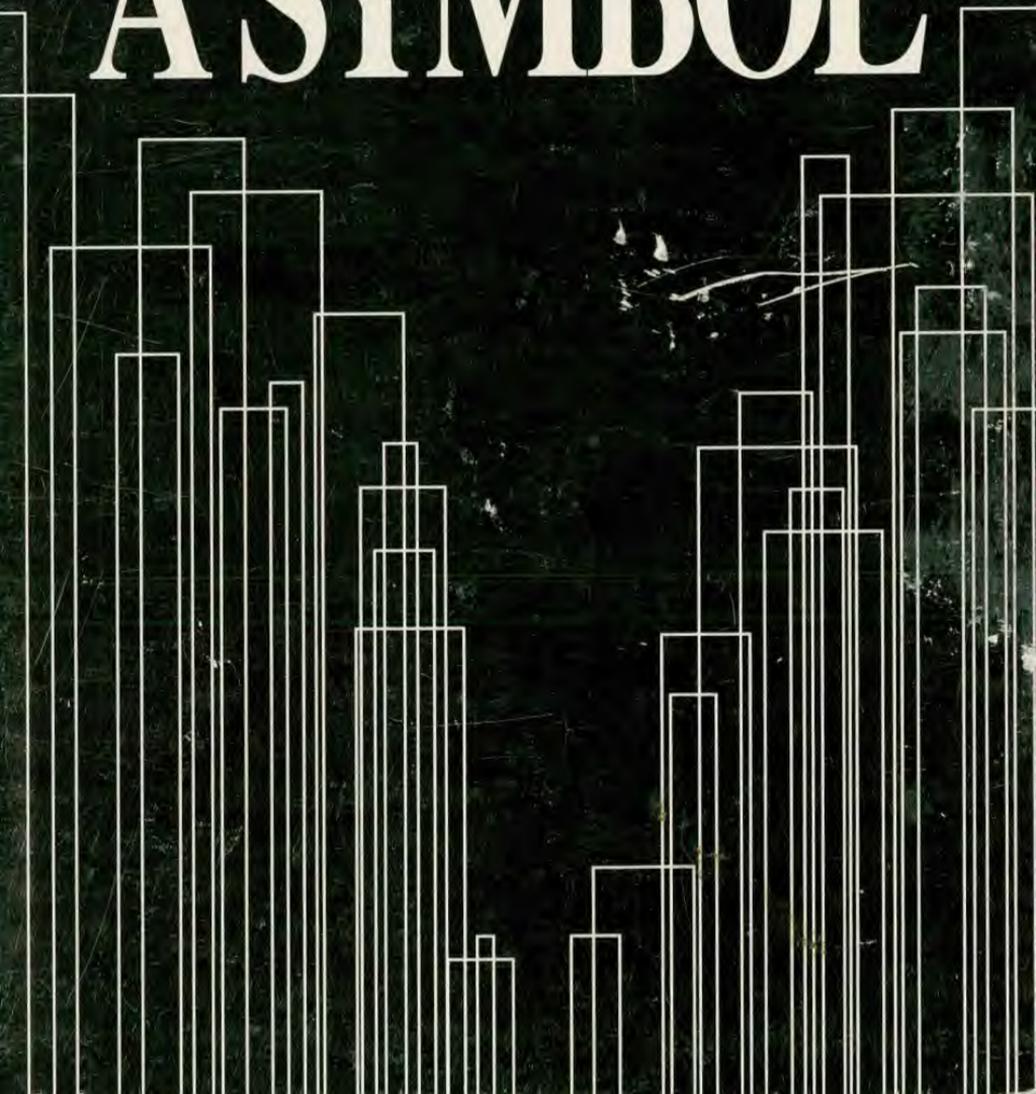


NEW YORK

■ CITY; ■

A SYMBOL



*New York City—
A Symbol*

By John Luppens

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Anyone desiring additional information about *New York City—A Symbol* may write to the General Conference of Seventh-day Adventists, 12501 Old Columbia Pike, Silver Spring, Maryland 20904; Atlantic Union Conference of Seventh-day Adventists, P.O. Box 1189, South Lancaster, Massachusetts 01561-1189; Greater New York Conference of Seventh-day Adventists, P.O. Box 1029, Manhasset, New York 11030; or Southeastern Conference of Seventh-day Adventists, P.O. Box 340, Altamonte Springs, Florida 32715-0340.

Abbreviations

Abbreviations used in this book for sources of quotations are as follows:

AUG: *Atlantic Union Gleaner*

Ev: *Evangelism*

GCB: *General Conference Bulletin*

LS: *Life Sketches*

MH: *Ministry of Healing*

MM: *Medical Ministry*

MS: Manuscript

PUR: *Pacific Union Recorder*

RH: *Review and Herald*

T: *Testimonies for the Church*; e.g., 9T indicates *Testimonies*,
vol. 9.

TM: *Testimonies to Ministers and Gospel Workers*



Headquarters for the program is a converted mansion in New Hyde Park, Long Island, that once served as the Conference headquarters. In addition to office space, the building houses many of the workers.

Prayer is the driving force of the ministry. The Van Program was begun as a direct result of prayer—with the supplying of vans and personnel, as well as the receptivity of the metropolitan New York area yielding continuing examples of God's power and desire to answer prayer. Prayer is offered at the Van Center morning, noon and at 5 p.m. for the many requests coming in by phone, letter and personal contacts, as well as for wisdom and direction for the work.



Van ministry touches every part of the metropolitan New York area—the five boroughs of New York City, Long Island and the parts of upstate New York that are within the Greater New York Conference territory.



The Van Program's basic community service offers free blood pressure testing on vans throughout the area. The program has been recognized by the hypertension representative of the New York State Health Department as the leader in regular, free blood pressure testing in New York.



Some vans are also used to assist with the extensive food-sharing program coordinated by the Van Program in conjunction with metropolitan area Adventist churches. From 2 to 3,000 free lunches are given out each week. At Christmastime, three holiday luncheons are held at the Van Center for some of the many persons receiving food through the on-going food-sharing ministry.



Van Program staff members and volunteers come from many parts of the U.S. as well as from the New York area, with a variety of backgrounds and experience. Marilyn Greene, administrative assistant, is a nurse-midwife, who serves in a wide range of activities with the Program, including television production and overseeing personnel matters.



80% of the people coming on the vans accept "Powerful Promises," a 15-part series of Bible lessons printed on the Van Program's press. Many individuals send in their answer sheets from the series so they can receive the completion certificate offered for the series. Almost 100% of the people coming onto the vans are accepting "Power to Cope," Biblical promises dealing with stress combined in a colorful and attractive magazine format. When the Van Program began, in 1978, only approximately 33% of the people accepted the Power to Cope series.





A busy print shop turns out from 500,000 to 1 million pieces of health and spiritual material annually. In addition to being given out on the van in the New York Van Program, van ministries from around the world obtain them for use in a variety of translations.



A major thrust of van ministry in Greater New York involves media. Van Program Director Juanita Kretschmar hosts *Power to Cope*, a television program in which people tell how God has helped them deal with stress. Here, Juanita interviews noted Christian British missionary and surgeon, Dr. Denis Burkitt. The program has aired for a number of years on a number of cable systems in metropolitan New York as well as in other states, and on the Three Angels satellite network. (l. to r.) Charlie Possennede and Elias Belopolsky at work on video production. Charlie is director and editor for the *Power to Cope* television program.

Power to Cope is also produced for radio and airs on Adventist World Radio in Europe and the Far East. Patrick Flannery is shown in the radio-production room, where he edits for radio.



PREFACE: **NEW YORK CITY—A SYMBOL**

“Let all that is done [in Greater New York] be a symbol of the work the Lord desires to see done in the world.”¹

Since the work in New York City is to be symbolic of the work to be done in the world, all of God’s leaders can profit from a study of Ellen White’s statements on evangelism in large cities. Her counsel is a guide for all Seventh-day Adventist leaders including ministers, teachers, administrators, and laymen. It is hoped that each reader will search the “eternal principles of God” as presented in the Ellen White counsels to the brethren in New York City. These “eternal principles of God” can be applied to any part of our worldwide work.

