

How to use EGW Materials –

“During her lifetime, Ellen White was a prolific author. Before her death she wrote over 40 books, more than 5000 articles and pamphlets, in addition to many thousands of unpublished letters, manuscripts and diaries. As well as this, she frequently preached sermons at Church services and at Conferences, a good deal of which were transcribed and preserved. These documents, typed by persons other than Ellen White, are often treated no differently to what she penned with her own hand. **THERE IS HOWEVER A DISTINCTION BETWEEN WHAT WAS WRITTEN BY ELLEN WHITE HERSELF AND THE SECOND-HAND RECORDED TRANSCRIPTIONS OF HER TALKS AND SERMONS.** Ellen White had literary assistants who transcribed her sermons and talks during deliveries. These transcribers are called stenographers. Stenography is the art of shorthand for rapid and succinct note-taking. Shorthand was usually used to make a temporary record with a transcription or longhand copy to be made soon after.

Because of the inevitable human error effect that result from a stenographer work, Ellen Whites would often make handwritten notations on some manuscripts to say that she had read and approved them or offered adjustments before they were published. That was how those stenographer reports were processed for publishing (before her death).

However, there are lots of these stenographer’s reports that have remained as they were written by these stenographers but there are no evidence that Ellen White ever read and approved them. These reports exist largely under the section “Sermons and Talks” in the White Estate. The presence of a signature, unless it can be proved to be an original handwritten signature, is not conclusive, as her staff had a rubber stamp of her signature made for filed manuscripts. Without an original hand signed copy, it is impossible to prove that she personally sighted and approved of a transcript. Some of the transcripts may have come into her archives after her death. The only certain way to authenticate that Ellen White signed off on an account is if **she made notations upon the transcribed manuscript or personally hand-signed the document.** Without these evidences to authenticate these stenographic reports (sermons and talks), We can only have an idea of what she might have said. These reports need to be treated as unauthentic and cannot be used to establish what Ellen White stood for or believed.

An example to show the unreliableness to these stenographers’ reports is the case of Talk in the Battle Creek College Library, 2:30pm, April 1, 1901. This single talk given by Ellen G. White has five manuscripts written by five different stenographers. At mid-afternoon on Monday the first of April (the day before the 1901 General Conference session began) Ellen White addressed many delegates in the Library of the Battle Creek College. The content of this address is preserved in Manuscripts 43, 43a, 43b, 43c and 43d of 1901. Being able to

compare these five manuscripts allows us to explore the room for variation in stenography and/or the subsequent transcribing for a specific talk.

What MS 43 records as “**new power**”, the MS 43b (in agreement with the other manuscripts) reads “**new blood**”. Another example is where 43a manuscript says “**He wants every living soul to deal with His machinery as God’s machinery**” and MS 43d says “**He wants every living soul to deal with his machinery as good [God’s?] machinery**”. At one point Manuscripts 43 and 43b say “**God wants you to make straight paths for your feet**” while Manuscripts 43a and 43d say “**He wants you to make straight paths for your feet**” and MS 43c says “**I want you to make straight paths for your feet**”.

One last example (though these variations are numerous) is MS 43a and MS 43d say “**He wants the Holy Ghost to come in**”, MS 43c manuscript says “**He wants the Holy Ghost king**”.

By these examples, it is clear that stenographers were not 100% accurate and could not be trusted fully to have reported with precision what Ellen White had presented, unless where Ellen White herself read and approved them. Our only safety therefore, is to confirm these unauthenticated reports with the authentic writings. There is a principle that Ellen White gives concerning her writings. She said:

*“And now to all who have a desire for truth I would say: **DO NOT GIVE CREDENCE TO UNAUTHENTICATED REPORTS AS TO WHAT SISTER WHITE HAS DONE OR SAID OR WRITTEN. IF YOU DESIRE TO KNOW WHAT THE LORD HAS REVEALED THROUGH HER, READ HER PUBLISHED WORKS.** Are there any points of interest concerning which she has not written, do not eagerly catch up and report rumors as to what she has said.”* (*Testimonies for the Church, Volume 5, p. 696*)

Where there is uncertainty or question with a report of a verbal presentation, the safest place to go, based on Ellen White’s principle above, would be to her personally written works or writings she approved.

Ellen White writings may be categorized into **two groups: Authentic and Unauthentic**. This is not a question of **published and unpublished**. Most of the difficulties that arises in the truth about the Godhead may be perfectly settled when one understands this basic principle of reading her writings. **If it was published when she was alive, it’s authentic. If it was published after her death, we may trust it as far as her son was the trustee. If it was published posthumously, look at the source. If the source is from her own pen, it is authentic. If the source is not what she penned herself but a report, if there is evidence of her annotation, it is authentic. If the**

source is from her literary assistants, and those source are extant as they were written, but there is no evidence of her interaction with the reports, it is not authentic. If it is what she wrote herself but unpublished, it is authentic. So, it is very wise to use authentic sources to establish what she meant whenever you come to statements that seem to contradict the general tenor of her belief of a certain topic.

Three Holiest Beings in Heaven

“You are born unto God, and you stand under the sanction and the power of the three holiest beings in heaven, who are able to keep you from falling. You are to reveal that you are dead to sin; your life is hid with Christ in God. Hidden “with Christ in God,”—wonderful transformation.” 7 MR 267.2 (Manuscript 95, 1906)

The phrase “three holiest beings” is the report of a sermon preached in Oakland California on the 20th of October, 1906. **This is the only manuscript where Ellen White, seemingly, uses the expression “three beings”.** It is the only instance she is reported to have referred to the Holy Spirit as a being. Tim Poirier has released scanned copies of the relevant pages of this manuscript from Ellen White’s 1905-1906 letter book (Ellen White’s Trinitarian Statements: What Did She Actually Write? pp. 23- 25). These contain no annotation or any other evidence that Ellen White interacted with this transcript. We are therefore left with her authentic writings to establish what she believed as she advises. “...Do not give credence to unauthenticated reports as to what Sister White has done or said or written. If you desire to know what the Lord has revealed through her, read her published works...” {5T 696.1}

Following this counsel, she had stated in her authentic writings the following statements:

1. *“Christ, the Word, the only begotten of God, was one with the eternal Father—one in nature, in character, in purpose—THE ONLY BEING THAT COULD ENTER INTO ALL THE COUNSELS AND PURPOSES OF GOD.” — Patriarchs and Prophets, p. 34*
2. *“Before the assembled inhabitants of heaven the King declared that NONE BUT CHRIST, THE ONLY BEGOTTEN OF GOD, COULD FULLY ENTER INTO HIS PURPOSES, and to Him it was committed to execute the mighty counsels of His will.” — ibid p. 36*
3. *“Christ the Word, the only-begotten of God, was one with the eternal Father,—one in nature, in character, and in purpose,—THE ONLY BEING IN ALL THE UNIVERSE THAT COULD ENTER INTO ALL THE COUNSELS AND PURPOSES OF GOD.” — The Great Controversy, 493*

4. *“In order that the human family might have no excuse because of temptation, Christ became one with them. THE ONLY BEING WHO WAS ONE WITH GOD LIVED THE LAW IN HUMANITY...” — ST October 14, 1897, par. 3*

From authentic testimonies, there is only one being in the whole universe that could enter the full counsel and purposes of the Father, that is, the Son of God. That leaves us with two options: Either the Holy Spirit is a Being who could not enter into full counsel and purposes of the Father or the ***unauthentic stenographer report is inaccurate.***

What Did Ellen White Say?

A Framework for Studying the Words of Ellen White

By Brendan Valiant

During her lifetime, Ellen White was a prolific author. Before her death she wrote over 40 books, more than 5000 articles and pamphlets, in addition to many thousands of unpublished letters, manuscripts and diaries. As well as this, she frequently preached sermons at Church services and at Conferences, a good deal of which were transcribed and preserved. These documents, typed by persons other than Ellen White, are often treated no differently to what she penned with her own hand.

In this paper, we will look at the distinctions between what was written by Ellen White herself and these second-hand recorded transcriptions. Five different manuscripts, based upon a single sermon preached by Ellen White in 1901 will be examined and compared to evaluate the grounds for the statistics of variants. Out of these considerations, a proposed framework will be set forth for studying these types of documents within the greater corpus of Ellen White resources. Finally, the implications will be considered in regards to research on Ellen White's conceptualisation of the heavenly trio.

Stenography during Ellen White's Lifetime.

Stenography is the art of shorthand for rapid and succinct note-taking. Its history dates back to Ancient Greece, but it had been introduced into America in the 16th century. During Ellen White's life, the major forms of shorthand was the Pitman and later the Gregg systems. Both are still in use today. These systems are phonetic and allow writing speeds of up to 350 and 280 words per minute respectively. Shorthand was usually used to make a temporary record with a transcription or longhand copy to be made soon after.

Often shorthand can run phonetic sounds of whole phrases together and these need to be sorted out in the transcription, while the symbols for the sounds can be very similar often with only the length or thickness of a mark making the difference between the letters. There are also symbols for popular words, such as "the", "as", "it", "are", etc. In Gregg Shorthand, most symbols can stand for either a sound/letter or a common word, meaning that there is an added interpretational barrier when it comes to later transcribing them.

So it was that stenography and its transcription into a format legible to the greater population was as much an art as it was a science. At first the transcription was done into longhand. The first printers which were economically practical didn't come onto the market until 1874. Ellen White, ever a technological progressive, acquired several typewriters for her literary assistants in 1885 while they were still relatively new. These were then used for transcribing her handwritten material as well as the shorthand notes of her sermons.

As with the rest of her ministry, Ellen White did not prepare notes in advance of her public addresses but allowed the Spirit to lead. The first sermon that was stenographically recorded appears as Manuscript 8, 1874, though its exact date is unknown. Some, but not all of Ellen White's sermons

were subsequently prepared for publication. The first published sermon appeared in the Review and Herald, December 23, 1885. In the 1990s, two volumes of previously unpublished manuscripts called "Sermons and Talks" were produced by the White Estate and even these didn't contain all that Ellen White was recorded as preaching.

Ellen White had many literary assistants during her lifetime. Many of these prepared her handwritten material for periodical and testimony publication, typed her handwritten notes for archiving for later use, collected material for works such as the "Life of Christ" book which became *Desire of Ages*. Some of these assistants were skilled stenographers.

\Below is a list of some of the people who assisted Ellen White with the years during which they were associated together with her:

James White, 1845-1881

Lucinda Hall, 1871-1874

Mary Clough, 1875-1877, 1878,

Arthur Grosvenor Daniells, 1878

Mary Ann Davis, 1879-1904

W. C. White, 1881-1915

Sara McEnterfer, 1881-1891, 1895-1915

Jennis L. Ings, 1882-1888

Frances Bolton, 1887-1889, 1891-1894, 1894-1895, 1895

Emily Clara Campbell, 1891-1895

Maggie Bree (nee Hare), 1895-1900, 1910-1915

Sarah Elizabeth Peck, 1898-1905

Dores Eugene Robinson, 1898, 1903-1915

Nellie Helen Druillard, 1900-1901

Clarence Creager Crisler, 1901-1915

Where multiple sets of years are recorded against someone's name, there was a break in their employment with Ellen White. Those that are known to have had stenography experience are Mary Ann Davis, Sara McEnterfer, Sarah E. Peck, D. E. Robinson and C. C. Crisler, though others may have also performed such tasks or worked in transcribing stenographic recordings. It is unknown whether any shorthand notes are preserved by the White Estate.

Talk in the Battle Creek College Library, 2:30pm, April 1, 1901.

With some background in place, we can now look to at our source material for this study. With the release of the manuscripts and letters in 2015 came an unexpected and unique opportunity. Among the more than 8000 documents that were made digitally available were five manuscript recordings of a single talk given by Ellen White.

At mid-afternoon on Monday the first of April (the day before the 1901 General Conference session began) Ellen White addressed many delegates in the Library of the Battle Creek College. The content of this address is preserved in Manuscripts 43, 43a, 43b, 43c and 43d of 1901. Being able to compare these five manuscripts allows us to explore the room for variation in stenography and/or the subsequent transcribing for a specific talk.

Manuscripts 43 and 43b show an extraordinary deal of similarities to one another and different in many of the same ways from the other three manuscripts. The stenographers behind these two manuscripts is unknown, but they both appear to have had later editorial work, possibly from corrections given by Ellen White. The word count for MS 43 is for 4,905 words, while MS 43b has only 38 additional words for a count of 4,943.

MS 43b simply states it was “prepared by Mrs. White’s secretary.” MS 43 does not give any information on who prepared it. At this time, Ellen White had at least four literary assistants in addition to W. C. White. Known to have travelled with Ellen White to the General Conference were Sara McEnterfer and Maggie Hare and her son Willie. If these two manuscripts were based on two individual stenographic reports, there were at least two people who could have recorded this among Ellen White’s staff.

The differences these two manuscripts sustain to the other three are:

1. MS 43 and 43b lack the introduction that is found in the other three manuscripts
2. MS 43 and 43b both clean up a lot of the “freeform” expressions that are inherent in an unscripted speech.
3. MS 43 and 43b remove a lot of superfluous material, such as repetition of thoughts and expressions.
4. MS 43 and 43b truncate some of Ellen White’s narrative accounts (for example of her journey from Australia to America and then to the Conference).
5. MS 43 and 43b clear up some ambiguities present in the other three manuscripts.

These are the sorts of changes that one would expect to be made during editing. However, there is also material in these manuscripts that agrees with individual variants throughout the other three. This tells us that these were edited from at least one other stenographic report, rather than one of the other three.

The similarities between the two might indicate that one of the manuscripts is derived from the other. If this is the case, MS 43 would make more sense as a refinement of MS 43b. However, the similarities could also indicate that they were derived from two separate stenographic reports by people who used similar principles, as would be the case if two people worked in the employment of the same person. They could then have been corrected according to one another.

Most of the variants between MS 43 and MS 43b are incidental, such as the presence of words in one which do not appear in the other and which do not impact the meaning or synonyms (“frightens” versus “alarms” and “purged” versus “taken away”). In the cases of these synonyms, MS 43b agrees with the other manuscripts and MS 43 holds a unique reading. Most involve a simple switching of the placement of words or phrases. Only one significant difference exists where MS 43 reads “new power” and MS 43b (in agreement with the other manuscripts) reads “new blood”). Statistically, these two manuscripts hold approximately 96% agreement, though when word switching is taken into account, this increases to around 98%.

The other three manuscripts are notably longer than MS 43 and MS 43b. Manuscript 43a was based on a stenographic report by C. C. Crisler. At the time, Crisler worked for the General Conference. Soon after this session, Crisler entered the employment of Ellen White and went on to become one of the trustees named in her will. Crisler's report clocks in at 8106 words. Crisler's report appears to be the most formal.

There was also another, unknown, General Conference staff member taking a stenographic report. This is preserved as MS 43d. This report contains 8,127 words. The final account of Ellen White's speech, MS 43c, comes from J. H. Kellogg, about whom a significant portion of the talk was concerned. Kellogg's count contains the most unique variants out of any of the manuscripts. It appears closer to the two General Conference prepared recordings and contains 7586 words.

These three manuscripts all preserve a rougher form of English that would be expected in direct speech as opposed to the edited versions in MS 43 and MS 43b. Like the reports from Ellen White's staff, the two G.C. reports contain a remarkable correlation. It might appear that they are two versions of a similar report apart from the fact that there are obvious signs of their being used to correct one another. One example of this is where Crisler's manuscript says "He wants every living soul to deal with His machinery as God's machinery" and MS 43d says "He wants every living soul to deal with his machinery as good [God's?] machinery". This demonstrates that they are two unique reports and that MS 43a was being used to amend MS 43d. In this instance, Crisler's agreed with Kellogg's report (while Manuscripts 43 and 43b did not preserve this portion of the talk).

Though the majority of agreement is between MS 43a and MS 43d, each of these occasionally agree with Kellogg's against each other. Usually it is the unattributed account which will agree with Kellogg against Crisler's. While MS 43c has the most unique variants, they all have occasions where they hold idiosyncracies.

The majority of variations have to do with pronouns and the person of speech. For example at one point Manuscripts 43 and 43b say "God wants you to make straight paths for your feet", Manuscripts 43a and 43d say "He wants you to make straight paths for your feet" and MS 43c says "I want you to make straight paths for your feet". Other times there are more curious differences. In one place, MS 43a and MS 43d say "He wants the Holy Ghost to come in", while Kellogg's manuscript says "He wants the Holy Ghost king".

These discrepancies could be caused by two possibilities. They *could* demonstrate variations in what people heard Ellen White say, just like different witnesses pick up different things. Or they *could* reflect errors in the shorthand or in the transcription. For example, "come in" and "king" are phonetically similar. In a shorthand system that left out vowels, they may have been difficult to distinguish between. Furthermore, some of the variants could reflect difficulties in discerning between shorthand letters which look similar.

Statistically, the two General Conference manuscripts of the talk agree with one another 97% of the time and when word order changes are taken into account this increase to almost 99%. Kellogg's account agrees with each of these manuscripts about 92%.

The differences between the shorter, edited versions and the three verbatim accounts is of a much greater magnitude and is difficult to quantify. They agree less than 40% of the time in wording, but when substitution of words and word order are taken into account it increases to around 54%, which is impressive considering the smaller accounts have only around 60% of the word count of the larger recordings.

Reflections on Observations

The value these manuscripts hold is that they demonstrate that stenographic recording suffers from the same “human error” that law enforcement officers encounter when they are examining witnesses to an incident. Our manuscript witnesses reflect different versions of the same event which were recorded in real time.

We can look through Manuscripts 43a, 43c and 43d and be confident that what Ellen White said at that time was similar to each of them, where they differ it can be difficult to know which witness to choose. A synthesis or ‘critical edition’ of Ellen White’s speech might also be worthy exercise, but it would still not provide us with her exact words with perfect certainty. The best we can conclude is that Ellen White said something *like* what is reflected in these documents.

Another observation we can draw from these manuscripts is that unscripted oration is less precise than personal writings. Even as I have written this article, I have frequently deleted words and replaced them or had time to pause and grapple for the perfect expression to convey my thoughts. During a real-time presentation, a speaker has to rely more on a stream of consciousness where thoughts are repeated, broken off to try again, and mistakes are made. For example, Ellen White misattributed a verse from the book of Revelation to “Daniel” before being corrected by her friend S. N. Haskell – an honest mistake and certainly not a sign that she was not inspired. (It should be noted that in some manuscripts, Mark is recorded in the second and third verses of his Gospel to be quoting from Isaiah, when the quote is from both Isaiah and Malachi.)

Extending on from here comes another consideration. I have preached many sermons in my time and some of these have been digitally recorded. When I have had the opportunity to listen back over those sermons, I have always been able to understand what I was talking about, even if I have had to cringe at the words I have used. That is, I *know* the **meaning** and **intent** behind my words. But that does not mean that this meaning and intent would be obvious to every listener. This is the fundamental problem we encounter every day with human language – the quest to understand and be understood. Never is this more apparent than in close relationships, like marriage where careless words with good intent can be interpreted the opposite of what they meant to the speaker.

The two apparently edited manuscripts are helpful in clearing up some ambiguity, and they could also be considered to reflect a degree of involvement by Ellen White. When looking at transcripts of sermons, it would be important to see whether the copies manifest the free-flowing nature of a verbatim report or whether there may have been subsequent editorial work. Of course even this is not a certainty.

A more reliable evidence that exist in some circumstances is where Ellen White’s made handwritten notations on some manuscripts to say that she had read and approved them or offered adjustments. The presence of a signature, unless it can be proved to be an original handwritten signature, is not conclusive, as her staff had a rubber stamp of her signature made for filed manuscripts. Without an original hand signed copy, it is impossible to prove that she personally sighted and approved of a transcript. Some of the transcripts may have come into her archives after her death (as could have happened with the General Conference and Kellogg copies we have examined).

An Intuitive and Integrated Framework for Interpreting Ellen White’s Meaning

With the observations we can see that there are certain question marks which exist in the case of these stenographic recordings that are not inherent in Ellen White’s personally written material. A principle for dealing with this actually comes to us through something she wrote:

“And now to all who have a desire for truth I would say: Do not give credence to unauthenticated reports as to what Sister White has done or said or written. If you desire to know what the Lord has revealed through her, read her published works. Are there any points of interest concerning which she has not written, do not eagerly catch up and report rumors as to what she has said.” (Testimonies for the Church, Volume 5, p. 696)

Due to the impreciseness of pre-digital stenographic recording as attested in the manuscripts we have examined, the above principles are valid in looking at Ellen White’s sermon manuscripts. The principle does not contrast her published writings with her unpublished writings, but those writings (published or unpublished) which were written by her own hand with those writings reported by other people. This would necessarily include sermon transcripts that cannot be authenticated with 100% reliability.

As we have seen, the only certain way to authenticate that Ellen White signed off on an account is if she made notations upon the transcribed manuscript or personally hand-signed the document. Without this, we can know that Ellen White said *something very like* what is contained within the document, but we cannot be 100% sure that the wording is precise.

Even with the manuscripts Ellen White looked over and edited, we can see from MS 43 and MS 43b that she wasn’t concerned with correcting the manuscripts to reflect her exact wording during her sermon. It would be unreasonable to expect anyone to be able to remember every exact word that they speak immediately after the fact, let alone after some time has passed. Nor would we expect every ambiguity to have been anticipated. Where there is uncertainty or question with a report of a verbal presentation, the safest place to go, based on Ellen White’s principle above, would be to her personally written works.

