

Ellen G. White 1879 Manuscripts

Ms 1, 1879

The Publishing Work

June 6, 1879

My husband has seen the evil of these low prices upon publications, and has felt deeply over it; but by his zealous efforts to correct the error, he has been in danger of producing a greater one. He will not improve the condition of things by appealing to the people, and thus arousing their fears and jealous surmisings. God would not be pleased to have matters printed that would lessen the confidence of the people in our leading men. When this is done, a fiftyfold greater effort will be required to bring our people up to the point of self-denial and missionary labor. They will say, "Our leaders were mistaken once; they may be again. I will wait and see and know for myself before I make another move. One man, professing to have light, teaches us to do one thing, and the next minister tells us that the first man's manner of working was all wrong and says that he has just the plan for us to follow. How are we to know whom to believe?"

This course would be highly displeasing to God. He has shown that our leading men should be in harmony. They should not put articles in print or bring matters before the people until, by counseling together, these subjects are understood among themselves, and they are at agreement among themselves.

Whatever may have been the mistakes in the Tract and Missionary work, the motives were the best; and even if the matter has been carried quite too far, and altogether too strongly, disproportionately with the other branches of the work, without proper discernment, it would be unwise to publish this fact in our papers. We should correct these errors as soon as possible among ourselves without giving publicity to them.

There has been devising and planning in reference to prices without due forethought. Dr. Kellogg should not be sharp and exacting with the Review and Herald office, neither should its managers be sharp with the doctor. The office should receive fair compensation for all the work that it does; but sharp dealing must not be practiced by the managers of these institutions. Dr. Kellogg should treat the office in the same manner in which he would have the sanitarium treated, remembering that it is God's instrumentality. It is wading deeply in debt. God alone can work out these embarrassments in both institutions. If both make God their trust, He will work with them.

Let the proper estimate be placed upon the publications, and then let all in our offices study to economize in every possible way, even though considerable inconvenience is caused in consequence. Stop every leak. Mind the little things. It is the little losses that tell heavily in the end. Look after the littles, gather up the fragments, that nothing be lost; for many who look after the larger matters have never learned to guard and save the trifles. Waste not the minutes, for they mar the hours. Persevering diligence, work done in faith, will always be crowned with success. Some men think it beneath their

dignity to look after small things. They consider it the evidence of a narrow mind and small spirit to be careful of the littles. Watch the little outgoes; save the little incomes. The smallest leak has sunk many a ship. No derision or jesting should keep us from saving the littles. Nothing that would serve the purpose should be left to go to waste. A lack of economy will bring debt upon our institutions. Much money may be received, but it will be lost in the little wastes of every branch of the work. Economy is not stinginess.

Every interested working man and woman employed in the office should be a faithful sentinel, watching the littles, that nothing be wasted. They should guard against supposed wants and expenditures of means. Some men will live better on four hundred dollars a year than others will on eight hundred. Just so it is with our institutions. Some can manage them with far less capital than others. God would have every worker practice economy, and especially learn to be faithful accountants.

Our periodicals have been offered for a limited time on trial at a very low figure, but this has failed to accomplish the object designed, to secure many permanent subscribers. These efforts have been made at considerable expense which is a loss, but with the best motives; but more permanent subscribers would have been obtained if no reduction in price had been made.

There have been some sharp dealings between the two offices, and the Spirit of the Lord has been grieved. God will not serve with such a spirit. Anything like a spirit of striking sharp bargains with these offices by those who have the management of them is wrong. Any narrow, selfish feeling indulged to exalt one to the detriment of the other is also wrong. Any reflection or insinuation, by pen or by word of mouth, that shall lessen the influence of either institution or worker is not in accordance with the will of God.

Henry Kellogg is bearing too many burdens, but if he will use all the ability he has, if he will keep humble before God, and be a faithful witness for the truth, the Lord will sustain him in his labors. His business tact is of service to the office. He carries heavy responsibilities. In many other positions he could labor with less care and burden, and with much larger financial profit. His brethren must see the injustice of allowing such a man no higher wages than one who works only mechanically. To rob the poor will not please God. A proper estimate should be put upon the publications, so that the office can pay better wages to those who need it, and whose faithfulness makes them deserving of it.

Henry Kellogg has not selfishly studied ease or convenience. He has been true to the interests of the office; but many things that need his attention remain unnoticed because he has so many extra burdens to carry. His interest is interwoven with the office of publication. His name has not been registered on the church book, but it should stand there; for he has proved himself. His influence must tell in the church, and he needs all the advantages he can gain in the service of God. "Them that honor Me, I will honor, saith the Lord." [1 Samuel 2:30.]

Ms 2, 1879

A View of the Judgment

Battle Creek, Michigan

October 23, 1879

In the morning about two o'clock the Spirit of the Lord came upon me. I was shown some things which I can but give a faint description of should I do my best: The day the execution of the judgment had come.

I was shown thousands upon thousands of people, a countless multitude, assembled; but I soon lost sight of the crowd, and my attention was wholly centered in those nearest me. There was a personage of grave aspect; His eyes seemed to penetrate my being through and through, and with many there seemed to be a desire to shrink back from His stern and yet pitiful gaze.

One very large book lay before Him, upon which was written in letters of gold which seemed to burn as if on fire: the Ledger of heaven. The book was opened, and He turned over a large number of pages slowly, and I could read the title of every page. It seemed that the transactions of different firms were recorded where men who managed them were professed Christians. Their unchristian acts were all recorded. He then opened another book upon which was written the Ledger of heaven. In this were righteous acts written, beneficent deeds, the works of mercy and love standing in letters like gold as if on fire. Every name that was written in the first book was also written in the second book. The Man opened the first book where all that was connected with the institutions at Battle Creek was recorded. Men who had been in the providence of God connected with the office—their names were recorded.