Why should God choose New York City to be a symbol for the way the work is to be done in the world? Some probable reasons are listed below:

1. It has been said that New York is the greatest city in the world. It is the best known city in all the Americas. “New York City is the center of many large industries, and of business and finance. It is also a center of world shipping, of educational and cultural facilities.”²

2. As the center of the financial world, Wall Street is the temperature gauge for the worldwide stock market. Along Wall

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Street are found banks, stock exchanges, and other financial companies which provide money for the largest corporations in the United States. "In New York City are found the headquarters of 2,465 businesses with a net worth of over a million dollars." ³ Along Lower Broadway, Park Avenue, and Madison Avenue are the home offices of many of the national and international business concerns. ⁴

3. As a center of cultural facilities, it boasts the largest school system in the world. Many of New York's elementary schools, colleges, seminaries, and universities are well known throughout the world. ⁵ Libraries add a fine feature to the city's culture. The New York Public Library is the country's largest city library. The museums are also a very important part of the cultural development. ⁶ Here are found also the tallest buildings in the world. ⁷ The Empire State Building is 102 stories high. The building is actually 1,250 feet high, but a television tower added in 1950 brings the height to 1,472 feet.

4. New York City is also the leading communications center of the world. Some of the leading newspapers are printed here. They include the *Times*, *Daily News*, and the *Post*. There are also hundreds of foreign language newspapers, both daily and weekly. ⁸ Many leading magazines are published in New York City. It is amazing that New York City has more book publishers than any other city. ⁹ A sixth of the printing in America is done in New York City. ¹⁰

5. The New York City Port, along its 650-mile waterfront, includes about 1600 piers. Ships from New York sail to 90 percent of the world's ports. New York has the largest export trade in the world. Half of the overseas commerce of the United States is handled here. ¹¹ Every month nearly 1,000 ships, representing 30 nations, enter this busy seaport. ¹²

Some other facts about this city help to emphasize the tremendous work to be done here:

- New York has about 100,000 drug addicts (half of Amer-

PREFACE: NEW YORK CITY—A SYMBOL

ica's total). Each of these drug addicts steals an average of \$100 worth of property daily to support his habit.

- Forty-eight percent of all births in New York City are illegitimate.¹³

- One out of every ten inhabitants of the United States lives and works in the New York City area.¹⁴

- Every day nearly 300 babies are born and 250 people die.¹⁵

- One-fourth of the people in New York City speak a language other than English. The Scriptures must be available in 70 languages.¹⁶

- Every month 70 million passengers ride the subway in cars that travel 12 times the distance around the world every 24 hours. Every day nearly two million persons travel to Manhattan.¹⁷

- Only one-tenth of one percent of the people in the Greater New York Conference territory are Seventh-day Adventists.¹⁸

- New York City has a population greater than any state except California, Florida, Illinois, Ohio, Pennsylvania, and Texas.¹⁹

- It can be called a little United Nations. More Italians live in New York City than in Rome, more Irish than in Dublin, and more Jews than in Israel.²⁰

- During a typical eight-week period, three million New Yorkers have a medical problem and 1.8 million seek medical advice. At any one time 800,000 acutely ill require bed care, 400,000 are chronically disabled but ambulatory, and 300,000 are chronically bedridden.²¹

- More than 60,000 New York City residents are under

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psychiatric treatment in state mental hospitals; 100,000 more are under some kind of mental hygiene treatment.²²

I could give many more facts about New York City, but perhaps these are enough to indicate that we have a great responsibility in this, our largest American city.

Not only does the world consider New York important, but God considers it of prime importance. New York is to be symbolic for our worldwide work. New York is to be a center for missionary effort. New York is to stand in a different relation to the General Conference from surrounding territories and interests. The general working force is to help build up the work in New York City. New York will have to be worked after Christ's methods. God's methods alone will have to be applied to working New York City. Read, then, with an open mind the special plans for working New York City that God has given through the writings of Ellen White.

—John Luppens

FOOTNOTES

- ¹ E. G. White, *Evangelism*, p. 385.
- ² *The World Book Encyclopedia*, Vol. 14, p. 261.
- ³ "Our Nation's Greatest City," Greater New York Conference pamphlet.
- ⁴ *The World Book Encyclopedia*, Vol. 14, p. 261.
- ⁵ *Ibid.*, p. 263.
- ⁶ *Ibid.*, p. 269.
- ⁷ *Ibid.*, p. 263.
- ⁸ *Ibid.*, p. 270.
- ⁹ *Ibid.*
- ¹⁰ *Ibid.*
- ¹¹ *Ibid.*, p. 271.
- ¹² "Our Nation's Greatest City."
- ¹³ Robert Lang, M. D., Seminary Talk, 1969.
- ¹⁴ L. L. Reile, *Lake Union Herald*, Vol. LIX, May 26, 1967.
- ¹⁵ *Ibid.*
- ¹⁶ "Our Nation's Greatest City."
- ¹⁷ *Ibid.*
- ¹⁸ *Ibid.*
- ¹⁹ Dunbar Smith, M. D., talk.
- ²⁰ *Ibid.*
- ²¹ Dunbar Smith, M. D., *Fact Sheet*, 1970.
- ²² *Ibid.*

INTRODUCTION

It is a privilege to introduce you to *New York City—A Symbol* by John A. Luppens, which is being printed under the auspices of the General Conference of Seventh-day Adventists, an organization with the mission of implementing the principles illuminated in the volume. This book gives special emphasis to evangelism for New York City, since Ellen G. White indicated this city is to be a symbol to the world as to how to carry on urban evangelism: "Those who bear the burden of the work in Greater New York should have the help of the best workers that can be secured. Here let a center for God's work be made, and let all that is done be a symbol of the work the Lord desires to see done in the world."—Ev 384, 385.

New York City—A Symbol also shows the strong emphasis that Ellen G. White gave to combining medical missionary work and gospel evangelism. She indicated that urban evangelism should be carried on by using the model of outpost centers and city centers. This model is a unique God-inspired formula to give to the millions in the metropolitan areas of the world the last warning message of Christ's soon, second coming. The outpost centers are to be training schools for urban evangelism, health retreats, and residences for city workers. The city centers, such as vegetarian restaurants, health food stores, medical missions, city missions, and other evangelistic activities, are to be evangelistic satellites in the city. The following statement sums up the powerful conviction that Ellen G. White

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had for the great cities of the world:

“There is no change in the messages that God has sent in the past. The work in the cities is the essential work for this time. When the cities are worked as God would have them, the result will be the setting in operation of a mighty movement such as we have not yet witnessed.”—MM, p. 304.

As you read this book please ask the Holy Spirit to lay a strong burden and conviction on your heart to assist in evangelism for New York City and other large cities of the world. Let us hasten Christ's coming by giving strict obedience to the commands of God regarding the method of working the cities so that He can set in operation the mighty movement for New York and other cities of the world.

—Ted N. C. Wilson
Associate Secretary of the General Conference

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THE SYMBOL MADE REAL

New York's Statue of Liberty—to many a symbol of political asylum, religious freedom, economic advantage—has long been a symbol of America to the world.

Over 100 years ago, Ellen White wrote that New York City was to be symbolic of the way the work was to be done in the world. New York City presents a view of an almost impenetrable mass of millions of people basically uninterested and untouched by spiritual issues. Those who read this book will find principles that will apply to their own working methods in their own city.

In New York there has been little interest or response to the usual methods of spiritual outreach. And since local financial resources have been limited, how could the work in gospel medical missionary lines be established in the way called for?

Many workers have come, prayed, studied, labored, introduced Jesus to others, and departed. The city grew—in population and world media influence as well as in crime and decay. Then, as the world entered the final quarter of the 20th century, gospel medical missionary ministries were begun that were to have a profound impact not only on those involved in them but on the city itself. And now, finally, the church around the world has noticed what is happening in New York and has begun experimenting with the same simple methods that are proving effective in New York.