Regarding Ellen White’s unpublished writings, she wrote in 1905,

“I am now looking over my diaries and copies of letters written for several years back, commencing before I went to Europe, before you were born. I have the most precious matter to reproduce and place before the people in testimony form. While I am able to do this work, the people must have these things to revive past history, that they may see that there is one straight chain of truth, without one heretical sentence, in that which I have written. This, I am instructed, is to be a living letter to all in regard to my faith.” (Letter 329a, 1905)

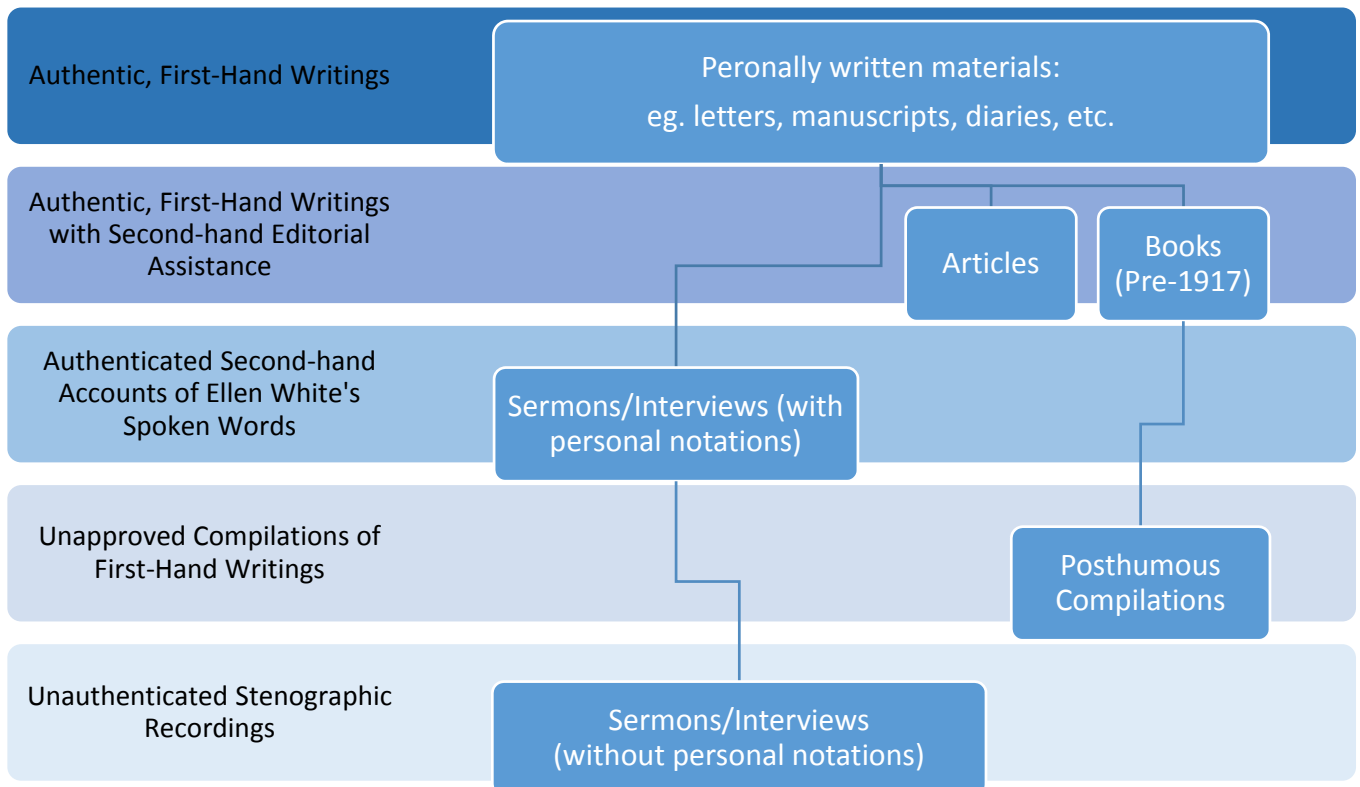
Apart from the volumes of Testimonies and other pamphlets, the majority of Ellen White’s published writings were compilations of letters, manuscripts and diary materials which Ellen White wrote as God moved upon her. This material all began as unpublished matter and was compiled and edited under her close scrutiny. She once wrote concerning her close watch-care of the process,

“I read over all that is copied, to see that everything is as it should be. I read all the book manuscript before it is sent to the printer. So you can see that my time must be fully occupied. Besides writing, I am called upon to speak to the different churches, and to attend important meetings. I could not do this work unless the Lord helped me.” (Letter 133, 1902)

We can have confidence that nothing which was published during her lifetime did not carry her seal of approval. We could also add to this the book “Prophets and Kings” which was begun in her

lifetime but completed and published posthumously under the vigilant eye of W. C. White. The same cannot be said for anything published after this book.

We can now separate the extant literary compositions of Ellen White, including transcriptions of talks and interviews, into distinct categories under a hierarchy which takes into account both the level of involvement of Ellen White and others and the proof of authentication.



This infographic offers the first attempt to classify Ellen White materials according to the above criteria. The implications are extremely significant in terms of establishing Ellen White's meaning in places which may be unclear or ambiguous. If something is unclear or questionable at a lower level of authenticity and personal involvement, effort should be made to ascertain Ellen White's understanding at a higher level.

Especially is this important where in the lowest levels. Posthumous compilations often piece together or chop up her words in ways which do not reflect the original context. Headings are also used that appear as part of the normal text but which she did not have the ability to review, even if they might accurately summarise the content which follows. As such, there is the possibility that such editorial work may obscure her meaning rather than magnify it.

As we have seen with the five variations on the Battle Creek College library talk, there is no direct certainty that a stenographic report accurately replicates a verbatim speech in the same way as modern digital recording. There is also the consideration that free-flow verbal communication is less precise than personally written material. For this reason, it would be negligent to use material which originates as stenographic recordings as a basis for understanding Ellen White's doctrinal views on any issue.

This affects both levels of transcribed materials, as they do not necessarily reflect the preciseness of the writing. Reports of sermons and interviews which lack any personal notation or editing that can be proven to have come at Ellen White's behest are at the lowest tier of the hierarchy and should be

treated with caution. We can know in such accounts that Ellen White *probably* said *something* to the effect of what is written therein, but it cannot be ascertained with 100% accuracy.

Even though this framework is most helpful at the lowest three tiers, there is still some useful distinctions that can be made between the first and second tiers. Ellen White rarely sat down to write a book directly. With a few possible exceptions, all of her published content was derived from letters and manuscripts which were edited by her family and staff. While Ellen White signed off on every publication in her lifetime (and left instructions for Prophets and Kings which was begun in her lifetime), it is still helpful to understand these published works in light of the manuscript source material where that material is available. The reason for this is taken from Ellen White's editorial policy:

*“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...” (Letter 35, 1895, emphasis in original)*

This policy tells us that Ellen White's published works were prepared in such a way as to incite the least amount of prejudice amongst non-SDA readers. Whenever this type of editing occurs, it may come at the expense of the explicit meaning of the original material. For this reason, even her published expressions can often be better understood in light of the raw manuscript source material where it is extant.

Implications of this Framework for Understanding the “Heavenly Trio”

Ellen White's doctrine God, Christ and the Holy Spirit is extremely nuanced and there are quite a few interpretations of her position on various topics. It is not the purpose of this discussion to sort that out, but simply to look at a few representative statements and how this classification system applies to them.

The first thing of note is that several of the frequently used expressions in establishing the generally accepted view of the heavenly trio have been derived from sermon material. One particular statement comes from MS 95, 1906. This is the report of a sermon preached in Oakland California on the 20th of October, 1906. This is the only manuscript where Ellen White uses the expression “three... beings”.

*Here is where the work of the Holy Ghost comes in, after your baptism. You are baptized in the name of the Father, of the Son, and of the Holy Ghost. You are raised up out of the water to live henceforth in newness of life—to live a new life. You are born unto God, and you stand under the sanction and the power of the **three holiest beings in heaven**, who are able to keep you from falling. You are to reveal that you are dead to sin; your life is hid with Christ in God. Hidden “with Christ in God”—wonderful transformation. This is a most precious promise. When I feel oppressed and hardly know how to relate myself toward the work that God has given me to do, I just call upon the **three great Worthies**, and say: You know I*

cannot do this work in my own strength. You must work in me, and by me, and through me, sanctifying my tongue, sanctifying my spirit, sanctifying my words, and bringing me into a position where my spirit shall be susceptible to the movings of the Holy Spirit of God upon my mind and character. (Manuscript 95, 1906)

Tim Poirier has released scanned copies of the relevant pages of this manuscript from Ellen White's 1905-1906 letterbook (Ellen White's Trinitarian Statements: What Did She Actually Write?, pp. 23-25). These contain no notations or any other evidence that Ellen White interacted with this transcript. The format of the document is more like free-form speech, including notations where other people spoke and a description of a testimony time period, as well as Ellen White's closing prayer. Based on our framework, we can conclude that Ellen White said *something like* what is in this document, but we would need to establish her meaning from other statements. Her more frequent and personally written expression "three... persons" and whatever that meant to her would illuminate whatever she was saying in this instance.

Another statement comes from a sermon during her time in Australia:

*"The Lord says this because He knows it is for our good. He would build a wall around us, to keep us from transgression, so that His blessing and love may be bestowed on us in rich measure. This is the reason we have established a school here. The Lord instructed us that this was the place in which we should locate, and we have had every reason to think that we are in the right place. We have been brought together as a school, and we need to realize that **the Holy Spirit, who is as much a person as God is a person**, is walking through these grounds, unseen by human eyes, that the Lord God is our Keeper and Helper. He hears every word we utter and knows every thought of the mind." (Manuscript 66, 1899)*

This statement is from a sermon at the Avondale Church, March 25, 1899. It has been used to establish the personhood of the Holy Spirit since Leroy Edwin Froom composed a compilation to support the "trinity" in the compilation *Evangelism* in 1946. Like the previous manuscript, this document shows an unedited free-form English that reflects natural speech. Without scanned evidence of this manuscript it is impossible to know what interaction Ellen White had with it. Either way, more precise discussion of the Holy Spirit, the personality thereof and the relationship to God is necessary to shed further light upon this expression.

Outside of these there are many other statements taken from sermons and talks which deserve to be scrutinised more carefully in light of her handwritten and published materials. To demonstrate a distinction between these two categories, one example can be presented. The first of the statements below is from *Desire of Ages*, while the second statement belongs to a source manuscript for this section of the book.

"The Holy Spirit is Christ's representative, but divested of the personality of humanity, and independent thereof. Cumbered with humanity, Christ could not be in every place personally. Therefore it was for their interest that He should go to the Father, and send the Spirit to be His successor on earth. No one could then have any advantage because of his location or his personal contact with Christ. By the Spirit the Saviour would be accessible to all. In this sense He would be nearer to them than if He had not ascended on high." (DA 669)

*“Cumbered with humanity, Christ could not be in every place personally; therefore it was altogether for their advantage that He should leave them, go to His Father, and send the Holy Spirit to be His successor on earth. **The Holy Spirit is Himself**, divested of the personality of humanity, and independent thereof. He would represent Himself as present in all places by His Holy Spirit, as the Omnipresent. ‘But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall [although unseen by you] teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.... Nevertheless, I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.’” (Letter 119. 1895)*

The traditional rationale is to understand Ellen White’s words in the letter according to the later publication in *Desire of Ages*. However according to the framework we have established from principles she herself espoused, this is the reverse order. *Desire of Ages* would have been edited for public consumption. If there is any ambiguity, we should look to her original manuscript statement to discover her meaning. In the *Desire of Ages*, the term “representative” was chosen, a word used by even the most staunchly non-trinitarian pioneer Seventh-day Adventists.

From these examples it can be seen that there is room for reevaluation of our understanding of Ellen White’s position on some of these more nuanced doctrinal positions. The purpose in this section has not been to provide a definitive answer, but to raise questions which need to be answered and which now can be properly processed according to a logical and objective framework.

Towards a Re-evaluation of Ellen White Hermeneutic Principles

This study has broken new ground in terms of a taxonomy of Ellen White research material. This type of literary and hermeneutic research has only been made possible with the release of Ellen White’s archived manuscripts and letters, before which neither the primary study comparing the different stenographic accounts in the 1901 sermon nor the research that this framework establishes could have been possible.

This system of classification does not deny or diminish the inspired status of Ellen White’s ministry. Rather, it is a system which factors in the work of intermediaries (such as editors, stenographers and transcribers) and points out a process for clarifying the meaning and intent of any disputed or equivocal statements. The net result is to strengthen faith in Ellen White’s ministry and to ensure streamlined interpretation of her words.

While we have looked at a few of the direct implications this framework has in terms of sorting material relating to Ellen White’s understanding of God, Christ and the Holy Spirit, there are bound to be many other valuable insights that can be gained through this framework. This study is only the beginning. There is a need for a ground-up sorting of all recordings of sermons to determine whether they belong to tier 3 or 5 of the framework. From there it needs to be ascertained whether these materials have been used to support or establish Ellen White’s meaning on controverted points.

For this work of cataloguing these manuscripts, it will be necessary for the White Estate to go one step further than their recent release of her writings in a text-only format. The only way to have 100% surety as to whether Ellen White made notifications on transcripts of her sermons is to make scanned copies freely available. Ideally, this should be done for the entire manuscript and letter archives, including extant handwritten copies which are the original to the typed manuscripts and letters.

Though there remains much work to do, this study presents a solid platform and logical direction for moving forward in terms of classifying these writings. Further research that might complement this study would involve looking at how these principles might extend to a study of the differing Gospel witnesses. In terms of Ellen White research, there is need for a similar treatment of Ellen White's literary borrowing and how this impacts interpretation of her writings. With the bounties provided by open access to the entire corpus of material it is high time that these aspects were properly mined towards a goal of establishing a comprehensive hermeneutic for studying Inspiration.

APPENDIX

Comparison of MS 43, MS 43a, MS 43b, MS 43c and MS
43d, 1901

(Begins over page)

Talk by EGW in College Library, 2:30pm, April 1, 1901.

MS 43, 1901	MS 43a, 1901	MS 43b, 1901	MS43c, 1901	MS 43d, 1901
<p>Stenographer: Stenographer Unknown</p>	<p>Stenographer C. C. Crisler</p>	<p>Stenographer: Ellen White's Secretary</p>	<p>Stenographer: J. H. Kellogg</p>	<p>Stenographer: General Conference</p>
<p>I would prefer not to speak today, though not because I have nothing to say.</p>	<p>Elder A. G. Daniells in the Chair. Elder M. C. Wilcox led in prayer.</p> <p>The Chair: A small meeting was held here last evening to consider some matters; and while the question was being considered, it was decided to adjourn the meeting until this afternoon at 2:30 o'clock. It was thought that during the interval we ought to counsel with Sister White regarding the situation at the present time, and give her an invitation to be present and place before us any light that she might have for us. It was also thought that it would be well to enlarge the meeting, and invite others who are bearing responsibilities, that they might be present with us. During the forenoon, Brother Irwin, Brother Haskell, Brother Olsen, and myself have had some counsel with Sister White, and she has consented to be present with us and lay some matters before us that have been opened up to her mind. We are very thankful indeed to have her present, and will invoke the blessing of our Father upon her during this occasion.</p> <p>Mrs. E. G. White: I did not expect to lead out in this meeting. I thought I would let you lead out, and then if I had anything to say, I would say it.</p> <p>A. G. Daniells: Well, it seemed to me (and I think to all of us who counseled with you this morning) that we had said about as much as we wished to until we heard from you.</p> <p>TALK OF MRS. E. G. WHITE.</p> <p>I would prefer not to speak today, but still not because I have not anything to say, because I have.</p>	<p>I would prefer not to speak today though not because I have nothing to say.</p>	<p>Sister White:</p> <p>I would prefer not to speak today, but still not because I have nothing to say, because I have;</p>	<p>Elder A. G. Daniells in the Chair. Elder M. C. Wilcox led in prayer.</p> <p>A. G. Daniells: A small meeting was held here last evening to consider some matters; and while the question was being considered, it was decided to adjourn the meeting until this afternoon at 2:30 o'clock. It was thought that during the interval we ought to counsel with Sister White regarding the situation at the present time, and give her an invitation to be present and place before us any light that she might have for us. It was also thought that it would be well to enlarge the meeting, and invite others who are bearing responsibilities, that they might be present with us. During the forenoon, Brother Irwin, Brother Haskell, Brother Olsen, and myself have had some counsel with Sister White, and she has consented to be present with us and lay some matters before us that have been opened up to her mind. We are very thankful indeed to have her present, and will invoke the blessing of our Father upon her during this occasion.</p> <p>Mrs. E. G. White: I did not expect to lead out in this meeting. I thought I would let you lead out, and then if I had anything to say, I would say it.</p> <p>A. G. Daniells: Well, it seemed to me (and I think to all of us who counseled with you this morning) that we had said about as much as we wished to until we heard from you.</p> <p>Mrs. E. G. White:</p> <p>I would prefer not to speak today, but still not because I have not anything to say, because I have.</p>

