return?"

The Lord reveals to His people their special sin. "Will a man rob God?" He asks. "Yet ye have robbed Me." Still unconvicted of sin, the disobedient inquire, "Wherein have we robbed Thee?" Definite indeed is the Lord's answer: "In tithes and offerings. Ye are cursed with a curse: for ye have robbed Me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord."

Here are important matters for our consideration. Read carefully the charge that God makes against those who have not fulfilled the conditions of their agreement with Him. In His mercy, the Lord has bestowed rich bounties upon His people, but many have selfishly withheld from Him the money for which He calls. Let all

carefully examine into their business relations with their Creator. Those who will not hesitate to deal treacherously with their Maker will certainly not hesitate to deal treacherously with their fellow men.

I desire to impress upon all our people that God regards the withholding of tithes and offerings as robbery. We are merely stewards of God: we do not own the money which passes into our hands. In its disbursement, we are to be co-laborers with Jesus Christ.

We should feel an intense interest in the advancement of the work of God. This work has already grown to large proportions, but it is to advance still more rapidly. We need many laborers, and there must be with all a spirit of self-denial, in order to provide facilities for the carrying forward of the message into new fields. In many places the work has been greatly retarded because of a scarcity of means. The rebuke of God will rest upon those who do not come up to His help.

**In the southern field a beginning has been made, but there is still a great work to be done for all classes. We now call upon all who love Christ to help, with their means, the work of God in this needy field.**

There should be amongst us an army of people who are prepared to open the Scriptures to many who are perishing in their sins. Let spiritual-minded men and women take hold of this work where they are. As they find opportunity, let them pray for those for whom they labor. All classes are to be reached. Poverty need not hinder any one from coming to Jesus. We should manifest a decided interest for those who are more wealthy and endeavor to lead them to lay up their treasure in the heavens, an enduring substance that shall never perish.

Let our church members take up such work where they are, and let all unite in sustaining the work in the regions beyond. Wonderful progress has already been seen, but we still have an exceeding large work before us, a work that calls for self-denial and cross-bearing.

As we close this year 1906, I plead with my brethren and sisters to make their record right with God and to be faithful in rendering to Him His own in tithes and offerings. May God help each one to act his part in the work of saving souls.

In the Lord's treasury there should be sufficient means to give an adequate support to those who devote their time to the work of saving souls. Their just wages should not be begrudged them. Those who are willing to labor for the Master should not be allowed to lack for the necessities of life. They should be enabled to live comfortably, and also to have enough so that they can make donations to the cause of God; for it frequently happens that they are expected to take the lead in making offerings.

In the great work of warning the world, those who have the truth in their heart and are sanctified through the truth will act their assigned part. They will be faithful in the payment of tithes and offerings. Every church member is bound by covenant relation to God to deny himself of every extravagant outlay of means. Let not the want of economy in the home life render us unable to act our part in strengthening the work already established and in entering new territory.

Schools and sanitariums are to be established. These should be located out of the cities. Students should be fitted to engage in various lines of God's work. We have been greatly favored in securing land and buildings suitable for sanitarium work, at prices far below their original cost. Through the work done in these institutions, we may reach all classes, high and low. The work in behalf of the sick and suffering was ordained of God.

Christ's chief work was in the preaching of the gospel to the poor. He choose to minister to the needy, the ignorant. In simplicity He opened before them the blessings they might receive, and thus He awakened their

soul's hunger for the truth, the bread of life. Christ's life is an example to all His followers. It is the duty of every one who has learned the way of life to teach others what it means to believe in the Word of God.

There are many in the shadow of death who need to be instructed in the truths of the gospel. Nearly the whole world is lying in wickedness. Yet we have words of hope for those who sit in darkness.

“The land of Zebulon, and the way of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up. From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.”

From Christ's methods of labor, we may learn many valuable lessons. He did not follow merely one method; in various ways He sought to gain the attention of the multitude, and then He proclaimed to them the truths of the gospel.

“And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And He saith unto them, Follow Me, and I will make you fishers of men. And they straightway left their nets and followed Him. And going on from thence He saw two other brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and He called them. And they immediately left the ship and their father, and followed Him.

“And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And His fame went throughout all Syria: and they brought unto Him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those which had the palsy; and He healed them. And there followed Him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan.”

Not only are Christians to give freely of their means to sustain the Lord's work. Wherever they are, they are also to labor interestedly for souls. Their first effort should be themselves to be sanctified through the truth, to be purified and cleansed from all pride and selfishness. Then they will be prepared to meet their solemn obligations to God and to enlighten the minds of others who are in darkness regarding Bible truth. Not one-thousandth part of what should be done is being done by those who understand the plan of salvation. Every true Christian is so to represent the plan of salvation in his own consistent life, and in his interested efforts in behalf of others, that no one to whom he has access may say, No man careth for my soul.

#### Sources

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- E.G. White, “Gifts and Offerings,” *The Watchman*, January 15, 1907.
- E.G. White, “Gifts and Offerings,” *Adventist Review*, January 17, 1907, pgs. 8-9.

Title: N/A

Date: February 4, 1907

Type: Letter

Addressee: Lewis C. Sheafe

Location: "Elmshaven," St. Helena, California

Primary source: Letter 44, 1907, February 4, 1907

Elder L. C. Sheafe, Dear Brother:

I am writing to you in the early morning. In the night season I have had representations of your case and have been conversing with some of the brethren in Washington, D.C., in regard to the work to be done in that city.

Elder Sheafe, Satan has been at work upon your mind, and for a long time you have been entertaining his suggestions. Through his temptations you have been led to take a course of action in your home that has been a great evil. It has injured you and the cause of God.

The Lord has given you tact and skill in knowledge to proclaim the last message of mercy to our world, that you might become a great blessing in Washington, D.C.; but you have entered into temptation. Will you let Satan have the victory? You have lost your bearings, concerning many things, and cherish some views that bear the same mark of spiritual disease that has led to the disaffection at Battle Creek. And the enemy is working through you to spoil the flock of God. The Lord bids me say to you, Stop right where you are.

You are severely tempted and for some time have been pursuing a course that will impair your future usefulness. The Lord has given you freedom of speech, that you might present the truth before the people. But you have been losing the grace of God out of your heart. You have taken a draught of a mixture prepared by the tempter.

I do not want you to destroy yourself. Battle Creek is not the place where you will get light. The work being done there does not bear the signature of the Divine. Another spirit has come in and taken possession of human minds. The Lord God of Israel will surely punish the men who have set at naught His counsel. The Word of God tells us that just such things would come in these last days.

The message of mercy that was brought from the Father was meant for the ears of the whole world. Christ came to unveil the character of God. He did not select a part of the human race and place a limited value on them. His grace is for all, and the estimate He places on the human soul is infinite. His power also is unlimited by right of His position with the Father. Had it not been for the great sacrifice He made in giving His life for mankind, the human race would have perished in their sin. But after the fall of Satan and man, Christ stepped in to give us another trial. He alone could give man another opportunity to recover himself; for only He who was equal with God could carry out the great scheme of redemption. When Christ has given such an example of comprehensive love, should an exclusive spirit be cherished by those who profess His name? Christ says, "I am the light of the world." He is the great fountain of life and salvation.

The Lord has greatly blessed you, Brother Sheafe, and He desires that you shall no longer walk in the path you have been treading, but step back into the path that Christ has formed by His own example. Christ is the Bright and Morning Star. He reflects His light to every class of people in the world. When you take any other position than that which Christ took, you are certainly walking in a false path.

O what a God we have that He should "so love the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Collecting all the riches of His grace, all the resources of His infinite love, He has placed them at the disposal of the human family, that as many as receive

Him might have power to become the sons of God. All who believe in His name may become one with Christ in God.

My brother, you have let spiritual pride come into your heart. You have given the tempter an open door through which he could enter and work upon your mind. Will you give him the right of way, as many are doing in Battle Creek? Before you go any further in this path you have entered upon, stop and consider the results. Make a halt right where you are. If you do not, you will apostatize from the truth. You and your wife must be converted, or you will, in the madness of your deceived souls, take some rash and dreadful step. Watch, pray, repent, and be converted.

In His mercy and grace God desires to let you see your wrongs, that you may repent and become reconverted. You may become kind and thoughtful and reveal to others that your hearts are made white in the blood of the Lamb. Let not another blot of sin come upon your soul. The Father calls you to live the life of Christ, to put away the passionate temper, and henceforth to walk in meekness and lowliness of mind. He desires that you and Sister Sheafe shall become a son and daughter in the heavenly family.

Your heavenly Father, the God of heaven and earth, gave everything into the hands of Christ for those who will give up their hereditary and cultivated tendencies to evil and become the children of light. He did all this to make you and your wife patient and kind to one another. Will you not be convinced of your wrong and be renewed in the spirit of your mind?

The message of mercy from the Father was given to the world through Christ. An atmosphere of grace and peace always surrounded His life. In His life He gave evidence of what every one who believes in His name may give evidence, that He possessed the gift of thoughtful kindness. Christ's followers may reveal the same characteristics in their associations with one another. All who profess the name of Christ must represent His kindness in their lives. Never in speech or action should they manifest an opposite spirit. Whosoever will may surround his soul with an atmosphere of kindness and patience and love; and these graces represent eternal life to the receiver. Will you now be reconverted. Your present good and your eternal welfare demand that you repent and be converted. Humble your heart before God, and become one of His little children.

My brother, look unto Jesus. You need not look to any human agency for the supply of grace that you can find in its perfection in Christ. The Saviour took human nature upon Him and came to this earth; and in His humanity, He was tempted in all points like as human beings are tempted. Thus was removed every excuse for the plea that Christ does not know what temptations come to man. The Saviour came to succor all who are tempted.

Through His sacrifice, Christ has made provision for you, that you may become sweet in disposition, meek and lowly of heart. My brother, when you are sorely provoked to say or do things that make you a weak man, think of the promise, "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in My throne." "He that overcometh, and keepeth My words unto the end, to him will I give power over the nations."

When men or women are under the temptations of Satan, let them look constantly to Jesus for aid, and not utter words of passion that dishonor Christ. If the husband speaks unkindly, let the wife not speak a word in response; for at such times silence is eloquence. This is the best way to meet the words that are prompted by the tempter. Let husband and wife treat each other kindly under all circumstances. Then the children will learn from them lessons of forbearance. Never, never give your children an education in faultfinding. Set them an example that will help them to prepare for the future immortal life.

Let not your record be marred by one false word or act. Let it be said of you, “Ye are laborers together with God.” Keep the thought “together with God” ever in mind.

A minister of Jesus Christ should never forget his calling. He should never forget that he is to minister in word and doctrine. He should have a clean, pure spirit. He should possess his soul in patience and ever remember that the heavenly universe is looking with deepest interest upon the one who is appointed to be a mouthpiece for God. Will you humble your heart now before God? Will you fall upon the Rock, and be broken?

“The Word became flesh, and dwelt among us.” This was done to convince us that there is no love in the universe but God’s, and that the happiness of man consists in loving Him, doing His will, and carrying out His precepts. My brother, the Lord desires you to guard against any doctrines that would lead to dissension and strife. You are charged to hold the beginning of your confidence firm unto the end. There is need of much prayer. The warning is given us in the Word, “Some shall depart from the faith, giving heed to seducing spirits and doctrines of devils.” Brother Sheafe, is not this warning fulfilled in what we see in Battle Creek?

“Be careful for nothing; but in everything, by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things. Those things which ye have both learned and received, and heard, and seen in me, do; and the God of peace be with you.”

Let no man unsettle your faith. The Lord is greatly dishonored by those in Battle Creek who are turning away from the truth. I am sorry for them and sorry that you are becoming confused by the doctrines that are being presented to lead souls from the true faith. May the Lord help you not to spoil your record. In the name of the Lord I say to you: Humble your heart before God, and practice the life of Christ, else you will lose your soul.

My brother, is it a strange thing that the Word of God should be fulfilled? This Word has declared just what will be; and now, when this comes to pass, should we act as a church surprised? May the Lord help you to be guarded. Watch unto prayer, and guard your spirit; for God cannot be with you, to help you in overcoming, when you do not seek to overcome, but act as the evil one desires you to act. We are now preparing for the future, immortal life. Do not, I beg of you, turn aside to strange doctrines.

In the visions of the night I am charged by the Lord to warn you against this. I want you to be a happy man in this life, a representation of what a minister of Christ should be. Work diligently to make your calling and election sure. Bring peace into your heart, even the peace of Christ. Learn of Christ, and thus become fitted to unite with the family of the redeemed. Our time here is short. Prepare, prepare to meet thy God.

“If any man will come after Me, let him deny himself, and take up his cross and follow Me.” “So shall he be My disciple.” The Lord Jesus is to be your pattern. No man is to please himself. I want you to know what the grace of Christ can do for you. I want you to speak sound words, with true, eloquent utterance. Serve the Lord Jesus Christ with the whole heart. God expects you to purify your soul from all defilement. True conversion means a radical change of heart.

The richest blessings are for you and all others who preach the Word. But we must ever remember the words, “Ye are dead, and your life is hid with Christ in God.” The Saviour promises to satisfy the most urgent needs of the soul. He promises: “The water that I shall give him shall be in him a well of water, springing up into everlasting life.” You need to be converted every day in order to be a vessel unto honor, one who can teach others. Do not make a mistake. Your soul is precious, and Christ will save you, if you will be saved by purifying your soul through obedience to the truth.



Source

- E.G. White to L.C. Sheafe, Letter 44, 1907, February 4, 1907.

Title: "Encourage the Workers"

Date: March 4, 1907

Type: Manuscript

Location: "Elmshaven," St. Helena, California

Primary source: Manuscript 41, 1907

I have been instructed that encouragement should be given to the work in the South, and that special help should come to the work in Nashville, Madison, and Huntsville.

At the school in Madison it has been necessary to work with the strictest economy, that the educational work undertaken there might be carried forward. Let our brethren who have means remember this school and its needs.

A good work was done by Brethren Magan and Sutherland at Berrien Springs, and in their labors in that place they labored beyond their strength, imperiling their health and even their lives. In their work at Madison, they are working too hard, and amid many difficulties. These brethren need not only our confidence, but also our help, that they may place the Madison school where it can accomplish the work that God designs it to do. I pray that the Lord will sanctify the understanding of our people, that these men will not be left to so work as to sacrifice their health in what they are trying to do. I pray that teachers and students may have wisdom and courage to act well their part, and that they may be especially blessed in making the school a success.

It is impossible to make the Madison school what it should be unless it is given a liberal share in the means that shall be appropriated for the work in the South. Will our brethren act their part in the spirit of Christ?

The neglected South is to be especially favored now, because of the neglect of the past. The atonement for the failure of the past to meet the needs of this field should be full and ample. The institutions in the South that for years should have stood on vantage ground are now to be especially favored. The Huntsville school must be encouraged to enlarge its work. Every possible advantage should be given to these schools that they may show what can be done in making the earth to yield her treasures. The Madison and Huntsville schools are to be an object lesson to the people in their vicinity.

I was shown that there is danger of these schools being circumscribed in their plans and limited in their advantages. This should not be. Everything possible should be done to encourage the students who need the class of instruction that can be given at these schools, that they may go forth properly instructed to do a work for others who need the same education and training that they have received. Fields are opening on every side to the work that such laborers could do.

At Huntsville a sanitarium is needed in connection with the school. I am interested to see a building on that school farm equipped for the treatment of the sick.

Cannot the students at Madison and Huntsville be trained to sell the books *Christ's Object Lessons* and *Ministry of Healing*? And will not many of our people join them in this work?

For the work in and about Nashville, we should do all we can to put it on a solid basis. The work should be conducted in a simple way, but in a way that will recommend the truth. There are many places in the South open to our work; but by all means begin the work in the important cities, and carry the message now. "For thus saith the Lord of hosts; Yet once, it is a little while, and I will shake the heavens and the earth, and the sea, and the dry land; and I will shake all nations, and the Desire of all nations will come: and I will fill this house with glory, saith the Lord of hosts."

#### Sources

- E.G. White, "Encourage the Workers," Manuscript 41, 1907, March 4, 1907.
- E.G. White, *The Madison School* (1908), pgs. 3-4.

Title: "The Lord Loveth a Cheerful Giver"

Date: March 8, 1907

Type: Manuscript

Location: "Elmshaven," St. Helena, California

Primary source: Manuscript 163, 1907, March 8, 1907

I address the members of all our churches. We are living in a special period of this earth's history. A great work must be done in a very short time, and every Christian is to act a part in sustaining this work.

God is calling for men who will consecrate themselves to the work of soul-saving. Those who desire to be regarded by God as liberal should devote mind and heart—the entire being—to His service. When we begin to comprehend what a sacrifice Christ made in order to save a perishing world, there will be seen a mighty wrestling to save souls. Oh, that all our churches might see and realize the infinite sacrifice of Christ!

Recently, in visions during the night season, a representation passed before me. Among God's people there seemed to be a great reformatory movement. Many were praising God. The sick were healed, and other miracles were wrought. A spirit of intercession was seen, even as was manifested before the great day of Pentecost. Hundreds and thousands were seen visiting families and opening before them the Word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest. On every side, doors were thrown open to the proclamation of the truth. The world seemed to be lightened with a heavenly influence. Great blessings were received by the true and humble people of God. I heard voices of thanksgiving and praise, and there seemed to be a reformation such as we witnessed in 1844.

Yet some refused to be converted. They were not willing to walk in God's way. And when, in order that the work of God might be advanced, calls were made for liberal free-will offerings, some clung selfishly to their earthly possessions. These covetous ones became separated from the company of believers.

As a people, we have been benumbed. Matters of but little importance have been brought in to absorb much means and precious talent. There are some whose hearts are responsive to the calls of God. But some are investing capital in enterprises that give no results in the salvation of souls. Such enterprises are snares of the enemy.

The great enemy of souls would be pleased if we were kept busy with things of but little importance, and lose our present opportunities for labor. We need now to awake out of sleep and to labor earnestly to warn those in the highways and in the byways. Soon the work will be finished, and now is our time to labor with intense energy and untiring industry.

The judgments of God are in the earth; and, under the influence of the Holy Spirit, we must give the message of warning that He has entrusted to us. We must give this message quickly, line upon line, precept upon precept. Men will soon be forced to great decisions, and it is our duty to see that they are given an opportunity to understand the truth, that they may take their stand intelligently on the right side. The Lord calls upon His people to labor—labor earnestly and wisely—while probation lingers.

Among the members of our churches, there should be more house-to-house labor in giving Bible readings and in distributing literature. A Christian character can be symmetrically and completely formed only when the human agent regards it as a privilege to work interestedly in the proclamation of the truth and to sustain the cause of God with means. The treasury must not be allowed to become empty, when there are such urgent calls for help from every part of the world.

Every church member should cherish the spirit of sacrifice. In every home there should be taught lessons of self-denial. Fathers and mothers, teach your children to economize. Encourage them to save their pennies for missionary work. Christ is our Example. For our sake He became poor, that we through His poverty might be made rich. He taught that all His followers should unite in love and unity to work as He worked, to sacrifice as He sacrificed, to partake of his sufferings, that they may be partakers of His glory.

Parents, will you set before your children an example of self-denial? All that we have comes from the Lord, and it is right that we return to Him all we possibly can. Do not feel that it is your duty to give presents to those who have no need of your bounty, when the Lord's treasury needs all that you can give. Why should any one use the Lord's money in the purchase of unprofitable reading matter, or of articles that are unnecessary and useless?

The Lord now calls upon the members of the Seventh-day Adventist church in every locality to consecrate themselves to Him and to do their very best, according to their circumstances, to assist in His work. By their liberality in making gifts and offerings, He desires them to reveal their appreciation of His blessings and their gratitude for His mercy. My dear brethren and sisters, all the money we have is the Lord's. I now appeal to you, in the name of the Lord, to unite in carrying to successful completion enterprises that have been undertaken in the counsel of God and that are waiting for their portion of the \$150,000 fund which has been called for by the General Conference Committee.

Let not the work on the Nashville Sanitarium and the Takoma Park Sanitarium be hindered for lack of means. Let not the work of rebuilding at Huntsville be made difficult and burdensome because the necessary means is withheld. Let not those who are struggling to build up the other enterprises, great and small, that are needing the promised aid, become disheartened because we are slow to unite in making up the fund that is asked for. Let all our people arise and see what they can do. Let them show that there is unity and strength among Seventh-day Adventists.

In the providence of God, some may gather more wealth than do others. The Lord blesses them with health, with tact and skill, that they may receive of His goods and bestow upon others. The possession of means brings a test of character. All have a responsibility according to that which they have received; and from those who possess wealth, the Lord looks for bountiful gifts. To those who desire to be baptized with the Holy Ghost, I would say, Take up the work of God where you are, and with your gifts help the work in places nigh and afar off.

My dear brethren and sisters, let us every one make a covenant with God by sincere self-denial and self-sacrifice, that we may help in extending the truth to many places. The Lord will certainly bless all who do His will without murmuring or complaining.

#### Sources

- E.G. White, "The Lord Loveth a Cheerful Giver," Manuscript 163, 1907, March 8, 1907.
- E.G. White, "The Lord Loveth a Cheerful Giver," *The Watchman*, April 16, 1907.
- E.G. White, *Testimonies to the Church Regarding The Strengthening of Our Institutions and Training Centers* (1907), pgs. 3-6.

Title: N/A

Date: March 10, 1907

Type: Letter

Addressees: The directors of the Nashville Sanitarium and the Southern Union Conference

Location: "Elmshaven," St. Helena, California

Primary source: Letter 112, 1907, March 10, 1907

To the directors of the Nashville Sanitarium and the Southern Union Conference,

Dear Brethren:

During the night some matters were brought before me, which I was charged to present to you. We seemed to be in a council meeting, where certain questions were being considered. One of these questions was the necessary arrangements to be made for the prosecution of the work at Huntsville.

A mistake is being made in the use of means in some parts of the field. The workers need to sit down and count the cost of the tower they are building, to know if they are able to finish it.

In the past the work in the South has been carried on by earnest effort and with limited means. Now more money than is necessary is being invested in building the sanitarium at Nashville. This will not leave a correct influence on the workers in other parts of the field. At this time, when there is so great need of help in many lines of the work, any extravagance in fitting up the Nashville Sanitarium will leave an impression on the workers and on others that will not be healthful. There is great need of means to support the workers in the field, and the strictest economy should be practiced with every advance step that is taken. The tendency to invest large sums of money in the Nashville Sanitarium must be guarded against. There must not be a large showing in one place, while very little interest is manifested in other places of great importance.

There is a great work to be accomplished at Huntsville and a large demand for means in order to erect appropriate buildings and carry on a successful work there. Again at Madison help is needed to continue the educational work that has been established there. It would be a great advantage to the school in Madison if a food factory were put in operation in connection with the work of the school.

The school in Madison has been established in the order of the Lord, and it requires its share of help. Brethren Sutherland and Magan, in their work at Berrien Springs, overtaxed their physical powers, and both need to be guarded against laboring beyond their strength at Madison. Brother Sutherland needs to guard himself very carefully and keep near to the great Healer. Both these workers are to be appreciated by their fellow workers.

The needs of the different parts of the field should be considered fairly and proportionate help given to each. It is not right that those who have been laboring under burdens for years, and whose health has been broken by their arduous work, should be left to struggle along unaided under a great load of perplexity.

The use of means in the sanitarium at Nashville should be considered in a Bible light, not a selfish light. Christian Benevolence will lead to a study of the needs of every branch of the work, and a determination that each shall have its proper part. Time is passing, and the work of God in the earth will soon be accomplished. Upon the men who act a leading part in the various branches of the work, a large degree of the Holy Spirit must rest in order that the work may be carried to completion in the Lord's own way. The Lord lives and reigns, and He has promised to guide His people with judgment if they will walk humbly with Him.

The workers in the printing office, in the school, in the food factory, and in the sanitarium should blend their interests. Those connected with one branch of the work should feel an interest in every other branch. All should

realize that every department of these various lines of work is to be conducted according to the principles of the Word of God, and that the workers are to labor under the guidance of His precious counsel. Not one thread of selfishness must be woven into the web; for the Lord will not regard with favor anything of this sort. "All ye are brethren; and the work is one. There is need of a daily conversion on the part of the workers if they would feel a true concern for the work as a whole.

When you come together for worship and to seek the Lord, it should be your one aim to honor Him whose requirements are all equal and just. His will, declared to you in His Word, is to be carried out to the letter. The rule of righteousness revealed in the lives of His professing people is to make them conspicuous. We are to live with an eye single to the glory of God, ever seeking to be Christians in every sense of the word.

These words were spoken by our Instructor: "You are to be under the control of God. Learn how to harmonize. Love as brethren; be pitiful; be courteous. God's commandments are just and equal. All His workers are to be honored as laborers together with God.

"The varied interests of the work are to be built up with care. From this time onward responsibilities will rapidly increase. God's will, the perfect rule of righteousness, is to be revealed in your work. Commune often every day with your God, and listen to the voice that says to you, 'Be still, and know that I am God.' As your responsibilities increase with the advancement of the message, temptations will also increase. As the magnitude of the work presses itself upon the soul, humble your hearts before God. Act faithfully your part in the work, and stand faithfully in your individual accountability before God. God is no respecter of persons. He that doeth righteousness is righteous. A mere profession is of no value, and knowledge is of worth only as it is used righteously.

"Murmur not; repine not; covet not; quarrel not;" our Instructor continued. "When you are afflicted, look to the great Physician. You have need to rejoice and to humble yourselves before the Lord. By indulging a selfish spirit, men become narrow and short-sighted; and then they fail to read from cause to effect. The Word of the Lord is to be your guide in all things. 'The Lord is in His holy temple; let all the earth keep silence before Him.'"

By the figure of the vine and the branches, Christ illustrated not only the relation that should exist between Him and His followers, but also the union between every believer and his fellow believer. The branches of the vine are related to each other; but they are not alike. Each has its own individuality, which cannot be merged into that of another, but all have a special connection with each other. The root that supplies nourishment to one branch supplies nourishment to every other branch. Each must depend alike on the vine for sustenance; all must be joined to the parent stalk. The life and growth and fruitfulness of each depend alike on the parent vine. In obedience to the laws of nature, their common hold of the true vine makes them one; in their diversity there is unity.

The lesson of the vine and its branches holds a deep meaning for the workers in the cause of God. Every worker is to draw his strength from the same source; and while the individuality of each is to be maintained, unity and harmony is to be preserved. When this spirit of oneness pervades the work, our institutions throughout the world will be united in their interests, while the individuality of any one will not be merged into that of any other one.

In the past it was urged by some that the interests of the cause would be furthered by a consolidation of our publishing institutions, bringing them all virtually under one management. This the Lord positively instructed us should not be. It is not the purpose of God to centralize in this way, bringing all the interests of one branch of the work under the management of a comparatively few men. In His great purpose of advancing the cause of truth in the earth, He designs that every part of His work shall blend with every other part. The workers are to

draw together in the spirit of Christ. In their diversity, they are to preserve unity. One institution is not to be brought under the control of another, but all are to exercise their powers harmoniously. The work of direction is to be left with the great Manager, while obedience to the Word of the Lord is to be the aim of all His workers. In the different places where the work is established, it will often be small in its beginning. Then it will grow. This is represented by the prophet Ezekiel under the figure of water issuing from under the threshold of the house.

“Afterward he brought me again unto the door of the house, and, behold, water issued out from under the threshold of the house eastward; for the forefront of the house stood toward the east; and the waters came down from under from the right side of the house, at the south side of the altar. Then brought he me out of the gate northward, and led me about the way without unto the utter gate by the way that looketh eastward; and, behold, there ran out waters on the right side.”

These waters signify the gospel of Christ which went forth from Jerusalem and spread to all countries. The gifts and power of the Holy Spirit, which accompanied the Word, caused it to yield great results.

“Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea, which being brought forth into the sea, the waters shall be healed. And it shall come to pass that everything that liveth, which moveth, whithersoever the rivers shall come, shall live; and there shall be a great multitude of fish, because these waters shall come thither; for they shall be healed; and everything shall live whither the river cometh. ... And by the river upon the bank thereof, on this side and on that, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed; it shall bring forth new fruit according to its months, because their waters they issue out of the sanctuary, and the fruit thereof shall be for meat, and the leaf thereof for medicine.”

There is to be much more extensive work done in the future than has been done in the past. Had selfishness been entirely put away from the lives of the workers, we as a people would stand before God today in large numbers, every one as true as steel to the principles of the Word. The Lord now calls upon the men chosen for His work to stand as one man for the advancement of the cause of Christ. In their diversity of gifts and callings there is to be seen the unity represented by the figure of the vine and the branches.

#### Source

- E.G. White to Directors of the Nashville Sanitarium and the Southern Union Conference, Letter 112, 1907, March 10, 1907.



Title: "A Broader Work"

Date: April 1, 1907

Type: Manuscript

Primary source: Manuscript 47, 1907, April 1, 1907

"The sacrifices of God are a broken spirit; a broken and contrite heart, O God, Thou wilt not despise. Do good in Thy good pleasure unto Zion: build Thou the walls of Jerusalem. Then shalt Thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks upon Thine altar."

I have been shown that in the opening of new fields too much pride has often been manifested by our workers. In our work in the southern field, we have kept too much to ourselves. Our efforts ought not to have been so closely confined to our own institutions. The light given me and which I have given to our people is that if workers of experience and wisdom would visit the colored schools established in different places, and manifest an interest in their work, our workers would be invited to speak to the colored people in many places and could thus impart to them precious truths that they do not understand. An excellent work has been done by these schools; and in drawing apart from them, we are not following the Lord's plan. An earnest sympathy should exist between our teachers and other teachers of colored schools in the South.

When the question of our establishing a printing plant in the southern states was being considered, I was shown that the very existence of the large educational institutions for colored people in Nashville made it a favorable place for the opening of our work; for in these schools lay opportunities for building up the cause of present truth. In failing to manifest an interest in the work of the colored schools, and to become acquainted with the work they were doing, an advantage was lost that might have been used to remove much prejudice. A judicious effort to open up to the teachers in these large institutions the principles and plans of our educational work would have been productive of much good. Young men of firm principles should be selected to attend these schools and watch for opportunities to drop the seeds of truth into the hearts of the teachers.

I was also instructed that in the South a first-class sanitarium should have been erected where the colored people could be treated by hygienic methods, and where many youth could be trained to be skilful nurses and teachers of the gospel of Christ. Our people in the South must be quick in laying hold of advantages that are needed there. The true missionary spirit must be cherished in the hearts of all of our workers. We have a school at Huntsville. If we are wise, we will make very decided efforts that the work of this school may be strengthened and conducted in no inferior way.

We need to be less diffident about making known our needs to those who can help us in carrying forward the work. The Lord will surely acknowledge determined efforts made to help the people who are in need of help. We should study carefully the second chapter of Nehemiah which records Nehemiah's request of the king and the king's liberal response to his plea. The experiences of Nehemiah teach us that God does not prohibit His people from asking men in power for favors to advance the cause of God. Much more might be received for the advancement of the cause of God from men who have abundant resources if the Lord's servants would lay their necessities before them. In the work of erecting sanitariums and school buildings in foreign countries, God designs that the highest authorities shall be appealed to for assistance. This work should be done with prudence, taking care to present it as something that is being done for the benefit of the people, and as a work of God.

To those workers who are preparing to be teachers, I would say, Begin to work in a humble way as missionaries for God. Bear in mind the example of those who for the sake of the truth are subjecting themselves to all manner of inconveniences in foreign fields—to the hardships of an unsuitable climate and to the opposition of people of an idolatrous faith. God asks you to begin your mission work at home. Those who are seeking to be

first need to humble their hearts before God. Let each one take up the missionary work that lies neglected at his very door. The Lord calls for laborers for our cities. Every true believer has a message.

In visions of the night I seemed to be in a large congregation of our people in Nashville. One of authority stood before us. Reaching out His hand, He turned Himself in every direction, saying, There is missionary work to be done in all the settlements about Nashville. There are among you those who should exercise their inventive faculties to devise plans for reaching the perishing souls whom you have neglected. When you take up the work that should be done in needy settlements right within your borders, the presence of the Lord will be with you, and angels will go before you. Your faculties will develop and your capability for work increase. And from Nashville you will pass to other cities to do the work that is waiting to be done. There is dearth of men and dearth of means; but when the missionary spirit shall be awakened, and you take hold of the work wherever you see souls hungering for the truth, then you will grow in grace and efficiency. There is work for all who want to work in the way Christ worked.

“Who among you,” said the heavenly Messenger, “have tried to come in connection with the colored schools, that they might become acquainted with the teachers? How many have you converted to obedience to the truth?” The Lord is not pleased with the young men and the middle-aged men who have felt no burden for the souls who are right around them. God desires that His servants shall explain the truths of His Word in the darkest as well as in the most enlightened places. Consecration to God and prayer, earnest prayer, must be blended with the work.

So little genuine missionary work is being done, so little of the missionary spirit is being cultivated, that the Lord is displeased. The great cities of the South lie unworked. Those who feel no desire to educate themselves for missionary work need a new conversion.

Our young men and young women need a more pronounced experience in the work of God. Those who have learned the truths of the Word must not be unwilling to place themselves in trying places in order to meet the people where they are. Work is waiting everywhere, and it is not all of the most pleasant kind. The Lord calls for young men who have cultivated a spirit of cheerfulness to go forth to convince others of the possibility of maintaining cheerfulness and refinement amid the most unfavorable circumstances. The message of truth must be given by means of practical missionary effort. Wake up, brethren, wake up. Watch and pray, and consecrate yourselves to the great work that is waiting to be done.

All who have educated yourselves in a love of criticism have lost the love of beauty and holiness out of your lives. Arouse, and rid yourselves of these hindrances to progress in the Christian life. When you feel disposed to criticize the work of some of your brethren, take hold yourselves of the hardest work you can find to be done, and do it in Christ’s name. This you will find to be a most valuable education.

The children of God should never be rough and discourteous in their bearing toward one another. They should never blame and condemn. To those who want to give vent to a spirit of faultfinding, I would say, Go out among the rocks and stumps, and there relieve your mind of its evil thoughts; for these inanimate objects will not be harmed by your words. Only your own soul will suffer. After you have talked it all out, consider that it is written in the books of heaven what manner of spirit you are of. Then come to God with a broken heart and a contrite spirit, confess your need, and plead for His grace to make you one of His humble children. Let the ambition you have be exercised in a way that will bless needy souls.

There are some who need to give expression to their religion in a different way than they have done in the past. They need to be ashamed of their past course of action, their lack of consecration and love, and to be reconverted. Then they will take hold humbly of any part of the work that needs their help. They need to learn how to pray and work for souls. The truth for these last days is to be proclaimed by purified human lips. When

the live coal from the altar shall touch the lips of the believers, and they have been refined and purified by the Holy Spirit of God, then God can entrust them with His solemn message and use them to glorify His name. Then they can teach transgressors the way of the Lord, and sinners will be converted unto Him.

Source

- E.G. White, "A Broader Work," Manuscript 47, 1907, April 1, 1907.

Title: N/A

Date: April 17, 1907

Type: Letter

Addressee: Judson S. Washburn

Location: "Elmshaven," St. Helena, California

Primary source: Letter 154, 1907, April 17, 1907

Elder J. S., Washburn, Dear Brother Washburn:

I have just received and read your letter, in which you tell me about your visits to the colleges in Nashville. I am so glad that you are beginning to understand why our work should be located in Nashville. A wide interest should be manifested for the colored people.

We ought to have in Nashville a first-class sanitarium established for the colored people, that shall be conducted by physicians and workers who will do their work wisely. The colored people of the South are to become educated workers; through the reception of the gospel they are to become teachers of the gospel to their own people.

Brother Washburn, you and your co-laborers should ever bear in mind that you are in a missionary field where a grand, all-round work is to be done for God. The heathen are right about you. Should you follow the course that has been pursued in the past toward the colored people, you would not fulfil your duty. The Lord calls for missionary work to be done. Those who make the South their field of labor are not to perpetuate the prejudice that has existed in the past against the colored people. They are not to pass them by with little or no attention. The teachers of the truth are to labor for this neglected race, and by their efforts win the respect, not only of the colored people, but of the workers in other denominations.

May the Lord bless you in this work is my earnest prayer.

The words that Christ spoke to His disciples, when He sent them forth the first time, will sometimes apply to the experiences of the worker today. "Behold," He said, "I send you forth as sheep in the midst of wolves." You will need to understand how to meet all classes. "Be ye therefore wise as serpents, and harmless as doves." "He that spared not His own Son, but delivered Him up for us all, (black as well as white), how shall He not," the apostle asks, "with Him also freely give us all things?" Well might the apostle also ask, "How shall we not all freely give Him our most devoted service?"

We need to study the life of Him who, though He was rich, yet for our sakes became poor, that we through His poverty might be made rich. Then we shall not be unwilling to give kind, disinterested labor to those who need it.

Do not lose interest in the work for the colored people. Do not rest until sanitarium work is established for them, both at the Huntsville school and at Nashville. In the past much labor has been given to this people under the most trying circumstances; and you should not overlook what has been done by the hardest kind of labor. Do not ignore what has been done, but unite your sympathies with the sympathies and labors of those who have gone before you and prepared the way. God help you and give you wisdom to know how to treat your fellow workers. Christian instrumentality is a wonderful thing. If its place in the divine economy is appreciated as it should be, the workers will appreciate more than they do what has been accomplished in the southern field.

When I first visited the South, I learned many things regarding the work that had been done there; and when I can do so, I will have a history of that work published. Those who did not take part in it cannot fully understand how much of self-denial and sacrifice it called for.

I hope you will follow up the work begun in Nashville, for there is much to be done for all classes in that city. Do not forget that there is an important work to be done in the schools for the colored people in that city. Give special attention to the colleges established there. Much labor has been expended in educational lines of work by other denominations.

We must not treat the colored people as though God had no message for them. Become acquainted with the teachers. Encourage them in their work, and take a part with them in their labors when this is possible. The gospel in its simplicity is to be presented to this people. If you will labor in the Spirit of Christ, conversions to the truth will be the result of this work.

Source

- E.G. White to J.S. Washburn, Letter 154, 1907, April 17, 1907.

Title: "Interview/Regarding Our Work in the Southern States"

Date: April 29, 1907

Type: Interview

Location: Loma Linda, California

Primary source: Manuscript 196, 1907

Present: Mrs. E. G. White, W. C. White, P. T. Magan, D. E. Robinson.

W.C. White: You know, mother, that for some time we have planned and done some work in preparation of a book that would give our people a picture of the fields in the Southern States, and the work to be done there, hoping it would be a means of encouraging young people to give themselves to the work. Sometimes we planned to publish this matter one way, and sometimes another way, but always before anything was completed, we were interrupted and delayed, and then something came up to change the plan and hinder the work.

What we have needed all the time was someone in the South—someone who was in contact with the actual conditions there—to take a part in preparing the book by giving a picture of the field. It seems now as though Brother Magan would help in this work. He has been long enough in that field to know its conditions, and he has access to the writings of the best men there, and it seems to me that he could do the work nicely.

When I wrote to him to come out here and spend a little time with us, I had several things in mind. One was the plan for him to help us on this book, another was to plan what we could do to strengthen the work in the South, and another was what we could do to get before our people a correct understanding of the work of Madison school. These were the principal things I had in mind in urging him to come out here. He has been talking over matters with Brother Crisler, and a little with me, and we thought that perhaps it would be as well to get out this matter regarding the work in the South in sections, so we could issue it in separate pamphlets, or might bind it together in one book.

We thought to take your appeals for one section, and your picture of what should be done in the way of establishing little settlements and small industrial schools for another. Another subject that might be treated is the condition of the poor whites, and another is the present condition of the blacks.

I thought that if Brother Magan could write up the descriptions of the conditions in the South, then we could prepare what you have written, and issue it in two pamphlets if you like, and then put them together and make a book that would be profitable for study by our young people.

P.T. Magan: I think, Sister White, that Brother White has told you about the same outline that has been in my mind. I have noticed this, as I have been at camp meetings with our people in the North, that they will listen to your appeals for the South much better if they have some kind of knowledge of the place itself, and the actual conditions there, than if they simply have the appeals and do not know anything about the conditions any more than as the appeals may casually mention them.

E.G. White: I think that any means that can be adopted to give a general view of the field as it is should be followed. I should have no objection to the plan as you have laid it out. I cannot see why it would not be very good.

P.T. Magan: We would like to gather matter from your writings, with whatever else you had in mind to add, and make one section of the book composed mostly of your appeals concerning the South. You remember the book that was printed years ago called *Historical Sketches of Foreign Missions*. One section in it was called "Practical Addresses." They were the talks that you had given in regard to the work in Europe generally, and you told what you had seen in regard to the people of the Piedmont Valleys. Then there were other parts in that

book written by Elder Conradi and Elders Waggoner, and Matteson, Haskell, Whitney, and those men who were over there. These parts written by them gave a historical description of the place and the people and their characteristics, etc.

Now I thought we could get up a book something on that plan, and have your addresses and appeals in one section. Then we would like to have a number of chapters made up from the instruction you have given at different times as to how the Southern Field should be worked. We cannot work it in the ordinary way. You have said a lot about what might be accomplished by families settling there, about two or three families going into a place where there is no representative of present truth, and starting a little center of light, and having a little school, and getting the people together for meetings, and doing a simple earnest work among them.

You have written much about such work. I have some of it collected and Clarence has a great deal more, telling how that can be done. And in connection with that you have written a good deal as to how people are losing faith in the soil and their ability to get a living from the land. We find that a great deal in the South. There are many less people in the country in the South today than there were ten years ago. They are all flocking to the cities. And I have thought if that instruction in regard to the land and the advantages of living on the land, and what God has said in regard to caring for it, was brought in, it would be a great help.

E.G. White: Anything unworked will be like the mind that is unused. You leave the land unworked, and it will show its barrenness, but this does not show the impossibility of its being used to advantage.

P.T. Magan: Not long ago I read of a movement in Holland where instead of trying to care for the poor people in poor houses, they had reclaimed a large tract of land to put them on, and their motto was that if man can improve the land, the land will improve the man. I have thought that if that could come into the book it would be well.

If the story of the poor whites could be told, and how they came to be what they are, and the need of doing work amongst them was set forth in a simple historical tale, it would have a tendency to interest the people of the North, and they would heed your appeals more than if there were just your appeals alone.

E.G. White: Yes, there must be something to help the people to make the application.

P.T. Magan: And I have thought that the same things were true about the blacks. You know, years ago you made the statement that the time would come when there would be a terrible race war in the South. I do not know whether you ever said it in so many words, but you intimated that slavery would exist again.

E.G. White: Just as soon as people begin to make any kind of movement to educate the blacks, there are some who are determined that it shall not be done.

P.T. Magan: It is the common talk all over the South that there will be a race war within the next few years. Senator Tillman has talked it in the House. Governor elect, Hoke Smith, and Tillman have published a plan that they are advocating everywhere. Their plan is something like this; that they will divide every county into districts, and every negro is to be numbered. He will have a brass plate strapped to his arm with a leather strap, giving his number, 536 or 6023, or whatever it may be, and then he is never to be allowed outside of that district without a passport from the officers.

E.G. White: There will be slavery just as verily as it has been, only upon a basis that is more favorable and secure to the white people.

P.T. Magan: More secure, because they do not have to feed the negroes and care for them. Then if the negro has got outside that district, or if he is loafing and not working, they can put him in the chain gang for a year. Now they state in their plan that if anyone is caught, whose teachings excite the blacks to foolishness, that he can be taken and put in the chain gang. Senator Tillman has printed that; he has printed it in the leading magazine in the South, and he has spoken it in Chicago and also in Atlanta, Georgia. There are many of the negroes today who are selling their property and hiding their money in the earth for fear that their land and houses, if they were known to own any, would be taken from them.

E.G. White: Then intelligent blacks may read from cause to effect.

P.T. Magan: They do. It has got to be a saying down south that the darkies do not sing as much as they used to. I had thought we ought, without taking sides or creating any disturbance, tell in a moderate way the conditions in the South. You see, everybody is writing about it now, the magazines are full of it; the papers say a great deal about it. If we could depict the present status somewhat, it would interest our people to go south to work before it is too late. And yet I felt, on the other hand, that we should be very careful in the doing of that, lest we stir up a hornet's nest.

E.G. White: That is the danger. That is why I have pleaded and entreated, entreated, and entreated for the work to be done in the South, because I knew that this very race war would be introduced.

P.T. Magan: There are some blessings coming with this present agitation. Now there are a number of very good men in the South who see the trouble coming, and who are trying to stop it. There is ex-governor \_\_\_\_\_ of Alabama, a man who has been a friend to the Negro. He is advocating now, (contrary to the southern customs), that the blacks shall be taught by white people.

E.G. White: That is the right way. It ought to have been done from the time of their emancipation.

P.T. Magan: And there is an ex-governor in Northern Georgia. He is known as the preacher governor of Georgia. He is a very good man, and is stumping the state at his own expense, preaching to both classes, to try to bring about reconciliation and peace—the proper way of looking at things. So there are openings that will help us at the same time that these other things are closing down. There are some very good things mixed in with the terrible things that we see coming.

Brother White and I had talked it over that if we could get up a little book like that, and then if we could take it, perhaps, and your book *Education*, and go to the churches in the North, and hold conventions in the churches, and wake the people up, and get some good families into the South, and if we could give the book to the Young People's Societies to study, a great deal could be done.

Now, we have had some experiences since we have been South. There have been between fifty and seventy-five families come South from the North, and gone into places where there are no Adventists, starting up a little work and doing something. We have been trying to encourage people to get in and do something at their own expense. There is so little tithe money down here. You could not go into these ignorant districts and hold a series of meetings and then leave them. You have got to live among these people, and bring them along step by step. Very large numbers cannot read, cannot write. Many of them have never read a line in the Bible. There are 57,000 adults in the state of Tennessee who cannot read one word in the Bible. These are white people.

E.G. White: I do not question that, because I know how it has been presented to me. And it makes me feel intensely over this matter. Everything should be carefully used in many lines so as not to bind ourselves up with large and expensive buildings in the South. We must work to keep up an even sort of prosperity.



P.T. Magan: You remember, when you were buying that farm down there. I did not like it very well at first. I thought it was too rough, and I wanted a good piece of land. We have won a great blessing since then in the fact that we did not secure the best piece of land in the county, for we can do so much more for the people who have land just as poor as ours.

After we got the place, we were in terrible anxiety to get up the school building right away. The money did not come, and we held the school in the old building that was on the place. That has put a spirit in our students that they are willing to go out with very little, and start in and do something. We have felt that this was a great blessing.

Four of our students have gone to one place in Tennessee among these ignorant people. They have just taken their own money. They have not called for donations from anybody. They had a little money in the family. They have just bought a piece of land, and are supporting themselves off that. And they have forty children in their school.

E.G. White: That is just the way the Lord wanted the work to go. They must get an interest in the Southern people, and establish a work upon a simple basis. The students must have an opportunity to cultivate the mind and the muscles.

P.T. Magan: The people in the hills are poor, and they pay for their instruction by helping in the work. The children come and help in the work, the old folks come and help, and in that way our folks are able to help them by teaching them better methods of working with the soil. They nurse the sick in the neighborhood, and they are getting hold of the hearts of the people. The work will go slow. It will not make a big showing of Sabbathkeepers so quickly as if you could pitch a tent in a place like Redlands. But these people cannot read. They are very poor, and it takes time to build them up.

Four of our students went to Cuba, and a Catholic gave them fourteen acres of land. We raised five hundred dollars for them to put up their house, and they are conducting a school now altogether amongst the Catholics. This man told Elder Snyder that he never had such nice folks around his plantation, and that if we could send over more, he would like to put them on the other end of the plantation.

E.G. White: That is just as it has been presented to me—we are to work the land and give an example of what the land can produce. Then we are to educate carpenters and teachers, men who can do whatever needs to be done. Then they are independent. Whatever the people in the South may do in regard to closing up our work, we must trust all to Providence; but we must work just the same as though we were going to keep at it until the Lord comes. Does not everyone who goes there see the utility and the advantage that lies in the Madison school?

P.T. Magan: I think so. You mean the parents of our students? Yes, they take it very kindly.

E.G. White: What about the outsiders?

P.T. Magan: There seems to be a very kindly feeling in Nashville toward the school. Some of the best people in Nashville have been very good friends to us. The Southern wealthy people feel that the Negro and the poor white are very lazy, indolent, and shiftless, and they are. They feel that anything that will teach them economy and thrift is a good thing. Several of the best families have been very friendly to us.

E.G. White: I believe that you have begun your work on right lines. You have been teaching a pretty hard lesson. And there should have been a sanitarium on the same land as your school.

P.T. Magan: We are planning now to put up a little sanitarium.

E.G. White: Of course. You should do that, but you must keep them little all the time.

P.T. Magan: We have been planning to get through for five thousand dollars. But I am sure it will come over that. It will run pretty near to ten thousand for furniture and all. Timber is getting very high, even in the South, and pipe and bathtubs, and all that sort of thing, has come up so much of late that these things are probably fully a third more than they were five years ago. But we have hoped to get up what we are planning for from seven to ten thousand dollars.

E.G. White: You see I have had to keep saying to you, "A respectable building." I am so afraid you would get too narrowed up that I have had to keep saying that there should be a respectable building.

P.T. Magan: You are afraid we will get too narrow?

E.G. White: Yes. There should be room in it. If you can make your lumber spread out so there is room, the room will count more than the elegance of it. If you have large rooms, you will impress the people that this is just what they should have.

P.T. Magan: I can give you a little idea of the plan of it, and you may have some counsel for us. We have planned to build it entirely on the ground floor. The Southern people are very fond of ground-floor buildings, because the rooms upstairs get so terribly hot in the summer. Unless you can build these upper rooms very large and with many windows in them, it is hard to make an upper story room comfortable in the hot weather. And we rather expect that the most of our people will come to us in the summer. They want to get out of the city in the summer, and come and live with us. They expect something very plain. We planned to build it on the plan we find in a number of health resorts. The sleeping rooms have windows on both sides, and they can sleep on the verandah on the outside. Many Southern people take to that idea. They like plenty of air and sunshine.

E.G. White: I like the idea of putting it in the woods. That is the grandest place in the world for it. From first to last I have said you are just where the Lord wanted you, and I have not changed my mind.

#### Source

- E.G. White, "Interview/Regarding Our Work in the Southern States," Manuscript 196, 1907, April 29, 1907.

Title: "Remarks at the Paradise Valley Sanitarium Board Meeting"

Date: May 2, 1907

Type: Talks

Location: National City, California

Primary source: Manuscript 197, 1907, May 2, 1907

Christ in His teaching drew lessons from nature. In a study of His life we may learn from His actions principles that are far-reaching. Upon one occasion after they had said there was nothing there to feed the five thousand except a few loaves and fishes, He said, Bid them sit down. Well, they sat down. Now, as they sat down there was a hymn sung and then He took and broke the bread, giving the blessing upon it as He broke the bread, and the fishes. The pieces of the fishes He placed in the hands of His disciples, and as they put them in the hands of the hungry ones, they came back to get more, and so they kept imparting and imparting and imparting of what they received and all were satisfied. Now, He says, gather up the fragments, let nothing be lost.

There is something that we must learn. There is the burden that is on my mind that there should be in the building of our sanitariums no extravagance in anything. Make it plain and simple. And yet in some places it will have to be more room than it is in other places. There will have to be room to take care of the parties to be impressed.

Now all those that are healed and that have seen these miracles are in that position where the impression of truth will always remain in their minds.

Now, He says, gather up these fragments, let nothing be lost. Now, did He mean just these little fragments of food? No. It is to be a lesson. Every action of a like character is to make an impression on human minds so that they never would lose it.

Now, the light that I have is that every soul of us must cling together in harmony. Every one of us must work so that we will have an intelligence of what Christ means in these lessons that He gives. When the disciples started out from place to place, and the sick were healed they returned all full of joy, saying, "Even the devils are subject unto us." Then Christ showed them that they need not be glad for that, but they could be glad that their names were written in the book of heaven.

Now the people were so surprised to hear the disciples, those that were visited, the Jewish people were so wonderfully surprised at the readiness of the light that they embraced, and could go forth, "Let your light so shine before men that they by seeing your good works may glorify your Father which is in heaven." Now there is our work.

We need not think that we have too many sanitariums. We need not feel that; although I think many times there is more put into the sanitariums than need be, but still the different places where the sanitariums are, it makes a different impression upon the minds.

But when they write to me about the sanitariums: "I heard you say, Sister White"—this came from Nashville—"I heard you say that we must build up the work in Nashville proportionate and calculated according to the place, to give it reputation." Well now, you see, they got two or three things all hitched together. What I did say was this: They had the colored people into a little hole, as you may say, in Nashville, a miserable little place. It was dark, very dark in the rooms, and a few little rooms, yet the high class colored people came there to receive treatment, and were greatly benefitted. Now they wrote to me, What shall we do? Shall we buy this? Said I, No, no, no. Get a piece of land that will recommend our work, that will give it the influence, the exalted position of the truth. Well, it was in comparison with the miserable place that they had there, that they must begin to get a place that would better recommend it.

Now, here were the teachers all around in their schools, and they wanted to come so much, they would often come there. Well, in consideration of this, I said, if they had some such place as Edson's place, where he was established—I was greatly desirous that they should have a little place out in the country, not too far from Nashville, and let the Nashville colored people come into that. Then our people that want to build the grand thing used that: They must build, Sister White says, according to the situation of the city, and according to the city they must have it. Now, you see it had nothing to do with that. Well, they bought quite a large place, but they had to put on quite a large addition, and that addition cost money. They could have done better if they had done as I told them to do, that the Lord designed that the sanitarium and the school interest should be on the same premises.

Now, I advised that they put their building of a good sanitarium right on that ground. You see what an outlook it would have. One could educate the other, and the other educate the other, so these two blending together, there would be a double and treble interest in these schools that they would have. I advised it. But you see, Brother Butler found this place, and he was so struck with it, that it was cheap, that he took it. But after all, they will get through with it. But still they might have saved quite a little money if they had planned to put their building right on the school ground, the very same advantages, 400 acres of land, beautiful land, most of it. One could have helped the other, and advantages that would be for one would be for the other; and they could be instructing the men and women, so that they would have an uplifting influence. Now there was the blending that should have taken place. But now, you see, it is no use to come out and make a drive against them, because that would not do. They have got in and now they have got to get out with their money.

But wherever it can be, from the light that I have, a school and a sanitarium should be nigh together, that the school shall be educating, and the education shall be going on with both parties.

And there is going to be quite a work yet at Madison that is going to be done. There is where they bring in and make my words a strength to points where they should not make it, and I have to come in and tell them it was not for that purpose.

Now Christ says, Gather up the fragments, let nothing be lost. What fragments could be gathered up with two institutions nigh each other, in one the black and the other a white, but all white where Brothers Magan and Sutherland are. Now that could be a strength. They spoil these things through their desire to make a big thing. Now, they cannot stay in Nashville for a great while. That is as though it was a settled thing about the colored people. It is a settled thing with the great men what they are going to do; they are going to arrange it so that they will not have an education. They are working at that now. The years have passed by that they should have had an education, but they are working it so that they shall not have an education at all.

Well, all these sanitariums that are established, we do not need to feel they are too many. We have got to build up something to accommodate the sick, and let the miracle-working power of Christ be seen in the truth that we shall advocate, and in the light that shall shine forth from us in a dark place. "Let your light ... in heaven." They can see something of these sanitariums. And the greatest burden, Brother Burden, is to so manage that Loma Linda Sanitarium, you have it fixed convenient and nicely, but the great burden is to let the lamp of light from the Word of God shine forth unmistakably. The school is there, and there is a sanitarium. Both can let the light shine forth, and if it is not done in a few months, or as soon as you may desire to do it, let patience have her perfect work. Go right on, and do not be disturbed. That is the way we had to work in Australia.

W.C. White: Have you any advice about the educational work here, about the education of nurses, or about our working San Diego from here?

E.G. White: Yes, I have. There is a line of work to be done in school interests in connection with the education of those that should connect with our sanitariums. We must keep the sanitariums high in the esteem of the people, everything orderly and neat. It must be carried on in such a way that it has a constant lifting influence. And then the school, there will be more and more that will come out here in the country for the benefit of their health. That will be so, and we must let our light shine. Down here in National City, wherever there can be a chance to have our people get a hearing, there is an opportunity for us to let the light shine forth. And in San Diego, there the work will certainly increase. There new members are coming in all the time, and this is an important center.

Now every soul that is attached to the work here, they must stand in that position to "let your light ... heaven."

Now, I should not have planned for quite so much as they have planned, but it is no use to say so. It is done now, and we will every one of us go to work for an interest, that it shall not lie heavy on the Ballengers. We will find an interest to apply in the right direction that will not discourage anyone. The buildings are here, and there are some things that I see have to be done. They have got to begin right here. There are things of education that we cannot neglect. We must have schools. I did hope that the buildings that were there, I did hope that they would be obtained, and I am disappointed every time I think of it. Our people need them, and the education of the schools and the children that shall come in we have not begun yet. We have only made a beginning of our work here. And everyone must be in a position to dig in and to do everything possible that they can do to bring light in right here.

I was perfectly astonished to come through San Diego and see what it has grown to. Now, many of them have not heard anything. The truth must be proclaimed in this place, and the salvation of God must be revealed, and we must stand just as true as the compass to the pole.

My husband used to say, "What shall we do, Ellen? What shall we do? Now we have come to a strait place." "Well," said I, "James, what shall we do?" Then he would laugh. Said he, "Wife, we will pull together. And we will get out of this right side up with care, and we will have an influence here." Well, so we have had.

The Lord called for them to get out of Battle Creek, but they were not ready to get out, and the buildings were burned up, to give them a notice it was time to get out, but still they did not get out.

Now, right here is a large party drawn into San Diego, they settling there. They must have the truth, and this sanitarium is in its place. It is right that we should have it, and the Lord will work for us.

Now one thing I want to say, For Christ's sake let us not discourage one another. For Christ's sake let us hold firm, by watching and praying and working as well, and everybody striking to the very highest cord of influence, and then they will increase in influence, and that is how the Lord wants us to work.

Now, I do not feel one particle discouraged about the surroundings. If we can only keep ourselves on the right platform to give us an influence that will ever be uplifting, uplifting, we want to increase in influence all the time.

One point I want to speak of because here is Brother Burden. Where there are people that will come to the sanitarium, old ladies will come. Now they will plead for a cup of coffee, or they will plead for a cup of tea or something like that. Tell them, Yes, you can have it; take it right to your room. They have been used to it all their life, and it cuts them right off, where they might take hold of the truth if they stayed. I have known that to be a fact. Now, when they say, I have had my coffee all my life, now I am an old woman or an old man. Tell them, You can have it in your room, but not to place it on the table. Well, that will satisfy them, and when they are hungering and faint for their cup of coffee, thinking it will do them a world of good, they cannot see

anything of the truth. But you let them have their cup of coffee and not disturb their habits and practices right away. But keep all the time talking and preaching the truth, and what these things do for us and what influence they exert that is in detracting from our strength and capabilities. Do that, and tell them what strict temperance will do. They think we know something about it. But we might drift one off, and that one would drift off twenty or perhaps more.

I wanted to say that much, that we must act like sensible persons, every one of us, and think just how we would feel if we had been having stimulants and they were suddenly taken away. We could not think of anything, what advantage the truth was. But let them have it, and then let the truth come. Let the truth come, and many of them will accept it.

One thing more. When anyone comes to you and talks discouragingly about the things in this institution or that institution or the other institution, and that they are going clear beyond the measure, tell them, I am sorry they are, but we will help them get out of it. I am very sorry they are going beyond the measure, but we will help them get through it. If you do that, then you take away all that evil that you might have done, saying, No, we cannot help them.

They did something wrong some time ago at Madison. They did something wrong, so and so. "Yes," said I, "what have you done? What have you done in withdrawing your influence?" They have confessed that they did take a wrong course there, in some points at Berrien Springs, but what about that? They made everything straight. But they would keep opening it. I laid it right open before them personally, then, after they have confessed and confessed, "Now, brethren," said I, "do you believe the Lord heard your confession?" Yes, they did. "We felt blessed." "Well," said I, "do not mention it to me again. You will find I will stand just as straight by you as the compass to the pole. You just keep right on in an straightforward course, and do not let yourself be discouraged at all, because there is light ahead. And it is going to shine. You have done everything you can. We do not want you to confess any more to us."

But after a time: "Well, I thought Brother Sutherland and Brother Magan made a mistake up there." I turned right around, "Have you ever made any mistake, do you remember of ever making a mistake in your life?" "Yes, a good many." "Do you want us always to keep it before your face?" "No." "Then stop right where you are. Encourage these men, and lift just as hard as you can when they lift, and you will find that you will come into unity and God will let His blessing rest upon you. Now I beg of you, do not mention these things of these brethren again, because every time you do, the next piece that comes in the paper will be to speak encouragingly of Brothers Magan and Sutherland, and ask all to act a part, so if you feel disturbed at that, keep still, and do not keep bringing up something to object to." It pained me to have them come to me and weep, these brethren, and ask me over and over and over to forgive them. Why, it was not me, it was the Lord. "Don't you believe He will forgive you?" "Yes, I do." "Then," said I, "praise Him. Do not keep telling it over all the time."

Now we want everyone to lift for all they are worth. Every one has an influence, and it will tell. These sanitariums are not any too many. There is a respect that they have for the sanitariums, in the people coming to these sanitariums and receiving health and healing. They remember it. There is a strength gained that cannot come to them in any other way.

That is why we do not want Brother Burden to be burdening himself down too much. You will have too much "burden" to it. You take your name Burden, and carry your burden, but do not pile on until you cannot lift yourself. We are trying to work out where the Lord will help us, and He will do it if we will let Him.

I think, Brother Burden, that your arranging to have the school of two grades is good. Now the ones that are teaching in the higher school, some of those could teach the lower school, so that the children can be taken care

of. The children must be taken care of. When the children were brought to Christ, the disciples sent them away. "The Master is teaching." He caught it. He had seen those mothers bringing their children through the dusty roads, and He told the disciples, said He, "Suffer the little children to come unto Me, and forbid them not; for of such is the kingdom of heaven." Now we must think of this. We must educate, educate, educate, and the blessing of God will rest upon us in doing so

Source

- E.G. White, "Remarks at the Paradise Valley Sanitarium Board Meeting," Manuscript 197, 1907, May 2, 1907.