The story began back in the mid-1970s when two families moved to the New York area. One couple, Bill Dull and his wife,

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Lois, came impelled with the sense of need to begin a lifestyle retreat center outside the city for the people of the city. Their story, full of faith and love, is the story of sacrifice and prayer as the "blueprint" was studied, property was located, and slowly but surely a center was made some 50 miles from the city. At this time 16 people at a time can "live in" while they learn an entirely new lifestyle that includes the eight natural remedies. Over the past decade, as this work has developed, that outreach has ministered to hundreds in a very personal, life-changing way. Staff members have come from around the world to be trained themselves and then go to other parts of the United States and the world to participate in similar outreaches. As the years have passed, that retreat (called Living Springs) has added another dimension, a restaurant ministry in Manhattan. Modeled after the Country Life restaurant plan, the Living Springs Restaurant utilizes mostly volunteer help. In the restaurant outreach, classes are also offered in nutrition, stopping smoking, hydrotherapy, and Bible study. Literature is also available. A regular clientele patronizes the establishment for noon and dinner meals. Many individuals have found Christ and His love through this personal outreach.

Bill Dull's broad smile and living faith have drawn young and old to become involved in that ministry, often for years at a time. He is quick to give God all the credit for providing everything from land to equipment to transportation to legal solutions when the outlook would seem to be "impossible" to those looking on. And God, who seems to specialize in the impossible for New York, always comes through when needed.

Speaking of "nothing is impossible" is to speak of the theme song of another ministry that also began in that same time period. Elder Merlin Kretschmar came with his wife, Juanita, to the Greater New York Conference. They had prayed, studied the Spirit of Prophecy, spoken with present and former workers from New York, and prayed some more—pleading with God for guidance in how to reach the masses of people in New York with the special message for this time. Their attention was drawn to several guidelines, including the following:

"Christ's method alone will give true success in reaching

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the people. The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, 'Follow Me.'—MH 143.

"Workers with clear minds are needed to devise methods for reaching the people. Something must be done to break down the prejudice existing in the world against the truth."—Ev 129.

"Different methods of labor are really essential in sowing the seeds of truth and gathering in the harvest. It is often the case that men of the humblest ability will reach hearts that have been steeled against another man's labors. Much praying is essential."—TM 251.

The first opportunity to try a new outreach method came in the spring of 1975, after months of prayer. Enough funds had been received to purchase a used van for blood-pressure screening. By placing the church's name in prominent block letters on all sides of the van, they transformed the 28-foot vehicle into a billboard, preaching a sermon whether parked during a screening or moving through traffic. The simple method was begun—mingling with the people, showing an interest in ministering to a "felt need." And New Yorkers began coming for more than blood pressure information. Within two years two other vans had been added to form a fleet on the streets of New York. Volunteers and stipend staff joined one full-time nurse-driver, while material offered included help with nutrition, stopping smoking, and Bible studies.

All was being done with prayer. The Kretschmars were joined by a team of people who prayed through the challenge of establishing a printing operation and a Bible school. Meanwhile, family and friends around the world and local New York believers supported the project. The conference gave moral support to the fledgling ministry that was growing faster than anyone expected. In 1978, shortly after the Greater New York Conference president accepted a call to another field and Elder Kretschmar was elected conference president, the ministry needed additional space to function. A large building, the

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former conference office, was made available “temporarily” to the growing “van ministry.”

By 1979 each Monday morning the staff was spending two or three hours in prayer, praise, and sharing of experiences from the previous week. Young people were coming during their summer vacations to work with the ministry, and those looking on saw the outreach become not only a ministry for the city, but a training school for printers, clerical workers, and Bible workers, not to mention a learning ground for those desiring to share their faith through health education on the vans themselves.

Then a major New York television station invited Juanita, the director of the van ministry, to be the community coordinator for a tri-state health fair. And they wanted Seventh-day Adventists to be regional coordinators throughout the area. They said, “We’ve been watching you Seventh-day Adventists. We believe no other organization is in closer touch with the people and understands as much about health.”

When she accepted the challenge to become involved with the 1980 health fair, the name Seventh-day Adventist was suddenly catapulted into prominence among some 700 other organizations whose 20,000 volunteers were involved. For months prior to that health fair, Adventists played a leading role in preparation for the event. Contacts made at that time broke down barriers throughout the area.

Ever since 1975 the vans have been going through the streets, quietly parking alongside the curb, putting out a simple sign indicating people could go inside for a free blood-pressure examination. When people enter the van, not only are they given application forms to fill out, but there is always a literature rack filled with free books and magazines donated to the project by friends from all over the nation. The person taking the blood pressure and the person in the receptionist area pray for the Holy Spirit before ever heading into the city. And they pray their way through traffic—before opening the door of the van—that God will bring just the people who need help and that He will supply just the reactions and words van staff members need in each case.

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After the 1980 health fair and follow-up lifestyle seminars, another "felt need" was uncovered and met. At that time person after person expressed interest in information that would help them handle stress. So in the fall of 1980 "Power to Cope" Bible guides for handling stress were written and published, and doctrinal studies called "Powerful Promises" were prepared for follow-up study. Suddenly, by the tens of thousands, the "Power to Cope" guides were being requested. A bridge had been discovered to bring interest from the physical to the spiritual.

Previously one in every three persons coming on the vans would accept the spiritual material that was offered. That in itself was amazing. But now two in every three persons would take it, sometimes literally grabbing the information right out of the hands of staff members. That included the rich and the poor, the young and the old, the atheist and the agnostic, the priest and the rabbi. The blessing of such response created all sorts of impossible financial needs that God ministered to as the van "family" continued to seek God in prayer.

By this time people from other parts of the United States were visiting the ministry, wondering if they should get a van for their area, copying the application form used on the vans in New York, and finally purchasing in quantity the materials being produced on the van ministry presses. This included information researched by Vincent Gardner, staff medical doctor, providing additional sought-after material meeting physical needs from weight loss to freedom from addictions. And by this time the outreach was being called in its monthly newsletter, "The Ministry of E-Van-gelism."

At the beginning of 1983 the work of the vans out on the streets was stopped between December 31 and January 9. For ten days, four hours each day, the staff paused for praise, for study of the Bible and Spirit of Prophecy, and for heart-searching prayer as they requested a greater measure of the Holy Spirit individually and for the ministry. And that year the work was prayerfully expanded with two more outreaches: The half-hour weekly television program "Power to Cope" was begun; (it now airs without charge ten times each week throughout the metropolitan area), and this year marked the

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beginning of food-sharing ministry, which provides nourishing lunches to between two and three thousand hungry persons every week in cooperation with some 16 local New York churches. Both of these ministries have impacted on the city, touching opposite ends of the spectrum economically, yet indicating the common need for peace of mind, whether a person lives on the sidewalk in the Bowery or in a penthouse. Literature accompanies the food that is distributed, and literature is requested from all over the city as well as the nation when the program is aired, since now it is being shown without charge on two satellite systems as well.

The concept of a van ministry has been followed in Texas and Washington; in Boston and Los Angeles; in Washington, D.C., and in Taiwan, Singapore, South Africa, and Australia, to mention a few places.

The New York E-Van-gelism ministry also includes a radio version of "Power to Cope," which is being aired around the world. And now, for four consecutive years, the Laymen's National Bible Association has selected the "Power to Cope" four-color cover to be placed in the hands of the President of the United States, members of Congress, leaders in industry, religious leaders, and thought leaders in this nation. This organization has distributed 70,000 of these magazines!

Now, outside the vans, hundreds of thousands of *Signs* are handed to passersby. Many call back to the Van Center office on an advertised "800" line to receive a free copy of "Power to Cope." This telephone ministry is frequently referred to by those calling in with the words, "Is this the prayer line?"

More than one million persons have been touched, one-to-one, through the E-Van-gelism ministry. Their budget is 75 percent dependent on the spontaneous gifts and purchase of Van ministry-produced materials. No wonder the bookkeeping aspect is called the "manna" department. Staff members spend hours with God in their personal devotions early in the morning—the result is that ten to twelve persons accept Jesus Christ weekly. The vans can be called chapels on wheels, where former members, Jews, and persons from all walks of life are touched by the presence of the Holy Spirit.

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Prayer has become the lifeblood of success in Van Ministry in New York City. In addition to the morning devotions the workers spend three hours in prayer and praise Monday mornings. Ten days of prayer are set aside at the beginning of each year. The staff stops for prayer three times each day — morning, noon, and at five in the afternoon. Prayer is the badge of their success!

The instruction from Ellen White was “Let all that is done be a symbol of the work the Lord desires to see done in the world.”—Ev. 385. Elder Kretschmar and the other workers in the rapidly growing Greater New York Conference, along with members of the E-Van-gelism staff, have come under the conviction that God wants His people around the world to learn that He can be trusted in the face of impossible challenges. Trust Him when there are no resources for the following day’s needs.