[Page missing.] ... humble, teachable heart, we are holding intercourse with God Himself. The thoughts expressed, the precepts specified, the doctrines revealed are a voice from the God of heaven. The Bible will bear to be studied, and the mind if not bewitched by Satan will be attracted and charmed.

Some of the hands in the office sadly fail to keep the heart pure, the temple of the soul cleansed from desecration, so that Jesus may come in and control the mind and affections. The light which beams through the Scriptures is light from the eternal throne. All who make the Word of God their guide in this life will act from principle. Those who are vacillating, vain, extravagant, gratifying the appetite, and following the promptings of the natural heart will in obeying the teachings of God's Word become balanced; they will devote themselves to duty with an energy that never falters. They will rise from one degree of strength to another and will be acceptable anywhere among those who love truth and righteousness.

There is not with every one connected with the office that strict fidelity which meets the mind of God. Said Christ, "He that is faithful in that which is least is faithful also in much." Luke 16:10. In the little matters some do not think it necessary to be so very exact. But this is the deception of Satan. Selfishness is at the root of all unfairness and all lack of fidelity. Oh, that God would set before you all the necessity of seeing and remedying the defects in your characters which Satan sees and takes the advantage of, and which if not overcome will prove the ruin of the soul. God would have those connected with His sacred work who will bear the test of temptation and come forth pure gold.

It is a most solemn duty to keep the spirit pure, as a sanctuary for the most high God. Heart, mind, and soul are to be devoted to the service of God and the good of our fellow men. In view of our accountability to God, we are all under the strongest obligation to bring our appetite and passions under

the control of the intelligent will. Taste has done more to pervert the understanding and becloud the spiritual sky than everything besides. Satan benumbs the intellect of many through indulgence of appetite, and then he makes these intemperate ones special objects of temptation to go still further from the path of obedience and holiness.

Says the apostle, "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." Romans 6:12. He urges upon his disciples the necessity of temperance, telling them that every man that striveth for the mastery is temperate in all things.

I call upon you who would fear God and work righteousness, to consider the things I have written. The Lord calls upon you to reform. God is able to make all grace abound toward you. But we have no right to claim the promises of God till we comply with the conditions revealed in His Word. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." 2 Corinthians 6:17. Will you do it? God calls for you to set things in order in that office. Let all enter into a covenant with the Most High, to serve Him with the whole heart the undivided affections. His promises have never failed, and they never will fail. You must come up to the high standard of God and make decided reforms.

Ms 3, 1879

Sermon/How to Keep the Sabbath

Emporia, Kansas

May 23, 1879

Sermon by Mrs. E. G. White, at Emporia, Kansas, Campground, May 23, 1879

I want to say a few words in reference to the keeping of the Sabbath. This time is God's time, not ours; when we trespass upon it we are stealing from God.

Some say, I would keep the Sabbath if everybody else kept it. Others say, Oh, if it were convenient I would keep the Sabbath. We are not to fit the Sabbath to our convenience, but we are to bring ourselves to the Sabbath and the holy commandment. And when we make up our minds to do this, we can do it. But when we are continually studying our convenience, it never will be convenient for us to keep the Sabbath.

God has given us the whole of six days in which to do our work and has reserved only one to Himself. This should be a day of blessing to us—a day when we should lay aside all our secular matters and center our thoughts upon God and heaven.

But while we worship God, we are not to consider this a drudgery. The Sabbath of the Lord is to be made a blessing to us and to our children. They are to look upon the Sabbath as a day of delight, a day which God has sanctified; and they will so consider it if they are properly instructed. The parents may take their children outdoors, to view God in nature. They can be pointed to the blooming flowers and

the opening buds, the lofty trees and beautiful spires of grass, and taught that God made all these in six days, and rested on the seventh day, and hallowed it. Thus the parents may bind up their lessons of instruction to their children, so that when these children look upon the things of nature, they will call to mind the great Creator of them all. Their thoughts will be carried up to nature's God—back to the creation of our world, when the foundation of the Sabbath was laid, and all the sons of God shouted for joy. Such are the lessons to be impressed on the minds of our children.

We are not to teach our children that they must not be happy on the Sabbath, that it is wrong to walk out of doors. Oh, no. Christ led His disciples out by the lakeside on the Sabbath day and taught them. His sermons on the Sabbath were not always preached within enclosed walls.

We should seek to make the Sabbath of the Lord honorable. I believe the reason why so many of our people are in darkness is because they treat the Sabbath lightly. They do not regard it with the sacredness that they should. "Why," says one, "can we not take the sheep out of the pit on the Sabbath day?" Yes; but it seems in many cases that they let matters run until more of this kind of work is done than need really be. We are to honor God by observing His Sabbath, not taking the only time that He has sanctified and blessed and set apart for Himself, and appropriate this to our own use.

Many say they would keep the Sabbath if it were convenient to do so. But this day is not yours; it is God's day, and you have no more right to take it than you have to steal my purse. God has reserved it, sanctified and blessed it; and it is your duty to devote this time to His service, to make it honorable, to call it a delight.

There are among the many assembled here small children. Don't let these children, when you come to meeting, be left to play about the grounds. It is not right. Let your children understand that this is the Sabbath of the Lord, that it is sacred time. You can give them excellent lessons upon this subject. Bring your children to Christ as the mothers brought them anciently.