Title: "Thoughts on I Peter 2"

Date: May 5, 1907

Type: Sermon

Location: San Diego, California

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Note: Relevant selection highlighted.

1 Peter 2:1-5. Here we have a lesson, and this lesson teaches us that we are not to be in a position of faultfinding.

Verses 3-9. Now this is our position. The whole chapter is that which we should study.

Verses 9-12. Now here are lessons for us. We as a people that claim to believe the greatest truths that were ever committed to mortals, that we are practice all that we claim to believe, a truth to fit us to qualify us for the kingdom of God.

The end is near; it is not far off. And every one of us that has before us a Pattern, Christ Jesus, we do not need to lack, nor be careless or indifferent. No. God wants us to imitate Jesus Christ.

Who was He? The Majesty of heaven. Who was He? He was the King of glory. Who was He? The Son of the infinite Father, one equal with God. And yet His compassion for the fallen race was of such a degree that He consented to pay the price for man's redemption. He, the Prince of life. And if Christ could make this infinite sacrifice for those who were of the fallen race, why should we not be in a position to be a partaker of the same interest, the same zeal, the same self-denial, the same self-sacrifice, in order that we shall act our part in bringing many sons and daughters unto God, hundreds to the truth. Why? For this very reason.

Lay aside all malice. You have no right to it. You have no right because Christ has given you an example of His love, that you should follow in His footsteps, and if you will do this, you will "as newborn babes desire the sincere milk of the Word, that ye may grow thereby, if so be ye have tasted that the Lord is gracious."

Now, what we need every day is a consecration of ourselves to God. We want to realize that we have got a Pattern—that is Christ Jesus. And just as sure as we do this, we shall find that we are in a place of usefulness. Is it possible that we should claim to believe in Jesus Christ, but not be a partaker with Him in His sacrifice and in His work and in His self-denial? The King of glory clothed His divinity with humanity, and came to our world, in order that we should have Him as an example, as a pattern. Then why should we not practice His virtues?

The light that God has given me of late is a very straight testimony, night after night, to the people that are assembled. I have written this out, but I did not bring it with me, because I want that every soul possible can be reached with it, and I want that I shall have an opportunity here again before I may leave, and I have a very straight testimony to bear.

I was in the night very sick, and I felt as though I could not move my body, and I felt so sad and so discouraged. But I fell asleep and when I awoke I attempted to move my arms. They were just as light as air. I attempted to move my body, and I could turn in any position. The I seemed to be encircled with a cloud, and that cloud was of great brightness. I looked at it, said I, Is this heaven? I must be in heaven. It seemed as though I said, I will have no more testimonies to bear; I will have no more the grief, the sorrow to bear, because I was with my Saviour. Then it seemed that from the cloud that encircled me, the words were spoken, Your work is not yet done. I fell asleep again, and when I fell asleep I was in a meeting and I was talking. I was telling those that were present, If you only knew, if you only understood, what it means to be a partaker of the divine nature, you would labor for souls. You are to be partakers of the divine nature, that you may practice the life of Christ.



He has suffered all that it is possible for humanity to suffer, the Prince of light, of whom it is declared He is one with the Father, and hanging upon Calvary's cross in His agony. The poor thief rebuked his fellow sinner thief, because he was railing against Christ. He said to him, We suffer justly, but He unjustly. Lord Jesus, remember me when Thou comest in Thy kingdom. What was the answer? Verily, I say unto thee Today, thou shalt be with Me in Paradise. Not that he was to be with Him that day, for Christ was not there that day. After He died He laid in the tomb, and the first day of the week there was a mighty angel that came down, and that mighty angel rolled back the stone as a pebble from the door of the sepulcher, and took his seat upon it. These men that were guarding the sepulcher fell like dead men to the ground.

Now here we have in this precious Saviour, One that went through the world to suffer and die for our transgressions, and when any one of us takes a course to provoke anyone in business transactions or in any line, we are entirely out of the right path. We are, as professed followers of Jesus Christ, to remove every pebble from the path of everyone, and we are to show the character of the living Christ. No impatient words are to come from our lips, and the vindication of self and the planning and the working and the contriving for self, O it comes in. Now what is our work in this world who claim to be followers of Jesus Christ?

Did you not receive baptism in the name of the Father and of the Son and of the Holy Ghost? These great powers were pledged, these three highest powers in heaven were pledged that every one should keep the promise of their baptism. "Ye are dead, and your life is hid with Christ in God." Dead to what? To our former disposition of mind. Is there no change in our disposition when we claim to be children of God? We are to be like Christ. We are to follow Christ. We are to be partakers of Christ. Yes, we are to live Christ's followers.

Now when we act like Christians, let me tell you from the light God gave me that night, every soul that has a true hold upon Jesus Christ will manifest all the earnestness to represent Christ to individuals, wherever they are, to proclaim the truth. The truth is the Word, it is the life.

Christ said to His disciples, "Ye are the light—in heaven." Well, here is the good works, and I want to tell you that there will be an awakening in every Christian, and unless there is, there will be the blood of souls upon the garments of those who do so little. If Christ traveled from place to place on foot, and if He was hungry, if He was weary, if He was the mighty Healer to relieve from sickness, now what is our position? To be just as earnest, just as particular to fill our place, so that we shall be ministers of God unto righteousness.

And when we are in that position we learn that we must not retaliate because we think things do not go just exactly as we want them to. But we make a turn. Do you glorify God in that turn? Will you take a course in that turn that will lay a heavy burden on others? Will any one of us practice this? Not if you are studying the life of Christ. Every soul of us is to be brought under obligation, amenable to act out the life of Christ; that is what we profess to be.

Now, we want to work as Christ would have us work. We want to put away all malice, all guile and hypocrisy and envyings and evil speakings. And there is a lot of it right here in this church, or else I would not be here. Every effort was for us to practice self-denial and self-sacrifice, and in the place of feeling that we have nothing special to do, we want to have an intense interest.

You know all about it. You know all about the institution that has been established a few miles from here. You know how hard and how long we tried in regard to that institution. Some do. Now the obligation rests upon every soul that is in connection with God to do to the utmost of your capabilities to arouse yourselves that you may place those that shall come where they shall get the truth, where they can have access to the truth. How many times I have stood up in that parlor when I was here before. How many times I was so weak, that it seemed I could scarcely stand upon my feet, and yet the Lord gave me strength, first to the workers in the

morning at five o'clock in the morning, the next morning to speak to the patients and others that should come in. We had the Spirit of God. And when every one of us have that self-denial and self-sacrifice that Christ had when He came into our world, that He should be an example to the sinners and those that were around Him, we will act very different than many have acted toward that institution. And I want to tell you that the condemnation of God is upon those that have had so little interest to take right hold and build it up, and help it. But to lay a weight upon it!

Now, we have got all that we can do to carry through the work, so that it will reach people that are out of Christ. There are those that have come to that sanitarium that have embraced the faith and have died and are sleeping in Jesus. There are several. And there are others who came very sick, and it seemed there was no hope for them to come out of it, but the Lord has indited prayer in their behalf, and the Lord has raised them up, and they have gone away from the institution, and I think are alive today. But it was a hard tax on those who stood to watch it day and night, but few know anything about it.

I have come to talk with you about this matter today. I have not told anybody what I was going to say. But I want to say to you right here, it is best that we are converted. It is best that the converting power of God should walk through this congregation, and that every soul should feel amenable to Christ, to take hold to be workers together with God. Now, the light that I had was this, Thorough instruction should be given, every soul in San Diego that believes the truth is to be a witness to it. I have been taken over the water to where there are little shanties built up for them to stay in certain times of the year. Now the question among us is, Who will take that field and will go out as workers to go to these little cottages that are built there so curiously by the water? There are some who might go in and become acquainted with them and take your Bibles and read to them out of the Word, and be interested and kindly with them; whoever will, they will realize the blessing.

We neglect the opportunities, and when we shall come to the time of the judgment there will be those that will tell us, "You never told me these things; you never warned me; you never told me about this," and there will be a rising up. Well, there is a field, and there are fields in many places, and our people have got to come up as if raised from a resurrection. They are dead, and twice dead some of them, and pulled up by the roots, but we want now that we should seek God most earnestly.

Verses 1-5. The priesthood. Do you know what that comprehends? You are those who are bringing to God these individuals that you shall become acquainted with and are presenting them before the Father, that He would let His light shine into your heart and into your mind and into your soul, and He would give you wisdom that you could offer up spiritual sacrifices acceptable to God by Jesus Christ.

Verse 6-11. Now I want to say, Let us all consecrate ourselves to God. Let us realize that there is an advanced work to be done for our individual selves, or we never can have communication with Him who hung on the cross of Calvary in order to redeem us.

I spoke of Christ's hanging upon the cross. He said to the thief, "I say unto you today,"—while hanging right there helpless and a criminal—"I say unto thee today, thou shalt be with me in paradise." That was the death knell of Satan, to think that he ever should obtain the victory. He had set men to mocking Christ. He had set even the Jews to mock Christ and to oppose Him, "You that will destroy—." That insult and reproach, what did it do? Christ bore it right upon the cross; He was carrying it out for you and me. What cross are you bearing? What crosses are you bearing here in San Diego? Every one, we want to be a living witness for Christ. Every one of us, we want to arouse from our stupidity and backsliding.

Now, here is the position that we should be in. Acts 2:1-5, 21.

We are to be in a position where we are under the moving of the Holy Spirit's power. Here it states that in regard to those that were listening, they heard them speak in their own tongue.

Verses 14-17. Now here are the wonders that are to be shown. But I want to know who is getting ready for them. I want to know who is denying themselves, approaching to what Christ denied Himself. I want to know who is studying with all their might that they may know the Scriptures, lest they shall fail to carry it out. Self rises up, and just as long as that spirit prevails in the members of the church, you will see that there is a backward movement in the place of a forward.

Now Christ declares that He came to be our example, and He says, "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you," etc. Now we want to see men that have had some experience in this work to understand ye are laborers together with God. You may take yourself in your own hands, you may have a very high estimate of yourself, but it is not self that we want. What we want is to see minds that are assimilated to the mind of Christ, that are looking to see how to lift up the fallen.

They would follow Him from place to place, and there would be 5,000 at one time, and He took pity on them. He bid them be seated on the grass. Then what about the food? He asked. There are only 5 loaves and 2 small fishes. So they commenced to pass them around. Well, we want that very lesson—to pass around what you have. We want those that have, to consider those that have not, the truth. We want you to consider that we are working, publishing, and doing everything in our power to get the truth to the farthest part of the globe. I have not taken any royalty on my books that have passed into Europe for I cannot tell how many years. I have said, Use the royalties, use them. When we came to Australia, we had to start right in the woods, and the horses made the first path in the woods to establish our buildings there. And we pitched our tents and we worked, every one of us.

When I see people so ready to get discouraged, and come up and place others in as hard a position as they can be placed in, I consider, Where is Christ in the matter? Where is the Christian spirit of self-denial and of self-sacrifice? Now we want to tell you that we need your sympathy and we need your help. We have the building. We need the cases that shall be brought there, and they will come. We know they have been there; we know that precious souls have been converted and died in the faith. Some have received the benefit of the institution. And when I have been there I have had such comfort in standing in my weakness and speaking to them of the mighty Healer.

Now I tell you today there is a mighty Healer that every soul of you want. You want to be inspired with the spirit of the energy of these last days.

I have been to Oakland and to San Francisco. I said, I cannot speak over fifteen minutes. ... When we have a little faith to move out against objections, the Lord will recognize it.

What you want here is the converting power of God.

When I was at Nashville, and there was no way to get means to start the work, I wrote to different places and I told them this: Put up your little self-denial boxes in every house. Teach your children that when they are going to use their pennies for mere self-gratification of their appetite, drop it into these self-denial boxes. And I advise you to do it here. I think it would do you good. In the place of laying out every dollar and every penny on your own bodies and appetites, consider the death of Christ. Haven't you any royalty for Him? Haven't you any returns to give to Him? We want to say, Wake up, and attend to your duty.

If God established that institution there, He did not establish it that some should come in there and become discontented, when everything did not suit them, and turn around and come back. They are needed all the more.

They are needed to stand at their post of duty. They have said to me again and again, Do not stay in this place any longer. Do come where there are a large number of people. I would go out in my carriage, and there I would stand by the railroads. I would stand in my carriage in various places, and I would speak the truth to them, and the women would come with their babies in their arms; they would listen with the tears streaming down their cheeks.

If you think that everything is going to come right up to your mind without any sacrifice at all, while you do just exactly as you want to do, God will leave you out of the account when His blessing comes. God wants us to act like men. Put on the armor.

These self-denial boxes have kept the mission that they were trying to maintain for the colored people in Nashville, so that they could build humble houses of worship, so that they could go to different places where they needed help, and here were the little donations coming in. They would tell them all the particulars about it, where it came from, and that inspired them with a confidence and a zeal.

Do you think the work of God is going to go on with no kind of opposition from the enemy of our faith? Do you think that it will pass along and we have nothing to do? God help us to put the armor on. I think it is high time that the armor was put on, every piece of it.

Now I am going to leave these few words with you. But I want to say, there is a self-denial for us to practice all the way along from now until the end of our lives. Christ denied Himself. He says, "The foxes, etc."

Now, after He had fed these hungry persons, there were twelve baskets full of fragments to be gathered up. Now, God can enlarge your efforts. You just take hold to do what you can, and the God of heaven can enlarge your efforts. He puts Himself as the world's Redeemer, put His power in it, and they were satisfied. They had a rest there. They had followed Him to hear the Word. Now we want to make people hungry to hear the Word. We want every soul to be wide-awake for fear you will not do your whole duty, for fear you will stop before you make your covenant with God by sacrifice. If we think we are not to exercise ourselves beyond our own inclination and our own desires to sustain the work, God will just as surely leave us right in that position where we will be placed where we will wish that we did a different thing.

We want now to come right to the point, and we want to see the Holy Spirit that came upon them at the day of Pentecost, when they went out and they preached the Word everywhere and thousands were converted in a day. We want that you should see that sinners are to be converted, and that you have got something to do in it. You have got to get the self-denying life of Christ. Take your Bible and go from house to house and read to them. That is the way we have been trying to do in Oakland and San Francisco and in various places, and there are many souls that are brought to the knowledge of the truth. Wake up, brethren, wake up for Christ's sake, wake up. Shake yourself from stupor and indifference. There is a world to save. There is a message to be given to the world, and you are not to sleep here in this judgment hour. He tells us how it will be. God help us to arouse and be converted.

#### Sources

- E.G. White, "Thoughts on I Peter 2," Manuscript 180, 1907, May 5, 1907.
- E.G. White, "Thoughts on 2 Peter 1," Manuscript 183, 1907, May 12, 1907.

Title: N/A

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Addressee: James Edson White

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Elder J. E. White, 1713 Cass Street, Nashville, Tennessee, My dear Son Edson James White:

If you consider it best for Emma to remain in her own home, we will not urge her to come to the General Conference. But if she feels that she would care to come, we shall be very pleased to see her here. I should be very glad to have my family together once more. It is not a tedious journey from Nashville to Washington. I was surprised that I did not feel more wearied than I was. I feel that Emma is the one to decide in this matter, so we leave it with her; but she may not have so good an opportunity again.

I have done little since arriving in Washington besides writing a little and resting. On the way we spent Friday and Sabbath in Asheville, where I spoke on Sabbath afternoon to the white people in the excellent little church building donated by Sister Rumbaugh. There was an intelligent-looking congregation assembled, and after I had finished speaking opportunity was given for those who wished to speak. Many good testimonies were borne. Following this was a baptismal service, Elder Parsons, the pastor, administering the ordinance.

On Sunday morning I spoke to our colored brethren and sisters in their little church. We found a nice company assembled there, all dressed modestly. Tears were in the eyes of many as they expressed their great pleasure that I was able to meet with them. Brother Strachan, their colored minister, was leading the company in singing when we arrived.

I had much freedom in speaking, and the presence of the Lord was in our midst, blessing the people and blessing me. I was told that I need speak only a few words to these people, but I spoke about [\_\_] minutes. Good testimonies were offered by them at the close of my talk, and the Spirit of God witnessed to the words spoken.

I am very glad that I had opportunity to speak to this congregation in their house of worship. They expressed their gratitude for this, and my own heart was made glad. The children are being trained to use their voices to the praises of God.

Now, my children, if you decide to come to the meeting, I feel sure that you will not find the journey taxing. And when you are here, you can have the advantages of sanitarium treatment. I will pay your expenses for a room at the sanitarium, and for both of you to take treatment. Willie has talked with the Doctors Kress about this, and arrangements have been made. Willie proposed this, and the matter is now settled as far as we are concerned. I hope you will both decide to come and get the advantages of the treatment and the meetings. We are having beautiful sunshine. The mornings are a little cool, but we are able to keep very comfortable.

Source

- E.G. White to J.E. White, Letter 86, 1909, May 11, 1909.

Title: "Thoughts on John 15"

Date: May 11, 1907

Type: Sermon

Location: San Pasqual, California

Primary source: Manuscript 182, 1907, May 11, 1907

Note: Relevant selection highlighted.

John 15:1, 2. "Purges" means that He allows some trial to come upon them that will drive them to the seeking of the Lord, that they shall bring forth more fruit.

Verse 3. "Through the Word," obedience to that Word.

Verses 4-7. Well, now, that is a very large benefit that He has presented to us.

Verses 7, 8. That is an evidence of discipleship.

Verses 9, 10. What a precious assurance this is to every soul that is living the Christian life through receiving the merits of the blood of a crucified and risen Saviour!

Verse 11. Now that is a wonderful promise: "that your joy might be full." It is Christ's joy that remains in the individual Christian who is walking in Christ's footsteps, following on to know the Lord, that they may know that His going forth is prepared as the morning.

Verse 12. That is a most wonderful consideration: "as I have loved you." That joy to give My very life, that you might have everlasting life in the kingdom of God.

Verse 13. Now you can see how God regards our relationship to one another. We must take the Word of God as the man of our counsel. We must study what it means from the beginning to the very close of the text or the Scriptures that we are searching, and then follow on, follow on, to know more and still more of the Lord. We can embrace a great deal with our faith if we have that growing from Him.

Verse 2. So perhaps you may think as I did once when my husband was cutting away the vine, why, I almost felt as though it was cut in two. Why do you cut them so much? "Why," he said, "Ellen, they must bear fruit." And if you let all the surplus branches here that bear no fruit, if you let them stay in the vine, then we shall have great limit of what we might otherwise have. The very life is in the vine. If you watch it, if you examine it, you will see that it is seldom that you can find two leaves exactly alike. You will find that there are differences in the leaves, and in the branches, and so it will be with our Christian life. We shall find that others have an experience varying from ours. It is not in the very same line that we have thoughts and words and acts and all these, so that we duplicate one another. No; every soul must keep his eye fastened upon the Word of God and on Christ, to know what He means in all His words that He hath said to instruct us.

Verse 10. Now that is a wonderful promise. I am determined to keep His commandments and abide in His love, and every soul of us must do this if we answer to the vows of our baptism. Here we were baptized to be dead unto the world and its sinful propensities, when we offered ourselves in baptism. Then the baptism took place in the name of the Father and of the Son and of the Holy Ghost, the three great powers in heaven. These powers we have taken hold of. If we are dead to sin and to the distractions of the world, we will not be anxious to dress just like the world, to talk just like the world, because there is a distinction. You are drawing from the Source, and the Father and the Son and the Holy Ghost is pledged to every soul that will lay right hold upon His grace—that will pray, that will sacrifice, that will cut off these hindrances that shut the heart to the suggestions of Jesus Christ. Now we want every soul of us to be in the position that we are men and women of prayer.

Verse 10. Now what has He said about His commandments? He speaks to His church, “Ye are dead, dead, buried with Christ in baptism, and risen to walk in newness of life.” This is charged upon every one of us, that we are to abide in His love. And when we abide in the love of Christ, it will be our determination to live the truth before all that we associate with, to carry out that precious love toward them as Christ has toward us. But if we are ready to look and watch, and we draw ourselves, and say, No, I cannot have any fellowship with them, now you see, whether you have fellowship with them or not, there is a duty to do. Christ has to fellowship with us, until we come in fellowship with Him. He comes and teaches us, and He lays down the rule of life as keeping His commandments and abiding in His love, as He keeps His Father’s commandments and abides in His love.

Now we have that precious privilege, and if we see and our hearts are grieved with the course of action of any one around us, He has given us instruction what to do. Don’t you come here to the altar unless you are prepared. If you see and know that there is a difference between you and another person, leave there thy gift, and go and be reconciled, go and seek that person and be reconciled. If we went through that performance, I think we should have very different movements in reference to our course of action toward each other. The Lord wants us to come into line.

It is time that there was a great deal of repenting done by brethren and sisters that claim to believe the truth, but their tongue is not under the influence of truth. Our tongue is a great talent; our voice is a great talent, and the Lord wants us to appreciate it. He wants us to not feel that we can cut loose from this one and that one, and that we ourselves are perfect, because we do not know but what Christ will cut loose from us. No, our talent of voice, our talent of conversation, may be a blessing to those with whom we associate. The voice is a great talent, and in the house and in the home, there should be no fretting, no scolding.

I have stood before a congregation in a large tent, and there was a woman that had two children, one on either side. Now, the children were amusing themselves innocently, but it seemed as though the mother had a quarrelsome spirit and she would shake that child, and shake it. Well, she did that the third time, and I stepped right down from the desk. I went to her; said I, “Are you a child of God?” She colored up. “Yes, I claim to be.” “Did you act like one when you shook that child and set it crying?” “Well,” she said, “I don’t know as I did.” “Well,” said I, “It is best for each individual to know what composes a Christian character. If you give loose rein, and I have seen you give loose rein in this tent, I want to tell you that you are to be converted, and we want you to be converted at this meeting. We do not want you to carry the spirit home that you have had here in this meeting.”

Here are these little ones, and when Christ was upon the earth, He was giving the disciples important instruction, but He was watching something. His all-seeing eye took in the mothers as they left their homes, and trod the dusty streets, and collected from one family and another family and another, until there was quite a group of mothers and children, so anxious to get where they could have the hand of Christ placed upon the heads of their children to bless them. They brought them in during His discourse, and as they brought them up to the entrance He heard a “No, no, the Master is teaching. He cannot be troubled with these children,” the disciples were and was sending them away. His ear caught the sound in a moment.

He told them, “Forbid them not. Suffer the little children to come unto me and forbid them not,” and they would climb upon Him. All tired out He would take them upon His knee and there He would go on, one on one arm, and one arm around another one and another sitting at His feet, there He would instruct those children and parents, and all could gather the light, because the parents could bring that light to the hearts of the children.

He wants us to be a great deal more like Himself than we are. The language is eloquent when it is used in the right way, but when that language is turned to reproof and scolding and fretting in movement and talking to the

children, He does not want any of it at all, because you create a quarrel with your children. It is best for every parent to feel that they are responsible to God for the instruction He gave right to the children. Now, this is what should be done. Gather the instruction and teach your children to be obedient, because He is pleased to have them obedient. Bring in that blessed name, and angels will be around the one that would instruct in that way. We cannot afford to lose the opportunity with our children, because we are bringing them up in the nurture and admonition of the Lord. Now, that is what we are doing. The voice is a treasure when it shall speak words of education in little things and allow the Holy Spirit of God to impart itself to the parents, so that they can impart it to the children.

If I had sadness in my voice at any time when some would be speaking to me, and I would express a regret, the first thing I would say, the little children's lips would begin to pucker up and they would cry. In a moment, it struck me that I spoke with sadness in regard to some things that had taken place, and that sadness struck the tender cords of the heart. O, Christ is present with us. He is present. And He knows the disposition and temperament of every soul of us here. He knows whether you bring into your house and into your family the sweetness of a subdued, controlled disposition or not.

Now if you claim to be a follower of Christ, He will prune you that you may bring forth the right quality of fruit in actions. If we will talk less about trash and about unimportant things and save the voice so that we can speak in tenderness and in love, then we are indeed where we are answering to the words of Christ that we bear the right quality of fruit.

If he has taken his position on the platform of eternal truth, the father is the priest of the household. He is to guard every child, that it should comprehend what kindness is, what tenderness is, what love is, what obedience is. He may have to punish the child for disobedience because Jesus Christ punishes us for disobedience. He pruneth so that we may bring forth more fruit of the right quality. Now, in every household, we are to stand in right relation to God as this is His property, bought with a price; every child is bought with a price. Just think of this. And what a price!

He left the royal courts of heaven because He saw, after the sin of Satan, wickedness possessing children. They were possessed of devils, many were, and He thought the time had come. He laid off His royal crown, He laid aside His royal robe, He clothed His divinity with humanity, that He might come into our world as a little child, not of wealthy parents, but poor parents, so there was not even a place for His birth but a stable, and there were the cattle around where Christ was born. He came to stand close in connection with humanity, there to educate, and as He did, there were those that would flock around to get where He was, and on one occasion there were five thousand.

They had been following Him where He went, until He saw one and another fainting and falling to the ground. Did he take no notice of it? He noticed it, and He said, The company is weary and hungry, and fainting, is there not any food here that we could give them? Here there are five loaves and a few fishes. Well, bring them, all of them. Sit down here in companies. Now there were five thousand besides women and children. You think of that. He passes that food to the disciples, and in passing it into the hands of the hungry multitude there was just as much left. Christ had just as much left, but He kept imparting it, and thus they were filled. Their hunger was satisfied.

He asked the blessing upon the food and it accumulated, and after they were all satisfied, He said to them, "Gather up the fragments, let nothing be lost." And they gathered up the fragments. Now, there is a great thing in this. We have not a right, any of us in any case to gamble. We haven't a right in any case to obtain means that will rob another of means by conniving, not a bit of it. We must be in that position where we shall feel we have a right to impart that which God has given us.



O, I felt so thankful, when in Australia, that I could see the poverty. They said when we came there, “It is no use for you to think you can get up a reformation here. (These were the authorities of the place.) You cannot do it. You cannot lay anything down and turn around a minute but it is gone. Thieving of every kind is here.” Well, we decided to go right into the woods, and we did. We pitched tents. There we worked to establish something.

We have today reports that the school is a prosperous school, and turning out workers at every point. Well, they thought it was so strange that Sister White would go right into the wilderness. And there was purchased 1500 acres of land, and there the work was carried on to establish a place where the truth could be taught not only to the children, but to older people. Whenever we would go the four miles from the house, we would see a woman tugging along a child by the hand, and another in her arms. We would make room for her in the carriage and take her to the station. Well, we would accommodate them every way we could. They began to bring to us the sick children. Sister McEnterfer had had a good lesson in the school where she had learned nursing, and she would go and attend the hardest cases. The physician would come quite a number of miles—it was 22 miles—he would look at the case and deal out something little liquid from a bottle, and tell it them to give it to her, but it did her no good at all. We made a hospital of our home, and we tried in every way to remove this feeling from the people that they could steal. The first box of provisions we got we had sent about seventy miles to get it, and we put it in our little storehouse and when we went to look for it, it was not there. There were loaves of bread that we had taken out of the oven, and we went to look, and there was no bread there. They took every one. But wherever we went, we never thought of locking our doors. We left the doors open to them, but they never took any thing after they became acquainted with us and knew what we were doing.

They would come with their babies in their arms, and ask: “Can you do anything for my baby?” We would take right hold. And thus we carried on the work doing a missionary work for all around us that needed it. This was our work and we found that it was the best missionary work that could possibly do so as to remove that desire to get possession of what did not belong to them. And we had no trouble. But they would come in the night, six miles for Miss McEnterfer to come. She would get on horseback and follow the leader away out into the bush and come to his family and work with them through the night and relieve them. Now this is the kind of work, that disarmed prejudice, and I thank God that it is the privilege of every household to have Christ as an honored guest in their house.

It is the privilege of fathers and mothers not to scold, but to demand obedience. That can be done, but to educate yourselves as scolders and remove the love from the heart of the child, parents, it never will pay. But you can demand obedience, and tell the child you cannot let them grow up in sin. They must be punished if they commit sin, as God punishes us when we are sinners. He lets us have a hard time. But here I must not spend too much time.

Verses 13-17. Just as you want to be favored and loved, you want to educate your children how to love you and you love your children.

Verses 18-21. Will you read that chapter through? It is the fifteenth chapter of John. I will not hold you but a few minutes longer, but I want to say this: every soul of us is required of God that we should help every other soul that we can. We are not to close our doors and let souls suffer and we not help them. We are to represent Christ. Christ loved the world; He gave His life for the world, and our precious Saviour placed Himself where—what did He do? He placed Himself in that position where He could be a blessing to the world. “Ye are,” He said to His disciples, “the light of the world.” “Let your light so shine ... in heaven.” Keep back that hasty suggestion to your mind. Love one another. There is so little of Christlike forbearance and love, and I want to tell you, the converting power of God must come through the churches wherever they are. And there must be an awakening to take hold. There are souls perishing in their sins, and we want to tell them.

I was trying to speak in the little school up here, for them to have little contribution boxes for the South. I advised them to make them and have these little boxes, and teach their children, in the place of laying out money for candies and for things that they can do without, to put their pennies and small silver bits into these little boxes. Some of you will be ingenious enough to get up that box and fasten it up for a month, and then when it is opened to see how much there is to send on to the missionaries to help educate the colored people. This is what we are trying to do in missionary efforts, and there is a work for every one of us to do. Do not waste God's money on anything, on bows, on ribbons, or on any portions of dress that are not necessary. It is God's money you are handling. It is God's money that you are wasting, and God wants us to be fitting up for His kingdom by self-denial. He said to one, "Foxes have holes and the birds of the air have nests, but the Son of man hath not where to lay his head."

We want to do missionary work as we have never done it before. We want to carry out the missionary efforts as far as possible. We want to send to different climes, to different places, to carry the missionary work forward. It is going as it never has gone before, and we have not one particle of means to waste. We want to invest it as God's money. "The silver and gold," He declares, "is Mine." And so it is. And we are to invest that silver, we are invest that gold, in the cause of God, to bring souls to the knowledge of the truth. Hunt for souls, hunt for them, and may every one of us practice the self-denial and the self-sacrifice that is essential. We must have means; we must have it to establish in various places schoolhouses, and meetinghouses. They will be humble. They will be made very plain and very simple. I am very glad you have this meetinghouse. It looks simple and plain, and yet nice and fully capable of doing honor to the meetings that shall be held in it. I thank the Lord in your behalf for this. Now let us do all we can to bring the light of truth right in where we are. The Holy Spirit will come. "Ye are the light of the world ... in heaven."

What are you doing? Are you laborers together with God and with Jesus Christ? And we may be partakers of the divine nature. Let us be Christians, let us arise in the name of the Lord God of Israel and put all our interest possible into the soulsaving process. "Ye are dead, and your life is hid ... in glory."

Now I will not take any more of your time, for I understand there is going to be another meeting here. But do not quarrel; do not let Christians quarrel. It is the biggest sin you can commit on the face of the earth. It is letting darkness and satanic influences arise. Do not quarrel; do not find fault, but let every one press together in the name of the Lord God of Israel, and you will have a blessing all the way along. A converted tongue, you want a converted voice; you want one that is full of music, and not full of harshness. God give us the fruit of righteousness is the prayer that I shall offer in this congregation.

Hereafter I shall remember you, but God help you that every step you take may be a step in advance, that you may see the King in His beauty.

Source

- E.G. White, "Thoughts on John 15," Manuscript 182, 1907, May 11, 1907.

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Note: Relevant selection highlighted.

2 Peter 1:1. "Precious faith." You can see how they obtain it—through the righteousness of God and our Saviour Jesus Christ.

Verses 2, 3. This, you can see, is the great motive for the gift that with the "divine power hath given unto us all things that pertain unto life." Verses 3, 4.

By thus applying them to ourselves, taking a course in character building, by which we can claim them.

"Add." Here is a sum in addition. Verses 5, 6. Now you see that he puts diligence and virtue and knowledge and adds to knowledge temperance. Read from cause to effect. If intemperance is practiced, then that beclouds the precious faculties of the brain, so that it is impossible for you to discern between the sacred and the common. It is an impossibility, because you have beclouded the faculties, you have weakened them with the use of tobacco, with the use of liquor, or anything that shall in any way confuse the brain organs.

Now, temperance is to bring us in right relation so that we shall reason from cause to effect. What do we need of the tobacco? What do we need of tea and coffee and all these things that becloud the brain faculty? We do not need them. They are only weakening the brain nerves, and placing man where he cannot appreciate the necessity of working by this sum of addition. He cannot appreciate that he has got to work that sum of addition if he expects that God will work in his behalf to give him the Holy Spirit of God. And if you think that you can arise to any perfection of character without the Holy Spirit of God, you will be mistaken, and you will be left behind.

We are to stand before God as sensible human beings. We have no right to bring into our life and into our character intemperance of any order, because we shall find that we shall have enough to work against without making ourselves weakened so that we cannot reason from cause to effect. Here is temperance brought in. And if we escape the corruption that is in the world through lust, we must be strictly temperate, temperate in all things, in all of our eating, our drinking, our dressing, in every phase of the work that is under our own control. Men are to do what is best on their own account, and depending wholly upon the Holy Spirit.

"Baptized in the name of the Father, and of the Son, and of the Holy Ghost." What are these three great Powers of heaven? We are baptized in their name. What does that mean? These heavenly Powers are obligated if we will place ourselves in right relation to God, according to the best of our accountability; if we will watch against the temptations of the enemy; if we will resist the devil, that he shall flee from us, if we guard our appetite—man is to do that which he can do for himself. And when he goes down into the water to be baptized and raised up out of the water he is to live a new life, and place himself so these three great Powers can cooperate with Him and He can cooperate with them.

These Powers are to cooperate with the human agency. Unless we have their cooperation we shall just as surely go stumbling along in our own self-sufficiency, and in our own sense of moral independence of what moral independence is. It is a device of the devil to use all these injurious substances, and then suppose that God will counteract that. No, indeed. He has given us intelligence, and He expects every human agent to use that intelligence in reasoning from cause to effect.

Verse 3. We are not to sin, not to practice self-indulgence, not pride of dress, not make God ashamed of us so that He cannot co-operate with us. What example have we? We have the example of Jesus Christ of Nazareth that came to give His life to the world. He laid aside His royal crown, He laid aside His royal robe, He clothed His divinity with humanity. Why? That He might come to humanity and from very childhood be a perfect example, that is why He came to the world.

Now we are called to virtue and to glory. We may have the character of Christ in us. That is what He has come to give us.

Verse 4. “Divine nature.” It was promised to us at our baptism. We were buried with Christ by baptism, and raised to live in newness of life—not the same old life, and to go right on patching up an experience that is defective every day. No, we want the holiness of the three great Powers that are pledged to keep us if we will comply with the conditions. But they cannot keep us unless we do.

The holy beings want you to pray. They want you to be instant in prayer. They want you to work to the point, to perfect a Christian character day by day.

Study the Word of God, and here it says, verse 5. “All diligence”—not a quarter nor a half nor two-thirds, but all diligence. If you are careless in this matter of what kind of a character you manifest, you may depend that God and Jesus Christ will not come to you while you have the precious Word and you feel independent and go on your own judgment and do just as you please. No, you cannot, you cannot overcome.

Verse 5. No right to touch tobacco or liquor. They are poisons. Deadly drugs are mixed with the liquors now, and those that take them are mad; and then they have to go through the courts of justice, and there they have their cases tried, and they have to go all through that business. But the liquor store are opened; they can go and get what they want; they will get it some way.

Verse 6. “Patience.” Can you talk to a drunken man or to a tobacco devotee about godliness that forbids such things as that, and will you have a converting power over them? No.

Verse 6. Now all this is laid upon us in the plan of addition.

Verse 7. You have got to have a converted tongue. You have got to have a converted voice, a converted voice to appeal, not anger nor malice to come from your lips. You cannot afford it. It is selling your soul, and you cannot afford it. We are preparing for the last great judgment.

Verse 7. Would that we have a hundredfold more that we have in exercise today. We want that power, that heavenly power that will be with us if we will comply with the conditions. We must have it if we are Christians. A Christian is to be Christlike. What did God do? He gave as a gift to our world His only begotten Son, and to what a life of self-denial! One said, I will follow thee wherever thou goest. Said He, The foxes have holes, and the birds of the air have nests. When we think of these things, how that Christ took His position in the world among the poorest. Why? Because these poorest would say He did not know the temptations of poverty, so He came to the very humblest of poverty. His parentage, His mother, was poor, and the family of Joseph was poor.

Verse 7. It will not blister your lips to speak kind, tender words, and it does not cast any more burden on you to speak kind words. Fathers, God has made you priests in your family to guide that family. You are not to so engage yourself with the cares of this life that your children will stand neglected. You must give them time; you must give them attention; you must train them from their very babyhood how to overcome passion. It is not to be allowed. But it can be done in a very gentle way if you will keep yourselves from manifesting passion.

Verse 7. "Love." Now the Lord Jesus has given us an evidence of the love of the Father for us all in that He gave His Son. He laid off His royal robes and came into our world to stand from youth unto manhood, and His character was formed. There was no fault in His character. He was a man after God's own heart. The fathers should be kind to their children, that they will practice kindness, be forbearing, patient; and the love that should dwell in the heart of the father for the child, will have a great influence to form his character after the divine model. Keep Christ before them.

Verses 7, 8. Well, that is just what we want. We want knowledge of our Lord Jesus Christ. We want the knowledge of our Lord. We want the cleansing, the beautiful cleansing of God's Holy Spirit, from everything that will tend to weaken the brain nerve power or the physical power.

Verses 8, 9. "Cannot see afar off." He cannot reason from cause to effect. "And hath forgotten that he was purged from his old sins." Forgotten he had pledged himself to die to the world, to be dead to the world and alive unto Jesus Christ.

"Wherefore the rather, brethren, give diligence to make your calling and election sure." Now you see, it does not all rest with the power that is promised. You must harmonize with that power; you must take right hold of it by a living faith, that the application of self-denial and self-sacrifice may come to you, and you will realize everyday in the self-sacrificing process, a power that is taking you out of yourself and placing you in living connection with what? Verse 9. You have done something that has spoiled your record. You have forgotten that you were purged from your old sins. You run right in the same channel that you did before.

Verse 10. "You shall never fall." If you go right ahead, adding strength to strength and carry a Christian character, seeking the Lord for strength at every point, and let those lips be sanctified.

The mother is the queen of the household, and she should stand there, not a slave; just as soon as the children can be educated to lift some of the little burdens, they are to begin. When they are very young, they can help mother. Mother needs help. Do not let mother take up the whole responsibility of several members of the family, and after a time her life goes out, and they have to have a new mother perhaps, that they cannot agree with so well.

Now, we want to be in a position where the husband can reverence the wife. She is the queen of the household. Encourage her; never discourage her; never make a slave of her. Educate the children to take up their little burdens and carry them day by day until they know that that is a part of their household duty, and in doing that give them praise. If they make a mistake, and if they commit an error, do not magnify it before them. Tell them, we have to learn just in that way. We made mistakes when we were your age; do not feel abused because you have missed a few times, no. What we want is patience, godliness, and loving kindness that is brought through the life of temperance in all things.

Verses 10, 11. Just think of that. What is that, what shall we call it? It is your life insurance policy that is given you for patience and faithfulness. Here is your eternal life insurance policy. If you will work on the plan of addition, as the Lord designs that you shall, then help will be furnished you, the Father, the Son and the Holy Spirit have pledged themselves at your baptism, and when you rise up out of the water, you pledged yourself to go under their jurisdiction, and that you would watch and pray, and would be grateful every day for the power that was given you to keep you in the right path, so that you should not fall.

Fathers, mothers, wake up. Never scold; never fret; it never will help your children a particle. Just talk to them kindly and tenderly, and they will respond to it if you begin early enough. And here is the life insurance policy for yourselves. Just think of it, a life, eternal life, everlasting life insurance policy if you will comply with the

conditions. But if you do not comply with the conditions, you will be all failure in your religious experience. You will have a hard time of it.

Verse 11. Isn't that your life insurance policy? Improve it, for Christ's sake improve it.

Verse 12. The theory of the truth. Verses 13, 14. By persecution his life was taken.

Now I want to go back to the second verse. Verse 2. It is multiplied grace according to the knowledge that you have of God's ways and God's work. "According," Verse 3. Now you see how we work on the plan of addition, adding grace to grace, gift to gift, virtue to virtue, seeking knowledge all the time. Here is grace multiplied unto you, through the knowledge of Jesus Christ our Lord. I want you to consider these things, because Satan has taken the position that he will beset every soul that is possible, and he cannot do a more effective work than in saloons, that in keeping them open for temptation.

O, I have been laboring in San Francisco. I have been laboring in Oakland, since these awful fires, and the record is horrible. I expect another rod will pass through that will extinguish life. They had an opportunity to repent, and have established their saloons. There is a drugged liquor that makes men mad, and they know nothing of what they are about, and the work goes on to poison society. I never will close my lips while these things are in existence. I will speak in the name of Jesus Christ of Nazareth, and I long to see the salvation of God. I long to see the church what she should be. The Father and the Son and the Holy Ghost are promised to us. Jesus came here to take human nature upon Himself, and here He was to live a spotless life.

As He took His disciples out with Him, teaching and giving instructions as they walked, He would say, Tarry here a little. There they would be seated on the ground, and while He was away from them, there came the sound of agonizing prayer and tears offered up to the Father of heaven for the people that God had sent Christ to give His life for, to backset the enemy of righteousness. And He pled with God, and He was kept through all these temptations, He was content to live a life of poverty and humility, that He might build up a people, and He demands of us to give Him more than we give Him.

Now, there are a few words that I want more to read, and then I will stop. In Hebrews. I have been surprised to see that so many did not believe in the personality of God. Hebrews 1:1-3. Here are two personalities.

Verses 4-7. God wants you to connect with these heavenly Powers. Then you can pray and believe and receive and be a partaker of that divine nature, having temptations, but yet not yielding to them. You stand in the position that you are a partaker of the divine nature, having escaped the corruption that is in the world through lust. Now, there is a great, world of influence that we can have, and there is world to save. God help us is my prayer. I want you to remember that God and Christ are both personalities, and I want you to remember that we can have a life insurance policy if we will comply with the conditions. If we will add to our "faith virtue, and to virtue ... charity." Now I leave this with you. God help you to work to the line.

A few words more. What does all this help us to do? It helps us to save our pennies, to save our dimes, and our silver bits, when we are purchasing. Be sure and not lay out in the very largest amount of money to get what would be and indulgence on our part. There is a world to save, and I speak to our people in the name of our Lord and Saviour Jesus Christ. I speak to them in the name of the Lord. If you have money invested in lands, I ask you in the name of the Lord to dispose of a part of these lands. Why? God wants the money. We are carrying on missionary work east and west and north and south.

I stayed in Australia ten years lacking two months, in order to lay the foundation of the work. My husband died in the work. He could not help us there. I said, as I held his hand in mine as he was dying—he could not speak—"Do you wish that your wife should become a pioneer? If you do, press my hand." He pressed my hand

three times. In an hour he was dead. But my two sons and myself have worked in the missionary fields, and I want to tell you we have tried to help in every way possible, that we could get some of the colored people to learn to read. And we have arranged that there should be little contribution boxes made after the pattern, and put into every house where our people are, and also those who are not our people if they desire them.

Now we ask you to teach your children self-denial, not to spend every penny on something to eat or to gratify the appetite or the appearance, but just put your offerings into these little boxes. Here, we do not know how to get meetinghouses for the colored people. Since I have come back from Australia, I have worked with all my strength, with the influence that I have had. And let me tell you it has been a success. It has been a blessing in every family that has carried it out. Why shouldn't we teach self-denial to our children? Why shouldn't we teach them to help the cause? We are establishing sanitariums, that we may work for the recovery of the sick all through the places where we go, to teach the invalids. And I like to stand before them and speak to them courage and hope and confidence, and God blesses it to the people.

Now the work that we are trying to do, we want all our brethren, wherever they are, to help us in this work. We want that they should have a part. Why? Because the blessing of the Lord comes in. Because it is just as Christ did. Christ was a living missionary, and He went from place to place. Now we are to exercise our power all that we can to bring people to the knowledge of the truth that are nigh and afar off.

I shall be eighty years old next November 26, and yet my work had not ceased. The Lord gives me strength to bear the living testimony. And now I will not hold you any longer. Brother Ballenger may have some words to speak to you. They used to hang on the words of instruction from our Saviour. Men and women would follow Him great distances, hungry and fainting for want of food. Then He would create food for them. His miraculous power would provide them food.

I want to say it is time that we woke up. It is time that we should work intelligently to bring souls to a knowledge of what temperance means, and then we want that we should have the Holy Spirit of God upon us. We cannot do anything without it. We must have it in our churches, and we shall see the reformation that will come from one part of the world to the other. We are seeing it. I know about it. If I ever have an opportunity, I can tell you something about it after this.

#### Sources

- E.G. White, "Thoughts on I Peter 2," Manuscript 180, 1907, May 5, 1907.
- E.G. White, "Thoughts on 2 Peter 1," Manuscript 183, 1907, May 12, 1907.

Title: "Thoughts on Revelation 22"

Date: May 22, 1907

Type: Sermon

Location: Glendale, California

Primary source: Manuscript 188, 1907, May 22, 1907

Note: Relevant selection highlighted.

Revelation 22:1-5. That is the time when the work is closed and finished. To verse 12. Now, we have that assurance, and as we have that assurance there, so does every soul that is brought in connection with the light and the truth, and they are to understand that according to their works shall be their reward. Then how foolish we should be here in the little lifetime that we have, how foolish, to fill our life with such anxiety that we shall gain something of this world, and get our whole mind upon commercialism. We do not want to do that. We have not established our sanitariums expecting that that would bring unto us riches. We have established them because they are a means to reach the people. Through the indulgence of their own appetite, through the loss that they have obtained in not having a clear mind and a clear sense of God's requirements, they become worldly, and their hearts are separated from God, and therefore, we are glad to take a position in this world as God's denominated people.

Now the work before us, that is assigned us, is to glorify God, not ourselves. And all our works are to be in that light before God where we can realize we have communion with Him. His exactions upon every human soul are of that order, not to make them unhappy, but to bring them in a position where His truth will triumph. It is the truth that we are to live for. It is through the sanctification of the truth that we are to be made capable to take hold of the eternal realities.

But the devil is not dead. He is more active than ever before. Why? Because he is determined to obtain the victory over the human family. God presents before us the light of truth, His Word, His precious Word. He would have us study that Word, and have our minds imbued with the sentiments, the commissions, and the encouragement and the forbiddings that are in the Word, that we might take a course of action by which we can place ourselves in right relation to God and heavenly things.

Verses 8, 9. One man is not to place undue reverence to another. This one has been an overcomer, he is one of those that has been translated into heaven, and as John fell down to worship him, he said, "I am of thy fellow servants, the prophets; worship God." Then, you see, every man is judged by his works. And there is a power given unto us out of and away from ourselves if we will seek it, if we will turn our attention to the preparation that is essential for every one of us to have, that we may be able to see His face.

God is in earnest with us. He says, "according to their works." So God knows the works, and it is for every one of us to place ourselves in right relation to God that we will realize His presence. We need to realize "Thou God seest me." Thou God seest all my works and my actions.

Now, we want these to be brought in. Let the light and the truth and the grace and the salvation of God be revealed in us. Then what? We are ministers, men or women, you are ministers. How? Of salvation. Your conduct, your words, everything speaks of God, and you are trying to lead in the way of life and holiness.

Now these places were established here for a purpose, that we might have an opportunity to do good. Christ when He was upon earth, did not have the advantages that we have, but the Lord of life and glory laid off His royal crown, laid aside His royal robe, and clothed His divinity with humanity, that humanity might come close to humanity, and that all that were connected with Him might be capable through their obedience to His Word; they might be capable to overcome the corruptions that are in the world through lust. Now, our Redeemer lived a life of industry. No one can describe that life of Christ. His humanity was to be tempted like every human



being upon the face of the earth, and He is to stand before the world as a representative of an overcomer—in His humanity.

And at the same time, for any one that needed wisdom and grace and help, there was His divinity, and they could escape the corruption that is in the world through lust by listening to His teaching. He would encircle them in the arms of His divinity and give them health and strength and courage, that they should be overcomers. He is doing that very work for us today. And the Lord Jesus left everything in heaven to save us. Are we willing to leave everything here that is of various inducements, are we willing to leave everything, that we may perfect a Christian character and escape the corruptions that are in the world through lust? He requires nothing of us that He Himself has not been partaker of—all the discouragements.

When He would take His disciples aside, away from the scenes and all the bustle of the world, He would converse with them, and speak of the power that He felt must come to man to escape the temptations of Satan. He would go aside from them, and they could hear His petition with strong crying and tears. His humanity was just as our humanity and temptation. And yet He never failed on a single point, neither need we if we will lay hold of His divine power. But we have but a sprinkling of faith, when we ought to read the Word and have great faith. We ought to be encouraged. We have not, in this world, to meet with these difficulties that Christ had. He would walk from place to place, and one after another would come to Him and His look was an encouragement, and His words came right to their heart although He did not address them especially. But they could not leave Him.

The attraction was so great in His subject, in His actions, that they wanted His company, until five thousand were assembled on one occasion. There they were, following Him until they were faint and hungry and weary, and fainting right by the way. But they did not want to lose a word. Then how was it? He walked until He came to a grassy spot, and He bid them sit down. They had not any nice seats or chairs, but they sat down. Christ pitied them because they were fainting for want of food. He said: "Have you any meat?" "Here," said Andrew, "is a lad, with five loaves, and a few small fishes, but what are they among so many?" Said He, "Pass them along." They brought them to Him. Then what did He do? He took a portion and gave to the disciples, and they passed them to the people. But there was just as much left, and He kept working in that way until every one was satisfied. And then what? "Gather up the fragments; let nothing be lost." And after having fed five thousand people, besides women and children, twelve basketfuls were gathered up.

Now, we have not the privilege of all that advantage, but we do have the temptations which come, and of which we will say, What are these among so many? There is a commercialism that comes in, and it is a very dangerous element, a commercialism that will shut out from the minds the great privilege that we have every day of coming to the Lord Jesus and telling Him just what we need. It diverts the attention, and it takes their time, and the ambition of Satan comes into the human heart, and before they know it, they are overpowered by it. We cannot afford it.

If it were not that God gives me strength I would not venture on such a journey as I have taken since I left home, and undertake the work that is given me to do. But I know the Source of my strength, and if I will lean my whole weight on Jesus and increase my faith by looking at Jesus, I can do a little something yet. I have spoken now to several congregations, and the Lord did not fail me once. He has been with me every time that I have attempted to speak. The hoarseness came upon me when I was speaking for the first time for forty years—the first time that I have opened my lips and had any hoarseness come upon me. Well, I closed off because I thought it was proper and it was time. But that did not discourage me, not a bit. I did not know how long that might last, but they worked with me faithfully here, and I put myself in their hands to help me. Now, this is one of God's means. Christ is not here, as when upon earth, to give the food and the instruction, but we can imitate His example the best we can, and He will accept it.

Verse 12. "do His commandments." Now when we know that, when that word is pronounced, we want to study the Bible. We want to know His commandments, and then to keep ourselves on Christ's side, and not place ourselves on the side of indulgence, as the temptations are represented every where of dissipation and allurements, and ambition to dress, and the talk is in accordance with the dress. We want to be in that position where we can be faithful stewards of the grace of God.

Now every soul that is here, take advantage of what you shall hear, and understand from the teachers here, and as faithful stewards gather everything you can. And as you work in accordance with the Word of life there is a strength, there is an opening of the mind to understand, and the understanding that you receive you will want to communicate. You will let it proceed from your lips and from your heart. Well, this is the very work that this institution was established for.

The question is asked, Why need you so many institutions? Because Satan is making his last desperate effort, that he may secure them by one means and another means, and through ambitious projects and through investments, that there is nothing, only just an ambition to get what there is there. But what profit is it to them if they should have hundreds and thousands? What profit would it be to them? We are to use what we can. If every one would take the means that passes into their hands, and if they would work to the very length of their capabilities and powers, that they may win souls to Christ, they are working to bring efficiency right into the cause, and able men and able women and those that can educate will be coming into the work.

Preserve your brain power. Do not let any one come in with their false representations of how you must be like the world, and act like the world, and dress like the world, if you would have any influence in the world. You have the least influence when you do that way. When you come into a position to deny self, consider that you have God's property, and that every penny that you expend is to be expended in such a way that you will not regret it afterward. What we want is a right hold upon God. What we need is a confidence in a power that is out of ourselves, but is so great, and embraces so much, and is given so freely that we can grasp it by living faith, be partakers of the divine nature, and thus escape the corruption that is in the world through lust.

"Blessed are they that do His commandments."

We will be there to get an entrance into the city. Think you that all these preparations at Loma Linda, and Glendale, and the different points where we have been establishing sanitariums, think you it is due without any consideration and self-denial? We have to deny ourselves in everything to establish these institutions. The Lord laid down before me years ago what should be, and we began in Battle Creek, and we have been working from point to point, and point to point, until we have the establishment of institutions.

Our Saviour does not go before us in sight, only by faith, and we can have Him by faith. We can by faith take hold of the remedies that He has provided. And we want every one of us to keep clean from selfishness. We do not want to draw one single thread of selfishness into the work that He has given us to do, the fabric that He has given us to produce is a sacred, holy character, a sanctified life, and we can vindicate Christ's work upon the earth and represent it.

You may think that the world does not understand. But they do. They understand what principle we are working from. I have known of case after case, where they have come right up after we have had a large camp meeting. Here, they say, is a sum; they never say a word. They did it in Oakland. Elder Haskell was talking and they pressed into his hand some money. Well, he was so surprised, he did not know what it meant. He saw two or three coming into the tent, and he saw where that man went, but they did not see him, no one saw him. Two or three went out, but no one saw that man. Said he when he came and gave that money, You will need that. It was a hundred dollars. Well, he did need it. I have known case after case that the Lord works just in that way.

Well, these institutions are His instrumentalities. Every one that is connected with this institution can communicate the things that are exercised in these institutions. Now, we dress simply, our people do, and everything that tendeth unto vanity excludes from you the self-sacrificing life of our Redeemer. Coming as the Prince of life, as the Governor of the heavenly host, He came to this world to take a humble place, and He experienced all the temptations wherewith man is beset in our behalf. Why should we not appreciate it, and then seek to gather the divine rays of light from glory, that we shall indeed be self-denying, self-sacrificing laborers together with God?

We have had established little boxes in various places in the South, to help the colored people to get where they can read. Put up little boxes, and let pennies and silver bits be placed in those little boxes by children, to see what they can do. It is the greatest and best lesson they can have. And then they act their part, they are doing what they can do, and the parents act their part also. They do their best to get the work out before the people to save all the souls possible. It is a hard field. I have been there. I have worked there, and I know what it means.

“Blessed are they that do his commandments ... into the city.” Don’t you think there will be some rejoicing when the overcomers come up to the gates of the city? Don’t you think that these triumphs that they are receiving will pay for all the self-denial and the self-sacrifice that they have made to win souls to Christ? That is my life work.

“I, Jesus, have sent mine angel ... in the churches.” Now an angel from heaven is strengthening every influence that is on the side of Christ and self-denial. He has angels, a multitude of angels, that are encircling around every one, and in every meeting that is held, there are angels of God present. Satan has his angels, and he will tempt and lead every soul possible, to close their ears to the truth that they shall not be overcomers, but every one of us is to fight the battles of the Lord individually wherever we are. No selfishness is to be brought in our life. And I want that we should realize this.

“I am the Root and offspring ... say, Come.” Now you can see what God’s people are doing. They are not all burying themselves up in selfishness. “Let him that heareth say, Come ... written in this book.” Now I want you to think of that a moment. There are plans laid in every way to change the sentiments of the Bible, that it shall not be so forbidding, they say, so forbidding. And I write my works, I write as I am talking to you. I am up hours before any one moves in my house. I am up writing page after page, page after page, and it is coming out to the people. But it is because I am unable to sleep as I consider the peril of souls in various places, and they seem to be dead asleep. They have got the Word.

They come to me, those that are copying my writings, and say, “Now here is the better revised words, and I think I will put that in.” Don’t you change one word, not a word. The revised edition we do not need at all. We have got the word that Christ has spoken Himself and given us. And don’t you in my writings change a word for any revised edition. There will be revised editions, plenty of them, just before the close of this earth’s history, and I want all my workers to understand, and I have got quite a number of them. I want them to understand that they are never to take the revised word, and put it in the place of the plain, simple words just as they are. They think they are improving them, but how do they know but that they may switch off on an idea, and give it less importance than Christ means them to have.

“But he which testifies these things saith ... be with you all. Amen.”

I want to see this institution and those that work here to have an uplifting of soul, to feel that they are in connection with Jesus Christ the Prince of life, that He is their authority for their course of action. Take the Bible just exactly as it reads, and carry it out. We have no right to bury our talents up in worldly enterprises. It is God’s money. It is God’s facility to carry the truth. Here we have it circulated all through the world and foreign countries.

I have been to Europe; I have spent years there. I have been to Australia, and we founded the work there, but I did not have the old warrior, my husband, to stand by my side. As I took his hand in mine, he could not speak, said I, "Tell me, shall I be a pioneer, shall I go just as we have traveled, if so, press my hand." He pressed my hand three times. Well, I have gone right ahead. I am nearly eighty years old, and yet the God of heaven has sustained me in doing the work up to the present time.

And when the time comes that I shall lay off the armor, I want to lay it off knowing that I have done my best to advance the work of God in our world, to establish sanitariums in Australia and in various parts of the world, that we may get at the people. O, how I have pled with them in Europe and in Australia, as we have seen the Word of God advanced mightily. They have the most prosperous school in Australia. We were there ten years lacking two months. Now, it was a battle with poverty from the beginning to the close.

We are not delicate to say, God wants your money. He expects you to sustain the work in various lines, and if you will do it, there will be a consolation, a light, and a power that is not from any earthly source.

Christ is coming and the judgments of God are upon the earth. We want to prepare for the coming of the Son of man.

Just before the earthquake was in San Francisco all night, I was seeing such devastation, just as though I was in the midst of it, and the judgment day seemed to come. And when I was preparing to go from Loma Linda to Los Angeles, they asked me, What shall I take, how shall I fix these things? Said I, Do what you please. My soul is so burdened, I cannot do anything. The judgments of God are right upon us. I thought it was the last day, but when I came to this place, Los Angeles, they said, "There has been a terrible earthquake, and there has been a terrible destruction in San Francisco." Then that was it. That was it, but I thought it was the judgment day. And I kept thinking if I have done all I could do for others. Now, I tell you this because I know that earthquakes are coming. I know they are coming right upon Los Angeles and other places.

Do we want to bury our talents in the earth? In thinking to make a lot of money? No. Bury your talents where you can accomplish the very work that God would have you to accomplish in this world to benefit humanity. Tell them to open the Scriptures to read, Thus saith the Lord. You may think you have got a little talent, but just as soon as you begin to use a talent in the right way, there are angels of God that make an impression. You may be very weak, but the angel of God takes the words that are spoken in sincerity and he drives that word right to the heart. He breaks the stubborn heart. Now we want laborers. And we want that business shall not take the place of the grand work of soul-saving at this time. We want the light of heaven to shine into the soul temple, that our words shall be of that character which shall sink into the heart as the words of Christ. "Ye are laborers together with God." God has His workmen, and we want to work right to the point for the saving of the souls.

I will not hold you any longer. But I am thankful the Lord has given me a voice to speak. I believe He would. I did not think of anything else. He has given me a voice to speak, but I did not think at any period before this I could have spoken. I thank the Lord that He has blessed me, and brought me back my voice again. Now, let us serve Him, let us serve the Lord with full purpose of heart, and His blessing will rest upon us. The satisfaction that I have in knowing that I am doing everything I can brings me up where I can lay hold of the strength of Christ, and I know He will not fail me. Let us every one come up to the help of the Lord, to the help of the Lord against the mighty powers of darkness, and He will give us strength and grace.

Source

- E.G. White, "Thoughts on Revelation 22," Manuscript 188, 1907, May 22, 1907.

Title: N/A  
Date: June 3, 1907  
Type: Letter  
Addressee: J.E. Tenney  
Location: "Elmshaven," St. Helena, California  
Primary source: Letter 206, 1907, June 3, 1907

Elder J. E. Tenney, Graysville, Tennessee, Dear Brother:

I have words of caution to give you. You are in danger of crowding yourself with too many responsibilities. It would not be wise for you to try to carry on a school in addition to the important work you already have. This work demands all your talents.

There are many branches of the work in which you are engaged that may be made to strengthen and further the work of the third angel's message. Do not bring in a strange work in order to carry out certain ideas of your own which you suppose to be superior. There is a work for you to do, and there is a work for Elder Butler to do. There is a work to be done in establishing schools for the colored people of different grades. There is need of especial help at Huntsville and other centers in the South. We are greatly in need of a corps of workers who will labor unitedly.

When a laborer has found his place in the work, it is not wise for him to step out and take upon himself some other duties that will interfere with his appointed work. Do not let your desire to do a new work lead you to step in and do a work that is already being done in the way of the Lord's appointment. Brethren Sutherland and Magan are carrying forward a work under the Lord's direction.

I am instructed to say to you, Brother Tenney, Move guardedly, and under the guidance of the Lord. Before you take up a new work, be assured that you have your orders from the right source. "If any man lack wisdom," God says, "let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith nothing wavering; for he that wavereth is like a wave of the sea, driven with the wind and tossed; for let not that man think that he shall receive anything of the Lord." The Lord will guide and instruct all who will yield themselves to His guidance and control.

We must guard against the coming in of a spirit of rivalry. The spirit of strife for the mastery will create an influence that does not tend to unify, but to cause difference and contention. If the spirit of unity that breathed in Christ's last prayer for His disciples were brought into the experience of the workers, we should see each one, not seeking to outdo his fellow workers, but seeking to do his appointed work in a spirit and manner that God can approve. God calls for a change among His people. He demands from them a manifestation of unity and love.