Centuries ago God wanted to use the children of Israel, in their experience in the desert, to teach others that it is safe to depend on Him for daily bread. God never failed to provide for their needs, but they failed Him. Their doubt, discouragement, and murmuring overtook them, and it was impossible for them to trust Him. They clung to their right to feel sorry for themselves, to feel they had “rights” that God was not willing or able to meet. As a result, they missed the opportunity to symbolize to the world the joy and privilege that was theirs and place their full confidence in the only true God, their Creator and Redeemer. What might have been the result if they had fully trusted Him?

Now, once again, it would seem God wants to use His people in a very prominent city and in other cities of the world to demonstrate that it is safe to trust Him in every circumstance. Will those involved in the many types of ministries in New York pass the test—make the choice to “let all that is done be a symbol”? We need to be praying for ourselves, for one another, and for all those who live in the cities and are searching for God. Let us keep our eyes on the One who gave His life for this world—the One whose presence is not a Statue of Liberty but a living Person who represents real freedom, protection, and

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inner peace—with a promise of a better city soon to come.

(Materials for this chapter are from Juanita Kretschmar, director, Van Ministry.)

DIVINE COUNSEL ABOUT NEW YORK CITY

1848

On their way to western New York, Ellen and James White left Henry, their 10-month-old boy, at Middletown with Sister Clarissa Bonfoey. At this time Ellen White's health was very poor. She was reluctant to leave her son in another's care, yet she said:

"It was a severe trial for me to be separated from my child, but we dared not let our affection for him keep us from the path of duty. Jesus laid down His life to save us. How small is any sacrifice we can make compared with His!"—LS 110.

According to my research, the first time Ellen White visited New York City was on August 13, 1848: "On the morning of August 13 we reached New York City, and went to the home of Brother D. Moody. On the following day Brethren Bates and Gurney joined us."—*Ibid.*

She did not stay in New York City long, for the Whites attended a meeting in western New York beginning August 18.

1890

In her diary, Mrs. White tells of spending an evening in the Brooklyn Mission, her ride on the elevated train, and of her near collision with a horsedrawn wagon.

OCTOBER 30, 1890

"Yesterday was a trying day for me, especially in the

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evening. As we approached New York City it was about ten o'clock. I much dislike the elevated railroad. We changed so often, and had to travel up and down the stairs and be exposed to currents of air, with the cold upon me. I was feeling very disagreeable. We waited at one station more than half an hour while Brother Robinson and Willie White went to seek a place to deposit the calligraph and large luggage. Here I got cold by being exposed to currents of air, and greatly feared the consequences. It was eleven o'clock at night when we reached the mission at Brother Robinson's. It was some time before we could awaken anyone. We succeeded at last and we were welcomed into the mission. Had a cup of warm drink and retired. The elevated railroad was very near our chamber and the noise of travel was continued until late, but I slept the sleep of weariness. As early as possible after breakfast and a season of prayer we started on our journey back to New York City to take the cars. We had to go through the same wearisome process, going upstairs and downstairs to ride on the elevated railroad, in order to get to our destination.

"We felt thankful when the hurry and bustle were over and we were seated in the cars for Salamanca, New York, which place we reached Thursday night at eleven o'clock. I was sick and tired and nervous. It seemed to me I could not endure the overheating of the cars. There was no comfort to passengers notwithstanding their earnest protests. One man would complain of the ventilators being opened or the door being opened and he would succeed in getting them closed. I hope never to have to suffer such nervous prostration as on that car."—MS 44, 1890.

NOVEMBER 14, 1890

"We found the cab waiting for us. We went directly from the meeting to the depot. Brother _____ accompanied us to the city of New York. . . .

"We were pleased to learn a train left about ten p.m. My berth had been procured, and I had the privilege of resting in my berth. When we reached Baltimore the car we were in was filled with an offensive oil smell combined with heat smoke. I was afraid the axle box was on fire and that this caused the

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smoke. We tarried some time in Baltimore, and I tried to keep my breathing organs covered so as not to take into my lungs the oppressive atmosphere that was almost stifling."

NOVEMBER 15, 1890

"We arrived here in this city Friday morning. I was pleased to ride all the way from the ferry in the streetcar and not on the elevated railroad. We had a good room assigned to my use exclusively, but the elevated railroad goes directly by the house and I was fearful the thundering noise would prevent me from sleeping. There is a large company who are being accommodated in three different tenements."

NOVEMBER 16, 1890

"I spoke to a full house at eleven o'clock Sabbath a.m. with much freedom. I do not think I have ever seen a better class of people before me. There was nobility and intelligence. We had a good social meeting. Many excellent testimonies were borne. The sisters Charlotte and Sarah Haskins, whom I knew in my youth, were present to hear me. I was glad to meet them. Spoke from John 15.

"Brooklyn, New York, Sunday, November 16. I spoke to the people with much freedom from 2 Peter 1:1-8."

NOVEMBER 17, 1890

"Attended morning meeting and spoke to the people with much freedom upon the subject of faith and the righteousness of Christ. Brother Lindsay made decided confession to the point. He called those forward who desired a deeper work of grace in their hearts. Quite a number responded, and by request I prayed in their behalf. The Lord came graciously near to bless us, and we know that He has peace and rest for the souls of all who come to Him as their only hope. We so much desire the softening, subduing influence of the Spirit of God upon our own hearts. I remained for the conference meeting and was requested to speak and say what I thought of having a ministerial school established in Brooklyn, united with a school for the canvassers and educating Bible readers. I told them I was not prepared to speak to the point intelligently. I wished to give the subject more reflection and earnest prayer, seeking counsel

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from God.”

NOVEMBER 20, 1890

“I arose at four o'clock. Sought the Lord in prayer. This is a day of feebleness to me, yet I will put my trust in God, who is my helper and my God. I wrote many pages to be used at the present time, at the close of this year 1890.

“With Sarah I fulfilled an engagement to take dinner with Brother and Sister King. Again I mounted two pairs of stairs to reach the elevated railroad to take the cars to their place. We had one change. I feel very disagreeable riding so high up in the air. We had a very pleasant visit. Sister King is the sister of Sister Tay and one with whom we have been long acquainted.”—MS 46, 1890.

“I spoke this evening at eight o'clock, and the Lord gave me great freedom. I feel my weakness, and I am pleading with God to restore me. I believe that He will do it. I am reaching out for stronger faith.”

NOVEMBER 21, 1890

“During the night season I was specially moved upon by the Spirit of God. My soul had been drawn out in earnest supplication to God. I was distressed on account of the backsliding of His people. While lying in bed, unable to sleep because of the burden resting upon me, I was pleading with the Lord. I fell asleep, and in the night season I was taught of God. My guide said, ‘I have a work for you to do. You must speak the words given you by the Lord. After these words have been spoken, your duty is done.’”

NOVEMBER 22, 1890

“This morning I pleaded most earnestly with the Lord for His presence, for the enlightenment which He alone can give me. I wrestled for some time in prayer, and placed myself decidedly on the Lord's side, to believe every word that proceeds out of the mouth of God. I will not take myself out of His hands, infirmities press me at all times, and my faith is tested severely. Oh, that I may never lose sight of Jesus, my hope and my consolation.

“I spoke to a room packed with interested listeners, from Isaiah 58. The Lord's presence was in the congregation. We

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knew that His Holy Spirit was impressing the hearts of those present. As soon as I had ceased speaking, a woman of commanding appearance arose, and bore testimony from a full heart. She thanked the Lord, she said, that she was present to hear that discourse: for it had decided her to keep the Sabbath of the Lord. Although trials and difficulties were before her, she would trust in the Lord, for He would be her fortress, her support, and she would make known the light of truth to others. Testimonies followed in quick succession. Brother Washburn bore a good testimony. The Spirit of the Lord was upon him, and his face was pale. He said that he knew that the Spirit and power of God was in the message borne by Sister White, and that he had been receiving light and blessing. He felt more deeply the Spirit of the Lord than he had ever felt it before in his religious experience.