<p>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.</p> <p>The work has been increasing; it has been growing.</p> <p>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.</p> <p>The plans upon which God wishes us to work have been laid down.</p> <p>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.</p> <p>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.</p> <p>There are minds which must be brought into altogether more lively action than they are at the present time;</p> <p>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.</p> <p>The Conference must permit or restrict in the various lines of work."</p> <p>As the matter has been presented to me, there is a narrow compass,</p>	<p>I have something to say, and the state of things as has existed in our Conference and the leading responsibilities are not really understood in their influence by themselves or by those that are taking responsibilities in the work.</p> <p>The work has been increasing. It has been growing,</p> <p>and from the light that I have had for some time, has been expressed, has been expressed over and over again—not to all there are here—but has been expressed to individuals,</p> <p>and the plans that God would have all to work from,</p> <p>that never should one mind or two minds or three minds or four minds, or a few minds, I should say, be considered of sufficient wisdom and power to control and mark out plans,</p> <p>and let it rest upon the mind of one or two or three in regard to the field—this broad, broad field that we have; that we are not coming up to reach that high standard with the great and important truths which we are handling, that God expects us to reach.</p> <p>There are minds which must be brought into altogether more lively action than they are at the present time;</p> <p>and in reference to our Conference, it is repeated o'er and o'er and o'er again that it is the voice of God, and therefore everything must be referred to the Conference,</p> <p>and have the Conference's voice in regard to permission or restriction, or what shall be and what shall not be done in the various fields.</p> <p>Now, from the light that I have, as it was presented to me in figures, there was a narrow compass here</p>	<p>I have something to say. The state of things that has existed in the Conference and leading responsibilities is not clearly understood by the men who occupy positions in these responsibilities, or by those who are taking responsibilities in other lines of the work.</p> <p>The work has been increasing; it has been growing.</p> <p>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.</p> <p>The plans which God wishes us to work upon have been laid down.</p> <p>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.</p> <p>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 truths we are handling, God expects us to reach.</p> <p>There are minds which must be brought into altogether more lively action than they are at the present time;</p> <p>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.</p> <p>The Conference must permit or restrict in the various lines of the work."</p> <p>As the matter has been presented to me, there is a narrow compass,</p>	<p>I have something to say. And the state of things as has existed in our conference and the leading responsibilities are not nearly understood in their influence by themselves or by those that are taking responsibilities in the work.</p> <p>The work has been increasing; it has been growing;</p> <p>and from the light that I have had for some time and has been expressed, has been expressed over and over again, not to all there are here, but has been expressed to individuals,</p> <p>and the plans that God would have all to work from,</p> <p>that never should one mind or two minds or three minds nor four minds, or a few minds I should say, be considered of sufficient wisdom and power to control and mark out plans</p> <p>and let it rest upon the minds of one or two or three in regard to this broad, broad field that we have; that we are not coming up to reach that high standard with the great and important truths that we are handling, that God expects us to reach.</p> <p>There are minds which must be brought into altogether more lively action than they are at the present time.</p> <p>And in reference to our conference, it is repeated o'er and o'er and o'er again, that it is the voice of God, and therefore everything must be referred to the Conference</p> <p>and have the conference-voice in regard to permission or restriction or what shall be and what shall not be done in the various fields.</p> <p>Now from the light that I have, as it was presented to me in figures: There was a narrow compass here;</p>	<p>I have something to say, and the state of things as has existed in our Conference and the leading responsibilities, are not really understood in their influence by themselves or by those that are taking responsibilities in the work.</p> <p>The work has been increasing. It has been growing,</p> <p>and from the light that I have had for some time, has been expressed, has been expressed over and over again—not to all there are here—but has been expressed to individuals,</p> <p>and the plans that God would have all to work from,</p> <p>that never should one mind or two minds or three minds or four minds, or a few minds, I should say, be considered of sufficient wisdom and power to control and mark out plans,</p> <p>and let it rest upon the mind of one or two or three in regard to the field—this broad, broad field that we have; that we are not coming up to reach that high standard with the great and important truths which we are handling, that God expects us to reach.</p> <p>There are minds which must be brought into altogether more lively action than they are at the present time;</p> <p>and in reference to our Conference, it is repeated o'er and o'er and o'er again that it is the voice of God, and therefore everything must be referred to the Conference,</p> <p>and have the Conference's voice in regard to permission or restriction, or what shall be and what shall not be done in the various fields.</p> <p>Now from the light that I have, as it was presented to me in figures; and there was a narrow compass here</p>
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<p>and within this narrow compass, all the entrances to which are locked, are those who would like to exercise kingly power.</p> <p>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.</p> <p>We have heard much about everything moving in the regular lines.</p> <p>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.</p> <p>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.</p> <p>The management of the regular lines must be entirely changed, newly organized.</p> <p>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,</p>	<p>[drawing a circle on a book with her hand].</p> <p>There within that narrow compass in a kingly, ruling power; here the outlets are locked,</p> <p>and the work carried on all over our field demands an entirely different course of action than we have had. That there needs to be the laying of a foundation that is different from what we have had.</p> <p>We have heard enough, [an] abundance, about “Everything must go around in the regular lines.”</p> <p>When we see [that] the regular lines are impressed and purified and refined, and the God of the heavens’ mold is upon the regular lines, then it is our business to establish the regular lines.</p> <p>But when we see that message after message that God has given, has been taken and accepted, but no change—just the same as it was before—then we know that there is new blood [that] must be brought into the regular lines.</p> <p>The managers of the regular lines, they must have an entire change, an entire new organization,</p> <p>and have a committee that shall take in not merely a half a dozen that are to be a ruling and a controlling power, but it is to have the voice of those that are placed in responsibilities in our educational interests, in our Sanitarium that is working, and the</p>	<p>and within this narrow compass, all the entrances of which are locked, are those who would like to exercise kingly power.</p> <p>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.</p> <p>We have heard much about everything moving in the regular lines.</p> <p>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.</p> <p>But when we see that message after message given by God has been received and accepted, yet no change made, we know that new blood must be brought into the regular lines.</p> <p>But 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.</p> <p>But when we see that message after message given by God has been received and accepted, yet no change made, we know that new blood must be brought into the regular lines.</p> <p>The management of the regular lines must be entirely changed, newly organized.</p> <p>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,</p>	<p>there within that narrow compass is a king-like, a kingly ruling power. Here the outlets are blocked.</p> <p>And the work all over our field demands an entirely different course of action than we have had; that there needs a laying of a foundation that is different from what we have had.</p> <p>We have heard enough, abundance, about that “everything must go around in the regular lines.”</p> <p>When we see the regular lines are altered and purified and refined, and the God of the Heavens’ mold is upon the regular lines, then it is our business to establish the regular lines.</p> <p>But when we see message after message that God has given has been accepted, but no change, just the same as it was before, then it is evident that new blood must be brought into the regular lines.</p> <p>The leaders of the regular lines, they must have an entire change, an entire new organization,</p> <p>and to have a committee that shall take in not merely half a dozen, that is to be a ruling and controlling power, but it is to have representatives of those that are placed in responsibility in our educational interests, in our sanitariums, that are</p>	<p>[drawing a circle on a book with her hand];</p> <p>there within that narrow compass is a kingly, ruling power; here the outlets are locked;</p> <p>and the work carried on all over our field demands an entirely different course of action than we have had; that there needs to be the laying of a foundation that is different from what we have had.</p> <p>We have heard enough, abundance about, Everything must go around in the regular lines.</p> <p>When we see the regular lines are impressed and purified and refined, and the God of the Heavens’ mold is upon the regular lines, then it is our business to establish the regular lines.</p> <p>But when we see that message after message that God has given has been taken and accepted, but no change—just the same as it was before, then we know that there is new blood [that] must be brought into the regular lines.</p> <p>The managers of the regular lines, they must have an entire change, an entire new organization,</p> <p>and to have a Committee that shall take in not merely a half a dozen that is to be a ruling and a controlling power, but it is to have the voice of those that are placed in responsibilities in our educational interests, in our Sanitarium that is working, and the</p>
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<p>which have life in them, which are constantly working, constantly broadening.</p> <p>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?</p> <p>God desires that His work shall be a rising, broadening, enlarging power.</p> <p>But the management of the work is becoming confused in itself.</p> <p>Not that anyone wishes to be wrong or to do wrong, but the principles are wrong.</p> <p>These principles are so foreign to God's principles that God cannot bless those who work upon them.</p> <p>What must be done is to bring in other minds.</p> <p>Those who have been at work in the same channels for years have been discouraged and confused.</p> <p>We cannot entrust to such as these the tremendous responsibilities which are now to be handled.</p> <p>Instruction has constantly been given as to the sacred, elevating, ennobling principles which should control in our institutions.</p>	<p>life in them constantly at work, constantly broadening, constantly giving to the field the talent that has come to it.</p> <p>The comparison has been presented to me: Where are the fields that have been opened?</p> <p>Where are the new fields that have been opened here in America? Where is it in California? Where is it here at the great heart of the work? And here are the two great centers: where is the wrestling to get into fields, whether it costs or does not cost, whatever way it shall be?</p> <p>God has His treasures that He has given to our world. He has His treasure in the hills; He has His treasure in every district, He has His treasures in every place and in every country, and all these countries, and all these countries far and near,</p> <p>He wants to be a widening, broadening, enlarging power.</p> <p>And the management is becoming confused in itself—</p> <p>not that anyone means to be wrong or to do wrong. But the principle is wrong,</p> <p>and the principles have become so mixed and so foreign from what God's principles are,</p> <p>and the message has been going constantly in regard to principles, sacred, holy, elevated, ennobling, in every institution, in the publishing house</p>	<p>which have life in them, which are constantly working, constantly broadening.</p> <p>I have been shown the fields which have opened in America. But there in California or Michigan, the two great centers of the work, is aggressive work being done? Where is the wrestling in new fields?</p> <p>God desires His work to be a rising, broadening, enlarging power.</p> <p>But the management of the work is becoming confused in itself.</p> <p>Not that any one wishes to be wrong or to do wrong; but the principles are wrong.</p> <p>These principles are so foreign from God's principles that God cannot bless those who work upon them.</p> <p>What must be done is to bring in other minds.</p> <p>Those who have been at work in the same channels for years have been discouraged and confused.</p> <p>We cannot entrust to such as these the tremendous responsibilities which are now to be handled.</p> <p>Instruction has constantly been given as to the sacred, elevating, ennobling principles which should control in our institutions.</p>	<p>working, and the life in them, constantly at work, constantly adding, constantly giving to the field the talent that has come from it.</p> <p>And then the comparison that has been presented to me: Where the fields are that have been opened:</p> <p>Where are the fields that have been opened here, the new fields in America? Where is it in California? Where is it here at the great heart of the work? And here are the two great centers—where is the wrestling to get into fields, whether it costs or whether it does not cost, whatever way it shall be.</p> <p>God has His treasures that He has given to the work. He has His treasures in the hills; He has His treasures in every place and in every country, and in all these countries, far and near,</p> <p>He wants to be an arousing, broadening, enlarging power.</p> <p>And a management which is getting confused in itself,</p> <p>not that anyone is wrong or means to be wrong, but the principle is wrong,</p> <p>and the principles have become so mixed, and so fallen from what God's principles are,</p> <p>and the message has been coming constantly in regard to the principles, sacred, holy, elevating, ennobling, in every institution, in the publishing houses,</p>	<p>life in them constantly at work, constantly broadening, constantly giving to the field the talent that has come to it—</p> <p>and then the comparison that has been presented to me, of where the fields are that have been opened,</p> <p>where are the new fields that have been opened here in America? Where is it in California? Where is it here at the great heart of the work? And here are the two great centers; where is the wrestling to get into fields, whether it costs or does not cost, whatever way it shall be?</p> <p>God has His treasures that He has given to our world. He has His treasure in the hills; He has His treasure in every district, He has His treasures in every place and in every country, and all these countries, and all these countries far and near,</p> <p>He wants to be a widening, broadening, enlarging power.</p> <p>And the management, it is becoming confused in itself—</p> <p>not that any one means to be wrong or to do wrong; but the principle is wrong,</p> <p>and the principles have become so mixed and so foreign from what God's principles are,</p> <p>and the message has been going constantly in regard to principles, sacred, holy, elevated, ennobling, in every institution, in the publishing house,</p>
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<p>The interests of the General Conference and all that concerns the handling of the work require minds that are controlled by the Holy Spirit.</p> <p>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.</p> <p>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.</p> <p>The Lord wants those who have a knowledge of the truth to come to their senses.</p> <p>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.</p> <p>If we are not going to do this, we might just as well close our conference today as later.</p> <p>From the light God has given me, everything connected with this conference is to be regarded as most sacred.</p>	<p>and in all the interests of the General Conference—everything that concerns the handling of the work requires minds that are worked by the Holy Spirit of God.</p> <p>Unless that evidence is given, unless that it is, or something that there is a power that shows that they are accepting from God to impart to the responsibilities that have to be handled, then there should be a renovation without any delay.</p> <p>To have this Conference pass on and close up as the Conferences have done, with the same manipulating, with the very same tone and the same order—God forbid! God forbid, brethren.</p> <p>He wants every living power that has a knowledge of the truth, to come to their senses.</p> <p>He wants every living power to arouse, and we are just about as much dilly-dallying, and it is time that we arise and shine, because our light has come, and the glory of the Lord has risen upon us;</p> <p>and until this shall come, we might just as well close up the Conference today as any other day;</p> <p>but what we must have is taking in of other minds. Why, there are minds here that have been at work, minds that have been at work in the same chain, in the same channel; they have become discouraged, and they have become confused. Well, now, we cannot trust to such as that in such tremendous responsibilities as have got to be handled here.</p> <p>Why, from the light that God has given me, everything about this Conference should be the most sacred.</p>	<p>The interests of the General Conference and all that concerns the handling of the work require minds that are worked by the Holy Spirit.</p> <p>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 any delay.</p> <p>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.</p> <p>The Lord wants those who have a knowledge of the truth to come to their senses.</p> <p>He wants them to arouse. We are almost like dead men. It is time for us to arise and shine because our light has come, and the glory of the Lord has risen upon us.</p> <p>If we are not going to do this, we might just as well close our Conference today as any other day.</p> <p>From the light God has given me, everything connected with this Conference is to be most sacred.</p>	<p>and in all the interests of the denomination, everything that concerns the handling of the work, it requires minds that are worked by the Holy Spirit of God,</p> <p>and unless that evidence is given, unless there is a power that shows that they are accepted by God to impart to the responsibilities that have to be handled, then there should be a renovation without any delay.</p> <p>To have this conference pass on and close up as the conferences have done, with the same manipulating, with the very same tone, and the same order—God forbid! (“Amen.”) God forbid, Brethren. (Amen.)</p> <p>He wants every living soul that has a knowledge of the truth to come to his senses.</p> <p>He wants every living power to arouse—and we are just about the same thing as dead men. And it is time that we should arise and shine because our time has come, and the glory of the Lord has risen upon us,</p> <p>and until this shall come we might just as well close up the conference today as any other day.</p> <p>But what we must have is the taking-in of other minds. Where there are minds that have been at work, minds that have been at work in the same tone, and in the same channel, they have become discouraged and they have become confused. Well, now, we cannot trust to such as that in such tremendous responsibilities as are going to be handled here.</p> <p>Why, from the light that God has given me, everything about this conference should be the most sacred.</p>	<p>and in all the interests of the General Conference—everything that concerns the handling of the work, it requires minds that are worked by the Holy Spirit of God;</p> <p>and unless that evidence is given, unless that it is, or something that there is a power that shows that they are accepting from God to impart to the responsibilities that have to be handled, then there should be a renovation without any delay.</p> <p>To have this Conference pass on and close up as the Conferences have done, with the same manipulating, with the very same tone and the same order—God forbid! God forbid, brethren.</p> <p>He wants every living power that has a knowledge of the truth to come to their senses.</p> <p>He wants every living power to arouse, and we are just about as much dilly-dallying, and it is time that we arise and shine, because our light has come, and the glory of the Lord has risen upon us;</p> <p>and until [unless] this shall come, we might just as well close up the Conference today as any other day;</p> <p>but what we must have is taking in of other minds. Why, there are minds here that have been at work, minds that have been at work in the same chain, in the same channel; they have become discouraged, and they have become confused. Well, now, we cannot trust to such as that in such tremendous responsibilities as have got to be handled here.</p> <p>Why, from the light that God has given me, everything about this Conference should be the most sacred.</p>
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<p>Why? Because at this time the work is to be placed upon a proper basis.</p> <p>Wrong principles have been followed.</p> <p>For the last fifteen years wrong decisions have been made, and now God calls for a change.</p> <p>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.</p> <p>Let us move heavenward.</p> <p>Let every thread of selfishness that has been woven into the work be now cut out.</p> <p>The work should stand a hundred percent higher than it stands today.</p> <p>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.</p> <p>God calls upon us to arouse, to take hold of His work, and labor for time and for eternity.</p> <p>Many are treading over and over again the same ground.</p> <p>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?</p>	<p>Why? Why, because it is to put ideas and plans and work upon its proper basis, and this thing has been acted and reacted</p> <p>for the last fifteen years or more, and God calls for a change.</p> <p>God wants that men of capabilities and of mind should understand there is a ladder for them to climb, round after round, and if they climb this ladder round after round, why, they will step off finally into the kingdom of our Lord and Saviour Jesus Christ.</p> <p>We want our course heavenward,</p> <p>and we want that all the selfishness, every thread of it, that has been woven into the pattern, every thread of this selfishness is to be cut out.</p> <p>And here is a work that, from the light that God has given me, it should stand, yes, a hundred percent higher than it stands today.</p> <p>Here are our enemies, here are those Satanic agencies that are at work with all their power and with all their capability to weaken and to destroy, and unless there is a waking up from every working agency, let me tell you that the enemy is getting a victory all the time.</p> <p>God wants us to arouse. God wants us to take hold of this work—every human agency, and He wants us to work for time and for eternity.</p> <p>The treading over and over and over and over and over the same ground—</p> <p>here are our large churches, and they ought to be turning out men, educating and training and disciplining; and there ought to be those who should connect with the</p>	<p>Why? Because at this time the work is to be placed upon a proper basis.</p> <p>Wrong principles have been followed.</p> <p>For the last fifteen years the same thing has been acted and re-acted; and now God calls for a change.</p> <p>He wants in His work men of 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.</p> <p>Let us move heavenward.</p> <p>Let every thread of selfishness that has been woven into the work be now cut out.</p> <p>The work should stand a hundred percent higher than it stands today.</p> <p>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.</p> <p>God calls upon us to arouse, to take hold of his work, and labor for time and for eternity.</p> <p>We are treading over and over in the same ground.</p> <p>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?</p>	<p>Why? Why because it is to put ideas and plans and work upon their proper basis.</p> <p>And this thing has been continued and renewed</p> <p>for the last 15 years or more, and God calls for a change.</p> <p>God wants that men of capabilities and of mind should understand there is a ladder for them to climb, round after round, and if they climb this ladder, round after round, why they will step off finally into the Kingdom of our Lord and Saviour Jesus Christ.</p> <p>We want our course Heavenward.</p> <p>And we want that all the selfishness, every thread of it, that has been woven into the pattern, that every thread of this selfishness is to be got out,</p> <p>and here is a work that, from the light that God has given me, it should stand, yes a hundred per cent higher than it stands today.</p> <p>Here are our enemies. Here are those Satanic agencies that are at work. There is a waking-up on the part of every working agency. Let me tell you that the enemy is getting the victory all the time.</p> <p>God wants us to arouse. God wants us to take hold of this work, every human agency, and He wants us to work for time and for eternity.</p> <p>And treading over and over and over just the same ground—</p> <p>here are our churches, our large churches, and they ought to be turning out men, educating, and training, and disciplining, and there ought to be those that should connect with them here bearing</p>	<p>Why?—Why, because it is to put ideas and plans and work upon their proper basis, and this thing has been acted and reacted</p> <p>for the last fifteen years or more, and God calls for a change.</p> <p>God wants that men of capabilities and of mind should understand there is a ladder for them to climb, round after round, and if they climb this ladder round after round, why, they will step off finally into the kingdom of our Lord and Saviour Jesus Christ.</p> <p>We want our course heavenward,</p> <p>and we want that all the selfishness, every thread of it, that has been woven into the pattern, every thread of this selfishness is to be cut out.</p> <p>And here is a work that, from the light that God has given me, it should stand, yes, a hundred per cent higher than it stands today.</p> <p>Here are our enemies, here are those Satanic agencies that are at work with all their power and with all their capability to weaken and to destroy, and unless there is a waking up from every working agency, let me tell you that the enemy is getting a victory all the time.</p> <p>God wants us to arouse. God wants us to take hold of this work—every human agency, and He wants us to work for time and for eternity.</p> <p>The treading over and over and over and over the same ground—</p> <p>here are our large churches, and they ought to be turning out men, educating and training and disciplining; and there ought to be those who should connect with the</p>
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<p>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.</p> <p>It is high time that this came to an end.</p> <p>Let the work be woven after the same pattern that it has in the past, and it will finally come to naught.</p> <p>God calls for a decided change.</p> <p>Do not wait until the conference is over and then gather up the forces to see what can be done.</p> <p>Let us see what can be done now.</p> <p>Find out what power and intelligence there is that can be brought into the Conference.</p> <p>Let all unite in taking hold of the work intelligently.</p> <p>This is what is needed.</p> <p>Every institution should have a voice in the working of the cause in which they have an interest.</p>	<p>responsibilities, that shall go out into fields to carry the message,</p> <p>and the barren fields that have been, O, so barren, more especially in the Southern field, that is scarcely touched, notwithstanding the message has come from God for the last, I might say—well, I do not know how many years. It is quite a number of years that these things.</p> <p>Our standstill has got to come to an end;</p> <p>but yet every Conference, it is woven after the very same pattern. It is the very same loom that carries it, and finally it will come to naught.</p> <p>Now God wants a change,</p> <p>and it is high time, it is high time that there [be] ability that should connect with the Conference, with the General Conference, right here in its sitting—</p> <p>not wait till it is done, and then find—not wait till it is all done and over with, and then gather up the forces and see what can be done.</p> <p>We want to know what can be done right here, what can be done right now,</p> <p>and what power and intellect that there is that shall be brought into this work,</p> <p>and that they shall unite their powers and take hold of it intelligently,</p> <p>and that God can work with them.</p> <p>Now this is what we want, and we want</p> <p>that every institution, that bears a responsibility, bear a voice in the working of this cause which they have a decided interest in.</p>	<p>The barren fields, especially 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.</p> <p>It is high time that this came to an end.</p> <p>Let the work be woven after the same pattern that it has been in the past, and it will finally come to nought.</p> <p>God calls for a change.</p> <p>Do not wait till the Conference is over, and then gather up the forces to see what can be done.</p> <p>Let us see what can be done now.</p> <p>Find out what power and intelligence there is that can be brought into the Conference.</p> <p>Let all unite in taking hold of the work intelligently.</p> <p>This is what is needed.</p> <p>Every institution should have a voice in the working of the cause in which they have an interest.</p>	<p>responsibilities that should go on into fields to carry the message</p> <p>into the barren places that have been oh so barren, especially the Southern field, that is closely touched, notwithstanding the message as come from God for the last—I might say—well I do not know how many years, it is quite a number of years, but these things have been told,</p> <p>and this standstill has got to come to an end,</p> <p>but yet every conference has woven after the same pattern. It is the very same loom that carries it, and finally, why, it will come to naught.</p> <p>Now God wants a change,</p> <p>and it is high time—it is high time that there was ability that should connect with the Conference, with the General Conference, right here in this city.</p> <p>Not wait until it is done and then find—not wait till it is all done and over with, and then gather up the forces and see what can be done.</p> <p>We want to know what can be done right here; we want to know what can be done right now,</p> <p>and what power and intellect that there is that shall be brought into this work</p> <p>and that they shall unite their powers and take hold of it intelligently,</p> <p>and then God can work with them.</p> <p>Now this is what they want and you want,</p> <p>that every institution that bears a responsibility, bears a voice in the working of this cause. They have a decided interest in it,</p>	<p>responsibilities, that shall go out into fields to carry the message,</p> <p>and the barren fields that have been, oh, so barren, more especially in the Southern field, that is scarcely touched, notwithstanding the message has come from God for the last, I might say—well, I do not know how many years—it is quite a number of years, and these things [have been told].</p> <p>Our standstill has got to come to an end;</p> <p>but yet every Conference, it is woven after the very same pattern. It is the very same loom that carries it, and finally it will come to naught.</p> <p>Now God wants a change,</p> <p>and it is high time, it is high time that there were ability that should connect with the Conference, with the General Conference, right here in its sitting—</p> <p>not wait till it is done, and then find—not wait till it is all done and over with, and then gather up the forces [to] see what can be done.</p> <p>We want to know what can be done right here, what can be done right now,</p> <p>and what power and intellect that there is that shall be brought into this work,</p> <p>and that they shall unite their powers and take hold of it intelligently,</p> <p>and that God can work with them.</p> <p>Now this is what we want, and we want</p> <p>that every institution that bears a responsibility bears a voice in the working of this cause which they have a decided interest in.</p>
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<p>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.</p> <p>Unless a change is made, Brother Irwin will soon be where he cannot work at all.</p> <p>He needs support.</p> <p>He has been in the work of wrestling so long that he must have a change, or else he will break down.</p> <p>We need men who will stand as true to principle as the needle to the pole.</p> <p>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.</p> <p>God wants us to know what it means to work on the principles of heaven.</p> <p>He wants those in the office to know what it means for everyone to stand in his lot and place,</p> <p>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."</p> <p>Brethren, let us hang these words in the chambers of the mind.</p>	<p>And God wants that we shall every one come into a position where we shall work, that we will not lay off the burden on two or three men and let them carry it.</p> <p>Brother Irwin soon will be where he cannot work at all.</p> <p>He wants supporters,</p> <p>and he has been in this work of wrestling and discouragement till he should have a change.</p> <p>He should have some one come in his place, unless that you expect that he is going to give all out. It cannot be.</p> <p>We must have responsible men, and we want men that shall stand just as true as the compass to the pole;</p> <p>and God will test these men, and unless they can show a better idea of what principle is, what sanctified and Heaven and Christlike principle is, why then they will have to be changed, and try another.</p> <p>But God is going to have a change.</p> <p>He wants us to know what it means to work on the principles of Heaven.</p> <p>He wants officers know what it means for [them] to stand in their lot and in their place, and every soul that has had the responsibility, that they should have been guardians, that they should have been shepherds, that they should have had a patience,</p> <p>just as it is represented—"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."</p> <p>Brethren, we all need these letters written and hung into the chambers of the mind;</p>	<p>God wants us to come to the place where we shall work, where the whole burden will not be laid on two or three men.</p> <p>Brother Irwin will soon be where he cannot work at all, unless a change is made.</p> <p>He needs support.</p> <p>He has been in the work of wrestling so long that he must have a change, or else he will break down.</p> <p>We need men who will stand as true to principle as the needle to the pole.</p> <p>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.</p> <p>God wants us to know what it means to work on the principles of heaven.</p> <p>He wants those in the office to know what it means for every one to stand in his lot and place,</p> <p>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."</p> <p>Brethren, let us hang these words in the chambers of the mind.</p>	<p>and God wants that we shall, every one, come into a position where that we shall work; that we will not lay off the burden upon two or three men, and let them carry it all.</p> <p>Bro. Irwin will soon be where he cannot work at all.</p> <p>He wants supporters,</p> <p>and he has been in this work of wrestling and discouragement until he should have a change.</p> <p>He should have some one come in his place, or he is going to give all out. It cannot be.</p> <p>We must have responsible men, and we want men that shall stand just as true as the compass to the pole,</p> <p>and God will test these men, and unless they can show a better idea of what principle is, what sanctified and living and Christlike principle is, then they will have to be changed and try another.</p> <p>But God is going to have a change.</p> <p>He wants us to know what it means to work on the principles of Heaven.</p> <p>He wants that all of us should know what it means to stand in their light, and stand in their place, and every soul that has had a responsibility, that they should have been workers, that they should have had these principles, that they should have had patience,</p> <p>just as it is reported, "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." 2 Peter 1:5.</p> <p>Brethren, we all need these letters written and hung in the chambers of the mind,</p>	<p>And God wants that we shall every one come into a position where we shall work, that we will not lay off the burden on two or three men and let them carry it.</p> <p>Brother Irwin soon will be where he cannot work at all.</p> <p>He wants supporters,</p> <p>and he has been in this work of wrestling and discouragement till he should have a change.</p> <p>He should have some one come in his place, unless that you expect that he is going to give all out. It cannot be.</p> <p>We must have responsible men, and we want men that shall stand just as true as the compass to the pole;</p> <p>and God will test these men, and unless they can show a better idea of what principle is, what sanctified and heavenly and Christlike principle is, why then they will have to be changed, and try another.</p> <p>But God is going to have a change.</p> <p>He wants us to know what it means to work on the principles of Heaven.</p> <p>He wants officers to know what it means for every one to stand in his lot and in his place, and every soul that has had the responsibility, that he should have been a guardian, that he should have been a shepherd, that he should have had patience,</p> <p>just as it is represented—"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."</p> <p>Brethren, we all need these letters written and hung into the chambers of the mind;</p>