Every man is amenable to God for the use he makes of his talents. Every worker in the cause should regard his talents as lent goods. We are God's hired servants. From age to age Christ has delivered His treasures to the church, and from one generation to another His faithful servants have improved the talents lent them. The gifts that eighteen hundred years ago He placed in the hands of His chosen ministers, the twelve apostles, have descended to His workers in this age. Yet how few of us realize our high privileges and our true position as ministers of His grace. The talents we possess are to be used in the work of saving the souls ready to perish. With His own life the Saviour paid the price of our willing service. In accepting any position of trust in His cause, we are to hold that trust as sacred, realizing that we are the stewards of His grace. If with sanctified hearts we seek to render faithful service to God, we shall hold each talent as a consecrated gift, and the humblest service will be accounted a joy because we are doing it for the Master.

The Lord's servants should pray more and humble their hearts before God. He wants His workers to weed out from the heart every trace of selfishness, every desire that would lead to the exaltation of self, and take up with a humble heart the work He places in their hands to do. Beware, my brother, lest you hasten to take up a work that you are not best prepared to do, and which if you attempt will end in defeat. Take up with cheerfulness the work to which God has appointed you. Do not seek to grasp many lines of work; for if you do, you will certainly fail.

“Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous.”  
“Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others.”

Watch unto prayer. The Holy Spirit can help all our infirmities. Pray, believe, and rejoice in the promise of the soon coming of the Master.

#### Source

- E.G. White to J.E. Tenney, Letter 206, 1907, June 3, 1907.

Title: N/A

Date: June 14, 1907

Type: Letter

Addressees: Officers of the General Conference

Location: "Elmshaven," St. Helena, California

Primary source: Letter 228, 1907, June 14, 1907

To the officers of the General Conference:

For some time I have had a great desire to be in Washington; but I cannot leave my work here; there is too much to do, too many important interests at stake.

Some very decided instruction has been given me in regard to the work to be done in Huntsville, and the necessity of our placing the training school there on vantage ground. Let us delay no longer to do the work that so long has been left undone in the southern field. Soon this work of training colored people to be laborers in the cause of God will be much harder to handle than it is now.

The Lord has presented before me our neglect of <improving> opportunities for good, in failing to get acquainted with the work that is being done in the large institutions for the education of the colored people. Long ago we should have made a thorough study of the best ways of educating the colored people to be workers for the colored people. We should use every opportunity to work wisely for the teachers and students in these large educational institutions. We do not need to work hastily to indoctrinate the workers, but we can seek in every way possible to help them and to let them know that we appreciate their labors.

One of the strong reasons presented to me why our office of publication should be established at Nashville was that through our publications the light of truth might shine to the teachers and students in these institutions. I expected long ago to hear that this work had been undertaken.

Recently light again came to me instructing me that decided efforts should be made in an honorable way to get into the ranks of the students in these schools, and by gaining the confidence of the white teachers, get permission to give them talks on missionary subjects. It was because of the existence of these large institutions of education in Nashville that I was shown that this city was the most favorable place in which to open up our work in the southern field. There has been a sad failure to take advantage of circumstances.

A mighty influence should now be set in operation, to arouse earnest efforts in behalf of the colored people. The chafing and annoyances that have existed among the workers in the southern states, the holding back, and the hindrances, have not been of the Lord's order; and these things have prevented the work from being done that God designed should be done in that field. Had the workers been prepared to act harmoniously, and under the dictation of the Spirit of God, there would have been a very different showing than there is today. Now an earnest work is to be done for the teachers in Nashville, and a wise work is demanded for the colored students.

Self has been striving for the mastery among the workers in God's cause, and it has often been victorious. The Lord Jesus now says to us, "You who claim to have given yourselves to Me, I give you to the world, that the Father may be glorified in the Son. He who came as the light of the world, that He might bring many souls to the Father, now sends you forth as the light of the world."

God will multiply our numbers and our men of means, and through His converted agencies will accomplish the work that He designs shall be done. It is the baptism of His Holy Spirit that is needed among His laborers; when this lack is supplied, we shall serve Him with a thousandfold more earnestness than we now do.

“He that spared not His own Son, but delivered Him up for us all, how shall He not with Him freely give us all things?” He who was rich with heaven’s boundless resources came to earth with an eternal weight of glory to impart to fallen man. He came to open the blind eyes, to see the riches of eternity held out to men. Shall only a shallow stream of gratitude be our response to this beneficence? Rather shall we not consecrate ourselves to God, soul, body, and spirit, and become laborers together with Him in the great mission for which He gave His richest Gift?

Christ was rich, yet for our sakes He became poor, that we through His sacrifice and poverty might become rich and lay hold of His divine power. The unfathomable riches of heaven were bestowed when Christ, the express image of the Father, was given to the fallen race. That Christ should lay off His royal crown and robe and leave His high command in heaven to accept a lot of humiliation and poverty on earth is a mystery that angels desire to look into. The sacrifice was made that man might accept by faith the divine nature and escape the corruption that is in the world through lust. Why do God’s people manifest so little faith, why continue to work counter to God’s plan of truth and righteousness? Why do we not believe, when heaven has done all that Infinity could do for our recovery?

The principles of true godliness must be brought into the lives of God’s professing people. We must lay hold of the merits of Christ with a living, earnest faith. Heaven has been brought within our reach in the gift of God’s beloved Son; the principles of heaven that He brought with Him to earth are to be practiced in our lives.

The converted soul is placed under solemn obligation to make every sacrifice for the salvation of the fallen race. Christ made an infinite sacrifice when He became the head of the human family. His example of self-abnegation is to be repeated in the lives of His followers. It is only thus that the followers of Christ become the sons of God, partakers of the divine nature. They are to labor as He labored for the recovery of the lost, seeking to cause the light of truth to dispel the darkness of ignorance and sin.

My brethren, I call on you to awake. When the believer yields his will to the will and mind of Christ, he will not be listless or indifferent. Every soul who enters into discipleship with Christ will become a laborer together with Him to draw men to God. Many have lost a sense of their individual responsibility. God is waiting to renew the faith of those who have lost their first love and set them to work to fulfil the great commission, “Go ye into all the world, and preach the gospel to every creature.”

“All power is given unto Me in heaven and in earth,” Christ said. The Saviour unites all His sympathies with His human instrumentalities. He lays hold of the sympathies and powers of His church in heaven and combines them with His agencies on earth. Angels are sent to minister unto them who shall be heirs of salvation. The church in heaven unites with the church on earth, to make effective the work of those who receive and believe on Him.

Source

- E.G. White to Officers of the General Conference, Letter 228, 1907, June 14, 1907.



Title: "A Missionary Education"

Date: June 18, 1907

Type: Manuscript

Primary source: Manuscript 59, 1907, June 18, 1907

Note: Relevant selection highlighted.

In the work of soul-saving, the Lord calls together laborers who have different plans and ideas and various methods of labor. But with this diversity of minds, there is to be revealed a unity of purpose. Oftentimes in the past the work which the Lord designed should prosper has been hindered because men have tried to place a yoke upon their fellow workers who did not follow the methods which they supposed to be the best.

No exact pattern can be given for the establishment of schools in new fields. The climate, the surroundings, the condition of the country, and the means at hand with which to work must all bear a part in shaping the work. The blessings of an all-round education will bring success in Christian missionary work. Through its means souls will be converted to the truth.

"Ye are the light of the world," Christ declares. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." God's work in the earth in these last days is to reflect the light that Christ brought into the world. This light is to dissipate the gross darkness of ages. Men and women in heathen darkness are to be reached by those who at one time were in a similar condition of ignorance, but who have received the knowledge of the truth of God's Word. These heathen nations will accept eagerly the efforts made to instruct them in a knowledge of God.

Very precious to God is His work in the earth. Christ and heavenly angels are watching it every moment. As we draw near to the coming of Christ, more and still more of missionary work will engage our efforts. The message of the renewing power of God's grace will be carried to every country and clime until the truth shall belt the world. Of the number of them that shall be sealed will be those who have come from every nation and kindred and tongue and people. From every country will be gathered men and women who will stand before the throne of God and before the Lamb in worship, crying, "Salvation unto our God which sitteth upon the throne, and unto the Lamb." But before this work can be accomplished, we must experience right here in our own country the work of the Holy Spirit upon our hearts.

God has revealed to me that we are in positive danger of bringing into our educational mark the customs and fashions that prevail in the schools of the world. If teachers are not guarded in their work, they will place on the necks of their students worldly yokes instead of the yoke of Christ. The plan of the schools we shall establish in these closing years of the work is to be of an entirely different order from those we have instituted in the past.

For this reason, God bids us establish schools away from the cities, where, without let or hindrance, we can carry on the work of education upon plans that are in harmony with the solemn message that is committed to us for the world. Such an education as this can best be worked out where there is land to cultivate, and where the physical exercise taken by the students can be of such a nature as to act a valuable part in their character building and to fit them for usefulness in the fields to which they will go.

God will bless the work of those schools that are conducted according to His design. When we were laboring to establish the educational work in Australia, the Lord revealed to us that this school must not pattern after any schools that had been established in the past. This was to be a sample school. The school was organized on the plan that God had given us, and He has prospered its work.

I have been shown that in our educational work we are not to follow the methods that have been adopted in our older established schools. There is among us too much clinging to old customs, and because of this we are far

behind where we should be in the development of the third angel's message. Because men could not comprehend the purpose of God in the plans laid before us for the education of the workers, methods have been followed in some of our schools which have retarded rather than advanced the work of God. Years have passed into eternity with small results that might have shown the accomplishment of a great work. If the Lord's will had been done by the workers in earth as the angels do it in heaven, much that now remains to be done would be already accomplished, and noble results would be seen as the results of missionary efforts.

The usefulness learned on the school farm is the very education that is most essential for those who go out as missionaries to many foreign fields. If this training is given with the glory of God in view, great results will be seen. No work will be more effectual than that done by those who, having obtained an education in practical life, go forth to mission fields with the message of truth, prepared to instruct as they have been instructed. The knowledge they have obtained in the tilling of the soil and other lines of manual work, and which they carry with them to their field of labor, will make them a blessing even in heathen lands.

Before we can carry the message of present truth in all its fulness to other countries, we must first break every yoke. We must come into the line of true education, walking in the wisdom of God, and not in the wisdom of the world. God calls for messengers who will be true reformers. We must educate, educate, to prepare a people who will understand the message, and then give the message to the world.

#### A Neglected Work

There has been a decided failure to meet the requirements of God in the southern field. We need to ask the Lord to give us understanding that we may see our lack and take in the situation in the South and the need of doing the missionary work that lies right at hand. The uneducated people of the South need the knowledge of the gospel just as verily as do the heathen in far-off lands. God requires us to study how we may reach the neglected classes of the white and colored people in the South, and with all the skill we can gain, to work for the souls of these men and women.

#### The Madison School

It was quite a problem with Brethren Sutherland and Magan and their faithful associates as to how, with limited means, they were to adapt themselves to the work in Madison, Tennessee. They had many obstacles and difficulties to meet, some of which need never have come into the work. The reason Brethren Sutherland and Magan were persuaded to purchase the place now occupied by the Madison School was because special light was given to me that this place was well adapted for the educational work that was most needed now in all our educational interests. It was presented to me that this was a place where an all-round education could be given advantageously to students who should come from the North and the South for instruction. In what has been already accomplished by the Madison School, the Lord is making it manifest that He is blessing the work that is being carried forward there, and is leading the teachers who are associated together in bearing the burdens of the work.

Many obstacles have been placed in the way of the pioneers at the Madison School of a nature to discourage them and drive them from the field. These obstacles were not placed there by the Lord. In some things the finite planning and devisings of men have worked counter to the work of God.

Let us be careful, brethren, lest in our work we counterwork and hinder the progress of true laborers, and so delay the sending forth of the gospel message. This has been done, and this is why I am now compelled to speak so plainly. If proper aid had been given to the school enterprise at Madison, its work might now be in a far more advanced stage of development. The work at Madison has made slow advancement, and yet in spite of the obstacles and hindrances, these workers have not failed nor become discouraged; and they have been enabled to accomplish a good work in the cause of God.

The Lord does not set limits about His workers in some lines of the work as men are wont to set. In their work, Brethren Magan and Sutherland have been hindered unnecessarily. Means have been withheld from them because in the organization and management of the Madison School, it was not placed under the control of the conference. But the reasons why this school was not owned and controlled by the conference have not been duly considered.

The lack of interest in this work, by some who should have highly valued it, is decidedly wrong. Our brethren must guard themselves against the repetition of such experiences.

To me it has been shown that the leaders in the work of the Madison School have an equal right with other school men to share in the means given to the cause.

It is not the duty of these men to place themselves under the control of the conference. The Lord does not require that the educational work at Madison shall be changed all about before it can receive the hearty support of our people. The work that has been done there is approved of God, and He forbids that this line of work shall be broken up. The Lord will continue to bless and sustain the workers as long as they follow His counsel. Ere long decided changes will take place in the work in the southern field, and it will be more difficult to carry on the work there. Even now an agency is at work to prevent that school from being any longer under the control of people who, it is declared, do not know what they are talking about.

Brethren Sutherland and Magan are as verily set to do the work of the Lord at Madison as other workers appointed to do their part in the cause of present truth. The light given me is that we should help Brethren Sutherland and Magan and their associates who have worked beyond their strength, under great disadvantages. Let us seek to understand the situation, and see that justice and mercy are not forgotten in the distribution of funds. The brethren in Madison are laborers together with God, and He is not pleased that so little has been done in their behalf by some of their brethren. The Lord's money is to sustain them in their labors. They should be given a proportionate share of the means that come in for the furtherance of the work.

#### Sources

- E.G. White, "A Missionary Education," Manuscript 59, 1907, June 18, 1907.
- E.G. White, "A Missionary Education," *Adventist Review*, February 6, 1908, pg. 24.
- E.G. White, *The Madison School* (1908), pgs. 27-32.

Title: N/A

Date: July 9, 1907

Type: Letter

Addressees: C.C. and Mary Nicola

Location: "Elmshaven," St. Helena, California

Primary source: Letter 220, 1907, July 9, 1907

Dr. C. C. and Mary Nicola, Melrose, Massachusetts, Dear Brother and Sister:

Just at the beginning of our St. Helena camp-meeting, I wrote you a letter; but it was mislaid, and not until today did I find it. I am sorry for the delay. Since I wrote the letter June 20, I have heard that you are at Melrose.

How do you find the work there? When will you be ready to come west? I hope you may be with us in Southern California soon.

At our St. Helena camp-meeting there were over one hundred tents and about three hundred campers during the first week. Then people came in from Healdsburg, San Francisco, Oakland, and other places, so that there were more than five hundred present the last Sabbath and Sunday.

I spoke six times. Some days it was very hot, and I felt the heat considerably. Have been very sick since the meeting, but am better now.

Twenty-five were baptized at the close of the camp-meeting, and others were to be baptized in their own churches.

About \$450 was raised on the big fund and \$150 for the Huntsville Sanitarium.

Source

- E.G. White to C.C. and Mary Nicola, Letter 220, July 9, 1907.

Title: N/A

Date: July 22, 1907

Type: Letter

Addressees: James Edson and Emma White

Location: St. Helena, California

Primary source: Letter 230, 1907, July 22, 1907

Dear Children Edson and Emma:

Since the St Helena camp-meeting, I have been passing through a long period of feebleness and have not attempted to write much. But I have found plenty to do in reading over the matter that has been prepared for publication, and which is waiting to be put into print. I have begun to examine the manuscript prepared by Mrs. Stuttle for the Youth's Life of Christ. My left eye causes me much suffering, but I have faith to believe that the Lord will heal my eyes. I will not yield my confidence in Him, but will believe, believe.

My constant writing, from early morning until night, has worn upon me, and at times I suffer pain in my brain. Up to the time of our camp-meeting in St. Helena, I was writing all day, continuing my work in the evening by lamplight. Since the camp-meeting I have not written much by lamplight.

The manuscripts which I have read over are the very things that are needed by our people at this time. I pray that the Lord will give me my precious eyesight, that I may be able to continue this work of examining these manuscripts. There are piles of my writings on every hand; for I have kept a diary of all my labors in Australia, and much of my experiences in America.

Regarding the meetinghouse in Knoxville: I favor the proposal made by you and Emma and Hattie Belden. Knoxville has been presented to me as one of the places that should have been worked years ago. It behooves us all to do our very best to redeem the time. I will be heart and hand with you as you endeavor to change the neglect of the past by earnest effort.

One week ago last Sabbath I spoke in the sanitarium chapel. Every seat in the body of the hall was filled, and the small room at the entry was crowded. A number of patients in wheel chairs filled the aisles, and small chairs were placed on the platform for the children, to give more room for the older people in the regular seats.

I had special freedom as I spoke of the work to be done in the southern field for the colored people. I presented the importance of each family's having a small box in which to place their donations to this field, showing how such a plan would teach every member of the family self-denial. By this method, not only the members of the family would be led to give their pennies and dimes, but visitors coming to the house, and learning of the plan of giving, would become interested in the cause, and they too would make their offerings. I made an earnest appeal for the work in the South, but since that effort I have been very weak, doing scarcely any talking or praying with my own family.

We are certainly living in the last days. In the matters that are daily being unfolded in the papers regarding the corruption in San Francisco and crime in Montana, we can see a perfect revelation of the working of sin. Evil men have pledged themselves to take the lives of those who have stood in their way, or who would not become one with them in their work of robbery. For the sake of gain they have become the murders of their fellow men. And this work of revelation is only the beginning of what is to be revealed in the future.

I have been shown that all the warnings of Christ regarding the events that will occur near the close of this earth's history are now being fulfilled in our cities. God is permitting these things to be brought to light that he who runs may read. The city of San Francisco is a sample of what the whole world is becoming. The wicked

bribery, the misappropriation of means, the fraudulent transactions among men who have power to release the guilty and condemn the innocent—all this iniquity is filling other large cities of the earth and is making the world as it was in the days that were before the flood. Amid such evil the hope of the Christian must be in One who is omnipotent; his only safety is to hide himself with Christ in God.

The Lord understands all about His work in the world; He knows every secret that we must wait for the future to unfold. At this time He calls upon His people to become truly converted. To those who are engaged in a work of controversy, He says, “Peach the word; be instant in season, out of season.” The human agent is not to look to man to learn his duty. He is to place his strength and dependence on the strength and power of the One who can lead him from victory unto victory. The righteousness of Christ is to be our strength, our frontguard and our rearward.

Time is rapidly passing, and wickedness is increasing. If we refuse to do the good we may do, we place ourselves in a perilous position. If we delay to enter the ranks of those who are workers together with God, we will find ourselves in the ranks of those who oppose truth and righteousness, who have turned away from the truth and are turned unto fables. The condition of this class is a sad one; for unless some power shall break the spell that is upon them, they will be lost, eternally lost.

God’s people will be called to pass through trying experiences. Many will fall at their post, betrayed and condemned by their fellow men. In such times of trial they can remember that the Saviour suffered in like manner, passed over that very ground in their behalf. His followers will never be called to suffer more than He endured in order to win salvation for them. Let us work then as unto God.

We have the record of the Saviour’s life and death of humiliation and suffering. It is not possible that any human being could suffer more. “They crucified Him, and parted His garments, casting lots. ... And set up over His head His accusation written, THIS IS JESUS THE KING OF THE JEWS. Then there were two thieves crucified with Him, one on the right hand, and another on the left. And they that passed by reviled Him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save Thyself. If Thou be the Son of God, come down from the cross.

“Likewise also the chief priests mocking Him, with the scribes and elders said, He saved others; Himself He cannot save; if He be the King of Israel, let Him now come down from the cross, and we will believe Him. He trusted in God; let Him deliver Him now, if He will have Him; for He said, I am the Son of God. The thieves also, which were crucified with Him, cast the same in His teeth.

“Now from the sixth hour there was darkness over all the land until the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? that is to say, My God, My God, why hast Thou forsaken Me? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave Him to drink. The rest said, Let be, let us see whether Elias will come to save Him.

“Jesus, when He had cried with a loud voice, yielded up the ghost. And, behold, the vail of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after His resurrection, and went into the holy city, and appeared unto many.

“Now when the centurion, and they that were with Him, watching Jesus, saw the earthquake, and those things that were done, they greatly feared, saying, Truly this was the Son of God. And many women beholding afar off, which followed Jesus from Galilee, ministering unto Him; among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee’s children.”

Christ was nailed to the cross between the third and sixth hour, that is between nine and twelve o'clock. In the afternoon He died. This was the hour of the evening sacrifice. Then the vail of the temple, that which hid God's glory from the view of the congregation of Israel, was rent in twain from top to bottom.

Through Christ the hidden glory of the holy of holies was to stand revealed. He had suffered death for every man, and by this offering, the sons of men were to become the sons of God. With open face, beholding as in a glass the glory of the Lord, believers in Christ were to be changed into the same image, from glory to glory. The mercy seat, upon which the glory of God rested in the holiest of all, is opened to all who accept Christ as the propitiation for sin; and through its medium, they are brought into fellowship with God. The vail is rent, the partition walls broken down, the handwriting of ordinances canceled. By virtue of His blood the enmity is abolished. Through faith in Christ Jew and Gentile may partake of the living bread.

Christ was in the full strength of life when He died. After all the abuse He had suffered, the agony, caused by the nails driven into His hands and feet, the scourging, the crown of thorns and the long hours of hanging upon the cross, His life was strong within Him, and He cried with a loud voice. He heard every word of the taunts of His enemies. He heard also the appeal of the dying thief for pardon, and quickly came the response from the Sacrifice for all sin, "Verily I say unto thee today, Thou shalt be with Me in Paradise."

The words of pardon to the penitent thief struck the death knell to Satan's hope that he could overcome the royal sufferer. Through all the abuse and suffering that had been heaped upon Christ, not one word had escaped His lips that detracted from His holy dignity. When to the eyes of man He hung conquered and dying, He could speak words of comfort and hope to the one at His side who acknowledged Him as a Saviour. The sinless One, equal with God, had stood the test and trial, and Satan knew that his own death knell was sounded in the heavenly courts.

"And you hath He quickened, who were dead in trespasses and sins, wherein in times past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath, even as others.

"But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in the ages to come He might show the exceeding riches of His grace in His kindness to us through Jesus Christ. For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast; for we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

"Wherefore remember that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope and without God in the world. But now in Christ Jesus ye who sometimes were afar off are made nigh by the blood of Christ."

"Blessed be the Lord and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations."

Observe why temptations are permitted to come to us: “That the trial of your faith, being much more precious than of gold which perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Christ: whom having not seen ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls.”

Read the whole of this first chapter of the First Epistle of Peter. It contains instruction of the highest value. The Word is open to all. Read with the understanding open to comprehend the importance of its lessons. To all who preach the Word, this message is sent: Study your Bible faithfully; and then commit the keeping of your souls, not to any human agency, but to the living God. Do not lift up your souls in self-importance; for God will surely humble those who exalt themselves. You need in every phase of your experience to be learners as God’s little children. All who minister in word and doctrine need to walk and work in meekness and lowliness of mind

Source

- E.G. White to J.E. and Emma White, Letter 230, 1907, July 22, 1907.



Title: N/A

Date: September 10, 1907

Type: Letter

Addressee: George I. Butler and his co-laborers in the Master's Vineyard"

Location: "Elmshaven," St. Helena, California

Primary source: Letter 289, 1907, September 10, 1907

To Elder Butler and his co-laborers in the Master's vineyard,

Dear Brethren:

I have been writing for our papers on the needs of the southern field. This a living subject with me. I hope that our people will not stop to question about everything that does not exactly meet their ideas before giving to the work that needs their help so much. I have tried to bring before our people the needs of the training school at Huntsville. This school should have special advantages; and our people should understand that liberal gifts made to this enterprise will be money well invested.

At the Huntsville school a thorough work is to be done in training men to cultivate the soil and to grow fruits and vegetables. Let no one despise this work. Agriculture is the ABC of industrial education. Let the erection of the buildings for the school and the sanitarium be an education to the students. Help the teachers to understand that their perceptions must be clear, their actions in harmony with the truth; for it is only when they stand in right relation to God that they will be able to work out His plan for themselves and for the souls with whom, as instructors, they are brought in contact.

Let us encourage all Seventh-day Adventists to have a deep interest in the work that is being done at Huntsville for the education of men and women to be laborers among the colored people. The preparations for a sanitarium for these people should go forward at Huntsville without delay. If we will move forward with faith in God, He will fulfil His word to us. We have no time to lose; for wickedness in the cities is reaching a terrible pass. The night is coming in which no man can work. Let us not grudge to the colored people a well-equipped sanitarium in connection with the Huntsville school. The building should not be restricted. It should be made roomy enough to accommodate with comfort those who shall come to it.

"Ye are laborers together with God," the apostle Paul declares. We are a part of God's great plan, bound up with Christ in God. The greatness of our work is to be measured by the power of the grace of Christ to enable us to perform it. We are to be the means of concentrating the light of heaven upon souls; we should therefore pray earnestly that the bright beams of the Sun of righteousness may shine forth. By faith we are to present Christ as a personal Saviour; then Christ will prepare the mind and heart to receive the truth as it is in Jesus.

The first and great commandment is, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind. And the second is like unto it, Thou shalt love thy neighbor as thyself.

The gospel of Christ embraces the world. Christ purchased the human race at a price that was infinite. The ransom embraced every nationality, every color. We should think of this when we consider the colored people in our own land who are so greatly in need of our help. These men and women should not receive the impression that because of the color of their skin they are excluded from the blessings of the gospel. The white people are under obligation to God, by the innumerable favors they have received, to take an interest in those who have not been so highly favored.

Let those who have known of the faithfulness of the laborers, and of the progress of the work in the southern states, testify to all our people of what they have seen and heard. I am satisfied that those who are carrying the burden of the work at Huntsville are doing their best to carry on the work of education for the colored people there acceptably, and to provide increased facilities. The white teachers who are acting a part in the school should be encouraged. The colored youth are there to be educated to labor for their own people as teachers, and nurses, and Bible workers.

Our people everywhere have given freely of their means to establish in Nashville a sanitarium for the white people; let them now be generous in their offerings that a sanitarium may be established at Huntsville for the colored people. If our charities to the colored race were as large and as numerous as they have been to the white people, we would call forth their gratitude and love.

My brethren, I entreat you not to let the work for the colored people be longer neglected. Meetinghouses, simple, but convenient, should be built for them, where they can come together to study the Word of God. God gave to you the greatest gift that Heaven could bestow, "Freely ye have received, freely give."

Let our ministers say to the people, Our time in which to work is short. You who have land that you can dispose of, use it to advance the cause of truth. Make it possible to secure places from which the work for the colored people can be carried on. As the Lord's stewards, we are responsible for the welfare of the needy.

Present to our brethren for their study the record of the liberality of certain churches in Macedonia. Let the Word of God speak to them in this record, teaching them the spirit of benevolence that should mark their offerings and the blessings that will redound to those who manifest a spirit of liberality.

The apostle says, "Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power they were willing of themselves; praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints. And this they did not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God. Insomuch that we desired Titus, that as he had begun, so also he would finish in you the same grace also. Therefore as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also.

"I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love. For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich. And herein I give my advice: for this is expedient for you, who having begun before, not only to do, but also to be forward a year ago. Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also and of that which ye have, if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. For I mean not that other men be eased, and ye burdened: but by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality: as it is written, He that had gathered much had nothing over; and he that had gathered little had no lack. But thanks be to God, which put the same earnest care into the heart of Titus for you. For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you. And we have sent with him the brother, whose praise is in the gospel throughout all the churches. ... And we have sent with them our brother whom we have oftentimes proved diligent in many things, upon the great confidence I have in you. Wherefore show ye to them, and before the churches, the proof of your love, and of our boastings on your behalf."

The church is still the bearer of light to the world. I cannot say, as did the apostle Paul, "I speak not by commandment." I do speak by express command. We are expected to call into working exercise the talents

entrusted to us for the advancement of the knowledge of truth. The needs of the work, and the motives that should prompt our gifts, should be presented to believers and urgent calls made upon our churches. God has a systematic plan for our benevolences, and those who have a true missionary spirit will respond willingly to His calls.

There are some who do not comprehend the needs of the cause because their senses are dulled by selfish practices. These should be labored for, that the Holy Spirit may touch their hearts and break the spell of selfishness and covetousness that is upon them. Church members would do well to come together to consider the needless ways in which they expend their means in the light of the missionary calls that are coming to us from all parts of the world. Viewing their indulgence from the standpoint of the world's great need, they will learn to deny self, that God's kingdom may be advanced.

The southern field is in need of humble, God-fearing workers. It is in need of means. Who will rally our people at this time, encouraging them to give all they possibly can for this work. God will be pleased to have not only our own people, but whosoever will make liberal offerings. Who will teach our brethren to measure their gifts by the spirit of benevolence that led the Father to give His only begotten Son to make us the recipients of eternal blessings? When we allow the spirit of Christ to guide us in giving, God's blessing will go with our gifts; and wisdom will be given to those who have the responsibility of the disbursement of means, that the best appropriation of the funds may be made.

The people of the South must be helped not only in a few places, but in many places where help is needed. Brethren, let us be true missionaries. Let us open our hearts to the needs of the colored people, realizing the responsibility that rests upon us to impart of the blessings God has given us. In the day of final reckoning, He who has entrusted us with His goods will demand His own with usury.

The Lord calls us His almoners. Let us pray earnestly that God will give us His grace and His Spirit to enable us to deny ourselves of the many worthless things—the story magazines and the holiday pleasure and the many other things for which we now spend our means. The Son of God gave His precious life that He might make us partakers of the divine nature. Shall we not try to give up something for His dear sake? When we will do this from the heart, we will understand the meaning of the words of Christ, “My yoke is easy, and My burden is light.”

#### Sources

- E.G. White to G.I. Butler and Co-laborers in the Master's Vineyard, Letter 289, 1907, September 10, 1907.
- E.G. White, “The Huntsville School,” *Southern Field Echo*, May 1, 1910.

Title: N/A

Date: September 23, 1907

Type: Letter

Addressees: A.G. Daniells and I.H. Evans

Location: "Elmshaven," St. Helena, California

Primary source: Letter 314, 1907, September 23, 1907

Elders Daniells and Evans, Dear Brethren:

I have words to speak to you in reference to the calls that are from time to time made in behalf of the colored people, and the funds that shall come in response to these calls. It is stated by Brother Bollman that the work for the colored people is frequently deprived of the means that should come to the workers there, and that, therefore, that field does not receive all the donations intended for it.

I desire to say to you, my brethren, that not one penny of the means that comes in from different sources for the work in the southern field should be diverted to the work elsewhere. If the Lord has opened the hearts of His people to give to this field, that its distressing needs may be met, let it not be truthfully said that any portion of the means given was withheld from the field for which it was intended.

The standard of truth is to be lifted in new territories in the South. School buildings, humble but neat, are to be erected in various places. Churches are to be established. Some of the school buildings may be erected by the students themselves, under the instruction of men who understand this line of work. If the work of instruction is faithfully done, every stroke can be made to tell in the education of the students. And the buildings will be an object lesson to those living in the community, as well as a channel through which souls will be converted to the truth.

My brethren, I ask you in the name of the Lord, that you be careful how you handle the donations that are made to the southern field. Not one dollar is to be turned aside to any other field. I entreat of you to be very careful.

The Lord has instructed me that from the first the work in Huntsville and Madison should have received adequate help. But instead of this help being rendered promptly, there has been long delay. And in the matter of the Madison school, there has been a standing off from them because they were not under the ownership and control of some conference. This is a question that should sometimes be considered, but it is not the Lord's plan that means should be withheld from Madison, because they are not bound to the conference. The attitude which some of our brethren have assumed toward this enterprise shows that it is not wise for every working agency to be under the dictation of conference officers. There are some enterprises under certain conditions that will produce better results if standing alone.

When my advice was asked in reference to the Madison school, I said, Remain as you are. There is danger in binding every working agency under the dictation of the conference. The Lord did not design that this should be. The circumstances were such that the burden-bearers in the Madison school could not bind up their work with the conference. I knew their situation; and when many of the leading men in our conferences ignored them because they did not place their school under conference dictation, I was shown that they would not be helped by making themselves amenable to the conference. They had better remain as led by God, amenable to Him, to work out His plans. But this matter need not be blazed abroad.

In their change from Berrien Springs, Brethren Sutherland and Magan made many sacrifices. The Lord counseled them where to go, and in their labors at Madison, they have worked far beyond their strength. But under the direction of the Lord they are capable of doing a good work. They will give to the students who come there an education altogether different than what has been given in Washington during the past years. They will

not only labor to impart an education in book knowledge and manual work, but they will endeavor to teach the students to do justly, to love mercy, and to walk humbly with God.

These teachers should be regarded not as men who have had no valuable experience, but as men who have in the past accomplished a great and good work, and who have suffered privations for the cause of God. They have not exacted their just dues. Had some of their brethren been better able to reason from cause to effect, there would be a different record. The restrictions by which their hands have been tied are not pleasing to the Lord. They might have had a sanitarium and suitable buildings, and they might have been years in advance of where they now are. I would say, Let justice now be done.

The world is our field; God's children who feel a burden for the work of the message are to be allowed to work where the Spirit directs them. Let not a forbidding power be exercised to restrict them in their work. Let God accomplish His work through the agencies that He chooses. A great mistake has been made in the exercise of human authority in God's work, and I am bidden to proclaim the message: "Break every yoke, and let the oppressed go free." I am bidden to say to church members, "Arise, shine; for thy light is come; and the glory of the Lord is risen upon thee."

When the disciples returned from their first missionary tour, the Saviour asked them, "Lacked ye anything?" And the answer was given, "Nay, Lord." The same power that supplied the needs of the first disciples will provide for the necessities of those who today go forth to labor earnestly to give the last gospel message to the world. O why do men and women feel so little burden to take up the work that needs to be done? Angels of God are waiting to go forth with them in this work.

In the restrictions that have been placed on some who desired to do a definite work, many have found an excuse why they should not engage in active missionary work. I am bidden to bear my testimony against unnecessary restrictions being laid on those who desire to act a part in the work of the Lord.

In all their associations together, God desires His followers to guard their personal responsibility to Him, and their individual dependence upon Him. He is the Author and Finisher of our faith. No ruling power of man over man is to be exercised. We have as a people lost much time and means because we have not followed closely the Lord's plans for us. By carrying out their own devisings, men get in the way of the Lord and close up the avenue by which He would reach those who need the blessings of the gospel.

My brethren, stand out of the way of your fellow beings. Do not, by act of yours, hinder the work that God would have done for the people of the South, in bringing to them the light of the truth. Time is passing rapidly, and the truth has yet to go to thousands in this field. Do not hinder, but pray and work, that God may use His human agencies as He designs.

Again and again the Lord has presented to me the needs of the unworked South. I have also been shown that our men in responsible positions need to feel the converting power of God on heart and mind and soul, or they will, in their self-sufficiency, hinder the work that should be done. The Lord has a controversy with His ministers, because they have not taught church members how to work for perishing souls.

Tell our people there is a work to be done in the South in teaching the old men and women how to read. For generations the colored people have been deprived of educational advantages which they should have been receiving. Church members might have engaged their talents and means in this work; but some, instead of doing this, have spent their time and money for self-gratification, while these, their fellow beings, because of their color, were left in ignorance and sin.

Ask our brethren how they will answer when the question is asked us, What have you done with the means I lent you in trust? Shall we feel justified when we are obliged to say, “I spent it for self, for dress, and amusements.” In the day of final reckoning, the Lord will deal with each soul individually.

The Bible has not been studied as it should have been, that we might understand the will of God for His children. I now call upon presidents of conferences and men in responsible positions to set in operation every possible means by which the members of the churches may learn how to work for the perishing. Let those who have had experience teach those who are inexperienced. Let them pray together, and search the Word of God together.

There is a great work to be done right in the shadow of our doors. In order to accomplish all that is expected of us, the command must be obeyed: “Sell that ye have and give alms; provide yourselves bags that wax not old, a treasure in the heavens that faileth not.” O that those who profess the name of Christ would return to the Lord His own of talents and of means!

More decided calls should be made for volunteers to enter the whitening fields. Unless there is more done than has been done for the cities of America, church members will have a heavy account to meet for neglected duties. We pray, “Thy kingdom come; Thy will be done, in earth as it is in heaven.” We profess to believe that the commission given to the first disciples includes the followers of Christ in 1907. But what are we doing? I pray that the Holy Spirit may move upon human hearts, that many may go forth as did the early disciples, making their way to homes and to churches where men and women are waiting for a knowledge of present truth. My heart is sore when I see the blindness that is upon God’s people.

There are among our church members faithful souls who feel a burden for those who know not the truth for this time. But one will say to such, The conference will not support you if you go here or there. To such souls I would say, Pray to God for guidance as to where you shall go; follow the directions of the Holy Spirit, and go, whether the conference will pay your expenses or not. “Go work today in My vineyard,” Christ commands. When you have done your work in one place, go to another. Angels of God will go with you if you follow the leadings of the Spirit.

To our brethren and sisters in America, the call must go to awake. There is missionary work to be done in this country, as verily as in any heathen land. When you have made your donation for the work in foreign fields, do not stop, thinking you have done all your duty. You are to be a light in the world. “Let your light so shine, that men may see your good works, and glorify your Father which is in heaven.”

There is no time to spend in frivolity. Deny self, and dress and live simply. Remember that there is a message to be borne to those who are in darkness, a work to be done for the Master. The Lord will bless all who will take part in the work of preparing a people to meet Him in peace. We should be terribly in earnest. Lay your plans before God. Tell Him that you desire to serve Him; give up your desires to Him, and He will teach you His way.

#### Sources

- E.G. White to A.G. Daniells and I.H. Evans, Letter 314, 1907, September 23, 1907.
- E.G. White, *Sowing Beside All Waters* (1912), pgs. 75-76.

Title: "An Appeal"  
Date: September 10, 1907  
Type: Article/Letter  
Addressees: "Brethren and Sisters in America"  
Location: "Elmshaven," St. Helena, California  
Primary source: *Adventist Review*, September 26, 1907, pgs. 8-9

Sanitarium, Cal.,  
September 10, 1907.

To My Brethren and Sisters in America,

I have a deep interest in the work of the Southern field. I am especially interested in those branches of our work that are established at Huntsville and other places where efforts are being put forth for the training of laborers to work for the spiritual uplifting of the colored race.

The work at Huntsville has been in special need of help since the fire. In Huntsville promising colored youth are to be trained to labor as missionaries for their own race. Many teachers must be educated and sent forth to enlighten those in the darkness of error. Our donations are needed that this work may go forward.

Our buildings in Huntsville are being put up with as little expenditure of means as possible; and our workers have gone forward almost as far as they can with this work until means come in so that they can advance. The work there now demands that we have a modest but roomy sanitarium, where the sick can be taken in and treated. The colored race should have the benefits of such an institution as verily as should the white people. In this sanitarium colored nurses are to be trained for service in the field as gospel medical missionaries.

Our ideas of what should be done for this people are too narrow and limited. Years ago they should have had the benefits of an all-round education. As I consider how much is needed in order to do for this people all that God expects us to do, I am urged to call upon our church-members to give of their abundant fulness that the work may be accomplished.

In a few places in the South, noble efforts have been put forth for the salvation of the colored people; but God asks that they be labored for more diligently. We can all pray for them; some of our missionaries can work among them; and many of us who have not done so in the past, can help with our means. We may not be able to do all that we desire; but if we will remember that the colored race is the purchased possession of Christ, bought by the shedding of his precious blood, this thought will teach us to deny self in order that they may have the privileges that Christ died to give them.

When I see those who claim to believe present truth spending their means for useless trimmings and personal adornment; when I see their tables loaded down with story-magazines which have cost money; when I see the many photographs which have called for the outlay of means that might have been used in blessing the needy, my heart is made sad, and I pray, "Lord, lay not this sin to their charge." I wish such souls could understand the spirit in which Christ, the Prince of heaven, came to this world. He laid off his kingly crown and royal robe, and for our salvation assumed human nature. He would give to every church that should be established in his name an example of what every true missionary worker should be. He was in the world as "a man of sorrows, and acquainted with grief." Though he was one with God, and had made the world, he became a member of a humble family, and experienced the privations of the poor. Throughout his life he ever manifested a burden for the souls of men.

The example of the humble life of Christ should lead us to ask ourselves the question, Do I practise his humility? Fathers and mothers, are you educating your children to follow the example of him who, though he was rich, yet for our sakes became poor that he might give to us eternal riches? Are you teaching them to deny self, and take us the cross of Christ, and follow him?

I do not speak these words to wealthy men and women only, but to those also who by works of self-denial and self-sacrifice can have a part in giving the message to the colored race. This work should not be confined to the few places where a good beginning has been made. It should extend to every place where the colored people live; for every soul needs the knowledge of this last message of mercy of the world.

There is a great and grand work to be done in the South. Shall we not, my brethren and sisters, redeem our past neglect? Shall we not appreciate the gift of God to us, and work for the salvation of the colored people with a zeal that is proportionate to the light we have had? To as many as receive him God will give power to become the sons of God.

The collection for the work among the colored people has been left until near the close of the year. Many other calls for means have been made. But I would say to my brethren and sisters who have been liberal in their offerings to other missionary enterprises, Let your gifts for the support of this branch of the work in the Southern field be generous. Keep in mind the great need of this mission field within the shadow of our doors. Let every member of the family have a part in the work of giving, and let each feel that it is a work for God.

Through the efforts that have been put forth by faithful workers, churches have been raised up among the colored people in the South. When the company in Vicksburg, who had received the truth under the labors of Elder J. E. White and his associates, met for the dedication of their church, I was present with them, and the Lord gave me freedom in speaking to those assembled. Quite a large number of persons from other churches were present, and many of them were surprised to see the neatly dressed women, and to hear the excellent singing. These colored people had learned to know that Christ had died for them, and their hearts were glad in the truth. They bore sincere testimonies to the goodness of the Lord. My heart rejoiced as I saw these converts to the faith. And this is an illustration of what can be accomplished in other places for this people.

We must never forget that Christ died for all,—the negroes as well as the white people. All may alike be the recipients of his grace. The apostle Paul declares, “The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For 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. For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

“For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord.”



My brethren and sisters, your talent of means is needed. The Lord grant that you may use it at this time to his name's glory. Just as long as we drift with the current of the world, we need neither canvas nor oar; our labors begin when we turn to stem the tide. Now, just now, let your works of self-denial testify that you are stemming the current of selfishness. It is the duty of every soul who names the name of Christ to contend for the faith once delivered to the saints. My brethren, yoke up with Christ. He left the royal courts and clothed his divinity with humanity, that he might make *all* humanity partakers of the divine nature, and enable them to escape the corruption that is in the world through lust. He practised self-denial that he might save perishing souls; his followers are to work his works. Shall we not let the Spirit of Christ take possession of our hearts, that we may be cleansed from every taint of selfishness? When we allow our lives to be controlled by the Holy Spirit of God, we shall with willing hearts bring our gifts and offerings to him, that he may use them where they are most needed.

Ellen G. White.

Source

- E.G. White, "An Appeal," *Adventist Review*, September 26, 1907, pgs. 8-9.

Title: N/A

Date: September 24, 1907

Type: Letter

Addressees: Nashville Church

Location: "Elmshaven," St. Helena, California

Primary source: Letter 317, 1907, September 24, 1907

To the Nashville Church:

I was instructed that the church militant is not the church triumphant. The light of truth must shine to the ends of the earth. More and more light will come to the one who follows the light God sends. The one who truly represents the character of Christ will not be self-important in his bearing. Christ will be looked to as the Head of the work.

A great work will be done through men who have a living connection with God; there will be an onward and upward movement. The attention of statesmen is being called to the condition of the colored people, and by some the national laws are being studied in the light of Bible requirements. Ere long we are to have a closer view of the conflict that is before us. The workers in our institutions, the members of our churches should now be cleansing from their lives every wrong principle, that they may be prepared to meet the emergency when it comes.

I copy from (*Testimonies for the Church* 8:34): "The message must be given to the thousands of foreigners in these cities in the home field. I cannot understand why our people have so little burden to take up the work that the Lord has for years been keeping before me—the work of giving the message of present truth in the southern states. Few have felt that upon them rested the responsibility of taking hold of this work. Our people have failed to enter new territory and to work the cities in the South. Over and over again the Lord has presented the needs of this field, without any special results. I have sometimes felt that I could no longer bear the burden of this work. I thought that, if men should continue to neglect this work, I would let matters drift, and pray that the Lord would have mercy upon the ignorant and those who are out of the way."

The cities of the South have been long neglected. Light that has been given me in the past has been repeated, concerning the work to be done in New Orleans, in Memphis, and other cities. Yet how little has been done. I encouraged Brother Washburn to feel that if the call came for him to engage in ministerial work for these needy cities, he should regard it as the call of the Lord to him.

Brother Staines has purchased land near to Nashville, where he is erecting a school for the colored people. This will answer the present needs until the way is made more plain. It would not be wise to start too many enterprises at one time, and then find ourselves unable to carry them successfully. The Huntsville school must be finished, and students from that place fitted to take hold of the work of educating their own people.

It is not merely the American people, but those of other nationalities who must be reached. The Lord has laid responsibilities on all who know the truth to work for those who are out of the way. Volunteers should be called for who will go forth and by practical work get an education that will make them true missionaries. Christ sent out His disciples two and two; and as they labored for the spiritual uplifting of the people, their own temporal necessities were supplied. Those who go forth to labor in Christ's name in these days will be provided for by the same power. Let none, by word or act, hedge up the way of any who desire to go forth into the field. The Lord has a controversy with His people, because, with all the light they have had, with all the messages of warning and encouragement, they have not done one-hundredth part of the work that God expected of them.

The Lord will not be satisfied with anything short of entire consecration. He expects those who claim to be His children to come out from the world and be separate—separate in their principles, in their characters, in their pursuits. True children of the heavenly King will never condescend to take advantage of a brother. Why should they, when they have such prospects for the future held out before them!

Source

- E.G. White to Nashville Church, Letter 317, 1907, September 24, 1907.

Title: "The Support of God's Work"

Date: September 25, 1907

Type: Article

Primary source: *Atlantic Union Gleaner*, December 19, 1906, pgs. 317(1)-318(2)

With the passing of another year, we have come to the time when a general call is being made for an offering to be taken up in all our churches, Sabbath, October 5, for the support of our colored work in the Southern States.

One of the most important branches of this work is the establishment and maintenance of mission schools. The great need for this educational work has often been plainly pointed out. There are few more in need of the elevating influence of the truths of God's word, than are the majority of the colored people in the South. They must be taught to read the Scriptures for themselves, and to understand what they read.

We can not pass by lightly, as a matter of minor importance, our duty toward the negro race. God has made man his brother's keeper, and will hold him responsible for this great trust. He has taken man into union with himself, and has planned that men shall labor in harmony with him. He has provided the system of beneficence, that man, whom he has made in his image, may be self-denying in character, like him whose infinite nature is love. He has appointed man as his almoner, to distribute the blessings he has given him.

"Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." God has done for our good all that a kind heavenly Father could do. He appeals to humanity whether he has failed in a single instance to do all that he could do for the highest interests of man. "Judge, I pray you, between me and my vineyard. What could I have done more to my vineyard, that I have not done in it?"

We can show our appreciation of God's merciful dealing with us in no better way than by giving liberally for the support of his cause in the earth. In the system of beneficence enjoined upon the Jews, they were required to bring to the Lord either the first-fruits of all his gifts, whether in the increase of their flocks and herds, or in the produce of their fields, orchards, or vineyards; or they were to redeem it by substituting an equivalent. How changed the order of things in our day! The Lord's requirements and claims, if they receive any attention, are often left till the last. Yet our work needs tenfold more means than was needed by the Jews. The great commission given to the apostles was to go throughout the world and preach the gospel. This shows the extension of the work, and the increased responsibility resting upon the followers of Christ in our day.

God is not dependent upon man for the support of his cause. He could have sent means direct from heaven to supply his treasury, if his providence had seen that this was best for man. He might have devised means whereby angels would have been sent to publish the truth to the world, without the agency of man. He might have written the truth upon the heavens, and let that declare his requirements to the world in living characters. God is not dependent upon any man's gold or silver. He says, "Every beast of the forest is mine, and the cattle upon a thousand hills." "If I were hungry, I would not tell thee; for the world is mine, and the fulness thereof." Whatever necessity there is for our agency in the advancement of the cause of God, he has purposely arranged for our good. He has honored us by making us coworkers with him. He has ordained that there should be a necessity for the cooperation of men, that they may keep in exercise their benevolence.

What I have said in the past should be repeated. The colored people deserve more from the hands of the white people than they have received. There are thousands who have minds capable of cultivation and uplifting. With proper labor, many who have been looked upon as hopeless will become educators of their race. Let our people arouse, and redeem the past. The obligation to work for the colored people rests heavily upon us. Shall we not try to repair, as far as lies in our power, the injury that in the past has been done these people? Shall not the number of missionaries in the South be multiplied? This field lies at our very doors, and in it there is a great

work to be done for the Master. This work must be done now, while the angels continue to hold the four winds. There is no time to lose.

The Lord calls upon his people to make offerings of self-denial. Let us give up something that we intended to purchase for personal comfort and pleasure. Let us teach our children to deny self, and become the Lord's helping hands in dispensing his blessings. If there was ever a time when sacrifices should be made, it is now. Those who have money should understand that now is the time to use it for God. Let us send in our offerings with thanksgiving, and with prayer that the Lord will bless the gifts, and multiply them as he did the food given to the five thousand. If we use the very best facilities we have, the power of God will enable us to reach the multitudes that are starving for the bread of life.

Mrs. E. G. White

Source

- E.G. White, "The Support of God's Work," *Atlantic Union Gleaner*, December 19, 1906, pgs. 317(1)-318(2).

Title: "A Message to Teachers"

Date: October 1, 1907

Type: Article

Primary source: *The Gospel Herald*, October 1, 1907, pgs. 37(1)-38(2)

To our workers among the colored people, and especially to those who are teaching the children and the youth, I would say, Hold fast. Do not lose courage. We shall all be tried, to see of what material we are made. Work with an eye single to the glory of God. Labor to uplift and ennoble your students. They will be what you make them, largely. Teach them that their souls can be made clean in the blood of the Lamb. Hold up before them the hope that they can be Christians in thought, in word, in deed. Thus souls will be won to Christ. Tell them, oh, tell them of the love of Jesus, who taketh away the sin of the world.

Keep ever before your students the thought that they are in school to be fitted to act their part in helping others to prepare for a place in the family above. The Lord desires them to act kindly and courteously, because they are members of his family. Keep this before them always. Doing this, you cannot speak harshly to them, neither can you be coarse or rough, because this would not harmonize with the Bible principles that you are trying to teach them.

Teachers, keep heaven and the Saviour before your students. Impress their minds with the thought that they must do their very best; for God's eye is upon them. This teaching you may certainly class as a branch of higher education.

Teachers are to bring into the schoolroom a softening, subduing influence. In their daily habits they are to be an example of propriety. In their dress they are always to be neat and tidy. Children are naturally quick to imitate; and as they see habits of order and cleanliness, industry and Christian integrity, exemplified in the daily life of their teacher, their own lives will be powerfully influenced for good. Excellent results will appear.

The work done in the Huntsville school is to be an object-lesson of what can be done for the colored youth and children in every school, small or large, in providing advantages and surroundings that will tend to uplift and ennoble those who attend. The Huntsville school is to be a place where the standard is kept high. The teachers must be filled with a determination to teach the students, in connection with book-knowledge, practical lessons of neatness and refinement. Nothing coarse or slovenly is to be allowed in the dress of the students. Their deportment is to be above reproach. They are to be taught to be neat in their habits. And in all that pertains to the premises of the school, both inside the various buildings, and on the school-grounds and the farm, an object-lesson of orderliness and thrift is to be taught.

The Huntsville school is to exert a far-reaching influence for good. To the teachers in this school I am instructed to say, Encourage the students. Inspire them with the hope that they can work successfully for the Master. And as you labor, remember that your school is to be an example of what all other colored schools should be, with respect to carefulness of deportment and thoroughness of work.

In the smaller schools for colored pupils, there are promising youth who can be trained to enter the field as teachers. As these attend school, let them see that their teachers have confidence that they will become workers who will fill their appointed places in God's great plan. And let efforts be made to give those who have done faithful work, an opportunity to secure further training, if need be, at Huntsville.

Men and women from the colored race are to be educated to work as missionaries for their own people. This education and training is to be given them within their own borders. They are to be taught line upon line, precept upon precept: here a little, and there a little. This will require patient, earnest, persevering, judicious effort. But such effort is richly rewarded.

Schools for colored children and youth are to be established in many different places in the Southern field. I am deeply interested in the maintenance of these schools. I have often spoken on the importance of this work. I desire to do my part in helping this branch of the Lord's cause in the Southern field. And I am calling upon my brethren and sisters in America to act their part. I am pleading with them to show by their works a firm faith in the power of God to gather out from the Southland a people who shall be a praise to his name, and who shall finally unite with the redeemed from among men in singing the song of Moses and the Lamb.

Ellen G. White.

Source

- E.G. White, "A Message to Teachers," *The Gospel Herald*, October 1, 1907, pgs. 37(1)-38(2).

Title: N/A  
Date: October 2, 1907  
Type: Letter  
Addressee: Mabel White Workman  
Location: St. Helena, California  
Primary source: Letter 310, 1907, October 2, 1907

Mrs. Wilfred Workman, Takoma Park Station, Washington, D.C., Dear Granddaughter Mabel:

I was very pleased to read your letter. I did not suppose that the September climate in Washington would be as you represented. I cannot think that this weather will continue long. Be very careful, in this new climate, not to overwork.

We have all been very busy, and especially your father and I, engaged in constant, earnest work. We have to watch on the right hand and on the left lest Satan shall gain the advantage with souls. One night lately I did not sleep at all, the night before last I did not sleep after two, and again this morning I awoke at three. I am aroused from my sleep to write out messages that will guard souls against the snares of Satan.

I am so thankful that we have the Word of God. All who have this book have that which will make them wise unto salvation. Study the Word and be guided by its teachings. Pray with increasing faith to be guided by the Word in all the concerns of your life. You and your husband need to seek the wisdom of God, that you may obtain that knowledge which will make you wise unto salvation. We all need to cultivate faith. If believing, you will seek the wisdom that cometh from above, you will obtain a rich experience in the things of God. By receiving and obeying the truth, you will bring into your life a power that will keep the love of God fresh in heart and mind and soul.

That religion which has power to govern our thoughts and words will be a blessing to all who come under its influence. It will be productive of good fruit in our own lives and in the lives of others. We shall pray for you that your influence may be a blessing to those with whom you associate. It is the privilege of every child of God to gather from His Word that strength [which] will give him peace with God and peace with his fellow beings. If you make this your experience, you will be a source of strength and blessing to your fellow workers. You will reveal Christlikeness of character, and your ways will be acceptable to God.

That religion which has power to govern our thoughts and words will be a blessing to all who come under its influence. It will be productive of good fruit in our own lives and in the lives of others. We shall pray for you that your influence may be a blessing to those with whom you associate. It is the privilege of every child of God to gather from His word that strength <which> will give him peace with God and peace with his fellow-beings. If you make this your experience, you will be a source of strength and blessing to your fellow-workers. You will reveal Christlikeness of character, and your ways will be acceptable to God.

If you will take a right view of your individual responsibility to let your influence be a Christian influence, God will make you a blessing. He will teach you to walk with wisdom and discretion, and in the meekness of Christ. The Lord will make you His missionaries, to help those who associate with you. If we love God, and keep His commandments, we cannot fail of being a light in the world. Be of good courage in the Lord. Look to Him in faith and trust, and He will bless you and make you a blessing in the school.

I have had represented to me the work that is going forward in every part of the world. There is much to be done, and every institution should be conducted with as little outlay of means as possible. Let all your works be of a character that will encourage a spirit of economy.



There is a large work to be done for the southern field. I am instructed to encourage, as I have never done before, the sale of *Christ's Object Lessons* and *Ministry of Healing* for the upbuilding of our educational and sanitarium work. Methods are to [be] devised by which the students can obtain an education by the sale of these books.

There is need of my writings being more widely circulated, for they give the messages that the Lord has sent to His people. You can both act a part in this work when opportunity presents itself. A great work is to be done in missionary lines. We are to be laborers together with God in doing His work in the earth.

Facilities are being rapidly multiplied for the speedy accomplishment of the work. Soon, very soon, the wickedness of the wicked will be brought to an end. In a vision of the night I was instructed to look. I saw signs of wonderful activity in the southern field. Companies of believers, men and women, were doing their utmost to increase facilities for the carrying forward of the work. School houses were being erected, that would also serve as places of worship for the colored people. Those who had been converted from this people were laboring earnestly to accomplish the work.

The Lord is calling for converted workers, who will act as faithful ministers and teachers to the colored people. We need less of commercial enterprises, and more church buildings and missionaries. My soul is burdened when I consider the work that must be done in the southern states. We should be very guarded in our use of means, that money may not be used largely in a few places when there are so many fields where the missionary must go forth with this last message of warning.

I will now close up this letter. I will pray that God will help you both to act your part faithfully, and in a spirit of meekness. I wish I could bear my testimony in many places in the South. Again I say to you, Do not overwork. Remember that you are in a new climate and must act prudently.

In much love.

Source

- E.G. White to Mabel Workman, Letter 310, 1907, October 2, 1907.

Title: N/A

Date: October 2, 1907

Type: Letter

Addressees: Officers of the General Conference

Location: "Elmshaven," St. Helena, California

Primary source: Letter 322, 1907, October 2, 1907

To the officers of the General Conference:

Last night in my sleeping hours I seemed to be speaking to the workers at Takoma Park, Washington. I was speaking in regard to the buildings that it may be considered necessary to erect there. The beginning of work on every such building should be regarded as an occasion for seeking the special guidance of the Holy Spirit. Before you begin the work, ask that the Holy Spirit of God may give you a clear understanding of what should be done, and how to do it in the least expensive way. Our people have been drawn upon heavily for the work in Washington. Every dollar should be used to carry on the work in a way that will conform to the faith that we profess.

Light has been given me that believers should now arouse themselves to make earnest efforts for the advance of the work in the southern states. Because of past neglect, the work in this field has been almost at a standstill; and we shall have no excuse to render for this neglect in the day when God shall call all our works into judgment.

Means must now be gathered from the various churches for the help of the colored people in the South. This is a work that should have been done years ago. Let us now do all in our power to redeem the past neglect. Calls are coming in for schoolhouses to be built, and meetinghouses where the colored people can assemble for worship. It is right to solicit means for this purpose, and to erect buildings that are proportionate in size and equipment to the needs of the place where they are established.

The book *Christ's Object Lessons* might have had a wide circulation in the South for the benefit of the southern schools. But instead of this enterprise being energetically pushed, territorial rights have been contended for, and the field has been left unworked. It is true that organization and method must be maintained in the various lines of our work; but because undue importance has been attached to territorial claims, many have been deprived of the instruction that this precious book contains. My brethren, let these books be circulated in every possible place. "Faith without works is dead." Who will now engage in this work with a true missionary spirit? Who will study to bring in ingenious methods by which this book may be brought before all classes?

At our large gatherings, men of wisdom and experience should be chosen to present *Christ's Object Lessons* and *Ministry of Healing* before the people, and to call for those who will take a part in circulating them. If this plan had been faithfully followed in the past, we might now have humble houses of worship and schools in many places, where the colored people would be receiving an education in the principles of present truth. These schools and meetinghouses are the Lord's agencies for the promulgation of His truth in the South, and to prepare a people for the coming of Christ. The colored people themselves, with a wise planner at their head, will do much toward the erection of these buildings.

The land at Huntsville was a donation from our people to the colored work. A much broader work would have been accomplished there had our people moved forward in faith and self-denial. It was God's design that Huntsville should have convenient school buildings and a sanitarium for the colored people. This sanitarium building has become a positive necessity. Some of the brethren have been free to give their advice concerning this institution, saying that it should be "a small sanitarium." The advice I have had to give has been that we should have a modest but roomy sanitarium where the sick can be taken in and treated. The colored race should

have the benefits of such an institution as verily as should the white people. In this sanitarium colored nurses are to be trained for service in the field as gospel medical missionaries.

The Lord is calling for converted workers who will act as faithful ministers and teachers to the colored people. We need less of commercial enterprises and more church buildings and missionaries. Let us be very guarded in the use of means, that money may not be used largely in a few places, when there are so many places that the missionary must enter with the last message of warning.

#### Sources

- E.G. White, "Officers of the General Conference," Letter 322, 1907, October 2, 1907.
- E.G. White to Ministers, Physicians, and Teachers in Southern California, Manuscript 21, 1908.

Title: "The Sale of *Object Lessons*"

Date: October 3, 1907

Type: Manuscript

Primary source: Manuscript 103, 1907, October 3, 1907

My soul is drawn out in behalf of our brethren who are struggling against great financial difficulties in the establishment and maintenance of schools for the education of our youth. To these I am instructed to say, Let not your interest flag. There is a reward to be given the faithful laborer. Let it be remembered that the nearer we are to the coming of our Lord, the more devotedly and earnestly we are to give ourselves to the work.

The times call for action that our schools may be freed from debt and provided with facilities for the acceptable doing of their work. The book *Christ's Object Lessons* has been a gift to our schools. Many souls have been converted through the reading of the book, and thousands of dollars have come to our training schools. The good work of selling this book in behalf of our educational work should continue.

With earnest effort, men, women, and children, teachers, students, ministers, and physicians, if they will take up the work in faith, can sell many copies of this excellent book. Tell the people that you are selling the book to help carry forward the Lord's work, that its sale will help in the training of young men and young woman for missionary service.

In like manner let our people engage in the work of selling *Ministry of Healing*. From the light given me I know that much may be accomplished for our sanitariums and our schools if these two books are sold disinterestedly. I have done what I could in the gift of the manuscripts, and I know the Lord will bless those who, with a spirit of self-denial and earnest endeavor, will place the books in the hands of the people.

Source

- E.G. White, "The Sale of *Object Lessons*," Manuscript 103, 1907, October 3, 1907.

Title: "Beneficence"

Date: October 10, 1907

Type: Article

Primary source: *Adventist Review*, October 10, 1907, pg. 8

### The Needs of a Mission Field

For many years, the Lord has been keeping before his people the needs of the work among the colored people in the Southern States of America. The moral darkness of this field is, in itself, a powerful plea for the exercise of liberality. In the past, some have done what they could to support this branch of our work; and their beneficence has borne fruit in the conversion of many souls.