Then, too, there are afflicted ones on this campground. If tomorrow there should be fasting and prayer in behalf of these cases, I know it would meet the Spirit of the Lord. There is our dear Brother Ayers. He cannot live long.

Death is surely feeling for him. We know that soon our brother will be in his icy embrace unless the God of heaven shall uphold him and rise him up. Let us remember these afflicted ones. Christ healed the withered hand upon the Sabbath day. He wrought on the right hand and on the left on the Sabbath day. Let us humble our hearts before God, and He will come in and work abundantly for us.

There are those who profess to be Sabbath-keepers who are letting the banner trail in the dust. We want to be setting our hearts right before God. We do not want to be conformed to the world; we do not want to link the hands of our children with worldlings; yet at the same time we want to be kind and courteous to all, to have Christian politeness that we may win all possible to take their stand on the platform of eternal truth. While we are associated with unbelievers, we want to be a blessing to them. We should not act as they act and dress as they dress. We need to stand in that position where we shall

have our conversation in heaven, from whence we look for the appearing of our Lord and Saviour Jesus Christ.

Brethren and sisters, can you not see in anything that has been said tonight some reason why you have backslidden from God, where there has been deficiency in keeping the fourth commandment just as God has given it? Can you not assign a reason why you are separated from God? why your souls are not more free? why the light of heaven does not shine upon you? Is it not because you have been slack, failing to improve the light and privileges that have come across your pathway?

We do not expect that the world will appreciate our reasons for this strictness upon the Sabbath day. John says, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew Him not." [1 John 3:1.] And so while the world may not appreciate our views, we know that this was the course pursued toward the Majesty of heaven, the King of glory who clothed His divinity with humanity and came down to our world that He might elevate the human race from their degradation. John declares that the world knoweth us not because it knew Him not.

Ms 4, 1879

Diary, April to May 1879

April 30 - May 19, 1879

April 30, 1879

[At Red River, Texas,]

We left Denison April 25. Encamped two miles out of Denison, waiting for the ferry to be in a condition to cross. We remained until April 30 in a waiting position, for the sick to be able to travel and the ferry so that we could cross. We then started on our way with eight covered wagons and one covered spring wagon with two seats. Thirty composed our party.

About noon we crossed the ferry with special instructions to drive quickly as soon as off the boat because of danger through quicksands. We were all safely landed on the other side of Red River except Will Cornell, who did not come up in time. Moore and Farnsworth teams waited for them while our hack and three wagons went into camp some five miles on upon the open prairie.

We had a severe tempest strike us soon after our tent was pitched. My husband was trying to hold on the tent. It was a most serious downpour, and the tent not trenched. I think we will learn something on this journey—to trench the tent as soon as it is staked.

May 1, 1879

Our party left at the ferry came up, ready to move on with us. At noon we camped in a woods. It was not very pleasant. At night we did not reach any good camping ground and were obliged to stop by the bank of a river in a low spot of ground.

It seemed very lonesome journeying in the thick forest. We thought what might be if robbers or horse thieves—in Indians or in white men—should molest us, but we had a vigilant watch guarding the animals. We found ourselves in a better condition than we feared. After taking breakfast we were all hustling and hurrying, picking up ready for another move. We crossed Blue Creek all safely.

Friday night we camped near Johnson's ranch. Here we found plenty of grass for horses and at the farmhouse good milk, butter, and eggs. We were having our first experience of overland journeying in transporting our sick and those too poor to pay car expenses, but the Lord cared for us.

May 17, 1879

On the route from Texas to camp meeting in [Kansas]. I spoke both afternoon and evening in a schoolhouse, close by our camping ground. The house was well filled with interested listeners. I spoke from these words: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." 1 John 3:1. I dwelt particularly upon the subject of temperance, pressing home upon the people the necessity of self-denial and self-sacrifice in order to preserve physical, mental, and moral health. I had special freedom in speaking to the people. The Lord indeed gave me His Spirit and power in speaking the truth, and all seemed to be interested.

May 18, 1879

Within six miles of Chanute [?]. Left our camping ground this morning. We parted with our hospitable friends with the most pleasant feelings. But there are things not so pleasant. There are two carriages that joined our train that are not wanted. Both are [occupied by] dentists, bitterly opposed to each other. Neither party can be trusted. Both are liars. Dr. x stated to us that he had paid Mr. Campbell fifty cents when my husband solicited something of him to return to Mr. Campbell. We asked Mr. Campbell if he had been paid fifty cents. He said, "No, not a cent." Then Mr. Campbell asked if Dr. x brought us a quantity of milk which they sent us. We told him he brought us milk, as though a present from himself; he turned us out a pint and kept the rest himself.

At half-past twelve o'clock we forded Neosho River, and after passing through the long, thick woods, we dined upon the open prairie. Our numbers are ten, and it requires a large amount of provisions to supply so large a company of hungry men. About two we are on the move again for Neosho. We cannot reach there tonight.

May 19, 1879

We had some trouble last night finding a camping ground. We had to accept a poor spot, at least one mile from Humboldt. Our tent was no sooner arranged, staked, and thoroughly ditched—as I determined it should be—than the storm struck us. It was a marked display of the power of God. The sun was shining in a portion of the sky, and it was amber in the west. The other portions of the sky were black and threatening. The rain was pouring in torrents. Our tent proved a most welcome shelter.

We attempted to find a place in a hotel in Humboldt where we could be free from tempest and storm. We were shown our room—a small, very small, room with two beds in it. The air was close and stifling.