“Brother Asa Robinson bore witness that the Lord had deeply impressed his mind, and he longed to drink richer and deeper draughts of the water of life than he had ever yet done. Elder Lindsay spoke with deep contrition of soul, referring to the remarks of the speaker in reference to Joshua, and the words spoken to him by Christ. They gave him courage and hope and light and increased faith. The people of God, represented by Joshua, stood before the angel of God clothed with filthy garments, and Satan was complaining because he was prevented from destroying them as he was determined to do. He pointed to their filthy garments as a reason why he should do this. But the Lord Jesus would not permit him to destroy them. With the voice and attitude of a king He said, ‘Take away the filthy garments from him.’ Turning to Joshua, who represented the people of God, Christ said, ‘I will clothe thee with change of raiment,’ even the righteousness of Christ. Brother Lindsay said he felt that he had labored in his own strength too long, clothed with the filthy garments of selfishness. He wanted the endowment of the Spirit of God and the baptism of the Holy Ghost, that he might no longer work in his own spirit, after his own way and will. Others followed with testimonies right to the point.

“We then invited those who had not this evidence of their

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acceptance with God to come forward, and about forty responded. Many of these expressed their desire to be clothed with the garments of Christ's righteousness. It was evident that the Spirit of the Lord was making deep impressions on the minds of all present. Many with deep feeling asked the prayers of God's people in behalf of fathers, mothers, husbands, wives, brothers, and sisters. We bowed in prayer, and I know that the Lord's presence was with us. Most earnest, heartfelt supplications ascended in faith to the throne of God, and the Lord hearkened and heard those earnest cries. Many hearts were blessed, and their countenances reflected the bright beams of the Sun of Righteousness.

"This was a precious day to our souls, a season long to be remembered, never, never to be forgotten. Praise and thanksgiving ascended from the hearts and lips of many to the glory of God. 'Whoso offereth praise glorifieth God.' The Lord would have His people a bright, cheerful, gladsome people, lightbearers to the world. Light, precious light, represents the cheerfulness and happiness which should be reflected to the world."

NOVEMBER 24, 1890

"I rise this morning with gratitude in my heart for a precious night's rest. The cars on the elevated railroad have been thundering past all night, but I have slept excellently well.

"I did not fill my appointment at the hall yesterday evening at five o'clock. The managers of the building let it to other parties when our people had engaged it for the day. But we could not help ourselves, as there was no written contract. This ought always to be secured. We must be more thorough in our business management. Many had purposed to come with their unbelieving relatives, and this was a great disappointment to them. They wept with sorrow. This disappointment we must reckon among the 'all things' that shall work together for good to those that love God.

"I was solicited to speak in the evening to those assembled in the next tenement, the canvassing class. . . .

"I have now spoken four times in the morning and business meetings and for one hour last evening to the canvassing class." MS 29a, 1890.

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NOVEMBER 26, 1890

"We first took a streetcar as far as the bridge, then we climbed the stairs to the elevated railroad, then down the stairs after we crossed the bridge. We were on the crowded street of Broadway, dodging this way and then that way between teams, narrowly escaping being run over. We reached a car we wished to take, and it went very slowly, being obstructed with heavily loaded vehicles. Changed cars again and just as we were about to get on board horsecar, there came a heavily loaded wagon drawn by two powerful horses. They almost collided with the streetcar. . . . I saw a place where we could dodge past the team and board the train. I ran, calling the others to follow with the baggage, which they did, and once more we were moving along. Soon we were obstructed with heavily loaded wagons. As we were near the wharf, we decided to leave the car and walk; it was only a few rods. We were able, after going before the teams and behind them and between them, to pass down the gangplank into the boat. Here I am writing, sitting in my berth in my stateroom.

"I was awakened out of my sleep by someone rapping on my door. I asked what was wanted and was asked where we were bound. I told them, To Norwich, Connecticut. At one o'clock the boat stopped. Then to our sorrow we learned that the gangway where all the luggage or freight was laden and unloaded was directly beneath our stateroom. There was the noise of trundling wheelbarrows, orders being given, and the loading of barrels until morning. A very poor chance to sleep! We were to be awakened at four o'clock, but our awakening commenced at one o'clock and continued until four.

"We must take the cars at five o'clock. It was bitterly cold, yet beautifully pleasant. We walked quite a distance to the depot. There was a large waiting room—one room for men and women. Cards were hanging on the walls saying, "No Smoking in This Room," and yet there were several men smoking away unrestrained. How glad I was to get on board the cars.

"After riding about one hour we came to Norwich and decided to walk nearly one mile to Brother and Sister Greer's.

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We reached the place about six o'clock. It was hardly light"—MS 49, 1890.

NOVEMBER 26, 1890

"Then in company with Brother Miles and Sarah we stepped on board the street car, changed at bridge for elevated rail car, then walked a few blocks, and stepped on board the horsecar, then changed again for another car which brought us to the boat. Broadway is quite narrow and it is blockaded and very difficult to make our way, but we are now on the boat and in our stateroom. Very comfortably situated.

"It is now half past five o'clock, and I am writing. I look back and review the experience of the time we have spent in Brooklyn. It has been a season long to be remembered. Several of our ministering brethren were present at this meeting. There were many more in numbers composing the church in New York City and Brooklyn than we expected to see. We were much pleased with the intelligence of those who had taken their position on the commandments of God. We were happily disappointed to meet so many, of like precious faith coming in from other churches. I spoke four times in public assembly and four times in the morning meetings and conference meetings. I was blessed with much freedom. There seemed to be no unbelief and prejudice to block the way and no exercise of a spirit in any way to counteract the influence of the testimony given me to bear to the people. My spirit was refreshed while seeking to comfort others with the same consolation and hope wherewith I was comforted.

"Another feature of the meeting was the bright, happy, cheerful faces that were pleasant to look upon and then the testimonies that were so cheerfully and gladly given, almost universally of a hopeful character. The hearts of many were brimming full and running over with gratitude that they had been blessed with the privilege of hearing the truth and with hearts ready to respond to the drawing influences of the Spirit of God. This is that which the True Witness describes as 'the first love.'

"It was evident that these precious souls had something more than formality. They had spirit and life and the manifest

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ministration of the Spirit. All testimonies borne by ministers and lay members were explicit upon the point of disclaiming any pretensions or power in themselves in their most earnest reasoning and in the proclamation of the truth, of conveying saving knowledge to any minds. The agency of the Holy Spirit of God alone could touch and subdue the human heart. The necessity was urged upon all hearers to pray for divine illumination and to search the Scriptures for themselves. All their most earnest efforts would prove an entire failure unless the Lord Himself should by His divine power combine with the human agency. 'Not by might, nor by power, but by my spirit, saith the Lord of hosts.' Zech. 4:6.

"Talk as Christ talked; work as Christ worked. We must look to Christ and live. Catching sight of His loveliness, we long to practice the virtues and righteousness of Christ. It is by beholding Christ that we become changed into His image, and by renouncing self, giving our hearts up wholly to Jesus for His Spirit to refine, ennoble and elevate, we will be in close connection with the future world, bathed in the bright beams of the Sun of righteousness. We rejoice with joy unspeakable and full of glory. Then we are commanded to go into other cities and towns and tell them the good news with hearts all aglow with divine love, even to them that are afar off, even as many as the Lord your God shall call.

"Tell to others the blessed truths of His word, and in obeying the words of Christ, continue in His love. How He urges us by the love we bear to Him to keep His commandments. He does this, not to urge us to do impossible things, but because He knows what it means to keep His Father's commandments. He wants every soul that heareth His invitation to say the same to others, and to receive His richest gifts, for He knows that in keeping the commandments of God, we are not brought into servile bondage, but are made free through the blood of Jesus Christ. 'And in keeping of them [His commandments] there is great reward.' Ps. 19:11.

"Tell it to others with pen and voice, with piety, with humility, with love, representing the character of Christ."—MS 48, 1890.

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JANUARY 9, 1891

“I had a deep, earnest desire for the Lord to work with His people. Oh, how my heart was drawn out in wrestling prayer to God that He would manifest His power on the Sabbath day and greatly bless His people. He did all this and far more than I had asked. It seemed that a tidal wave of the glory of the Lord swept over the congregation, and many, many souls were filled with a rich blessing of God, and this occasion to them was one never to be forgotten. They bore testimony that the power of God thrilled through and through them. Some persons were as pale as death, but their countenances were shining with the glory of God. This church had been newly raised up, and was in need of encouragement. Oh, bless the Lord, bless the Lord! Oh, my, soul! for the great goodness and mercy of God!