Although much remains to be done for the colored people, we have cause for rejoicing over the good beginning that has been made. In a recent number of *The Gospel Herald* it is reported that "fifteen years ago there were not over twenty colored Seventh-day Adventists south of Mason and Dixon's line; but today there are seven hundred. Twelve years ago there was only one colored Seventh-day Adventist church; today there are fifty, not counting those in Africa and the West Indies.... The tithes of the colored people last year in the United States amounted to five thousand dollars; fifteen years ago it was not over fifty dollars."

Let us thank God, dear brethren and sisters, and take courage! God is laying bare his arm to do a mighty work in this mission field within the borders of our own land. He is now giving his people an opportunity to extend the message rapidly in the South, by revealing a spirit of beneficence at the time the yearly offering for the support of the colored work is taken up, the first Sabbath in October. God has reposed confidence in us by making us stewards of means and of his rich grace; and he now points us to the poor and suffering and oppressed, to souls bound in chains of superstition and error, and assures us that if we do good to these, he will accept the deed as though done to himself. "Inasmuch as ye have done it unto one of the least of these my brethren," he declares, "ye have done it unto me."

The poor are not excluded from the privilege of giving. They, as well as the wealthy, may act a part in this work. The lesson that Christ gave in regard to the widow's two mites, shows us that the smallest willing offerings of the poor, if given from a heart of love, are as acceptable as the largest donations of the rich. In the balances of the sanctuary, the gifts of the poor, made from love to Christ, are not estimated according to the amount given, but according to the love which prompts the sacrifice.

Thousands of colored people in the South may now be uplifted, and become human agents to help their own race, if they can receive the help God is calling upon us to give them. Multitudes of men and women in this field feel their deep poverty and necessity of elevation. And when faithful teachers shall come in to open to them the Scriptures just as they read, presenting truth in its native purity, the darkness will disappear. Bright beams of light will shine upon the soul searching for truth. And with those who have had advantages, a close and intelligent investigation will take place upon the subjects of truth revealed in the Scriptures. Many will be taught of God. They will learn aright from the Great Teacher, and will accept with joy the truths that will sanctify and uplift. The moral image of God will be restored in the soul, and many will be eternally saved.

My dear brethren and sisters, Christ is now saying to you, Lift up your eyes and look on this Southern field; for it needs workers—sowers of the seed, and reapers. It needs your means for the maintenance of these workers. The grace of Christ is unlimited, it is God's free gift. Then why should not this neglected people have some hope and courage and faith brought into their lives? There is sunshine in the heart for all who will accept Christ.

### Sharing in the Joys of the Redeemed

There is reward for the whole-hearted, unselfish workers who enter this field, and also for those who contribute willingly for their support. Those engaged in active service in the field, and those who give of their means to sustain these workers, will share the reward of the faithful.

Every wise steward of the means entrusted to him, will enter into the joy of his Lord. What is this joy?—“Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.” There will be a blessed commendation, a holy benediction, on the faithful winners of souls. They will join the rejoicing ones in heaven, who shout the harvest home. How great will be the joy when the redeemed of the Lord shall all meet,—gathered into the mansions prepared for them! O, what rejoicing for all who have been impartial, unselfish laborers together with God in carrying forward his work in the earth! What satisfaction will every reaper have, when the clear, musical voice of Jesus shall be heard, saying, “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.” “Enter thou into the joy of thy Lord.”

The Redeemer is glorified because he has not died in vain. With glad, rejoicing hearts, those who have been co-laborers with God see of the travail of their soul for perishing, dying sinners, and are satisfied. The anxious hours they have spent, the perplexing circumstances they have had to meet, the sorrow of heart because some refused to see and receive the things which make for their peace, are forgotten. The self-denial they have practised in order to support the work, is remembered no more. As they look upon the souls they sought to win to Jesus, and see them saved, eternally saved—monuments of God’s mercy and of a Redeemer’s love—there ring through the arches of heaven shouts of praise and thanksgiving.

“And they sang a new song, saying, Thou art worthy; ... for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever.”

“They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever.”

#### Sources

- E.G. White, “Beneficence,” *Adventist Review*, October 10, 1907, pg. 8.
- E.G. White, “Among the Colored People,” *Testimonies*, vol. 9 (1909), pgs. 225-226.

Title: N/A

Date: October 12, 1907

Type: Letter

Addressees: Our Churches

Location: St. Helena, California

Primary source: Letter 347, 1907, October 12, 1907

To Our Churches:

I have a special message to our churches. I do hope that all have done what they could in faith and love for our colored people in the South.

One of our brethren has been doing missionary work and has received some donations. But there was one church where the pastor showed his weakness in using his influence that they as a church need all their means and could not give any donation. Now we do wish to censure the man, because he manifested so little interest in this earnest invitation that has gone out for help for the colored people in the South.

We are acquainted with this church and know that there are none of our churches more able to impart of their earthly treasure than this church. That they should allow the voice of the pastor of the church to become conscience for them is a great mistake. We call upon the members of the church to do their duty. There were many members, and there should have been a liberal offering; for the fields in the South have been so often encouraged that something should be done to open the work in various places of the South. We have been able to do a little work, but now we are urged by the situation to take hold in earnest; and we had much expectation of what this church could do in raising a good sum to count in doing the very work needing to be done; and one man was allowed to be conscience for the church, and they made no gift.

I must take up this matter, for I know the situation. A general movement must be made. I will not name the place or the influence of the weakness of one man that should hinder the church from making their gifts, which the Lord requires of them, to make a liberal offering. I will again present the necessities of the South, fearing that there may be other churches that have withheld their offering and failed in thus doing of placing their money in the heavenly savings bank. But I must write out this circumstance, for it may be the voice of one minister will raise objections to gifts, because he supposes the church needs them. This may as verily be the excuse in every church. This is a large church and should [not] every one from the child to every member of the household have done something? I write now that this neglect should be corrected and gifts come from this delinquent church and every other church who have, in like circumstances, been delinquent. I shall now send my letter to be published, lest many may withhold when the Lord calls for every family to become interested to make up their delinquencies.

We now say to every church, Make your offerings now without delay. We are constantly receiving gifts from the heavenly treasury in favorable crops; and if crops are not favorable, you should not withhold your gifts. Let us each open our hearts to God in prayer to give us spiritual grace and make our hearts so full of a sense of the mercies and blessings of God, who gave to our world His only begotten Son. The great suffering He passed through on our account was that we might become partakers of His divine nature and escape the corruptions that are in the world through lust.

Now I plead with you, fearing you might be like this church. If you have made the mistake of withholding, as this church has done, Wake up. For Christ's sake, wake up. And when the Lord gives His message of the great necessities in the southern field, you will not, ministers or deacons or church members, put in any plea to keep your money in your own church. How many will listen to the voice of selfishness and do this? The time stated to bring the offering is passed. This need not hinder you from setting in order your own households, to deny

yourself and show you appreciate the blessings the Lord has given you. Now I am moved to write earnestly, because of this case coming up in selfishly withholding.

I am instructed that many of our people are becoming entangled with worldly investments. Let there be a work of conversion in every home, to understand it is the Lord's money many are spending in gratifying their pride or selfish indulgence. If we expect the Lord to be our keeper and to bless us with favors, will we consider that the colored people with few exceptions have not schoolhouses, have not the simplest houses in which to assemble to worship God? They need everything done for them to bring the missionary work where there may be appropriate places to worship God. Schools must be prepared. We again repeat the call for these donations. Worldliness has been coming in among our people and extinguishing the love of truth. Cut loose, cut loose, is the message we bring to our people. Become missionaries to sow the seeds of truth. Let ministers entrusted with a leading part to act in the churches never, never, by word or influence, bind the church from responding to the appeals made. Every soul is amenable to God.

We are hearing the grand truths of the gospel in all our churches if the Word is presented in the love of Christ, in the power of the Spirit. Cut loose from the entanglements of the world. If it is not a decided time to work, by and through ministers, for the South, when will the time come? With strong crying and tears, seek the Lord. Go to no human being for help, but to Jesus Christ, the One who never makes a mistake. Wake up, brethren and sisters in our churches. Come out from the world and be separate. Plead with God with your whole heart.

#### Source

- E.G. White to Our Churches, Letter 347, October 12, 1907.



Title: "All God's Children Indebted to Him"

Date: 1907

Type: Manuscript

Primary source: Manuscript 172, 1907

God's children are all alike indebted to Him. All should place a true estimate on the value of the human soul. We were all poor, helpless, hopeless, and on the brink of ruin when the grace of Christ found us and wrought out our salvation.

A scene was presented before me. I saw two souls struggling in the waters. The waves were beating high about them, and they were ready to perish. One of these persons was white, the other black. Then I saw One come to their rescue. With one hand He laid hold of the white man, and with the other hand He grasped the black and together drew them to a place of safety. Both knelt at the feet of their Rescuer, and both glorified His name.

All that is good and precious in the white man is his through faith in Jesus Christ. All that is precious in the character of the colored man is there through his acceptance of the sacrifice of Christ.

Source

- E.G. White, "All God's Children Indebted to Him," Manuscript 172, 1907.

Title: N/A

Date: February 4, 1908

Type: Letter

Addressee: Judson S. Washburn

Location: "Elmshaven," St. Helena, California

Primary source: Letter 48a, 1908, February 4, 1908

Elder J. S. Washburn, 610 Meridian St., Nashville, Tennessee, Dear Brother:

About a week ago I received a letter from J. E. White and one from you; and during the last few days I have received letters that speak of the work which you think to undertake.

Some time ago I had light that you should become acquainted with the work that is being done by the large educational institutions for the colored people in Nashville. When the work was first opened in Nashville, I was deeply anxious that our workers should become familiar with the workings of these school, and that they should make special efforts to become acquainted with the teachers and learn from them their methods of working. Again and again I have been instructed that some of our youth should be encouraged to attend these schools and exert an influence for the truth as they mingle with the students and teachers in their classes. I still urge that this be done.

I have repeatedly stated that one of the reasons that we were led to select Nashville as a suitable center for our work in the South was because of the location of the large schools there for the colored people. As our brethren become acquainted with the methods of work in these colored schools, they will learn much regarding how to sow successfully the seeds of truth in the hearts of these people. This was clearly presented to me when we first entered the city of Nashville.

Some of those in the Madison school should keep always the object in view of learning the best methods of educating the colored people.

There should be a blending together of interests, and an effort in every possible way, that we may become acquainted with the methods of instruction which have been found most successful. I have been shown that we should obtain all the knowledge possible of the best ways to conduct schools for the colored people; for we are to start schools in many places in the South.

It is our duty to educate medical missionaries to become teachers of the colored people. This work should be begun at once; for the time is short in which we shall be able to work. It should have been in operation long ago. The urgency of opening new fields in the South and the importance of doing it now is continually being placed before me.

We are instructed that the truth must go forth as a lamp that burneth. Let not your mind become obscured, but let it respond willingly to the will of God. The Holy Spirit is waiting to accomplish a great and good work for the cities of the South through God's faithful servants. If it is appointed that you be called to this work, do your best in the name of the Lord. We need to watch unto prayer and to make straight paths for our feet and for the feet of others.

The cities of the South have been neglected long enough. They must now receive a knowledge of the truth for this time; and this knowledge is to come through the faithfulness of God's servants. I have a deep interest in these souls to whom you shall open the Word of truth.

If there is a special call for ministerial work to be done in Memphis, I advise you to take right hold of it and see what can be done with the helpers who may be selected. For years the Lord has been pointing out that this work should be done. It would not be consistent to neglect this call. May the Lord help you to step in where you are most needed. If this is the voice of the conference, step in in the name of the Lord, using all your ingenuity to make the effort a great success. Of course there will be others to help you.

There should not at this time be an urgent call made for the erection of a school for colored people in Nashville. I learn that Brother Stains has purchased land a few miles from Nashville and is establishing a school there where colored people may be educated. This must be taken into consideration in all our plans.

I cannot write you more at this time, as I wish to get this letter into the mail. We have with us a Brother Sister Hare from Avondale, Australia. Brother Hare is desirous of having a part in ministerial work. He was with us in the building up of the Avondale school and Health Retreat and has served for the past two years as manager of the health food work at Avondale. He does not desire to have his mind engrossed altogether in the health food business, but wishes to give some time to teaching the Word. He is a man who, I believe, could help you in the South.

I have advised Brother Hare to go to Madison, and as a worker there he can be a help to you. We want him to be where he can advise in the work and have a part in ministerial work. I think he will be on his way shortly, if he decides to go to Madison.

#### Sources

- E.G. White to J.S. Washburn, Letter 48a, 1908, February 4, 1908.
- E.G. White, *The Paradise Valley Sanitarium* (1909), pgs. 3-5.

Title: N/A

Date: April 23, 1908

Type: Letter

Addressees: James Edson and Emma White

Location: "Elmshaven," St. Helena, California

Primary source: Letter 118, 1908, April 23, 1908

J. E. White, Edgefield, Tennessee, Dear Edson and Emma:

Last Sunday morning, between four and five o'clock, we started on our journey to Lake Co. We first drove to Calistoga, which is nine miles from St. Helena, and after passing through the town, began the ascent of a mountain road so narrow that it seemed impossible for two teams to pass on it. For a number of miles we traveled up this steep ascent, turning constantly to the left, on which side huge rocks towered above us. On our right lay a deep ravine. I had seen something of these great rocks on the journey from California to Michigan.

W. C. White drove with me in the single buggy, Brother James leading the way in the platform wagon, in which were Prof. E. A. Sutherland and Sara McEnterfer and the luggage.

After traveling many miles we came to a watering trough. Here we took out our provisions, laid rugs on the earth, spread our tablecloth, and ate breakfast.

For some weeks previous to this, I had been unable to ride for more than two hours at a time, and we doubted if I could endure so long a journey as this to Lake Co; but I stood it wonderfully well. I was surprised to find that as I journeyed, I seemed to gather strength. We had thought that we might have to put up at an hotel on my account; but this was not necessary. The fragrance of the pine and fir trees, and the breath of the pure atmosphere, seemed to give me new strength.

I was surprised to see the enormous height to which some of the pines and firs reached. The madrona and live oak trees were not so tall; but they spread their branches and leaves over a wide circumference. They too seemed to breathe out life-giving properties.

The last ten miles of our journey was less mountainous and rocky; but most of the way the wood scenery was delightful. By this time I began to feel quite weary, nevertheless I was able to reach our destination, which was the home of Brother and Sister Hurlbutt. Here we received a hearty welcome and were very thankful to rest. We retired early, for we had eaten our meals on the way, and had rested and fed our horses.

We were sorry to find that Mr. Hurlbutt is afflicted with partial paralysis and is obliged to walk on crutches. He promised that he would come to the St. Helena Sanitarium, where he can be prescribed for by Dr. Rand.

On the next day, Monday, we looked around the farm of Brother and Sister Hurlbutt. They have a large tract of land, on which are two houses and fine orchards. The lake is only a short drive from the house. On Tuesday we drove to the lake. On Monday we drove about twenty miles in all.

In the past Brother and Sister Hurlbutt have given a home to cast-out and orphan children; but this work has been broken up by the illness of the husband. These people have thought that they might establish an orphanage at their home; but they cannot without efficient help carry on such an enterprise. The Lord understands better than we do how to manage such important matters as the education and training of the youth. Wherever such schools are located, whether they be for white or colored people, they should always have connected with them wise, strong managers.

We could hope that sometime this place among the fir and hemlock, the birch and pine might become a place of resort for the sick and suffering. But if such should ever be, great changes would have to be made. With its beautiful lake, its pure atmosphere, and healthful altitude, this would make an excellent health resort.

On Tuesday morning, before we left the home, two of the workers on the Hurlbutt place, Brother D. R. McMains and Miss E. H. Batterson, were married—W. C. White performing the marriage ceremony. The newly married people will now take charge of the place.

I wish, my children, that you could have had the privilege of being with us on this journey. The blessing to be found in the invigorating atmosphere is better realized than described. All along the journey our eyes were greeted with the sight of beautiful trees laden with blossoms. It was a great delight to me to look upon the lilac-colored flowers growing in such profusion and to see the pure, clear streams flowing from the mountain ravines. The young pines were just putting out their beautiful new foliage. O it was so inspiring, so full of health, so free from the spoliation of man's devisings. I could not help wishing that a camp-meeting might be held in these forests among the towering trees and massive rocks.

On our way home we stopped for a few hours at the home of Brother Workman. We found everything about the house very neat and clean. Brother Workman has been in ill health for some time. For a while he took treatment at the St. Helena Sanitarium, but is now at home with his family. His wife is a very pleasant woman. There is one daughter about twenty-nine years old working as nurse at the sanitarium, another daughter of about eighteen helps the mother in the home. There is a son about fifteen years old and a little girl of eleven. Mabel is married to the eldest son of the family, and another is bookkeeper at Healdsburg College.

Mabel and her husband are at Washington, where he is attending school and educating himself for a teacher and builder.

We would be pleased to have Emma with us this summer, and you also, Edson, whenever this is possible. With our horses we can drive wherever we please. In the heat of summer I shall go, with Sara to accompany me, to Lake View, and then I hope you will be able to go with me. There is a fine hotel soon to be opened a few miles from the house where we made our home. With the horses and carriages we have, we could make the journey in comfort; and you could be delighted with such scenery as I think you have never before seen. This is all I need to say on this subject, except to repeat that we have plenty of house room. If Emma's sister should accompany you, we will welcome her also.

I am planning to attend the camp-meeting at Lodi. We shall find rooms off the ground, so that I may not be wearied by many visitors. I shall remain at this meeting as long a time as my health will permit. I wish you also could be present. I am sure you could be made comfortable.

I learn from several that there is a great deal of sickness in Battle Creek just now. I feel that it is not a healthful place to live.

I will not write any more, for I expect to see you soon. And to a great degree my writing must be laid aside for a time, and I must rest.

We are nearing the close of this earth's history, and we need to place ourselves in right relation to our dear Saviour, who gave His life for us. We have not a moment to lose. We are fitting characters for eternity, preparing for habitation in that city that Christ has gone to prepare for those who love Him. I do not want to miss gaining an entrance into the new Jerusalem, and I want Edson and Emma and Emma's sister to be there. All who will form characters after the divine similitude will receive a welcome to that holy place.

I hope you will think about what I have told you in this letter about my journey to Lake Co. I feel that the trip has done me good.

Source

- E.G. White to J.E. and Emma White, Letter 118, 1908, April 23, 1908.

Title: "Medical Missionary Work Among the Colored People of the South"

Date: May 1, 1908

Type: Article

Primary source: *The Gospel Herald*, May 1, 1908, pgs. 17(1)-18(2)

When connected with other lines of gospel effort, medical missionary work is a most effective instrument by which the ground is prepared for the sowing of the seeds of truth, and the instrument also by which the harvest is reaped. Medical missionary work is the helping hand of the gospel ministry. So far as possible, it would be well for evangelical workers to learn how to minister to the necessities of the body as well as the soul; for in doing this, they are following the example of Christ. But intemperance has well-nigh filled the world with disease, and the ministers of the gospel cannot spend their time and strength in relieving all in need of help. The Lord has ordained that Christian physicians and nurses shall labor in connection with those who preach the Word. The medical missionary work is to be bound up with the gospel ministry.

In no place is there greater need of genuine gospel medical missionary work than among the colored people in the South. Had such a work been done for them immediately after the proclamation of freedom, their condition today would have been very different. Medical missionary work must be carried forward for the colored people. Sanitariums and treatment-rooms should be established in many places. These will open doors for the entrance of Bible truth.

This work will require devoted men and means, and much wise planning. Years ago we should have been training colored men and women to care for the sick. Plans should now be made to do a quick work. Let promising colored youth—young men and young women of good Christian character—be given a thorough training for this line of service. Let them be imbued with the thought that in all their work they are to proclaim the third angel's message. Strong, intelligent, consecrated colored nurses will find a wide field of usefulness opening before them.

The Lord Jesus is our example. He came to the world as a servant of mankind. He went from city to city, from village to village, teaching the gospel of the kingdom, and healing the sick. Christ spent more time in healing than in teaching.

As our example, Christ linked closely together the work of healing and teaching, and in this our day they should not be separated. In our schools and sanitariums nurses should be trained to go out as medical missionary evangelists. They should unite the teaching of the gospel of Christ with the work of healing.

The Lord has instructed us that with our training schools there should be connected small sanitariums that the students may have opportunity to gain a knowledge of medical missionary work. This line of work is to be brought into our schools as part of the regular instruction. Huntsville has been especially pointed out as a school in connection with which there should be facilities for thoroughly training consecrated colored youth who desire to become competent nurses and hygienic cooks. Let us rejoice that the managers of our Huntsville school are now planning to carry out this instruction without further delay. Let us help them make Huntsville a strong training center for medical missionary workers.

The colored medical missionary worker stands on vantage ground. In the providence of God, a wide field of usefulness is open to him. He is permitted to enter where others are refused admission. In his consistent daily life of self-denial and self-sacrifice, he may exert a quiet yet far-reaching influence in behalf of the truth for this time. And he will not lack opportunity for testifying of the saving grace by which his life is being constantly transformed into the likeness of the great Medical Missionary.

To many of the colored people, the difficulties against which they have to contend seem almost insurmountable. But there are those who will not give up. All who are conscientiously and in the fear of God trying to acquire an education are to be helped and encouraged. There is talent among the colored race, and this talent will be developed where least expected. Every advantage possible is to be given to the colored youth who are capable of becoming useful workers in the Lord's vineyard. There are those who with proper training can be prepared to conduct sanitariums for colored people. In all cases they will need, at times, the assistance of white workers, but their talents will tell greatly for the success of the work.

O, that we might catch a glimpse of the work God desires us to accomplish for the colored people in the South! Could the veil be removed, could we but realize the distressing condition of thousands suffering from physical and spiritual maladies, how earnestly would we plan to train suitable colored workers to go forth to minister to the needs of their own race! How gladly would we come up to the help of the Lord, by giving freely of our means for the establishment and maintenance of training-centers, where colored youth could be fitted for helpful service as true medical missionary evangelists! May God enable us to discern the opportunities now afforded us to lay broad plans for carrying forward this line of work in a manner befitting its importance.

Those who are able to relieve the sick of their temporal necessities, will often find ready access to hearts. Grateful for the loving ministry performed in their behalf, many will gladly listen to words of spiritual comfort and consolation. Their hearts will be susceptible to the influence of the Holy Spirit, as the consecrated medical missionary opens the Scriptures of truth and brings to their attention the special warning message for this time. Many will decide to yield their all to the Lord.

Such a work as this is sadly needed in the cities of the South. Thousands of colored people have drifted into these congested centers. In many, many families, want and misery and deep spiritual poverty prevail. For such classes as these, the medical missionary evangelist is peculiarly fitted. But work of this character cannot be undertaken, unless the workers are first trained, and then supplied with needed facilities. Means is needed for the prosecution of such work. And in the privilege of contributing to the support of his cause in the earth, God has graciously given us opportunity to participate in the rewards of those who engage in this line of service.

Soon the work of God in the earth will close triumphantly. Soon those who have remained steadfast unto the end, will be granted an abundant entrance into the kingdom of our Lord. As the opportunities for service are now presented, shall we not quickly respond, giving freely of our means for the support of the closing work? It is now our privilege to return unto the Lord his own, in free-will gifts and offerings; soon we shall receive the reward of the faithful.

Of all the joys that await the redeemed in the earth made new, one of the highest will be the privilege of mingling our voices with the voices of those whom we have helped to save, in praise and adoration to the One who put into our hearts a desire to give. As God hath prospered us, let us now do all in our power to further the interests of his kingdom. Soon "the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away."

#### Sources

- E.G. White, "The Work Among the Colored People," *Adventist Review*, September 21, 1905, pgs. 7-8.
- E.G. White, "Medical Missionary Work Among the Colored People of the South," *The Gospel Herald*, May 1, 1908, pgs. 17(1)-18(2).



Title: N/A  
Date: May 6, 1908  
Type: Letter  
Addressee: James Edson White  
Location: Lodi, California  
Primary source: Letter 140, 1908, May 6, 1908

Elder J. E. White, Edgefield, Tennessee, My dear son Edson:

I have just received and read your letter in regard to the proposed sanitarium for the colored people. For some time I have expected that something of this sort would come; for when I was so distressed in regard to the little rented building that was being used for a sanitarium when I was last in Nashville, a building was presented to me in the night season that answered to the description of this place recently found.

When the matter was considered of turning the building now used for a publishing house into a sanitarium for the colored people, I thought that possibly that might do; but I could obtain no clear light concerning it. When the letters came describing the property that the brethren now have in mind, it seemed to me to correspond to the pattern of the building which I saw.

I would advise our people to secure this property and then encourage all to do their best to have it well equipped for the treatment of the colored people. If all will move conscientiously and practice self-denial, this enterprise can be carried on successfully.

The colored people have not had the advantages that they should have had, and this has pained my heart. And yet I could not encourage Elder Washburn to take hold of the work of erecting a new building, for I could not see where the funds for such a work were to come from. The plans regarding this place that you have written about seem sensible; I am glad the building can be secured at so reasonable a price.

I quote from your letter: "If a sanitarium was established at Nashville, one of the main features of it should be that of a training school in which the colored workers could come in and in a few weeks or months obtain such knowledge of common, simple treatments as would enable them to relieve the distress of their own people, which is so common everywhere in the South. Every school teacher, every Bible worker, sent out by the Southern Missionary Society, should understand the simple principles of proper diet and the methods of simple treatments."

I agree with all you say regarding the treatment of the sick and the diet question. This work of training laborers has been presented to me as just the work that needs now to be done. The very best class of helpers, those who have intelligence, should be secured, that the colored people may now have the advantages of which they have been so long deprived.

I trust this movement will be carried on without delay. I have no doubt but that means necessary can be secured. There is to be a far larger dependence upon God. The Saviour is ever present to relieve suffering humanity. Let faith and works blend. The efficiency of the great Healer will make the consecrated, faithful, and intelligent worker a power in the cause.

In the instruction given to those who shall come in to receive a training, let theory be blended with faith in the mighty Healer, and let there be given a genuine knowledge of Him who is the Way, the Truth, and the Life. Ever give to God the glory for the work of healing that is done. The faith that will look to Christ as One who is able and willing to make His loving kindness known, will bring blessing to the sick. Every simple, natural means used for the restoration to health without the use of drugs will be made a testimony to the power of the

great Healer. The reason why more decided victories are not gained in the work of ministering to the suffering is because the human agent feels competent to do the work, and therefore he leaves out of his work the great power that is essential in every case.

“And the prayer of faith shall save the sick.” After you have given the treatment, you have a right to ask Jesus to impart healing power. You have a right to claim the promise. When treatments are given to the sick, let prayers be offered that God will make the efforts successful. We need far more humility, more living faith in the Lord Jesus.

I am so thankful to our heavenly Father for the plain and positive declarations in His Word concerning the Sabbath. The Sabbath commandment is to be repeated over and over again. Let us not be foolish in our experience, but let us seek to bring others to see the truth as we see it and to have a deep religious experience. This we cannot do unless we have a deep knowledge of God for ourselves.

There must be a drawing together on the part of the workers. The promise is, “Where two or three are agreed as touching anything, it shall be done.” How many there are who ask the question, Am I my brother’s keeper? Said the angel, Yea, thou art thy brother’s keeper. To every professing Christian the words are spoken, Suffer not thy brother to be left unwarned; cherish a spirit of kindness and love toward the erring. When a man commits a wrong, it is often because spiritual blindness is upon him; he is deceived and deluded. Treat him not as an enemy. The Lord has bought him with a price. “God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” The soul who accepts the sacrifice of Christ in his behalf is pledged to have a special care for his brother who is erring.

I have been shown that among those who accept present truth, there are many whose dispositions and characters need converting. Every one who claims to be a Christian should examine himself and see if he is as kind and considerate of his fellow beings as he desires his fellow beings to be of him. When this is done, there will be a showing that is after the divine similitude.

The Lord is honored by our acts of mercy, by the exercise of thoughtful consideration for the unfortunate and distressed. The widow and the fatherless need more than our charity. They need sympathy and watchcare and a helping hand to place them where they can learn to help themselves. All deeds done for those who need help are done to Christ. In our study to know how to help the unfortunate, we should study the way in which Christ worked. He did not refuse to work for those who made mistakes; His works of mercy were done for every class, the righteous and the unrighteous. For all alike He healed disease and gave lessons of instruction.

Those who claim to believe in Christ are to represent Christ in deeds of kindness and mercy. Such will never know until the day of judgment what good they have done in seeking to follow the example of the Saviour. In heaven a book is written for those who interest themselves in the needs of their fellow beings, a book whose record will be revealed in that day when every man will be judged according to the deeds written therein. God will repay every act of injustice done to the poor. Those who manifest indifference or disregard for the unfortunate must not expect to receive the blessing of Him who declared, “Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me.”

We are of different minds and capabilities. One man cannot carry the responsibility of correcting all other minds that do not coincide with his. The carrying out of such a plan would spoil the work of God. He places the workers in association with one another, that each may help the other. None should draw themselves apart because their fellow workers who are conscientiously acting their part are not following out their exact plans. The Lord brings different minds and characters together, that He may bring unity out of diversity. The Saviour in His labors had to deal with all classes of men and all characters, and His life was the daily lesson book of those with whom He came in contact. Let us bear this in mind. The Lord is testing us individually; our motives

are being held under close examination. In the past there has been too much trust in argument. As the truths of the Word are taught, let the evangelist and the physician remember that he has a part to act in bringing about the fulfilment of that Word. If they will work in faith and humble dependence upon God, many will be led to accept the evidence of the Word and to obey a Thus saith the Lord.

I have written these words that they may suggest to you ways in which you may help others to act wisely. Now is our time and opportunity to work out God's plans in the earth.

Source

- E.G. White to J.E. White, Letter 140, 1908, May 6, 1908.

Title: N/A

Date: May 10, 1908

Type: Letter

Addressees: James Edson and Emma White

Location: Lodi, California

Primary source: Letter 142, 1908, May 10, 1908

Elder J. E. White, Edgefield, Tennessee, Dear Edson and Emma:

We were pleased indeed, when the needs of the Huntsville school were presented at the Lodi camp-meeting, to see the people take hold in earnest and give their pledges to the amount of \$1,100. This was not the only call that was made for means at this meeting. A large number of our books and papers were taken by our people. The outlook for means was not very encouraging, we thought, at the beginning of the meeting. There was little appearance of wealth in the place. The homes of our people were small, one-story cottages. But the people had a mind to work, and money was raised for several lines of work.

The meeting was a very harmonious one, and for this we thank the Lord. Sister Haskell, Sister Bainbridge, Dr. Maria L. Edwards, and Dr. Lillis Wood-Starr gave instruction in health and temperance lines, and some members of the Women's Christian Temperance Union worked with them. From beginning to close a genuine work went forward. This is the first camp-meeting that has been held in Lodi, and the impression made upon the community was good.

Elder Haskell and his wife carried their responsibilities wisely. Elder Haskell could speak positively in regard to the testimonies of the Spirit of prophecy and of the work that God had accomplished through them. It was pleasing to see the spirit of liberality that existed and the willingness to help in many lines of work. We hope that a true report of the work done here will be given in our papers. Many books were sold, and this will mean that light will shine to believers and unbelievers.

One day during the meeting Brother Hansen, a member of the Lodi church, took me to ride through the orchards and vineyards that lie around the town of Lodi. Sara and Minnie Hawkins accompanied me. He had a carriage similar to our large carriage, with easy, cushioned seats. We rode for fifteen miles upon a perfect road. The country is very level. We enjoyed this very much, but it was my last ride in that place.

The wife of this brother is one of the teachers in the Lodi church school. Brother and Sister Hansen are both anxious to go to the southern field. They have no children and I think are in good circumstances. We encouraged them to go. The parents on both sides will feel this move, but they are all believers, and I think the change could be made. I hope they will be able to go to Nashville and do the work they are both anxious to do. They seem to be whole-hearted people.

I wish to express myself as in full harmony with the establishing of the food factory where there is so much that can be utilized in the line of machinery to advance the work. This is as it should be. I am glad that Brother Hare and his wife are with you. We enjoyed their visit with us; they were a help to us.

I am also glad that the work can be carried forward decidedly in Madison and Huntsville. If the Lord sees that there is a spirit to unify, if all will work in faith under the supervision of God, truth will bear away the victory.

I am much pleased with the proposal to purchase the building you have in view for the sanitarium for the colored people. This is something that has been needed for years. If this work can be carried forward in right lines, and the work of the food factory is carried forward successfully, we may expect to see great and encouraging changes. Let the different phases of the work be conducted in a way that will bring glory to God. I

shall be relieved of a great burden when I know that Brother and Sister Hare are to bring their experience in to help in this work. Let every worker look to God for guidance.

I would say to our brethren who anticipate having a part in these interests, Have courage in the Lord. Let us move under the guidance of His Spirit. Let many prayers go up to the throne of God for the success of the work. The prayer of faith will accomplish much, yes, everything.

Those who have to do with the locating of our schools and sanitariums are to remember the warning, Move out of the cities. The workers in our sanitariums are to bear in mind what should be the character and aims of our educational institutions. We are ever to remember that we are working for the restoration of man. The nurses are to be trained to use natural methods for the relief of physical suffering, never forgetting that it is their aim to restore the moral image of God in man. This is true missionary work, a work that has been needed for years.

Christ is the pattern for the self-denying missionary. He came to earth to show us how to live and labor, how to work out our salvation with fear and trembling. Draw nigh to God day by day, that you may learn the lessons needful to prepare you for the future immortal life. Make no mistake here. Be sure to secure your life insurance policy for eternal life in the city of God. Soon all our large cities will be visited with the judgments of God.

I feel sorry that you have to leave your home, which you have described to me, but which I have never seen. But when the food factory is opened and there is a better showing than there has been, you may feel like making the change to some place where you can be a genuine help.

Source

- E.G. White to J.E. and Emma White, Letter 142, 1908, May 10, 1908.

Title: N/A  
Date: May 22, 1908  
Type: Letter  
Addressee: Irwin H. Evans  
Location: "Elmshaven," St. Helena, California  
Primary source: Letter 170, 1908, May 22, 1908  
Note: Relevant selection highlighted.

Elder I. H. Evans, Takoma Park Station, Washington, D.C., Dear Brother Evans:

As we consider the work that has been established at Takoma Park, we thank the Lord that One wonderful in counsel guided us to this location and prepared the way before us. The interests that have been established at Washington are weighty interests; the workers stationed there hold important positions and exert a wide influence. It is of great consequence that the men and women there reveal that in word and spirit and action they are in harmony with the divine Teacher. Divided sentiments are no honor to the cause of God. The Lord calls upon all who are located in that important center to be light-bearers to the world.

I have a message to give to those who for years have hindered the work in the South. It is now time to come into line. A species of selfishness has sometimes characterized your work, and this has provoked our enemies to institute lawsuits against us, when if a greater spirit of tenderness and unselfishness had been manifested, less excuse would have been given to rob the cause of God. Brother Evans, you are to consider that whatever your position, you are constantly to reflect light, blessed light. "The man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said, The Spirit of the Lord spake by me, and His word was in my tongue. The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain."

The Lord has not been honored by the position taken in the past by some of the leading men of the General Conference. The work has been too much restricted, and in consequence the world's night, which should have been made light by the bright shining of the truth for this time, has been left to its gloom.

Christ represents His people as those who are to dispel the darkness of this world. "Ye are the light of the world," He declares. "A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law until all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

Had you possessed more of the true missionary spirit, men would have been encouraged to go out to the unworked fields of the South with this last warning message, and in Memphis and New Orleans and other cities many would have taken hold of the truth. If when an interest was awakened in any place, this interest had been followed up with diligent effort, many would have received the message of truth, and these would have used their means for the support of the work. But the cities have not been worked. The light has been hid under a bushel.

While we were endeavoring to build up the work in Australia, which we did under great difficulties, the hindering policy was a grief to us and a shame to the people who professed to hold this precious, sacred truth regarding the soon coming of the Lord. It has been under similar difficulties that the workers at Madison and Huntsville have labored to establish their work. Had a true spirit of unselfishness rested upon the men at the head of the work, the Madison enterprise would have had the support of the people, and the work there would have gone forward much more rapidly. Many more souls would now be in the field, giving the message in the cities of the southern field, and long ere this many of the cities of the South would have been faithfully worked.

The work that is to be done for the South must be done quickly. Soon the enemy will work more openly for the passing of Sunday laws, and then our work will have to be done under great difficulties. Let workers be sent to the southern field. This is an important part of the Lord's vineyard. In some of the large cities, representatives of all nationalities are to be found. When these are converted to the truth, they will labor for their own people, and thus the work will continually broaden.

Source

- E.G. White to I.H. Evans, Letter 170, 1908, May 22, 1908.

Title: N/A

Date: May 26, 1908

Type: Letter

Addressees: James Edson and Emma White

Location: St. Helena, California

Primary source: Letter 168, 1908, May 26, 1908

Elder J. E. White, Edgefield, Tennessee, My dear children Edson and Emma:

I wish I could be with you at this time to advise with you, and to counsel and encourage you. I do pray that the Lord will make your path of duty plain and help you to understand clearly the will of the Lord. May you have His strength and grace to help you. Do not fail nor become discouraged. The Lord has not left you. He is your helper, your front guard, and your rearward. I hope and pray that you will come out free from all entanglements.

I am not as well as I should like to be. I feel very weak, but the Lord has wonderfully preserved me, and I am very thankful for His tender care. I know in whom I have believed.

I am trying to obtain means, that I may help you; but I do not know that I shall succeed. At times I do not know what to do. I am so thankful that the Lord understands every phase of our experience. If we will follow the leadings of His Holy Spirit, we will not be left to fail or to become discouraged. Is not this a time to live so fully in the light of the Lord's countenance that we who receive so many favors of Him, so many rich blessings, may know how to treat those who are less favored?

I know by the representations given me that we are to work more disinterestedly for the colored people. We are to teach them how Christians should live by exemplifying in our own lives the Spirit of Christ. With all patience we are to lift up the Lord Jesus before them. Let us show that we have an interest in their souls. Because of this work, I do not urge you to leave the South until you know it to be your duty to do so. The Lord will guide all who will walk in His ways and cheerfully do their best. He will open ways before His faithful servants.

We need such teachers for the colored people as Sister Wilson was. How ready and willing she was to work! While men and women should be prepared to carry the truth into the highways of life, they should also be ready to carry the truth into the byways. The message of present truth must be carried to all classes. Men and women are to be trained to help the cause of God wherever they may be.

I have been shown that thousands will be called out to do their duty in various lines of labor. Time and patience and ability are demanded; for we are not only to make the people understand the truths of the Word, but we are to instruct these colored people how to become messengers of grace, how to lift up the Man of Calvary before their race.

O when shall we learn to pattern after the meekness and lowliness of Christ. We need to be imbued with the Holy Spirit if we would successfully reach the needy classes in the South. We can give them some work to do, and thus cultivate their ability. There are many ingenious minds among these people. Teach them faithfulness and diligence. Everything cannot be done by machinery. There is need of human thought and clear discernment to comprehend their needs. Our church members need to be imbued with a larger measure of the Holy Spirit. If they will seek for this, the grace and love of Christ will fit them for efficient work.

The instruction that is now being given to our students in the sale of books containing the truth for this time is fitting many to do an acceptable work. The people, understanding the object of the sale, give their orders more readily than they would under other circumstances.



The Lord has given to the southern field object lessons of different kinds. The education being given to the students at Madison which trains the youth to build, to cultivate the land, and to care for cattle and poultry will be of great advantage to them in the future. There is no better way of keeping the body in health than to follow the plan of training that the Madison school is carrying out. This is the same kind of work as we were instructed to do when we purchased the land for our school in Australia. The students had their hours for study and their hours for work on the land. They were taught to fell trees, to plant orchards, to cultivate the soil, and to erect buildings; and this training was a blessing to all who engaged in it.

The Lord in His providence has brought about the establishment of the Madison school through the efforts of Brethren Sutherland and Magan and a few faithful associates. Their labors have been performed under no ordinary circumstances. These men had an experience at Berrien Springs which was a severe one; but the Lord brought them safely through it and made it a means of blessing to them. They felt that they must go to the South and labor for this needy field. They went out not knowing whither they were going, and the Lord guided them to Madison, a beautiful place of four hundred acres. For a time the way for the establishment of the work seemed hedged up. The Lord led His servants through a trying experience; but He saw the end from the beginning. When some of their brethren expostulated and labored to discourage them, the Lord encouraged. And [in] the results of the efforts put forth at that place we can see that the Lord's blessing has rested upon their efforts.

The work that the laborers have accomplished at Madison has done more to give a correct knowledge of what an all-round education means than any other school that has been established by Seventh-day Adventists in America. The Lord has given these teachers in the South an education that is of highest value, and it is a training that God would be pleased to have all our youth receive.

The close confinement of students to mental work has cost the life of many precious youth. The Madison school, in its system of education, is showing that mental and physical powers, brain and muscle, must be equally taxed. The example that it has given in this respect is one that it would be well for all who engage in school work to emulate. If the physical and mental powers were equally taxed, there would be in our world far less of corruption of mind and far less feebleness of health.

Let the work done for the people of the South be done in a true missionary spirit. Let the Spirit of the Lord guide in your work of ministry. Put ye on the Lord Jesus Christ. Work faithfully for the Master, seeking to lead others to do earnest missionary work. Such a class of labor will develop tact and ingenuity and intellectual and moral adaptability. Let those who work in the South understand that it is not preaching alone that is needed. Self-sacrificing work is called for at every step. The example given by the teachers of truth is not to be one of self-indulgence. Christ was a missionary in the truest sense of the term. His whole life was one of self-denying acts. He traveled from place to place; and as He journeyed and wherever He stayed, He taught the people the message of the gospel, illustrating His lessons with the objects of nature that were all about Him.

#### Source

- E.G. White to J.E. and Emma White, Letter 168, 1908, May 26, 1908.

Title: N/A

Date: May 26, 1908

Type: Letter

Addressees: Officers of the General Conference

Location: "Elmshaven," St. Helena, California

Primary source: Letter 172, 1908, May 26, 1908

To the officers of the General Conference, Washington, D.C.,

Dear Brethren:

I have read a very encouraging letter from Prof. P. T. Magan to Prof. E. A. Sutherland, regarding the recent council held in Washington. I am very thankful for the good report it brings regarding the council.

I was very thankful to hear of the efforts that are to be made in behalf of the Huntsville and Madison schools. They have long waited for the help they need, and an earnest effort should be made to redeem the time.

When I read the resolutions published in the *Review*, placing so many restrictions upon those who may be sent out to gather funds for the building up of institutions in needy and destitute fields, I was so sorry for the many restrictions. I can but feel sad; for unless the converting grace of God comes into the conferences, a course will be taken that will bring the displeasure of God upon them. We have had enough of the spirit of forbidding.

This morning I could not sleep after midnight. I awoke bearing this message to our leading men, Break every yoke that would hinder or limit the power of the third angel's message. The calls that have been made for large liberality, which have been responded to so nobly by our people, should lead to feelings of confidence and gratitude, rather than to the placing of yokes upon the necks of God's servants. Let your requirements ever be dictated by the Holy Spirit of God. When the officers of the General Conference allow such restrictions to be made, they give evidence that they need clearer spiritual eyesight, that the heavenly anointing is not upon them.

Representations have been made to me of a work that does not bear the divine credentials. The prohibitions that have bound about the labors of those who would go forth to warn the people in the cities of the soon-coming judgments should every one be removed. None are to be hindered from bearing the message of present truth to the world. Let the workers receive their directions from God. When the Holy Spirit impresses a believer to do a certain work for God, leave the matter with him and the Lord. I am instructed to say to you, Break every yoke that would prevent the message from going forth with power to the cities. This work of proclaiming the truth in the cities will take means, but it will also bring in means. A much greater work would have been done if men had not been so zealous to watch and hinder some who were seeking to obtain means from the people to carry forward the work of the Lord.

The Lord's mercy and love are misrepresented by a policy that would hinder the message of His grace from going to any part of the world. Is man to be a dictator to his fellow man? Is he to take the responsibility of saying, You shall not go to such a place? Let us rather say to those who desire to labor: It is your privilege to work for souls on every occasion and to make earnest request to God in their behalf. "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him." "Put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which ye are also called in one body; and be ye thankful. Let the word of God dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." The Holy Spirit is working upon human minds. Those upon whom the Spirit lays the burden of labor, and who are of good report in the church, encourage them to enter new fields. Let the work of the Lord go

forward with power. Let the people be encouraged to prepare the way of the Lord and to make straight in the desert a highway for our God.

The enemies of truth are working with all their unconsecrated powers to hinder the advance of the message. The churches of the world are being drugged with the opiates of error. The great deceiver is making determined efforts to becloud the understanding of the people. Let not those be discouraged who would go forth to warn a perishing world. The cause of God needs the labors of men who have faith, men who can pray and who can open the Scriptures in simplicity to the people. It is the simplicity of true godliness that will speak of the love of [God for] souls ready to perish.

God requires much more of the men at the head of the work than they give Him. Some give Him long sermons, but this He does not require. Workers are needed just now who will explain the Word of God in its simplicity. There is a fearful deception upon human minds. Even those who hold positions of trust are not all faithful. But do not allow yourselves to sleep. The light of truth must go forth as a lamp that burneth.

If our leaders realized the time of night, they could not leave our cities unwarned and be willing to do so little to change the present condition of things in the world. God requires that every soul who believes in Christ shall go forth and bear much fruit. He requires that they be in earnest in doing missionary work, faithful in their home life, in their student life, true to their church duties. Those who have pledged themselves by baptism to follow Christ, who have professed to put on the robe of Christ's righteousness, are to consider the words of the apostle Paul, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God."

Let there be less sermonizing and more humbling of the soul in prayer for the divine presence among us. Our meetings should be seasons of humble seeking after God. O that we might sense our need of Christ and by living faith claim the promise of His presence.

There are some of our ministers who are true burden-bearers, whose hearts go out in prayer to God, and who weep between the porch and the altar, crying, "Spare Thy people, O Lord, and give not Thine heritage to reproach." There are a few who are in earnest. But there are many who have but little sense of their great need of divine blessing.

In visions of the night I was in a company where our ministers were assembled. A few were humbling themselves before God and confessing their sins. They were weeping and pleading with God to spare His people and to give not His heritage to reproach. But with many there was no special burden to get near to the Lord. I looked for the burden-bearers; but there were few who carried any genuine burden for souls. While some of the ministers were brokenly calling upon the Lord, and were weighed down as a cart beneath sheaves, the hearts of many were untouched. What kind of account will those have to give who stand in holy places of trust, and yet have little or no burden for the souls of the perishing!

There is need of a great reformation in our ranks. The ministers who are drawing pay from the conference need to ask themselves the question, Am I a faithful worker? Am I a spiritual help to the church? There are those who demand high wages for their labors, but who bring few souls into the truth to stand steadfast and true to its principles. It is time for our ministers to humble their hearts before the Lord and bear a straight convincing testimony to the people. It is time for them to labor earnestly to increase the membership of the churches, leading all to a thorough understanding of the truth for this time. The Lord wants living members in His church, men and women who will encourage one another in faithful service.

Source

- E.G. White to Officers of the General Conference, Letter 172, 1908, May 26, 1908.

Title: N/A

Date: July 17, 1908

Type: Letter

Addressees: Wilfred D. and Mabel Workman

Location: St. Helena, California

Primary source: Letter 216, 1908, July 17, 1908

Note: Relevant selection highlighted.

Mrs. Mabel Workman, Takoma Park Station, Washington, D.C., My dear Grandchildren:

I am glad to get an opportunity to write to you, even though I may be able to send only a short letter. Several times I have commenced a letter to you, but each time something has come up that has required my attention, and I have not been able to finish. This time, however, I hope to complete it.

I often in my mind look toward Takoma Park, a place that has been of great interest to me. Your grandfather, I think, never saw this beautiful spot. The Lord selected this place for us for the establishment of our printing house and our school and sanitarium. Here a work of education may be carried on after God's order. Here principal and teachers should pledge themselves to become true Bible teachers, keeping ever before them the glory of God. If those who hold positions of responsibility in this work are guided by the counsel of God's Word, all difficulties will be wisely and successfully met.

Christ is the greatest teacher the world has ever known; He is to be the source of our knowledge, our guide in education. He is the Author and the Finisher of our faith. Looking unto Him we may increase daily in wisdom and knowledge. Let us be faithful to the trust committed to us. Let us make the Word of God our guide in all matters.

We each have a character to form after the divine similitude; we have a duty to perform in maintaining strict temperance in eating and drinking and dressing. And we have the perfect pattern before us in the life of Christ. It is your privilege to study the guide book. With determined effort, keep your thoughts toward heaven. Christ is your leader. Following Him, you will grow in knowledge of His will and way. You are bought with a price, and it is your privilege to give to others an unerring example of the charity, the love, the righteousness of Christ. He came to the world to teach all, high and low, rich and poor, how to become partakers of the divine nature. "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." What a privilege is ours. We need faith, a living, growing faith, if we would become partakers of the divine nature, and escape the corruption that is in the world through lust.

I am thankful that you have the privileges you are now enjoying. I have a great desire to see Washington once more, and I believe I shall see it some time in the future. I hope also to visit Nashville and see the school and sanitarium there.

I am thankful that we have at Takoma Park a sanitarium that is capable of advancing the Lord's plan of education. The instruction it gives in lines of practical missionary work should serve an excellent purpose. The restoration of health to the body should lead to the restoration of sin-sick souls. All our schools, those for the colored as well as those for the white people, should be furnished with facilities for giving this line of instruction. The students should be taught how to care for the sick. This branch of the work must necessarily be conducted on a smaller scale in some places than in others; but in every place it should bear the mark of thoroughness; for habits of thoroughness and neatness will be a great recommendation as the student goes out to engage in practical work.

I have been instructed that it is the Lord's plan that there be co-operation between our schools and sanitariums, and that sanitarium work should be done in connection with our school work where ever this is possible. Means will be needed for this work; but even though we may be limited in our facilities, it is our privilege to have the mark of perfection on all the arrangements made. And this will inspire confidence in the work, and in the truth which we profess and teach.

I have been shown that the cheap, half-way work that has been done in some of our institutions has hurt the reputation of our sanitariums and has brought reproach upon them. It has resulted in a loss of confidence, and a limiting of the means that would have come to our work in gifts and offerings. The Lord has permitted adversity to come because of carelessness, and of a cheapness that has existed, and which should be put entirely away. Those who hold positions of responsibility in connection with our health institutions should regard it as a privilege to take advantage of every circumstance to benefit the institution.

Sanitariums should be connected with our schools, because it is of the greatest importance that the students be taught how to care for the sick. There is need of sanitarium facilities in every mission field that shall be entered, and these should be planned for with regard to the location of the school interests. Whatever may be the measure of such sanitariums in regard to size, they should be perfect in their methods of instruction and plan of arrangement.

I thought you would like to read these things, and so I write them. All who are sent to new fields need this instruction. We have a deep interest in you and pray that the blessing of God may attend you.

In regard to my health, the warm weather has not been favorable for me; yet I am grateful that I can keep at work, for there is much to be done. Your father is busy all the time.

There is some talk of having Ella go to Brother Workman's for a short visit. Ella's baby is a good-natured boy; but the care of him is new work for Ella, and she carries a burden that is a little too much for her. It may be, if she visits at Brother Workman's home for awhile, this will prove a blessing to her.

Arthur White is well and strong and is, I think, the best-natured baby I ever saw.

Now I must close. Be of good courage in the Lord; make Him your trust.

Source

- E.G. White to Brother and Sister Workman, Letter 216, July 17, 1908.

Title: N/A

Date: August 13, 1908

Type: Letter

Addressee: W.E. Strother

Location: Los Angeles, California

Primary source: Letter 246, 1908, August 13, 1908

W. E. Strother, Huntsville, Alabama, Dear Brother:

I have this morning received and read your letter. I am sorry because of your discouragement. I am sorry that your feelings are not so pleasant as you could wish them to be. But you must not feel that an exalted, uplifted feeling is the sign of your acceptance with God. You need to exercise faith. Faith is the substance of things hoped for, the evidence of things not seen. You must not be discouraged. Feeling is not always reliable. You have the written Word. To love and fear God is the duty of every believing soul.

Our work is reformatory. As the light of the Sabbath comes to us from the sacred Word, we are to work and to pray and to study. If you will be of the number who act upon the light of the Word of God, there will surely come to you the assurance that you are accepted with God. You have consented to be of the number who build the old waste places. The first day of the week is not the Sabbath of the Lord. Let your mind be established on a plain "Thus saith the Lord."

Remember that faith is taking God at His word. The Son of God is preparing a place for you in the mansions above. Let thanksgiving be expressed for this. Do not feel that because you do not always feel uplifted, that you are not His child. Take hold with humility and zeal to do the work He asks of you. Appreciate every opportunity to do a work that will make you a blessing to those around you. Let it be your determination to do your part toward making the place where you are a place that God can approve and bless.

Unite with your companion in searching the Scriptures. The Holy Spirit will help those who seek the Lord in order to know how to do His work. While you seek to obtain perfection of Christian character, be helpers wherever you are. Praise the Lord at all times. Look on the bright side of circumstances, not on the dark side. Be watchful and prayerful, and the Lord will bless and guide and strengthen you. See how much you can do to bless others.

You are precious in the sight of God. He wants you to cherish the grace of humility and thankfulness of heart. Improve every opportunity of gaining an education, that you may impart what you learn to others. There are many who need your help. The Holy Spirit will use all who will be used.

Truth is purifying in its nature. Let truth and righteousness prevail in your life, and faultfinding will be banished. I pray that the Lord may guide you and strengthen you. Study the words of Christ. Act upon them, and you will be safe.

As you study the Word, and allow the sanctification of the truth to mold your life, the Lord can make you an acceptable worker for Him. All who come together in church capacity should be among the Lord's army of workers. But if the natural traits of character are left unsubdued, in times of crisis, when strong, hopeful words are needed, words of discouragement and hopelessness will be spoken, that bring heavy burdens on the church.

My brother, you say that you feel that you have not a full connection with God. You say, "I cannot understand it. I am trying my very best, with the Lord's help, to live up to the Word as far as I know, yet I feel a long way from the Lord, and I can't tell why it is. We left Washington, my wife and I, to come to the Oakwood school to get a training for work." You have done well in seeking to become fitted for the Master's service. And I urge

you and your wife to unite in seeking the Lord most diligently. Keep to the meekness and lowliness of Christ. Look constantly to Jesus, who is the Author and Finisher of your faith. Walk humbly with God, and do not talk discouragement. Have faith in God, and He will bless you and will make you an instrument for the accomplishment of a good work.

Source

- E.G. White to W.E. Strother, Letter 246, 1908, August 13, 1908.

Title: N/A

Date: August 23, 1908

Type: Letter

Addressees: "Those Recently Assembled at the Oakwood School"

Location: Los Angeles, California

Primary source: Letter 244, 1908, August 23, 1908

To those recently assembled at the Oakwood School, Huntsville, Alabama:

I cannot rest because of the many representations made to me, showing that our people are in danger of losing precious opportunities of working earnestly and wisely for the proclamation of the third angel's message. Satan, with all his agencies, is working to hold God's people back from giving all their powers to His service. But as a people we are to be active and decidedly in earnest, improving every opportunity to increase our usefulness in religious lines. We are to be "not slothful in business, fervent in spirit, serving the Lord." Possessing true godliness and a knowledge of the Word of God, every church member may become a working agency, laboring with dignity and confidence, yet with humble dependence, remembering the words of Christ to His first disciples, "I send you forth as lambs in the midst of wolves: be ye therefore wise as serpents and harmless as doves." We need to exercise wisdom in all our ways if we would work in the name and fear of God. Unfeigned faith is what we need; for faith is "the substance of things hoped for, the evidence of things not seen."

I have visited the Huntsville School, and I believe that it has many advantages for the carrying on of the work of an all-round education. It is the privilege of those who labor there to make it a blessed place of preparation for usefulness in the work of God.

I am praying that every soul of you will fill the place that the Lord designs for you. He will work for each one according to his faith. There is a picture representing a bullock standing between a plough and an altar, and with the picture is the inscription, "Ready for either." Thus we should be, ready to tread the weary furrow, or to bleed on the altar of sacrifice. This singleness of purpose, this devotion to duty, is to be expressed in the life of every child of God. This was the position our Saviour occupied while upon the earth; it is the position that every follower of His will occupy.

The salvation made sure to the human race through the sacrifice of Christ was intended alike for all races and nationalities. There are some of all nationalities who are never inclined to draw in even cords with their fellow men. <They want to be a ruling power.> And unless the power of God is recognized and appreciated, and believers work intelligently for the accomplishment of God's purpose for all mankind, God will leave them to their own ways and will use other instruments through which to accomplish His plans. And those who refuse to do the work laid upon them will finally be found on the enemy's side, warring against order and discipline.

#### Cultivating Home Religion

The Lord would have us cultivate home religion, causing the fear of God to circulate through the family. When parents neglect their duty to their children, failing to govern them according to right principles, the enemy is given opportunity to gain control of their lives, and children who are allowed to disregard parental authority are never happy. In the early years of life is the time for all to prepare to become members of the royal family. Parents and youth should thank the Lord in prayer and praise for the privilege of becoming children of God and citizens of His kingdom.

Abraham is a noble example of a faithful householder, and he has given us an example of the unquestioning obedience that all should render. He who blesses the righteous said of Abraham, "I know him, that he will command his children and his household after him." They will keep the way of the Lord to do justice and



judgment. He will not speak words of hypocrisy or deception. There will be no betraying of sacred trusts. Abraham will keep the law of God as one who is answerable to the Lawgiver.

Just as surely as we labor together with God as Abraham did, we will receive the commendation of heaven. Abraham was to walk in the way of the Lord, governing his household by the combined influences of authority and affection. The Holy One has given us rules to obey, from which there can be no sinless swerving. We are bought with a price. Faith and works are to make us complete in Christ. Thus we shall keep the way of the Lord. When the heart is meek and lowly, God can impress the soul. The Word of God is our counselor. Let us obey its teachings.

In all our work we need to keep the glory of God in view. The Word of God is our guide; let this testimony go forth as the power of God unto salvation to every one that believeth. Let us talk faith and walk by faith. O what a work is ours, what a privilege, so to speak, and so to act as to fasten conviction upon the hearts and consciences of men. The Holy Spirit grants us His guidance in this work, and success comes when we have a strict regard for the fear of God. He is the Searcher of hearts, and He gives us the encouragement that if we will become intelligent in our service for God, and will walk humbly in the light He has graciously given, we will not be left to labor in human strength.

#### The Dangers of Discontent and Self-Pity

Christ came to this world, a man of sorrows and acquainted with grief, to bear trial and to become acquainted with disappointment, that He might teach men and women to become like God. It is Satan's purpose to make us like himself, and he seeks to fill the mind with feelings of discontent and self-pity. My fellow workers, let not these feelings have a place in your minds. Undue sympathy for self will lead to neglect of duty and to a low estimate of those who labor with you to build up the work and cause of God. Our thoughts must be guarded. We are to "love as brethren," to be kind and courteous.

Preaching is one of Christ's appointed means of instruction in the gospel. There may be a feeling of dissatisfaction toward those appointed to preach the Word; their words may not be pleasing to the natural heart; but let not this lead to differences and criticism and faultfinding. Feed upon the heavenly manna. There is much precious work to be done. Let none feel that it is their place to criticize, but let each stand in his lot and place. There must be responsible men, there must be counselors. It is not wisdom to praise certain ones, while others who need words of cheer are left in discouragement. "To the law and to the testimony, if they speak not according to this word, it is because there is no light in them."

My brethren, do not fail nor be discouraged. It is Satan's desire to cut off communication between God and His people, that he may have opportunity to work the human mind. But pray, my brethren and sisters, pray and believe. Speak judiciously. The Holy Spirit will help those who seek the Lord in order to know how to do His work. A lifetime of prayer and research will yet leave much unlearned; but what we fail of learning here will be explained to us hereafter. The work of instruction begun on earth will be continued throughout eternity. There the Lamb of God will lead the host of the redeemed to the fountains of living water. He will impart rich stores of knowledge. He will unravel mysteries in the providences of God which in this life we are unable to understand.

#### Source

- E.G. White to Those Recently Assembled at the Oakwood School," Letter 244, 1908, August 23, 1908.

Title: "An Important Offering"

Date: September 1, 1908

Type: Article/Compilation

Primary source: *The Gospel Herald*, September 1, 1908, Insert

"The present is an opportunity we cannot afford to lose. We call upon all our people to help to the utmost of their ability."

"There should be a hundred workers where now there is but one."

"The Lord's treasures are at hand, entrusted to us for just such emergencies."

"The Lord calls upon his people to make *offerings of self-denial*. Let us give up something that we intended to purchase for personal comfort or pleasure. Let us teach our children to deny self, and become the Lord's helping hands in dispensing his blessings."

"The sums which you give may be small when compared with the necessities of the work," continues the Testimony, "but be not discouraged. Have faith in God. Hold fast the hand of infinite power, and that which seems hopeless at first will look different. The feeding of the five thousand is an object-lesson for us. He who with five loaves and two small fishes fed five thousand men, besides women and children, can do great things for his people today." *Testimonies for the Church* 6:465.

"The work there needs means, God has given warnings, but they have not been heeded. Church-members in America who have pleasant homes and surroundings, should remember the Southern field. It is in need of special attention and support.... The work which should have been done in that field has not been done.

"Why do you neglect this work? God has made it your duty to deal with this poor, oppressed race as their circumstances demand. Let the work go forward. Encourage the people who are favorably situated to help in this field.

"There are men who will tell you that the work in the South has been misrepresented, that it is not so arduous as it is made to appear. Let no one suppose that the Southern field is an easy place to work: for it is the most difficult portion of the Lord's vineyard, and soon it will be even more difficult. The greatest wisdom must be exercised. All connected with the work must be as wise as serpents and as harmless as doves."

"I call upon every church in our land to look well to your own souls. 'Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?' God makes no distinction between the North and the South."