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<p>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.”</p> <p>God is in earnest with us. He has seen the close dealing, and it is contemptible in His sight.</p> <p>It leaves men where, if they do not change, they will never see the kingdom of God.</p> <p>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.</p> <p>They cannot be aroused to see their condition.</p> <p>Enough has been said, but it does not lead them to reform.</p> <p>The message from heaven is professedly accepted, but no change is made.</p> <p>This is what alarms me.</p> <p>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.</p>	<p>and the one that doeth these things, if you will believe on this principle, you will “never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.”</p> <p>Now God is in earnest with us, and He has seen the close—O, I cannot tell how it is. It is contemptible in the sight of God, contemptible.</p> <p>It is so close, for fear I shall not get all I ought to have,</p> <p>and it leaves the man where that he cannot, if that he considers is the principles of Heaven—why, it leaves the man where he will never get into heaven; he could not get in there.</p> <p>The nobility, the generosity, the tenderness, the compassion, the love of Christ—why, they are as destitute of it as the hills of Gilboa that had no dew nor rain—just as destitute of it;</p> <p>and you could not arouse them to it.</p> <p>Enough has been said; enough has been said over and over and over again, but it does not make any difference;</p> <p>they go right on just the same, professedly accepting it, but they do not make any change.</p> <p>Well, now that is what burdens me; that is what burdens me.</p> <p>It burdens me because that I see unless there is more tenderness, more compassion, more of the love of God—the Lord knew what He was talking about when He gave the message to Daniel—“You have lost your first love,” you have lost it.</p> <p>S. N. Haskell: It was John.</p>	<p>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.</p> <p>God is in earnest with us. He has seen the close dealing, and it is contemptible in his sight.</p> <p>It leaves men where, if they do not change, they will never see the kingdom of God.</p> <p>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.</p> <p>They cannot be aroused to see their condition.</p> <p>Enough has been said, but it does not lead them to reform.</p> <p>The message from heaven is professedly accepted, but no change is made.</p> <p>This is what frightens me.</p> <p>I see that unless these 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.”</p>	<p>and to him that doeth these things— if you live on this principle you will never fail, “for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.”</p> <p>Now God is in earnest with us, and He says He calls—Oh, I cannot tell how it is. It is contemptible in the sight of God—contemptible.</p> <p>They pause for fear they are not going to get all that they ought to have,</p> <p>and it leaves a man where he cannot—if he considers that as the principles of Heaven, why it leaves the man where he will never get into Heaven. He cannot get in there.</p> <p>The nobility, the generosity, the tenderness, the compassion, the love of Christ—why they are as destitute of it as the Hills of Gilboa, that had not dew nor rain—just as destitute of it,</p> <p>and we cannot rouse them from it.</p> <p>Enough has been said, over and over and over again, but it did not make any difference.</p> <p>The light shone upon them, just the same, professedly accepting it, but they did not make any change.</p> <p>That is what frightens me.</p> <p>It frightens me because that I saw unless there was more tenderness, more compassion, more of the love of God—the Lord knew what He was talking about when He was talking to the church at Ephesus, “Ye have lost your first love,”</p>	<p>and the one that doeth these things, if you will believe on this principle, you will “never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.”</p> <p>Now God is in earnest with us, and He has seen the close—O, I cannot tell how it is. It is contemptible in the sight of God, contemptible.</p> <p>It is so close, for fear I shall not get all I ought to have,</p> <p>and it leaves the man where that he cannot, if that he considers the principles of Heaven—why, it leaves the man where he will never get into Heaven; he could not get in there.</p> <p>The nobility, the generosity, the tenderness, the compassion, the love of Christ—why, they are as destitute of [them] as the hills of Gilboa that had no dew nor rain—just as destitute of [them];</p> <p>and you could not arouse [him] to [them].</p> <p>Enough has been said; enough has been said over and over and over again, but it does not make any difference;</p> <p>they go right on just the same, professedly accepting it, but they do not make any change.</p> <p>Well, now that is what burdens me; that is what burdens me.</p> <p>It burdens me because that I see unless there is more tenderness, more compassion, more of the love of God—the Lord knew what He was talking about when He gave the message to Daniel—“You have lost your first love, you have lost it.”</p> <p>S. N. Haskell: It was John.</p>
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<p>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.”</p> <p>We need to study what John has written about the love of God.</p> <p>This love has not been cultivated, and when it is not cultivated, the opposite attribute is developed.</p> <p>The love of God has not been manifested in our publishing houses.</p> <p>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.</p> <p>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.</p> <p>God will never acquit us till His principles are followed in our institutions.</p> <p>God means what He says. He calls for a change.</p> <p>The same things are being repeated, the same ideas followed, the same committees appointed.</p> <p>In a small section a king reigns, and all others are secondary,</p> <p>when there are other men who are better able to do the work, because they have not been working on narrow plans.</p> <p>I feel intensely over this matter.</p>	<p>Mrs. E. G. White: He tells you to repent speedily, or He will remove the candlestick out of his place, and regain the first love.</p> <p>What you want is to study all through John, and see what was said about the love of God, and the love that we should express;</p> <p>and that love has not been cultivated, and if it is not cultivated, the opposite attributes are cultivated.</p> <p>Well now, it has not been cultivated in our institutions of publication,</p> <p>and in the little sharpness that can be exercised, that they think they are going to gain a little something—they lose fourfold, yes, tenfold in that little transaction, until the light is ruled out of his place.</p> <p>They do not know when it is for the interests of the institution to act nobly. Every time act nobly, and to come up to the help of the Lord, to have a new creation of sentiment.</p> <p>Well, now, God never will acquit us until that is there, until it is right in our institutions, every one of them;</p> <p>and God means just what He says. He wants a change here.</p> <p>Well, to think that this same thing is going over the very same ideas, the same committees,</p> <p>and here is a little throne, the king is reigning in here, and others, why, they are all secondary;</p> <p>when there are minds that are as much sharper, because they have not been working on this narrow, conceited plan.</p> <p>Why, I feel intensely.</p>	<p>“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.”</p> <p>We need to study what John has written about the love of God.</p> <p>This love has not been cultivated, and when it is not cultivated, the opposite attribute is developed.</p> <p>The love of God has not been manifested in our publishing houses.</p> <p>Those who have practiced sharp dealings, thinking thus to gain something, will lose tenfold, and unless they change, their light will be removed.</p> <p>They fail to realize that it is for the interests of the institution with which they are connected to act nobly every tie, to come up to the help of the Lord.</p> <p>God will never acquit us till His principles are followed in our institutions.</p> <p>God means what He says. He calls for a change.</p> <p>The same things are being repeated, the same ideas followed, the same committees appointed.</p> <p>In a small section a king reigns, and all others are secondary,</p> <p>when there are other men who are better able to do the work, because they have not been working on narrow plans.</p> <p>I feel intensely over this matter.</p>	<p>and tells them to repent speedily or He will remove the candlestick out of its place.</p> <p>What we want is to study all through John and see what is said about the love of God and the love that we should express;</p> <p>But that love has not been cultivated, and if it is not being cultivated the opposite attribute is being cultivated.</p> <p>Now it has not be cultivated in our institutions of publication,</p> <p>and when by every little sharpness that can be exercised by them, by which they think that they are going to gain a little something, they lose fourfold, yes, tenfold in that little transaction, until the light will soon be moved out of its place.</p> <p>They don’t know when it is for the interests of the institution, but God knoweth. Every one God knoweth, and should come right up to the help of the Lord, and to have a new creation of sentiment.</p> <p>Now God never will acquit us until that is there; until this is taught in our institutions, every one of them,</p> <p>and God means what He says, and He says, “I want a change here.”</p> <p>Will it be the same thing, going over and over the same ideas, the same committees—</p> <p>and here is the little throne—the king is in there, and these others are all secondary—</p> <p>those minds that are no much sharper because they have not been working on this narrow, conceited plane.</p> <p>I feel intensely in this matter:</p>	<p>Mrs. E. G. White: He tells you to repent speedily, or He will remove the candlestick out of his place, and regain the first love.</p> <p>What you want is to study all through John, and see what was said about the love of God, and the love that we should express;</p> <p>and that love has not been cultivated, and if it is not cultivated, the opposite attributes are cultivated.</p> <p>Well now, it has not been cultivated in our institutions of publication,</p> <p>and in the little sharpness that can be exercised, that they think they are going to gain a little something—they lose fourfold, yes, tenfold in that little transaction, until the light is ruled out of his place.</p> <p>They do not know when it is for the interests of the institution to act nobly, every time act nobly, and to come up to the help of the Lord, to have a new creation of sentiment.</p> <p>Well now, God never will acquit us until that is there, until it is right in our institutions, every one of them;</p> <p>and God means just what He says. He wants a change here.</p> <p>Well, to think that this same thing is [happening] over the very same ideas, the same committees;</p> <p>and here is a little throne, the king is reigning in here, and others, why, they are all secondary;</p> <p>when there are minds that are as much sharper, because they have not been working on this narrow, conceited plan.</p> <p>Why, I feel intensely.</p>
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<p>I do not want to talk in this way.</p> <p>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.</p> <p>When you bring selfishness into the management of His cause, it makes the crime one-hundred-fold greater.</p> <p>It makes God ashamed of you.</p> <p>You are to be representatives of Jesus Christ, representatives of His character.</p> <p>You are to show that you are carrying out the living principles of heaven in every line of action.</p> <p>God will not accept your common fire. He wants you to use the sacred fire which He has kindled on the divine altar.</p> <p>It is His desire that this fire shall consume all commonness, all selfishness, all cheapness.</p> <p>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.</p>	<p>I did not want to talk so, but I dare not hold my peace.</p> <p>I feel this business, and if you should melt under the tenderness of God and break your hearts before Him, and ever come where you can see things clearly, you will see God hates selfishness,</p> <p>and when you bring it into His cause, O, it makes the crime a hundredfold greater when you bring that selfishness in, as though you were going to benefit the cause. You do not benefit a particle.</p> <p>It makes God ashamed of you.</p> <p>Well, what are we?</p> <p>We are to be representatives of Jesus Christ. We are to be representatives of his character.</p> <p>We are to show that we are carrying out the living principles in every line, in action, in every country everywhere, and in every place that has anything to do with God's service.</p> <p>He will not accept your common fire. He wants you to take the sacred fire that He kindles on the divine altar, and He wants you to walk, and that fire to consume all your commonness, all your intemperance, all your selfishness, all your cheap ideas, all licentiousness—O, this lust,</p> <p>He wants it taken away from all people that are trying to fashion a people to stand in the last great conflict which is just before us.</p>	<p>I do not want to talk in this way.</p> <p>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.</p> <p>When you bring selfishness into the management of His cause, it makes the crime one hundredfold greater.</p> <p>It makes God ashamed of you.</p> <p>You are to be representatives of Jesus Christ, representatives of His character.</p> <p>You are to show that you are carrying out the living principles of heaven in every line of action.</p> <p>God will not accept your common fire. He wants you to use the sacred fire which He has kindled on the divine altar.</p> <p>It is His desire that this fire shall consume all commonness, all selfishness, all cheapness.</p> <p>These things must be taken away from the men who are helping to prepare a people to stand in the last great conflict, which is just upon us.</p>	<p>I did not want to talk here, but I dare not hold my peace.</p> <p>I feel this condition.</p> <p>I think we should hold for the tenderness of God and break your hearts before him, and if you get where you can see these things clearly, you will see that God hates selfishness,</p> <p>and when we bring it into His cause, oh, it makes the crime a hundredfold greater, and when we bring that selfishness in as though we were going to benefit the cause, we do not benefit it at all—</p> <p>it makes God ashamed of you.</p> <p>We are to be representatives of Jesus Christ: We are to be representatives of His character.</p> <p>We are so to do that we are carrying out the living principles in every line of action everywhere, in every country, everywhere, and in every place that there is anything to do with God's service.</p> <p>He will not accept your common fire. He wants you to take sacred fire that He kindles on the Divine altar, and He wants you to work, and that fire to consume all your commonness, all your intemperance, all your selfishness, all your cheap ideas, all your licentiousness, all this lust—</p> <p>He wants it taken away from a people that are trying to fashion a people to stand in the last great conflict, which is just before us.</p>	<p>I did not want to talk so, but I dare not hold my peace.</p> <p>I feel this business— and if you should melt under the tenderness of God and break your hearts before him, and ever come where you can see things clearly, you will see God hates selfishness,</p> <p>and when you bring it into his cause, O, it makes the crime a hundredfold greater when you bring that selfishness in, as though you were going to benefit the cause. You do not benefit [it] a particle.</p> <p>It makes God ashamed of you.</p> <p>Well, what are we?</p> <p>We are to be representatives of Jesus Christ. We are to be representatives of His character.</p> <p>We are to show that we are carrying out the living principles in every line, in action, in every country everywhere, and in every place that has anything to do with God's service.</p> <p>He will not accept your common fire. He wants you to take the sacred fire that He kindles on the divine altar, and He wants you to [work], and that fire to consume all your commonness, all your intemperance, all your selfishness, all your cheap ideas, all licentiousness—O, this lust,</p> <p>He wants it taken away from all people that are trying to fashion a people to stand in the last great conflict which is just before us.</p>
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<p>Self must be hid in Christ. When this is done, Christ will appear. Christ will be seen as the Great Worker.</p> <p>God desires the committees which have been handling the same things for so long to be relieved of their command.</p> <p>They should have a chance for life, to see if they cannot get out of the rut into which they have fallen.</p> <p>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.</p> <p>The Lord desires His Holy Spirit to come into this meeting.</p> <p>He declares that every vestige of sharpness in dealing must be removed, for He hates it.</p> <p>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.</p> <p>God's treasury is to be supplied by the tithe, which is to be regarded as a sacred fund.</p> <p>It is God's, and it is to be liberally given, that the work may be sustained.</p> <p>Those in responsible places are to act in such a way that the people will have firm confidence in them.</p>	<p>Self must be hid in God. When self is hid in God, then will the Lord God appear, and not self. He will appear as the great Worker,</p> <p>that when you think to improve on God's plans by your narrowness, by your conceited ideas, and by your planning and grasping and thinking you are going to gain something, why, if you have not learned now, you will have to learn;</p> <p>and we want that these—</p> <p>God wants, I should say, that these committees that have been so long handling the same things, should be relieved of their command,</p> <p>and have a chance for their life, and see if they cannot get out of this rut that they are in,</p> <p>which I have no hope of their getting out of—not a bit, because the Spirit of God has been working and working, and yet it clings there still.</p> <p>Now the Lord wants His Spirit should come in. He wants the Holy Ghost to come in.</p> <p>He wants everything of this sharpness, that it shall not be exercised toward outsiders,</p> <p>it shall not be exercised toward the strangers that are within our gates; that it shall not be exercised toward one that is trying to serve God and trying to exercise all his power to serve Him, that is bringing in the tithes here to sustain the ministry.</p> <p>He has a treasury, and that treasury is to be sustained by the [tithe] and that tithe is to be a sacred tithe,</p> <p>and it is to be God's tithe, and that tithe is to be so liberal that it will sustain the work largely,</p> <p>and they are to act in their capacity in such a way that the confidence of the whole people will be established in them,</p>	<p>Self must be hid in Christ. When this is done, Christ will appear. Christ will be seen as the great Worker.</p> <p>God desires that the committees which have been handling the same things for so long be relieved of their command.</p> <p>They should have a chance for life, to see if they cannot get out of the rut into which they have fallen.</p> <p>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 is still there.</p> <p>The Lord desires His Holy Spirit to come into this meeting.</p> <p>He declares that every vestige of sharpness in dealing must be removed.</p> <p>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.</p> <p>God's treasury is to be supplied by the tithe, which is to be regarded as a sacred fund.</p> <p>It is God's, and it is to be liberally given, that the work may be sustained.</p> <p>Those in responsible places are to act in such a way that the people will have firm confidence in them.</p>	<p>Self must be hid in God. And when self is hid in God, then will the Lord God appear, and not self. He will appear as the great Worker.</p> <p>And when you think to improve upon God's plans by your narrowness, by your conceited ideas, and by your planning and grasping and thinking you are going to gain something—and if you have not learned better than that now you will have to learn.</p> <p>God wants that these committees that have been handling things for so long should be relieved of their command</p> <p>and have a chance for their life and see if they cannot get out of this rut that they are in,</p> <p>which I have no hope of their getting out of, because the Spirit of God has been working, and working, and yet the king is there still.</p> <p>Now the Lord wants His Spirit to come in. He wants the Holy Ghost king.</p> <p>He wants everything of the sharpness, that it shall not be exercised toward outsiders,</p> <p>it shall not be exercised toward the strangers within thy gates; that it shall not be exercised toward one that is trying to serve God and trying to exercise all his power to serve Him, that is bringing his tithes here to sustain the ministry;</p> <p>He has a treasury, and that treasury is to be sustained by the tithe, and that tithe is to be a sacred tithe,</p> <p>and it is to be God's tithe, and that tithe is to be so liberal that it will sustain the work largely;</p> <p>each one to act in his capacity in such a way that the confidence of the whole people will be established in them,</p>	<p>Self must be hid in God. When self is hid in God, then will the Lord God appear, and not self. He will appear as the great Worker,</p> <p>that when you think to improve on God's plans by your narrowness, by your conceited ideas, and by your planning and grasping and thinking you are going to gain something, why, if you have not learned now, you will have to learn;</p> <p>and we want that these—</p> <p>God wants, I should say, that these committees that have been so long handling the same things, should be relieved of their command,</p> <p>and have a chance for their life, and see if they cannot get out of this rut that they are in,</p> <p>which I have no hope of their getting out of—not a bit, because the Spirit of God has been working and working, and yet it clings there still.</p> <p>Now the Lord wants His Spirit should come in. He wants the Holy Ghost to come in.</p> <p>He wants everything of this sharpness, that it shall not be exercised toward outsiders,</p> <p>it shall not be exercised toward the strangers that are within our gates; that it shall not be exercised toward one that is trying to serve God and trying to exercise all his power to serve Him, that is bringing in the tithes here to sustain the ministry.</p> <p>He has a treasury, and that treasury is to be sustained by the tithe, and that tithe is to be a sacred tithe,</p> <p>and it is to be God's tithe, and that tithe is to be so liberal that it will sustain the work largely,</p> <p>and they are to act in their capacity in such a way that the confidence of the whole people will be established in them,</p>
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<p>These men should not be afraid to open to the light of day everything in the management of the work.</p> <p>When the cause was younger, my husband used to counsel with men who had sound judgment.</p> <p>The work was much smaller [then] than it is now, but he did not feel able to manage it alone.</p> <p>He chose counsellors from among those bearing responsibility in all parts of the work.</p> <p>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.</p> <p>We should be filled with joy and gladness to think that God has given us the privilege of being co-laborers with Him.</p> <p>We may have all the power which God has pledged Himself to give us when we consecrate ourselves to Him.</p> <p>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.</p> <p>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.</p>	<p>and that they will not be afraid to open everything just as light as day to all that are in connection with the work of God and the people.</p> <p>I know my husband used to work hard every way. He would sit down with this man that he thought had good judgment,</p> <p>and that man, and the other man, and the other man—</p> <p>that was when the cause was young. He did not feel that he was capable of carrying the Conference when it was young,</p> <p>but he had these men, these committees that were brought in from places all around.</p> <p>It was not just in Battle Creek, but it was in places, in different places</p> <p>that those who felt the responsibility of the work would go home and feel a larger responsibility of the work to carry it on in right lines, in even lines, in purity, in holiness, in uplifted uprightness, in solidity, so that the cause of God should be that</p> <p>which would make every one of us joyful and proud that God had given us the privilege to be colaborers with Jesus Christ.</p> <p>Now there is all that power that was pledged to us when we pledged ourselves to God.</p> <p>That power, that all the provision was made in heaven, all the facilities, all the riches of the grace of God were to be imparted to every worker that was connected with the cause; and every one of these is wholly dependent upon God;</p> <p>and when you leave God out of the question, and Jesus Christ out of the question, and let the hereditary and</p>	<p>These men should not be afraid to open everything in the management of the work to the light of day.</p> <p>When the cause was younger, my husband used to counsel with men who had sound judgment.</p> <p>The work was much smaller than it is now, but he did not feel able to manage it alone.</p> <p>He chose his counsellors from among those bearing responsibility in all parts of the work.</p> <p>And after counselling 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.</p> <p>We should be filled with joy and gladness to think that God has given us the privilege of being co-laborers with Him.</p> <p>We may have all the power which God pledged Himself to give us when we consecrated ourselves to Him.</p> <p>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.</p> <p>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.</p>	<p>and that they will not be afraid, but see everything just as light as day until they are in connection with the work of God and the people.</p> <p>I know my husband used to work in that way. He would sit down with this man that he thought had good judgment,</p> <p>and with that man, and with the other man, and with another man—</p> <p>that was when the cause was young; he did not feel that he was capable of carrying the Conference when it was very young.</p> <p>But he had these men, these committees, that were brought in from places all around.</p> <p>It was not just in Battle Creek, but it was in different places,</p> <p>that those that felt a responsibility for the work would go home and feel a larger responsibility for the work. To carry it on in right lines, in Heaven's lines, in purity, in holiness, in uplifting, in solidity, to the glory of God, should be that</p> <p>which would make every one of us to be joyful and proud that God has given us the privilege to be co-workers with Jesus Christ.</p> <p>Now there is all that power that was pledged to us when we pledged ourselves to God.</p> <p>What power that [was when] all the provision was made in Heaven, all the facilities, all the riches of the grace of God were to be imparted to every worker that was connected with the cause; and every one of these was wholly dependent upon God;</p> <p>and when we leave God out of the question, and leave Jesus Christ out of the question, and allow hereditary and cultivated traits of</p>	<p>and that they will not be afraid to open everything just as light as day to all that are in connection with the work of God and the people.</p> <p>I know my husband used to work hard every way. He would sit down with this man that he thought had good judgment,</p> <p>and that man, and the other man, and the other man—</p> <p>that was when the cause was young. He did not feel that he was capable of carrying the Conference when it was young,</p> <p>but he had these men, these committees that were brought in from places all around.</p> <p>It was not just in Battle Creek, but it was in places, in different places</p> <p>that those who felt the responsibility of the work would go home and feel a larger responsibility of the work to carry it on in right lines, in even lines, in purity, in holiness, in uplifted [uprightness], in solidity, so that the cause of God should be that</p> <p>which would make every one of us joyful and proud that God had given us the privilege to be colaborers with Jesus Christ.</p> <p>Now there is all that power that was pledged to us when we pledged ourselves to God.</p> <p>That power, all the provision that was made in heaven, all the facilities, all the riches of the grace of God were to be imparted to every worker that was connected with the cause; and every one of these is wholly dependent upon God;</p> <p>and when you leave God out of the question, and Jesus Christ out of the question, and let the hereditary and</p>
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<p>You are not making straight paths for your feet, but crooked paths.</p> <p>We cannot afford to do this.</p> <p>Our redemption cost too much.</p> <p>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.</p> <p>This He did that men might stand on vantage ground with God.</p> <p>His holiness imbues the life of everyone who eats the bread of life and drinks the water of salvation.</p> <p>He who receives and practices the words of Christ has eternal life. This life is in him, because he is in Christ.</p> <p>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?</p> <p>But I do not ask you to take my words.</p> <p>Lay Sister White to one side.</p>	<p>cultivated traits of character come in, let me tell you, we are on very slippery ground;</p> <p>we are making not straight paths for our feet, but crooked paths,</p> <p>that the lame shall be turned out of the way;</p> <p>and we cannot afford it, we cannot afford it.</p> <p>It has cost too much to Heaven to give us Jesus.</p> <p>It has cost too much to Heaven for Christ to lay aside His royal robe, to lay aside His royal crown and to step down from His high command, the Prince of Life from glory, in order that he might make himself in humanity and divinity combined a steppingstone for man to step on.</p> <p>It was not humanity, but humanity and divinity combined,</p> <p>and that man could step on that steppingstone, and that he will be on vantage ground with God, because the perfume,</p> <p>because the sanctified and holy character of God imbues the life of every soul that eats of the bread of life and drinks of the water of salvation;</p> <p>and every one that eats of Christ, that takes His Word and practices it, hath eternal life; it is in him, because he is in Christ and Christ is in him.</p> <p>Now here is the way the matter is represented; but when there is "I do not care," and going right contrary to the light that God has given in His Word—</p> <p>I do not ask you to take my word; I do not ask you to do it;</p> <p>lay Sister White right to one side; you lay her right to one side.</p>	<p>You are not making straight paths for your feet, but crooked paths.</p> <p>We cannot afford to do this.</p> <p>Our redemption cost too much.</p> <p>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 could reach heaven.</p> <p>This He did that men might stand on vantage round with God.</p> <p>His holiness imbues the life of every one who eats the bread of life and drinks the water of salvation.</p> <p>He who receives and practices the words of Christ has eternal life. This life is in him, because he is in Christ.</p> <p>How can the Lord bless those who manifest a spirit of "I don't care," a spirit which leads them to walk contrary to the light which the Lord has given them?</p> <p>But I do not ask you to take my words.</p> <p>Lay Sister White on one side.</p>	<p>character to come in, let me tell you, we are on very slippery ground.</p> <p>We are making, not straight paths for our feet, but crooked paths</p> <p>that the lame shall be turned out of the way—</p> <p>and we cannot afford it.</p> <p>It has cost too much to Heaven to give us Jesus;</p> <p>it has cost too much to Heaven for Christ to lay aside His royal robe, to lay aside His royal crown, and to step down from His high command, the Prince of Life and Glory, in order that He might make Himself in humanity, and in order that He might the better combine the human with the divine, as a steppingstone for man to step on.</p> <p>It was not humanity, but humanity and divinity combined,</p> <p>and man could step on that steppingstone, and he would be [on] vantage ground with God, because of the perfume—</p> <p>because the sanctified and holy character of God imbues the life of every soul that eats of the Bread of Life and drinks the water of salvation.</p> <p>And every one that eats of Christ, that takes His Word and practices it, should have eternal life. It is in him, because it is in Christ, and Christ is in him.</p> <p>Now here is the way the matter is presented. But when there is a ... I don't care, I am going right contrary to the law that God has given in His Word,</p> <p>I don't ask him to take my word, I don't ask him to do it.</p> <p>Lay Sister White right to one side; lay her to one side;</p>	<p>cultivated traits of character come in, let me tell you, we are on very slippery ground;</p> <p>we are not making straight paths for our feet, but crooked paths,</p> <p>that the lame shall be turned out of the way;</p> <p>and we cannot afford it, we cannot afford it.</p> <p>It has cost too much to Heaven to give us Jesus.</p> <p>It has cost too much to Heaven for Christ to lay aside His royal robe, to lay aside His royal crown, and to step down from His high command, the Prince of Life from glory, in order that He might make Himself in humanity and divinity combined a steppingstone for man to step on.</p> <p>It was not humanity, but humanity and divinity combined,</p> <p>and that man could step on that steppingstone, and that he would be on vantage ground with God, because the perfume,</p> <p>because the sanctified and holy character of God imbues the life of every soul that eats of the Bread of Life and drinks of the water of salvation;</p> <p>and every one that eats of Christ, that takes His Word and practices it, hath eternal life; it is in him, because he is in Christ, and Christ is in him.</p> <p>Now here is the way the matter [is] represented; but when there is "I do not care," and going right contrary to the light that God has given in His Word—</p> <p>I do not ask you to take my word; I do not ask you to do it;</p> <p>lay Sister White right to one side; you lay her right to one side.</p>
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<p>Do not quote my words again as long as you live until you can obey the Bible.</p> <p>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.</p> <p>I exalt the precious Word before you today.</p> <p>Do not repeat what I have said, saying, "Sister White said this," and "Sister White said that."</p> <p>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."</p> <p>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.</p> <p>Think of it!</p> <p>The purchase of the blood of Christ!</p> <p>We cost His life.</p> <p>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.</p> <p>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</p>	<p>Do you not—never quote my words again as long as you live, until you can obey the Bible.</p> <p>When you take the Bible and make that, make that your food, your meat, and your drink, and make that the elements of your character—when you can do that, then you will know better how to receive some counsel from God.</p> <p>But here the Word, the precious Word, I exalt it before you today;</p> <p>and do not go and repeat any more what Sister White said—"Sister White said this," and "Sister White said that," and "Sister White said the other thing;"</p> <p>you say, "What saith the Lord God of Israel?" and then you [not] do just what the Lord God of Israel does and what He says. Christ says: "I do the works of my Father; the works that I see Him do I do."</p> <p>Well now, the works and sentiments and the principles that you have seen, that God has manifested in dealing with one another, the purchase of the blood of Christ—</p> <p>why, only think of it.</p> <p>Here we are the purchase of the blood of our Lord and Saviour Jesus Christ.</p> <p>You just think of it.</p> <p>We cost His life.</p> <p>He was crucified for us, and yet here are the very instrumentalities that God would have stand next to Heaven, that God would have stand where the light of His glory can shine upon them in unmistakable rays, and they know that the light of Heaven is with them.</p> <p>It is no emotion, it is a living faith that is founded on the living words of a living God, of a Saviour that proclaimed over the rent</p>	<p>Do not quote my words again as long as you live till you can obey the Bible.</p> <p>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.</p> <p>I exalt the precious Word before you today.</p> <p>Do not repeat what I have said, saying, "Sister White said this," and, "Sister White said that."</p> <p>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."</p> <p>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.</p> <p>Think of it!—</p> <p>the purchase of the blood of Christ!</p> <p>We cost His life.</p> <p>He was crucified for us, and yet those whom He desires to see standing next to heaven, giving unmistakable evidence that they are receiving the light of His glory, are walking in darkness.</p> <p>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</p>	<p>don't you ever quote my words again as long as you live until you can obey the Bible!</p> <p>When you take the Bible and make that your food, and your meat, and your drink, and make those the elements of your character, when you can do that, you will know better how to receive some counsel from God.</p> <p>But here is the Word, the precious Word, exalted before you today.</p> <p>And don't you give a rap any more what "Sister White said"—"Sister White said" this, and "Sister White said" that, and "Sister White said" the other thing.</p> <p>But say, "Thus saith the Lord God of Israel," and then you do just what the Lord God of Israel does, and what He says. Christ says, "I do the works of my Father. The works that I saw him do, I do."</p> <p>Now the works and the sentiments and the principles that we have seen, that God has manifested in dealing with one another, the purchase of the blood of Christ—</p> <p>only think of it.</p> <p>Here we are, the purchase of the blood of our Lord and Saviour Jesus Christ.</p> <p>You just think of it.</p> <p>It cost His life.</p> <p>He was crucified for us, and yet here is the very instrumentality that God would have stand next to Heaven, that God would have stand where the light of His glory can shine upon them in unmistakable rays, and they know that the light of heaven is with them.</p> <p>It is no emotion, but it is a living faith that is founded on a living Word and a living God, and the Saviour, who proclaimed over the</p>	<p>Do you not—never quote my words again as long as you live, until you can obey the Bible.</p> <p>When you take the Bible and make that, make that your food, your meat, and your drink, and make that the elements of your character—when you can do that, then you will know better how to receive some counsel from God.</p> <p>But here the Word, the precious Word, I exalt it before you today;</p> <p>and do not go and repeat any more what Sister White said—"Sister White said this," and "Sister White said that," and "Sister White said the other thing;"</p> <p>you say, "What saith the Lord God of Israel?" and then you do just what the Lord God of Israel does and what He says. Christ says: "I do the works of my Father; the works that I see him do, I do."</p> <p>Well now, the works and sentiments and the principles that you have seen, that God has manifested in dealing with one another, the purchase of the blood of Christ—</p> <p>why, only think of it.</p> <p>Here we are, the purchase of the blood of our Lord and Saviour Jesus Christ.</p> <p>You just think of it.</p> <p>We cost His life.</p> <p>He was crucified for us, and yet here are the very instrumentalities that God would have stand next to Heaven, that God would have stand where the light of His glory can shine upon them in unmistakable rays, and they know that the light of Heaven is with them.</p> <p>It is no emotion, it is a living faith that is founded on the living words of a living God, of a Saviour that proclaimed over the rent</p>