“One brother in a prominent position in the Chicago mission had been so weighted down with discouragement that we all feared that he would separate from the work, but he was present at that meeting and was greatly blessed. He said that he came to that meeting, heavy in heart and under a dark cloud, but the Lord Jesus met him while bowed in prayer. We had called them forward, he did not come; but the Lord met him. ‘I seemed to have the Lord Jesus close beside me,’ he said. ‘How lovely, how precious, I thought I could touch Him. I knew Jesus was by my side.’ And then he broke out in a description of Christ as seen by the eye of faith. He was a man very reticent, but of few words; but his tongue was loosed, his language was eloquent, as he expressed the attributes of Christ as He was revealed to him. Said he, ‘I am as light as a feather, I am happy in God, and I want to get back to Chicago and tell them what the Lord has wrought for me.’ Others bore testimony of the power of the Holy Spirit that came upon them.”—MS 2, 1891.

1899

On December 12 Ellen White wrote a letter to Dr. J. H. Kellogg, the medical superintendent of the Battle Creek Sanitarium, in which Kellogg is admonished not to bury the means and talents of God’s people in the slums of New York City and Chicago.

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“God desires His institutions and His chosen, adopted children to honor Him by revealing the attributes of Christian character. The work that the gospel embraces as missionary work is a straightforward, substantial work, which will shine brighter and brighter unto the perfect day. God does not want the faith of His people to take on the features or appearance of the humanitarian work now called medical missionary work. The means and talents of His people are not to be buried in the slums of New York or Chicago. God’s work is to be carried on in right lines.”—8T 183.

“The Lord has marked out our way of working. As a people we are not to imitate and fall in with Salvation Army methods. This is not the work that the Lord has given us to do. Neither is it our work to condemn them and speak harsh words against them. There are precious, self-sacrificing souls in the Salvation Army. We are to treat them kindly. . . . The Salvation Army workers are trying to save the neglected, downtrodden ones. Discourage them not. Let them do that class of work by their own methods and in their own way. But the Lord has plainly pointed out the work that Seventh-day Adventists are to do. Camp meetings and tent meetings are to be held. The truth for this time is to be proclaimed. A decided testimony is to be borne. And the discourses are to be so simple that children can understand them.”—*Ibid.*, 184, 185.

APRIL 9, 1901

Ellen White gave an early morning talk, “The Need of Missionary Effort,” to the members of the 34th General Conference Session. The burden she had for New York City was evident by the things that were said.

“And there is New York, that great and wicked city. Who has carried the burden for that field? Who has felt the necessity of denying self that the work in that city may be carried forward? It is indeed a wicked city, but God had a Lot in Sodom, and He has a people in New York, who, as the hart panteth after the water brooks, are panting after the pure waters of Lebanon. New York is ready to be worked. When I was last there, just before leaving this country for Australia, the Lord showed me that His work should be established in New York. He showed me what

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could be done there if everyone would come up to His help. The power of God is to carry the truth in this city.

“There is not a dearth of means among our people any more than there has been in the past. There is certainly not a dearth of means among our people in California. But in spite of this, the great field of New York is left untouched, while week after week, a large congregation meets here in the Tabernacle. The people ought to feel that the rebuke of God rests upon them because they are not working for Him in places which know not the truth. . . .

“God calls for workmen. He wants those who have gained an experience in the cause to enter the work in America. He wants them to take up the work in New York and in other cities where iniquity prevails. He wants them to start the work in His fear. Just as soon as possible let schools be established and workers educated to do medical missionary work. This work is the right hand of the body. It is bound up with the ministry of the gospel. God lives and reigns, and He desires those who have opposed health reform, who have worked against it by their influence, by their actions, by their sarcastic remarks, to make a thorough change. Do not longer divorce yourselves from the medical missionary work.”—GCB, Vol. 4, Extra No. 7, April 10, 1901.

A few weeks later, on April 19, Ellen White and Elder Prescott gave a report to the same session of the General Conference on “The Work in England.” One wouldn’t really expect to find anything about New York in this report, but New York must have been on her mind, for she said:

“The European field must receive the attention it must have. And we are not to forget the needy fields close at hand. Look at New York! What representation for the truth is there in that city? How much help has been sent there? Our education and health work must be established there, and this work must be given financial aid till it is self-supporting.

“In Europe there are outsiders who have money. Let men who have tact go to these people, and tell them what is being done to help the people of all denominations. Tell them that you are desirous of establishing a sanitarium, where all classes of people can be helped. . . .

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“God wants the work to go forward in New York. There ought to be thousands of Sabbath-keepers in that place, and there would be if the work were carried on as it should be. But prejudices spring up. Men want the work to go in their lines, and they refuse to accept broader plans from others. Thus opportunities are lost. In New York there should be several small companies established, and workers should be sent out. It does not follow that because a man is not ordained as a preacher, he can not work for God. Let such ones as these be taught how to work, then let them go out to labor. On returning, let them tell what they have done. Let them praise the Lord for His blessing, and then go out again, and encourage them. A few words of encouragement will be an inspiration to them. . . .

“The field in New York is ripe unto the harvest, and if Elder Haskell and his wife feel that it is their duty to go there and work for the people, I believe that God will greatly bless them, enabling them to bring from the Lord’s treasure-house things new and old.”—GCB, Vol. 4, Extra No. 17, April 22, 1901, pp. 397, 398.

Again, it is interesting to note that although the report was to be on the work in England, more than half of the article was devoted to the needy field, New York. The following reference is partially given in *Evangelism*, page 387:

“In New York there are many who are ripe for the harvest. In this great city there are thousands who have not bowed the knee to Baal. The angel said, ‘Behold, I bring you good tidings of great joy, which shall be to all people.’ New York contains a part of the ‘all people.’ We desire to see the new year open with teachers at work in all parts of New York. There is a work to be done in this city. . . . Every minister of the gospel should be prepared to do practical medical missionary work. The medical missionary work is to be as closely united with the gospel ministry as the arm is united to the body. . . . In our large cities the medical missionary work must go hand in hand with the gospel ministry. It will open doors for the entrance of truth.”—MS 117, 1901.

In September Ellen White received telegrams from Elder J.

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E. Jayne and Elder S. N. Haskell regarding the work in New York City. She wondered if it was her duty to go there. On September 16, she wrote a letter to Brother and Sister Haskell from St. Helena. She spoke about the finances for the work, men of wealth, and New York as a center for missionary effort.

“Rather than have the work in New York interrupted, I would hire money and pay interest on it, in order to carry the work forward. Do not fail nor be discouraged. I have been instructed that the Lord has given men talents to improve in the acquirement of wealth to be used in opening doors through which the precious truth will find entrance. Those God has blessed with means will work as His helping hand in reaching those who have means and influence. Thus He will sustain missionary work among the higher classes. . . .

“Who gives men power to get wealth? It is the Lord, and He desires the monied men to be converted and act as His helping hand in reaching other men. He desires those who can help in His work of reform and restoration, to see the precious light of truth and be transformed in character, that they may unite with the Majesty of heaven in using His entrusted capital of means to open the way whereby other wealthy men may see that now is their time and opportunity to use their means in saving souls ready to perish. He would have them invest the means He has lent them in doing good, opening the way for His gospel to be preached to all classes.

“This is the work He desires to see done in New York. This great city is full of wickedness, crime, injustice, and all kinds of depravity, but God has many people in this city whom He would have become Bible Christians, that He may use them to tell the wealthy, as well as the lowly, what each must do to be saved.

“Let nothing draw you from the work. Men and women may unite with the Prince of heaven in turning souls from unrighteousness to righteousness. The people must have the saving truth for this time. Entreat the men who have means to return to the Lord the treasures He has lent them in trust, that in New York there may be established a center from which Bible truth in its simplicity can be given to the people. Many all through the city are praying for light. They want to understand what is

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truth. Men who have money will reveal a living faith in the word of God and will return to the Lord the means He has lent them in trust that light may shine amid the darkness of sin and error."—Letter 141, 1901.

She wrote again to Brother and Sister Haskell from St. Helena on September 23, 1901, regarding the medical missionary work.

"To start medical missionary work in New York will be the best thing that you can do. I have been shown that if in this work there could be men and women of experience, who would give a correct representation of true medical missionary work, it would have great power in making a correct impression on the people."—Ev 387.