We decided to take our chance in the tent and endure the storm rather than the close, stifling air of a small, ill-ventilated room. We returned through the storm to our tent. The wind blew fearfully. We feared the tent would not stand the tempest. As we rode through town, the air seemed to enclose us. It was hot, even while it was thundering, lightning was flashing, and rain at times pouring down. Our carriage had to be made a bedroom for some of our party, but there was no complaint. Last night our party of women washed their clothes in the trenches we had made.

It is a beautiful morning. The sun is shining and all in camp are astir for breakfast, while some are packing the wagons for another move.

We are on the way again, slowly making our way over the broad prairies of Kansas. At nine o'clock we turned out to let the horses feed on grass. At noon we all drew up upon the broad prairie to take our dinner, within six miles of Neosho. Teams are now being prepared for another move, while Mary and I, Adelia and Etta, are gathering up, washing the dishes, and putting the food in baskets. The order comes, "Move on." In one hour and a half we shall be at Brother Glover's.

When within two miles of Brother Glover's, we sent forward Elder Corliss to learn the situation and inform Brother Glover of our coming. He returned with the information that many had not received the news of the change of appointment and had come on the ground. The meeting was in session, and Brethren Glover and Ayers had moved on, journeying to the camp meeting. We decided to take the train for Emporia. We had three quarters of an hour to make the change. We took our two trunks, and without opportunity to change our apparel, we slept on board the train.

We arrived at Emporia about seven o'clock. We engaged an omnibus to take us to the campground, about two miles. Four powerful horses were put before the bus, and we were carried speedily to camp. All seemed glad to meet us. We pitched our tent, and one and another brought us a piece of bedding, so we had a passably comfortable bed. I urged the staking down of the tent, but as no storm was thought to be coming that night, it was neglected.

In the night a tempest struck us, and my husband called for a dozen men to stake the tent. He was holding the tent as firm as he could to keep it from blowing over. It required the united strength of several men to hold the tent while others staked it. One half hour of faithful work would have made the tent secure, risking no danger; but as this half-hour's work was not done at the right time, we were robbed of several hours' sleep, filled with anxiety as the tempest raged, and several men were called up from their beds to work in the darkness of night more than one hour. It was about two o'clock in the morning when the tent was endangered. When will our brethren learn thoroughness in all they undertake, and never leave a job half finished?

Ms 5, 1879

Diary, May to June 1879

May 20 - June 14, 1879

At Kansas and Wisconsin Camp Meetings

May 20, 1879

[Campground, near Emporia, Kansas,]

The sun shines clear this morning. I find myself prostrated with weariness. We took breakfast and dinner at a neighboring tent. Rode to town and bought a few tin dishes. My lame hip troubles me considerably. My husband spoke in evening a short time. People are coming upon the ground all the time.

May 21, 1879

[Kansas Campground,]

I tried to prepare breakfast, but it was too much for me. I was prostrated by palpitation, and too weak to sit up. Ate no dinner. Our company in the hack came at night and we were glad to see them. The rest of the party camped eight miles back. My husband spoke at night.

May 22, 1879

[Kansas Campground,]

Meeting in the morning. Brother Corliss spoke. It is cloudy and wind is rising. Tent had to be staked. Our party came up this morning. Great time unpacking and arranging our things.

We met upon the ground the husband of her who was Emma Sturges. He was for years opposed to the Sabbath, but his way has been hedged up and he has been brought to poverty. He is now softened and subdued and is prepared to submit to the claims of truth. Both are ready to do anything. Mr. Smith has been a lawyer. He has education. Has been a teacher. His wife and himself have both taught in the normal school. They will go with us to Colorado. She will work for us.

I am some exhausted. Spoke a short time in early morning meeting and again in afternoon and a short time in evening.

We have about three hundred on the ground. Quite a number attend our meetings from the city of Emporia. There is quiet, and no mob, as has been feared. The Methodist camp meeting has been broken up, and no camp meeting has made a success of holding meetings through, because of disturbance of weather. I am too sick to give report of the meeting.

May 24, 1879

[Kansas Campground,]

It is a beautiful morning. The sun is shining brightly and a cool breeze is blowing. All business is laid aside. The hush and quiet of the Sabbath reigns upon the encampment. We feel deeply anxious that God shall come nigh even in our encampment. Elder James White spoke in the morning meeting. Elder Corliss spoke in the forenoon.

June 13, 1879

[Wisconsin Campground,]

We arrived at Madison at four p.m. Elder Decker was upon the platform to receive us. We rode in a hack to the ground. We found a tent prepared expressly for us, floored and carpeted, containing two beds, chairs, table, washstand, and every convenience. In the rear of the tent we look out upon an expansive lake, called Fourth Lake. This is a beautiful encampment upon the borders of the lake. Our tent is within fifty feet of the lake.

We had some conversation with Sister Stillman. She remains with her mind enclosed in darkness of despair which has closed her in. It is difficult to talk with one in this situation, as Satan with his wiles and artifices is at hand to put thoughts into her mind; and we have to be guarded in speaking with her, for she exaggerates our words and is an apt lawyer to make out her case. May our heavenly Father roll back the clouds and let light into this sister's mind. I understand her history, and all I can do is to present her case to the Lord. If she would only humble her soul, and cast her helpless soul upon Jesus Christ, light would come in. It is difficult to help a mind that appears so hopeless, but many have been helped, apparently in a more hopeless condition.