"Sin rests upon us as a church because we have not made greater effort for the salvation of souls among the colored people. Let us do what we can to send to this class laborers who will work in Christ's name, who will not fail nor be discouraged. We should educate colored men to be missionaries among their own people. We should recognize talent where it exists among that people, and those who have ability should be placed where they may receive an education.

"The converting power of God must work a transformation of character in many who claim to believe the present truth, or they cannot fulfil the purpose of God. They are hearers, but not doers of the Word. Pure, unworldly benevolence will be developed in all who make Christ their personal Saviour. There needs to be far less of self and more of Jesus. The church of Christ is ordained of God that its members shall be representatives of Christ's character. He says, 'You have given yourselves to me, and I give you to the world. I am the light of

the world: I present you to the world as my representatives.’ As Christ in the fullest sense represents the Father, so we are to represent Christ. Let none of those who name the name of Christ be cowards in his cause. For Christ’s sake stand as if looking within the open portals of the city of God.”

This work “has been touched with only the tip ends of our fingers,” compared with that which must be done, Is it not high time we were taking hold of it in a whole-hearted way, never to let go until the great Master himself says, “It is enough”?

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Title: "Medical Missionary Work among the Colored People in the South"

Date: September 10, 1908

Type: Article

Primary source: *Adventist Review*, September 10, 1908, pgs. 7-8

When connected with other lines of gospel effort, medical missionary work is a most effective instrument by which the ground is prepared for the sowing of the seeds of truth, and the instrument also by which the harvest is reaped. Medical missionary work is the helping hand of the gospel ministry. So far as possible, it would be well for evangelical workers to learn how to minister to the necessities of the body as well as the soul; for in doing this, they are following the example of Christ. Intemperance has well-nigh filled the world with disease, and the ministers of the gospel can not spend their time and strength in relieving all in need of help. The Lord has ordained that Christian physicians and nurses shall labor in connection with those who preach the Word. The medical missionary work is to be bound up with the gospel ministry.

In no place is there greater need of genuine gospel medical missionary work than among the colored people in the South. Had such a work been done for them immediately after the proclamation of freedom, their condition today would have been very different. Medical missionary work must be carried forward for the colored people. Sanitariums and treatment-rooms should be established in many places. These will open doors for the entrance of Bible truth.

This work will require devoted men and means, and much wise planning. Years ago we should have been training colored men and women to care for the sick. Plans should now be made to do a quick work. Let promising colored youth—young men and young women of good Christian character—be given a thorough training for this line of service. Let them be imbued with the thought that in all their work they are to proclaim the third angel's message. Strong, intelligent, consecrated colored nurses will find a wide field of usefulness opening before them.

The Lord Jesus is our example. He came to the world as the servant of mankind. He went from city to city, from village to village, teaching the gospel of the kingdom, and healing the sick. Christ spent more time in healing than in teaching.

As our example, Christ linked closely together the work of healing and teaching, and in this our day they should not be separated. In our schools and sanitariums, nurses should be trained to go out as a medical missionary evangelists. They should unite the teaching of the gospel of Christ with the work of healing.

The Lord has instructed us that with our training-schools there should be connected small sanitariums, that the students may have opportunity to gain a knowledge of medical missionary work. This line of work is to be brought into our schools as part of the regular instruction. Huntsville has been especially pointed out as a school in connection with which there should be facilities for thoroughly training consecrated colored youth who desire to become competent nurses and hygienic cooks. Let us rejoice that the managers of our Huntsville school are now planning to carry out this instruction without further delay. Let us help them make Huntsville a strong training center for medical missionary workers.

The colored medical missionary worker stands on vantage ground. In the [providence] of God, a wide field of usefulness is open to him. He is permitted to enter where others are refused admission. In his consistent daily life of self-denial and self-sacrifice, he may exert a quiet yet far-reaching influence in behalf of the truth for this time. And he will not lack opportunity for testifying of the saving grace by which his life is being constantly transformed into the likeness of the great Medical Missionary.

To many of the colored people, the difficulties against which they have to contend seem almost insurmountable. But there are those who will not give up. All who are conscientiously and in the fear of God trying to acquire an education are to be helped and encouraged. There is talent among the colored race, and this talent will be developed where least expected. Every advantage possible is to be given to the colored youth who are capable of becoming useful workers in the Lord's vineyard. There are those who with proper training can be prepared to conduct sanitariums for colored people. In all cases they will need, at times, the assistance of white workers, but their talents will tell greatly for the success of the work.

O, that we might catch a glimpse of the work God desires us to accomplish for the colored people in the South! Could the veil be removed, could we but realize the distressing condition of thousands suffering from physical and spiritual maladies, how earnestly would we plan to train suitable colored workers to go forth to minister to the needs of their own race! How gladly would we come up to the help of the Lord, by giving freely of our means for the establishment and maintenance of training centers where colored youth could be fitted for helpful service as true medical missionary evangelists! May God enable us to discern the opportunities now afforded us to lay broad plans for carrying forward this line of work in a manner befitting its importance.

Those who are able to relieve the sick of their temporal infirmities, will often find ready access to hearts. Grateful for the loving ministry performed in their behalf, many will gladly listen to words of spiritual comfort and consolation. Their hearts will be susceptible to the influence of the Holy Spirit, as the consecrated medical missionary opens the Scriptures of truth, and brings to their attention the special warning message for this time. Many will decide to yield their all to the Lord.

Such a work as this is sadly needed in the cities of the South. Thousands of colored people have drifted into these congested centers. In many, many families, want and misery and deep spiritual poverty prevail. For such classes as these, the medical missionary evangelist is peculiarly fitted. But work of this character can not be undertaken unless the workers are first trained, and then supplied with needed facilities. Means is needed for the prosecution of such work. And in the privilege of contributing to the support of his cause in the earth, God has graciously given us opportunity to participate in the rewards of those who engage in this line of service.

Soon the work of God in the earth will close triumphantly. Soon those who have remained steadfast unto the end will be granted an abundant entrance into the kingdom of our Lord. As the opportunities for service are now presented, shall we not quickly respond, giving freely of our means for the support of the closing work? It is now our privilege to return unto the Lord his own, in free-will gifts and offerings; soon we shall receive the reward of the faithful.

Of all the joys that await the redeemed in the earth made new, one of the highest will be the privilege of mingling our voices with the voices of those whom we have helped to save, in praise and adoration to the One who put into our hearts a desire to give. As God hath prospered us, let us now do all in our power to further the interests of his kingdom. Soon "the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

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Title: N/A

Date: October 2, 1908

Type: Letter

Addressees: Stephen and Hetty Haskell

Location: St. Helena, California

Note: Relevant selection highlighted.

Elder S. N. Haskell, Oakland, California, Dear Brother and Sister Haskell:

I shall not be able to attend the meeting at Madison, Tenn. I did hope that my strength would be sufficient for this journey, but I know that I will not be able to take it. The General Conference will be held in Washington in about seven months. If the Lord strengthens me, I hope to attend that meeting. I wish I could feel clear in regard to all the things I desire to do.

Your thoughtfulness in calling at our house was very gratifying to me. I hope that you will be able to help the work in Nashville. May the Lord give you wisdom.

I have sent messages to Brother Ford; he is inexcusable in pursuing the course he has followed. If he still refuses to walk according to the light that has been given, I shall have to let others know what I wrote him.

All that Elder Butler has done in the matter of Edson White and I. A. Ford has been to vindicate Brother Ford. Elder Butler has made a mistake here. I do not regard Brother Ford's case as hopeless, but I know that he will do strange things that the Word of God will not justify him in doing. He saw Edson White in a hard place, and he took advantage of the situation. Such a course of action can never be approved by God. Edson White has worked to help his brethren when he found them in close and trying places. The Lord has kept a record of every action done to relieve the necessities of the afflicted, both colored and white.

I am instructed to say that no one can safely manifest the spirit shown by Brother Ford toward Edson White; for the evils resulting from the manifestation of such a spirit will surely be reflected back upon the one who does the wrong. Brother Ford's actions have revealed a character as hard as flint. I would not write this to Edson White, for I hoped the testimony borne to Bro. Ford would be sufficient.

I have been very busy searching through my writings for matter that I wish to have reprinted. I have not strength to do more today. The influenza has left me, but I am suffering with pain in my right side and limb.

You will understand, Eld. Haskell, that it is difficult for me to leave home just now. The work that should be done on my books is burdening my mind. When I am called off to visit other parts of the field, my workers are often greatly inconvenienced and the work is hindered. My visit to Southern California took me and several of the workers away for about five weeks. I write this that you may know how difficult it would be for me to visit Nashville at this time. I feel that it is my duty to attend the meeting at Washington, and I will go if the Lord gives me strength to do so.

W. C. White is improving. I have been very anxious concerning him. The operation which Dr. Rand performed for him we believe to be a success.

If you hear anything more concerning the Buena Vista property, let me hear it.

Source

- E.G. White to Brother and Sister Haskell, Letter 286, October 2, 1908.

Title: "Words of Counsel to Our Colored People"

Date: October 19, 1908

Type: Manuscript

Primary source: Manuscript 105, 1908, October 19, 1908

I am instructed to say to our colored laborers: Be kind in your families. Do not bring into the home circle any of the spirit or the customs of slavery. Let no harsh words be heard in your homes. Overcome disorderly habits. Never indulge a harsh, authoritative manner. Never treat your wife as your slave. Remember that you are members of the Lord's family, and that in this world you are to give an example of what the Lord expects the members of His family to be. Your lips are to be sanctified to the Lord's service. You are to be Christlike in word and act. You may have witnessed much tyranny on the part of those who looked upon the Negro as their property, to be treated as they pleased; but because of this you are not yourself in your home to be a tyrant. God is the owner of all human beings.

Those who feel at liberty to torture those over whom they have authority will be dealt with by the Creator as they have dealt with those under them.

#### Counsel to Parents

The fathers and mothers who have accepted the truth are to strive to train their children in the way of the Lord. No harshness, no arbitrary methods are to appear in the management of their children. They are to be guided and controlled by the law of kindness. Their homes are to be filled with the tenderness and love of Christ. Their children are to see plainly that the converting power of God is working on their hearts. When colored men and women reveal the spirit of the slave master in their treatment of their children, they make excuse for the white men who reveal this spirit toward them.

"Wives, submit yourselves unto your own husbands, as is fit in the Lord. Husbands, love your wives, and be not bitter against them." This is the rule that is to be followed by all husbands and wives, be they white or black. When this rule is followed, the result will appear in Christlike lives; and the converting power of God will be manifest.

#### Make Home Pleasant

Fathers and mothers, let neatness and order prevail in the home. Make home a pleasant place for your children. Remember that each day you are to gain a more complete preparation for the home that Christ has gone to prepare for those who love Him. Sow the seeds of truth in the hearts of your children. Give evidence that even though your skin is dark, your heart is white—that it has been washed and made white in the blood of the Lamb.

Remember that it is not profession that God values. He asks you to reveal the meekness of Christ. He asks you to bear good fruit. Your words will testify to the spirit that controls your life. They are an expression of the thoughts that fill your mind. Christ has declared, "By thy words thou shalt be justified, and by thy words thou shalt be condemned."

Your skin may be black; this you cannot help. You are not accountable for the color of your skin. And it does not in any way affect the question of your salvation. Your words are of far more consequence with God. It is your words and manner of works that tell whether you have passed from death unto life. Give yourselves to the hearing of the Word of God, and let each one make as much as possible of the opportunities that God has given him. You are not man's property. You belong to Christ; for He has bought you. You have been redeemed by the blood of the Lamb. Will you not be witnesses for Christ? Will you not show by a well-ordered life and godly conversation that the seed of truth sown in your heart has sprung up to bear good fruit?

We should be deeply impressed with the humility of Christ as His experience, in coming to this world, is brought before our minds. To save men and women, He descended to the lowest depths of humiliation; but in this He was untainted with sin. He came to our world to uplift fallen human beings, and He allowed no reproach, no hardship to turn Him from His work. His true missionaries are willing to work in the hardest places if thereby they can reach souls.

#### Carry the Message

Years ago the truth should have been proclaimed from city to city in those fields where there are many colored people. In these cities, sanitariums and schools are to be established in suitable locations; and these institutions are not to be left barren of much-needed facilities, as the Huntsville School was left for many years. Those who knew of the condition of things in this school, both white and black, should have helped to raise means for the placing of the school where it could do a more successful work. Industries should be started in connection with this school that will help it to be self-supporting.

The hearts of the colored people are not to be left without hope or courage. They are to be filled with hope by those who have learned to believe that the colored people appreciate the efforts put forth in their behalf and are ready to be co-workers with Christ the Masterworker.

To carry this work forward, helping the people, here a little and there a little, teaching them to live, not as if there were no hope of a change for the better in their condition, but as if there were something better for them, requires patient, earnest, judicious, persevering effort. But such effort is richly rewarded.

For this work many men and women of the colored race are to be educated to work as missionaries for their own people. These workers are not to feel that their sphere of labor is to be among the white people. They are to be educated and trained to be missionaries within their own borders.

#### Perseverance

To many of the colored people, the difficulties against which they have to contend seem insurmountable. But there are those who will not give up. All who are conscientiously and in the fear of God trying to acquire an education are to be encouraged. There is talent among the colored race, and this talent will be developed, sometimes where least expected. Every advantage possible is to be given to the colored youth who are capable of becoming useful workers in the Lord's vineyard.

There are those who with proper training can be prepared to conduct sanitariums for colored people. In all cases they will need the assistance of white workers, but their talents will tell greatly for the success of the work.

Schools for colored children and youth are to be established in many places. The teachers are to bring a softening, subduing influence into the school. In their habits and their dress, they are always to be neat and tidy. They will find that the students need this example. And they will find also that they are very quick to imitate. When old or young show refinement of manner and taste in dress, this is never to be discouraged.

#### Be Vigilant

There is room for all in the work of God; for a world demands our labors. We must not put off the doing of our work until labor comes to be regarded as genteel. The life of Christ is a constant rebuke to the one who is willing to sit by with folded hands. Let us now set to work in earnest to do something for Christ. The Saviour wept over the guilt and obduracy of Jerusalem. Who is ready to weep over his neglect and indolence in the past, and take up the work that has been neglected? We must no longer be self-indulgent.



The measure of our future success will be the measure of our dependence upon God and our humility of heart. We need the presence of the Holy Spirit in the heart to keep us from self-exaltation and self-praise. The law of the divine economy is, "He that humbleth himself shall be exalted; and he that exalteth himself shall be abased."

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Title: "Proclaiming the Truth Where There is Race Antagonism"

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Type: Manuscript

Primary source: Manuscript 3, 1908, October 19, 1908

I am burdened, heavily burdened, for the work among the colored people. The gospel is to be presented to the downtrodden Negro race. But great caution will have to be shown in the efforts put forth for the uplifting of this people. Among the white people in many places, there exists a strong prejudice against the colored race. We may desire to ignore this prejudice, but we cannot do it. If we were to act as if this prejudice did not exist, we could not get the light before the white people. We must meet the situation as it is and deal with it wisely and intelligently.

For many years I have borne a heavy burden in behalf of the colored race. My heart has ached as I have seen the feeling against this race growing stronger and still stronger, and as I have seen that many Seventh-day Adventists are apparently unable to understand the necessity for an earnest work being done quickly. Years are passing into eternity with apparently little done to help those who were recently a race of slaves.

One of the difficulties attending the work is that many of the white people, living where the colored people are numerous, are not willing that special efforts should be put forth to uplift the colored race. When they see schools established for them, when they see them being taught to be self-supporting, to follow trades, to provide themselves with comfortable homes instead of continuing to live in hovels, they see the possibility that selfish plans will be interfered with—that they will no longer be able to hire the Negro for a mere pittance; and their enmity is aroused. They feel that they are injured and abused. Some act as if slavery had never been abolished. This spirit is growing stronger, as the Spirit of God is being withdrawn from the world; and in many places it is impossible now to do that work which could have been done for the colored people in past years.

Much might have been accomplished by the people of America if adequate efforts in behalf of the freedmen had been put forth by the Government and by the Christian churches immediately after the emancipation of the slaves. Money should have been used freely to care for and educate them at the time they were so greatly in need of help. But the Government, after a little effort, left the Negro to struggle, unaided, with his burden of difficulties. Some of the strong Christian churches began a good work, but sadly failed to reach more than a comparatively few; and the Seventh-day Adventist church has failed to act its part. Some persevering efforts have been put forth by individuals and by societies to uplift the colored people, and a noble work has been done. But how few have had a part in this work which should have had the sympathy and help of all.

Noble efforts have been put forth by some Seventh-day Adventists to do the work that needed to be done for the colored people. Had those who were engaged in this work received the co-operation of all their ministering brethren, the result of their work would now be altogether different from what it is. But the great majority of our ministers did not co-operate, as they should have done, with the few who were struggling to carry forward a much needed work in a difficult field.

#### Avoidance of Unwise Moves

As time advances, and opposition strengthens, circumstances warn us that discretion is the better part of valor. If unwise moves have been made in the work done for the colored people, it is not because warnings have not been given. From Australia, across the broad waters of the Pacific, cautions were sent that every movement must be guarded, that the workers were to make no political speeches, and that the mingling of whites and blacks in social equality was by no means to be encouraged.

In a meeting held in 1895 at Armadale, a suburb of Melbourne, Victoria, I spoke of these matters, and urged the necessity of caution. I said that perilous times were coming, and that the sentiments that could then be expressed

in regard to what should be done along missionary lines for the colored people could not be expressed in the future without imperiling lives. I said plainly that the work done for the colored people would have to be carried on along lines different from those followed in some sections of the country in former years.

Let as little as possible be said about the color line, and let the colored people work chiefly for those of their own race. In regard to white people and colored people, worshiping in the same building, this cannot be followed as a general custom with profit to either party—especially in the South. The best thing will be to provide the colored people who accept the truth with places of worship of their own, in which they can carry on their services by themselves. This is particularly necessary in the South, in order that the work for the white people may be carried on without serious hindrance.

Let the colored believers be provided with neat, tasteful houses of worship. Let them be shown that this is done not to exclude them from worshiping with white people because they are black, but in order that the progress of the truth may be advanced. Let them understand that this plan is to be followed until the Lord shows us a better way.

The colored members of ability and experience should be encouraged to lead the services of their own people; and their voices are to be heard in the representative assemblies.

Among the colored believers there are many who can labor to advantage for their own people—workers to whom the Lord has given light and knowledge and who possess capabilities of no mean order. These are to labor perseveringly, and in every effective way. They are to use our literature, and hold tent-meetings, and meetings in halls. And sometimes (where it is permissible) white ministers should help them. Special efforts should be made to increase the force of colored workers. Colored men are to be thoroughly educated and trained to give Bible readings and hold tent-meetings among their own people. There are many having capability, who should be prepared for this work.

We should be deeply interested in the establishment of schools for the colored people. And we must not overlook the importance of placing the present truth before the teachers and students in the large colleges for colored people that have been established by men of the world.

Schools and sanitariums for colored people should be established, and in these the colored youth should be taught and trained for service by the very best teachers that can be employed.

The colored ministers should make every effort possible to help their own people to understand the truth for this time. As time advances and race prejudices increase, it will become almost impossible, in many places, for white workers to labor for the colored people. Sometimes the white people who are not in sympathy with our work will unite with colored people to oppose it, claiming that our teaching is an effort to break up churches and bring in trouble over the Sabbath question. White ministers and colored ministers will make false statements, arousing in the minds of the people such a feeling of antagonism that they will be ready to destroy and to kill.

The powers of hell are working with all their ingenuity to prevent the proclamation of the last message of mercy among the colored people. Satan is working to make it most difficult for the gospel minister and teacher to ignore the prejudice that exists between the white and colored people.

Let us follow the course of wisdom. Let us do nothing that will unnecessarily arouse opposition—nothing that will hinder the proclamation of the gospel message. Where demanded by custom or where greater efficiency is to be gained, let the white believers and the colored believers assemble in separate places of worship. Let us cultivate the meekness of Christ. He was the Majesty of heaven, the only begotten Son of God. Yet “God so

loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.”

If, to save a perishing world, God condescended to give up His Son to a painful, ignominious death, should not the Lord’s missionaries be willing to make every effort in their power to win and help those who are in the depths of sin, and to flash the light upon those who are in darkness as to what is truth? Christ clothed His divinity with humanity, that He might reach down and uplift fallen human beings. Shall not His followers, for His sake, be willing to submit to many things unjust and grievous to be borne, in order to help the very ones who need help? Let the work be done in a way that will not arouse prejudice which would close doors now open for the entrance of the truth.

The men of talent among the colored believers are to be laborers together with God for their own people. And yet, there will sometimes be opportunities for them to bear a testimony in tent-meetings and in large assemblies, which will reach many, many souls. These opportunities will appear as the southern field is worked, and the loud cry is given. When the Holy Spirit is poured out, there will be a triumph of humanity over prejudice in seeking the salvation of the souls of human beings. God will control minds. Human hearts will love as Christ loved. And the color line will be regarded by many very differently from the way in which it is now regarded. To love as Christ loves lifts the mind into a pure, heavenly, unselfish atmosphere.

He who is closely connected with Christ is lifted above the prejudice of color or caste. His faith takes hold of eternal realities. The divine Author of truth is to be uplifted. Our hearts are to be filled with the faith that works by love and purifies the soul. The work of the good Samaritan is the example that we are to follow.

But we are not to agitate the color-line question, and thus arouse prejudice, and bring about a crisis. The light of the third angel’s message is to be given to those who need light. We are to labor calmly, quietly, faithfully, trusting in our Elder Brother. We are not to be in haste to define the exact course to be pursued in the future regarding the relation to be maintained between white and colored people. The truth for this time is to be proclaimed before the thousands of people in the southern states. The way is to be cleared, as far as possible, of all obstruction. Let the gospel message be given to the people. Let white and colored people be labored for in separate, distinct lines, and let the Lord take care of the rest. The truth must come before the white men and women of the southern states. Then there will be a work done in their families that will lead to the salvation of many souls.

#### Avoid Hindering the Work

While men are trying to settle the question of the color line, time rolls on, and souls go down into the grave unsaved. Let this condition of things continue no longer. Let men and women go to work, and let them labor as the Spirit of God shall impress their minds. We need the talent of the colored believers, every jot of it, in this work. Let colored workers labor for their own people, assisted by white workers as occasion demands. They will often need counsel and advice. Let the colored believers have their place of worship and the white believers their place of worship. Let each company be zealous to do genuine missionary work for its own people, and for the colored people wherever and whenever they can.

When the truth has been presented in a place, and as many white people as will hear and believe have accepted the truth, opportunities will sometimes appear for efforts to be made, in a quiet, unobtrusive manner, by white laborers for the colored people. Such opportunities should not be overlooked.

But we must not unnecessarily arouse prejudice that would close the way against the proclamation of the third angel’s message to the white people. They need this message; for a time of trouble is before us, such as never was since there was a nation.

Great care must be exercised that nothing be said or done to inflame the feelings of the colored people against the whites. Let us not aggravate the difficulties that already exist. Let us clear the King's highway. Let God have a chance to work. Let men keep out of His way. He will plan and manage better than human beings possibly can. Let us remember that our first great work is to preach the Word of God, to give the warnings of the Bible. And however wisely the workers labor, they will have opposition to meet, without creating an agitation over the color line.

The Lord calls upon all to take up the work in humility of mind. The ministers are not all sanctified through the truth. The Lord calls upon all to lay down their controversies. Let men beware of doing that which would cut off our last hope of entering difficult fields where there is race prejudice and antagonism. We are to work as gospel medical missionaries, to heal the sin-sick souls by giving them the message of salvation.

As a means of overcoming prejudice and gaining access to minds, medical missionary work must be done, not in one or two places only, but in many places where the truth has not yet been proclaimed. This work will break down prejudice as nothing else can do.

### The Sabbath

The Sabbath question is one that will demand great care and wisdom in its presentation. Much of the grace and power of God will be needed to cast down the idol that has been erected in the shape of a false Sabbath. Lift up the standard, lift it up, higher and still higher. Point the people to the twentieth chapter of Exodus, in which the law of God is recorded. The first four of the ten commandments outline our duty to our Maker. He who is false to his God cannot be true to his neighbor. He who loves God supremely will love his neighbor as himself. Pride lifts itself up unto vanity, leading the human agent to make a god of himself. The gospel of Christ sanctifies the soul, expelling self-love.

"Remember the Sabbath day, to keep it holy." The Sabbath was instituted in Eden, after God had created the world. "Thus the heaven and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made, and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it, because that in it He had rested from all His work which God created and made."

"And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily My Sabbaths ye shall keep; for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you; every one that defileth it shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord; whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between Me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh He rested, and was refreshed."

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Title: N/A

Date: October 19, 1908

Type: Letter

Addressees: "Our Churches in Washington, D.C."

Primary source: Letter 304, 1908, October 19, 1908

To our churches in Washington, D.C.,

Dear Brethren and Sisters:

God calls upon you to show yourselves steadfast, immovable, always abounding in faith and love. I am commissioned to say to you that if you will seek the Lord, you will find Him precious to your souls. Some have piled so much of the rubbish of self against the door of the heart that the Saviour cannot enter. God calls upon them to clear away the rubbish and let Jesus in.

Do not work in your own way, but in the Lord's way. "Come unto Me," He says. "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."

I seemed to be standing among you, entreating you to come to Christ for cleansing of heart and mind, saying, "Lord, if Thou wilt, Thou canst make me clean." If you will come to Jesus, He will put out His hand and touch you, saying, "I will, be thou clean."

The Lord Jesus is grieved by the character that some are revealing. Unless they humble their hearts before God, He will set them aside. The One who was instructing us called several by name, and said: You are making trouble for yourselves. You are walking away from Christ onto the enemy's ground and are imperiling your souls. Unless you change, you will communicate to others the leaven of unbelief that is working in your hearts. You need Christ's ministry of healing. Work out your own salvation with fear and trembling. For it is God which worketh in you, both to will and to do of His good pleasure.

I call upon the believers in Washington to come up to the help of the Lord, to the help of the Lord against the mighty powers of darkness. Personal labor will be needed in this city and its suburbs. Clear the King's highway. Lift up the standard higher and still higher. There is evangelistic work to be done in Washington and Baltimore and in the many other large cities of the South and the East. Let the work of teaching and healing be combined. Let ministers and medical missionaries put on the whole armor of God and go forth to proclaim the gospel message. A decided message is to be proclaimed in Washington. The trumpet is to be given a certain sound.

Close the door of the heart against Satan's entrance. Let no one become an instrument in the enemy's hand, used by him against Christ. When you come into working order, you will find what appeared to be mountains of difficulty will have shrunk into molehills. God calls upon you to live the Christ-life, to reveal this life to the world. When you do this, prejudice will vanish and difficulties will adjust themselves. You will gather about the Great Missionary, your hearts filled with gratitude and love. The searching truths of the Word of God will be as cool, refreshing streams to thirsty souls.

There is a work to be done both for the white and the colored people in Washington, and in the neighboring states. Many obstacles will arise to retard this work. Inconsiderate or premature movements would bring no real satisfaction and would make it far more difficult to carry forward any line of work for the colored people. The work in behalf of this people has been sadly neglected, and the powers of darkness are prepared to work with intensity of effort against those who take up this work. From the light given me, I know that every injudicious movement made in or about Washington, or in other parts of the southern field, to encourage the sentiment that

the white and the colored people are to associate together in social equality, will mean more in retarding our work than any human mind can comprehend.

There is too much at stake for human judgment to be followed in this matter. If the conference should say that no difference is to be recognized and no separation is to be made in such relationship between the white people and the colored people, our work with both races would be greatly hindered. If it should be recommended and generally practiced in all our Washington churches, that white and black believers assemble in the same house of worship and be seated promiscuously in the building, many evils would be the result. Many would say that this should not be, and must not be.

But who will press the question of entire exclusion? Both white and colored people have the same Creator and are saved by the redeeming grace of the same Saviour. Christ gave His life for all. He says to all, "Ye are bought with a price." God has marked out no color line, and men should move very guardedly, lest we offend God. The Lord has not made two heavens, one for white people and one for colored people. There is but one heaven for the saved.

All who enter heaven will enter, not through their own merit, but through the merits of Christ, God's gift to the world. By His sacrifice He has secured for us a probation, in which to form characters for the future, immortal life.

#### An Illustration

A lawyer came to Christ with the question, "What shall I do, that I may inherit eternal life?" The question was asked before a large number of people, who listened with intense interest for Christ's answer. The Pharisees, who had prompted the question, hoped that Christ would say something that they could use in securing His condemnation. Christ laid upon the lawyer the burden of answering his own question. "What is written in the law? how readest thou?" He asked. The lawyer answered, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Jesus said, "Thou hast answered right; this do, and thou shalt live."

The lawyer knew that he had kept neither the first four nor the last six commandments. He was convicted under Christ's searching words, but instead of confessing his sin, he tried to excuse it. Rather than acknowledge the truth, he endeavored to show how difficult of fulfilment the commandment is. Thus he hoped to parry conviction and to vindicate himself in the eyes of the people. The Saviour's words had shown that his question was needless, since he had been able to answer it himself. Yet he put another question, "Who is my neighbor?"

Christ answered the question by relating an incident, the memory of which was fresh in the minds of His hearers. "A certain man," He said, "went down from Jerusalem to Jericho, and fell among thieves, who stripped him of his raiment, and departed, leaving him half dead."

In journeying from Jerusalem to Jericho, the traveler had to pass through a portion of the wilderness of Judea. The road led down a wild, rocky ravine, which was infested with robbers and was often the scene of violence. It was here that the traveler was attacked, stripped of all that was valuable, and left half dead by the wayside. As he lay thus, a priest came that way; he saw the man lying wounded and bruised, weltering in his own blood. He "passed by on the other side." Then a Levite appeared. Curious to know what had happened, he stopped and looked at the sufferer. He was convicted of what he ought to do, but it was not an agreeable duty. He wished that he had not come that way, so that he would not have seen the wounded man. He persuaded himself that the case was no concern of his, and he too "passed by on the other side."

But a Samaritan, traveling the same road, saw the sufferer, and he did the work that others had refused to do. With gentleness and kindness he ministered to the wounded man. "When he saw him, he had compassion on



him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him, and whatsoever thou spendest more, when I come again, I will repay thee.” The priest and the Levite both professed piety, but the Samaritan showed that he was truly converted. It was no more agreeable for him to do the work than for the priest, but in spirit and works he proved himself to be in harmony with God.

In giving this lesson, Christ presented the principles of the law in a direct, forcible way, showing His hearers that they had neglected to carry out these principles. His words were so definite and pointed that the listeners could find no opportunity to cavil. The lawyer found in the lesson nothing that he could criticize. His prejudice in regard to Christ was removed. But he had not overcome his national dislike sufficiently to give credit to the Samaritan by name. When Christ asked, “Which now of these three, thinkest thou, was neighbor unto him that fell upon the thieves?” he answered, “Him that showed mercy on him.”

“Then said Jesus, Go, and do thou likewise.” Show the same tender regard to those in need. Thus you will give evidence that you keep the whole law.

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It costs something to live the Christ-life in this world; but it pays, yes, greatly pays.

The Lord hears every word that is spoken and sees every movement that is made. He knows the motives that prompt us to action.

Source

- E.G. White to Our Churches in Washington, D.C., Letter 304, 1908, October 19, 1908.

Title: "The Color Line"

Date: October 21, 1908

Type: Manuscript

Primary source: Manuscript 107, 1908, October 21, 1908

I have some things to say in regard to the colored people of the southern states of America, and the relation that we should sustain to them. So long were they under the curse of slavery, that it is a difficult problem to know how they should now be treated.

When God's workers allow His Spirit to work upon their minds, much will be accomplished in the work of soul-saving. The Lord is our Helper. He will guide us in all matters, if we will trust in Him. One thing is certain: We must have faith in God—faith that He will arrange matters in a way that will enable us to work successfully. No one ever trusted God in vain. He will never disappoint those who put their trust in Him.

We have no time to get into contention over the problem of the color line. If this question is much agitated, difficulties will arise that will consume much precious time to adjust. We cannot lay down a definite line to be followed in dealing with this subject. In different places and under different circumstances, the subject will need to be handled differently. In the South, where the race prejudice is so strong, we could do nothing in presenting the truth were we to deal with the color-line question as we can deal with it in the North. The white workers in the South will have to move in a way that will enable them to gain access to the white people.

The cities of the South are to be worked, and for this work the best talent is to be secured, and that without delay. Let white workers labor for the white people, proclaiming the message of present truth in its simplicity. They will find openings through which they may reach the higher class. Every opportunity for reaching this class is to be improved.

Let our colored workers do what they can to keep abreast, working earnestly for their own people.

I know that if we attempt to meet the ideas and preferences of the colored people, we shall find our way blocked completely. The work of proclaiming the truth for this time is not to be hindered by an effort to adjust the position of the Negro race. Should we attempt to do this, we should find that barriers like mountains would be raised to hinder the work that God desires to have done. If we move quietly and judiciously, laboring in the way that God has marked out, both white and colored people will be benefited by our labors, unless the colored people place themselves where the Lord cannot work with them.

It is Satan's plan to call minds to the study of the color line. If his suggestions are heeded, there will be diversity of opinion and great confusion. No one is capable of clearly defining the proper position of the colored people. Men may advance theories, but I assure you that it will not do for us to follow human theories. So far as possible, the color line question should be allowed to rest.

The colored people should not urge that they be placed on an equality with white people. The relation of the two races has been a matter hard to deal with, and I fear that it will ever remain a most perplexing problem. So far as possible, everything that will stir up the race prejudice of the white people should be avoided. There is danger of closing the door so that our white laborers will not be able to work in some places in the South.

The time has not come for us to work as if there were no prejudice. Christ said, "Be ye wise as serpents, and harmless as doves." If you see that by doing certain things which you have a perfect right to do, you hinder the work of the truth, refrain from doing these things. Do nothing that will close the minds of others against the truth. There is a world to save, and we gain nothing by cutting loose from those who are trying to help. All things are lawful, but all things are not expedient.

The wise course is the best. As laborers together with God, we are to work in the way that will enable us to accomplish the most for Him. Let none go to extremes. We need wisdom from above; for we have a difficult problem to solve. Let no extremes be encouraged. If rash moves are made now, great mischief will be done.

The matter is to be presented in such a way that the truly converted colored people will cling to the truth for Christ's sake, refusing to renounce one principle because they think that the very best course is not being pursued toward the colored race.

We must sit as learners at the feet of Christ, that He may teach us the will of God, and that we may know how to work for the white people and the colored people in the southern field. As far as possible, we should leave the color line alone, and use every energy to present the closing gospel message to all classes in the South. As we are led and controlled by the Spirit of God, we shall find that this question will adjust itself in the minds of our people. We are to do as the Spirit of God shall indicate, and agitate this subject as little as possible.

What is needed is an individual seeking of the Lord. Let those whose religious experience in the past has been only a surface work draw near to God. Repent, repent, and be converted, that your sins may be blotted out. Those white people who appreciate the ministry of Christ in their behalf cannot cherish prejudice against their colored brethren.

I thank God that among the colored believers there are men of talent who can work efficiently for their own people, presenting the truth in clear lines. There are many colored people of precious talent who will be converted to the truth, if our colored ministers are wise in devising ways of training teachers for the schools and other laborers in the field.

What we need is to be prepared to take hold of the work in earnest; then we shall be better able to deal with the questions involved in this work. But let no one enter into controversy. Let every believer do his best to prepare the way for the gospel missionary work that is to be done. We have no time now to give place to the spirit of the enemy and to cherish prejudices that confuse the judgment and lead us away from Christ.

It will take money, and earnest, persevering effort, to do what needs to be done among the colored people. Every man needs now to stand in his lot and place, confessing and forsaking his sins, and working in harmony with his brethren. God's workers are to be of one mind and one heart, praying for the impartation of the Spirit, and believing that God will fulfil His Word.

We are living in the great antitypical day of atonement. We must individually seek God. This is a personal work. Let us draw near to God, allowing nothing to come into our efforts that would misrepresent the truth for this time. Let every one confess, not his brother's sin, but his own sin. Let him humble his heart before God and become so filled with the Holy Spirit, that his life will show that he has been born again. We read, "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name."

The gospel of Christ is to be lived, practiced in the daily life. The servants of God are to be cleansed from all coldness, all selfishness.

Simplicity, meekness, lowliness are of great value in the work of God. Try to unite the workers in confidence and love. If you cannot do this, be right yourselves, and leave the rest with God. Labor in faith and prayer. Select Christian youth, and train them to be, not workers with hearts like iron, but workers who are willing to harmonize.

I pray that the Lord will change the hearts of those who, unless they receive more grace, will enter into temptation. I pray that He will soften and subdue every heart. We need to live in close fellowship with God, that we may love one another as Christ has loved us. Thus the world is to know that we are His disciples. Let there be no self exaltation. Let every one humble his heart before God. Then the blessing will come. The workers will all the time be receiving fresh, new ideas, and there will be a wonderful revival of gospel medical missionary work.

The great work before us all, as Christians, is to extend Christ's kingdom as rapidly as possible, in accordance with the divine commission. The gospel is to advance from conquest to conquest, from victory to victory. The greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, and they shall take the kingdom and possess the kingdom forever and ever.

It is Satan's object to keep Christians occupied in controversies among themselves. Satan knows that if they do not watch, the day of the Lord will come on them as a thief in the night.

On one occasion, while Christ was in the midst of His work of teaching and healing, one of the company assembled about Him said, "Master, speak to my brother, that he divide the inheritance with me." This man had witnessed Christ's wonderful works. He had been astonished at the clearness of His comprehension, His superior judgment, and the fairness with which He viewed the cases brought to Him.

He had heard Christ's stirring appeals, and His solemn denunciations of the scribes and Pharisees. If words of such command could be spoken to this brother, he would not dare to refuse the aggrieved man of his portion. He solicited Christ's influence on his side. "Speak to my brother," he said, "that he divide the inheritance with me."

The Holy Spirit was pleading with this man to become an heir of the inheritance that is incorruptible and undefiled, and that fadeth not away. He had seen evidence of the power of Christ. Now the opportunity was his to speak to the great Teacher, to express the desire uppermost in his heart. But like the man with the muck rake in Bunyan's allegory, his eyes were fixed on the earth. He saw not the crown above his head. Like Simon Magus, he valued the gift of God as a means of worldly gain.

The Saviour's mission on earth was fast drawing to a close. Only a few months remained for Him to complete what He came to do in establishing the kingdom of His grace. Yet human greed would have turned Him from His work to take up the dispute over a piece of land. But Jesus was not to be diverted from His mission. His answer was, "Man, who made Me a judge or a divider over you?"

He gave the man plainly to understand that that was not His work. He was striving to save souls. He was not to be turned aside from this to take up the duties of a civil magistrate.

How often today labor is forced upon the church that should never be allowed to enter the work of the gospel ministry!

Again and again Christ had been asked to decide legal and political questions. But He refused to interfere in temporal matters. He knew that in the political world there were iniquitous proceedings and great tyranny. But His own exposure of these was the proclamation of Bible truth. To the great multitudes that thronged His steps, He presented the pure, holy principles of the law of God and spoke of the blessing found in obeying these principles. With authority from on high, He enforced the importance of justice and mercy. But He refused to become entangled in personal disputes about property.

Christ stood in our world as the Head of the great spiritual kingdom that He came to our world to establish—the kingdom of righteousness. His teaching made plain the ennobling, sanctifying principles that govern this kingdom. He showed that justice and mercy and love are the controlling powers in Jehovah’s kingdom.

Christ set an example that is to be followed by those who are today striving to extend the kingdom of righteousness. He laid down the principle that those who rule over men should be men under the control of the divine Ruler. They must be men who have learned how to control themselves, men who live quiet, peaceable lives in obedience to the commandments. Christ did not enter into the minutiae of the work of those who are given charge of His church; but if they are under the supervision of God, they will know what their work is and what course to pursue.

We shall be brought into close places in religious matters. Discord among church members is one of the most difficult things to deal with. Pride of opinion, selfishness, ambition enfeeble spirituality. There are those who seek for as much power as possible. The difference between true and false conversion is continually being shown right in our institutions. Day by day character is being tested, and cases are being decided for eternity. The Lord Jesus is weighing moral worth.

Our Lord struck at the root of the affair that troubled this questioner, and of all similar disputes, saying, “Take heed, and beware of covetousness; for a man’s life consisteth not in the abundance of the things which he possesseth.”

“And He spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God.”

To live for self is to perish. Covetousness, the desire of benefit for self’s sake, cuts the soul off from life. It is the spirit of Satan to get, to draw to self. It is the spirit of Christ to give, to sacrifice self for the good of others. “And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life, and he that hath not the Son hath not life.”

Wherefore He says, “Take heed and beware of covetousness; for a man’s life consisteth not in the abundance of the things which he possesseth.”

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Title: "The Paradise Valley Sanitarium"

Date: October 21, 1908

Type: Manuscript

Primary source: Manuscript 111, 1908, October 21, 1908

Note: Relevant selection highlighted.

At the time of the purchase of the Paradise Valley Sanitarium, the Southern California Conference took no part in it. The Conference Committee voted "To give their moral support and co-operation to the San Diego enterprise, but not to take any financial responsibility or burden."

The investors then decided to form a stock company. They tried to frame all the plans on lines so friendly to the conference, and on so unselfish a basis, as to command the respect of our brethren and the sympathy and co-operation of those engaged in all branches of the "organized" Medical Missionary work.

A plan of organization was adopted which placed "the incorporation of the San Diego Sanitarium Association upon such a basis that for all the gifts to the institution, stock shall be issued to the California Conference Association; also that common stock bearing no dividends be issued at one hundred dollars a share to investors, and that preferred stock, bearing dividends not to exceed 6% per annum, be issued to investors of one thousand dollars and upward."

Some there were who feared that our brethren would not invest on such an unselfish plan. But our brethren in San Diego, Escondido, and San Pasqual took hold in a hearty way, and soon there was nearly five thousand dollars added by them to the larger amount subscribed by Sister Gotzian, Brother and Sister J. F. Ballenger, and myself.

The large patronage which came to the institution, soon after it was opened, led us to enlarge the buildings at much cost, and we were soon obliged to hire considerable money to pay for the buildings, and also to look for additional skilled helpers. Then difficulties arose, and some objected to taking a part in the work, because the institution was not owned by the conference. There were some of the stockholders and some of the conference officers who thought that the property ought to be under the control of the conference, and that if directly under conference control, means and efficient workers needed to run the institution could be secured more easily.

It was with some reluctance that I consented to the proposed change. After much delay, the terms under which the property was to be taken over were agreed upon by the committees who were to prepare the plans for the transfer. But before the transfer was completed, I was shown that it would not be wise for the stockholders to accept the terms proposed.

I was shown that it would not be best at that time to pass over the management of the institution to the conference. It would be an injustice to those who have placed their means in the enterprise to have the property transferred according to the propositions agreed upon.

I was also shown that the Paradise Valley Sanitarium could be managed wisely, and conducted on right principles, without being placed under conference control, and that the work of the institution could be carried on conscientiously, in harmony with the instruction that has been given us regarding the management of our health institutions. I saw that those who had made themselves responsible for the purchase of this property, and for the additional investments, should continue to have the ownership of it and should be allowed to conduct the work on right lines without interference or hindrance.

I was also instructed that we should solicit gifts, and loans without interest, and at low rates of interest, that its work may be carried forward and its debts lessened. This institution is to live, and prosper, and our people should be in earnest to see it succeed.

Everything connected with the institution is now in good condition, and, with the blessing of God, it should prosper and do a good work. Dr. and Mrs. R. S. Cummings, as medical superintendent and matron, are doing an excellent work. Also Brother H. W. Lindsay as business manager. They must be encouraged to stand at their posts of duty.

There is a great work to be done in Southern California. The field is ready for much active effort. Let those who can assist in this work. I now appeal to our people to help us in enabling the Paradise Valley Sanitarium to do the very best service, a work that will tell for time and for eternity.

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### An Opportunity to Help

The Lord has greatly blessed His people in Southern California by enabling them to secure, at very low cost, valuable properties that can be utilized for institutional work. At Fernando, at Loma Linda, at Glendale, and at Paradise Valley, He has manifestly gone before us, preparing the way.

For years the Lord instructed us that we should have a sanitarium in the vicinity of San Diego, where many thousands of tourists come every season. In the winter of 1903-04, when the way opened up for us to purchase the Paradise Valley Sanitarium property, about six miles from San Diego, a few brethren and sisters at first bore the entire financial burden. They felt clear in doing this, because of the necessity of doing something at once, at a time when others hesitated to advance in the opening providence of God.

In equipping the Paradise Valley Sanitarium for effective work, it has been necessary to provide adequate treatment rooms and other facilities, and additional rooms for patients and helpers. The founders of the institution advanced what they could spare for this work, and the balance was hired at low rates of interest. Some of these loans have been paid, and others are now coming due. Until the indebtedness of the Paradise Valley Sanitarium can be met by increased profits and through the sale of *Ministry of Healing*, the institution will need to continue to hire money from the friends of the cause which it represents.

The brethren and sisters of the Southern California Conference have done much to help the three sanitariums in their territory, and our friends in the East have lent their assistance. In this they have done well. At the August (1908) camp-meeting in Los Angeles, our brethren pledged many thousands of dollars to the foreign missions. And Sister Gotzian, who has been a strong supporter of our California sanitariums, is desirous of transferring some of her means to the needy enterprises in Nashville, Madison, and Huntsville.

In establishing sanitariums, we are carrying out the purpose of God. This work is the work of God. Through the means of our sanitariums the sick and suffering in the highways and the byways of life are to learn of the healing power of Christ. Those who have received the light are to show in their lives that they are God's medical missionaries. By being partakers of the divine nature, they are to become co-laborers with Jesus Christ in every line of work that will bring relief to suffering humanity.

Our brethren in charge of our sanitarium work must not be left destitute of sufficient means to carry on the medical missionary work in an acceptable way. And just now, when our people in Southern California are struggling to build up a strong work in that important missionary field, we should study ways and means of strengthening their hands. I would therefore urge our brethren and sisters, to whom the Lord has entrusted the talent of means, to consider the advisability of loaning money to the Paradise Valley Sanitarium at a low rate of

interest, or without interest, so that this institution can be in a position to do, without embarrassment, a thorough work to the honor and glory of God.

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Title: N/A

Date: November 3, 1908

Type: Letter

Addressee: James Edson White

Location: St. Helena, California

Primary source: Letter 324, 1908, November 3, 1908

Elder J. E. White, Nashville, Tennessee, My Son Edson White:

I have read your letter to Willie regarding the colored preacher Elder Berry. If he is doing a good work, he should be properly supported. You may depend upon me to help some in this work of which you speak. Recently I placed some money <which had been entrusted to me—tithe money> in the hands of Elder Haskell to be used for just such cases as you have represented in your letter.

I am anxious to have the business relating to the purchase of our conference school closed up. I have been solicited to write out the light that was given me concerning this school location, which I have done. I will send you a copy of the letter I wrote.

Near Modesto, one hundred acres of land was offered us as a gift if we would establish our school there. But I could not see anything to invite us in the level roads and broad lands almost destitute of trees. When the question was asked, Shall we accept this offer, I said, No; we cannot accept it. It does not offer the advantages our teachers and students should have. Another offer of a hundred acres was also made to us, but we were not clear to accept.

Then we were encouraged to inspect the Buena Vista property near Sonoma. In the retirement of this place, its wooded lands and its abundance of water; in the well-finished house with every convenience, I saw that which answered to representations that had been given.

Brother Covell has made a thorough investigation of the orchard and says the fruit is excellent. This is an advantage that we can appreciate.

After I returned to Oakland, I was instructed in the night season that the only safe course for us to pursue in the purchase of this property was to secure every foot of the land. I was shown that none of it should be allowed to come under the control of those who would work it on the Sabbath day. We therefore planned to purchase the whole. The proposition is to buy the property for \$45,000, the owner taking over the Healdsburg school boarding house in part payment of the same. This will help us very much. Elders Cottrell and Knox and those who are interested in the matter are in favor of purchasing. We are to have sixty days in which to close the bargain. Elders Cottrell and Knox are attending to the business. We shall be very thankful when the matter is finally settled.

For weeks I have been able to sleep but a few hours each night. I have been very anxious that this matter of the school location should be brought to a successful issue. We must have the best location possible, the best teaching ability, the best preceptor we can secure. While arrangements for the purchase of the Buena Vista property have been in progress, I have carried a heavy burden on my mind, fearing lest we should not come into possession of just the place we need. In this time of perplexity I have many times repeated the words, "I will make a man more precious than gold, even a man than the golden wedge of Ophir."

My health has been such that I could not take a prominent part in the Medical Convention held at St. Helena. I promised that I would attend one meeting and read important matter that I had already prepared. But when I reached the sanitarium chapel, I found the room filled with people who expected a discourse from me. There

were a number of the patients present in their wheel chairs. I longed for greater strength to speak, and rested my soul upon Jesus Christ, asking Him to give me words that would prove a help and blessing to the people.

I read the twelfth and thirteenth chapters of Isaiah. As soon as I rose to my feet, I felt strength come to me. My voice was clear, and I talked for nearly an hour under the inspiration of the Spirit of God. It has been thus many times in my experience. Elder Cottrell said to me afterwards that he never felt more sensibly the power of the Spirit of God than at this meeting. Others said the same.

Since that meeting my health has improved, and my courage has been renewed. I felt the truth of the words I spoke to the people, and the blessing of God that rested upon me on that occasion has been a living reality to me since. I have realized the truth of the assurance, "Behold, God is my salvation, I will trust and not be afraid; for the Lord Jehovah is my strength and my song; He also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. And in that day shall ye say, Praise the Lord, call upon His name, declare His doings among the people; make mention that His name is exalted. Sing unto the Lord; for He hath done excellent things: this is known in all the earth. Cry and shout, thou inhabitant of Zion; for great is the Holy One of Israel in the midst of thee."

Although I spoke for nearly one hour, I was not the least weary.

I feel very deeply the great value the Saviour is to me. It was His mercy that gave us the gospel, that we might learn the wealth that lies in His divine nature. We are to appreciate the great gift of our heavenly Father in giving His only begotten Son to save a perishing world.

On one occasion the Jews came to Christ with the question, "How long dost Thou make us to doubt? If Thou be the Christ, tell us plainly. Jesus answered them, I told you, and ye believed not: the works that I do in My Father's name, they bear witness of Me. But ye believe not, because ye are not of My sheep, as I said unto you. My sheep hear My voice, and I know them, and they follow Me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand. My Father, which gave them Me, is greater than all; and no man is able to pluck them out of My Father's hand. I and My Father are One.

Then the Jews took up stones again to stone Him. Jesus answered them, Many good works have I showed you from My Father; for which of these works do ye stone Me? The Jews answered Him, saying, For a good work we stone thee not; but because that Thou, being a man, makest Thyself God. Jesus answered them, Is it not written in your law, I said, ye are gods? If he called them gods, unto whom the word of God came, and the Scriptures cannot be broken; say ye of Him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? If I do not the works of My Father, believe Me not. But if I do, though ye believe not Me, believe the works: that ye may know, and believe, that the Father is in Me, and I in Him. Therefore they sought again to take Him, but He escaped out of their hand."

Let none of us be disappointed and offended because we suffer reproach. It will be developed at the right time who are true and who are false. I thank the Lord for the courage He gives to all who are true to His Word.

Source

- E.G. White to J.E. White, Letter 324, 1908, November 3, 1908.

Title: N/A

Date: December 15, 1908

Type: Letter

Addressees: Metcalfe and Maria Hare

Location: "Elmshaven," St. Helena, California

Primary source: Letter 348, 1908, December 15, 1908

Note: Relevant selection highlighted.

Mr. Metcalfe Hare, Edgefield, Tennessee, Dear Brother and Sister Hare:

I received your letter today, for which I thank you. I am very sorry to learn that Sister Hare is not well. I cannot advise any remedy for her cough better than the eucalyptus and honey. Into a tumbler of honey put a few drops of the eucalyptus, stir up well, and take whenever the cough comes on. I have had considerable trouble with my throat, but whenever I use this, I overcome the difficulty very quickly. I have to use it only a few times, and the cough is removed. If you will use this prescription, you may be your own physician. If the first trial does not effect a cure, try it again. The best time to take it is before retiring.

Again there is great virtue in well-cooked onions. Ask Edson White; he can tell you of the good that onions will do.

I am looking forward to seeing you at the conference at Washington. Of course you will be there, as we will, if the Lord permits. It is possible that we will visit Nashville on the way. We want to see how you are succeeding in your work. If you can set in operation the work of producing sensible health foods, and give instruction in healthful cooking, your work will prove a great blessing to the southern field. I hope you will encourage cheerfulness, thus showing that you have confidence in God. I want you to let your light shine in clear, distinct rays. There are many in our churches who have precious light that the people need. There are some who, if there is discouragement in any line, are sure to express this. This is not the right way to do. Those who do not work in hopefulness keep themselves under a cloud of doubt. The enemy is not dead yet, and the nearer we come to the close of this earth's history, the more vigilant will be the efforts of satanic agencies to keep souls under a cloud of doubt, so that the light of heaven shall not be expressed in words and acts, to bring hope and cheer and courage to others.

You are not to wait for perfect assurance before you become the Lord's light-bearer to the world. You have naturally a despondent temperament to deal with, and the Lord calls upon you to take your light from under the bushel, and let it give light to all that are in the house. You have precious victories to gain. Do not spoil your religious experience by dwelling upon the dark side and talking impossibility. Light is to shine in precious, encouraging words to all that are in the house.

Take heed, my brother, to the words of the One who is the light of the world: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." The world is full of hurry and disappointment. The words are addressed to you, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." The words in favor of truth, spoken with the assurance that comes from the possession of a right purpose, and in cheerful hope, from a pure heart, will make the angels rejoice. When in the day of final awards the reward is given to each as his works have been, it is your privilege to have redeemed souls, whom you have been the means of helping, come to you, and say, "You lifted me out of discouragement." And the Master will say to you, "Well done, good and faithful servant, ... enter thou into the joy of thy Lord."

Not one quarter of the work has been done in our sanitariums that would have been done if ministers and physicians had been receiving in its fulness the instruction from the Author of all truth that it is their privilege to

receive and impart. We are to watch for souls as they that must give an account. We are now having opportunities to improve in spiritual discernment, and in the knowledge of the will of God concerning our individual selves. A higher, spiritual tone is required of us. The Lord would have us spiritually minded, that we may be able to see the working out of His plans in our lives. We are to be laborers together with God in accomplishing the work that He would have done. Wherever we are, we are to reflect light.

It is your privilege to obtain most precious victories. Will you go forward in faith and hope and courage? You are privileged with the gift of the Word. It is full of instruction and able to make you heirs of salvation. It is your duty to give the knowledge you have to others. You could not have a better opportunity than in perfecting a food business that will give the knowledge of health reform to others. To every man is given his work. You may be tested and tried in this way to see if you will let your light shine. Regard patience and kindness as sacred things which you must bring into every line of your work. You need to vindicate the greatness of the work by building up amiable characters. This you can do through the grace of Christ.

Be assured that if good food is made, influential men and women of the South will appreciate it, and the results will be excellent. Where you are is just the place for you to represent the truth, for there an attempt has been made, and failure has brought health reform into disrepute. You are in an excellent situation to become acquainted with businessmen, and the work you may do for them may be a savor of life to the soul as well as to the body. You can, if you choose, be the right man in the right place, and your work be regarded as a great and perfect work. The instruction you can give will be a blessing to many lives and your work counterwork the influence that has hurt the cause of health reform and made us all ashamed.

It is your privilege to cure this evil. You can become acquainted with the unbelieving and be the means of removing a great amount of prejudice. You can reflect light. A word dropped in season, combined with the perfect carrying forward of your work, will accomplish grand results.

Deranged stomachs have made infidels. You can be a preacher of righteousness in this respect. The greatness of the work that may be accomplished in lines of health reform have not been comprehended or appreciated. There is religion in the making of good bread. I hope you will consider these things and realize that your work is of consequence.

I shall hope to see you when we visit Washington, if God wills that we go there. We do not know what the future will bring forth or determine anything certainly.

May the Lord bless you and guard you and teach you, is my prayer.

Source

- E.G. White to Brother and Sister Hare, Letter 348, 1908, December 15, 1908.

Title: "On Soliciting Means From Unbelievers"

Date: 1908

Type: Manuscript

Primary source: Manuscript 138, 1908

Note: Relevant selection highlighted.

There is a work to be done in our world.

In all parts of the globe, the message is to be carried. And as we understand the Word of the Lord, we say to our people, Arise and shine, for thy light has come, and the glory of the Lord has risen upon thee.

We call upon our people to present before those who have means that are in banks or in speculative lines; to approach these wealthy men and wealthy women, great men and rulers, and men who have means. Let those who are capable of taking in the whole question have encouragement to set the case before those who have the means in their power to help advance the work of God (and who have been entrusted with the Lord's goods).

Show them that our mission and work is to prepare a people in all parts of the world to stand before God, the great Giver of all talents of means. We have neglected a most important work in not appealing directly to those to whom He has entrusted His goods. The Lord has instructed me to give the words of warning to those in the highways, and this means to us [that] we have a special message to bring directly before the men to whom the means have been entrusted. The largest numbers who have wealth, and can do a good work in helping with the various necessities in giving the gospel to all the nationalities, have not felt amenable to the Lord to use the means that is in their possession to advance the truth of the Word by bearing a message to the very men who have the earthly treasure. Read Matthew, chapter 4.

[Jesus] was the great medical missionary to our world; and when the light of health reform was opened before us, I was given decided testimonies that this class of work of preparing sanitariums must be taken up by our people who have accepted the light in regard to the discarding [of] poisonous drugs and using the Lord's simple means in various lines. We must discard the poisonous drug medications.

Some of our physicians do not realize that they need not use poisonous drugs at all, and that we should be true to the message of truth. How to treat the sick with the simple remedies, [such] as water used intelligently in various ways, will be turned to the best account as a great blessing.

We should give the men who have means the light in establishing health institutions that call the people in [from] the highways; those were specified to me as the class of men who have the handling of the Lord's goods. We are to make our appeals to these men, for our sanitariums must be multiplied and well equipped with facilities. Proper persons should open the way to set before the ones specified as those who must have the precious truth set before them. They [are] invited to take up the work as the Lord's appointed financiers to use the Lord's entrusted capital. They should extend their invitation to the wealthy class.

In our large cities should be those who will help the advancement of the work in retired localities near the cities and [provide] the facilities to furnish these institutions with conveniences to properly care for and treat sick patients. These institutions have been offered the people. The sanitariums must be thoroughly equipped to do justice and have the sick have the best opportunities.

I am instructed that our people should lay the situation before the monied men and secure from them gifts of means for convenience in purchasing buildings. Invite these men who have the Lord's money [to] help fit up these institutions. They should become well acquainted with [the] good that these institutions are accomplishing.

We have been instructed that in the providence of God buildings will be offered below their cost, and we should consider it to be in the providence of God and should thankfully receive the instruction to purchase when there was not the means in sight. And although the showing, as far as means is concerned, was not in sight, many arguments were brought in that it is not a possible thing to obtain the means. But we have gone straight ahead. My message was, Walk out by faith.

And now, it has been necessary to invest means to adapt the buildings to carry the work; and debts have been incurred, and some of our believing people in the work have expressed great concern. There has been a message given me to go [to] sensible men who have means and secure their gifts and freewill offerings, that we shall not be trammelled with hiring means and paying interest.

There are men who bear the responsibilities of the Lord's means in trust; and when the subject is opened before them, they will see [that] it is sensible and a privilege to return to the Lord His own entrusted capital to help in this sanitarium work of employing physicians, for we must have them [in order] to use intelligently the advantages of our sanitariums. These buildings have opened in various cities, in retired [areas], not in the busy parts where noise and confusion would be an injury to the nervous, suffering ones.

The Lord has given me light [as to] what we should do for every opening in favorable localities. Walking out by faith has brought great blessings in receiving means to advance. These institutions, in having to be fitted up, have left debts.

I will now advise our brethren to give the message to those in the highways, and to those in the hedges as well, that shall clear off this indebtedness. We do invite our rich men who believe the truth to continue your offerings, for it costs to run such an institution. I do unite my voice and pen in calling for all who have means to help us; for it is the entrusted capital of the Lord, and it is His means. When He calls for that means, it is for your present and eternal good to render to God in just such work as donations that God calls for to help in these opportunities.

Matthew, ninth chapter, is very interesting. Take this chapter. We receive all classes into our sanitariums, and the poor and suffering ones are all labored for. This, chapter ten, is full of excellent instruction. Matthew 10.

Let all who can who are not believers consider that it is for your present and eternal good: Matthew 13:38. "The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one." But many tares will be converted. Verse 43. "Then shall the righteous shine forth as the sun in the kingdom of their Father; who hath ears, let him hear. Again the kingdom of heaven is like unto a treasure hid in a field; which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath and buyeth that field. Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: who when he had found one pearl of great price, went and sold all that he had, and bought it."

We do now entreat our wise workmen to present the privilege of verses 51, 52. The Lord has now presented me with the opportunity to invite those to whom the Lord has entrusted His goods in intelligent knowledge to walk in the light as Christ is in the light. Verse 52.

We call now for especial donations, for those in the highways to make their gifts so that our sanitariums shall be relieved of the burden that they carry of indebtedness. We hope and pray that many may take their position with us to believe the whole truth before the year 1908 shall close.

There are the colored people who have need of help. And may the faithful stewards do their work given them of God to help now. There are missionaries that are zealously at work in foreign fields, and the workers have to be

supported. Thousands of dollars are being raised to do this grand missionary work. Let the believers and unbelievers be solicited to help us in the establishment of schools. Here are the terms of salvation: Matthew 16:25. Let not the love of property keep anyone from turning away from Christ. Now is our time to work, and let every soul understand how best to labor in such a time as this to secure life, eternal life in the kingdom of heaven. Let the unbeliever act his part and believe and do the works of righteousness. All who keep the commandments in truth at this time, 1908, will make so thorough a surrender that they will be wholly on the Lord's side.

Take into consideration, Now is our time to work.

Source

- E.G. White, "On Soliciting Means From Unbelievers," Manuscript 138, 1908.