"The beginning of the work may be small, but let all that you do be a symbol of the work the Lord desires to see done in the world."—Letter 195, 1901.

Another letter was written October 2, 1901, to Brother and Sister Haskell regarding the method for working New York City.

"Our manner of working must be after God's order. The work that is done for God in our large cities must not be according to man's devising. . . .

"In our work we are to remember the way in which Christ worked. He made the world. He made man. Then He came in person to the world to show its inhabitants how to live sinless lives.

"Brother Haskell, the Lord has given you an opening in New York City, and your mission work there is to be an example of what mission work in other cities should be. You are to show how the work should be carried forward, sowing the seed, and then gathering the harvest. There are those who can unite with you in your labor, engaging in the work understandingly, and in full sympathy with you. . . .

"Your work in New York has been started in right lines. You are to make in New York a center for missionary effort, from which work can be carried forward successfully. The Lord desires this center to be a training school for workers, and nothing is to be allowed to interrupt the work. After the people have embraced the truth and taken their stand, then the Lord

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will prepare them to be educated for the full reception of Bible truth. You must select as helpers men who can carry the work forward solidly and thoroughly, laboring for the conversion of the whole being, body, soul, and spirit. A solid foundation, laid upon gospel plans, must be laid for the building up of the church.”—Ev 385.

A letter of encouragement was sent from St. Helena to Brother and Sister Haskell on October 7. “Be of good courage. God’s providence will certainly open your way and give you precious victories . . . He was in your going to New York City.

. . .

“It has been presented to me, but I dare not express it or hardly breathe it, that in such cities as New York, Utica, and Buffalo, God will move upon the hearts of monied men, when the Bible, and the Bible alone, is presented as the light of the world. In these cities the truth is to go forth as a lamp that burneth.”— Letter 132, 1901.

A letter dated October 16 sent to Brother E. A. Sutherland requested that Brother Brunson stay with Elder Haskell.

“We ask you to remember that ever since Elder Haskell accepted the truth, he has worked earnestly for its advancement. Few have done as much as he has done. His life should now be specially guarded. He should have not only men but means for the carrying forward of the work in New York. This is a most important field. There is a class of monied men there who, if they see the work carried forward sensibly, not extravagantly and self-indulgently, but with simplicity and self-denial, will help with their means.

“It is very important that at this stage of the work in New York, Elder Haskell have well-qualified helpers, men who have the true missionary spirit, who will take up the work in accordance with Christ’s example. Brother Brunson is needed in New York, and I am somewhat surprised to see that now, just as he is getting hold of the work there, plans are being made to call him away. I hope that the Lord will give Elder Brunson clear light in regard to his post of duty. It is a man’s privilege to know for himself whether he is in the right place, without depending on any other man’s preferences or decisions. as to

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where he shall devote his energies. . . .

“The work in New York has been laid open before me. The Lord has shown me that the circumstances connected with that work are of such a character as to make it necessary that no haphazard work be done in sending men there. Elder Haskell needs the very best helper that can be provided—a man who will not make friction, who will understand his duty and do it. In answer to prayer, such a man has appeared. To take him from the field just as he is getting acquainted with the work, and put him where there are already several workers of talent and ability, is not in the order of the Lord. Let Brother Brunson remain where he is, and if you need someone else on the school faculty, ask the Lord to provide for your necessity”—Letter S 142, 1901, pp. 1-4.

On October 25 Mrs. White sent Elder J. E. Jayne a letter concerning the management of the work in New York City and Elder E. E. Franke.

“I am much surprised at the way in which the work in New York is being managed. While we were at the General Conference, the Lord presented the city of New York to me, as a field that has never been worked. One little corner has received some labor, but the work done was of such a character that it must never be repeated. Testimonies were sent to Elder Franke, reproving the spirit which he manifested toward those who come out from the world under his labors.

“The Lord presented before me the way in which the work should be carried on in our large cities. I was instructed by the Lord that Elder Haskell, who has a wide experience, should open up the work in New York upon correct plans, commencing missionary work after the Lord’s order. Let no man interpose himself to block Elder Haskell’s way. His work can be hindered, but God forbid that it should be. Clear the way for the aged servant of the Lord. Help him all you can. Do not allow meetings to be held where they will draw people away from the very interest which the Lord desires to see advanced, that souls may be won to Christ.

“The plan to bring Elder Franke into New York now, when there are plenty of other places in which he can labor, is a

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mistake. God desires the work to be established in New York after His order. There are some who are deeply convicted and nothing should be allowed to break up the interest.”—Letter 149, 1901.

On October 28 she wrote to Elder A. G. Daniells and W. C. White regarding the hall that Elder Haskell hoped to buy. She also said that a sanitarium should be established.

“Go to New York City. Look the ground over carefully, and see whether it is advisable to purchase the hall and the land on which it stands. Perhaps the land could be leased for a term of years. I have been instructed that some such methods will have to be followed in the work in the large cities. If, after careful consideration, you decide that it is best to purchase the hall, we shall do all in our power to raise the money. But it is best to move understandingly. Pray, pray, pray, for if possible Satan will close the doors which have opened for the entrance of truth. The Lord desires a center for the truth to be established in the great, wicked city of New York. . . .

“I ask you to investigate the work in New York, and lay plans for establishing a memorial for God in this city. It is to be a center for missionary effort, and in it a sanitarium is to be established. . . . A determined effort must be made to unify our churches in New York and the surrounding cities. This can be done, and it must be done if aggressive warfare in New York is successfully carried forward.”—Ev 388, 389.

She sent another letter to Brother and Sister Haskell on November 3, about the hall that Haskell hoped to buy.

“I have just signed my name on the back of the check which I received today. The money is due you from me. I have used it in Australia to open work in new fields. I have hired this to help you in New York. You need it. And you cannot tell how pleased I am to secure this money, giving my note for it. I wish you had the five thousand. As soon as you enter into any arrangements for the purchase of the hall, I can send an appeal to some persons who I think will help.”—Letter 160, Nov. 3, 1901.

Mrs. White thought she was needed to bear her decided testimony in New York. (Letter 223, Oct. 30, 1901). In the early days of November 1901 she was in St. Helena writing. She was

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very concerned about the work in New York City and wrote Elder Haskell that three times she had decided to push her way to New York to bear her testimony there. If she could not throw off the burden to come she would make the trip. But it seemed almost impossible to leave her writing and workers at that time. (Letter 182, 1901, p. 1)

The next day she wrote to her son, Willie, in Nashville, Tennessee, that she felt she ought to go to New York City. She could think only of this. She was even ready to leave without advance preparation.

"I will write now a few words. I have never borne my testimony in New York City, but have had an impression I should do this, about twelve years ago I think it was. We had the meetings in a certain hall in Brooklyn. I am somewhat impressed I should be in New York and bear my testimony in that hall hired by our brethren. I am burdened with the outlook, and I think I shall without further delay go to the city of New York. I had rather be there at this time of the year than in the summer. The situation has been presented to me in many ways. I could help them if God gives me a message to go and I am sure we could come home the southern route if you stay until December.

"The book will not get out by January, and if it is delayed and delayed I might as well go now to New York City, not especially to help the outsiders, but to help those who are broken-up parties, to unify. And I think I shall, notwithstanding your letters give me no encouragement, leave here this week some time, direct for New York City. It may be my last chance to speak to them in New York and if there could be unity brought about among the Sabbathkeepers who are now standing one apart from the other, I should have done a good work in the strength the Lord will give me.

"I think now that it was my duty to have gone with you when you went. I have no special burden on the hillside. Elder A. T. Jones and Brother Taylor are at work in the sanitarium. There is a better atmosphere prevailing in the sanitarium. I have not been up there to speak since you have been gone, I think, But the only difficulty that presents itself is the danger of

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being snowed in from getting back to California, but the southern route is open and I could come by Los Angeles, and what have I to do with coming back. The testimony given me of God is for just such emergencies as are in New York City. I cannot change the impression that I should go. And unless something shall interfere I shall go direct to New York City.

“What shall I do? Will you meet me in New York City? I shall leave here Wednesday, I think. The sooner I start, the better. Sara holds back. Brother and Sister Druillard say little about it, but think it is best for me to go. That is the way they look at it. I think I have a duty to go to New York City. There is a testimony I have to bear there.