At the commencement of the Sabbath we assembled under the tent. My husband spoke from the 58th chapter of Isaiah: "Is not this the fast that I have chosen," etc. [Verse 6.]

June 14, 1879

[Wisconsin Campground,]

Rested well during the night. We had prayer meeting under the tent. It was an interesting meeting. The Spirit of the Lord is present.

We took breakfast in the tent adjoining ours and were made sorry to see butter and cheese upon the table. Both are injurious to health. I understand our people had discarded these things, but they are again using them. Health reform is not carried out among our people as it once was. Some are departing from the health reform. I am sad.

The Sabbath school is organized. Singing. Interesting meetings; but it seems so hard for some, even for their consciences' sake, to deny themselves the things that do not tend to health. We felt drawn out to speak to some on this subject. I shall not be clear unless I speak decidedly, for the spirit of self-indulgence will increase unless we take a decided stand. I have had grace given me to present decidedly the subject of health reform. Butter, cheese, flesh meats of dead animals, rich cake, and poor cookery create disease and will certainly corrupt the blood, bring disease and suffering, and pervert the discernment. I beseech our people to consider that health reform is essential, and that which we place in our stomachs should be the simple nourishment of good, plainly prepared bread and fruits and grains. I shall have a much sharper testimony to bear on this subject. We must deny perverted appetite. I urge upon our people to learn the art of simplicity in eating. When will our people heed the word of the Lord given to caution them?

Ms 7, 1879

The Publishing House in California

1879

The state of the publishing house in California is in a very critical, embarrassed condition. There is need of much being done there. The proper elements for judicious, careful management of the business of the office are wanting. Much means are expended with but little to show for it.

One of the greatest and most serious evils is in the high wages paid to those at work in the office. There must be a different arrangement all around. The workers must be willing to work for less wages. This is to bear upon everyone engaged in the work. Brother Glenn is a man whose heart is in the work, but he fails to follow out the light given in reference to managing matters in the office. He does too many things without counselling with anyone, things that no one knows anything about but himself till it is done. He will involve the office, if he is authorized to employ help, and specify and raise their wages. He has set the wages of the workers altogether too high. The office will eat up itself at present prices.

Money is hard to be got, but Brother Glenn does not see and sense the leaks, and then when the fact is ascertained that means have been used up, the mistakes of others are reflected upon Edson. It is very easy to make him responsible and ruin the confidence of his brethren in his financial management, as well as to cast reflection upon his integrity. This is not just; this is not right.

Edson has a faculty of large hopes, and he reckons upon income and profits and fails to make a proper estimate of the liabilities of breakage of machinery and losses that very naturally occur. It seems to him a small matter to incur debts in order to stave off present difficult pressures, but he does not fully consider that a day must come when these debts must be met. Others are moving on the very same principle. Deficiency of management is in every department. That office has been growing faster than it has managers to conduct it. The larger the business the worse perplexities will occur, because there is not a man sufficient to stand at the head of the office. Blunders will occur and losses be continually occurring.

Frank Belden should be able to stand in some responsible position in the job department, but he is not altogether qualified for this position of trust. While he has made improvement in many things and is qualified for this position in some respects, as far as his understanding of the work is concerned, in others, in regard to management of means, he has learned but very little. There is a frivolity, a fickleness, an inconsiderateness of how to use means. He is no financier. He is no critical manager. The same defects that marked his character at fifteen, in the expenditure of means, mark it at twenty. He needs the firmness and business tact of a man, but he has it not.

Ms 8, 1879

A Dream Regarding the Pacific Press Office

1879

A Dream

I have had several striking dreams in reference to the office at Oakland. A young man who for years has instructed me in dreams came into the room where I was, and said, "Follow me." He looked inexpressibly sad. He passed slowly through each room in the office. He examined and criticized the work of each and seemed to be taking notes of the work each was doing. He first entered the job room. Said he, "There are leaks in this room. This business is not managed to be profitable to the office. In the present management the outgoes are more than the incomes. Your work will be much better done with less of this kind of help. Your bills are not promptly collected. Some will be an entire loss. But this is not the greatest evil. Here the name of Christ is not exalted, but ridiculed. The religion of Christ is mocked at. The office is defiled with these reckless, unprincipled workmen."

He then stepped into the compositor's room and said to Brother Glenn: "One man's judgment will fail to manage this office wisely and judiciously. In a multitude of counselors there is safety. There are those connected with you in the work who have the same deep, living interest in it that you have—those whose experience you may prize—for it will be of the highest value to you. Counsel together, and do not move out on your own individual responsibility. Move as one mind and one judgment. In every department of the work there should be an acknowledged head, and yet that head is not alone sufficient to control matters of an office like this. All who are in responsible positions, who have knowledge and experience, who fear God and respect the truth should share the responsibility of all the plans that may be devised and arrangements made for the prosperity of the office."

The young man stepped to the side of Mr. Johnson, looked compassionately upon him, and said, "There is a leak here. He is not profitable to you. In the providence of God he was brought in connection with this office, that he might see and accept the truth. He has seen it; he has been convicted by the Spirit of God, and he has refused to walk in the light. He is following in the strong delusion. His influence will become stronger and stronger to resist light and the influence of truth. His heart is set to pursue his own course."

He then stood by the side of a young girl, a stranger to me. He looked up at Brother Glenn and said, "Here is another leak. For every dollar that has been invested here, you will receive no equivalent in return. She renders no service; she is useless to the office, occupying a position that a more profitable hand might fill with acceptance. When you knew this hand had no adaptability for the work, why did you retain her? You have not moved promptly and decidedly to save the interests of the office, but to save unpleasant personal feeling you have neglected a plain duty. You must in these matters be a man of decision and firmness if you would please God." (Brother Glenn has stated since he discharged this girl, that if she had been a Sabbath-keeper he would have discharged her long ago; but he was afraid she would think he discharged her because she was not in the faith; therefore she has been kept for months with no prospect of becoming useful or of value.)