Title: N/A

Date: January 1, 1909

Type: Letter

Addressee: Willie C. White

Location: "Elmshaven," St. Helena, California

Primary source: Letter 6, 1909, January 1, 1909

Elder W. C. White, Nashville, Tennessee, My Son:

I have words to speak to our brethren in the southern field. All through the South there is a decided work to be done that is not being done. For many years appeals for the South have come before our people, but men in authority have blocked the way. They have piled up difficulties and have made determined efforts that means should not come to the workers in the South.

Means must be called for to sustain the workers in the southern field. This is no more than is due to the workers in any field, that they may have opportunity to become laborers together with God. The men who have been entrusted with the flock of God need to make the Lord their dependence. They need to humble themselves before Him. They should labor in unity with their brethren, bearing their responsibilities in the fear of God.

I have had many burdens to bear for the southern field. I have presented the needs of this field before our men of responsibility; yet the South is neglected. The work that should have been done is not done. More than ten years ago I was shown that the Lord would open the way before them, if our men in responsibility would place themselves where the Lord could use them. The workers are not to depend upon the men at the head of the work to set their burdens for them. They are to look to the Lord for an understanding of their responsibilities. He is to be their life and their eternal dependence.

The Lord gave me a message for Brother Washburn, instructing him to take up the work in Memphis. It was a hard battle for Brother Washburn to fight his desire to remain in Nashville. But he obeyed the word of the Lord, and he has reported excellent success in his work in Memphis.

I am instructed to say to our people throughout the cities of the South: Let everything be done under the direction of the Lord. The work is nearing its close. We are nearer the end than when we first believed. Satan is doing his best to block the way to the progress of the message. He is putting forth efforts to bring about the enactment of a Sunday law, which will result in slavery in the southern field and will close the door to the observance of the true Sabbath which God has given to men to keep holy. The law which He came down from heaven to Mt. Sinai to proclaim is to be observed by all who would identify themselves with the people of God. Please read and re-read the fourth chapter of Deuteronomy. The whole chapter should be given careful study by those who would be numbered with God's covenant-keeping people.

I am very anxious that we shall begin the new year by consecrating our whole being to God. Let every church member offer himself a humble offering to the Lord. Parents, bring your children to the Lord. Be determined to seek God with all the heart, and make a full surrender of yourselves to Him. Pray, and believe the promises of God. Seek for the grace of Christ, that you may be taught His way and His will. As fathers and mothers, a sacred work is yours to remove every stumbling block from the path of your children. Then the Lord can work. My brethren and sisters, labor for your own souls, and for the souls of others, that you may be accounted laborers together with God.

When church members are fully decided to be Christian, which means to be Christlike in all humility, in purity, in honesty, the Lord will manifest Himself by His Holy Spirit. Now is the time to do the work that needs to be



done. It is self-esteem that leads men and women away from God, and away from the ones who need their help and tender sympathy.

The story is told of Garibaldi, that at one time he sent out his servants to search for a lamb that was lost. They searched until midnight without success, and then returned to report their failure and to ask permission to give up the search. Then Garibaldi himself took the lantern and went in search of the lamb until he found it. In the morning when Captain Garibaldi, who was an early riser, did not appear as usual, his servants went to his chamber to inquire the reason. They found their master asleep in his bed, with the lamb in his bosom.

A true shepherd will care for the sheep and lambs of his flock; and the love of Christ, filling his own heart, will flow through him to them. He will watch and guard them carefully. His tender love for his charge is well represented in a picture I have seen representing the true shepherd. The shepherd is leading the way, while the flock follow closely behind him. Carried in his arms, and enfolded with his robe, is a helpless lamb, while its mother walks trustingly by his side. The prophet Isaiah says of the work of the true shepherd, "He will gather the lambs with his arm, and carry them in his bosom." The lambs need more than daily food. They look to the shepherd for protection. They need watchcare and are to be as tenderly guarded as the mother guards her child. If one goes astray, it must be faithfully searched for until it is restored to the fold. The figure is a beautiful one and well represents the faithful, loving service that the undershepherd of the flock of Christ is to give to those under his protection and care.

#### Source

- E.G. White to W.C. White, Letter 6, 1909, January 1, 1909.

Title: N/A

Date: February 16, 1909

Type: Letter

Addressees: Those in Charge of the Colored Orphanage Enterprise

Location: "Elmshaven," St. Helena, California

Primary source: Letter 40, 1909, February 16, 1909

To those in charge of the colored orphanage enterprise,

Dear Brethren:

The question has been asked if the orphanage for colored children ought to be located on the Oakwood school farm.

Long before I visited Huntsville, the Oakwood school farm was presented to me, both as it then was and as it might be in the future, if wisely managed and properly cared for.

The presentation of what the place ought to be included an orphanage and a sanitarium. I was also shown cultivated fields, gardens where vegetables were cultivated, and orchards bearing abundance of fruit.

Instruction was given me that the Lord would have consecrated, unselfish Christian workers connected with the Oakwood School, who would use skilfully the advantages of the Oakwood farm for the benefit of the students in the school and the children in the orphanage. These advantages were to be used wisely in helping to supply the necessities of the orphans and in obtaining for them an education and training that would be pleasing to the Lord.

I have been instructed that for the development of the Oakwood enterprises, the very best class of workers should be secured, because a special work is to be done here in revealing what religious education will do for the orphans and the outcasts through the labors of consecrated and skilful teachers. The teachers connected with the school must bear in mind that they are dealing with the purchase of the blood of Christ, with souls who through earnest, God-fearing labors may become members of the Lord's family.

This work is not to be despised because the children are colored. Because they are colored, and because they are fatherless and motherless, they are to be brought up with kindness which is revealed in words and actions. There should be no scolding, no extravagant display; none should be treated with indifference, but all should be given respectful treatment, and this will win respectful attention and obedience from them in return.

These children are the purchase of the blood of Christ. Their color is something that they cannot change; but the Lord will co-operate to change the character, if we will work in harmony with Him who gave His life to secure the pardon of every sinner of every land and of different colors.

When this light was given me, I had never seen Huntsville. I was shown that Huntsville would be a place of special interest to those who would act their part to help the colored people.

#### Sources

- E.G. White to Those in Charge of the Colored Orphanage Enterprise, Letter 40, 1909, February 16, 1909.
- E.G. White, *The Huntsville School* (1909), pg. 2.
- E.G. White, *To Those in Charge of the Colored Orphanage Enterprise* (1909), pgs. 1-4.

Title: "A Holy Calling"

Date: April 25, 1909

Type: Sermon

Location: Nashville, Tennessee

Occasion: Ellen White delivers a sermon at the Colored Church in Nashville, Tennessee, Sunday morning, April 25, 1909

Primary source: Manuscript 17, 1909, April 25, 1909

Sermon by Mrs. E. G. White, given at the Colored Church, Winter Street, Nashville, Tennessee, Sunday morning, April 25, 1909.

"Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the Scriptures, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on Him shall not be confounded.

"Unto you therefore which believe He is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light."

The Lord has given us great encouragement in His Word. All through the Scriptures are to be found words of hope and courage. If we will follow on to know the Lord, we shall know His goings forth are prepared as the morning.

I am very thankful this morning to see so many present. I am glad you have this house where you can meet to worship God and to glorify His name. And this morning I would repeat to you the words of the apostle, "Laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have asked that the Lord is gracious." There are some present here who have asked that the Lord is gracious. They have learned that the Lord has a care for His servants—for His colored servants—and who can trust Him to open the way to do the work He has appointed them in preparing a people for the day of the Lord. This is a work that God has given to us all. He wants each believer to stand in his lot and place.

Our colored brethren and sisters have a large work to do for their own people. I have been much pleased to see the work that Brother Staines is seeking to do at the Hill Crest School farm. We saw at that place students who are preparing for the service of the Lord. The angels of heaven will surround these students as they seek to fit themselves for labor. The Lord is just as willing to help these students prepare for the work they have to do as He is to help the white students as they qualify themselves to labor for Christ. He is the willing Saviour and Helper of all. As this work is continued, we will find prejudice arise, and this will be manifested in various ways; but we must have wisdom to labor in such a way that we shall not lose the interest of either party, the white or the colored.

I have longed for the time to come when I might stand once more before the colored people. I felt so pleased as I saw this church building. It is a better building than the one we had when we first went to Michigan. But we loved that place of worship where we were free to serve the Lord according to the dictates of our conscience. The Lord has a special part for the colored people to act in the work to be done in these last days, and He wants

the white people to help them as far as possible. We mean to do this, endeavoring to bring all the light and advantage possible to those who have been neglected.

I recall how especially one of your race was recognized by God in the time of the apostles, the record of which we find in the book of Acts. The Ethiopian mentioned there was a man of influence and was doing a great work when he heard the message of the gospel. The Lord saw the interest of this man in the Scriptures, and He sent His angel with a message to one of the disciples, telling him to go to a certain place, and there he would meet someone whom he was to help.

The disciple met the Ethiopian riding in his chariot and studying the Scriptures. Philip recognized him at once as the man to whom he had been sent. He said to the Ethiopian, "Understandest thou what thou readest?" The man replied, "How can I, except some man should guide me? And he desired Philip that he would come up and sit with him." Sitting by the side of the Ethiopian in his chariot, Philip opened to him the truths of the gospel.

The man's heart was alive with interest as Philip explained the Scriptures to him; and when the disciple had finished, he was ready to accept the light that had been sent.

"And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him."

This was the last that the eunuch saw of Philip. "When they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing."

Here we can see how the Lord worked for the colored people that they might be brought into connection with the gospel, and that the light that He had given for all mankind might come to them. We see also the means by which the Lord works. The light that He has given to His followers is to be given to others. "We are laborers together with God," He declares. When I see the indifference of many who might be engaged as laborers together with God, my heart aches. It is the privilege and duty of all who have come to a knowledge of the present truth to get into that position where the light shed upon them can be reflected to others. The Lord will help every soul who will seek to help others. He would have all come to the light. He bids us labor to build up one another in the most holy faith.

In our labors for others there will be many difficulties to meet, and we must learn to work with wisdom. We may see slights put upon others; we may feel a great many slights ourselves; but let us never forget that there is One who regards every action.

Let us consider, too, that Christ was despised by the Jews of His day. Whatever trials we may meet, let us not stop to ponder over them and be discouraged by them. Let us make it manifest to those about us that the Lord fulfils His Word. Let us reveal our interest and our faith in the Word that God has spoken. If we will place ourselves in right relation to God, we will stand in right relation to His people and His work. God has His eye upon every soul. He calls for the white people, and He calls for the colored people to engage in His service. He calls us to be laborers together with Himself. Just as surely as He looked down upon the Ethiopian who was trying to understand the message of salvation, and sent His servant to his help, so surely will He raise up workers today to carry the message of truth to those who so greatly need it.

I am glad that the message of Christ's second advent has reached so many of the colored people. I want to say to you, The Lord is no respecter of persons. He makes no difference because of the color of your skin. He

understands all your circumstances. We have one Saviour for all mankind. He presents His merits before the Father for all peoples. It is the privilege of every soul to take hold of the merits of a crucified and risen Saviour.

The Lord desires that each of you shall give your heart to God and be converted. When you are converted, you will strengthen one another. All jealousy, all evil surmising will be done away. Christ came to earth and gave His precious life that all evil might be destroyed, and that His church might be built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable by Jesus Christ.

To have true faith in the Word of God means more than that we shall believe in the Word now and then. Our faith must be an established faith. God has laid in Sion a chief corner stone, elect, precious; and he that believeth on Him shall not be confounded. Christ gave His life for you and for me. We need to reverence Him for His wonderful sacrifice in our behalf; we need to give Him our service, that His glory may be revealed in this city, and that the salvation of God may go forth as a lamp that burneth.

The Lord wants us to enjoy His presence. We should talk of His goodness, and tell of His power, and speak of what He has done for our souls. He wants us to be fully converted to Him, that the light of truth may shine forth with greater power than we see it shining today. "Ye are a chosen generation," He declares, "a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." The Lord desires to lead us step by step by the light of His presence. When angels of God take charge of us, we shall not be confounded. Though every evil influence should oppose us, we may remember that there is one who will be with us. Let us put our whole confidence in God. Let us walk so that our children will see that we delight ourselves in the Lord, and that He is our Saviour. Then we can bring faith into our households and can bring up our children in the nurture and admonition of the Lord.

The apostle Peter writes, "Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord: according as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him who hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ."

Those who have no interest in the experience that Peter here speaks of are missing a great opportunity. You cannot afford to do this. In order to teach men and women how to accomplish this work of adding grace to grace, Christ laid off His royal robe and kingly crown and came to our world as a little child. He took upon Himself the liabilities of human nature. His early associates saw Him at work as a child and as a youth at His father's carpenter's bench. What matter if your work is not exactly right, they would say to Him. But Jesus was as one who did not hear. He was not willing to be defective, even in the handling of tools. He was perfect as a workman, as He was perfect in character. Jesus carried into His labor cheerfulness and tact. He was never so full of worldly care as to have no time or thought for heaven. Often He expressed the gladness of His heart by singing psalms and heavenly songs. Jesus was faithful in all that He did. Let us be just as faithful. As Jesus learned His lessons and understood and did His duty, so may we.

The apostle Peter presents to us something to be worked out in our lives. You have accepted the grace of Christ; you have realized your privileges and grasped them. Now work to make your calling and election sure. You are called to glory and virtue. Add to your faith virtue; "and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity: for if these things be in you and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ." If you will live on the plan of addition; if you will shun

every temptation, the light of heaven will shine into your soul, enabling you to do this work of adding grace to grace. “Give diligence to make your calling and election sure; for if ye do these things, ye shall never fall.”

“If ye do these things, ye shall never fall.” I like to repeat these words to tempted souls. The Lord will surely fulfil His Word—as surely as He is God. We are to keep at work, gaining all the time, adding grace to grace. If we will do this, the promise is sure, “Ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.”

Here is our life insurance policy. It is an everlasting kingdom that we are to receive. I would that every one of you should understand what it means to secure this life insurance policy to the kingdom of our God. It means that you shall be doers of the Word, that you shall work out your salvation with fear and trembling. I pray that God may help us to understand our great privileges and advantages. Christ is soon coming, and there is constant need of our understanding what the Saviour means by the words, If ye do these things, ye shall never fall. We must have a constantly increasing faith. It is our privilege to be as confident of receiving eternal life as the Saviour was. The Lord of heaven wants us to manifest the simplicity of true godliness. We are to work out our salvation with fear and trembling, adding grace to grace, until we are victorious over every sin.

Take these words home with you, and carry them out in your lives. If you are slighted and rejected, remember that Christ was also rejected. He was crucified by wicked hands; and while He hung in suffering upon the cross, those who stood about Him mocked Him, saying, “Thou that destroyest the temple, and buildest it again in three days, come down from the cross; and we will believe.” But while the professedly religious ones were uttering words of scorn and derision, a poor thief who hung by Christ’s side expressed his faith in Him as the Son of God. “Lord,” he said, “remember me when Thou comest into Thy kingdom.”

Men may be ambitious for higher education, but there is nothing more exalted than a simple belief in a Thus saith the Lord. Pattern your life after His. Act as Christ’s little children. Do not exalt self, but exalt Christ. Take comfort from the Word of God. Teach your children to be missionaries to their people. Help them to have faith and an understanding of the will of God. There is hope for all who will lay hold of Christ and seek in their lives to honor and glorify Him. You have an everlasting promise. Grasp this promise, and hold it firmly. May God give you grace and light, is my prayer.

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I am very glad to have the opportunity of speaking to as many as I see before me at this time, in a field where a large work is yet to be done. In all these unworked fields, special efforts are to be made. In laboring for the unwarned, we are to seek to "compel them to come in." Why?—Because souls are at stake. There is a message to be given to these souls, and those in the highways and in the hedges must hear the Word of life.

Several years ago, during a former visit to the South, while out on long drives, I sometimes asked who occupied the homes we passed; and I learned that in many of the larger Southern houses were men who bear important responsibilities in the care of great estates. Upon further inquiry, I learned that no one had sought to bring before these men the Word of life. None had gone to them, with Bible in hand, and said, "We have something precious for you, and we want that you should hear it." Now it has been presented before me repeatedly that this is a line of work that must be done. We are to go out into the highways and into the hedges, and carry to the people the message of truth that Christ has given us. We are to compel many to come in.

When visiting Lake County, California, not long ago, I saw houses here and there along the way, as we kept climbing, climbing, climbing the narrow mountain road. I asked who was working in that section. The response was that no one especially was working there.

Christ meant much when He said, Go out into the highways and the hedges. You must not neglect the highways. You must bring the truth before those in the highways. Neither are you to neglect those that are in the hedges. In addition to the work that must be done in the great cities, there is a work to be performed for those that are scattered all through the regions round about. And how can we reach them?—One important means of accomplishing this work is found in the establishment of small schools in needy communities. Even if there are but a few persons in a place, some means of reaching them should be devised. Once let the missionary spirit take hold of men and women, young and old, and we shall see many going into the highways and the hedges and compelling the honest in heart to come in.

Some one may inquire, "How will you compel them?"—Let the truth of God, in its purity and power, be brought to bear upon the conscience of living agents, and let them be taught the preciousness of this truth. Let them realize that the Word of life, even Christ Himself, came to our world because of God's desire to save fallen humanity; for "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Nearly five years ago, when we were searching for a site on which to locate a training school near Nashville, we visited this plantation that was afterward secured; and I remember that when we first saw the place, we planned to go over it in carriages, some in one direction and some in another; and we looked to God to impress our minds as to whether this were the place He wished us to choose for a training center. For a time, the prospect looked forbidding; nevertheless, the plantation was secured and the work was begun. The Lord would have the influence of this school widely extended by means of the establishment of small mission schools in needy settlements in the hills, where consecrated teachers may open the Scriptures to hungry souls, and let the light of life shine forth to those that are in darkness.

This is the very work that Christ did. He traveled from place to place and labored for souls. And who was He?—The One equal with the Father. The Lord Jesus has set us an example. As you engage in school work in these needy communities, do not let any man come in to discourage you by saying, “Why do you spend your time in this way? Why not do a larger and more important work in a broader field?” Some, it is true, must plan to look forward to the time when they will do a large work in response to general calls; but who will attend to the highways? Who will go into the hedges? There are those that Christ will move upon, and they will see the necessity of entering neglected portions of the vineyard. They will delight to open the Scriptures to those that are in darkness and do not understand the truth. This is the very work that is to be done. Let every one of us stand in our lot and in our place. And if there are those whom the Lord moves upon to give themselves to the neglected portions of the vineyard, let no man seek to turn them away from their appointed work. If those who know the truth conceal from others the great light that has shined unto their own hearts, they are held accountable for neglecting their duty.

We feel an earnest interest in these schools. There is a wide field before us in the establishment of family mission schools. Let those who feel the burden of souls resting upon them go out and do house-to-house work and teach the people precept upon precept, here a little, and there a little, gradually leading them into the full light of Bible truth. This is what we had to do in the early days of the message. As earnest efforts are put forth, the Lord will let His blessing rest upon the workers, and rest upon those who are seeking for an understanding of the truth as it is in the Word of God.

There are precious truths, glorious truths, in God’s Word, and it is our privilege to bring these truths before the people. In those parts of the field where many cannot attend meetings far away from their homes, we can bring the truth to them personally and can work with them in simplicity.

What light there is in the Word! In Isaiah we read, “Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgressions.” This is the work we are to do. Note the expression, “My people.” Why should the prophet say, “My people”? They were not walking in accordance with the light of truth, but God desired to save them from their sins. The truth was to be brought to them anew in its simplicity.

The message of the third angel must go to all peoples; and Christ has declared that it is to be proclaimed in the highways and in the byways. “Cry aloud; spare not,” He commands. This means that wherever they shall present the truth, whether before a public congregation or from house to house, they are to present it as it is revealed in God’s Word. In the days of Christ’s earthly ministry, He wept over the city of Jerusalem. Why?—His chosen people had had great privileges, and yet they had not responded to the light that had shined on their pathway as Jesus went about all Judea, presenting before the people the Word of God.

In preparation for the coming of our Lord, we are to do a large work in the great cities. We have a solemn testimony to bear in these great centers. But in our planning for the extension of the work, far more than the cities alone must be comprehended. In out-of-the-way places are many, many families that need to be looked after in order to learn whether they understand the work that Jesus is doing for His people. Those in the highways are not to be neglected, neither are those in the hedges; and as we journey about from place to place, and pass by house after house, we should often inquire, “Have the people who are living in these places heard the message? Has the truth of God’s Word been brought to their ears? Do they understand that the end of all things is at hand, and that the judgments of God are impending? Do they realize that every soul has been bought with an infinite price?” As I meditate upon these things, my heart goes out in deep longing to see the truth carried in its simplicity to the homes of these people along the highways and places far removed from the crowded centers of population. We are not to wait for workers of the very highest talent to prepare the way and to show us how to labor; but, whether old or young, we have the privilege of understanding the truth as it is in Jesus; and as we see persons who are not in possession of the comfort of God’s grace, it is our privilege to visit



them and acquaint them with God's love for them and with His wonderful provision for the salvation of their souls.

In this work in the highways and the hedges, there are serious difficulties to be met and overcome. The worker, as he searches for souls, is not to fear nor be discouraged, for God is his helper and will continue to be his helper; and He will open up ways before His servants.

We are glad, very glad, for the evidences of prosperity attending the work here at Madison. To every one assembled at this institute, I would say: Search the Scriptures. If you do not fully realize the times in which you live, and the nearness of the end, seek to gain a fuller realization of these things by searching the Scriptures.

“Lift up thy voice like a trumpet, and shew My people their transgression, and the house of Jacob their sins. Yet they seek Me daily, and delight to know My ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of Me the ordinances of justice; they take delight in approaching to God. Wherefore have we fasted, say they, and Thou seest not? wherefore have we afflicted our soul, and Thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours. Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high. Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord? Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?”

There is a work to be done in every place. We must seek to catch the very spirit of the message.

There are colored people to be saved. Yesterday it was my privilege to speak to the colored people assembled in their neat little church in Nashville. A goodly company of colored people listened with marked attention to the words presented.

These people did not have to do with their color. They are not accountable for the fact that they are not white; and how foolish it is for human beings that are dependent for every breath they draw to feel that we should have nothing to do with the colored people. We have a duty to perform toward them, and in the fear of God we are endeavoring to discharge this duty by providing in every possible way for them to hear the third angel's message and to fit themselves for proclaiming the truth to their own race.

The Lord is working with us as we plan for the advancement of this portion of the Lord's vineyard.

Do you know of a soul to be saved?—Christ died to save that soul, and your work is to learn how to reach the heart of that one and point him to the Saviour.

As I stood before this congregation and saw the gladness of heart they manifested, I felt the power of the Spirit of God resting upon me. There were no unbecoming shouts or noisy demonstrations, but many eyes were filled with tears, and countenances were lighted up with gladness because of the blessing of God resting upon the congregation. The house in which they had met was small and humble, but angels were there.

While speaking to these people, I thought of the directions that were given to Philip.

In Acts we read the story of Philip and the nobleman—how, as an Ethiopian was journeying homeward from Jerusalem, and studying the Scriptures, Philip appeared before him, and inquired, “Understandest thou what

thou readest?" The record informs us that he did not; and so Philip ascended into the chariot, and sat down by the side of the eunuch, and opened the Scriptures to his understanding, and delighted him with the truth. With enlightened heart and mind, the Ethiopian believed the message that he heard. As they journeyed on, they came to a stream of water, whereupon the eunuch said, "See, here is water; what doth hinder me to be baptized?" Philip replied, "If thou believest with all thine heart, thou mayest." The nobleman answered, "I believe that Jesus Christ is the Son of God." Upon hearing this declaration, Philip immediately went down with the eunuch into the water and there baptized him. Philip immediately afterward departed, as he had received a message to go to another place. The nobleman "went on his way rejoicing," a believer in the truths of God's Word.

When human hearts are susceptible to the influences of the Holy Spirit of God, the Lord can do a mighty work through His servants. He can bring them into association with men and women who need help and encouragement. Everywhere we can find souls longing for the help that we might give them; and in arranging our work so as to meet this need, we must not lose sight of the neglected parts of the vineyard. Men may say that it is a waste of valuable time and money for strong young men and young women to go out into these hills and out-of-the-way places to labor. Some may contend that we cannot afford to allow young persons of talent to engage in this line of work.

"Cannot afford it!" If there is but one soul to be saved, that soul is more precious than all the combined wealth of this world.

When I first visited Madison, about five years ago, and looked over this school property, I told those who were with me that in appearance it was similar to one of the places that had been presented before me in vision during the night season—a place where our people would have opportunity of presenting the light of truth to those who had never heard the last gospel message.

Bible truth is precious; and we should strive to know that we are living in obedience to the will of God. We should daily know whether or not we are doing our duty; and as men and women come to us, seeking a preparation for service in the byways and in the hedges, and ask us whether we are willing to give them a place, and help them to get started in this work, we should give them our hearty encouragement and support. We should not hesitate to let them go to needy fields where there are only a few; for it may be that God has a special work for them to do for these few, as Philip of old, when sent to enlighten the understanding of the Ethiopian.

Those whom we seek to help and to save may not be wealthy; they may not have much influence; but every soul has a certain amount of influence, and every soul has been bought with a price—and what a price!—even the blood of the Son of the living God. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." What does acceptance of this Gift mean?—It means a full and complete surrender; a Spirit-filled life; a heart rejoicing in the light of truth; obedience to divine requirements; service in behalf of those who have not accepted this wondrous gift.

"Let your light so shine before men," said Christ, "that they may see your good works, and glorify your Father which is in heaven." We should seek to co-operate with God. We should desire to have the truth as it is in Jesus, and to present it in its simplicity.

I am glad that our people are established here at Madison. I am glad to meet these workers here, who are offering themselves to go to different places. God's work is to advance steadily; His truth is to triumph. To every believer we would say: Let no one stand in the way. Say not, "We cannot afford to work in a sparsely settled field, and largely in a self-supporting way, when out in the world are great fields where we might reach multitudes." And let none say, "We cannot afford to sustain you in an effort to work in those out-of-the-way places." What! Cannot afford it! You cannot afford not to work in these isolated places; and if you neglect such fields, the time will come when you will wish that you had afforded it. There is a world to be saved. Let some of

our consecrated teachers go out into the highways and the hedges, and compel the honest of heart to come in—not by physical force; oh, no! but with the weight of evidence as presented in God’s Word.

Let no living soul—man, woman, or child—selfishly rest satisfied with a knowledge of the truth. There are honest-hearted men and women out in the hills that must be given the message of warning. There are those who cannot have the privilege of listening to the truth as it is often presented in large assemblies; these must be reached by personal effort.

There are those among us who have been in the truth for years, who have never seen nor sensed the need there is for working the highways and the hedges. All such should seek for reconversion of heart, for divine enlightenment, that they may discern the needs of a dying world. Christ came to seek and to save that which was lost. He went about on foot. He did not ride in easy conveyances. There were no railways or other modern means of travel in His day. It is known that He walked, and that multitudes joined Him as He walked. Along the wayside, as He journeyed, He opened the Scriptures to the understanding of His followers. Constantly He was repeating to them the words of life. The multitudes that thronged His footsteps were charmed with the principles brought out in His discourses.

As you go out into the highways and the hedges, let no minister of the gospel say to you, “Why do ye so?” We have for our Example the ministry of Christ on this earth. We are to remove our lights from under the coverings that hide them from others, and let them shine forth amid the moral darkness.

“Ye are laborers together with God.” Those who expect to wear at last a crown of life must in this life be light-bearers.

In past years the colored people have been terribly neglected. The time is coming when we cannot easily give them the message. Restrictions will be placed about them to such an extent that it will be next to impossible to reach them; but at the present time this is not the case, and we can go to many places where there are colored people, and can open the Scriptures to their understanding, and lead them to accept the truths of God’s Word. Christ will make the impression upon their hearts.

We each have a work to do for God, whatever may be our occupation. Those who are on their farms are not to think that it would be a waste of time for them to plan to go out and visit their neighbors, and hold up before them the light of the truth for this time; for even if it does seem difficult to leave the farm work, yet we shall not lose financially because of spending time in helping others. There is a God in heaven that will bless our labors. To every man—and to every woman—He has given his work. We may co-operate with Christ, by showing to others what it means to seek for eternal life as for hidden treasure. God has called upon us to do this kind of work—to look after the poor, the needy, the suffering; to be awake to the necessities of those in need of spiritual refreshment; to be ever ready to open the Scriptures to hungering souls.

“And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.”

Some may say, “If I were to engage in this sort of work, some connected with the church would discountenance me.” What if they should? Christ has said, “Thy righteousness shall go before thee; the glory of the Lord shall be thy rearward.” We need no greater encouragement than this; we are to seek to save those who are willing to be saved. We are to bring the truth before those who will hear it. Our own souls must be filled with a love for the truth. And as we do our part faithfully, Christ will acknowledge our efforts and add His signal blessing. And oh, what a reward awaits the winner of souls! When the gates of that beautiful city on high are swung back on

their glittering hinges, and the nations that have kept the truth shall enter in, crowns of glory will be placed on their heads, and they will ascribe honor and glory and majesty to God. And at that time some will come to you, and will say, If it had not been for the words you spoke to me in kindness, if it had not been for your tears and supplications and earnest efforts, I should never have seen the King in His beauty. What a reward is this! How insignificant is the praise of human beings, in this earthly, transient life, in comparison with the infinite rewards that await the faithful in the future, immortal life!

Brother Magan, do you not see that the glory of the Lord is at work here at Madison? You are not to fail, nor be discouraged. Bring to your house the poor that are cast out; speak to them words of comfort. I know that you are trying to do this work, and I believe that God will continue to bless you, and that He will bless this school farm.

Let us thank God for the privilege of being His light-bearers. This beautiful farm at Madison is a means of support; and it is not to hinder us from doing the very work that God has appointed us to do. And as you try to extend the influence of this school into the needy places beyond, you are doing the very work that God wants you to do. His blessing will be with every one who seeks to magnify the truth. Let not any living hand, of minister or layman, be laid upon you with the statement, "You cannot go here, you must not go there; we shall not support you if you do not go at our bidding; or if you do not give yourself to the work of bringing souls into the truth in some certain place designated by us." God will bless you as you continue to search for lost souls in out-of-the-way places. Let us thank God that the colored people have a school farm near Nashville. Day before yesterday I had the privilege of visiting the Hill Crest School, and of seeing the little houses that they have been putting up for the accommodation of a few students. A sister has recently sent them money sufficient to build a modest little cottage. In this gift the managers of the school see an evidence of God's favoring hand. The Lord is indeed moving upon the hearts of His people, and leading them to aid in the establishment of training centers for the education of colored youth to labor among their own race. Hill Crest is a beautiful property and gives opportunity to provide for many to receive a training for service. Let us thank God for this and take courage.

To those who are connected with our various school enterprises in the South, I would say: Let not a single hand be laid upon you to say, "You cannot do this work; you must not spend your time in this way." Time! It is God's time, and we have a right to work for the needy and the distressed, and especially for the colored people. If we continue to labor in faith and humility, God will reveal that His righteousness goes before us, and the glory of the Lord will be our rearward. As we try to follow on to know the Lord, we shall learn that His going forth is prepared as the morning. You have been gaining an understanding of this, have you not, Brother Sutherland, since you have been here?

E. A. Sutherland: Yes; we understand some of it.

E. G. White: In the beginning, you did not have the bright of day appear in all the encouraging lines; but God is working, and He will continue to work. Persevere in the humble course that you have been taking, to prepare the way for the Lord to work.

God desires that every man shall stand in his lot and in his place and not feel as if the work was too hard. Why, He is ready to give you strength. He has granted me strength all along the way as we have journeyed eastward. He gave me strength to speak to the people as we visited place after place. At College View, Nebraska, I spoke on the Sabbath to two thousand people. The glory of the Lord rested upon us.

Now, my dear friends, who will be laborers together with God? Who will take up the burden of service? Who will see those that are afar off, having a hard time, and knowing nothing of the truth? Who will bring them in? Who will use their efforts to make them sons and daughters of God? When you enter within the gates into the city, and the crown of life is placed upon your brow, and on the brows of the very ones you have worked to save, they will cast themselves upon your neck, and say, "It was you that saved my soul; I should have perished

if you had not saved me from myself. You had to take a good while; but you were patient with me and won me to a knowledge of the truth.”

And then, as they lay their crowns at the feet of Jesus, and touch the golden harps that have been placed in their hands, and unite in praising and glorifying their Redeemer; and they realize that theirs is the great blessing of life, everlasting life, there will be rejoicing indeed. And oh, the thought that we may be instrumental, under God, in helping to show men and women the way of salvation, while living on this earth!

There will be colored people there. Do you think that Christ has a separate apartment for them? Not at all. Heaven is broad, and they come right in. They have labored to overcome their difficulties, they have proved faithful to the end. We must labor diligently to bring them to the position where they will recognize and accept the truth for this time; and then we must labor and plan to fit them up to work for others of their own race.

In conclusion, I would say to every one: If you give your heart to God, if in humility you take up your appointed work, and remain faithful, at last you will hear the words, “Come, ye blessed of My Father, enter ye into the kingdom prepared for you from the foundation of the world.” Is not this sufficient reward? In that happy world there will be no more temptation, no more sorrows. In your earthly life you have labored together with God; you have so lived that your righteousness has gone before you, and the glory of the Lord has been your rearward.

Oh, let us work today, while we still have opportunity! Let us strive to bring souls into the light of truth, by opening to them the Scriptures, and by praying with them, and urging them to accept Jesus as their Saviour. And as you engage in this work, Jesus is your Helper, even the same Jesus that has passed over the road before us and has given His life in our behalf. If we make sacrifices on the right hand and on the left; if we seek to be laborers together with God—without whom we can do nothing aright—we shall at last have the life that measures with the everlasting life of God—no prospect of falling, no Satan to tempt and lead astray, no death. I long to see families engaged in soul-winning—seeking to let their light shine amid the moral darkness of the world.

By and by it is going to be much harder than it is today to reach the colored people. Now is our opportunity to labor among them. By and by there will be combinations of circumstances that will make it impossible for us to labor as we can now; and so we should try to improve every moment of our time in seeking to bring to a knowledge of the truth souls that are ready to perish, that they may at last have the crown of life with us.

May God help us, is my prayer.

#### Sources

- E.G. White, “Talk/Words of Encouragement to Self-Supporting Workers,” Manuscript 15, 1909, April 26, 1909.
- E.G. White, *Words of Encouragement to Self-supporting Workers* (1909), pgs. 2-17.

Title: N/A

Date: April 27, 1909

Type: Letter

Addressee: Stephen N. Haskell

Location: Huntsville, Alabama

Primary source: Letter 74, 1909, April 27, 1909

Elder S. N. Haskell, Box 597, Oakland, California, Dear Brother:

We have just arrived in Huntsville, having left Nashville early this morning. I did not think that the journey would be so long and tedious. It made me very weary, and the pain in left eye caused me much suffering. I feel that I should not do more taxing labor during this journey to Washington. I am not displeased with the results of my work at College View and here. I have borne my testimony several times, and I expect that some of these meetings will be reported.

On Sabbath, April 24, I spoke to the people in the Memorial Church. What good will result to our workers in the publishing house, and how the word spoken will be received, we cannot now determine. The Lord gave me largely of His Holy Spirit, and I spoke for about one hour. I feel that a special work needs to be done in the printing office. This has been plainly revealed to me. The workers there are not all in working order. They do not perceive that the work is a sacred one, and one that is essential for the salvation of their own souls, and for the saving work that must be done throughout the world. Unless they themselves are worked by the Holy Spirit's power, their influence will be of a nature to dishonor God. We are not to make some wonderful effort to do some wonderful thing that will exalt self. I have worked strenuously to correct this evil which is threatening the pure, true work of God. I have been shown that our leading men must know that they are themselves led of the Lord, for unless they are, they will fall into grievous errors.

Night after night I am giving decided messages in my sleeping hours to those who are working in the printing office. The power of God must come upon these workers, or they will be overcome by the temptations of Satan. The enemy is working with intensity to carry out his plans in the arrangements that shall be made; and those who are determined and zealous in carrying out their own plans will not discern what they are bringing about until they have succeeded in harming many souls.

On Sunday, April 25, I was greatly strengthened and blessed while speaking to the colored people in their church on Winter Street. The Lord gave me words to speak, and much satisfaction was expressed because of the blessing that the hearers received. When I had finished, Edson spoke for a short time. At the close of the meeting I went to Madison, where a teachers' convention was in progress. It seemed to give great pleasure to our workers there that I could have the advantages of their new sanitarium.

I will not write much at this time; but I would say to you, By all means come to the General Conference, and leave the work in the hands of Elders Knox and Cottrell. You and your wife are especially needed at this General Conference. There are many perplexing questions that will come up for decision. Come, both of you, even though it may be difficult to leave the responsibilities of the California work in the hands of others.

In regard to the Buena Vista property, I would say, If a small increase in price is required, advance something on this. It will be better to do this, than to give up all the advantages to be obtained by securing this property. We must work with sanctified perception. It is not at all strange that the enemy should work through these men. I am sure it would be right to advance more means in order to secure a clear title. I write this because I do not want the property to be lost to our work. I hope you will consider what I have written, and reason from cause to effect.

You can place this matter before Brethren Knox and Cottrell. This may appear to you to be a strange proposal, but I would advise you to bring the trade to a conclusion as quickly as possible.

I am trying to be careful of my strength. I do not want that it should be exhausted when I reach Washington. This is a beautiful evening—very like summer.

Now I will say, Goodnight. Remember that we want you at the conference and will not give up this point. You need a change, and the Lord will use you to help the brethren understand the California situation. May the rich blessing of God be upon you.

Source

- E.G. White to S.N. Haskell, Letter 74, 1909, April 27, 1909.

Title: "Talk/Words of Encouragement"

Date: April 29, 1909

Type: Talk

Location: Huntsville, Alabama

Occasion: Ellen White speaks to students at Oakwood, Huntsville, Alabama, on Thursday, April 29, 1909

Primary source: Manuscript 27, 1909, April 29, 1909

I am glad to have an opportunity of speaking to this company of students. Some time I expect that this room will be filled, and that another room will be filled also. We expect to see a work done here that men will be proud to acknowledge. We are glad indeed to see so many present.

This morning I will first read a few words from the fifty-eighth chapter of Isaiah: "Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgressions, and the house of Jacob their sins. Yet they seek Me daily, and delight to know My ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of Me the ordinances of justice; they take delight in approaching to God.

"Wherefore have we fasted, say they, and Thou seest not? Wherefore have we afflicted our soul, and Thou takest no knowledge?" Here the complaint comes not against themselves, but against God. Listen to the answer: "Behold, in the day of your fast ye find pleasure, and exact all your labors. Behold, ye fast for strife and debate, and to smite with the fist of wickedness; ye shall not fast as ye do this day, to make your voice to be heard on high. Is it such a fast that I have chosen? A day for a man to afflict his soul? Is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord?"

The Lord declares what is the fast that He chooses. "Is not this the fast that I have chosen?" He says, "to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?"

This is the work we are trying to do, and the work we are setting before His people, God's people, as the work that should be done. Yes, Lord, we can say: We, Thy commandment-keeping people, are trying to do this work as fast as possible.

We are endeavoring to bring the colored people to that place where they shall be self-supporting. The time will come when you will be able to escape many of the evils that will come upon the world because you have obtained a correct knowledge of how to plant and to build, and how to carry various enterprises. This is why we want this land occupied and cultivated, why we want buildings put up. The students are to learn how to plant, and to build, and to sow. As they learn to do this, they will see a work before them which they will be very glad to have a part in. Opportunities will present themselves by which they can make themselves a blessing to those around them.

"Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" It is the privilege of every student and worker upon this school land to know what it is to be moved by the impulse of the Spirit of God.

"Then shall thy light break forth as the morning, and thine health shall spring forth speedily." Why this assurance regarding the health? Health is given because you learn to use your muscles as well as your brain powers. It is very important that we tax our physical and mental powers equally. "Thy righteousness shall go before thee," the Lord continues, "and the glory of the Lord shall be thy rearward." How will our righteousness



go before us? It will be revealed in righteous words, in righteous actions, in our useful employments. This work is given to the colored people as surely as it is given to the white people. According to their opportunities they are to work out faithfully the problems that God presents to them. When we do the work that God requires of us, the blessings He has promised will attend us.

If we will do justice, if we will exalt the truth, the Lord Himself will be our Keeper and our Preserver, enabling us to do His will. God takes care of those who are looked down upon by their fellow men. It is because He regards the needs of those who are despised and rejected that we have this school farm where you can receive a preparation for labor right here in the South. It is His desire that those who receive a training here shall go forth to labor to lift up the oppressed, to strengthen the weak hands, that through your efforts men and women may learn to honor and glorify God. The teaching of this fifty-eighth chapter of Isaiah means just this to you.

I am glad of the opportunity of saying these few words to you. Let everything you do be done in faith. Believe that the Lord will surely fulfil His promises. He wants us to take comfort in His Word; He wants us to be consoled by His promises; He longs to see the righteousness of the Lord go before us and the glory of God be our rearward. I see great possibilities for this experience to come to the students in this school. You have great advantages here. You are shut away from the world at large, away from the carousing, and the amusements, and the confusion. You do not need these things. You need to be where you are free to serve the Lord conscientiously. He does not cast you off because of your color. The Lord wants the white people to help the colored people. If they will encourage them, and open ways for them, the blessing of the Lord will surely come upon them, as it comes to those whom they are trying to help. This will be a working out of God's plan.

It is the privilege of each student here to know that the Most High has a care for you. He will watch over you for good, and not for evil. If you follow on to know the Lord, you will know His going forth is prepared as the morning. You will increase continually in light and knowledge. I want to see the goodness and mercy of God revealed in this place. We will pray for you; we will do all we can to help you; we will send you publications that you can read and study. I want to meet you each in the kingdom of God. Let us fight the battles of the Lord manfully and righteously, that we may see in the city of God the faces we look upon here today. Let us educate and train the younger members of the Lord's family. They are to stand firmly with God's people.

I need not say anything more to you this morning. I am very thankful that I could visit your school. For years I have done what I could to help the colored people, and I have never found the work so well begun in any place as I find it here at the present time. In all your experiences, remember that angels of God are beside you. They know what you do; they are present to guard you. Do not do anything to displease them. I believe you will try to help those who are trying to help you. As you work and they work, this school will become consecrated ground. I shall want to hear how you succeed. All heaven is interested in the moves you are making. Let us do our utmost to help one another to obtain the victory. Let us so live that the light of heaven can shine into our hearts and minds, enabling us to grasp the treasures of heaven. May God help you, is my prayer.

#### Sources

- E.G. White, "Talk/Words of Encouragement," Manuscript 27, 1909, April 29, 1909.
- E.G. White, "Words of Encouragement," *The Southern Field Echo*, June 1, 1909.

Title: "Words Addressed to the Workers at Rock City Sanitarium"

Date: April 30, 1909

Type: Talk

Location: Nashville, Tennessee

Primary source: Manuscript 47, 1909, April 30, 1909

Light was given me years ago that we should build up our work in Nashville, and that through our connection with the institutions that are now prospering in Nashville, we might impart the knowledge of precious truths to many of the colored people. We were instructed to come right into that position where we could help them in every possible way. This is one of the reasons why we established the printing office in Nashville.

I was shown that efforts should be made whereby our workers could get into association with the colored people here and reach them with the present truth. Light was given me that there are precious souls in the institutions established for the education of the colored people—souls just as precious in the sight of God as are those of the white race. We should all stand in a position where we can be taught of God what our duty is toward these souls; then the gracious presence of God can be with us.

When on my last visit I met with the brethren and sisters in the unfavorable place where they were endeavoring to do sanitarium work, I saw its [disadvantages;] I felt keen distress of mind. I felt that it was not right to be located in such a place, and that we should have greater advantages for the medical work that we conduct in behalf of the colored people. Those who are to be trained for service in this place must be taught to respect education. If they are given the institution they should have, they will be able to do a work for the colored race that our white workers cannot do.

I am glad that you have this place. The Lord has been hearing our prayers that He would open the way for us to establish such a place as this. We thank the Lord for its advantages with heart and soul and voice.

I have carried a great burden for the colored people of the South; and I believe the Lord is going to bless His workers in this place. God will help every one who engages in His work. We can reach these people. We can lift them up. We can meet them where they are and help them to rise, if we will take a proper and right course. The place you are now in is nearest to the representation made to me of what we should have than anything I have seen. A great burden is rolled from my heart as I see this work being established. I pray that just such institutions may be established in many places.

Source

- E.G. White, "Words Addressed to the Workers at Rock City Sanitarium," Manuscript 47, 1909, April 30, 1909.

Title: N/A  
Date: May 11, 1909  
Type: Letter  
Addressee: Vina Belden  
Location: Washington, D.C.  
Primary source: Letter 88, 1909, May 11, 1909

Dear Sister Belden:

Your letter dated March 11 has been received, and I will reply at once. We are now at Washington, attending the General Conference meetings. There is a large pavilion pitched on the ground, and this is literally packed with people. A deep interest prevails. This is the largest gathering of our people that there has been in Washington.

On Sabbath morning I spoke to a large congregation for fifty minutes. My voice was clear and could be heard by all. My talk was reported and was printed in the General Conference Bulletin. I will send you copies of this.

I dreaded having to take this journey to Washington; but the Lord has sustained me wonderfully through it all. We spent a month on the way, visiting San Diego; Loma Linda; College View, Nebraska—where Miss Peck has a part in the manual school work—Nashville, Tennessee; Madison; Huntsville, Alabama; and Asheville, North Carolina.

The morning after my arrival in College View, I spoke to the teachers and students assembled in the school chapel, and at the close of this meeting, spoke for a few minutes to the church school children gathered in another part of the college building. The following day, Sabbath, I addressed two thousand of our people in the College View Church. On Sunday I spoke again to our church people and the next day addressed the school faculty, giving instruction regarding the principles that should underlie all our school work. During our stay we were taken over the school farm.

Union College in a large school. I am in favor of having such schools divided. Unless this school is divided, it will be necessary to erect more buildings in order to carry on the work with profit. But I am confident that changes will be made. Some of the teachers will be appointed to other fields of labor.

On Tuesday afternoon we continued our journey, going to Nashville, and on reaching there were taken to the Nashville Sanitarium, where we had the best of accommodation. During our stay of a few days we visited the Rock City Sanitarium, established in Nashville for work among the colored people, and the Hillcrest School farm, where brethren Staines and Bralliar are seeking to establish a school for the training of colored workers. This school is in a good location, and several cottages are already put up on the place.

I spent Sabbath in Nashville and spoke to our brethren and sisters in their nice church building. I had freedom in speaking. The next morning I filled an appointment to speak to the colored people in their church in the same city. This church building is well located, and in the basement is a room fitted up for a church school. The church was filled with a goodly number of people, intelligent looking and neatly dressed. They expressed deep thankfulness that I was able to speak to them in their own meetinghouse. At the close of the meeting I went to the colored sanitarium, which is situated only a few blocks from the church, and took a cold bath, a precaution I always take after speaking. Elder Blake and his wife were pleased that I could have the convenience of their new sanitarium.

From this place I was taken out to Madison, where Brethren Sutherland and Magan were conducting a school for the training of missionary teachers. We spent a few days here and then continued our journey East.

This is a tremendous gathering at Washington. Our workers are gathered here from all parts of the world. I greatly desire that the Lord will work here with the convicting power of His rich grace. We need to see the deep moving of the Spirit of God on human hearts. The Lord is waiting to be gracious, but there needs to be revealed the heart-searching power of His grace upon the families that are settled here. The Lord will not be glorified at this meeting unless it is seen that the Spirit of Christ is converting the soul.

#### Sources

- E.G. White to Vina Belden, Letter 88, 1909, May 11, 1909.
- E.G. White, "The Hillcrest School," Manuscript 25, 1909, May 17, 1909.
- E.G. White, *Hillcrest School Farm* (1909), pgs. 33-36.

Title: "Abiding in Christ"

Date: May 15, 1909

Type: Sermon

Location: Takoma Park, Maryland

Occasion: Ellen White speaks at the General Conference session in Takoma Park, Maryland, on Sabbath, May 15, 1909

Primary source: Manuscript 19, 1909, May 15, 1909

"I am the true Vine, and My Father is the husbandman. Every branch in Me that beareth not fruit He taketh away: and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit."

When the purging comes, we frequently feel that the Lord is against us. Instead of this we should look to ourselves and see if there is not something we have left undone or something we need to take away from our lives before we can stand in right relation to God. We should let nothing interpose between us and the beams of light that will come to every one of us if we will comply with the conditions specified. We do not want to be the branch that shall be taken away, but the branch that shall produce fruit.

"Now ye are clean through the word which I have spoken unto you. Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me." It is for our present and eternal interest that we understand these words. Do we let our petitions come up before God daily? Do we realize that we must have an abiding Christ if we would represent Christ to the world in our speech, in our characters, and in all our dealings with our fellow men? When this is our experience, we shall not be found fruitless.

"I am the Vine," the Saviour continues, "ye are the branches: He that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing. If a man abide not in Me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned."

How important it is that we so relate ourselves to our Creator and to our Redeemer that the influence we exert shall represent Christ and represent the Father. God so loved the world that He gave His only begotten Son, that those who abide in Christ might become the sons of God. Everything is at stake here. What will you do about it, my brethren and sisters? Are you going to let worldly ideas, worldly customs and practices, come into your lives and characters? Are you going to study what this one or that one will say? Or are you looking to the One who so loved the world that He did not withhold from us His only begotten Son. God gave Christ to the world to reveal to men that humanity united with divinity could overcome the temptations that are in the world through lust. This union we must experience. We must be living branches of the True Vine, daily laying hold of our Redeemer, that we may bear the fruits of a Christian character. Christ is our only hope. "I am the Vine," He declares, "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."

"I in him." It is of the greatest importance that you abide in Christ, and that in your humanity you lay hold upon divinity. Unless you take hold by living faith of His divine power, you will miss that life that measures with the life of God. We cannot afford to miss that life. We cannot afford to live careless, indifferent, selfish lives; for such God cannot accept.

God has given Christ as a pattern of what our lives should be. Do you see Him walking in the streets and looking upon and pitying the sick? His heart is drawn out in compassion for them. He weeps for the afflicted and the suffering. He draws them close to His heart of love and heals them. Consider the great company that on one occasion followed Him, growing in numbers until there were five thousand men besides women and children. There was such attraction in his words that they could not leave Him. Finally turning to His disciples,

He says to them, These are weary; they must rest, and bids that the company sit down on the greensward all prepared for them. He says to the disciples, Have you something for them to eat? One replied, "There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?" The Saviour bade the disciples bring the food to Him, and breaking it into pieces, He gave to the disciples, and the disciples to the hungry multitude. They ate and were satisfied. Then "He said unto His disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves which remained over and above unto them that had eaten."

This was the work of our Lord upon the earth. He could do these miracles because His humanity was united to divinity. What we need in all our sanitariums is a faith that abides in Christ, that lays hold upon His power, that is obedient to Him, and that leads us to take up the cross of self-denial and self-sacrifice. This unites the soul to Christ and makes us one with Him.

To every one of us the Lord holds out this privilege if we will cut away our wrong habits and practices. There are many who think that they can retain their wrong habits, their perverted appetites and passions, and at the last get into a condition of self-denial. But the longer selfishness is practiced, the harder it is to break away from it. What the Lord wants now is men and women who have the missionary spirit, who understand why Christ gave His life, why He laid off His royal robe and kingly crown, and came to the world as a little child, to be brought up in poverty.

The Lord has the power to forgive the sins of every soul in this congregation, if you will repent of your backslidings, if you will turn to the Lord and will cut away from your lives wrong habits and dispositions and your hardness of heart. What you need is the humanity that was in Christ Jesus that laid hold upon divinity. Take hold upon that divinity and bring it into your life, and you will be a savor of life unto life. Every one of us should stand in that position where we can receive a commission from God. Will you not come into that place? Will you not humble your souls before God, that you may comprehend and respond to the immense sacrifice that has been made in your behalf?

"If ye abide in Me, and My words abide in you," the Saviour said, "ye shall ask what ye will, and it shall be done unto you. Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples. As the Father hath loved Me, so have I loved you: continue ye in My love." There is peace to be found in continuing in Christ's love, and in daily carrying out the conditions upon which our salvation depends.

What can you do in the work of saving the lost unless Christ imbues you with His divine power? A little is being done in our world; but O that the good work might spread abroad and reach every needy soul. O that the present truth might be proclaimed in every city. This great need is kept before me night and day. Some nights I cannot sleep. I seem to be proclaiming to companies as large as this the great salvation, the great power of God, the great glory to be obtained by the exercise of a living faith. We need to lay hold of Jesus Christ, that we may have the power to become the sons and daughters of God.

There is something for each one of us to do. It is no use to talk of being Christians if we leave unhelped those who are perishing all around us. To me has been presented something of the great needs of the people. On this journey to Washington I did not expect to speak in many places, but when I got within reach of the people, I could not help doing all I could. My soul was so drawn out with earnest hope, with confidence that they would receive the message, that I spoke the Word to the white people and to the colored people whenever opportunity was given me. I thank God that I did not neglect the colored people.

"Herein is My Father glorified, that ye bear much fruit: so shall ye be My disciples." It is fruit that Christ wants. When we are willing to practice self-denial and self-sacrifice, as Christ practiced it in His life, we shall bear fruit to God's glory. Often after a day of toil, although tired and worn with labor, while His disciples were

sleeping, His voice could be heard all through the night, pleading with the Father that He would clear the highway, that the words of the living God might reach the multitudes, and that they might lay hold of the truth. Such labor as this costs something. It does not mean the making of a little sacrifice. It costs much to be men and women of God.

Men and women are going forth more and more to carry the gospel message. We thank God for this, but we need a greater awakening. We slide back into self-indulgence; we do not exercise to the utmost power the virtues that Christ has promised if we ask for them in faith. That which we receive from Christ we must give to others. Just as surely as we receive, so surely we must give. None who receive the grace of Christ can keep it to themselves. As soon as Christ becomes an abiding presence in the heart, we shall not be able to see souls perishing in ignorance of the truth, and be at rest. We will make any sacrifice that we may reach them; and there are none of us so poverty-stricken but that we can make sacrifices for Christ daily.

It is our privilege to see the work of God advancing in our cities. Christ is waiting, waiting for places to be entered; and who are preparing for this work? We will not say that we are destitute of laborers. We are glad that there are some; but there is a greater, a far greater work to be done in our cities. Far greater self-denial is to be practiced in order that the Word of life may be carried from place to place.

On my journey to Washington I had some experience in going, not only to the highways, but also to the hedges. I saw something of the work that is being done in the mission schools near Nashville. Little companies of workers are going out into the mountains and laboring for those who have not heard the message, and here and there little companies of believers are being raised up. Who would dare to put their hand on such workers and say, You must not labor thus; it costs too much. Can it cost anything that will begin to compare with the sacrifice that Christ made in order to save perishing souls? My brethren and sisters, I ask you in the name of Jesus of Nazareth to take your light from under the bushel, and let it shine forth, that others may be profited. We must let our light shine forth in our actions. If we will seek to do this, the light of heaven will surely abide with us, and we shall stand on vantage ground.

It is worth everything to be where you can reach out the hand of faith, and say, "Lord, lead me; guide me; direct me in every place where I shall go." It is the duty of every soul to look to God for guidance, to be taught of God, to be led by God, and to do the work of God intelligently.

The Saviour declares, "If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love." He compares Himself and His work and experience of abiding with the Father with the experience and work to which He has ordained us, because He represents humanity and divinity combined. It is our privilege to lay hold of the divine nature and say, "Lord, you promised it. We ask Thee to give us a spirit of self-denial and self-sacrifice. Help us to understand what it means to abide in Thee."

To abide in Christ means that you shall be a partaker of the divine nature. Humanity lays hold upon divinity, and you have divine power. But if you cling to old habits and practices of self-indulgence, and refuse to carry the burden of souls, you will lose your own soul. You will not value your own soul highly, and you will not carry on a straightforward work. It is the privilege of every believer to purify his soul, that he may have that life that measures with the life of God in the kingdom of glory. This is what we all desire—to live through the ages of eternity in the kingdom of glory. But we can never do it if we continue to follow our own habits and inclinations. O that this burden might be rolled upon souls, and that they might realize that if they will be overcomers, they can help others to overcome.

"These things have I spoken unto you," the Saviour said, "that My joy might remain in you, and that your joy might be full." The work of overcoming is not a joyless work; no, indeed. It means communication with heaven. You can go to God in prayer; you can ask, and receive; you can believe, hanging your helpless soul on Christ. It

means that humanity can work the will and ways of God. Humanity and divinity are combined for this very purpose. O what a different world we should have if every professed Christian would come to Christ just as he is, practice self-denial, permit the fruitless branches to be cut away, and the good branches to be improved. Such an experience of constantly abiding in Christ would result in souls being brought to a knowledge of the truth. Let the petition come up before God, "Lord, what wilt Thou have me to do today? Let Thy light shine upon me." Terrible trials are to come upon our world, and the world is preparing itself for this. We too must be prepared, that we may have the protection of our heavenly Father. And if we lose our life in the conflict, let us have faith to believe that it will be restored to us again.

"This is My commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. ... Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask the Father in My name, he may give it you. These things I command you, that ye love one another."

This was the purpose for which Christ came into the world. Read of His sufferings, of what He bore in order that we might have eternal life. God so loved the world that He gave His only begotten Son, that whosoever believeth on Him might have eternal life. That "whosoever" is firm and sure and broad. He that will follow on to know the Lord, should know that His goings forth are prepared as the morning. My brethren and sisters, let the world see the love of Christ manifested in your lives. This will have a tremendous influence, and souls will take knowledge of you that you have been with Jesus and learned of Him. Do not feel that you must follow the world's fashions and copy its indifference. Lay hold upon the Mighty One. Consider the work to be done for the souls that are perishing all around us. Heaven will unite with you in working for them.

"If the world hate you, ye know that it hated Me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." Why this hatred? Because by your consistent life you condemn the worldling's course of action. He wants to act like the world, to serve the world; and you are serving God. Your life is a reproach to him, and therefore your influence is hated.

"Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted Me, they will also persecute you; if they have kept My saying, they will keep yours also. But all these things will they do unto you for My name's sake, because they know not Him that sent Me. If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin."

The unity existing between Christ and His followers is to be as much greater than now exists, as you can possibly comprehend. When you have that unity, you will have power. Angels will minister through your words and through your works in every place where you are. There will be revealed a living connection with the living God who rules in heaven and in earth. He wants you to come into right relation to Him. Here is the Word, my brethren, (holding up the Bible). Open this Word to your children; present it in your schools; present it, I beseech you, wherever you are; and live by the Word of God. Here is life; here is salvation. Take your light from under the bushel, and give life and light to the world. God help us that we may arouse from our state of stupor.

O, that at this meeting we might seek the Lord most earnestly, and that the great blessing of God might come upon each one of us! Make a covenant with God by sacrifice. You may feel that you make sacrifices; but if you go where I have been, in the highways and hedges, your compassion will be stirred by what you see. May God help us, that we may work to the point. We need to pray, and to pray in faith. We need to carry forward the work that God has given us to do. Our children are to be saved; our neighbors are to be labored for; and we are to act as though eternal life meant something to us. Let us labor unitedly, that the joy of the Lord may be in our souls. Amen and amen.



#### Sources

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Title: "The Hillcrest School"

Date: May 17, 1909

Type: Manuscript

Location: Washington, D.C.

Primary source: Manuscript 25, 1909, May 17, 1909

During our visit to Nashville, I visited the Hillcrest School farm where Brethren Staines and Bralliar are laboring to establish a training school for colored workers. This farm of ninety-three acres is about six miles from Nashville. The location is excellent. Here the students can be trained to erect buildings and to cultivate the land as a part of their education. At the same time they can be given instruction in Bible knowledge and be fitted by general study of wisely selected books to know how to do the work to which they are called.

As I saw the different parts of the farm, my heart was glad. The hill land is suitable for the buildings, for the orchard and pasture, and the level land will be highly appreciated when faithfully worked. A beginning has been made in the erection of cottages for students. They are plain and inexpensive, but comfortable and convenient. More of these cottages are needed. One cottage that I visited had just been built with money given by Sister Marion Stowell-Crawford. Those who are bearing the burden of this work should be encouraged, and not hindered by words that would dishearten them or dampen the faith of those who have been helping them.

My heart was filled with thanksgiving to God that a place has been provided here near Nashville where intelligent youth, seeking to obtain an education that will fit them to help others, can have the advantages offered by the Hillcrest School. The Lord is indeed moving upon the hearts of His people and leading them to aid in the establishment of training centers for the education of colored youth to labor among their own race. Hillcrest is a beautiful property and gives opportunity to provide for many to receive a training for service. Let us thank God for this and take courage.

Brother Staines and his associates are engaged in a good work. I believe that the Lord has led them and will bless them in doing conscientiously that which they have undertaken. It is my prayer that the Lord will move upon the minds of His people to take hold of this work and help it forward. We must not let the criticism and unwise movements of some of the brethren dishearten the workers and hinder the work. As the Lord has led Brother Staines to take up this work, so others will be led in various places to help. Men in different parts of the field, as laborers together with God, will search out promising colored youth and encourage them to attend this school. And they will help in the providing of a suitable building with classrooms.

When we were ready to return to Nashville, the teachers and students all gathered in the classrooms, and I said to them:

"I am thankful that I have had the privilege of visiting this school. You all should appreciate it. Here you have high and low ground. You are to prepare the ground for the sowing of the seed; and in your efforts the blessing of the Lord will certainly be with you if you will walk humbly with God. Trust in Him who understands the situation. Then He can work with you in all your efforts, and you will see of the salvation of God.

"You will have our prayers, and our help as far as we can give it. Our interests will go with you. And the Lord will help you in making this effort, not merely because of the good that may be accomplished in this school, but because of the many others who need the experience you are having. The work you do here may result in the salvation of hundreds of souls.

"If you will follow on to know the Lord, you may know His goings forth are prepared as the morning; and the blessing of the Lord will rest on parents and children. There is one point that we must be careful to remember. It

is this, that the students in this school will carry away with them what they see and hear here. They will follow the example you give them.