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<p>sepulcher of Joseph, "I am the resurrection and the life."</p> <p>He wants us to live His principles.</p> <p>But there are those in positions of responsibility who do not appreciate these principles.</p> <p>They have been tested and tried.</p> <p>A change must be made.</p> <p>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.</p> <p>Let them see what it means to build up the work,</p> <p>what it means to establish something out of nothing.</p> <p>Then they will understand that it is God's desire that His servants shall be linked together,</p> <p>that every part of His work shall be connected with every other part,</p> <p>all being joined together by the golden links of heaven.</p> <p>There are to be no kings in our work,</p> <p>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."</p>	<p>sepulcher of Joseph, "I am the resurrection and the life;"</p> <p>and here He wants you to eat His principles, to live His principles;</p> <p>but those that are now there never will appreciate it.</p> <p>They have had their test; they have had their trial;</p> <p>they have had their warnings.</p> <p>Now there must be a change.</p> <p>Give them an opportunity to go out and see what it means to wrestle in the cause of God as some of His workmen have.</p> <p>Let them see what it means to build up.</p> <p>Let them go in the waste places of the earth.</p> <p>Let them begin to see what it means to establish things out of nothing.</p> <p>When they do this, they will understand that God means that His servants shall be linked in one,</p> <p>that every part of the work—one part has connection with another part, and another part, and another part, and another part;</p> <p>and there it is joined together by the golden links of heaven,</p> <p>and there are to be no kings here ruling at all.</p> <p>There is to be no man that is going to put his hand out and say, "No, you cannot go</p>	<p>sepulcher of Joseph, "I am the resurrection and the life."</p> <p>He wants us to live His principles.</p> <p>But there are those in positions of responsibility who do not appreciate these principles.</p> <p>They have been tested and tried.</p> <p>A change must be made.</p> <p>Let them have an opportunity to go out into the field and see what it means to wrestle for the cause as some of God's servants have wrestled.</p> <p>Let them see what it means to build up the work,</p> <p>what it means to establish something out of nothing.</p> <p>Then they will understand that it is God's desire that His servants shall be linked together,</p> <p>that every part of His work shall be connected with every other part,</p> <p>all being joined together by the golden links of heaven.</p> <p>There are to be no kings in our work,</p> <p>no man who will put out his hand and say, "No, you cannot go there. We will not support you if you go there."</p>	<p>sepulchre of Joseph, "I am the resurrection and the life."</p> <p>He wants you to eat His principles; to live His principles—</p> <p>but those that are there now never will appreciate it.</p> <p>They have had their test, they have had their trial,</p> <p>they have had their warnings,</p> <p>and now there must be a change.</p> <p>Give them an opportunity to go out and see what it means to wrestle in the grace of God as some of His workmen have.</p> <p>Let them see what it means to build up.</p> <p>Let them go into the waste places of earth;</p> <p>let them begin to see what it means to establish things out of nothing.</p> <p>When they do this they will understand that God hath His servants,—</p> <p>his church, established in the earth, composed of many members, but of one body;</p> <p>that in every part of the work one part must work as connected with another part, and that with another part, and with another part,</p> <p>and these are joined together by the golden links of Heaven,</p> <p>and there are to be no kings here in their midst at all.</p> <p>There is to be no man that has the right to put his hand out and say, No, you cannot go there, we won't support you if you go there.</p>	<p>sepulcher of Joseph, "I am the resurrection and the life;"</p> <p>and here He wants you to eat His principles, to live His principles;</p> <p>but those that are now there never will appreciate it.</p> <p>They have had their test; they have had their trial;</p> <p>they have had their warnings.</p> <p>Now there must be a change.</p> <p>Give them an opportunity to go out and see what it means to wrestle in the cause of God as some of His workmen have.</p> <p>Let them see what it means to build up.</p> <p>Let them go in the waste places of the earth.</p> <p>Let them begin to see what it means to establish things out of nothing.</p> <p>When they do this, they will understand that God means that His servants shall be linked in one,</p> <p>that every part of the work—one part has connection with another part, and another part, and another part, and another part;</p> <p>and there it is joined together by the golden links of Heaven,</p> <p>and there are to be no kings here ruling at all.</p> <p>There is to be no man that is going to put his hand out and say, "No, you could</p>
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<p>“We!” What have they to do with the supporting?</p> <p>Is the means of support theirs?</p> <p>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.</p> <p>They are to draw from the people means to build up the work in the field where they are.</p> <p>There is a world to be warned.</p> <p>Are we to have committees which will bind about the work?</p> <p>As we look over the cities of America, where are the monuments for God?</p> <p>Where are the churches to glorify His name?</p> <p>I thank God for the medical missionary work.</p> <p>God will call for every soul who is educated to work in this line [into] connection with the gospel ministry.</p> <p>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.</p>	<p>there; we cannot support you if you go there.”</p> <p>We ask, Have we to do with their supporting?</p> <p>Did they create the means?</p> <p>The means come from the people, and those that are in the destitute fields, the voice of God has told me to instruct them to go to the people, and to tell them their necessities,</p> <p>to draw from the people, and to work just where they can find a place to work, to build up the work in every place that they possibly can.</p> <p>There is a world to be saved,</p> <p>and we want to know if we have got our committees that have got a bind about the work?</p> <p>And we look over the cities—where are the monuments?</p> <p>Where, I ask you, are the churches that were left to glorify God?</p> <p>Where are the workers?</p> <p>I thank God that there is a work going on,</p> <p>and I thank God for the medical missionary work,</p> <p>and every soul that shall obtain that education in connection with the gospel of Jesus Christ, God will call for you;</p> <p>God has a place for you; and those who are laboring for the youth in any line in our schools, in the Sanitarium, and wherever they are at work, don’t you put one stone in their way.</p>	<p>“We!” What have they to do with the supporting?</p> <p>Is the means of support theirs?</p> <p>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.</p> <p>They are to draw from the people means to build up the work in the field where they are.</p> <p>There is a world to be warned.</p> <p>Are we to have committees which will bind about the work?</p> <p>As we look over the cities of America, where are the monuments for God?</p> <p>Where are the churches to glorify His name.</p> <p>I thank God for the medical missionary work.</p> <p>God will call for every soul who is educated to work in this line in connection with the gospel ministry.</p> <p>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.</p>	<p>Why, what have you to do with the supporting?</p> <p>Did they create the means?</p> <p>The means come from the people and those who are in destitute fields. The voice of God has told me to instruct them to go to the people and to tell them their necessities,</p> <p>and to draw all the people to work just where they can find a place to work, to build up the work in every place they can.</p> <p>There is a work to be done.</p> <p>And we want to know if you have been doing the work, with your committees: Here are the committees—</p> <p>where are the monuments?</p> <p>As we look over the cities—where are the monuments?</p> <p>Where, I ask you, are the churches that are left to glorify God?</p> <p>There are the workers.</p> <p>I thank God that there is a work going on,</p> <p>and I thank God for the medical missionary work;</p> <p>and every soul that shall obtain that education in connection with the gospel of the Lord Jesus Christ, God will call for you.</p> <p>God has a place for you. And those that are laboring for the youth in any line in our schools, in the Sanitarium, and wherever they are at work, don’t you put one stone in their way!</p>	<p>[can]not go there; we could [can]not support you if you go there.”</p> <p>We ask, Have we to do with their supporting?</p> <p>Did they [you] create the means?</p> <p>The means come from the people, and those that are in the destitute fields, the voice of God has told me to instruct them to go to the people, and to tell them their necessities,</p> <p>to draw from the people, and to work just where they can find a place to work, to build up the work in every place that they possibly can.</p> <p>There is a world to be saved,</p> <p>and we want to know if we have got our committees that have got a bind about the work?</p> <p>And we look over the cities—where are the monuments?</p> <p>Where, I ask you, are the churches that were left to glorify God?</p> <p>Where are the workers?</p> <p>I thank God that there is a work going on,</p> <p>and I thank God for the medical missionary work,</p> <p>and every soul that shall obtain that education in connection with the gospel of Jesus Christ, God will call for you;</p> <p>God has a place for you; and those who are laboring for the youth in any line in our schools, in the Sanitarium, and wherever they are at work, don’t you put one stone in their way.</p>
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<p>The Lord will show that He will work with those who will work. He says, "Ye are laborers together with God."</p> <p>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?</p> <p>Where are those who will say, "We are not to stay with those who know the truth, but are to go to new fields"?</p> <p>There is a world to be saved, as far as men and women will yield to the claims of truth.</p> <p>The seeds of truth must be sown.</p> <p>"Lift up your eyes, and look on the fields," Christ said; "for they are white already to harvest."</p> <p>He wants us to see the condition of the field.</p> <p>And then are you to feel at ease and travel from place to place visiting the churches?</p> <p>No, no!</p> <p>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.</p> <p>This is the work God desires to see done; and till this spirit takes hold of every man and every conference,</p>	<p>The Lord will reveal that He will work with those who do work. "Ye are laborers together with God."</p> <p>Here are the churches.</p> <p>My heart ached when I was in California. There are young men treading right round and round in the churches; but where's the power?</p> <p>Where's the power to open the fields for them,</p> <p>and to say, "Here, we are not to stay here with the people that know the truth."</p> <p>Here is a world that knows nothing about it, and this world is to be converted and educated just as far as they will yield to the truth;</p> <p>but the seed of truth must be sown.</p> <p>Lift up your heads, said Christ, for the fields are all ripe to harvest.</p> <p>Well, He wanted them to look at it, and He wanted them to see it, and He wants every one of you to see it;</p> <p>and to fold your hands</p> <p>and to feel at ease,</p> <p>and to travel from place to place, and place to place, to look after the churches—</p> <p>God help you by giving you the spirit of the message, that your soul shall yearn after other souls, and you will not let go until they are converted.</p> <p>This is the work we want to see done, and until that spirit comes in and takes hold of every man in every Conference,</p>	<p>The Lord will show that He will work with those who will work. He says, "Ye are laborers together with God."</p> <p>My heart ached when I was in California. There are there young men laboring among the churches, but where is the power to open new fields.</p> <p>Where are those who say, "We are not to stay with those who know the truth, but are to go to new fields"?</p> <p>There is a world to be saved, as far as men and women will yield to the claims of the truth.</p> <p>The seeds of truth must be sown.</p> <p>"Lift up your eyes, and look on the fields," Christ said; "for they are white already to harvest."</p> <p>He wants us to see the condition of the field.</p> <p>And then are you to fold your hands</p> <p>and feel at ease,</p> <p>and travel from place to place visiting the churches?</p> <p>No; no!</p> <p>God help you by giving you the spirit of the message, that you may yearn after souls, and not let go till they are converted.</p> <p>This is the work God desires to see done, and till this spirit takes hold of every man and every Conference,</p>	<p>The Lord has revealed that He will work with those who work. Ye are laborers together with God.</p> <p>Where are the churches?</p> <p>My heart ached when I was in California. There are young men travelling around and around in the churches, but where is the power,</p> <p>where is the power to open the fields for them,</p> <p>and to say, Here, we are not to stay here with the people that know the truth,</p> <p>here is a field that knows nothing about it, and this field is to be converted and educated, as far as they will yield to the truth.</p> <p>But the seeds of truth must be sown.</p> <p>Lift up your heads, for the fields are all ripe for the harvest. But He wanted them to look at it;</p> <p>and He wanted them to see; and He wants every one of you to see it</p> <p>and to fill your hands full.</p> <p>But these who travel from place to place, and from place to place, to look after the churches,</p> <p>God help you by giving you the spirit of the message that your souls shall yearn after other souls, and you will not let go until they are converted.</p> <p>This is the work we want to see done, and until that spirit comes in and takes hold of every mind in every conference</p>	<p>The Lord will reveal that He will work with those who do work. "Ye are laborers together with God."</p> <p>Here are the churches.</p> <p>My heart ached when I was in California. There are young men treading right round and round in the churches; but where's the power?</p> <p>Where's the power to open the fields for them,</p> <p>and to say, "here, we are not to stay here with the people that know the truth"?</p> <p>Here is a world that knows nothing about it, and this world is to be converted and educated just as far [fast] as it will yield to the truth;</p> <p>but the seed of truth must be sown.</p> <p>Lift up your heads, said Christ, for the fields are all ripe to harvest.</p> <p>Well, He wanted them to look at it, and He wanted them to see it, and He wants every one of you to see it;</p> <p>and to fold your hands</p> <p>and to feel at ease,</p> <p>and to travel from place to place, and place to place, to look after the churches—</p> <p>God help you by giving you the spirit of the message, that you soul shall yearn after other souls, and you will not let go until they are converted.</p> <p>This is the work we want to see done, and until that spirit comes in and takes hold of every man in every Conference,</p>
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<p>the work cannot go forward in power.</p> <p>The Lord desires His people to adopt the light on health reform, leading out in paths of self-denial and self-sacrifice.</p> <p>Oh, how it has hurt me to have blocks thrown in my way in regard to this subject.</p> <p>Some have said, "Sister White eats cheese, and therefore we are at liberty to eat cheese."</p> <p>I have tasted cheese once or twice, but that is a different thing from making it an article of diet.</p> <p>Once when at Minneapolis,</p> <p>I sat down at a table on which there was some cheese.</p> <p>I was quite sick at the time,</p> <p>and some of my brethren told me that they thought if I ate a little cheese, it might do me good.</p> <p>I ate a small piece,</p>	<p>that they are educated, that they are adopting the very light, that should be health reform, that they are living out in paths of self-denial and self-sacrifice.</p> <p>O, my soul, how it has hurt me to have the blocks thrown in the way in regard to myself!</p> <p>They will tell, "Sister White said this." "Sister White ate cheese, and therefore we are all at liberty to eat cheese."</p> <p>Well, who told them I ate cheese? Who told them?</p> <p>I never have cheese on my table.</p> <p>There was but one time—I was at Minneapolis—</p> <p>one or two times I have tasted of cheese.</p> <p>That is a different thing from making it a diet, entirely different thing.</p> <p>I have tasted of very bitter herbs on special occasions, when I would not make it a diet.</p> <p>But there was a special occasion in Minneapolis</p> <p>where that I could get nothing,</p> <p>and there were some little bits of cheese cut up on the table,</p> <p>and the brethren were there, and one of them had told me, "If you eat a little of that cheese, it will change the condition;"</p> <p>and I did. I took a bit of that cheese.</p>	<p>the work cannot go forward in power.</p> <p>The Lord desires His people to adopt the light on health reform, leading out in paths of self-denial and self-sacrifice.</p> <p>Oh, how it has hurt me to have blocks thrown in my way in regard to this subject.</p> <p>Some have said, "Sister White eats cheese, and therefore we are at liberty to eat cheese."</p> <p>I have tasted cheese once or twice, but that is a different thing from making it an article of diet.</p> <p>Once when at a camp-meeting</p> <p>I sat down at a table on which there was some cheese.</p> <p>I was quite sick at the time,</p> <p>and some of my brethren told me that they thought if I ate a little cheese, it might do me good.</p> <p>I ate a small piece,</p>	<p>that they are conducting, that they are elevating the very light that should be elevated—health reform—that they are elevating by their self-denial and self-sacrifice.</p> <p>Oh my soul, how it has hurt me to have the blocks thrown in the way in regard to myself.</p> <p>They will tell you that Sister White did this, or Sister White did that—for instance, "Sister White ate cheese, and so we are all at liberty to eat cheese."</p> <p>Who told them that I ate cheese?</p> <p>I never have cheese on my table.</p> <p>There was one time when I was at Minneapolis—</p> <p>one or two times I tasted it,</p> <p>but that is a different thing from making it a diet—entirely a different thing.</p> <p>I have tasted of very bitter herbs on special occasions, but I would not make a diet of them.</p> <p>But there was a special occasion in Minneapolis</p> <p>where I could get nothing else,</p> <p>and there were some small bits of cheese on the table,</p> <p>and my brethren were there, and one of them had told me that if I would eat a little of that it would change my condition,</p> <p>and I did. I took a bit of that cheese,</p>	<p>that they are educated, that they are adopting the very light—[and] that should [include] health reform, that they are living out in paths of self-denial and self-sacrifice.</p> <p>O, my soul, how it has hurt me to have the blocks thrown in the way in regard to myself!</p> <p>They will tell, "Sister White said this." "Sister White ate cheese, and therefore we are all at liberty to eat cheese."</p> <p>Well, who told them I ate cheese? Who told them?</p> <p>I never have cheese on my table.</p> <p>There was but one time—I was at Minneapolis—</p> <p>one or two times I have tasted of cheese.</p> <p>That is a different thing from making it a diet, entirely different thing.</p> <p>I have tasted of very bitter herbs on special occasions, when I would not make it a diet.</p> <p>But there was a special occasion in Minneapolis</p> <p>where that I could get nothing,</p> <p>and there were some little bits of cheese cut up on the table,</p> <p>and the brethren were there, and one of them had told me, "If you eat a little of that cheese, it will change the condition;"</p> <p>and I did. I took a bit of that cheese.</p>
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<p>and from then it has been reported in large assemblies that Sister White eats cheese.</p> <p>I have not had meat in my house for years.</p> <p>But do not give up the use of meat because Sister White does not eat it.</p> <p>I would not give a farthing for your health reform if that is what it is based upon.</p> <p>I want you to stand in your individual dignity and in your individual consecration before God, the whole being dedicated to Him.</p> <p>“If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.”</p> <p>I want you to think of these things.</p>	<p>I do not think that I touched it again the second time.</p> <p>Another says: “Sister White drinks tea, and you can drink tea.”</p> <p>Who of my brethren has ever made that statement?</p> <p>Who has ever heard it, to ever made it of me?</p> <p>I never have tea in my house, and I never set it before any one.</p> <p>Sister White has not had meat in her house or cooked it in any line, or any dead flesh, for years and years.</p> <p>And here is the health reform. “Now I have told you Sister White did not eat meat. Now I want you not to eat meat, because Sister White does not eat it.”</p> <p>Well, I would not give—I would not care a farthing for anything like that.</p> <p>If you have not got any better conviction—you won’t eat meat because Sister White does not eat any—if I am the authority, I would not give a farthing for your health reform.</p> <p>What I want is that every one of you should stand in your individual dignity before God, in your individual consecration to God, that the soul-temple shall be dedicated to God.</p> <p>“Whosoever defileth the temple of God, him will God destroy.”</p> <p>Now I want you to think of these things,</p>	<p>and from then it has been said that Sister White eats cheese.</p> <p>I have not had meat in my house for years.</p> <p>But do not give up the use of meat because Sister White does not eat it.</p> <p>I would not give a farthing for your health reform if that is what it is based upon.</p> <p>I want you to stand in your individual dignity before men and in your individual consecration before God, the whole being dedicated to him.</p> <p>“If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.”</p> <p>I want you to think of these things.</p>	<p>and I do not think I touched it again the second time.</p> <p>Another says, “Sister White drinks tea, and we can drink tea.”</p> <p>Who of my brethren has made that statement?</p> <p>Who has ever heard it of me?</p> <p>I never have tea in my home or set it before anyone.</p> <p>Now I have not eaten any meat for years and years.</p> <p>Now for instance some one may tell you that Sister White does not eat meat. “Now I want you not to eat it because Sister White doesn’t eat it.”</p> <p>Well, I wouldn’t cure a farthing for anything like that.</p> <p>If you haven’t got any better conviction, that you won’t eat meat just because Sister White does not eat it, I would not give one farthing for your health reform.</p> <p>But I want every one of you to stand on your individual dignity, in your individual consecration to God; that the soul-temple shall be dedicated to God.</p> <p>Whosoever defileth the temple of God, him will God destroy.</p> <p>Now I want you to see these things,</p>	<p>I do not think that I touched it again the second time.</p> <p>Another says: “Sister White drinks tea, and you can drink tea.”</p> <p>Who of my brethren has ever made that statement?</p> <p>Who has ever heard it, or ever made it of me?</p> <p>I never have tea in my house, and I never set it before any one.</p> <p>Sister White has not had meat in her house or cooked it in any line, or any dead flesh, for years and years.</p> <p>And here is the health reform. “Now I have told you Sister White did not eat meat. Now I want you not to eat meat, because Sister White does not eat it.”</p> <p>Well, I would not give—I would not care a farthing for anything like that.</p> <p>If you have not got any better conviction—you won’t eat meat because Sister White does not eat any—if I am the authority, I would not give a farthing for your health reform.</p> <p>What I want [is] that every one of you should stand in your individual dignity before God, in your individual consecration to God, that the soul-temple shall be dedicated to God.</p> <p>“Whosoever defileth the temple of God, him will God destroy.”</p> <p>Now I want you to think of these things,</p>
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<p>Do not make any human being your criterion.</p> <p>You have a body which is fearfully and wonderfully made.</p> <p>That body should be most carefully dealt with.</p> <p>The physical system must be kept in perfect order, that the brain power may be keen and strong.</p> <p>Any unnecessary burden placed on the stomach will becloud the brain.</p> <p>Come to a meeting like this, eat a hearty meal, take no exercise,</p> <p>and your ideas are good for nothing. You are sleepy.</p> <p>You do not really understand the propositions to which you assent.</p>	<p>and do not make any human being your criterion.</p> <p>What you want—</p> <p>you have got a body here wonderfully made,</p> <p>and you want that that body should be O so carefully dealt with.</p> <p>I have seen, or it has been represented to me, the finest machinery was in the body, and a good thing you can carry too far, like inhaling too much and swelling out.</p> <p>God did not make these precious organs to be swelled like a balloon.</p> <p>He never made it for that,</p> <p>and He wants nobody to be presumptuous on any of these things;</p> <p>and He wants every living soul to deal with His machinery as God's machinery,</p> <p>that they must keep in perfect order to keep the brain nerve power all right.</p> <p>The brain must work,</p> <p>and every burden that you put upon your stomach, which should not be in your stomach, will just becloud the brain.</p> <p>You come into a Conference like this, you sit down, and you eat too hearty meals, and not exercise,</p> <p>and then go into the meeting,</p> <p>and you are all sleepy. Your ideas are not good for anything,</p> <p>and you do not really know what you are sent to.</p>	<p>Do not make any human beings your criterion.</p> <p>You have a body which is fearfully and wonderfully made.</p> <p>That body should be most carefully dealt with.</p> <p>The physical system must be kept in perfect order, that the brain power may be keen and strong.</p> <p>Any unnecessary burden placed on the stomach will becloud the brain.</p> <p>Come to a meeting like this, eat a hearty meal, take no exercise,</p> <p>and your ideas are good for nothing. You are sleepy.</p> <p>You do not really understand the propositions to which you assent.</p>	<p>and not to make any human being your criterion.</p> <p>What you want is this:</p> <p>You have got a body here, wonderfully made,</p> <p>and you want that that body should be oh so carefully dealt with.</p> <p>I have seen—it has been represented to me—the finest machinery was in this body—and a good thing we can carry too far, like inhaling too much and swelling out.</p> <p>God did not make these precious organs to be swelled like a balloon,</p> <p>He never made them for that,</p> <p>and He wants every living soul to deal with this machinery as God's machinery,</p> <p>that they must keep in perfect order to keep the brain power all right.</p> <p>The brain must work,</p> <p>and every burden you put upon your stomach which should not be in your stomach will just becloud the brain.</p> <p>You go into a conference like this—you sit down and eat hearty meals and neglect to exercise,</p> <p>and then come into the conference meeting,</p> <p>and you are all sleepy; your ideas are not good for anything,</p> <p>and you really do not know what you are consenting to.</p>	<p>and do not make any human being your criterion.</p> <p>What you want—</p> <p>you have got a body here wonderfully made,</p> <p>and you want that that body should be, oh, so carefully dealt with.</p> <p>I have seen, or it has been represented to me, the finest machinery was in the body, and a good thing you can carry too far, like inhaling too much and swelling out.</p> <p>God did not make these precious organs to be swelled like a balloon.</p> <p>He never made it for that,</p> <p>and He wants nobody to be presumptuous on any of these things;</p> <p>and He wants every living soul to deal with his machinery as good [God's?] machinery,</p> <p>that they must keep in perfect order to keep the brain nerve power all right.</p> <p>The brain must work,</p> <p>and every burden that you put upon your stomach which should not be in your stomach will just becloud the brain.</p> <p>You come into a Conference like this, you sit down, and you eat too hearty meals, and not exercise,</p> <p>and then go into the meeting,</p> <p>and you are all sleepy. Your ideas are not good for anything,</p> <p>and you do not really know what you are sent to.</p>
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<p>Bring your diet into conformity with natural laws, and a great change will be seen.</p> <p>Do not refer to what Sister White has said.</p> <p>I do not ask you to do this.</p> <p>God has told me that my testimony must be borne to this conference, and that I must not try to make men believe it.</p> <p>My work is to leave the truth with the people, and those who appreciate the light from heaven will accept the truth.</p> <p>God wants you to make straight paths for your feet, lest the lame shall be turned out of the way.</p> <p>The Lord desires that with the Conference shall be connected the ability He has given Dr. Kellogg.</p> <p>He wants His people to make the most of the ability He has bestowed on His servants.</p>	<p>Now God wants every soul here should sharpen up.</p> <p>He wants every soul here shall have His converting power.</p> <p>You need not refer once to what Sister White has seen.</p> <p>I do not want you to do it.</p> <p>God has told me that my testimony must be borne straight to this Conference, and that I am not to try to make a soul believe it;</p> <p>that my work is to leave the truth with human minds, and those that can have the truth in the Word of God and will appreciate it,</p> <p>will appreciate every light that God has given for poor lame souls, that they should not be turned out of the way; and</p> <p>He wants you to make straight paths for your feet, lest the lame shall be turned out of the way.</p> <p>Now we want that in the Conference we shall have, that the ability that God has given to Dr. Kellogg—</p> <p>I do not suppose he is here, I do not know that he is, but at any rate—</p> <p>A. G. Daniells: Yes, he is here.</p> <p>Mrs. E. G. White: Well, I cannot see.</p> <p>I have to have congregational glasses</p> <p>that I can discern the faces; but I cannot see;</p> <p>but I want to say that the Lord wants you to make the most of the capabilities that He is using in every part of the work.</p>	<p>Do not refer to what Sister White has said.</p> <p>I do not ask you to do this.</p> <p>God has told me that my testimony must be borne to this Conference, and that I must not try to make men believe it.</p> <p>My work is to leave the truth with minds, and those who appreciate the light from heaven will accept the truth.</p> <p>God wants you to make straight paths for your feet, lest the lame be turned out of the way.</p> <p>The Lord desires that with the Conference shall be connected the ability He has given Dr. Kellogg.</p> <p>He wants His people to make the most of the ability He was bestowed on His servants.</p>	<p>Now God wants every soul here to sharpen up.</p> <p>He wants every soul here [to] have His converting power.</p> <p>You need not refer once to Sister White,</p> <p>I don't ask you to do it.</p> <p>God has told me that my testimony must be borne straight to this conference, and that I am not to try to make a soul believe;</p> <p>that my work is to leave the truth with human minds, and those having found the truth in the Word of God will appreciate it,</p> <p>and will appreciate every ray of light that God has given for poor lame souls that they should not be turned out of the way,</p> <p>and I want you to make straight the paths for your feet, lest the lame be turned out of the way.</p> <p>Now we want that in the conference we shall have the ability that God has given unto Dr. Kellogg—</p> <p>I don't suppose he is here—I don't know that he is, at any rate</p> <p>("Yes, he is here.)</p> <p>I can't see</p> <p>without my congregational glasses—</p> <p>but I want to say that the Lord wants you to make the most of the capabilities that He is using in every part of the work.</p>	<p>Now God wants every soul here should sharpen up.</p> <p>He wants every soul here shall have His converting power.</p> <p>You need not refer once to what Sister White has seen.</p> <p>I do not want you to do it.</p> <p>God has told me that my testimony must be borne straight to this Conference, and that I am not to try to make a soul believe it;</p> <p>that my work is to leave the truth with human minds, and those that can have the truth in the Word of God and will appreciate it,</p> <p>will appreciate every light that God has given for poor lame souls, that they should not be turned out of the way;</p> <p>and He wants you to make straight paths for your feet, lest the lame should be turned out of the way.</p> <p>Now we want that in the Conference we shall have, that the ability that God has given to Dr. Kellogg—</p> <p>I do not suppose he is here, I do not know that he is, but at any rate—</p> <p>A. G. Daniells: Yes, he is here.</p> <p>Mrs. E. G. White: Well, I cannot see.</p> <p>I have to have congregational glasses</p> <p>that I can discern the faces; but I cannot see;</p> <p>but I want to say that the Lord wants you to make the most of the capabilities that He is using in every part of the work.</p>
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<p>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.</p> <p>These are to blend.</p> <p>The medical missionary work is to be regarded as the pioneer work.</p> <p>It is to be the means of breaking down prejudice.</p> <p>As the right arm, it is to open doors for the gospel message.</p> <p>God wants His workers to stand shoulder to shoulder with Dr. Kellogg,</p> <p>who at times has been almost desperate and has almost lost his reason because of the positions taken by some.</p> <p>Many have thrown stones before the car to hinder its advance,</p> <p>when they should have realized that God wants the medical missionary work to go forward.</p> <p>Before I came to this conference, I was in doubt as to where to stay during the meeting.</p> <p>Dr. Kellogg had courteously invited me to make his house my home.</p> <p>The question arose, "It will be said that Dr. Kellogg has influenced me."</p> <p>But I thought, "Let people say this if they wish to.</p>	<p>He does not want the medical missionary work separated from the gospel work, nor the gospel work separated from the medical missionary work.</p> <p>He wants them to build up together,</p> <p>and He wants that this, the educating power of the medical missionary work, should be considered as the pioneer work,</p> <p>the breaking- up plow, the breaking down of prejudice that has existed;</p> <p>and nothing will break it down like it;</p> <p>and God wants every soul to stand shoulder to shoulder with Dr. Kellogg.</p> <p>He has become all but desperate, and come nearly, I might say, losing his life, because of the positions that have been taken,</p> <p>and every one throwing a stone right before the car, so that it should not advance.</p> <p>Now God wants the health and missionary work to advance. He wants God's work to be carried on.</p> <p>I did not know, really, when I came here, I did not know what to do.</p> <p>Courteously, Dr. Kellogg had asked me to come to his house</p> <p>and let them give me treatment a week or two before the Conference, that I should be able to enter the Conference.</p> <p>Then comes up the question, Here, what about—they will say, "Well, Dr. Kellogg has manipulated you."</p> <p>Let them say it if [they] want to.</p>	<p>He does not wish the medical missionary work to be separated from the gospel work, nor the gospel work separated from the medical missionary work.</p> <p>These are to blend.</p> <p>The medical missionary work is to be regarded as the pioneer work.</p> <p>It is to be the means of breaking down prejudice.</p> <p>God wants every one of you to stand shoulder to shoulder with Dr. Kellogg,</p> <p>who has become desperate and has nearly lost his life because of the positions taken by some.</p> <p>Many have thrown stones before the car to hinder its advance,</p> <p>when they should have realized that God wants the medical missionary work to go forward.</p> <p>Before I came to this Conference, I was in doubt as to where to stay during the meeting.</p> <p>Dr. Kellogg has courteously invited me to make his house my home.</p> <p>But the question arose, "It will be said that Dr. Kellogg has influenced me."</p> <p>But I thought, Let people say this if they wish to.</p>	<p>He does not mean the medical missionary work separated from the gospel work, nor the gospel work separated from the medical missionary work.</p> <p>He wants them to blend together</p> <p>and He wants that this educating power of the medical missionary work shall be considered as the pioneer work,</p> <p>the breaking-up plow, for the breaking down of the prejudices that have existed</p> <p>and that nothing will break down like it;</p> <p>and God wants every soul to stand shoulder to shoulder with Dr. Kellogg.</p> <p>He has become all but desperate, and come nearly—almost losing his life because of the positions that have been taken,</p> <p>and everyone throwing a stone right before the car so that it should not advance.</p> <p>Now God wants the health and missionary work to advance. He wants His work to be carried on.</p> <p>Really, when I came here I did not know what to do.</p> <p>Courteously, Dr. Kellogg had asked me to come to his house</p> <p>and let them give me treatment a week or two before the conference, that I should be able to attend the conference.</p> <p>Then came up the question, Here, what about this: They will say that Dr. Kellogg has manipulated you.</p> <p>Let them say it if they want to,</p>	<p>He does not want the medical missionary work separated from the gospel work, nor the gospel work separated from the medical missionary work.</p> <p>He wants them to build up together,</p> <p>and He wants that this, the educating power of the medical missionary work, should be considered as the pioneer work,</p> <p>the breaking- up plow, the breaking down of prejudice that has existed;</p> <p>and nothing will break it down like it;</p> <p>and God wants every soul to stand shoulder to shoulder with Dr. Kellogg.</p> <p>He has become all but desperate, and come nearly, I might say, losing his life, because of the positions that have been taken,</p> <p>and every one throwing a stone right before the car, so that it should not advance.</p> <p>Now God wants the health and missionary work to advance. He wants God's work to be carried on.</p> <p>I did not know, really, when I came here, I did not know what to do.</p> <p>Courteously, Dr. Kellogg had asked me to come to his house</p> <p>and let them give me treatment a week or two before the Conference, that I should be able to enter the Conference.</p> <p>Then comes up the question, Here, what about—they will say, "Well, Dr. Kellogg has manipulated you."</p> <p>Let them say it if [they] want to.</p>