The young man then passed to Ollie White and said, "Here for the present is another leak, but you may count on her help if she will determinedly follow with faithfulness in the path of duty rather than the path of inclination or pleasure. There is good material here."

He said to Mary Overshiner, "Your mind is too easily diverted from the work. For this reason you will fail to make a success in filling important positions of trust. Inclination will be followed rather than the path of duty. You have a limited experience in true godliness. Your standard is too low. Elevate the standard and come up to it, or your life will prove a failure. Your mistakes will be more apparent here and will tell with more sad consequences than in any other position."

He then passed to the folding room. After his eye swept over the room, he wrote very earnestly. He said to Lizzie Ward: "The light of truth and duty has been plainly shining upon your path for some time. Jesus has been inviting you to yield your affections to Him. You were at first influenced by the light and were gaining precious victories. At one time you associated with those who love the world and its pleasures and not the path of truth and light. Selfishness and stubbornness have characterized your life. For a time after you connected with the office, you made improvements in the direction of right. You were invited to come into harmony with Christ. But you turned your back upon Jesus. You associated with Belle Pratt, a girl of frivolous mind. You strengthen one another in your folly, and you have both become bold in your frivolity. Your conversation has not been elevating and ennobling, but of a cheap order. Jesus and the truth became disgusting to you as you filed under the banner of the great adversary of Christ. You have controlled the influence in this room. You have sought to close the door against Jesus and have invited Satan to come in. You have been desecrating this room; you can do so no longer. Your sport, your ridicule, your jokes have been painful to those who have serious minds and who love God. This shameful folly, low fun, and coarse jests have been the fruit borne, determining the character of the tree. Angels of God have turned away in sorrow from this room, and evil angels have exulted around you. This heaven of careless mockery and dissipation has had its influence upon others.

"This office is a sacred place. It has been dedicated to God. But your course of conduct has been to dedicate it to Satan. As your spirit in no wise harmonizes with the work of God, you should have no part in it."

He turned to Brother Glenn and addressed him: "You knew the spirit of these workers; you knew their levity, their coarse, rough behavior. Why did you permit this office to be thus polluted by these untamable spirits? They should have been disconnected from the work when they showed their disrelish for religious things. There has been a serious lack. This office has not been conducted on religious principles. You have not put that difference between sacred and common; you have not honored those whom God has honored. You have made confidantes of those not of our faith.

"There are many who embrace the truth who are in consequence deprived of employment. These need help, need to be instructed how to help themselves. All who are in responsible positions should share the responsibility of deciding who shall be connected with them in the work in the office. Those who after a trial manifest no adaptability for the work should not be retained to burden the office. The decision should ever be made in favor of those who are loving and fearing God. This is the mind of Christ and in harmony with the character of the work. Those who have a part in Christ and in the work in the office should feel an individual responsibility in all that concerns the prosperity of the office. Every one employed in the office should come under the control and discipline of the office."

Ms 9, 1879

Testimony Regarding G. A. Carlstedt

1879

I have been shown some things in regard to [G. A. Carlstedt]. He is not fitted to teach the truth for he is not connected with God and cannot therefore receive the Word from Him to give to the people. He cannot be a mouthpiece for God. It is not enough to have a theory of Bible truth and preach it to others while the heart and life are unsanctified by that truth. [Carlstedt] shows by the fruits he bears that he is still in the gall of bitterness and in the bonds of iniquity. He needs to attend the school of Christ and there learn the meekness, gentleness, and lowliness of the Son of God. In short, he needs to copy the perfect Pattern; then he will talk as Jesus talked, and his writings will breathe the Spirit of Christ and not savor of the satanic.

Had this man been willing to listen to counsel and reproof and to correct his wrongs, he would have made progress in overcoming his self-importance; but because he will not be instructed and learn to do well, he has settled more firmly in his own ways and wrong habits. He excuses his wrongs and flatters himself that reproof and counsel come because of prejudice against him. He does not search his heart, distrustful of self and with a desire to see his mistakes and correct them, but he hugs his self-importance to his bosom and would teach those at whose feet he should sit and learn. This importance and self-confidence, this disposition to dictate and order others is nothing short of lording it over God's heritage; and by so doing he disgusts all those who become acquainted with him. Oh, if he had only been willing to see himself and to take advice and counsel, he might have learned the fact that he was much smaller in the eyes of others than in his own eyes.

Souls perishing for truth will accept almost anyone who can explain the Scriptures to them; and this is the class that unsanctified men like [Carlstedt] are ever ready to take advantage of. When he enters a new field, he first gains the sympathy and confidence of the people, and then he begins to insinuate against Battle Creek and tells a deceptive story, making them believe that he has been an abused man, when the abuse and imposition has been on the other side. Finding that his words are received, he continues to sow seeds of doubt in regard to those in whom God would have the people have confidence. This was the course pursued by Korah, Dathan, and Abiram. These wicked men had many sympathizers.