“I am deeply interested in the work that is being done here, because special light has been given me regarding the neglect there has been to take up the work you are doing. I have specified in my writings what this work is. I have tried again and again to impress its importance on the minds of the people. I shall still talk of it wherever I go.

“You are not working alone. When you are tempted to become discouraged, remember this. Angels of God are right around you. They will minister to the very earth, causing it to give forth its treasures.

“This is the instruction I am trying to give to our people. I want them to understand what could be accomplished if we would work according to the will of the Lord. It is the Lord who has given the instruction. Let us follow His directions.”

After speaking these words of encouragement, we bowed in prayer; and the blessing of the Lord rested upon us, giving assurance and hope regarding this work so humbly begun. I there decided to give one hundred dollars to help in equipping the school. And I now present to our people an invitation to join me in giving the means necessary to its work.

Let the teachers consider this message: “Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness.”

#### Sources

- E.G. White to Vina Belden, Letter 88, 1909, May 11, 1909.
- E.G. White, “The Hillcrest School,” Manuscript 25, 1909, May 17, 1909.
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Title: "The Loma Linda College of Evangelists"

Date: June 1, 1909

Type: Manuscript

Location: Takoma Park, Maryland

Occasion: This manuscript was read by Ellen White to the delegates of the Loma Linda College of Evangelists at the General Conference session in Takoma Park, Maryland, on at 9:15 a.m., Tuesday, June 1, 1909.

Primary source: Manuscript 39, 1909, June 1, 1909

While attending the General Conference of 1905 at Washington, D.C., I received a letter from J. A. Burden, describing a property he had found about four miles from Redlands. As I read his letter, I was impressed that this was one of the places I had seen in vision, and I immediately telegraphed him to secure the property without delay. Later, when I visited the property, I recognized it as one of the places I had seen nearly two years before in vision. How thankful I am to the Lord our God for this place.

One of the chief advantages of Loma Linda is the pleasing variety of charming scenery on every side. The extensive view of valley and mountain is magnificent. But more important than magnificent scenery and beautiful buildings and spacious grounds is the close proximity of this institution to a densely populated district and the opportunity thus afforded of communicating to many, many people a knowledge of the third angel's message. We are to have clear, spiritual discernment, else we shall fail of discerning the opening providences of God that are preparing the way for us to enlighten the world.

With the possession of this place comes the weighty responsibility of making the work of the institution educational in character. Loma Linda is to be not only a sanitarium, but an educational center. A school is to be established here for the training of gospel medical missionary evangelists. Much is involved in this work, and it is very essential that a right beginning be made. The Lord has a special work to be done in this field. He instructed me to call on Elder and Mrs. Haskell to help us in getting properly started a work similar to that which they had carried on at Avondale. Laborers of experience have consented to unite with the forces at Loma Linda to develop the school that must be carried on there. As they go forward in faith, the Lord will go before them, preparing the way.

In regard to the school, I would say, Make it especially strong in the education of nurses and physicians. In medical missionary schools, many workers are to be qualified with the ability of physicians to labor as medical missionary evangelists. This training, the Lord has specified, is in harmony with the principles underlying true higher education. We hear a great deal about the higher education. The highest education is to follow in the footsteps of Christ, patterning after the example He gave when He was in the world. We cannot gain an education higher than this; for this class of training will make men laborers together with God.

To have the higher education is to have a living connection with Christ. The Saviour took the unlearned fishermen from their boats and their fishing nets and connected them with Himself as He traveled from place to place, teaching the people, and ministering to their needs. Sitting down on a rock or on some elevated place, He would gather His disciples about Him and give them instruction, and before long hundreds of people would be listening to His words. There are many men and women who suppose that they know all that is worthy knowing, when they greatly need to sit humbly at the feet of Jesus and learn of Him who gave His life that He might redeem a fallen world. We all need Christ—the One who left the royal courts, laying off His kingly robe and crown and His majesty in the heavens, and clothing Himself with humanity. The Son of God came as a little babe, that He might understand the experience of humanity and know how to deal with them. He knows the wants of the children. In the days of His earthly ministry, He would not allow them to be forbidden to come to Him. "Send them not away," He said to His disciples; "for of such is the kingdom of heaven."

In the work of the school, maintain simplicity. No argument is so powerful as is success founded on simplicity. You may attain success in the education of students as medical missionaries without a medical school that can qualify physicians to compete with the physicians of the world. Let the students be given a practical education. The less dependent you are upon worldly methods of education, the better it will be for the students. Special instruction should be given in the art of treating the sick without the use of poisonous drugs and in harmony with the light that God has given. In the treatment of the sick, poisonous drugs need not be used. Students should come forth from the school without having sacrificed the principles of health reform or their love for God and righteousness.

The education that meets the world's standard is to be less and less valued by those who are seeking for efficiency in carrying the medical missionary work in connection with the work of the third angel's message. They are to be educated from the standpoint of conscience, and, as they conscientiously and faithfully follow right methods in their treatment of the sick, these methods will come to be recognized as preferable to the method to which many have become accustomed, which demands the use of poisonous drugs.

We should not at this time seek to compete with worldly medical schools. Should we do this, our chances of success would be small. We are not now prepared to carry out successfully the work of establishing large medical institutions of learning. Moreover, should we follow the world's methods of medical practice, exacting the large fees that worldly physicians demand for their services, we would work away from Christ's plan for our ministry to the sick.

There should be at our sanitariums intelligent men and women who can instruct in Christ's methods of ministry. Under the instruction of competent, consecrated teachers, the youth may become partakers of the divine nature and learn how to escape the corruption that is in the world through lust. I have been instructed that we should have many more women who can deal especially with the diseases of women, many more lady nurses who will treat the sick in a simple way without the use of drugs.

It is not in harmony with the instruction given at Sinai that gentlemen physicians should do the work of midwives. The Bible speaks of women at childbirth being attended by women, and thus it ought always to be. Women should be educated and trained to act skilfully as midwives and physicians to their sex. This is the Lord's plan. Let us educate ladies to become intelligent in the work of treating the diseases of their sex. We ought to have a school where women can be educated by women physicians to do the best possible work in treating the diseases of women. Among us as a people, the medical work should stand at its highest.

In Loma Linda we have an advantageous center for the carrying on of various missionary enterprises. We can see that it was in the providence of God that this sanitarium was placed in the possession of our people. We should appreciate Loma Linda as a place which the Lord foresaw we should need and which He gave us. There is a very precious work to be done in connection with the interests of the sanitarium and school at Loma Linda; and this will be done, when we all work to that end, moving unitedly in God's order.

The Word of God is to be our lesson book. The Lord is our helper and our God. Let us look to Him to open the way for the carrying out of our plans.

At Loma Linda many can be educated to work as missionaries in the cause of health and temperance. Teachers are to be prepared for many lines of work. Schools are to be established in places where as yet no efforts have been made. Missionaries are to go to other states where little work has been done. The work of promulgating the principles of health reform must be accomplished. God help us as a people to be wise.

I feel a deep interest that careful study shall be given to the needs of our institutions at Loma Linda and that right moves shall be made. In the carrying forward of the work at this place, men of talent and decided

spirituality are needed. The best teachers are to be employed in the educational work, men and women who will walk circumspectly, depending wholly upon the Lord. If the teachers in medical lines will stand in their place in the fear of God, we shall see a good work done. With Christ as our educator, we may reach a high standard in the knowledge of the true science of healing.

That which is of most importance is that the students be taught how to represent aright the principles of health reform. Teach them to pursue this line of study faithfully, combined with other essential lines of education. The grace of Jesus Christ will give wisdom to all who follow the Lord's plan of true education. Let the students follow closely the example of the One who purchased the human race with the costly price of His own life. Let them appeal to the Saviour and depend upon Him as the One who heals all manner of diseases. The Lord would have the workers make special efforts to point the sick and suffering to the great Physician who made the human body.

It is well that our training schools for Christian workers should be established near to our health institutions, that the students may be educated in the principles of healthful living. Institutions that send forth workers who are able to give a reason for their faith, and who have a faith that works by love and purifies the soul, are of great value. I have clear instruction that, wherever it is possible, schools should be established near to our sanitariums, that each institution may be a help and strength to the other. He who created man has an interest in those who suffer. He has directed in the establishment of our sanitariums and in the building up of our schools close to our sanitariums that they may become efficient mediums in training men and women for the work of ministering to suffering humanity.

Let Seventh-day Adventist medical workers remember that the Lord God omnipotent reigneth. Christ was the greatest physician that ever trod this sin-cursed earth. The Lord would have His people come to Him for their power of healing. He will baptize them with His Holy Spirit and fit them for a service that will make them a blessing in restoring the spiritual and physical health of those who need healing.

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Now that I have finished reading this manuscript, I desire to say a few words regarding the cities in the South and the East and the West. The Lord God of Israel will hold the men and women who are intelligent, in regard to the truth for this time, accountable for those cities that are left without warning. The instruction has been given me, Work the cities; work the cities where the first and second angels' messages were proclaimed. The work of warning the cities has been kept before us for more than twenty years; but who has felt a burden for this work? Who has done real missionary work among them? We are bidden to go to those cities and preach the gospel and heal the sick.

Do not expect that men will come to you and say, If you will come and work in our cities, we will support you. You are to go into these cities and begin work in a humble way. If we had faithfully followed from the first the instruction regarding city work, means would have come in for us to establish in these places schools and small sanitariums where we could treat the sick and preach the gospel and educate the people in Bible truth. We would have had means to sustain all the enterprises for missionary work that we could carry forward.

God has not left the southern field. There are precious souls there, and there are precious souls in other places that I have mentioned to you here. The Lord wants us to wake up and to take hold of seeming impossibilities.

If we still do our best, if we will pray and believe and trust in the Lord, we shall see of the salvation of God. Brethren, where is your faith? Why are you not working in the difficult places? Here are missionaries from foreign countries who are trying to press into missionary fields under every discouragement. Will you not go into the cities and try to get hold of the people? May God help us to see our duty, and to do it, is my prayer.

## Sources

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- E.G. White, "The Loma Linda College of Evangelists," *General Conference Bulletin*, June 4, 1909, pgs. 308(2)-309(3).

Title: N/A

Date: June 6, 1909

Type: Letter

Addressees: Brethren and Sisters in Washington

Location: Washington, D.C.

Primary source: Letter 94a, 1909, June 6, 1909

Dear Brethren and Sisters in Washington:

The Lord has a solemn and important work for His remnant people to do. There is much faithful missionary work to be done in the highways and byways of the earth, and all who have any part to act in this work must be truly converted at heart. It is not a tame, scientific religion that we advocate, but a religion that will subdue hearts and sanctify and cleanse and refine the life. It is a religion that possesses living power and the spirit of the great Teacher Jesus Christ. We are to reveal in our lives practical, genuine godliness. We are to be drawn out of and away from every selfish action. With the blessing of Christ upon us day by day, we are to be channels for the communication to all around us of heaven's blessed light and grace.

The work of the third angel's message is strengthening and broadening, and I have been instructed that the responsibilities in our large conferences should be divided and that we should not have all our work under the supervision of one group of men. The Lord has shown me that all the means should not be centered in one place. Arrangements should be made to share the responsibilities, and wise, godly men, who will act their part faithfully, should be selected to act a part in bearing responsibilities and to be entrusted with means for their part of the field. We have true and reliable men in various parts of the field, who have ability to carry responsibilities and to give wise counsel. We have reason to put confidence in them as verily as we have reason to trust the responsible men in Washington. These should be trusted to take hold and do a work for the places that have been neglected.

In all our churches in every conference there is need of a deep heartwork being done both among leaders and laymen. The president of the conference should sense his individual need and by living faith draw from Christ divine power and wisdom and efficiency. Heavenly understanding will surely be given to all who seek for it in humble faith. What we need is an inspiration from the cross of Calvary. This will make men and women laborers together with God.

During the past few years there have been some experiences in which men have set themselves to watch certain workers, lest they solicit means for the upbuilding in their part of the field of the work that the Lord has instructed us should be built up. The work in the southern field has been hindered, and means which should have gone to advance the work there has been held back because of a spirit of fear lest too much means be diverted to this channel. We ought not to have had this experience of keeping back men from the important work of opening blind eyes to the light of present truth. It was inconsistent with the faith we profess to hold that faithful men, doing a work greatly needed, should be forbidden to receive donations for the assistance of their work.

There was spread out before me city after city in need of evangelistic labors. If diligent effort had been given to the work of making known the truth for this time in the cities that are unwarned, they would not now be as impenitent as they are. From the light that has been given me, I know that we might have had today thousands more rejoicing in the truth if the work had been carried forward as the situation demands in many aggressive lines.

There are lessons for us to learn from the experience of Philip and the Ethiopian. Angels of God saw the Ethiopian traveler reading the Scriptures as he rode in his chariot, and one of the disciples was sent to meet him.



Philip said to the Ethiopian, "Understandest thou what thou readest? And he said, How can I, except some man should guide me?" Acts 8:30, 31. Then Philip opened to him the Scripture. And when he had heard and believed, the Ethiopian asked, "What doth hinder me to be baptized?" Acts 8:36.

It was the Spirit of God that led this man's mind to the study of the Scriptures; and because he could not understand their meaning, the Lord sent one of His servants to enlighten him and make him understand. When the Ethiopian asked, "What doth hinder me to be baptized," Philip said, "If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still; and they went down both into the water, both Philip and the eunuch, and he baptized him." Acts 8:37, 38.

After Philip had given his message, he was caught away by the Spirit, and the eunuch saw him no more. This experience should teach us that we have a God, and that angels, who are ministering spirits, are sent by Him to do a special work in the earth. The man who undertakes to step in between the angels, and one whom God is seeking to instruct is out of his place. He had better stand on one side and let God work. God is able to work on human hearts and to lay upon them the burden of opening the Scriptures to the people.

Men bearing responsibilities are not faultless. They do not stand where they can make no mistakes. Sometimes they act like children. When we put confidence in self, and do not stop to pray, we are in great danger of marring the sacred work that we are dealing with. The Lord wants His workers to wrestle with Him in prayer. He wants to see the evidences of the working of the Holy Spirit upon human minds.

The Lord requires that we honor Him more fully in the management of the work than we have done in the past; but He cannot be honored by a course that hinders the advancement of the message of truth. He is dishonored when men set themselves to watch their fellow workers and to criticize them for seeking to obtain means from those who are willing to give for the needs of the advancing work. Such a work as this destroys the confidence of brother in brother. The advance work which we might have seen done, and which would have glorified God, has been hindered, and the message of truth has been retarded. If faithful and willing workers had been encouraged to do individual, personal work for souls in the highways and the byways, many would have been brought into the fold of Christ; but instead of this, some who desired to labor have become discouraged and disheartened and have lost their convictions of duty.

Every minister of the gospel needs to understand that those whom the Lord chooses to carry forward a special work in needy fields are to have freedom to solicit means from their brethren. I would that there could be opened before the leading men of the conference that which the Lord has presented to me as the result of the spirit of suspecting and watching and binding about. It has brought hindrances to the work which need never have existed. There have been laborers who were working far beyond their strength, and practicing economy in every possible way, who should have been encouraged and supported in their work. But the churches have had sown among them the seeds of suspicion and mistrust against these self-denying missionaries.

All who have engendered this spirit of suspicion, and have created this lack of confidence in God's servants, need to be converted. They need to put away fear and jealousy and to cleanse their hearts from the evil seed of unbelief which has corrupted their thoughts and caused distress and forebodings. Some who have had abundant evidence of the good work that is being accomplished did not do what they could for its advancement, but took a course to hedge up the way. When we learn to define aright what sin is and what the righteousness of Christ is, we shall no longer justify such a course of action.

The heart, as well as the understanding, needs to be enlarged. It is not enough in this time of test and trial to have merely an intellectual knowledge of the truth. Heartwork must be done. "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a

contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.” Isaiah 57:15.

The soul temple must be cleansed, and the experience of many must be seen in its true light. The buyers and the sellers must be driven out, and the Spirit of God must take possession of heart and mind. Let none question their need of a personal Saviour. The Lord cannot use the worker into whose experience true conversion has not entered. Character must be formed after the divine pattern. We are to work with Christ in the forming of character after the divine similitude.

The Lord does not accept worldly policies for the carrying forward of His work. This spirit must not come into the management of our conferences. The work given to the human agent is to copy the character of Jesus Christ. Shall worldly policies be allowed to hide the principles of men who claim to be doing the work of God? I say, No; no. The agencies of God and satanic agencies cannot combine. While so many are saying, Who is the Lord, that I should serve Him? while there prevails a lack of faith in God, let those who represent the work of the third angel’s message act like converted men. Let them wrestle with God in prayer. When our men in official positions are fully converted, they will advocate the truth for this time in every line of their work. I am hoping that we may have the satisfaction of seeing a work done that is free from selfishness and that will rapidly advance work in missionary lines.

Isaiah, speaking of the mission of Christ and His followers, says: “The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; He hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified.

“And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.” Isaiah 61:1-4. “Thou shalt be called, The repairer of the breach; the restorer of paths to dwell in.” Isaiah 58:12.

If ever there was a time in the history of Seventh-day Adventists when they should arise and shine, it is now. No voice should be restrained from proclaiming the third angel’s message. Let none, for fear of losing prestige with the world, obscure one ray of light coming from the Source of all light.

It requires moral courage to do the work of God for these last days; but let us not be led by the spirit of human wisdom. The truth should be everything to us. Let those who want to make a name with the world go with the world. The great conflict is right at hand in which all will take sides; in it the whole Christian world will be involved. Daily, hourly, we must be actuated by the principles of the Word of God. Self must be sanctified by the principles of the righteousness, the mercy, and the love of God. At every point of uncertainty, pray, and earnestly inquire: Is this the way of the Lord? With your Bibles before you, consult with God as to what He would have you do. Holy principles are revealed in the Word of God. The source of all true wisdom is found in the cross of Calvary.

Everywhere we see increasing evidence that the message we have from God is to be the last message of warning to the churches of the world. Yet year after year is passing into eternity, and the churches are unwarned. I am instructed to speak to my brethren and to ask, Are we conscious of the neglect? I have been given message after message for our brethren, encouraging them to begin work in every place where the way shall open. If laborers would go forth to the work, the Lord would bless their own souls and would make their efforts fruitful. As the people hear the reasons of our faith, they will become interested and will be converted.

There are many important places open to those who will work for souls. We should not be selfish in seeking to retain workers long in one place, but should be willing to sacrifice that the work may be begun in other cities that need the light of truth.

Let us urge those who have been converted from error to truth to become missionaries for the extension of the knowledge of truth. Invent some way of becoming acquainted with the people. In many instances you can make your way by presenting the books *Christ's Object Lessons* and *Ministry of Healing*. Tell the people the story of the book and how the means raised by its sale is used for the carrying forward of gospel work. This kind of labor will open the way for you to establish small schools and medical missionary work in our cities.

Call the attention of the people to the importance of educational work. All may do something in this line. If any of our people are working in that city, connect with them in labor. They may be able to help you in finding ways of disposing of books among the people. If you will work with wisdom, with heart and soul interest, and with earnest prayer to your heavenly Father, you will find access to souls. If you are a minister, you may do a precious work in opening the Scriptures to the people.

There are places all around Washington in which missionary effort is needed. Right in Washington itself is a small world of unconverted souls, both white and colored. Who is feeling the burden for them? And there are many other important places yet unwarned. When I see this neglect, I feel sore at heart. I am praying night and day that the burden may be rolled onto the men who are acting as leaders in the work. Let those who are already at work open the way for others who desire to labor and who are qualified to take part in missionary effort.

We are thankful for this good conference we have had. Yet I am distressed to see so much territory in America left unworked. Large donations are sometimes appropriated without considering what should be done to give thorough work to these neglected fields. Workers must be paid, if the field is to be cultivated and seeds of truth sown. We must have houses of worship to accommodate those who shall come out to hear.

A great amount of strength and a great many advantages are being centered here in Washington. Our leading men should refuse to expend means too largely in this place. They should improve their opportunities and advantages for working in other places. God will honor their service by making them a power in His closing work.

There are important cities needing labor that are near by Washington, our next door neighbors, as it were. If our brethren and sisters will do earnest missionary work for all with whom they come in contact, new fields of labor right around us will be opened up. The burden to labor for souls will come to many of those settled here, and they will desire to take an active part in the proclamation of the truth.

We plead that those settled in Takoma Park shall become laborers together with God in planting the standard of truth in unworked territories. Let a part of the large donations called for be used to furnish workers in our cities close by Washington. Let faithful house-to-house work be done. Souls are perishing out of the ark of safety. Let the standard of truth be lifted up by the church members in their neighborhoods. Let ministers pitch their tent and preach the truth to the people with power and then move to another vicinity and preach the truth there. I pray that many at the close of this meeting may take their stand to work as they have never worked before for the spread of a knowledge of present truth.

My brethren, lose no time in giving the message in the southern field. Dwell upon the Word of God. Let every statement be in harmony with a plain "Thus saith the Lord." Exalt Bible truth. Show forth its beauty and holiness. None who work in the South can proclaim the truth as boldly and fearlessly as in the North. Men are to labor with watchfulness and much prayer. Be guarded in what you say regarding the work of other

denominations; for there are some who would be quick to retaliate. Let no words be spoken against the white people.

The Lord has seen the struggles and untiring efforts of men in the South to teach the truth. He has counseled these workers in their necessity and has enabled them to work with safety in times of peril, as they have sought Him in earnest prayer and have gone forward with unwavering faith.

God looks with sadness upon the unworked cities. The message has come to us, Work the cities quickly. The Lord would be pleased to see His messengers go forth as Christ the Son of the living God went forth. He is our example. He would be pleased to see our conferences laying plans for progressive work in our cities, to build up the old waste places. He would be pleased to hear the truth proclaimed wisely by every believer. Lack of faith has greatly hindered the work of God. There are decided reformatations to be made. Our cities East and West and North and South are to be given the message of present truth. Companies are to go forth into the highways and the hedges, searching for the scattered sheep.

A mighty work is to be done by the people who observe the Sabbath of the fourth commandment. The Sabbath truth is to be presented in clear lines. Our platform is to be the law of God. We are to call attention to the Sabbath as the holy of the Lord, honorable. The Sabbath day is set apart by Jehovah as a sign between the Lord and His people. "Verily My Sabbaths ye shall keep," He says, "for it is a sign between Me and you throughout your generations, that ye may know that I am the Lord that doth sanctify you." Exodus 31:13.

There has been some talk of putting up a large building here. The Lord does not want us to erect large buildings. He wants converted men with converted hearts more than anything else. I urge you to go to the places that have been neglected and give the message of warning to the people. The Lord is coming soon, and many are unready, unready. Here is territory all around you, where thorough work should be done to interest souls in the truth for this time. Some can take our books and learn what it means to go to the highways and hedges with the message of truth. Use the gift that you have; impart the light you have received. Repeat the truth over and over again to the people in simplicity and love. Such labor will be greatly appreciated.

Do not try to weave in a spirit of human wisdom. Do not try to find something new and strange to bring to the people, but speak the truth as it is in Jesus. When the doctrine is presented in the simplicity of true godliness, it will speak to hearts. There is need that all have opportunity to labor for souls. Then their ability will be increased, and they will be qualified to do a greater work.

Many laborers can work here in Washington, but there are some who are especially qualified to stand in the pulpits in our large cities and preach the truth as they have presented it acceptably for years. This class of work Brother Prescott is well fitted to perform. God wants him out of Washington. He wants him to labor where he can see souls being brought to the truth through his instrumentality. I am instructed to say to Elder Prescott, You are needed in the fields that are opening for evangelistic work; and when you make the Lord your trust, and, like a little child, cast your helpless soul upon your Saviour, He will be your righteousness, He will be your sanctification, He will be your power to reach the people by the messages of truth. Wonderful reformatations will be seen, and there will be an awakening and a conversion of many souls who are now ignorant of what is the truth for these last days.

I am instructed to say to our people: Consider the warnings God has sent regarding the closing up of this earth's history. It is not now a time for us to make a great display in large buildings. All our efforts for display will not convert one soul. When we consider that we are to be judged by our works, should we not give to the people of the world a representation in works that corresponds with the truths we proclaim? As a people we are to stand before the world to tell that time is soon to end. But our words of warning will be of no special value unless we show our faith by our works. Let us not testify by large and expensive buildings that we do not really believe

what we teach. We are to provide simple, well-constructed buildings for the carrying on of our work; but we must not in one place, in the erection of buildings, [use] sums so large that we would have to leave the byways and hedges unwarned of the coming of the Saviour.

We are delivering sermons in every building we erect, and these things are taken as testimonies borne of our faith, while these very buildings testify that we are not expecting to move soon from this world to the heavenly. As this representation of the matter was presented before me, I could not rest. I determined to present it as it was presented to me and to urge our people to show their faith by their works. If we will work humbly and in the fear of God, He will work with our efforts to impress men and women with the truths of the message, and they in turn will testify to the faith they hold.

Missionaries are called for to go to foreign countries to present the truth to those who are in darkness. And the cities right around us are unworked and are calling for help. "Ye are My witnesses, saith the Lord," "to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God." Isaiah 43:10; 61:1, 2. My brethren and sisters, let us not make representations of unbelief, but let the light shine forth to the world in clear, distinct rays.

My heart is all the time asking the question, How can we reach the people? What can we do to open the blind eyes? There is missionary work to be done right here in this place, just as important as that to be done in foreign countries. Why isn't it just as important to awaken an interest in the fields right about us as to work for the lands afar off? Oh, I do beseech our people in Washington to represent rightly the religion of Jesus Christ, the intensity of His love for the perishing, and the greatness of His power to save.

I want to read you a few words concerning Christ's work of ministry: "When He was come into the house, the blind men came to Him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto Him, Yea, Lord. Then touched He their eyes, saying, According to your faith be it unto you. And their eyes were opened, and Jesus straitly charged them, saying, See that no man know it. But they, when they were departed, spread abroad His fame in all that country.

"As they went out, behold, they brought to Him a dumb man possessed with a devil. And when the devil was cast out, the dumb spake: and the multitudes marveled, saying, It was never so seen in Israel. But the Pharisees said, He casteth out devils through the prince of the devils. And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

"But when He saw the multitudes, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd." Matthew 9:28-36.

In connection with this, let us read Christ's great commission to His disciples: "Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. ... And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world." Matthew 28:16-20.

This instruction given by Christ to His disciples is the true higher education. The highest education in our world is to be found in the teachings of the Word of God. To receive its teachings, to carry its principles into the daily life, is to receive the highest education that man can gain. It is the only education that will secure us an entrance into the city of God.

When I came to Washington, I thought that, if I could, I would stay all through the meeting. Then there came a time when I felt that I could not stay any longer. I said I would go away. But in the night season, the word came to me: You are My messenger; you must give the message that I give you for the people. I said, I will stay, and if the meeting is prolonged, I will still stay till the close.

There are great reformatations that need to be made here. These reformatations are to be made on the right hand and on the left. May God help us to pray as we have never prayed before. We need His guidance and His counsel in all our works.

And now let us pray: Heavenly Father, I come to Thee in the name of Thy dear Son. [Copy ends here.]

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"Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest." Matthew 9:38.

#### Chapter 22—A Call for Colored Laborers

Most decided efforts should be made to educate and train colored men and women to labor as missionaries in the Southern States of America. Christian colored students should be preparing to give the truth to their own race. Those who make the fear of the Lord the beginning of their wisdom and give heed to the counsel of men of experience can be a great blessing to the Negro race by carrying to their own people the light of present truth. Every worker laboring in humility and in harmony with his brethren will be a channel of light to many who are now in the darkness of ignorance and superstition.

Instead of wondering whether they are not fitted to labor for white people, let our colored brethren and sisters devote themselves to missionary work among the colored people. There is an abundance of room for intelligent colored men and women to labor for their own people. Much work remains to be done in the Southern field. Special efforts are to be made in the large cities. In each of these cities there are thousands of colored people, to whom the last warning message of mercy must be given. Let the missionary spirit be awakened in the hearts of our colored church members. Let earnest work be done for those who know not the truth.

To every colored brother and sister I would say: Look at the situation as it is. Ask yourself: "In view of the opportunities and advantages granted me, how much do I owe to my Lord? How can I best glorify Him and promote the interests of my people? How can I use to the best advantage the knowledge God has been pleased to give me? Should I not open my Bible and teach the truth to my people? Are there not thousands perishing for lack of knowledge, whom I can help if I submit myself to God so that He can use me as His instrument? Have I not a work to do for my oppressed, discouraged fellows?"

The Southern field is suffering for workers. Will you pass by your people, making no effort to help them, or will you with a humble heart work to save the perishing? There is a work you can do if you will humble yourself before God. Trusting in Him, you will find peace and comfort, but following your own way and your own will, you will find thorns and thistles, and you will lose the reward.

Time is short, and what you do must be done quickly. Resolve to redeem the time. Seek not your own pleasure. Rouse yourself! Take hold of the work with a new purpose of heart. The Lord will open the way before you. Make every possible effort to work in Christ's lines, in meekness and lowliness, relying upon Him for strength. Understand the work the Lord gives you to do, and, trusting in God, you will be enabled to go on from strength to strength, from grace to grace. You will be enabled to work diligently, perseveringly, for your people while the day lasts; for the night cometh in which no man shall work.

There is the greatest need for all kinds of missionary work in the South. Without delay, workers must be prepared for this field. Our people should provide a fund for the education of men and women in the Southern States who, being accustomed to the climate, can work there without endangering their health.

Promising young men and young women should be educated to become teachers. They should have the very best advantages. Schoolhouses and meetinghouses should be built in different places, and teachers employed.

Those who for years have been working to help the colored people are well fitted to give counsel in regard to the opening of such schools. So far as possible these schools should be established outside the cities. But in the

cities there are many children who could not attend schools away from the cities; and for the benefit of these, schools should be opened in the cities as well as in the country.

The children and youth in these schools are to be taught something more than merely how to read. Industrial lines of work are to be carried forward. The students are to be provided with facilities for learning trades that will enable them to support themselves.

Our churches in the North, as well as in the South, should do what they can to help support the school work for the colored children. The schools already established should be faithfully maintained. The establishment of new schools will require additional funds. Let all our brethren and sisters do their part wholeheartedly to place these schools on vantage ground.

In addition to engaging in this line of school work, our colored brethren may do a good work by establishing mission Sunday schools and Sabbath schools among their own people—schools in which the youth may be taught by teachers whose hearts are filled with love for souls.

Opportunities are continually presenting themselves in the Southern States, and many wise, Christian colored men will be called to the work. But for several reasons white men must be chosen as leaders. We are all members of one body and are complete only in Christ Jesus, who will uplift His people from the low level to which sin has degraded them and will place them where they shall be acknowledged in the heavenly courts as laborers together with God.

There is work to be done in many hard places, and out of these hard places bright laborers are to come. Let the work be managed so that colored laborers will be educated to work for their own race. Among the Negro race there are many who have talent and ability. Let us search out these men and women, and teach them how to engage in the work of saving souls. God will co-operate with them and give them the victory.

#### “Laborers Together With God”

The ear of the Lord is open to the cries of those who are in His service. He has promised: “I will guide thee with Mine eye.” Psalm 32:8. Walk humbly with God, and ask Him to make your course of duty plain. When He speaks to His representatives and asks them to be laborers together with Him, they will do the same kind of work that Jesus announced as His work when He stood up to read in the synagogue at Nazareth. He opened the book of the prophet Esaias and read: “The Spirit of the Lord God is upon Me; because the Lord hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.” Isaiah 61:1.

The truth is now overcast in the world by clouds of error that prevail. He who can influence even the most lowly, and can win them to Christ, is co-operating with divine agencies in seeking to save that which is lost. In presenting to the sinner a personal, sin-pardoning Saviour, we reach a hand of sympathy and Christlike love to grasp the hand of one fallen, and, laying hold of the hand of Christ by faith, we form a link of union between the sinner and the Saviour.

The end is near, and every soul is now to walk carefully, humbly, meekly with Christ Jesus. Our precious Saviour, from whom all the rays of truth radiate to the world, wants us to put not our trust in princes, nor in the son of man, in whom there is no help; but to lean wholly upon Him. He says: “Without Me ye can do nothing.” John 15:5. We need to look to Jesus constantly in order that He may impress upon us His own lovely image. We are to behold the Lamb of God, which taketh away the sin of the world. Then we shall reveal Christ to our fellow men.



I am burdened, heavily burdened, for the work among the colored people. The gospel is to be presented to the downtrodden Negro race. But great caution will have to be shown in the efforts put forth for the uplifting of this people. Among the white people in many places there exists a strong prejudice against the Negro race. We may desire to ignore this prejudice, but we cannot do it. If we were to act as if this prejudice did not exist we could not get the light before the white people. We must meet the situation as it is and deal with it wisely and intelligently.

For many years I have borne a heavy burden in behalf of the Negro race. My heart has ached as I have seen the feeling against this race growing stronger and still stronger, and as I have seen that many Seventh-day Adventists are apparently unable to understand the necessity for an earnest work being done quickly. Years are passing into eternity with apparently little done to help those who were recently a race of slaves.

One of the difficulties attending the work is that many of the white people living where the colored people are numerous are not willing that special efforts should be put forth to uplift them. When they see schools established for them, when they see them being taught to be self-supporting, to follow trades, to provide themselves with comfortable homes instead of continuing to live in hovels, they see the possibility that selfish plans will be interfered with—that they will no longer be able to hire the Negro for a mere pittance; and their enmity is aroused. They feel that they are injured and abused. Some act as if slavery had never been abolished. This spirit is growing stronger as the Spirit of God is being withdrawn from the world, and in many places it is impossible now to do that work which could have been done for the colored people in past years.

Much might have been accomplished by the people of America if adequate efforts in behalf of the freedmen had been put forth by the Government and by the Christian churches immediately after the emancipation of the slaves. Money should have been used freely to care for and educate them at the time they were so greatly in need of help. But the Government, after a little effort, left the Negro to struggle, unaided, with his burden of difficulties. Some of the strong Christian churches began a good work, but sadly failed to reach more than a comparatively few; and the Seventh-day Adventist Church has failed to act its part. Some persevering efforts have been put forth by individuals and by societies to uplift the colored people, and a noble work has been done. But how few have had a part in this work which should have had the sympathy and help of all!

Noble efforts have been put forth by some Seventh-day Adventists to do the work that needed to be done for the colored people. Had those who were engaged in this work received the co-operation of all their ministering brethren, the result of their work would now be altogether different from what it is. But the great majority of our ministers did not co-operate, as they should have done, with the few who were struggling to carry forward a much-needed work in a difficult field.

As time advances, and opposition strengthens, circumstances warn us that discretion is the better part of valor. If unwise moves have been made in the work done for the colored people, it is not because warnings have not been given. From Australia, across the broad waters of the Pacific, cautions were sent that every movement must be guarded, that the workers were to make no political speeches, and that the mingling of whites and blacks in social equality was by no means to be encouraged.

In a council meeting held in 1895 at Armadale, a suburb of Melbourne, Victoria, I spoke of these matters, in answer to the inquiries of my brethren, and urged the necessity of caution. I said that perilous times were coming, and that the sentiments that could then be expressed in regard to what should be done along missionary lines for the colored people could not be expressed in the future without imperiling lives. I said plainly that the work done for the colored people would have to be carried on along lines different from those followed in some sections of the country in former years.

Let as little as possible be said about the color line, and let the colored people work chiefly for those of their own race.

In regard to white and colored people worshiping in the same building, this cannot be followed as a general custom with profit to either party—especially in the South. The best thing will be to provide the colored people who accept the truth, with places of worship of their own, in which they can carry on their services by themselves. This is particularly necessary in the South in order that the work for the white people may be carried on without serious hindrance.

Let the colored believers be provided with neat, tasteful houses of worship. Let them be shown that this is done not to exclude them from worshiping with white people, because they are black, but in order that the progress of the truth may be advanced. Let them understand that this plan is to be followed until the Lord shows us a better way.

The colored members of ability and experience should be encouraged to lead the services of their own people; and their voices are to be heard in the representative assemblies.

Among the colored believers there are many who can labor to advantage for their own people—workers to whom the Lord has given light and knowledge and who possess capabilities of no mean order. These are to labor perseveringly and in every effective way. They are to use our literature and hold tent meetings and meetings in halls. And sometimes (where it is permissible) white ministers should help them. Special efforts should be made to increase the force of colored workers. Colored men are to be thoroughly educated and trained to give Bible readings and hold tent meetings among their own people. There are many having capability, who should be prepared for this work.

We should be deeply interested in the establishment of schools for the colored people. And we must not overlook the importance of placing the present truth before the teachers and students in the large colleges for colored people that have been established by men of the world.

Schools and sanitariums for colored people should be established, and in these the colored youth should be taught and trained for service by the very best teachers that can be employed.

The colored ministers should make every effort possible to help their own people to understand the truth for this time. As time advances, and race prejudices increase, it will become almost impossible, in many places, for white workers to labor for the colored people. Sometimes the white people who are not in sympathy with our work will unite with colored people to oppose it, claiming that our teaching is an effort to break up churches and bring in trouble over the Sabbath question. White ministers and colored ministers will make false statements, arousing in the minds of the people such a feeling of antagonism that they will be ready to destroy and to kill.

The powers of hell are working with all their ingenuity to prevent the proclamation of the last message of mercy among the colored people. Satan is working to make it most difficult for the gospel minister and teacher to ignore the prejudice that exists between the white and the colored people.

Let us follow the course of wisdom. Let us do nothing that will unnecessarily arouse opposition—nothing that will hinder the proclamation of the gospel message. Where demanded by custom or where greater efficiency is to be gained, let the white believers and the colored believers assemble in separate places of worship. Let us cultivate the meekness of Christ. He was the Majesty of heaven, the only-begotten Son of God. Yet “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.

If, to save a perishing world, God condescended to give up His Son to a painful, ignominious death, should not the Lord's missionaries be willing to make every effort in their power to win and help those who are in the depths of sin, and to flash the light upon those who are in darkness as to what is truth? Christ clothed His divinity with humanity, that He might reach down and uplift fallen human beings. Shall not His followers, for His sake, be willing to submit to many things unjust and grievous to be borne, in order to help the very ones who need help? Let the work be done in a way that will not arouse prejudice which would close doors now open for the entrance of the truth.

The men of talent among the colored believers are to be laborers together with God for their own people. And yet there will sometimes be opportunities for them to bear a testimony in tent meetings and in large assemblies, which will reach many, many souls. These opportunities will appear as the Southern field is worked and the loud cry is given. When the Holy Spirit is poured out, there will be a triumph of humanity over prejudice in seeking the salvation of the souls of human beings. God will control minds. Human hearts will love as Christ loved. And the color line will be regarded by many very differently from the way in which it is now regarded. To love as Christ loves, lifts the mind into a pure, heavenly, unselfish atmosphere.

He who is closely connected with Christ is lifted above the prejudice of color or caste. His faith takes hold of eternal realities. The divine Author of truth is to be uplifted. Our hearts are to be filled with the faith that works by love and purifies the soul. The work of the good Samaritan is the example that we are to follow.

We are not to agitate the color line question, and thus arouse prejudice and bring about a crisis. The light of the third angel's message is to be given to those who need light. We are to labor calmly, quietly, faithfully, trusting in our Elder Brother. We are not to be in haste to define the exact course to be pursued in the future regarding the relation to be maintained between white and colored people. The truth for this time is to be proclaimed before the thousands of people in the Southern States. The way is to be cleared, as far as possible, of all obstruction. Let the gospel message be given to the people. Let white and colored people be labored for in separate, distinct lines, and let the Lord take care of the rest. The truth must come before the white men and women of the Southern States. Then there will be a work done in their families that will lead to the salvation of many souls.

#### "In All Wisdom and Prudence"

While men are trying to settle the question of the color line, time rolls on, and souls go down into the grave, unwarned and unsaved. Let this condition of things continue no longer. Let men and women go to work, and let them labor as the Spirit of God shall impress their minds. We need the talent of the colored believers, every jot of it, in this work. Let colored workers labor for their own people, assisted by white workers as occasion demands. They will often need counsel and advice. Let the colored believers have their place of worship and the white believers their place of worship. Let each company be zealous to do genuine missionary work for its own people and for the colored people wherever and whenever they can.

When the truth has been presented in a place, and as many white people as will hear and believe have accepted the truth, opportunities will sometimes appear for efforts to be made, in a quiet, unobtrusive manner, by white laborers for the colored people. Such opportunities should not be overlooked.

But we must not unnecessarily arouse prejudice that would close the way against the proclamation of the third angel's message to the white people. They need this message; for a time of trouble is before us, such as never was since there was a nation.

Great care must be exercised that nothing be said or done to inflame the feelings of the colored people against the whites. Let us not aggravate the difficulties that already exist. However wisely the workers labor, they will

have opposition to meet, without creating an agitation over the color line. Let us clear the King's highway. Let God have a chance to work. Let men keep out of His way. He will plan and manage better than human beings possibly can. Let us remember that our first great work is to preach the word of God, to give the warnings of the Bible.

The Lord calls upon all to take up the work in humility of mind. The ministers are not all sanctified through the truth. The Lord calls upon all to lay down their controversies. Let men beware of doing that which would cut off our last hope of entering difficult fields where there is race prejudice and antagonism.

As a means of overcoming prejudice and gaining access to minds, medical missionary work must be done, not in one or two places only, but in many places where the truth has not yet been proclaimed. We are to work as gospel medical missionaries, to heal the sin-sick souls by giving them the message of salvation. This work will break down prejudice as nothing else can.

### The Sabbath

The Sabbath question is one that will demand great care and wisdom in its presentation. Much of the grace and power of God will be needed to cast down the idol that has been erected in the shape of a false sabbath. Lift up the standard, lift it up, *higher and still higher*. Point the people to the twentieth chapter of Exodus, in which the law of God is recorded. The first four of the Ten Commandments outline our duty to our Maker. He who is false to his God cannot be true to his neighbor. He who loves God supremely will love his neighbor as himself. Pride lifts itself up unto vanity, leading the human agent to make a God of himself. The gospel of Christ sanctifies the soul, expelling self-love.

“Remember the Sabbath day, to keep it holy.” Exodus 20:8. The Sabbath was instituted in Eden, after God had created the world. “Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made.” Genesis 2:1-3.

“And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily My Sabbaths ye shall keep: for it is a *sign* between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you: everyone that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant.” Exodus 31:12-16.

October 19, 1908.

### Chapter 24—The Color Line

I have some things to say in regard to the colored people of the Southern States of America and the relation that we should sustain to them. So long were they under the curse of slavery that it is a difficult problem to know how they should now be treated.

When God's workers allow His Spirit to work upon their minds, much will be accomplished in the saving of souls. The Lord is our helper. He will guide us in all matters if we will trust in Him. One thing is certain: We must have faith in God—faith that He will arrange matters in a way that will enable us to work successfully. No one ever trusted God in vain. He will never disappoint those who put their trust in Him.

We are to avoid entering into contention over the problem of the color line. If this question is much agitated, difficulties will arise that will consume much precious time to adjust. We cannot lay down a definite line to be followed in dealing with this subject. In different places and under varying circumstances, the subject will need to be handled differently. In the South, where race prejudice is so strong, we could do nothing in presenting the truth were we to deal with the color line question as we can deal with it in some places in the North. The white workers in the South will have to move in a way that will enable them to gain access to the white people.

It is Satan's plan to call minds to the study of the color line. If his suggestions are heeded, there will be diversity of opinion and great confusion. No one is capable of clearly defining the proper position of the colored people. Men may advance theories, but I assure you that it will not do for us to follow human theories. So far as possible the color line question should be allowed to rest.

The cities of the South are to be worked, and for this work the best talent is to be secured, and that without delay. Let white workers labor for the white people, proclaiming the message of present truth in its simplicity. They will find openings through which they may reach the higher class. Every opportunity for reaching this class is to be improved.

Let colored laborers do what they can to keep abreast, working earnestly for their own people. I thank God that among the colored believers there are men of talent who can work efficiently for their own people, presenting the truth in clear lines. There are many colored people of precious talent who will be converted to the truth if our colored ministers are wise in devising ways of training teachers for the schools and other laborers for the field.

The colored people should not urge that they be placed on an equality with white people. The relation of the two races has been a matter hard to deal with, and I fear that it will ever remain a most perplexing problem. So far as possible, everything that would stir up the race prejudice of the white people should be avoided. There is danger of closing the door so that our white laborers will not be able to work in some places in the South.

I know that if we attempt to meet the ideas and preferences of some of the colored people, we shall find our way blocked completely. The work of proclaiming the truth for this time is not to be hindered by an effort to adjust the position of the Negro race. Should we attempt to do this we should find that barriers like mountains would be raised to hinder the work that God desires to have done. If we move quietly and judiciously, laboring in the way that God has marked out, both white and colored people will be benefited by our labors.

The time has not come for us to work as if there were no prejudice. Christ said: "Be ye therefore wise as serpents, and harmless as doves." Matthew 10:16. If you see that by doing certain things which you have a perfect right to do, you hinder the advancement of God's work, refrain from doing those things. Do nothing that will close the minds of others against the truth. There is a world to save, and we shall gain nothing by cutting loose from those we are trying to help. All things may be lawful, but all things are not expedient.

The wise course is the best. As laborers together with God, we are to work in the way that will enable us to accomplish the most for Him. Let none go to extremes. We need wisdom from above; for we have a difficult problem to solve. If rash moves are made now, great mischief will be done. The matter is to be presented in such a way that the truly converted colored people will cling to the truth for Christ's sake, refusing to renounce one principle of sound Bible doctrine because they may think that the very best course is not being pursued toward the Negro race.

We must sit as learners at the feet of Christ, that He may teach us the will of God and that we may know how to work for the white people and the colored people in the Southern field. We are to do as the Spirit of the Lord shall dictate, and agitate the subject of the color line as little as possible. We must use every energy to present

the closing gospel message to all classes in the South. As we are led and controlled by the Spirit of God we shall find that this question will adjust itself in the minds of our people.

Let us individually seek the Lord. Let those whose religious experience in the past has been only a surface work, draw near to God. Repent, repent, and be converted, that your sins may be blotted out.

When we are prepared to take hold of the work in earnest we shall be better able than we are now to deal with the questions involved in this work. Let every believer do his best to prepare the way for the gospel missionary work that is to be done. But let no one enter into controversy. It is Satan's object to keep Christians occupied in controversies among themselves. He knows that if they do not watch, the day of the Lord will come on them as a thief in the night. We have no time now to give place to the spirit of the enemy and to cherish prejudices that confuse the judgment and lead us away from Christ.

It will take money and earnest, persevering effort to do that which needs to be done among the colored people. Every man needs now to stand in his lot and place, confessing and forsaking his sins, and working in harmony with his brethren. God's workers are to be of one mind and one heart, praying for the impartation of the Spirit and believing that God will fulfill His word.

#### A Lesson from Christ's Labors

On one occasion, while Christ was in the midst of His work of teaching and healing, one of the company assembled about Him said: "Master, speak to my brother, that he divide the inheritance with me." Luke 12:13.

This man had witnessed Christ's wonderful works. He had been astonished at the clearness of His comprehension, His superior judgment, and the fairness with which He viewed the cases brought to Him. He heard Christ's stirring appeals and His solemn denunciations of the scribes and Pharisees. If words of such command could be spoken to this brother, he would not dare to refuse the aggrieved man his portion. He solicited Christ's influence on his side. "Speak to my brother," he said, "that he divide the inheritance with me."

The Holy Spirit was pleading with this man to become an heir of the inheritance that is incorruptible and undefiled, and that fadeth not away. He had seen evidence of the power of Christ. Now the opportunity was his to speak to the Great Teacher, to express the desire uppermost in his heart. But like the man with the muckrake in Bunyan's allegory, his eyes were fixed on the earth. He saw not the crown above his head. Like Simon Magus he valued the gift of God as a means of worldly gain.

The Saviour's mission on earth was fast drawing to a close. Only a few months remained for Him to complete what He came to do in establishing the kingdom of His grace. Yet human greed would have turned Him from His work to take up the dispute over a piece of land. But Jesus was not to be diverted from His mission. His answer was: "Man, who made Me a judge or a divider over you?" Luke 12:14

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## Section Eight: 1910-1915

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I want to say that the representations that have been given me are very earnest and very striking, and that God requires every one of us to come into line. We see the wickedness of our cities, and every soul that is to stand must inquire, What is my condition before God? How am I to be a co-laborer with Jesus Christ? How am I to show to the world that I am a laborer together with God? While I live in this world, having the truth of God's Word to study, what am I doing?

Now in Isaiah I read in regard to some things. Isaiah was to lift up his voice like a trumpet, and he was to give the warnings:

"Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins. Yet they seek Me daily, and delight to know My ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of Me the ordinances of justice; they take delight in approaching to God. Wherefore have we fasted, say they, and Thou seest not? wherefore have we afflicted our soul, and Thou takest no knowledge?" Isaiah 58:1-3. The answer comes: "Behold, in the day of your fast ye find pleasure, and exact all your labors." Last part of verse 3. There they counted all that they had done, that they were to be paid for it, that God must reward them for all that they had done, such wonderful things. Now theirs was a service of self-righteousness, and we do not want that. They will have pay for all that they have done.

"Behold, ye fast for strife and debate, and to smite with the fist of wickedness." The wickedness of that! "Ye shall not fast as ye do this day, to make your voice to be heard on high. Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord?" Verses 4, 5.

Now there is a brighter picture that comes. "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?" Verse 6. That is what we are to do now that are living in the last days of this earth's history. That is the very work that we are to do.

"Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and He shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day." Verses 7-10.

God is counting it all. He is fitting it all up so that you shall have that suitable reward for the deeds of mercy and kindness and justice.



“And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and 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.” Verses 11-14.

Now I want to say that night after night there is presented before me that all at once affliction and sorrow and distress will be brought upon our people. They [Satan and his angels] are fixing it all up all the time; they are preparing for it. Then what are we to do? We are to do the very best we can to enlighten the world while we can do it. Satan says, You watch; I will get the world; I will get them all under my banner, and who can resist the whole world with this little handful of people that claim to believe the Sabbath and thus and so? That is what he will talk. And here is the very thing that will spring upon us unawares, and we seem so easy; many seem so satisfied that they do not take hold to be laborers together with God.

They do not understand that Christ traveled. And how did Christ travel? He just had the Word of the Lord in His hand, and He would walk; He would sit down first and talk awhile, then He would rise up and go through the length and breadth of certain places, and the people would follow Him where He would lead. He would lead them right away from the cities, away to places where they were retired. In one journey He gathered as many as five thousand. And He said, This people have been with me three days. They are weary and hungry, and they have used up the food that they had; now what shall we do? What have you got to eat? Well, five loaves and a few small fishes, but what are they among so many?

Now here is a nice grassy plot. Tell them to sit right down, men and women. When all were seated, He said, Bring forward your food. They brought it, and there He broke it in small pieces and distributed to the multitude; and every time that they had distributed all they had and came back for more, there was a supply, and they kept increasing and increasing until the multitude had got through. Then what did He say?—Gather up the fragments; let nothing be lost. There was a something wonderful in that that teaches us that all of the works of Christ that shall be manifested in our day by message or in any way of helpfulness, it is to have it as a credit.

God wants us as a people to know that the end is near. It is not long that we shall have the peace that we enjoy today. He wants that we—every soul of us—shall attend to one special thing—to know that we have a living connection with God, to know that our dispositions and our tempers and all these things are being overcome through the blood of the Lamb and His testimony that He was giving from the Word continually. Now we have a work to do in that very line, all of us. How many, if I should ask you, are prepared? How many are prepared to meet the revelation of Christ in the clouds of heaven with power and great glory?

How many could say, I am ready for it? I have a living connection with God. I believe Him. I trust Him. I will follow on to know the Lord, that I may know His going forth is prepared as the morning.

I want you to think of these things. I want every one of you to be ready for the Lord. Not a spot, not a wrinkle, must be upon your characters.

I see so many who, if a word is spoken that they take exception to, think it means them, or something like that. They are very, very disorderly about it; they do not like it at all. And yet these are the very places where I have stood before them time after time and tried to bring before them the precious Word in all its requirements. But they scarcely remember it after it has been spoken. Some do, and some do not.

What are we preparing for? We are preparing to see the King, to meet the King, the King of righteousness; and if we have followed on to know the Lord, we shall know His going forth is prepared as the morning.

Now about our work that is resting upon us. If a message is brought to our churches that disagrees with our ideas, or that does not just exactly please us, that word will get around; it will be talked all through our publishing houses, perhaps all through our sanitariums—not so much, though—and here there will be the stirring up of a response. But do they know? Do they understand, unless they are prepared for the grand review, the case is lost for them, no eternal life for them, because Satan is gathering his forces everywhere, hoping that when that day shall come, that they will present such numerous satanic agencies that they can overcome everything, that their righteousness shall not avail them.

But what are we doing ourselves individually that we may stand without fault before the throne of God? That has been on my mind for weeks and weeks. How can I present it to the people that they can get hold of it, that they can sense it? Are they prepared for the grand review? Are they fitting themselves up?

I do not want to come to you and tell you that this is your fault, and that is your fault. You know it yourself if you take the Word. You understand it. Those that are not right, they know themselves that they are out of line.

Now we want to know who is getting ready for the great review. That is on my soul night and day, and I cannot get it off. It is going to come. Things will come upon us suddenly that we do not expect. They will come suddenly; but if we have our hearts cleansed, sanctified, ennobled by the example of Jesus Christ; if we have our eye fixed upon the perfect Pattern, then shall our light break forth as the morning, and the glory of the Lord shall be our reward. Why? Because we have cleansed our souls; because we have come into harmony with Christ's character. By beholding we have become changed into His divine image.

Now that is upon my mind night after night. Night after night I am talking to the people, and I can get but a very few hours' sleep. Matters will break in upon us suddenly.

What I want to know is, What are you doing to bring the truth before unbelievers? What are you doing to wake them up to see their danger? Many will turn to you and say, You never told us these things; you never warned us, and we did not know anything about it. Well, your neighbors do not know it, and the burden that rests upon my mind is that there are so many that do not carry any burden for souls. They come to church, and they say a few words in church, and they act as though that were the end of the matter; but they know better from the Word of God.

Night after night I am standing before the people in Mountain View, in Oakland, and in different sanitariums, and I am asking them what they are doing in order to bring the light of heaven to shine into the minds of the people. And then I feel that if God gives me strength to present before our people that they are not obtaining the living things of the Spirit of our God in our printing offices, even in our sanitariums, and in our churches, they are not doing the very work that will be a light to the world. And Satan rejoices that you are in that position.

The light comes to me that unless our people are transformed by the grace of God, many souls will be left to perish in ignorance because they were never told these things. Now where is our labor for the souls that do not understand the truth? What are you doing for them? Realizing as you ought to realize that the end of all things is at hand, what are you doing yourselves through self-denial and self-sacrifice to bring the truth before the souls that are ready to perish? As these things are brought before me I have felt I never would meet with our people unless I would wake them up to understand they have a work to do that they do not appreciate, that they do not understand, and it is high time they were coming into line.

What time have you set when you are going to be refined by the Spirit of God and ready for His coming? If I should ask you, how many would rise? I would not dare to ask you, for fear some of you would tell a lie and get up.

I want to tell you the scene has been presented before me night after night, that if we would take hold of the power of God that we can get hold of and grasp, we should see the salvation of God going forth as a lamp that burneth. But self, self, self is pampered, and appetite is indulged, and we need to rid ourselves of the objectionable traits of character that God may work with us and by us and through us, that we may know when to speak a word in season.

Now here are our institutions. Our sanitariums need to stand where they understand the work of God and carry it forward in straight lines, and everything that we are to do professedly as children of Christ, do it in reality because we believe, because we want to glorify God. Do not spend your money for that which is not bread.

I entreat of you to consider how many of our cities are lying here and have been lying here, and God has been sending His message over and over and over again, that they are perishing in their sins. But I cannot see that it makes much impression upon the people.

My son wanted me to go and travel with him on the last long journey that we took and thought it would take only a few weeks. But I felt the burden on me, and it was five months before I saw my home; and I am in my eighty-third year. Now I might excuse myself, but how dare I do it? When I come before the people the Lord strengthens me to speak to them and gives me a message. And every soul that is being cleansed by the blood of the Lamb and the word of their testimony [receives a blessing]. You could not sit in quietude and leave the world all around you unwarned. Now the Lord wants you to wake up.

At times I felt on that journey that I could not stand before the people. Sometimes I would talk twice a day. There was a lady who had given means to build a nice, plain, small meetinghouse for the people to gather together. "And now," she says, "what am I going to do? Here are these colored people, and the prejudice is such that you cannot do anything if you bring them into the congregation. I will build a brick meetinghouse for them." And she did.

Well, after I had spoken an hour to the white congregation, they said, "Now there is a brick meetinghouse; can't you speak a few words to them? You need not speak long—just a few words." I had in my mind whether I would speak long or not. If God wanted me there, He would give me strength. So I went. After I had talked with our people—and we had an excellent meeting, then a baptism, and then a testimony meeting—I went to talk to the colored people a few words that they wanted me to give them. But I gave them just as interesting a discourse as I did to the white people, and you should see how eagerly they grasped it, how thankful they were. "Now," said I, "give your testimonies; we want your testimonies." Well, they would stand right up and give a clear, nice testimony, short, or course. Now don't you think I was glad to hear them sing and shout the praises of God? Oh, I was! These colored people are not responsible for their color, but the prejudice that exists in these states where slavery has been carried out is a terrible prejudice.

I want to tell you that God lives. I want to tell you that God reigns; and I want to say to you that the Lord God of Israel is going to work for His people if you will be worked. Here are those who can go out, who have the light of truth. Let them begin to open the Scriptures—to go to a house and just begin to open the Scriptures. Take a few books to sell, and then begin to tell people what there is in these books. As you begin in that way you may get somebody interested, and then before you go away you will give them quite a discourse, and get on your knees and ask the blessing of God to come on them. That is missionary work, and that is the work that God holds us accountable for not doing. There is a world to be saved and you can go in a kindly manner. They may abuse you, they may say so and so, but never respond to what they say; you just put forth another argument; and

when they try to put you down on that, you just put forth another argument. Never repeat what they say; never take it into your lips, but you just remove their prejudice.

Where are our missionaries? Who are they? Where are they? There are some in foreign countries, and there are some that are laboring with all the strength and soul and power to get means to enter the fields where these workers are to do the work. We have entered them, we know what they are. We have had a chance to see; and I want to say that if I were younger than I am now, I would venture in that kind of work. ... [Incidents at Alden School.]

Now what are those doing that could do something? What are you doing to warn the world? We are preparing, supposedly, for the grand review. And how will it stand with us when there is a world all around us and there is no spirit of trying to do missionary work?

Then again means are wanted. Means are needed for the very work that Loma Linda needs to have done for it. They want help; they want strength; they want you to give and do what you can in every way with your means to help them to advance the work. "The Lord is coming, let this be the herald note of jubilee." He is waiting for gray-headed men, He is waiting for youth, He is waiting for men of all ages to give some of their time and some of their attention to perishing souls that are around them, and yet they contentedly let them go on.

God help you to take some books and go around where these people are, and in a kindly manner ask them if they want to purchase these books, and then you get a good chance to tell them what there is in them. Then they will say, "Well, I would like to read it; I think I will take it." That is the way they did with *Object Lessons*. I intended *Object Lessons* for this very work, and it was all so simply written that those who purchased it felt amply repaid; they felt that they had a precious, precious history in these books. I know of a good many that have embraced the truth by reading them.

Now you can begin with that kind of missionary work, and then you can in every way possible aid the work that is going on wherever you are by dropping a word in season. Is it you that makes the impression? Is it you? "Ye are laborers together with God." [1 Corinthians 3:9.] You are dropping the words of truth into the minds of the people.

We have no time to stop to quarrel in any of our institutions. We are to put on the working harness in every institution that we have, and then do you draw with Christ with all your strength of capabilities of mind, and help them where they need help, and encourage them by the Word God, by reading to them? The Lord wants us to come into line.

But I ask you, who today would stand up and say they were ready for the grand review? Who has done his duty to win souls to Christ? Who has carried the burden? Who has practiced self-denial and self-sacrifice, that when such things are brought up as they will bring before you in regard to the upward grade that the physicians are to take in our world, they need means, and every one that can help with the means—don't put on anything that will take money unnecessarily. Dress neatly, and then you can talk with them; you can tell them the great opportunities that there are before them. You can kneel down and pray with them; and if angels are not there in the room, then I should be disappointed. But I know they would be there. Angels are waiting to co-operate with men; and just as soon as there is a line of communication, they will take up these souls that are perishing without Christ. The angels of God are waiting to impress their minds. It is not your words that impress them, but you just give the words, and remember, "Ye are laborers together with God" [1 Corinthians 3:9], and that is blessed companionship for every one of you.

The salvation of God will be revealed in your homes, and we shall see the grace of God in much greater power; and that is what we want—the power of true religion. We want to reveal it, but we do not want to stand

watching for fear somebody wants to get some of our money; and therefore we will stand back, and we will not give. You will stand back forever when you do that. Now God wants every one of us to COME INTO LINE, and to deny ourselves for Christ's sake, and to speak a word in season for those that need our words and self-denial and self-sacrifice.

Here are our cities. How are they ever going to be warned? Here are our cities that are perishing in their ignorance, and God wants to help us to bring them up to the high standard of His righteousness. Will you act your part? Will you be laborers together with God? God grant that you may take hold of the work as it is. There is a world to be saved. I am trying to prepare matter to send out into the highways and into the byways.

I dedicated two books, *The Ministry of Healing* and *Christ's Object Lessons* [to missionary work], and not one penny from them have I appropriated to myself. I know that many have been brought to the truth through reading them. Now carry some around, and tell the people about the books, and tell them it is a gift to our people, and you will find that the books will go. You can use the *Object Lessons* for your schools, and not drop them as they have been dropped. Just take hold, and believe God knows and understands His own instrumentality, and He will carry out the work if men are not too wise to engage in it, and to walk in humility and prayer for suffering humanity.

It is time that we were aroused, and may God help us to bring souls to a knowledge of the truth. They may speak to you and turn you to one side, but they do not hurt you—only your feelings. They will feel sorry for it afterward; they will be ashamed of it. We want our people to act like men and women who are saving souls, as they that must give an account. You have got to give an account for the souls you have been in communion with, and yet have done no work to save from perishing. God grant that you may arouse, is my prayer.