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<p>They have said it before, when there was no more reason for it than there is now.”</p> <p>Still, as I wished to remove every possible excuse for talk,</p> <p>I decided not to go to the doctor’s.</p> <p>On Friday evening, at our season of worship, I was asking the Lord to direct me where to stay.</p> <p>I had been sick, and was still sick.</p> <p>I did not wish to attend the conference at all,</p> <p>because I knew that the exertion would be a terrible strain on me.</p>	<p>They said it enough when there was not a particle of ground for it,</p> <p>so now let them say it.</p> <p>But I was going to give them—</p> <p>I was going to take all difficulty out of the way, so I sent word, Find me a place somewhere.</p> <p>Dr. Kellogg has opened kindly to me,</p> <p>but to remove all occasion for talk,</p> <p>I decided that I would not go there.</p> <p>Now find me a place.</p> <p>Friday night I was kneeling down praying. “O Lord, tell me where to go and what to do.”</p> <p>There I have been sick, and was still sick,</p> <p>and—why, I did not choose to come to Battle Creek.</p> <p>[For] I knew that it would be a terrible trial to me.</p> <p>This is the third winter I am passing through.</p> <p>I passed through one in Australia, I have passed through one in California, and I am passing through the third here; and now you can judge that all this tells upon my system.</p> <p>And then the heated houses, when there is no more need of having it heated in California—but there is the house heated, and here I was brought down in a terrible condition of malaria, and I have had it ever since Christmas upon me;</p> <p>and then the very crisis came when I was at Los Angeles, and there I knew nothing—</p>	<p>They have said it before, when there was no more reason for it than there is now.</p> <p>Still, as I wished to remove every possible excuse for talk,</p> <p>I decided not to go to the doctor’s.</p> <p>On Friday evening, at our season of worship, I was asking the Lord to direct me where to stay.</p> <p>I had been sick, and was still sick.</p> <p>I did not wish to attend the Conference at all,</p> <p>because I knew that the exertion would be a terrible strain on me.</p>	<p>they have said it enough when there was not a particle of ground for it.</p> <p>But I was going to take all the difficulty out of the way, so I sent word, “Find me a place.”</p> <p>Dr. Kellogg has kindly opened his place to me,</p> <p>but to remove all occasion for talk</p> <p>I decided that I would not go there.</p> <p>Now find me a place. On Friday night I was knelt in prayer, saying, “O Lord, tell me where to go and what to do.”</p> <p>There I had been sick, and was still sick—</p> <p>and why I didn’t choose to come to Battle Creek to the conference was,</p> <p>that I knew it would be a terrible trial for me.</p> <p>This is the third winter I am passing through.</p> <p>I passed through one in Australia, one in California, and I am passing the third here. And now you can judge that all this tells upon my system.</p> <p>Then the heated houses, when there was no more need for having it heated than there was in California, but they were heated, and so brought me down into a terrible condition of malaria, and I have had it here ever since Christmas,</p> <p>and then the very crisis came when I was at Los Angeles, and there I knew nothing—</p>	<p>They said it enough when there was not a particle of ground for it,</p> <p>so now let them say it.</p> <p>But I was going to give them—</p> <p>I was going to take all difficulty out of the way, so I sent word, Find me a place somewhere.</p> <p>Dr. Kellogg has opened kindly to me,</p> <p>but to remove all occasion for talk,</p> <p>I decided that I would not go there.</p> <p>Now find me a place.</p> <p>Friday night I was kneeling down praying. “O Lord, tell me where to go and what to do.”</p> <p>There I have been sick, and was still sick,</p> <p>and—why, I did not choose to come to Battle Creek.</p> <p>(For) I knew that it would be a terrible trial to me.</p> <p>This is the third winter I am passing through.</p> <p>I passed through one in Australia, I have passed through one in California, and I am passing through the third here; and now you can judge that all this tells upon my system.</p> <p>And then the heated houses, when there is no more need of having it heated in California—but there is the house heated, and here I was brought down in a terrible condition of malaria, and I have had it over since Christmas upon me;</p> <p>and then the very crisis came when I was at Los Angeles, and there I knew nothing—</p>
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	<p>after I had spoken on Sabbath I did not know anything about it,</p> <p>and then it was that this awfulness that I had had in my head passed through the whole channel of the body,</p> <p>and that brought on the bloody flux, and I have been traveling all this time up to the time I came here, with that terrible disorder, the bloody flux—</p> <p>could not sit up at all hardly—had to lie all the time.</p> <p>And yet I have not disappointed a single place; but once in Los Angeles I got up and stood on my feet in the strength of God.</p> <p>At Vicksburg I spoke twice, and at Nashville I spoke twice, and at Memphis I spoke once, and at Chicago I spoke twice; and God helped me to speak.</p> <p>And then I came here, and I have been speaking ever since I have been here,</p> <p>nearly all the time and at every place.</p> <p>Now you see I was afraid of all this, and I did not want to sacrifice my life, and so I said I could not come here.</p> <p>I could not come across the plains there.</p> <p>I could not do it.</p> <p>I was afraid.</p> <p>I nearly melted my kidneys when I went in cold winter, and there were coils right under where I was lying,</p>		<p>after I had been speaking on Sunday I didn't know anything more</p> <p>until two o'clock the next morning,</p> <p>when I found them all working over me—and I didn't know anything about it, or about what had been done, or anything about it,</p> <p>and then it was that the fullness that I had had in my head passed through the whole channel of the body.</p> <p>And that brought on the bloody flux, and I have been travelling all this time up to the time I came here, with that terrible disorder, the bloody flux.</p> <p>I couldn't sit up at all, only lie down all the time—</p> <p>and yet I have not disappointed a single place but one since leaving Los Angeles. I got up, stood on my feet, and the strength of God held me up.</p> <p>At Vicksburg I spoke twice, at Nashville I spoke twice, at Memphis I spoke once, and at Chicago I spoke twice, and God help me to speak.</p> <p>And then I came here, and I have been speaking ever since I came here.</p> <p>Now you see I was afraid of all this, and I didn't want to sacrifice my life, and so I said that I couldn't come here.</p> <p>I couldn't come across the plains.</p> <p>I was afraid.</p> <p>I nearly melted the tendons during the cold weather when I was travelling because of a</p>	<p>after I had spoken on Sabbath I did not know anything about it,</p> <p>and then it was that this awfulness that I had had in my head passed through the whole channel of the body,</p> <p>and that brought on the bloody flux, and I have been traveling all this time up to the time I came here, with that terrible disorder, the bloody flux—</p> <p>could not sit up at all hardly—had to lie all the time.</p> <p>And yet I have not disappointed a single place; but once in Los Angeles I got up and stood on my feet in the strength of God.</p> <p>At Vicksburg I spoke twice, and at Nashville I spoke twice, and at Memphis I spoke once, and at Chicago I spoke twice; and God helped me to speak.</p> <p>And then I came here, and I have been speaking over since I have been here,</p> <p>nearly all the time and at every place.</p> <p>Now you see I was afraid of all this, and I did not want to sacrifice my life, and so I said I could not come here.</p> <p>I could not come across the plains there.</p> <p>I could not do it.</p> <p>I was afraid.</p> <p>I nearly melted my kidneys when I went in cold weather, and there were coils right under where I was lying,</p>
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	<p>and I never got over it to this day—and that is when I went to Texas</p> <p>on my way to Australia.</p> <p>And there I was afraid,</p> <p>and so I said I could not come;</p> <p>and they said then they would have the Conference in Oakland.</p> <p>But in the night season I was talking to you just as I am today.</p> <p>I was bearing a message night after night, and night after night, and then I would get up and write it.</p> <p>I would get up at one o'clock, and would get up at twelve o'clock; I would get up at two o'clock, and I would write out the message that I had,</p> <p>and it was then, while I was considering these things, came the messages from London, how that they hoped that they could—would see me and meet me, but now they could not come so far, and cost so much;</p> <p>and I heard it would cost from five to eight thousand dollars, the difference; and then I said, We have got no such money to spare, and if I sacrifice my life, I will try it. I will try it, anyhow.</p> <p>Well, Dr. Kellogg never persuaded me at all to come.</p> <p>When I told him the particulars—the cold weather, “Why,” he said, “would it make any difference if”—the only, the only word he spoke to me, “would it make any difference if the time could be changed a few weeks.”</p> <p>Said I, It would.</p>		<p>heated coil running right under where I was lying</p> <p>on the way across from Australia.</p> <p>So I said I couldn't come.</p> <p>Then they said they would have the conference in Oakland.</p> <p>But in the night season I was talking to you just as I am here today.</p> <p>I was bearing a message night after night and night after night and then I would get up and write it out,</p> <p>and I would get up at 12 o'clock, and 1 o'clock, and 2 o'clock, and write out the message that I had.</p> <p>And it was then, while I was considering these things, came messages from London, that they had hoped that they could see me and meet me, but now they couldn't come so far, and it cost so much,</p> <p>and I heard it would cost from five to eight thousand dollars more, and then I said, “We have got no such money to spare, and if I sacrifice my life, I will try it, anyway.”</p> <p>Well, Dr. Kellogg never persuaded me at all to come here.</p> <p>When I spoke of the particulars, the cold weather, “Why,” he said, “would it make any difference if”—the only words he spoke to me—“would it make any difference if the conference could be changed to a few weeks later?”</p> <p>I said, “It would.”</p>	<p>and I never got over it to this day—and that is when I went to Texas</p> <p>on my way to Australia.</p> <p>And there I was afraid,</p> <p>and so I said I could not come;</p> <p>and they said then they would have the Conference in Oakland.</p> <p>But in the night season I was talking to you just as I am today.</p> <p>I was bearing a message night after night, and night after night, and then I would get up and write it.</p> <p>I would get up at one o'clock, and would get up at twelve o'clock; I would get up at two o'clock, and I would write out the message that I had,</p> <p>and it was then, while I was considering these things, came the messages from London, how that they hoped that they could—would see me and meet me, but now they could not come so far, and cost so much;</p> <p>and I heard it would cost from five to eight thousand dollars, the difference; and then I said, We have got no such money to spare, and if I sacrifice my life, I will try it. I will try it, anyhow.</p> <p>Well, Dr. Kellogg never persuaded me at all to come.</p> <p>When I told him the particulars—the cold weather, “Why,” he said, “would it make any difference if”—the only, the only word he spoke to me, “would it make any difference if the time could be changed a few weeks?”</p> <p>Said I, It would.</p>
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<p>As I was praying,</p> <p>a soft light filled the room,</p> <p>bringing with it a fragrance as of beautiful flowers.</p> <p>Then a voice seemed to say,</p> <p>“Accept the invitation of My servant, John Kellogg, to make his house your home.</p> <p>I have appointed him as My physician, and you can be an encouragement to him.”</p> <p>This is why I am staying at Dr. Kellogg’s house.</p>	<p>Then I began to think upon that plan after he had gone.</p> <p>Well now, what I want to say, what we want is to be sensible people.</p> <p>W. C. White: You started to tell about your prayer Saturday night.</p> <p>Mrs. E. G. White: O yes! We knelt down to pray, and I was asking the Lord where I should go and what I should do.</p> <p>I was for backing out and not going.</p> <p>I knew—Sara says, “You are not fit to go anywhere. You should not go anywhere; and O,” says she, “I dread it for you.”</p> <p>Well, while I was praying and was sending up my petition, there was, as has been a hundred times or more,</p> <p>a soft light circling around in the room,</p> <p>and a fragrance like the fragrance of flowers, of a beautiful scent of flowers;</p> <p>and then the voice seemed to speak gently and said</p> <p>that I was to accept the invitation of My servant, John Kellogg, and make his home my home.</p> <p>Then the word was,</p> <p>“I have appointed him as My physician. You can be an encouragement to him.”</p> <p>You can be an encouragement to him.”</p> <p>That is why I am here, and that is why I am there at [his] home.</p>	<p>As I was praying,</p> <p>a soft light filled the room,</p> <p>bringing with it a fragrance as of beautiful flowers.</p> <p>Then a voice seemed to say,</p> <p>“Accept the invitation of my servant, John Kellogg, to make his house your home.</p> <p>I have appointed him as My physician, and you can be an encouragement to him.”</p> <p>This is why I am staying at Dr. Kellogg’s house.</p>	<p>Then I began to think on that plan, after he had gone.</p> <p>Well, we knelt down to pray, and I was asking the Lord where I should go and what I should do.</p> <p>I was for backing out and not going anywhere.</p> <p>Sadie says, “You are not fit to go anywhere. You are not fit to go anywhere.”</p> <p>Well, while I was praying and was sending up my petition there was, as at other times—</p> <p>I saw a light circling right around in the room,</p> <p>and a fragrance like the fragrance of flowers, and the beautiful scent of flowers,</p> <p>and then the voice seemed to speak gently, and said</p> <p>that I was to “accept the invitation of My servant, John Kellogg, and make his house my home.”</p> <p>Then the word was,</p> <p>“I have appointed him as My physician. You can be an encouragement to him.”</p> <p>You can be an encouragement to him.”</p> <p>That is why I am here, and that is why I am at his home.</p>	<p>Then I began to think upon that plan after he had gone.</p> <p>Well now, what I want to say, what we want is to be sensible people.</p> <p>W. C. White: You started to tell about your prayer Saturday night.</p> <p>Mrs. E. G. White: O yes! We knelt down to pray, and I was asking the Lord where I should go and what I should do.</p> <p>I was for backing out and not going.</p> <p>I knew—Sara says, “You are not fit to go anywhere. You should not go anywhere; and O,” says she, “I dread it for you.”</p> <p>Well, while I was praying and was sending up my petition, there was, as has been a hundred times or more,</p> <p>a soft light circling around in the room,</p> <p>and a fragrance like the fragrance of flowers, of a beautiful scent of flowers; and</p> <p>then the voice seemed to speak gently and said</p> <p>that I was to accept the invitation of My servant, John Kellogg, and make his home my home.</p> <p>Then the word was,</p> <p>“I have appointed him as My physician. You can be an encouragement to him.”</p> <p>You can be an encouragement to him.”</p> <p>That is why I am here, and that is why I am there at the home there.</p>
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<p>I wish in every possible way to treat Dr. Kellogg as God's appointed physician.</p> <p>This I am going to do.</p> <p>And I want my brethren</p> <p>to put</p> <p>their unjust sayings</p> <p>far away from them.</p> <p>Inquire, What saith the Lord?</p> <p>Go to Him for help.</p> <p>Depend not on the opinions of human beings, for they are liable to err.</p> <p>Go to the Lord God of Israel. He will give you understanding and knowledge.</p> <p>You are not to lean on any human being.</p> <p>At our season of prayer</p> <p>that evening</p> <p>the whole family was broken down.</p>	<p>Now I want in every way possible, if I can, to treat Dr. Kellogg as God's appointed physician,</p> <p>and I am going to do it.</p> <p>And I want that my brethren</p> <p>where they have had "They say, they say, they say, they say, they say,"—</p> <p>you just put</p> <p>the "they says"</p> <p>right straight away from you.</p> <p>You inquire, "What saith the Lord?"</p> <p>and you look to the Lord,</p> <p>and don't you look to any human power and get their mind, and they are nothing but human, they are nothing but failing [humans];</p> <p>but you just look to the Lord God of Israel, and He will give you understanding, and He will give you knowledge.</p> <p>But you are not to lean your helpless soul on any other human being.</p> <p>You have got a character to form for your individual self, and God has given you ample encouragement that character should be after God's order.</p> <p>Now in addition to this that I tell you, the next night—</p> <p>no, that night,</p> <p>I went to sleep very happy. I was—</p> <p>the whole family was melted and broken down.</p>	<p>I wish in every possible way to treat Dr. Kellogg as God's appointed physician.</p> <p>This I am going to do.</p> <p>And I want my brethren</p> <p>to put</p> <p>all "They say"</p> <p>far away from them.</p> <p>Inquire, What saith the Lord?</p> <p>Go to Him for help</p> <p>Depend not on the opinions of human beings; for they are liable to err.</p> <p>Go to the Lord God of Israel. He will give you understanding and knowledge.</p> <p>You are not to lean on any human being.</p> <p>At our season of prayer</p> <p>that evening</p> <p>the whole family was broken down.</p>	<p>Now I want in every way possible, if I can, to treat Dr. Kellogg as God's appointed physician,</p> <p>and I am going to do it.</p> <p>And I want that my brethren—</p> <p>that they should unite.</p> <p>"They say, they say, they say."</p> <p>You just put</p> <p>the "they-says"</p> <p>right away from you.</p> <p>"Watch," saith the Lord, "to hear what he will say."</p> <p>You look to the Lord,</p> <p>and don't you look to any human power and get their mind, for they are nothing but human, they are nothing but evil;</p> <p>but you just look to the Lord God of Israel and He will give you understanding, and He will give you knowledge.</p> <p>But you are not to lean your helpless soul on any other human being.</p> <p>You have got a character to form for your own individual self, and that character God has given every encouragement should be after God's order.</p> <p>Now in addition to this that I tell you, the next night—</p> <p>that night</p> <p>I slept happy, very happy.</p> <p>The whole family was melted and broken down.</p>	<p>Now I want in every way possible, if I can, to treat Dr. Kellogg as God's appointed physician,</p> <p>and I am going to do it,</p> <p>and I want that my brethren</p> <p>where they have had "They say, they say, they say, they say, they say,"—</p> <p>you just put</p> <p>the "they says"</p> <p>right straight away from you.</p> <p>You inquire, "What saith the Lord?"</p> <p>and you look to the Lord,</p> <p>and don't you look to any human power and get their mind, and they are nothing but human, they are nothing but failing;</p> <p>but you just look to the Lord God of Israel, and He will give you understanding, and He will give you knowledge.</p> <p>But you are not to lean your helpless soul on any other human being.</p> <p>You have got a character to form for your individual self, and that character God has given you ample encouragement should be after God's order.</p> <p>Now in addition to this that I tell you, the next night—</p> <p>no, that night,</p> <p>I went to sleep very happy. I was—</p> <p>the whole family was melted and broken down.</p>
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<p>Though they knew nothing of what I had seen, yet they realized that the Spirit of the Lord was among us.</p> <p>The blessing of God flowed through the room like a tidal wave.</p> <p>The Spirit took hold upon us, and Brother and Sister Druillard wept and praised the Lord.</p> <p>We did indeed have an outpouring of the Spirit.</p> <p>Such things are more precious to me than gold or silver.</p> <p>I want to say to you, For Christ's sake, unify.</p> <p>We cannot reform ourselves by putting our fingers on the wrongs of some one else.</p> <p>Christ says that we must love one another, that we must deal honestly, justly, and truly with one another.</p> <p>He says, "I hate your false weights and measures."</p> <p>He knows every one of us,</p> <p>and He wants us to come into close connection with Him.</p>	<p>They knew nothing what I had in my mind, nothing at all what I had seen; but the Spirit of God was there.</p> <p>There they were all weeping, all broken,</p> <p>and the blessing of God was flowing right through our room like a tidal wave.</p> <p>Why, the Spirit of God had taken hold upon us, and Sister Druillard was just weeping and praising God,</p> <p>and Brother Druillard was praising God,</p> <p>and we all there had an outpouring of the Spirit of God.</p> <p>Such things are more precious to me than the gold of Ophir.</p> <p>O, I appreciate the movings of the Spirit of God.</p> <p>Now I want to say, Let us, for Christ's sake, unify.</p> <p>Let us put away—</p> <p>we cannot reform ourselves by putting our fingers upon somebody else's wrong,</p> <p>and think that is going to cover our wrong.</p> <p>God says we must love one another.</p> <p>God says we must deal gently and justly and righteously with one another.</p> <p>He says, "I hate your false weights and your false measures."</p> <p>He tells us that He knows us</p> <p>in the very testimony that He has given in other cases.</p> <p>The Lord wants us to come into close connection with Him.</p>	<p>Though they knew nothing of what I had seen, yet they realized that the Spirit of the Lord was among us.</p> <p>The blessing of God flowed through the room like a tidal wave.</p> <p>The Spirit took hold upon us, and Brother and Sister Druillard wept and praised the Lord.</p> <p>We did indeed have an outpouring of the Spirit.</p> <p>Such things are more precious to me than gold or silver.</p> <p>I want to say to you, For Christ's sake, unify.</p> <p>We cannot reform ourselves by putting our fingers on the wrongs of some one else.</p> <p>Christ says that we must love one another, that we must deal honestly, justly, truly with one another.</p> <p>He says, "I hate your false weights and measures."</p> <p>He knows every one of us,</p> <p>and He wants us to come into close connection with Him.</p>	<p>They knew nothing of what I had in my mind at all, nothing at all that I had seen, but the Spirit of God was there.</p> <p>They were all weeping and broken,</p> <p>and the blessing of God was flowing through that room like a tidal wave.</p> <p>The Spirit of God had taken hold upon us and Sister Druillard was just weeping and praising God,</p> <p>and Bro. Druillard was praising God</p> <p>and we all there had an outpouring of the Spirit of God.</p> <p>Such things are more precious to me than the gold of Ophir.</p> <p>Now I want to say, for Christ's sake, let's unify.</p> <p>Let us put away—</p> <p>we cannot reform ourselves by putting our fingers on somebody else's wrongs</p> <p>and think that is going to cover our own.</p> <p>God says we must love one another.</p> <p>God says we must deal justly, honestly, and truly with one another.</p> <p>God says, "I hate your false weights and your false measures."</p> <p>But He tells us that He knows us</p> <p>in every testimony that He has given in other cases.</p> <p>It is</p> <p>the Lord wants us to come into the closest connection with Him.</p>	<p>They knew nothing what I had in my mind, nothing at all what I had seen; but the Spirit of God was there.</p> <p>There they were all weeping, all broken,</p> <p>and the blessing of God was flowing right through our room like a tidal wave.</p> <p>Why, the Spirit of God had taken hold upon us, and Sister Druillard was just weeping and praising God,</p> <p>and Brother Druillard was praising God,</p> <p>and we all there had an outpouring of the Spirit of God.</p> <p>Such things are more precious to me than the gold of Ophir.</p> <p>O, I appreciate the movings of the Spirit of God.</p> <p>Now I want to say, Let us, for Christ's sake, unify.</p> <p>Let us put away—</p> <p>we cannot reform ourselves by putting our fingers upon somebody else's wrong,</p> <p>and think that is going to cover our wrong.</p> <p>God says we must love one another.</p> <p>God says we must deal gently and justly and righteously with one another.</p> <p>He says, "I hate your false weights and your false measures."</p> <p>He tells us that He knows us</p> <p>in the very testimony that He has given in other cases.</p> <p>It is,</p> <p>the Lord wants us to come into close connection with Him.</p>
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<p>He told Cornelius where to find Peter.</p> <p>He knew just where Peter was to be found.</p> <p>The angel of the Lord could have given Cornelius the message,</p> <p>but this is not God's way.</p> <p>He wished to bring about a connection between Peter and Cornelius.</p> <p>The light He had given Peter was to be given by Peter to Cornelius.</p> <p>My brethren, let the Lord God of Israel in among you.</p> <p>Give Him room.</p> <p>Instead of manifesting hatred, manifest the love of God.</p> <p>God help us all to take a right position.</p> <p>I believe that God is here today.</p> <p>If I did not believe this, I would not say what I have said.</p>	<p>You know He told Cornelius all about [sending for Peter];</p> <p>He knew just where Peter lived, and He told him all about these things, every particular, how he was with one who was a tanner, and here it was all worked up.</p> <p>The angel of God could have told Cornelius all about this message.</p> <p>But no.</p> <p>God's church must connect together,</p> <p>and the light that God had imparted to Peter was to be imparted to Cornelius and all his family.</p> <p>Well now, that is the way God works, and He expects everyone of us to come to Him; and why we are all weak as we are, is because we are [crippled] over somebody else.</p> <p>Now let the Lord God of Israel come into our midst.</p> <p>Give Him room,</p> <p>give Him place,</p> <p>and let us begin to exercise the love of God in our hearts, instead of hatred.</p> <p>Just as soon as you begin to build up yourself, you begin to hate others.</p> <p>God help us to come into right positions;</p> <p>and I believe He is here today.</p> <p>If I did not believe He was here, I would not want to say the things I have said;</p>	<p>He told Cornelius where to find Peter.</p> <p>He knew just where Peter was to be found.</p> <p>The angel of the Lord could have given Cornelius the message,</p> <p>but this is not God's way.</p> <p>He wished to bring about a connection between Peter and Cornelius.</p> <p>The light He had given Peter was to be given to Cornelius.</p> <p>My brethren, let the Lord God of Israel in among us.</p> <p>Give Him room.</p> <p>Instead of manifesting hatred, manifest the love of God.</p> <p>God help us to take a right position.</p> <p>I believe that God is here today.</p> <p>If I did not believe this, I would not want to say what I have said.</p>	<p>You know He told Cornelius all about where Peter was.</p> <p>He knew just where to look, and He told him all about these things—how he was with one who was a tanner—and here it was all worked out.</p> <p>The Angel of God could have told Cornelius all about this message,</p> <p>but, No,</p> <p>God's church must connect together,</p> <p>and the law that God had imparted to Peter was to be imparted to Cornelius and all his family.</p> <p>Now that is what God wants, and He speaks to everyone of us to come to Him, and while we are as weak as we are, because we are crippling over somebody else.</p> <p>Now let the Lord God of Israel come into our place.</p> <p>Give Him room.</p> <p>Give Him place,</p> <p>and let us begin to exercise the love of God in our hearts instead of hatred.</p> <p>Just as soon as you begin to build up yourself, you begin to hate others.</p> <p>God help us to come into right positions,</p> <p>and I believe He is here today.</p> <p>If I didn't believe He was here I would not be saying the things I have said.</p>	<p>You know He told Cornelius all about [where Peter was];</p> <p>He knew just where Peter lived, and He told him all about these things, every particular, how he was with one who was a tanner, and here it was all worked [out].</p> <p>The angel of God could have told Cornelius all about this message.</p> <p>But no.</p> <p>God's church must connect together,</p> <p>and the light that God had imparted to Peter was to be imparted to Cornelius and all his family.</p> <p>Well now, that is the way God works, and He expects every one of us to come to Him; and why we are all weak as we are, is because we are crippling over somebody else.</p> <p>Now let the Lord God of Israel come into our midst.</p> <p>Give Him room,</p> <p>give Him place,</p> <p>and let us begin to exercise the love of God in our hearts, instead of hatred.</p> <p>Just as soon as you begin to build up yourself, you begin to hate others.</p> <p>God help us to come into right positions;</p> <p>and I believe He is here today.</p> <p>If I did not believe He were here, I would not want to say the things I have said;</p>
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<p>I believe He can send what I have said home to your hearts.</p> <p>There is a work to be done,</p> <p>not by standing aloof from one another,</p> <p>but by working on God's principles. The</p> <p>Lord wants you to stand in this strength.</p> <p>He wants you to open the windows of the soul heavenward and close them earthward.</p> <p>He wants to reveal His salvation.</p> <p>He wants the medical missionary work and the gospel to be inseparably bound together.</p> <p>His work is to be a united whole.</p> <p>God wants the talents He has given Dr. Kellogg.</p> <p>He wants the talents that are in our institutions to be connected with the management of His work.</p> <p>Committees are to be formed which will have an interest in every part of the work.</p>	<p>but I believe He can set these things home to hearts,</p> <p>and there can be a heart work done here—</p> <p>not of your standing right off and doing nothing,</p> <p>but you work right on Christ's principles,</p> <p>and when you work on the principles of heaven, you will see the salvation of God revealed.</p> <p>And God wants you to stand in His strength;</p> <p>He wants you to have open the windows heavenward, and close them earthward.</p> <p>He wants the salvation of God should be revealed.</p> <p>He wants the medical missionary work and the gospel bound up together just as fast together and inseparable,</p> <p>and He wants that this work shall blend,</p> <p>and that they should be a united whole with this people.</p> <p>He wants the talent that is in Dr. Kellogg,</p> <p>He wants the talent that is in the school, He wants the talent that is in every institution, to be connected with the management of His work, of His churches.</p> <p>He does not want two or three minds to sit as kings, and the rest of them, why, they must be amenable to these two or three minds.</p> <p>He wants that there shall be committees that are holding a part of every part of His work;</p>	<p>I believe He can send what I have said home to your hearts.</p> <p>There is a work to be done,</p> <p>not by standing aloof from one another,</p> <p>but by working on God's principles.</p> <p>The Lord wants you to stand in His strength.</p> <p>He wants you to open the windows of the soul heavenward and close them earthward.</p> <p>He wants to reveal His salvation.</p> <p>He wants the medical missionary work and the gospel to be inseparably bound together.</p> <p>His work is to be a united whole.</p> <p>God wants the talents that He has given Dr. Kellogg.</p> <p>He wants the talents that are in our institutions to be connected with the management of His power.</p> <p>He does not want two or three men to sit as kings, controlling the work.</p> <p>Committees are to be formed which will have an interest in every part of the work.</p>	<p>But I believe you can take these things home to your hearts.</p> <p>And there must be a heartwork done here.</p> <p>Not doing nothing,</p> <p>but work right out on Christ's principles,</p> <p>and when you work on the principles of Heaven you see the salvation of God revealed,</p> <p>and God wants you to stand ready to strike.</p> <p>He wants you to open the windows Heavenward and close them Earthward.</p> <p>He wants the salvation of God to be revealed.</p> <p>He wants the medical missionary work and the gospel combined and bound up together just as fast together that they will be inseparable.</p> <p>And He wants that this work shall blend,</p> <p>and that there should be a united whole with this people.</p> <p>He wants the talent that is in Dr. Kellogg;</p> <p>He wants the talent that is in the school; He wants what is in every institution to be connected with the management of His work and His churches.</p> <p>He does not want two or three minds to set themselves as kings and the rest of them—to be managed by these two or three minds.</p> <p>He wants that there shall be committees that are holding a part in every part of His work.</p>	<p>but I believe He can set these things home to hearts,</p> <p>and there can be a heartwork done here—</p> <p>not of your standing right off and doing nothing,</p> <p>but you work right on Christ's principles,</p> <p>and when you work on the principles of heaven, you will see the salvation of God revealed.</p> <p>And God wants you to stand in His strength;</p> <p>He wants you to have open the windows heavenward, and close them earthward.</p> <p>He wants the salvation of God [to] be revealed.</p> <p>He wants the medical missionary work and the gospel bound up together just as fast and inseparable,</p> <p>and He wants that this work shall blend,</p> <p>and that they should be a united whole with this people.</p> <p>He wants the talent that is in Dr. Kellogg,</p> <p>He wants the talent that is in the school, He wants the talent that is in every institution, to be connected with the management of His work, of His churches.</p> <p>He does not want two or three minds to sit as kings, and the rest of them, why, they must be amenable to these two or three minds.</p> <p>He wants that there shall be committees that are holding a part of every part of His work;</p>
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<p>Then the work will be managed on a higher grade than it has yet been managed.</p>	<p>and then the foreign missionary work, you will understand, will be worked upon a higher grade than it ever has been working yet.</p> <p>God wants it worked.</p> <p>I have seen the people ready to impart.</p> <p>Why, some say, why they have had more than their proportion, [more] than others have, in Australia.</p> <p>We have had none too much, only we ought to have had ten times [as much] to begin with, that we could establish something that would be an entrance, something that would be a pioneer to the work, that will take everywhere. No use to shut down [something] that it will take everywhere.</p>	<p>Then the work will be managed on a higher grade than it has yet been managed.</p>	<p>And then the medical missionary work, you understand, will be wrought upon a higher grade than it has ever been wrought before.</p> <p>God wants it wrought.</p> <p>I have seen people ready to.</p> <p>“Why,” some say, “Why, they have had more than their proportion of what others have had in Australia.”</p> <p>We have had none too much, only we ought to have had ten times what we had to begin with, that we could establish something that would be an entrance, something that would a pioneer to the work. That will take everywhere. There is no use to shut it down, it will take everywhere.</p>	<p>and then the foreign missionary work, you will understand, will be worked upon a higher grade than it ever has been working yet.</p> <p>God wants it worked.</p> <p>I have seen the people ready to impart.</p> <p>Why, some say, “Why, they have had more than their proportion, than others have, at Australia.”</p> <p>We have had none too much, only we ought to have had ten times [what we] had to begin with, that we could establish something that would be an entrance, something that would be a pioneer to the work, that will take everywhere. No use to shut [it] down, it will take everywhere.</p>
<p>Medical missionary work opens the way for the gospel.</p>	<p>There is no place but what the missionary work, the medical missionary work, will take, and it will open the way for the gospel.</p>	<p>Medical missionary work opens the way for the gospel.</p>	<p>There is not a place but what medical missionary work will take, and it will open the way for the gospel.</p>	<p>There is no place but what the missionary work, the medical missionary work will take, and it will open the way for the gospel.</p>
<p>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.</p>	<p>Now, I want to say, God has not blessed as He would have blessed had there been an appreciation of the work that He is carrying on.</p>	<p>I wish to say that God has not blessed as He would have blessed had there been an appreciation of the work he is carrying on.</p>	<p>Now God has not blessed us as He would have blessed us had there been an appreciation of the work that he is carrying on.</p>	<p>Now I want to say, God has not blessed as He would have blessed had there been an appreciation of the work that He was carrying on.</p>
<p>I thank God that Dr. Kellogg has not sunk into despair and infidelity, as I was afraid he would.</p>	<p>I thank God that Dr. Kellogg has not sunk into despondency and infidelity.</p> <p>I have been afraid of it,</p>	<p>I thank God that Dr. Kellogg has not sunk into despair and infidelity, as I was afraid that he would.</p>	<p>I thank God that Dr. Kellogg has not sunk into despondency and infidelity.</p> <p>I have been afraid of it,</p>	<p>I thank God that Dr. Kellogg has not sunk into despondency and infidelity.</p> <p>I have been afraid of it,</p>
<p>Dr. Kellogg,</p>	<p>and I have written some very straight things to him, and it may be, Dr. Kellogg (if he is here),</p>	<p>Dr. Kellogg,</p>	<p>and I have written some very straight things to him, and it may be, Dr. Kellogg, if he is here,</p>	<p>and I have written some very straight things to him, and it may be, Dr. Kellogg, (if he is here)</p>
<p>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.</p>	<p>that I have written too strong; for I felt as though I must get hold of you and hold you by the power of all the might I had.</p>	<p>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.</p>	<p>that I have written too strong, for I felt as though I must get hold of you and hold you by the power of all the might I had.</p>	<p>that I have written too strong; for I felt as though I must get hold of you and hold you by the power of all the might I had.</p>
<p>I appreciate the work that is being carried on in medical missionary lines.</p>	<p>But I have seen the work, I see the work that is being carried on, and</p>	<p>I appreciate the work that is being carried on in medical missionary lines.</p>	<p>But I have seen the work, I have seen the work that has been carried on,</p>	<p>But I have seen the work, I see the work that is being carried on,</p>