This man cannot be trusted to labor in the gospel field. It would be like trusting an officer in the army who, if counsel and commands involving risk and responsibilities were given by a superior officer, would turn in rebellion against those whom he should support with his life, if need be; and [who], taking advantage of the influence given him, would fill the minds of his men with distrust and prejudice against the higher officers and would seek to tear down what they had been building up. [Carlstedt] is in just this position; therefore it is dangerous to give him influence. Every particle of influence given him will be used against the cause, for his conscience is not good; it is not sensitive. He does not deal out pure provender, but, as it were, mingles arsenic with his teachings.

The seeds of doubt, envy, and prejudice, which he has already sown, have placed some beyond the possibility of being again brought into harmony with the truth and the men whom God has entrusted with its advancement. Some may see where they have been deceived, and return; but it will cost a terrible struggle, and they will carry the scars through life. While a few make such thorough work that they succeed, defeat turning to victory in their cases, many go through life crippled and halting, questioning and doubting. Instead of gathering the good and rejoicing in the truth, they watch for evil and are corrupted. In a crisis such will be found on the side of the enemy.

Satan knows that one man whom he can control can tear down faster than ten men can build up because humanity naturally inclines to the wrong and more easily chooses the evil. Many cannot or do not take time to reason from cause to effect, and consequently their sympathies are allowed to go with one man, although he may mingle small doses of poison with the truth. The root of bitterness which is being planted by this man's hand will spring up and bear its fruits whereby many will be defiled. Give no place to such an one, no, not for a moment. Those who bid him Godspeed and enlarge his usefulness will be partakers of his evil deeds and will be responsible for the results of his course. He must be a converted man before God will acknowledge him as His son.

His course in the Office at Battle Creek was unchristian. He treated those connected with him in the work as though they were far beneath him and would chastise them with severity if they did not meet his mind. Envy, contempt, and prejudice reign in his heart against those who labor with a degree of success in the cause of God. They may not possess as much natural or acquired ability as he, but if they are willing to take advice and counsel, they will be far in advance of him. Some do not always move with the best wisdom and judgment, and mistakes are made. Every such mistake that he can use to build up himself and make those in error appear in the worst light possible to their brethren, he stands ready to seize hold upon.

These words of the apostle are applicable to [Carlstedt]: "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God." Hebrews 5:12. He now stands in his own light, whereas he might have been an able man in Christ Jesus and be anchored firm as a rock upon every point of present truth. He carries himself too independently to be advised or counseled by any living being, and also sets aside the voice of the church to whom Christ said, "Whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." Matthew 16:19. Thus the voice of the church is placed as the highest authority God has upon the earth, and those who move out independently of that voice place themselves in a position where God cannot correct their wrongs and give them warnings. Therefore they are confirmed in their own deceptions and blinded in their own errors.

God designs that there shall be order in His church. "Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus: That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ." Romans 15:5, 6. Any man who seeks to confuse and distract minds and to create differences will receive a heavy retribution from God, for he is doing Satan's work. Christ and holy angels are working for the unity of the church, but [Carlstedt] is working to divide and distract. Those who have the cause of God at heart and wish to guard its

prosperity fear that the inexperienced will be led astray by him, while he feels no solicitude on his own account. Warnings have made but little impression upon him, and advice he despises because he feels that no one should advise one who knows so much.

If [Carlstedt] had genuine modesty and unaffected diffidence and was willing to be instructed, he might do much good. "Days should speak, and multitude of years should teach wisdom." Job 32:7. "He that trusteth in his own heart is a fool." Proverbs 28:26. Solomon would here impress upon youth a constant dependence on the Word and providence of God. It is a hard matter for [Carlstedt] to respect age because he has no respect for anyone but himself. He will not show deference to the opinions of hoary hairs and will reject the advice of old men.

The spirit and manner of this man are offensive to God. He is deficient in those graces which should characterize a true gentleman and minister of Jesus Christ, and his influence is detrimental wherever he remains long enough to develop his true character. He has good natural abilities, but these are not an equivalent for the graces of the Spirit. He has a knowledge of the truth, but he mingles so much self with it that when he presents it to others it tastes so strong of the dish that it becomes unpalatable even to those whom God is impressing with His truth. He may put forth his best efforts, trusting in his own strength, and yet his work be so deficient that it would have been better had it never been done.

The General Conference should not allow a man to go out under its direction, even if he has natural ability, unless he has evidenced that he has fixed principles and knows his frailties and imperfections. He should first show that he has established habits of devout trust, of holy endeavor, and of unhesitating obedience. These traits of Christian character are the result of a steady growth in grace. The spiritual vision will become clear and intensified by contemplating the plan of salvation and viewing the glorious manifestation of the Redeemer's character, and the heart, having felt the mighty throbs of a Saviour's love, will be enraptured by the charms of the gospel message.

A minister of Christ must be a guide and example to others. He should know that to be a minister requires work; God never designed an indolent man to be a minister, for a minister must be willing to be a servant and be ready to do or bear whatever work or responsibility his position may impose. His eye should not be single to himself, magnifying and glorifying himself, but it should be single to God's glory. He will then labor diligently to perfect Christian character himself, and to be so thorough and successful in the gospel field as to present every man perfect in Christ Jesus. When a man ceases to grow in grace, his usefulness closes, for instead of elevating others to the true standard of Christianity, he brings them down to his own standard, and their Christian experience becomes sickly and dwarfed.

The low cast of [Carlstedt's] mind makes the knowledge he has gained of but little use, and leads him to wish to mold everything after his pattern. Had he been an industrious man, he could have accomplished tenfold more than he has. No man should think that he should entirely cease his temporal pursuits if he would be a Christian. "Not slothful in business; fervent in spirit; serving the Lord." Romans 12:11. As [Carlstedt] has opportunity, he should work with his hands. It would have been better all along had he exercised the physical as well as mental powers by engaging earnestly in manual labor. This, he thought, would be derogatory to his dignity. But Paul, a man of learning, able in the Scriptures, and an orator, did

not feel that it detracted from his dignity as a minister of Christ to labor with his hands. Listen to this hero of faith: "Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." Acts 20:34, 35.