Source

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Are you daily preparing for graduation into the higher school? Are you daily becoming better fitted for entrance into the heavenly courts? Are you making the most of your privileges, seeking earnestly to overcome all evil habits? At the great examination day, one wrong habit unconquered, will keep you from receiving the overcomer's reward. Do not let sin obtain the victory over you. Strive to enter in at the strait gate. "Wide is the gate, and broad is the way, that leadeth to destruction, and many there be that go in thereat." "Strait is the gate, and narrow is the way, which leadeth to life, and few there be that find it."

There is a special and important work for you to accomplish. Clear directions are given in the word of God regarding the part that you are to act. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead and your life is hid with Christ in God."

"When Christ, who is our life, shall appear, then shall ye also appear with Him in glory.... Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so, also do ye. And above all these things, put on charity, which is the bond of all perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body: and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him."

I would urge upon you the importance of determination to honor God by consecrating to him the power of mind and body. It is your privilege to give yourselves to God. In word and deed seek to honor Him. Set your mark high, and by constant watchfulness gain decided victories.

Be kind in all you do and say. If any one speaks harsh, irritating words to you, do not retaliate. Speak gently, and thus help those around you to bear the cross after Jesus. In every perplexity ask God for advice and counsel, and it will be given. When your mind is troubled, go to the Lord Jesus and ask him to give you His grace. Cast all your care upon Him who cares for you. "In everything by prayer and supplication with thanksgiving let your requests be made known unto God."

Mrs. E. G. White

Source

- E.G. White, "To the Students of the Oakwood School," *Southern Field Echo*, April 1, 1910.

Title: N/A

Date: April 3, 1910

Type: Letter

Addressees: James Edson and Emma White

Location: Loma Linda, California

Primary source: Letter 36, 1910, April 3, 1910

Note: Relevant selection highlighted.

Dear children Edson and Emma White:

I have just received a letter from W. C. White, stating that he would be on his way to Nashville on the morrow.

On the Sabbath I spoke to quite a large congregation here under the pepper trees. I hope that those who were in attendance may be strengthened and blessed. I am not in my usual strength, but I think I shall improve, for they give me an opportunity to improve here. I shall take no new burden upon my soul if I can help it until I recover my strength.

I have ridden out three times. They have an abundance of excellent food here, much of it being raised on the farm. I enjoy the fresh vegetables very much. We are nicely located in two adjoining rooms. If I want anything, all I have to do is to tap on the door, which is close by my bed. We hope we may have as good accommodations when we return here to attend the meeting next month. There has been some thinning out of the patients here, but quite a large number still remain. Today has been a cloudy day, but there is a most beautiful sunset this evening, so we are almost sure of a bright Monday morning.

I have had some conversation with Elder Burden concerning some matters which he wishes me to speak upon when I am able in regard to the blending of the evangelistic and medical work. I think I shall be able to speak tomorrow forenoon, although I have not fully recovered my strength since speaking in Mountain View and Lodi, four times in each place. I shall not do this again, for it is not safe. I have not dared to presume upon my strength, but when before the people, I do not realize how much taxation I take upon myself.

A week ago yesterday I spoke in the church in Los Angeles, and the house was crowded to its utmost capacity. I wish a picture could have been drawn of the crowd. That crowded congregation was the most agreeable sight I have ever looked upon, and everything was in order. Every receptacle for flowers was removed. Every seat that could be crowded in was occupied. There was not one crying voice of a child, and the pleasant, happy faces were a sight that brought joy to my heart and did my soul good. The sisters, as far as I could see, removed their hats, and what a pleasure it was to view their countenances. I had good freedom in speaking. At the close of the service, a brother brought us back to the Glendale Sanitarium in his automobile. Out of the kindness of his heart, this brother had thus accommodated us. I could but think that a blessing would rest upon him for the kindness he showed to us. We had the utmost confidence in his skill in managing his machine.

When we were seated in the automobile, ready to return to Glendale, not a few colored sisters pressed about the conveyance to see and speak with me. They expressed their appreciation of the discourse. Cheerfulness and happiness was expressed in their countenances, and it was a scene of cheerful parting. I shall long remember that interesting meeting, and the stillness and peacefulness expressed in the countenances of both white and colored people. I shall also remember the careful attention of Brother and Sister Andross, and the joy I felt in my heart to see them and their sons, who love and serve the Lord. May this family be blessed of the Lord, and glorify His holy name, is my prayer. I shall never forget this meeting, and all the pleasant circumstances which left to hallowed an impression upon me as we returned to Glendale.

My dear children, I should be much pleased to see you and visit with you, but this is impossible at present. I believe the Lord will remove this feeling of weakness and lack of vitality that is upon me. I am rather in dread of the meetings at San Diego and Paradise Valley. From here we go to the San Fernando School to spend the next Sabbath and Sunday. I have received an urgent invitation from Dr. Winegar-Simpson to spend some weeks with her in Long Beach, but this I cannot do. The work on my books must go forward. They must be gotten into print so that the people can have them. I have kept up my diary, as far as possible, of our labors in Australia and in Europe, but this has not as yet been put into print.

I have written to Dr. Simpson, thanking her for her kind invitation, but telling her that it will be impossible for me to make her a long visit. I am not strong and will not be imprudent if I can avoid it. I hope I shall be able to bear my testimony in San Diego and in Paradise Valley. If not, then I will have done my best. I shall send a copy of this letter to Willie also. I sincerely hope that he will be with me at our meeting at Loma Linda. And now I will close my letter.

#### Source

- E.G. White to J.E. and Emma White, Letter 36, 1910, April 3, 1910.



Title: "The Huntsville School"

Date: May 1, 1910

Type: Article/Letter

Primary source: *Southern Field Echo*, May 1, 1910

I have been writing for our papers on the needs of the Southern field. This is a living subject with me. I hope that our people will not stop to question about everything that does not exactly meet their ideas before giving to the work that needs their help so much. I have tried to bring before our people the needs of the training school at Huntsville. This school should have special advantages, and our people should understand that liberal gifts made to this enterprise will be money well invested.

At the Huntsville school a thorough work is to be done in training men to cultivate the soil and to grow fruits and vegetables. Let no one despise this work. Agriculture is the A. B. C. of industrial education. Let the erection of the buildings for the school and the sanitarium be an education to the students. Help the teachers to understand that their perceptions must be clear, their actions in harmony with the truth; for it is only when they stand in right relation to God that they will be able to work out His plan for themselves, and for the souls with whom, as instructors, they are brought in contact.

Let us encourage all Seventh-day Adventists to have a deep interest in the work that is being done at Huntsville for the education of men and women to be laborers among the colored people. The preparations for a sanitarium for these people should go forward at Huntsville without delay. If we will move forward with faith in God, He will fulfill His word to us. We have no time to lose; for wickedness in the cities is reaching a terrible pass. The night is coming in which no man can work. Let us not grudge the colored people a well-equipped sanitarium in connection with the Huntsville school. The building should not be restricted. It should be made roomy enough to accommodate with comfort those who shall come to it.

"Ye are laborers together with God," the apostle Paul declares. We are a part of God's great plan, bound up with Christ in God. The greatness of our work is to be measured by the power of the grace of Christ to enable us to perform it. We are to be the means of concentrating the light of heaven upon souls; we should therefore pray earnestly that the bright beams of the sun of Righteousness may shine forth. By faith we are to present Christ as a personal Saviour; then Christ will prepare the mind and heart to receive the truth as it is in Jesus.

The first and great commandment is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind. And the second is like unto it, Thou shalt love thy neighbor as thyself."

The Gospel of Christ embraces the world. Christ purchased the human race at a price that was infinite. The ransom embraced every nationality, every color. We should think of this when we consider the colored people in our own land who are so greatly in need of our help. These men and women should not receive the impression that because of the color of their skin they are excluded from the blessings of the gospel.

Let those who have known of the faithfulness of the laborers, and of the progress of the work in the Southern States, testify to all our people of what they have seen and heard. I am satisfied that those who are carrying the burden of the work at Huntsville are doing their best to carry on the work of education for the colored people acceptably, and to provide increased facilities. The white teachers who are acting a part in the school, should be encouraged. The colored youth are there to be educated to labor for their own people as teachers, nurses, and Bible workers.

My brethren, I entreat you not to let the work for the colored people be longer neglected. Meeting-houses, simple, but convenient, should be built for them, where they can come together to study the word of God. God gave to you the greatest gift that Heaven could bestow. "Freely ye have received, freely give."

Let our ministers say to the people, Our time to work is short. You who have land that you can dispose of, use it to advance the cause of truth. Make it possible to secure places from which the work for the colored people can be carried on. As the Lord's stewards we are responsible for the welfare of the needy.

Mrs E. G. White

#### Sources

- E.G. White to G.I. Butler and Co-laborers in the Master's Vineyard, Letter 289, 1907, September 10, 1907.
- E.G. White, "The Huntsville School," *Southern Field Echo*, May 1, 1910.

Title: "Self-Denial Boxes"

Date: May 1, 1910

Type: Article/Letter

Primary source: *The Gospel Herald*, May 1, 1910, pgs. 28(4)-29(5)

My Dear Brethren and Sisters everywhere,

I wish to ask if you would not regard it as a privilege to lay aside a certain sum weekly for the Southern field? Will you not put in a prominent place in your home a box with the inscription, "For the Work Among the Colored People of the South?" Will you not ask your children to put into this box the money that they would otherwise spend for candy and other needless things? When visitors come to your home, they will see the box, and will ask in regard to it. Let the children tell the story of their effort to help a needy missionary field by denying self.

Every church-member should cherish a spirit of sacrifice. In every home there should be taught lessons of self-denial. Keep in your homes a self-denial box into which you can put the money saved by little acts of self-denial.

Many should become interested in the work of placing these boxes in homes. Ask old and young to aid the work for the colored people by placing these boxes in every home possible. A blessing will surely follow the gifts of self-denial thus brought to the Master.

Mrs. E. G. White

#### Sources

- E.G. White to "Sister," Letter 220, 1904, July 6, 1904.
- E.G. White to "Brother," Letter 220a, 1904, July 6, 1904.
- E.G. White, "An Earnest Appeal," *The Gospel Herald*, July 1, 1905, pg. 28.
- E.G. White, "Self-Denial Boxes," *The Gospel Herald*, May 1, 1910, pgs. 28(4)-29(5).

Title: N/A  
Date: June 6, 1911  
Type: Letter  
Addressee: James Edson White  
Location: St. Helena, California  
Primary source: Letter 30, 1911, June 6, 1911  
Note: Relevant selection highlighted.

Elder J. E. White  
Nashville, Tennessee

Dear Son Edson:

It is some time since I wrote to you. Sometimes I have begun letters that were never finished. They are laid aside and forgotten before they are completed. Since my long trip to the camp-meetings in 1909 I have written but few letters. What strength I have is mostly given to the completion of my book on the work of the apostles.

For a few days I have had to give attention to the work of Stonewall Jackson Harris, a surveyor who in the past has made some money and given liberally to the cause. Now he has great plans for buying mines and other property and is working with all his power to draw our people into his company, to take part in his gigantic speculations.

We spent the month of April in Southern California. At Loma Linda an important council was held. Willie was in meeting early and late. I had freedom in speaking to the students and sanitarium workers several times, and on Sabbath the chapel was crowded by our people at Loma Linda and from neighboring churches.

The second Sabbath I spoke at Riverside. Mr. Tremain, a Seventh-day Baptist, took us over in his automobile, and Brother Clofflin took us back to the sanitarium after the meeting. Willie remained to have a visit with Elder W. F. Paap from Australia, who is laboring in Riverside, and returned by train in the afternoon.

We spent a week at the Paradise Valley Sanitarium. Brother and Sister Charles Lindsay were there visiting their son Harmon, who is manager of the sanitarium.

At Los Angeles I spoke to a large congregation in the Carr St. church, and at San Fernando to the students and teachers, and to church members who had gathered in and filled the chapel.

A few days ago an incomplete letter to you was found, which I will now finish up and send without further delay. I have read your letters in regard to your proposed move to Marshall, Michigan. This seems to be a rather strange proposition. I sincerely hope that you will move wisely. I am sorry to have you so far away and am perplexed to see you in any way connected with Frank Belden and the Battle Creek Sanitarium.

I think if you and Emma would come to Loma Linda, and give that place a trial, you would find you could be a blessing to the workers there, and they would be a blessing to you. I have been very desirous to see you and Emma; and sometimes I fear that I shall not see you again. I am comfortably situated here by the sanitarium; why should not you and Emma visit us? We would be pleased if you could do this.

For several weeks I took treatment with the X-ray for the black spot that was on my forehead. In all I took 23 treatments, and these succeeded in entirely removing the mark. For this I am very grateful.

One subject upon which I dwelt particularly while at Loma Linda was the importance of having lady physicians to attend women in cases of confinement. I showed that in our institutions men must be trained to treat men, and women to care for women. And in those cases to which I have referred we should be careful to have the help of lady physicians, rather than men. We have come to a time in our experience when decided changes should be made in this matter.

As a people we need greater faith in the Word of God. Individually we need a work done for us by the Holy Spirit. All who are engaged in the ministry of the gospel need to learn of Christ His meekness and lowliness of heart. Then they can testify to the power of Christ as the great Restorer. Christ was the great Medical Missionary. Read in the second chapter of Mark and the fifth chapter of Luke the record of His works for the spiritual and physical needs of those who sought His help. There are precious lessons to be learned from a study of Christ's ministry of healing.

I would say to you, Edson, Find your place in the work of God. Medical Missionaries are needed everywhere to do the work that Christ did while He was on the earth. To each of His appointed agencies the Lord says, Take your place at the post of duty, and stand firmly and labor patiently for the righteousness of Christ to be revealed. The enriching light that comes from God's eternal throne will be imparted to those who seek to reveal to needy souls the principles of righteousness.

We need more heavenly grace, and this grace Christ imparts to all who seek for it. He says, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." [Matthew 11:28-30.]

It is the Lord's desire that renewed efforts shall be put forth in many places and small plants be established. A work is to be done that is to open the way for the advancement of the truth and that will increase the faith of souls. The world is the Lord's vineyard; but He has been strangely shut out. Now He requires that the vineyard receive special attention. The work we are called to do in giving the light is expressed in the words of the Saviour's commission: "All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world." [Matthew 28:18-20.]

There are many fields to be worked, and calculations should not be made to plant many large interests in a few favored localities. The Lord has instructed me that we are not to make many large centers; for in every field there should be facilities for the successful carrying on of the work. For this reason a few large institutions should not be allowed to exhaust all the income of means. In small and large cities, and in settlements that lie outside the cities, there should be maintained small centers where faithful watchmen are stationed who will labor for souls. Wherever the missionary worker goes, there should follow his efforts the establishment of some small plant, that the advance of the work may be hastened. When God's servants do their work faithfully, Providence will open the way for these facilities in many places.

In the highways and the byways, efforts are to be put forth. We are not developing the work according to the best plans. We should plan to divide and subdivide our working forces, that we may work new fields. Then on special occasions the workers can come together for counsel and spiritual help. In spirit Christ's missionary work embraced the world, and the words of His commission point out our field.

Right where you are, right where the people are, let earnest effort be put forth. The Word of God has been, as it were, hid under a bushel. That Word must be explained to those who are now in ignorance of its requirements. Search the Scriptures with those who are willing to be taught. The work may be small in its beginning, but

others will unite to carry it forward; and as in faith and dependence on God earnest labor is put forth to enlighten and instruct the people in the simple truths of the Word, those who listen will catch the meaning of true discipleship.

In the colored people and the foreigners now in this country, there is brought to our doors a great foreign field—a broad and almost unworked field. These people, because of their ignorance of God and their unconsciousness of their great need, should appeal strongly to us to take up the work of teaching. Can any of us express as it deserves the greatness of God's gift to our world? We cannot; but we can tell those who know Him not of the love that sent His only begotten Son into the world to bear the chastisement for man's sin. We can testify 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;" and that "God sent not His Son into the world to condemn the world; but that the world through Him might be saved." [John 3:16, 17.]

#### Source

- E.G. White to J.E. White, Letter 30, 1911, June 6, 1911.

Title: "Watch"

Date: August 1, 1910

Type: Article

Primary source: *The Gospel Herald*, August 1, 1910, pg. 49(1)

We are in the waiting time; let your loins be girded about, and your lights shining, that you may wait for the Lord when he returns from the wedding, that when he comes and knocks you may open unto him immediately.

Watch, brethren, the first dimming of your light, the first neglect of prayer, the first symptom of spiritual slumber. "He that endureth to the end shall be saved." It is by the constant exercise of faith and love that believers are made to shine as lights in the world. We are making but poor preparation for the Master's coming if we are serving mammon while professedly serving God. When he appears, you must then present to him the talents you have buried in the earth, talents neglected, abused, misused,—a divided love.

Watch and pray, that ye enter not into temptation. There are stern battles to be fought. We should put on the whole armor of righteousness, and prove our selves strong and true in our Redeemer's service. God wants no idlers in his fields, but colaborers with Christ, vigilant sentinels at their posts, valiant soldiers of the cross, ready to do and dare all things for the cause in which they are enlisted.

In this age of corruption, when our adversary, the devil, as a roaring lion, walketh about seeking whom he may devour, I see the necessity of lifting my voice in warning. "Watch and pray, lest ye enter into temptation." There are many who possess brilliant talents, who wickedly devote them to the service of Satan. What warning can I give to a people who profess to have come out from the world, and to have left its works of darkness? to a people whom God has made the repositories of his law, but who like the pretentious fig-tree, flaunt their apparently flourishing branches in the very face of the Almighty, yet bear no fruit to the glory of God. Many of them cherish impure thoughts, unholy imaginations, unsanctified desires, and base passions. God hates the fruit borne on such a tree. Angels, pure and holy, look upon the course of such with abhorrence, while Satan exults. Oh, that men and women would consider what is to be gained by transgression of God's law. Under any and every circumstance, transgression is a dishonor to God and a curse to man. We must regard it thus, however fair its guise, and by whomsoever committed.

God is leading his people out from the abominations of the world, that they may keep his law; and because of this, the rage of "the accuser of our brethren" knows no bounds. "The devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." The antitypical land of promise is just before us, and Satan is determined to destroy the people of God, and cut them off from their inheritance. The admonition, "Watch ye and pray, lest ye enter into temptation," was never more needed than now. We are now living in the great day of atonement. In the typical service, while the high priest was making the atonement for Israel, all were required to afflict their souls by repentance of sin and humiliation before the Lord, lest they be cut off from among the people. In like manner, all who would have their names retained in the book of life, should now, in the few remaining days of their probation, afflict their souls before God by sorrow for sin, and true repentance. There must be deep, faithful searching of heart. The light, frivolous spirit indulged by so many of professed Christians must be put away. There is earnest warfare before all who would subdue the evil tendencies that strive for the mastery. The work of preparation is an individual work. We are not saved in groups. The purity and devotion of one will not offset the want of these qualities in another. Though all nations are to pass in judgment before God, yet he will examine the case of each individual with as close and searching scrutiny as if there were not another being upon the earth. Everyone must be tested, and found without spot or wrinkle or any such thing.

Solemn are the scenes connected with the closing work of the atonement. Momentous are the interests involved therein. The judgment is now passing in the sanctuary above. For more than sixty years this work has been in

progress. Soon—none know how soon—it will pass to the cases of the living. In the awful presence of God our lives are to come up in review. At this time above all others it behooves every soul to heed the Saviour's admonition, "Watch and pray: for ye know not when the time is." "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee."

When the work of the investigative judgment closes, the destiny of all will have been decided for life or death. Probation is ended a short time before the appearing of the Lord in the clouds of heaven. Christ in the Revelation, looking forward to that time, declares: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still, and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

The righteous and the wicked will still be living upon the earth in their mortal state—men will be planting and building, eating and drinking, all unconscious that the final, irrevocable decision has been pronounced in the sanctuary above. Before the flood, after Noah entered the ark, God shut him in, and shut the ungodly out; but for seven days the people, knowing not that their doom was fixed, continued their careless, pleasure-loving life, and mocked the warnings of impending judgment. "So," says the Saviour, "shall also the coming of the Son of man be." Silently, unnoticed as the midnight thief, will come the decisive hour which marks the fixing of every man's destiny, the final withdrawal of mercy's offer to guilty man.

"Watch ye therefore, ... lest coming suddenly he find you sleeping." Perilous is the condition of those who, growing weary of their watch, turn to the attractions of the world. While the man of business is absorbed in the pursuit of gain, while the pleasure-lover is seeking indulgence, while the daughter of fashion is arranging her adornments,—it may be in that hour the Judge of all the earth will pronounce the sentence, "Thou art weighed in the balances and art found wanting."

"And what I say unto you I say unto all. Watch."

Mrs. E. G. White

Source

- E.G. White, "Watch," *The Gospel Herald*, August 1, 1910, pg. 49(1).



Title: "The Gospel in Samaria"

Date: 1911

Type: Book chapter

Primary source: *The Acts of Apostles* (1911), pgs. 103-111

This chapter is based on Acts 8.

After the death of Stephen there arose against the believers in Jerusalem a persecution so relentless that "they were all scattered abroad throughout the regions of Judea and Samaria." Saul "made havoc of the church, entering into every house, and haling men and women committed them to prison." Of his zeal in this cruel work he said at a later date: "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison.... And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities." That Stephen was not the only one who suffered death may be seen from Saul's own words, "And when they were put to death, I gave my voice against them." Acts 26:9-11.

At this time of peril Nicodemus came forward in fearless avowal of his faith in the crucified Saviour. Nicodemus was a member of the Sanhedrin and with others had been stirred by the teaching of Jesus. As he had witnessed Christ's wonderful works, the conviction had fastened itself upon his mind that this was the Sent of God. Too proud openly to acknowledge himself in sympathy with the Galilean Teacher, he had sought a secret interview. In this interview Jesus had unfolded to him the plan of salvation and His mission to the world, yet still Nicodemus had hesitated. He hid the truth in his heart, and for three years there was little apparent fruit. But while Nicodemus had not publicly acknowledged Christ, he had in the Sanhedrin council repeatedly thwarted the schemes of the priests to destroy Him. When at last Christ had been lifted up on the cross, Nicodemus remembered the words that He had spoken to him in the night interview on the Mount of Olives, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up" (John 3:14); and he saw in Jesus the world's Redeemer.

With Joseph of Arimathea, Nicodemus had borne the expense of the burial of Jesus. The disciples had been afraid to show themselves openly as Christ's followers, but Nicodemus and Joseph had come boldly to their aid. The help of these rich and honored men was greatly needed in that hour of darkness. They had been able to do for their dead Master what it would have been impossible for the poor disciples to do; and their wealth and influence had protected them, in a great measure, from the malice of the priests and rulers.

Now, when the Jews were trying to destroy the infant church, Nicodemus came forward in its defense. No longer cautious and questioning, he encouraged the faith of the disciples and used his wealth in helping to sustain the church at Jerusalem and in advancing the work of the gospel. Those who in other days had paid him reverence, now scorned and persecuted him, and he became poor in this world's goods; yet he faltered not in the defense of his faith.

The persecution that came upon the church in Jerusalem resulted in giving a great impetus to the work of the gospel. Success had attended the ministry of the word in that place, and there was danger that the disciples would linger there too long, unmindful of the Saviour's commission to go to all the world. Forgetting that strength to resist evil is best gained by aggressive service, they began to think that they had no work so important as that of shielding the church in Jerusalem from the attacks of the enemy. Instead of educating the new converts to carry the gospel to those who had not heard it, they were in danger of taking a course that would lead all to be satisfied with what had been accomplished. To scatter His representatives abroad, where they could work for others, God permitted persecution to come upon them. Driven from Jerusalem, the believers "went everywhere preaching the word."

Among those to whom the Saviour had given the commission, “Go ye therefore, and teach all nations” (Matthew 28:19), were many from the humbler walks of life—men and women who had learned to love their Lord and who had determined to follow His example of unselfish service. To these lowly ones, as well as to the disciples who had been with the Saviour during His earthly ministry, had been given a precious trust. They were to carry to the world the glad tidings of salvation through Christ.

When they were scattered by persecution they went forth filled with missionary zeal. They realized the responsibility of their mission. They knew that they held in their hands the bread of life for a famishing world; and they were constrained by the love of Christ to break this bread to all who were in need. The Lord wrought through them. Wherever they went, the sick were healed and the poor had the gospel preached unto them.

Philip, one of the seven deacons, was among those driven from Jerusalem. He “went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits ... came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed. And there was great joy in that city.”

Christ’s message to the Samaritan woman with whom He had talked at Jacob’s well had borne fruit. After listening to His words, the woman had gone to the men of the city, saying, “Come, see a man, which told me all things that ever I did: is not this the Christ?” They went with her, heard Jesus, and believed on Him. Anxious to hear more, they begged Him to remain. For two days He stayed with them, “and many more believed because of His own word.” John 4:29, 41.

And when His disciples were driven from Jerusalem, some found in Samaria a safe asylum. The Samaritans welcomed these messengers of the gospel, and the Jewish converts gathered a precious harvest from among those who had once been their bitterest enemies.

Philip’s work in Samaria was marked with great success, and, thus encouraged, he sent to Jerusalem for help. The apostles now perceived more fully the meaning of the words of Christ, “Ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.” Acts 1:8.

While Philip was still in Samaria, he was directed by a heavenly messenger to “go toward the south unto the way that goeth down from Jerusalem unto Gaza.... And he arose and went.” He did not question the call, nor did he hesitate to obey; for he had learned the lesson of conformity to God’s will.

“And, behold, a man of Ethiopia, a eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, was returning, and sitting in his chariot read Esaias the prophet.” This Ethiopian was a man of good standing and of wide influence. God saw that when converted he would give others the light he had received and would exert a strong influence in favor of the gospel. Angels of God were attending this seeker for light, and he was being drawn to the Saviour. By the ministration of the Holy Spirit the Lord brought him into touch with one who could lead him to the light.

Philip was directed to go to the Ethiopian and explain to him the prophecy that he was reading. “Go near,” the Spirit said, “and join thyself to this chariot.” As Philip drew near, he asked the eunuch, “Understandest thou what thou readest? And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.” The scripture that he was reading was the prophecy of Isaiah relating to Christ: “He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened He not His mouth: in His humiliation His judgment was taken away: and who shall declare His generation? for His life is taken from the earth.”

“Of whom speaketh the prophet this?” the eunuch asked, “of himself, or of some other man?” Then Philip opened to him the great truth of redemption. Beginning at the same scripture, he “preached unto him Jesus.”

The man’s heart thrilled with interest as the Scriptures were explained to him; and when the disciple had finished, he was ready to accept the light given. He did not make his high worldly position an excuse for refusing the gospel. “As they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

“And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing. But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Caesarea.”

This Ethiopian represented a large class who need to be taught by such missionaries as Philip—men who will hear the voice of God and go where He sends them. There are many who are reading the Scriptures who cannot understand their true import. All over the world men and women are looking wistfully to heaven. Prayers and tears and inquiries go up from souls longing for light, for grace, for the Holy Spirit. Many are on the verge of the kingdom, waiting only to be gathered in.

An angel guided Philip to the one who was seeking for light and who was ready to receive the gospel, and today angels will guide the footsteps of those workers who will allow the Holy Spirit to sanctify their tongues and refine and ennoble their hearts. The angel sent to Philip could himself have done the work for the Ethiopian, but this is not God’s way of working. It is His plan that men are to work for their fellow men.

In the trust given to the first disciples, believers in every age have shared. Everyone who has received the gospel has been given sacred truth to impart to the world. God’s faithful people have always been aggressive missionaries, consecrating their resources to the honor of His name and wisely using their talents in His service.

The unselfish labor of Christians in the past should be to us an object lesson and an inspiration. The members of God’s church are to be zealous of good works, separating from worldly ambition and walking in the footsteps of Him who went about doing good. With hearts filled with sympathy and compassion, they are to minister to those in need of help, bringing to sinners a knowledge of the Saviour’s love. Such work calls for laborious effort, but it brings a rich reward. Those who engage in it with sincerity of purpose will see souls won to the Saviour, for the influence that attends the practical carrying out of the divine commission is irresistible.

Not upon the ordained minister only rests the responsibility of going forth to fulfill this commission. Everyone who has received Christ is called to work for the salvation of his fellow men. “The Spirit and the bride say, Come. And let him that heareth say, Come.” Revelation 22:17. The charge to give this invitation includes the entire church. Everyone who has heard the invitation is to echo the message from hill and valley, saying, “Come.”

It is fatal mistake to suppose that the work of soul-saving depends alone upon the ministry. The humble, consecrated believer upon whom the Master of the vineyard places a burden for souls is to be given encouragement by the men upon whom the Lord has laid larger responsibilities. Those who stand as leaders in the church of God are to realize that the Saviour’s commission is given to all who believe in His name. God will send forth into His vineyard many who have not been dedicated to the ministry by the laying on of hands.

Hundreds, yea, thousands, who have heard the message of salvation are still idlers in the market place, when they might be engaged in some line of active service. To these Christ is saying, "Why stand ye here all the day idle?" and He adds, "Go ye also into the vineyard." Matthew 20:6, 7. Why is it that many more do not respond to the call? Is it because they think themselves excused in that they do not stand in the pulpit? Let them understand that there is a large work to be done outside the pulpit by thousands of consecrated lay members.

Long has God waited for the spirit of service to take possession of the whole church so that everyone shall be working for Him according to his ability. When the members of the church of God do their appointed work in the needy fields at home and abroad, in fulfillment of the gospel commission, the whole world will soon be warned and the Lord Jesus will return to this earth with power and great glory. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matthew 24:14.

#### Sources

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- E.G. White, *The Acts of the Apostles* (1911), pgs. 103-111.

Title: "The Waldenses"

Date: 1911

Type: Book

Primary source: *The Great Controversy* (1911), pgs. 63-64

In lands beyond the jurisdiction of Rome there existed for many centuries bodies of Christians who remained almost wholly free from papal corruption. They were surrounded by heathenism and in the lapse of ages were affected by its errors; but they continued to regard the Bible as the only rule of faith and adhered to many of its truths. These Christians believed in the perpetuity of the law of God and observed the Sabbath of the fourth commandment. Churches that held to this faith and practice existed in Central Africa and among the Armenians of Asia.

But of those who resisted the encroachments of the papal power, the Waldenses stood foremost. In the very land where popery had fixed its seat, there its falsehood and corruption were most steadfastly resisted. For centuries the churches of Piedmont maintained their independence; but the time came at last when Rome insisted upon their submission. After ineffectual struggles against her tyranny, the leaders of these churches reluctantly acknowledged the supremacy of the power to which the whole world seemed to pay homage. There were some, however, who refused to yield to the authority of pope or prelate. They were determined to maintain their allegiance to God and to preserve the purity and simplicity of their faith. A separation took place. Those who adhered to the ancient faith now withdrew; some, forsaking their native Alps, raised the banner of truth in foreign lands; others retreated to the secluded glens and rocky fastnesses of the mountains, and there preserved their freedom to worship God.

#### Sources

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- E.G. White, *The Great Controversy* (1888), pgs. 61-64.
- E.G. White, *The Great Controversy* (1911), pgs. 61-65.

Title: "Liberty of Conscience Threatened"

Date: 1911

Type: Book

Primary source: *The Great Controversy* (1911), pgs. 577-578

A striking illustration of Rome's policy toward those who disagree with her was given in the long and bloody persecution of the Waldenses, some of whom were observers of the Sabbath. Others suffered in a similar manner for their fidelity to the fourth commandment. The history of the churches of Ethiopia and Abyssinia is especially significant. Amid the gloom of the Dark Ages, the Christians of Central Africa were lost sight of and forgotten by the world, and for many centuries they enjoyed freedom in the exercise of their faith. But at last Rome learned of their existence, and the emperor of Abyssinia was soon beguiled into an acknowledgment of the pope as the vicar of Christ. Other concessions followed. An edict was issued forbidding the observance of the Sabbath under the severest penalties. (See Michael Geddes, *Church History of Ethiopia*, pages 311, 312.) But papal tyranny soon became a yoke so galling that the Abyssinians determined to break it from their necks. After a terrible struggle the Romanists were banished from their dominions, and the ancient faith was restored. The churches rejoiced in their freedom, and they never forgot the lesson they had learned concerning the deception, the fanaticism, and the despotic power of Rome. Within their solitary realm they were content to remain, unknown to the rest of Christendom.

The churches of Africa held the Sabbath as it was held by the papal church before her complete apostasy. While they kept the seventh day in obedience to the commandment of God, they abstained from labor on the Sunday in conformity to the custom of the church. Upon obtaining supreme power, Rome had trampled upon the Sabbath of God to exalt her own; but the churches of Africa, hidden for nearly a thousand years, did not share in this apostasy. When brought under the sway of Rome, they were forced to set aside the true and exalt the false sabbath; but no sooner had they regained their independence than they returned to obedience to the fourth commandment. (See Appendix.)

These records of the past clearly reveal the enmity of Rome toward the true Sabbath and its defenders, and the means which she employs to honor the institution of her creating. The word of God teaches that these scenes are to be repeated as Roman Catholics and Protestants shall unite for the exaltation of the Sunday.

#### Sources

- E.G. White, *The Spirit of Prophecy*, vol. 4 (1884), pgs. 395-396.
- E.G. White, *The Great Controversy* (1888), pgs. 577-578.
- E.G. White, *The Great Controversy* (1911), pgs. 577-578.

Title: "The Time of Trouble"

Date: 1911

Type: Book

Primary source: *The Great Controversy* (1911), pgs. 625-626

Only those who have been diligent students of the Scriptures and who have received the love of the truth will be shielded from the powerful delusion that takes the world captive. By the Bible testimony these will detect the deceiver in his disguise. To all the testing time will come. By the sifting of temptation the genuine Christian will be revealed. Are the people of God now so firmly established upon His word that they would not yield to the evidence of their senses? Would they, in such a crisis, cling to the Bible and the Bible only? Satan will, if possible, prevent them from obtaining a preparation to stand in that day. He will so arrange affairs as to hedge up their way, entangle them with earthly treasures, cause them to carry a heavy, wearisome burden, that their hearts may be overcharged with the cares of this life and the day of trial may come upon them as a thief.

As the decree issued by the various rulers of Christendom against commandment keepers shall withdraw the protection of government and abandon them to those who desire their destruction, the people of God will flee from the cities and villages and associate together in companies, dwelling in the most desolate and solitary places. Many will find refuge in the strongholds of the mountains. Like the Christians of the Piedmont valleys, they will make the high places of the earth their sanctuaries and will thank God for "the munitions of rocks." Isaiah 33:16. But many of all nations and of all classes, high and low, rich and poor, black and white, will be cast into the most unjust and cruel bondage. The beloved of God pass weary days, bound in chains, shut in by prison bars, sentenced to be slain, some apparently left to die of starvation in dark and loathsome dungeons. No human ear is open to hear their moans; no human hand is ready to lend them help.

Will the Lord forget His people in this trying hour? Did He forget faithful Noah when judgments were visited upon the antediluvian world? Did He forget Lot when the fire came down from heaven to consume the cities of the plain? Did He forget Joseph surrounded by idolaters in Egypt? Did He forget Elijah when the oath of Jezebel threatened him with the fate of the prophets of Baal? Did He forget Jeremiah in the dark and dismal pit of his prison house? Did He forget the three worthies in the fiery furnace? or Daniel in the den of lions?

"Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of My hands." Isaiah 49:14-16. The Lord of hosts has said: "He that toucheth you toucheth the apple of His eye." Zechariah 2:8

#### Sources

- E.G. White, *The Spirit of Prophecy*, vol. 4 (1884), pgs. 444-445.
- E.G. White, *The Great Controversy* (1888), pgs. 625-626.
- E.G. White, *The Great Controversy* (1911), pgs. 625-626.

Title: "Last Will and Testament of Ellen G. White"

Date: February 9, 1912

Type: Will

Primary source:

Note: Relevant selection highlighted.

IN THE NAME OF GOD, AMEN.

I, Ellen G. White, (widow) a resident of Sanitarium, Napa County, California, of the age of eighty-four (84) years, and being at the date hereof of sound and disposing mind and memory, and not acting under duress, menace, fraud or undue influence of any person whomsoever, do make, publish and declare this my last will and testament, in the manner following, that is to say:

FIRST: I direct that my body shall be interred with appropriate religious services of the Seventh-day Adventist Church, without undue ceremony or ostentation.

SECOND: I desire and direct that as soon as possible, payment shall be made of the expenses of my last sickness and funeral, and in order that no property belonging to my estate shall be disposed of or sold at a sacrifice, I earnestly request all my creditors to waive and relinquish their claims against my estate and accept payment thereof under the provisions, which I am hereinafter making, for the liquidation of their claims through the handling of my properties by trustees.

THIRD: I hereby give, devise, and bequeath to my son, James Edson White, now residing at Marshall, Michigan, the sum of Three Thousand Dollars (\$3,000).

FOURTH: I hereby give and bequeath to my son, William C. White, now residing at Sanitarium, California, all my right, title and interest in the copyrights and book plates in all languages of the books entitled: *The Coming King* and *Past, Present and Future*, also all manuscripts (and right to publish the same) pertaining to the following books and proposed books:

*Life Sketches of Elder James White and Ellen G. White*

*Life Incidents of Elder James White*

*Spiritual Gifts, Volumes 1-4*

*Facts of Faith*

*How to Live*

*Appeal to Youth*

*Experience of Ellen G. White in Connection with the Health Reform Movement Among Seventh-day Adventists*

*Story of Mrs. White's European Travels*

*Story of Mrs. White's Australasian Travels*

*Mrs. White's Letters to Mothers and Children*

*Youth's Life of Christ*

*The Southern Work*

*Education*

*Christian Education*

*Special Testimonies on Education*

*Bible Sanctification*

Also, my personal library, and all manuscripts, letters, diaries, and writings not otherwise herein devised.



FIFTH: I hereby give, devise, and bequeath to William C. White, Clarence C. Crisler, Charles H. Jones, Arthur G. Daniells, and Frank M. Wilcox all the real property of which I may die seized or possessed, all my live stock and farm tools, and implements, all notes and accounts due to me and also all of my right, title, and interest in the copyrights and book plates in all languages of the following publications:

*Desire of Ages*  
*Patriarchs and Prophets*  
*The Acts of the Apostles*  
*Great Controversy*  
*Early Writings*  
*Testimonies for the Church* Volumes 1-9 inclusive  
*Gospel Workers*  
*Christian Temperance and Bible Hygiene*  
*Christ's Object Lessons*  
*Ministry of Healing*  
*Steps to Christ*  
*Mount of Blessing*  
*Christ Our Saviour*  
*Testimonies for Sabbath-school Workers*  
*Manual for Canvassers*  
*Special Testimonies*

Also, my general manuscript file and all indexes pertaining thereto; also my office furniture and office library.

Together with all and singular, the tenements, hereditaments and appurtenances thereunto belonging, or in anywise appertaining in trust nevertheless for the uses and purposes hereinafter contained.

TO HAVE AND TO HOLD, the said real and personal property until said trustees, and their successors, upon the trust to enter into and upon and take possession of the said real estate and said personal property, to collect and receive the rents, issues and profits thereof, to manage and control said real and personal property, and to rent and lease the same, or any part thereof, to sell parts or portions of said real and personal property, excepting the book copyrights, for the purpose of re-investing the same in other real or personal property to be held under the same trust, and after paying all taxes, assessments, charges and encumbrances thereon and the expenses of repairing, administering, preserving and protecting the said real property and of handling said personal property, and publishing and selling said books and manuscripts and conducting the business thereof to distribute, pay over and apply the net proceeds from the rents and profits of said real property and from the business of publishing and selling said books and property in the manner following, that is to say:

(a) To pay over to my son, James Edson White, annually, during his natural life ten (10) per cent of the net proceeds of said properties for his sole use and benefit, and upon his death to Emma L. White, his wife, during her natural life should she survive him.

(b) To pay over to my son, William C. White, annually for his sole use and benefit ten (10) per cent of the net proceeds of said properties during his natural life, and upon his death, to Ethel M. White, his wife, during her natural life should she survive him.

(c) To pay over annually to William C. White, Ethel M. White and Dores E. Robinson as trustees five (5) per cent of the net proceeds of the said properties to be devoted to the education of my grandchildren, great grandchildren and other worthy individuals.

(d) The said trustees shall use the remainder of said net proceeds for the following purposes:

1. For the payment of creditors with accruing interest upon the principal indebtedness to the extent to which my creditors have agreed to relinquish their claims against my estate; such payments from said net proceeds to continue until all remaining indebtedness with interest has been fully paid.

2. If the entire remainder of said net proceeds from my said properties is more than sufficient to pay my said debts, with interest, in the manner in which my creditors shall agree to receive payment of their respective claims, then my said trustees shall use the over-plus for the improvement of the books and manuscripts held in trust by them, and herein provided; for the securing and printing of new translations thereof; for the printing of compilations from my manuscripts; for general missionary work of the Seventh-day Adventist denomination; for the support of mission schools, under the Negro Department of the Seventh-day Adventist General Conference; for the support of Mission Schools for the illiterate whites in the Southern States, Provided, however, that said trustees are hereby empowered and directed to sell my said real property or so much thereof as may be necessary to pay the following sums: to my granddaughter Ella May Robinson, now residing at Sanitarium, California, the sum of Five Hundred Dollars (\$500); to my granddaughter, Mabel E. Workman, now residing at Loma Linda, California, the sum of Five Hundred Dollars (\$500); to my faithful friend and helper, Sara McEnterfer, now residing at Sanitarium, California, the sum of Five Hundred Dollars (\$500); to May Walling, now residing at Sanitarium, California, the sum of Five Hundred Dollars (\$500); and to my faithful friend and helper Clarence C. Crisler, the sum of Five Hundred Dollars (\$500).

SIXTH: After the death of both James Edson White and his wife, my said trustees are hereby empowered and directed to apply the amount prescribed in subdivision (a) of paragraph FIFTH toward the discharge of any legal claims against the estate of said James Edson White, and then after the full discharge of such claims, the said amount mentioned in subdivision (a) shall be applied to the maintenance of the mission school for Negroes now conducted by the Negro Department of the Seventh-day Adventist General Conference.

SEVENTH: After the death of both William C. White and his wife, my said trustees are hereby empowered and directed to pay over to their surviving children, or grandchildren, if any, the respective amounts prescribed in subdivision (b) of paragraph FIFTH of this will; and if there be no children or grandchildren of my said son, then said respective amounts shall be devoted and used for the purposes set forth in subdivision (d) of said paragraph FIFTH of this will.

EIGHTH: Upon the termination of the trusts, or any of them, created and set forth in this will, from any cause whatsoever, I give, bequeath and devise all of the real and personal property mentioned in paragraph FIFTH or so much thereof as may from any cause be released or relieved from said trust to my said son, William C. White; or if he be not living, then to his heirs at law.

NINTH: My household furniture, dishes, carpets, pictures, photographs and clothing, I give and bequeath in equal parts to my sons, James Edson White and William C. White.

TENTH: All the rest, residue and remainder of my estate, real, personal and mixed, of which I may die seized or possessed, I give, bequeath and devise to my son, William C. White.

ELEVENTH: I hereby appoint William C. White and Charles H. Jones the executors of this my last will and testament, without bonds; and my executors are hereby authorized to sell any property of my estate without order of Court, and at either public or private sale, and with or without notice as the executors may determine.

I also direct that no bond be required of any of the trustees named or their successors.

TWELFTH: If a vacancy shall occur for any reason among said trustees, or their successors, a majority of the surviving or remaining trustees are hereby empowered and directed to fill such vacancy by the appointment of some other fit person, and in the event that the majority does not agree upon the appointment, then such vacancy shall be filled by the Executive Committee of the Seventh-day Adventist General Conference; and the new trustee or trustees, so appointed shall have the same power touching the trust premises and in the execution of the trusts, herein contained, as the original trustees named herein.

THIRTEENTH: I hereby revoke all former wills by me made,

IN WITNESS WHEREOF, I have hereunto set my hand and seal this 9th day of February, 1912.

[Signed] ELLEN G. WHITE

Title: N/A

Date: August 7, 1912

Type: Letter

Addressee: Friend

Location: St. Helena, California

Primary source: Letter 36, 1912, August 7, 1912

Dear Friend:

In reply to inquiries regarding the advisability of intermarriage between Christian young people of the white and black races, I will say that in my earlier experience this question was brought before me, and the light given me of the Lord was that this step should not be taken; for it is sure to create controversy and confusion. I have always had the same counsel to give. No encouragement to marriages of this character should be given among our people. Let the colored brother enter into marriage with a colored sister who is worthy, one who loves God, and keeps His commandments. Let the white sister who contemplates uniting in marriage with the colored brother refuse to take this step, for the Lord is not leading in this direction.

Time is too precious to be lost in controversy that will arise over this matter. Let not questions of this kind be permitted to call our ministers from their work. The taking of such a step will create confusion and hindrance. It will not be for the advancement of the work or for the glory of God.

Source

- E.G. White to Friend, Letter 36, 1912, August 7, 1912.

Title: "Moving Out Into New Places"

Date: 1912

Type: Manuscript

Primary source: Manuscript 43, 1912

(Brief statements selected from Sister White's writings, regarding the work in the Southland.)

The work is fast closing up, and on every side wickedness is increasing. We have but a short time in which to work. Why do not those to whom God has committed great light move out into new places? Many will have to do this, whether they wish to or not; for God will scatter them into many places.

God is not willing that any should perish. He has provided abundant means for the salvation of all who will accept His invitation. If God's people had gone forth as they should, giving the invitation to thousands, many souls would have been added to the church of such as shall be saved. God's Spirit will abide with true missionaries, furnishing them with power for service. God will bless all who will trust in Him. Human might and human wisdom did not establish the church, neither can they destroy it.

Let the people of God awake from their spiritual sleep. God is an overflowing fountain of life and strength and efficiency and power. The gospel is the power of God unto salvation to every one that believeth. When this power is utilized, it will be more than a match for the power of the enemy.

It is impossible for the man who believes in Christ to see the work that needs to be done, and yet do nothing. Daily the church is to receive from heaven the healing balm of God's grace to impart to the needy and suffering. God's people are weighted with the most sacred responsibilities and the most glorious privileges. All who believe the message for this time will go forth into the harvest field to do something for the Master, relying upon the assurance, "He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him." [Psalm 126:6.] In practical obedience to the divine command, his confidence will increase and his talents will multiply. Mountains of obstacles will become a plain path. The spiritual desert will rejoice and blossom as the rose.

Arise, ye sleeping virgins, and trim your lamps! Take up your appointed work. "Sing and rejoice, O daughter of Zion; for lo, I come; and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be My people; and I will dwell in the midst of thee, and thou shalt know the Lord, the Lord of hosts." [Zechariah 2:10, 11.]—MS (1901).

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Let those who profess to believe present truth practice economy. God has use for every dollar that can be given to advance His work in the earth. The cities throughout America are to be worked. The Southern field in all its barrenness is staring us in the face. Who feels a burden to go there to labor? Perhaps you are inclined to find fault with those who are there; but can you not go there yourself to see what you can do in working wisely for souls ready to perish?—MS (1902).

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With every age God's plan deepens and widens to embrace the world. God's instrumentalities, His light-bearers, are to adjust their movements to His progressive plans. They are to embrace new territory. The churches are to be wide-awake, moving with the force of Omnipotence, because they move in harmony with God's purpose. They are to seize every opportunity for blessing a world in darkness. A spirit of greater devotion

must be shown by the churches. They must labor with greater zeal for the promulgation of the last message to be given to the world.

Now is the time for all to work. Now is the time to put away every species of self-indulgence and idolatry. Those who are engaged in Christian ministry are to labor unselfishly for the Lord, dying to self, and pressing together in love. They are to love as brethren; they are to be kind and courteous, a savor of life unto life.—MS (1901).

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At the eleventh hour the Lord will call into His service many faithful workers. Self-sacrificing men and women will step into the places made vacant by apostasy and death. To young men and young women, as well as to those who are older, God will give power from above. With converted minds, converted hands, converted feet, and converted tongues, their lips touched with a coal from the divine altar, they will go forth into the Master's service, moving steadily onward and upward, carrying the work forward to completion.—*Youth's Instructor*, February 13, 1902.

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Talents, hitherto unused, are to be set in operation. They will develop by use. There is great need for the development of talent. This educational work must be carried forward in the church and must extend from the church into regions beyond.—MS (1901).

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Through those who may not seem to be the most talented, the Lord will accomplish a great work, if they will rely wholly on Him and labor in humility. If they do not bring self-importance into their work, they will be enabled to do that which those who are more talented fail of doing. God is just as willing now as He was anciently to work through human effort, to accomplish great things through weak instrumentalities. We shall not gain the victory by numbers, but by entire surrender to Jesus.—MS (1902).

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Schools and sanitariums are to be established in the South. Great light has been shining upon us, but how little of this light we reflect to the world! Heavenly angels are waiting for human beings to co-operate with them in the practical carrying out of the principles of the truth. The gospel message is to be united with medical missionary work. The medical missionary work is the right hand which opens doors for the body—the church—enabling it to prosecute its labors. Those who engage in this work should reach a much higher standard. The leaders should be carefully selected, according to the needs of the different fields.—MS (1901).

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The Lord desired the work done in the South to be an object lesson for the instruction of those who are building up the work in new places. Had the workers realized this, how carefully they would have weighed every plan and method. How earnestly they would have striven to honor and glorify God by Christlike work.—MS (1902).

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We are to work as Christ worked. We are to move carefully. We are not to pour forth ideas that contradict the light which God has given, neither are we to follow methods that are opposed to His will. Let us tread in Christ's footsteps. As we follow Him, we may know that we are walking in the pathway of life.—MS (1902).

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### Laboring Amidst Discouragements

Who will be responsible for the colored people? In any place where there is earnest work to be done, there Satan is with his army of workers, supernatural agencies, to bar the way; and if they can move on human agencies who claim to believe the truth, to unite with them to make the work of God's servants hard, Satan's object is gained. ...

Whenever any practical movement is made in any line, for the uplifting of humanity, and for the saving of souls, the council of Satan says, We will put in operation our forces to set men at variance one with another. We will lead one worker to criticize and bar the way; we will help him to dishearten and discourage others. With persevering determination we will hold the field in our own power, under our jurisdiction. Through leading one to discourage another, we will cause money to be so absorbed that attention will be centered on one point, making it impossible for other places, which we now control, to be worked.

Shall we let Satan block the way? We will, unless we look alone to God, trusting in Him to move upon human agencies to do His work with fidelity. The difficulties that seem very large present before the sincere worker stronger motives for perseverance, for renewed exertion in God to press forward in the name of Jesus Christ of Nazareth. Co-operation with our brethren is essential; but co-operation with Jesus Christ is more essential. If you look to God in faith, with a contrite heart, He will bless you and strengthen you. ...

God has His instrumentalities to call into action at any moment to do His work. He has unlimited power. He can take a worm to thresh mountains. Our God lives and reigns. He will not forsake one of His chosen, if he will not struggle to work out the will of men, but the will of God. He has wrought by His miraculous power, and He will work. The Lord will deliver the godly out of temptation, and sustain them, not only for further duty, but for further trial. Onward, onward, upward, the Lord is leading His people.—MS (1895).

### Source

- E.G. White, "Moving Out Into New Places," Manuscript 43, 1912.

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(Concluded.)

During the Christian dispensation the great enemy of man's happiness has made the Sabbath of the fourth commandment an object of special attack. Satan says: "I will work at cross purposes with God. I will empower my followers to set aside God's memorial, the seventh-day Sabbath. Thus I will show the world that the day sanctified and blessed by God has been changed. That day shall not live in the minds of the people. I will obliterate the memory of it. I will place in its stead a day that does not bear the credentials of God, a day that cannot be a sign between God and his people. I will lead those who accept this day to place upon it the sanctity that God placed upon the seventh day.

"Through my vicegerent I will exalt myself. The first day will be extolled, and the Protestant world will receive this spurious sabbath as genuine. Through the non-observance of the Sabbath that God instituted I will bring his law into contempt. The words, 'A sign between Me and you throughout your generations,' I will make to serve on the side of my sabbath.

"Thus the world will become mine I will be the ruler of the earth, the prince of the world. I will so control the minds under my power that God's Sabbath will be a special object of contempt. A sign? I will make the observance of the seventh day a sign of disloyalty to the authorities of earth. Human laws will be made so stringent that men and women will not dare to observe the seventh-day Sabbath. For fear of wanting food and clothing they will join with the world in transgressing God's law. The earth will be wholly under my dominion."

Through the setting up of a false sabbath the enemy has succeeded in turning the sign-board around, so that it points toward the path of disobedience. He has insulted Jehovah by attempting to set aside a plain "Thus saith the Lord." He has thought to change times and laws. But has he really succeeded in changing God's law? The words of the thirty-first chapter of Exodus are the answer. He who is the same yesterday, today, and forever has declared of the seventh-day Sabbath: "It is a sign between me and you throughout your generations." "It is a sign.... forever." Exodus 31:13, 17.

The changed sign-post is pointing the wrong way, but God has not changed. He is still the mighty God of Israel. "Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. All nations before him are as nothing; and they are counted to him less than nothing, and vanity." And he is just as jealous for his law now as he was in the days of Ahab and Elijah.

But how that law is disregarded! This is a truth-hating, Bible-neglecting, froward generation. Many do not hesitate to sneer at the Word of God; those who believe that Word just as it reads are held up to ridicule. Jesus sees the world filled with ingratitude, formalism, insincerity, pride, and apostasy. He sees his love despised, his law rejected, his ambassadors treated with indifference. Jesus has spoken by mercies, but these mercies have been unacknowledged; he has spoken by warnings, but these warnings have been unheeded. The temple courts of the human soul have been turned into places of unholy traffic. Selfishness, envy, pride, malice—all are cherished.



Behold the world today, in open rebellion against God. Behold the disregard of the Sabbath commandment. Behold the growing contempt for law and order, directly traceable to a violation of the plain commands of Jehovah. Behold the violence and crime that have resulted from a turning aside from the path of obedience. Behold the wretchedness and misery of multitudes who worship at the shrine of idols, and who seek in vain for happiness and peace.

Behold also the daring impiety of those who, while enacting laws to safeguard the supposed sanctity of the first day of the week at the same time are making laws legalizing the liquor traffic. Wise above that which is written, they attempt to coerce the consciences of men, while lending their sanction to a curse that brutalizes and destroys the beings created in the image of God. It is Satan himself who inspires such legislation. He well knows that the curse of God will rest on those who exalt human enactments above the divine; and he does all in his power to lead men into the broad road that ends in destruction.

It is a terrible thing to place a sabbath of man's devising where the Lord's memorial of creation should be. It is a terrible thing for men to arrogate to themselves the power to set aside the day that God has declared holy and put in its place a common working-day. And it is still more terrible to try to compel men to respect and reverence this day, while at the same time those who thus try to enforce its observance are trampling under their feet the seventh-day Sabbath.

So long have men worshiped human opinions and human institutions that almost the whole world is following after idols. And he who has endeavored to change God's law is using every deceptive artifice to induce men and women to array themselves against God and against the sign by which the righteous are known. But the Lord will not always suffer his law to be broken and despised with impunity. There is a time coming when "the lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day." Skepticism may treat the claims of God's law with jests, scoffing, and denial. The spirit of worldliness may contaminate the many and control the few; the cause of God may hold its ground only by great exertion and continual sacrifice, yet in the end it will triumph gloriously.

In the closing work of God in the earth the standard of his law will be exalted. False religion may prevail, iniquity abound, the love of many wax cold, the cross of Calvary be lost sight of, and darkness, like the pall of death, may spread over the world. The whole force of the popular current may be turned against the truth, plot after plot may be formed to overthrow the people of God; but in the hour of greatest peril the God of Elijah will raise up human instrumentalities to bear a message that will not be silenced. In the great cities of the land, and in the places where men have gone to the greatest lengths in speaking against the Most High, the voice of stern rebuke will be heard. Boldly will men of God's appointment denounce the union of the church with the world. Fearlessly they will call upon men and women to turn from the observance of a man-made institution to the observance of the true Sabbath. "Fear God, and give glory to him," they will proclaim to every nation; "for the hour of his judgment is come: and worship him that made heaven and earth, and the sea, and the fountains of waters.... If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation."

God has not altered the thing that has gone out of his lips. His word will stand fast forever, as unalterable as his throne. At the judgment, when every case shall be decided in the courts of heaven, this covenant will be brought forth, plainly written with the finger of God. The world will be arraigned before the bar of Infinite Justice to receive sentence.

Today, as in the days of Elijah, the line of demarcation between God's commandment-keeping people and the worshipers of false gods is clearly drawn. "How long halt ye between two opinions?" Elijah cried; "if the Lord be God, follow him: but if Baal, then follow him." 1 Kings 18:21. And the message for today is, "Babylon the

great is fallen, is fallen.” “Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.” Revelation 18:2, 4, 5.

The time is not far distant when the test will come to every soul. The observance of the false sabbath will be urged upon us. The contest will be between the commandments of God and the commandments of men. Those who step by step have yielded to worldly demands and conformed to worldly customs will then yield to the powers that be, rather than subject themselves to derision, insult, threatened imprisonment and death. At this time the gold will be separated from the dross. True godliness will be clearly distinguished from the appearance and tinsel of it. Many a star that we have admired for its brilliance will then go out in darkness. Those who have assumed the ornaments of the sanctuary, but are not clothed with Christ’s righteousness, will then appear in the shame of their own nakedness.

Among earth’s inhabitants, scattered in every land, there are those who have not bowed the knee to Baal. Like the stars of heaven, which appear only at night, these faithful ones will shine forth when darkness covers the earth, and gross darkness the people. In heathen Africa, in the Catholic lands of Europe and of South America, in China, in India, in the islands of the sea, and in all the dark corners of the earth, God has in reserve a firmament of chosen ones that will yet shine forth amidst the darkness, revealing clearly to an apostate world the transforming power of obedience to his law. Even now they are appearing in every nation, among every tongue and people, and in the hour of deepest apostasy, when Satan’s supreme effort is made to “cause all, both small and great, rich and poor, free and bond,” to receive under penalty of death the sign of allegiance to a false rest day, these faithful ones, “blameless and harmless, the sons of God, without rebuke,” will “shine as lights in the world.” The darker the night the more brilliantly will they shine.

What strange work Elijah would have done in numbering Israel at the time when God’s judgments were falling upon the backsliding people! He could count only one on the Lord’s side. But when he said, “I, even I only, am left; and they seek my life,” the word of the Lord surprised him, “Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal.”

Then let no man attempt to number Israel today, but let every one have a heart of flesh, a heart of tender sympathy, a heart that, like the heart of Christ, reaches out for the salvation of a lost world.

#### Sources

- E.G. White, “In the Spirit and Power of Elias,” *Adventist Review*, November 20, 1913, pgs. 1115(3)-1116(4).
- E.G. White, *Prophets and Kings* (1917), pgs. 177-189.

Title: "The Regions Beyond"

Date: 1915

Type: Book

Primary source: *Gospel Workers* (195), pgs. 464-466

Note: Relevant selection highlighted.

The church of Christ was organized for missionary purposes. Christian missionary work furnishes the church with a sure foundation, a foundation having this seal, "The Lord knoweth them that are His." [2 Timothy 2:19.] By it the members are inspired with zeal to deny self, to put forth self-sacrificing efforts to send the truth to the regions beyond. It has a salutary influence upon unbelievers; for as the workers labor under divine supervision, worldlings are led to see the greatness of the resources that God has provided for those who serve Him. We are laid under a most solemn obligation to furnish, in Christian missions, an illustration of the principles of the kingdom of God. The church is to work actively, as an organized body, to spread abroad the influence of the cross of Christ.

God is calling for men who are willing to leave all to become missionaries for Him. And the call will be answered. In every age since the advent of Christ, the gospel commission has impelled men and women to go to the ends of the earth to carry the good news of salvation to those in darkness. Stirred by the love of Christ and the needs of the lost, men have left the comforts of home and the society of friends, even that of wife and children, to go to foreign lands, among idolaters and savages, to proclaim the message of mercy. Many in the attempt have lost their lives, but others have been raised up to carry on the work. Thus step by step the cause of Christ has progressed, and the seed sown in sorrow has yielded a bountiful harvest. The knowledge of God has been extended, and the banner of the cross planted in heathen lands.

There is nothing more precious in the sight of God than His ministers, who go forth into the waste places of the earth to sow the seeds of truth, looking forward to the harvest. None but Christ can measure the solicitude of His servants, as they seek for the lost. He imparts His Spirit to them, and by their efforts souls are led to turn from sin to righteousness.

For the conversion of one sinner, the minister should tax his resources to the utmost. The soul that God has created and Christ has redeemed is of great value, because of the possibilities before it, the spiritual advantages that have been granted it, the capabilities that it may possess if vitalized by the word of God, and the immortality that it may gain through the hope presented in the gospel. And if Christ left the ninety and nine that He might seek and save one lost sheep, can we be justified in doing less? Is not a neglect to work as Christ worked, to sacrifice as He sacrificed, a betrayal of sacred trust?

I feel intensely over the needs of foreign countries, as they have been presented before me. In all parts of the world angels of God are opening doors that a little while ago were closed to the message of truth. From India, from Africa, from China, and from many other places is heard the cry, "Come over and help us."

To show a liberal, self-denying spirit for the success of foreign missions is a sure way to advance home missionary work; for the prosperity of the home work depends largely, under God, upon the reflex influence of the evangelical work done in countries afar off. It is in working to supply the necessities of others that we bring our souls into touch with the Source of all power. The Lord has marked every phase of missionary zeal that has been shown by His people in behalf of foreign fields. He designs that in every home, in every church, and at all the centers of the work, a spirit of liberality shall be shown in sending help to foreign fields, where the workers are struggling against great odds to give the light to those who sit in darkness.

That which is given to start the work in one field will result in strengthening the work in other places. As the laborers are freed from financial embarrassment, their efforts can be extended; and as people are brought into

the truth and churches are established, there will be increasing financial strength. As these churches grow stronger, they will be able not only to carry on the work in their own borders, but to send help to other fields.

Source

- E.G. White, *Gospel Workers* (1915), pgs. 464-466.