<p>How any one can see this work, and not realize that God is working, is a mystery to me.</p> <p>It is God's design that Dr. Kellogg shall stand in his place to give character to the work by reaching the higher classes.</p> <p>God's people ought to feel honored that He has given them instrumentalities whereby the higher classes may be reached.</p> <p>I wish to say that I want to take hold of the medical missionary work to the utmost of my ability.</p> <p>We have done the best we could in this line of work in Australia.</p> <p>I thank the Lord that His blessing has accompanied our work.</p>	<p>how can anybody see it and not see that God is at work?</p> <p>That is the mystery to me.</p> <p>I cannot understand it. I cannot explain it, that those that shall have any knowledge of work here, right here—</p> <p>where God designed that he should be, that he should stand to give character to the work, and the higher classes, that they might be reached;</p> <p>and every soul of you ought to feel honored before God, that He has given you instrumentalities that the higher classes could be reached, and that the wealthy classes should be reached.</p> <p>You should feel to thank God for the honor that He has bestowed;</p> <p>and I want to say that I want to take hold to the very utmost of my ability.</p> <p>Well, I have done the very best I could do in the medical missionary line.</p> <p>I have helped at the right hand, I have helped at the left.</p> <p>I have clothed—</p> <p>well, I will not tell of it; no, I will not say anything about it more; but I want to tell you we have found poverty, we have had to relieve clear up to the last moment when we left Australia.</p> <p>It was poverty, poverty, poverty all the way through that we meet with everywhere;</p> <p>but I thank God that His blessing has accompanied it.</p>	<p>How any one can see this work, and not realize that God is working, is a mystery to me.</p> <p>It is God's design that Dr. Kellogg shall stand in his place to give character to the work by reaching the higher classes.</p> <p>God's people ought to feel honored that He has given them instrumentalities whereby the higher classes may be reached.</p> <p>I wish to say that I want to take hold of the medical missionary work to the utmost of my ability.</p> <p>We have done the best we could in this line of work in Australia.</p> <p>I thank the Lord that His blessing has accompanied our work.</p>	<p>and how can anybody see it and not see that God is at work?</p> <p>That is the mystery to me.</p> <p>I cannot understand it. I cannot explain it.</p> <p>That those that shall have any knowledge of the work wrought here, should be the men that should represent it; that they should stand to give character to the work, and to the higher classes, [that] they may be reached.</p> <p>And every soul of you ought to feel honored before God that He has given you instrumentalities that the higher classes may be reached, and that the wealthy classes should be reached.</p> <p>You should feel to thank God for the honor that He has bestowed.</p> <p>And I want to say that I want to take hold to the utmost of my ability—</p> <p>Well, I have done the very best I could in the medical missionary line.</p> <p>We have helped.</p> <p>But I won't tell you. I won't say anything about it more, but I want to tell you we have found poverty that we have had to relieve clear up to the last moment when we left Australia.</p> <p>It has been poverty, poverty, poverty all the way through that we met with everywhere, but I thank God that His blessing has accomplished it.</p>	<p>and how can anybody see it and not see that God is at work?</p> <p>That is the mystery to me.</p> <p>I cannot understand it. I cannot explain it, that those that shall have any knowledge of work here, right here—</p> <p>where God designed that he should be, that he should stand to give character to the work, and the higher classes, that they might be reached;</p> <p>and every soul of you ought to feel honored before God, that He has given you instrumentalities that the higher classes could be reached, and that the wealthy classes should be reached.</p> <p>You should feel to thank God for the honor that He has bestowed;</p> <p>and I want to say that I want to take hold to the very utmost of my ability.</p> <p>Well, I have done the very best I could do in the medical missionary line.</p> <p>I have helped at the right hand, I have helped at the left.</p> <p>I have clothed—</p> <p>well, I will not tell of it; no, I will not say anything about it more; but I want to tell you we have found poverty, we have had to relieve clear up to the last moment when we left Australia.</p> <p>It was poverty, poverty, poverty all the way through that we meet with everywhere; but I thank God that His blessing has accompanied it.</p>
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<p>Christ's ministers must stand in an altogether different position.</p> <p>They must be evangelists, they must be medical missionaries.</p> <p>They must take hold of the work intelligently.</p> <p>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.</p> <p>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.</p> <p>The Lord loves us yet.</p> <p>Let us praise Him for this.</p> <p>Let us take hold of the work in a new way,</p> <p>with heart, and mind, and strength.</p> <p>Do not any longer pick flaws in your brethren.</p> <p>I see enough vultures watching for dead bodies.</p> <p>Let us have nothing of this nature in our work.</p> <p>Let there be no picking flaws.</p>	<p>And now I think for the present I may have said enough.</p> <p>But God's ministers must come in altogether a different position.</p> <p>They must be evangelists, they must be medical missionaries,</p> <p>they must take hold of the work intelligently.</p> <p>They must press the work in the places—</p> <p>and it is of no use to think of their doing it, if God has given some a work to connect with the gospel,</p> <p>and they drop that work and take up the gospel, why, then you need not expect that you are going to be full men to do the work, because you have not got more than half the facilities that God wants you to have.</p> <p>But the Lord loves us yet.</p> <p>Now let us praise God for that.</p> <p>Now let us take hold of the work in a new way.</p> <p>Let us take hold of the work with heart and mind and soul.</p> <p>Do not pick flaws any more.</p> <p>O, I see enough buzzards, and I see enough vultures that are trying and watching for dead bodies;</p> <p>but we want nothing of that.</p> <p>We want no picking and picking and picking of flaws in others.</p>	<p>Christ's ministers must stand in an altogether different position.</p> <p>They must be evangelists, they must be medical missionaries.</p> <p>They must take hold of the work intelligently.</p> <p>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.</p> <p>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.</p> <p>The Lord loves us yet.</p> <p>Let us praise Him for that.</p> <p>Let us take hold of the work in a new way,</p> <p>with heart and mind and strength.</p> <p>Do not any longer pick flaws in your brethren.</p> <p>I see enough vultures watching for dead bodies.</p> <p>Let us have nothing of this nature in our work.</p> <p>Let there be no picking flaws.</p>	<p>And now I think that for the present time I have said enough.</p> <p>But God's ministers must come into altogether a different position.</p> <p>They must be evangelists. They must be medical missionaries.</p> <p>They must take hold of the work intelligently.</p> <p>They must press the work into far-off places—</p> <p>and it is of no use to think they are doing it if God has given us a work in connection with the gospel,</p> <p>and they drop that work and take up the gospel, then you need not expect that you are going to be filled with intensity because you have not more than one-half of the facilities that God wants you to have.</p> <p>But the Lord loves us yet.</p> <p>Now let us praise God for that.</p> <p>Now let us take hold of the work in a new way.</p> <p>Let us take hold of the work with heart and mind and soul.</p> <p>Do not pick flaws any more.</p> <p>Oh, I see a lot of buzzards, and I see a lot of vultures that are watching and waiting for dead bodies,</p> <p>and we don't want anything of that.</p> <p>We want no picking of flaws in others.</p>	<p>And now I think, for the present, I may have said enough.</p> <p>But God's ministers must come in altogether a different position.</p> <p>They must be evangelists, they must be medical missionaries,</p> <p>they must take hold of the work intelligently.</p> <p>They must press the work in the places—</p> <p>and it is of no use to think of their doing it, if God has given some a work to connect with the gospel,</p> <p>and they drop that work and take up the gospel, why, then you need not expect that you are going to be full, [could not hear] men to do the work, because you have not got more than half the facilities that God wants you to have.</p> <p>But the Lord loves us yet.</p> <p>Now let us praise God for that.</p> <p>Now let us take hold of the work in a new way.</p> <p>Let us take hold of the work with heart and mind and soul.</p> <p>Do not pick flaws any more.</p> <p>O, I see enough buzzards, and I see enough vultures that are trying and watching for dead bodies;</p> <p>but we do not want anything of that.</p> <p>We want no picking and picking and picking of flaws in others.</p>
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<p>Attend to yourselves, and you will have all you can do.</p> <p>When you purify your souls by obeying the truth, you will have something to impart.</p> <p>May God help you all and help me.</p> <p>I want help and strength and power.</p> <p>But do not quote Sister White</p> <p>till you stand on vantage ground, where you know what you are doing.</p> <p>Take the Word of God.</p> <p>It is full of meat and drink.</p> <p>Study the Bible, and you will know more of God than you do now.</p> <p>You will have something fresh to impart to others.</p> <p>You will not go over the same ground again and again.</p> <p>You will realize that there is a world to save.</p> <p>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.</p>	<p>Attend to Number One, and you have got all that you have got to do.</p> <p>If you attend to Number One, and if you will purify your souls by obeying the truth, you will have something to impart,</p> <p>you will have a power to give to others.</p> <p>God help you! I beseech of Him to help you, every one of you, and to help me.</p> <p>I want help. I want strength. I want power.</p> <p>But don't you ever quote Sister White.</p> <p>I do not want you to ever quote Sister White</p> <p>until you get up on vantage ground where you know what you are about.</p> <p>Go quote the Bible.</p> <p>Take the Bible.</p> <p>It is full of meat, it is full of fatness.</p> <p>Carry it right out in your life, and you will know more of the Bible than you know now.</p> <p>You will have fresh matter. O, you will have precious matter.</p> <p>You won't be going over and over the same ground,</p> <p>and you will see a world to save.</p> <p>You will see souls for whom Christ has died;</p> <p>and I ask you to put on the armor, every piece of it, and be sure that your feet are shod with the preparation of the gospel.</p>	<p>Attend to yourself, and you will have all you can do.</p> <p>When you purify your souls by obeying the truth, you will have something to impart.</p> <p>May God help you all and help me.</p> <p>I want help and strength and power.</p> <p>But do not quote Sister White</p> <p>till you stand on vantage ground, where you know what you are doing.</p> <p>Take the Word of God.</p> <p>It is full of meat and drink.</p> <p>Study the Bible, and you will know more of God than you do now.</p> <p>You will have something fresh to impart to others.</p> <p>You will not go over the same ground again and again.</p> <p>You will realize that there is a world to save.</p> <p>I ask you to put on the whole armor, and be sure that your feet are shoed with the preparation of the gospel of peace.</p>	<p>Attend to No. 1, and you have got all that you can do.</p> <p>If you attend to No. 1, and if you purify your souls by obeying the truth, you will have something to impart.</p> <p>You will have a power to give to others.</p> <p>God help you; I beseech of Him to help you, every one of you, and to help me.</p> <p>I want help; I want strength; I want power.</p> <p>But don't you ever quote Sister White.</p> <p>I don't want you ever to quote Sister White</p> <p>until you get up on vantage ground where you know where you are.</p> <p>Quote the Bible.</p> <p>Talk the Bible.</p> <p>It is full of meat, full of fatness.</p> <p>Carry it right out in your life, and you will know more Bible than you know now.</p> <p>You will have fresh matter—O, you will have precious matter;</p> <p>you won't be going over and over the same ground,</p> <p>and you will see a world saved.</p> <p>You will see souls for whom Christ has died.</p> <p>And I ask you to put on the armor, every piece of it, and be sure that your feet are shod with the preparation of the gospel.</p>	<p>Attend to Number One, and you have got all that you have got to do.</p> <p>If you attend to Number One, and if you will purify your souls by obeying the truth, you will have something to impart,</p> <p>you will have a power to give to others.</p> <p>God help you! I beseech of Him to help you, every one of you, and to help me.</p> <p>I want help. I want strength. I want power.</p> <p>But don't you ever quote Sister White.</p> <p>I do not want you to ever quote Sister White</p> <p>until you get up on vantage ground where you know what you are about.</p> <p>Go quote the Bible.</p> <p>Take the Bible.</p> <p>It is full of meat, it is full of fatness.</p> <p>Carry it right out in your life, and you will know more of the Bible than you know now.</p> <p>You will have fresh matter. O, you will have precious matter.</p> <p>You won't be going over and over the same ground,</p> <p>and you will see a world to save.</p> <p>You will see souls for whom Christ has died,</p> <p>and [He asks] you to put on the armor, every piece of it, and be sure that your feet are shod with the preparation of the gospel.</p>
<p>Number of Words: 4905</p>	<p>Number of Words: 8106</p>	<p>Number of Words: 4943</p>	<p>Number of Words: 7586</p>	<p>Number of Words: 8127</p>