All sincere Christians belong to the family of workers. They do not toil selfishly, however, but labor that they may have to give to him that hath need. "Whatsoever thy hand findeth to do, do it with thy might." Ecclesiastes 9:10. Labor earnestly and energetically. [Carlstedt] has followed inclination, not the path of duty; he has studied his own pleasure, not the will of God. As yet the world has not been made much better by his having lived in it.

He is decidedly a lazy man. The lesser responsibilities of life he has not borne, not even performing a father's duty toward his children, but leaving them to suffer if others did not care for them. Indolence has disqualified him to bear the responsibilities connected with the cause of God. Unless a man is self-denying, industrious, and faithful in the temporal things of life, he will not be in the cause and work of God. The real fitness of a man for important trusts may be estimated by the course he pursues toward those who are dependent upon him. A man who will allow himself and family to come upon others for support, has not the abiding qualities and capacities for a shepherd of the flock of God.

He himself is the center of all his thoughts. He has a family to sustain, but he does not feel the responsibility of caring for them. He that provideth not for his own household hath denied the faith and is worse than an infidel. God has not bound Himself to fill any man's barns with His bounties nor his granaries with plenty while he neglects to do his part. Man is to earn his bread by the sweat of his brow.

On entering a new field, [Carlstedt] is generally kindly received by the honest-hearted; he then leans more and more heavily upon them until he bears his whole weight, becoming burdensome. He eats at their tables, sleeps in their beds, is waited upon by them, and studies his own ease and convenience without seeming to have any idea of the tax he is upon them. He is not at all sensitive in regard to his claims, but feels that all are under great obligation to him for what he is doing. For a time he will from necessity carry himself with propriety, not showing his disposition to lord it over others, and it may seem to those who do not know him that it is uncharitable to suspect his character or that of his labors. But a little time will show that nothing was wanting but an opportunity to exhibit the unsound state of his heart. Just when the crisis comes and firmness and loyalty are most needed, in order to make himself conspicuous, or to serve his own purposes, he will become an Arnold or a Judas.

A practical exhibition of the purity and power of the gospel is of far greater value to the world than sermons of boasted learning. The world watches and criticizes with keenest severity the professed followers of Christ. A favorable or unfavorable impression is constantly being made upon their minds in regard to Bible religion. A gospel minister should demonstrate to the world that the religion of Christ produces not only industry but frugality, and by his words and actions show that he is a true Christian gentleman. Christ will thus be revealed in kindness, forbearance, gentleness, meekness, and disinterested love for those for whom He died, and effective service will be rendered the cause of Christ.

But if those with whom we are brought in contact see the opposite traits of character manifested—coarseness, severity, self-importance, lack of courtesy and refinement—they will say that religion has made them no better, and thus a barrier is erected to the salvation of souls.

The exhibition of a well-regulated temper has a good influence upon all around. When a man controls himself, he will receive the respect and confidence of those with whom he is connected. The ornament of a meek and quiet spirit the world can but admire, and in the sight of God it is of great price. One who carries a pleasant atmosphere with him wherever he goes is representing in this particular the great Pattern. The greatest difficulties in life often spring from an unbridled temper. The necessity of family discipline and church order is not felt. More meekness and greater self-distrust would save us a great many troubles. Moses incurred the displeasure of God for just once losing control of his temper and assuming the position which was God's alone.

God has not yet accepted [Carlstedt] as His representative. He cannot be trusted to present the truth, for wherever he goes he will create disaffection against those who do not exalt him and his work. The cause has no need of his labors. It will be harder to bring those who embrace the truth under his labors and are under his influence into harmony with the church, or into working order, than if they had never heard the truth from him. In regard to the testimonies of God to this people, he will not be corrected by them. He will maintain his own mind and judgment independent of the church, and if he can obtain sufficient influence to get up a faction, he will do so without compunction of conscience. Unless there is a radical change, he will be a second Lee, will apostatize, and do all the harm he can. He will take the position as judge of those whom God has used in His cause before he was born.

God is concerned in all we do or speak or write. How can I sufficiently impress this upon the minds of all? God stands as a defense to all who are wronged. If we by word or act wrong another, God takes his part against us, and if anyone wrongs us He takes our part against him. His hand is spread as a shield over all His creatures, and whoever attempts to wrong another strikes against the hand of God, and that hand bears the sword of justice.

[Carlstedt] has an indomitable will. In his youth he was coarse, untamable, rough, and self-conceited. He is now bearing the stamp of character then received. His education and manner of life have been such that he should feel himself excused from any sacred trust and engage in physical labor. Until he shall be a converted man, the flock of God entrusted to his care would be led on to ruin.

The man who is constant and fervent in prayer, who has a glorious sense of eternal things and a love for souls for whom Christ died will not have hard work to establish himself in the hearts of God's people. Such a person will spend no time in self-exaltation. He knows who is the Source of his strength. God is the only One to be praised. His sense of his dependence on Him brings him often on his knees in humility, and his sense of duty summons him to earnest, self-denying, persevering effort. Prayer and work are the business of his life, and he is an earnest worker in whatever position he may be placed. With a humble, longing heart he seeks God, and the cry of the lowly and contrite heart God will not despise.