COMPILING OF EGW MATERIAL

Testimonies Garbled by Eli Curtis

There is another fact that should be stated here. I am not responsible for all that has been printed as coming from me. About the time that my earliest visions were first published, several articles did appear purporting to have been written by me, and to relate what the Lord had shown me, but sanctioning doctrines which I did not believe. These were published in a paper edited by a Mr. Curtis. Of the name of the paper I am not certain. In the years of care and labor that have passed since then, some of these less important particulars have been forgotten, but the main points are still distinct in my mind. {1SM 60.4}

This man took articles that came from my pen, and wholly transformed and distorted them, picking out a sentence here and there, without giving the connection, and then, after inserting his own ideas, he attached my name to them as if they came direct from me. {1SM 61.1}

On seeing these articles, we wrote to him, expressing our surprise and disapprobation, and forbidding him thus to misconstrue my testimonies. He answered that he should publish what he pleased, that he knew the visions ought to say what he had published, and that if I had written them as the Lord gave them to me, they would have said these things. He asserted that if the visions have been given for the benefit of the church, he had a right to use them as he pleased. {1SM 61.2}

Some of these sheets may still be in existence, and may be brought forward as coming from me, but I am not responsible for them. The articles given in Early Writings did pass under my eye; and as the edition of Experience and Views published in 1851 was the earliest which we possessed, and as we had no knowledge of anything additional in papers or pamphlets of earlier date, I am not responsible for the omissions which are said to exist. {1SM 61.3}

The Publishing of Compilations

I can see plainly that should every one who thinks he is qualified to write books, follow his imagination and have his productions published, insisting that they be recommended by our publishing houses, there would be plenty of tares sown broadcast in our world. Many from among our own people are writing to me, asking with earnest determination the privilege of using my writings to give force to certain subjects which they wish to present to the people in such a way as to leave a deep impression upon them. {1SM 58.1}

It is true that there is a reason why some of these matters should be presented: but I would not venture to give my approval in using the testimonies in this

COMPILING OF EGW MATERIAL

way, or to sanction the placing of matter which is good in itself in the way which they propose. {1SM 58.2}

The persons who make these propositions, for aught I know, may be able to conduct the enterprise of which they write in a wise manner; but nevertheless I dare not give the least license for using my writings in the manner which they propose. In taking account of such an enterprise, there are many things that must come into consideration; for in using the testimonies to bolster up some subject which may impress the mind of the author, the extracts may give a different impression than that which they would were they read in their original connection.-- The Writing and Sending Out of the Testimonies to the Church, pp. 25, 26. {1SM 58.3}

Private compilations.--There are some who, upon accepting erroneous theories, strive to establish them by collecting from my writings statements of truth, which they use separated from their proper connection, and perverted by association with error. Thus seeds of heresy, springing up and growing rapidly into strong plants, are surrounded by many precious plants of truth; and in this way a mighty effort is made to vindicate the genuineness of the spurious plants.--Letter 136, 1906, pp. 3, 4. (To Brethren Butler, Daniells, and Irwin, April 27, 1906.) {5MR 154.1}

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. {Ms188-1907}

And now to all who have a desire for truth I would say: Do not give credence to unauthenticated reports as to what Sister White has done or said or written. If you desire to know what the Lord has revealed through her, read her published works. Are there any points of interest concerning which she has not written, do not eagerly catch up and report rumors as to what she has said. {5T 696.1}