“I write this but will not be able to write much. Everything here seems to be shut down before my mind, and New York City opens up. I dread the journey but I think I will start this evening for Oakland and get my position tomorrow morning in the cars for New York City. Unless I can get this impression off I am no good here. . . .

“If Brother Prescott could now go to New York City and take hold in the fear of the Lord to set things in order—and I will be there also, and you will be there—I believe there would be a different order of things in New York City. The way the matter has been presented to me for the last twelve years is that this city right here in America has been in as large a need of being worked as any place on the globe. As I have looked over my diaries I see that this is a place in which all should have a deep interest, and this is the reason I told Elder Haskell I knew I had a message for New York City and I would come in at the latter part of the season and work in the different camp meetings, but you see I was held here.

“Now if the Lord will help me I shall go without stopping to have the least arrangements made of clothing or anything else, but just pick up and go, and I shall not suffer if no preparations are made. If you will arrange to join me in New York City, Amen and amen. If other arrangements are made for Nashville, then I will not break up any arrangements, but the Lord helping me I shall make a start from this place this evening or tomorrow morning. Now this is my purpose and the Lord helping me I

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shall carry it out. The burden is on me for that great city New York, and the Lord will open the way for me as He has in securing the hall where I can speak to the people."—Letter 224, 1901.

She did not make the trip at that time, however. Instead, on November 3, 1901, she wrote a letter, "To a Worker of Long Experience in New York City." This letter was written to Brother and Sister Haskell, who at that time had started the city mission in New York City. "As I have considered the situation in New York, a great burden has come upon my soul. In the night season matters have been presented to me in this light: New York will be worked; openings will be found in parts of the city in which there are no churches, where the truth will find standing room. There is a vast amount of work to be done in proclaiming the truth for this time to those who are dead in trespasses and sins. Most startling messages will be borne by men of God's appointment, messages of a character to warn the people, to arouse them. And while some will be provoked by the warning and led to resist light and evidence, we are to . . . [understand] from this that we are giving the testing message for this time.

"Messages will be given out of the usual order. The judgments of God are in the land. While city missions must be established where colporteurs, Bible workers, and practical medical missionaries may be trained to reach certain classes, we must also have, in our cities, consecrated evangelists through whom a message is to be borne so decidedly as to startle the hearers.

"Bring forth the blind people that have eyes, and the deaf that have ears. Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and shew us former things let them bring forth their witnesses, that they may be justified: or let them hear, and say, It is truth. Ye are my witnesses, saith the Lord, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. I, even I, am the Lord; and beside there is no saviour. I have declared, and have saved, and I have shewed,

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when there was no strange god among you: therefore ye are my witnesses, saith the Lord, that I am God. Yea, before the day was I am he; and there is none that can deliver out of my hand: I will work, and who shall let it?' Isaiah 43:8-13.

" 'I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them. They shall be turned back, they shall be greatly ashamed, that trust in graven images, that say to molten images, Ye are our gods. Hear, ye deaf; and look, ye blind, that ye may see. Who is blind, but my servant? or deaf, as my messenger that I sent? who is blind as he that is perfect, and blind as the Lord's servant? Seeing many things, but thou observest not; opening the ears, but he heareth not. The Lord is well pleased for his righteousness' sake; He will magnify the law, and make it honourable.' Isaiah 42:16-21.

"The work outlined in these scriptures is the work before us. The terms 'my servant,' 'Israel,' 'the Lord's servant,' mean anyone that the Lord may select and appoint to do a certain work. He makes them ministers of His will, though some who are selected may be as ignorant of His will as was Nebuchadnezzar.

"God will work for those of His people who will submit themselves to the working of the Holy Spirit. He pledges His glory for the success of the Messiah and His kingdom. 'Thus saith God the Lord, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein: I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.'

" 'Who among you will give ear to this? who will hearken and hear for the time to come?' Verses 5-7, 23.

"The people of God who have had light and knowledge have not carried out the high and holy purposes of God. They have

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not advanced from victory to victory, adding new territory, lifting up the standard in the cities and their suburbs. Great spiritual blindness has been shown by those who have had great light flashed upon them by the Lord, but who have not advanced in the light to greater and still greater light. Church members have not been encouraged to use spiritual nerve and muscle in that work of advancement. They should be made to understand that ministers cannot work out their salvation by hovering over them. It is thus that they are made weaklings when they ought to be strong men.

“In every church young men and young women should be selected to bear responsibilities. Let them make every effort to qualify themselves to help those who know not the truth. God calls for earnest, whole-souled workers. The humble and contrite will learn by personal experience that *beside Him* there is no Saviour.

“Bible truth must be preached and practiced. Every ray of light given is to shine forth with clear, distinct brightness. The truth is to go forth as a lamp that burneth. *There are hundreds of God's servants who must respond to this call and take the field as earnest, soul-saving workers*, coming up to the help of the Lord, to the help of the Lord against the mighty. God calls for *live men*, men who are filled with the vivifying influence of His Spirit, men who see God as the Supreme Ruler and receive from Him abundant proof of the fulfillment of His promises, men who are not lukewarm, but hot and fervent with His love.

“Should all the labor that has been expended on the churches during the past twenty years be again expended upon them, it would fail, as it has failed in the past, of making the members self-denying, cross-bearing followers of Christ. Many have been overfed with spiritual food, while in the world thousands are perishing for the bread of life. Church members must *work*; they must educate themselves, striving to reach the high standard set before them. This the Lord will help them to reach if they will cooperate with Him. If they keep their own souls in the love of the truth they will not hold the ministers back from presenting the truth in new fields.

“The large cities should have been worked just as soon as

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the churches received the light, but many have carried no burden for souls, and Satan, finding them susceptible to his temptations, has spoiled their experience. God asks His people to repent, to be converted, and to return to their first love, which they have lost by their failure to follow in the footsteps of the self-sacrificing Redeemer.”—9T 137-140.

On the same day Ellen White wrote to Brother Haskell, giving encouragement to evangelism:

“I am not able to write much, but the words were spoken, Forbid him not. Messages will be given out of the usual order. The judgments of God are in the land. While missions must be established to do the work you are doing, to reach a certain class of people according to the light given, yet besides this, a message is to be borne so decidedly as to startle the hearers.”—Letter 159, 1901.

On November 5 Mrs. White wrote that after a week of conviction she decided to leave for the East. She felt that her former decision not to leave home for New York caused a crisis in her experience. So she felt that she had to leave for New York the next day, November 6. (Letters 161, 224, 1901) On that day she and Sara MacInterfer went East. (PUR, Nov. 7, 1901, p. 16) They reached Chicago on the tenth, and while there Mrs. White met with Elder Homer Salisbury, Elder A. G. Daniells, and W. C. White. W. C. White then joined his mother on the trip to New York City.

“Sara and I left our pleasant home in St. Helena last Thursday morning, and rode on the cars to Chicago; there we met W. C. W., Elder Daniells, Brother Homer Salisbury, and Brother Moon. They were very anxious for us to lay over a train, but we could not get the permit, so we had only a short period of time, and then we were accompanied by W. C. W. to New York City; changed in Albany, and here we are at the home of the mission under Elder Haskell’s supervision. . . .

“Now that we have come to the East we will remain for about six weeks longer. There is an important meeting at South Lancaster, Eastern Conference. That gives me two weeks in New York City. I have two Sabbaths and two Sundays there.”—Letter 217, 1901.

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The party arrived in New York City on November 11. Mrs. White spoke of the "precious" Sabbath and Sunday meetings when she was able to speak in the new hall that Elder Haskell had been trying to buy. Her texts were John 16 and 2 Peter 1. She was kept very busy writing and visiting those who called on her. (Letter 183, 1901; MS 130, 1901) The Review and Herald reported Ellen White's presence in New York City: "Sister E. G. White is now in the East, in the interest of the work in New York City and the Atlantic Conference."—RH, Nov. 19, 1901, p. 16.

Much light had been given her by the Lord on the work in New York City, and she was perplexed. Unable to sleep after 1:30 a.m. on November 23, she wrote:

"Could not sleep after half past one o'clock. I am much perplexed. I have much light presented to me. I would be very much relieved could I express the intense interest I have for the people in the cities that have never yet been worked. I have yesterday, Sabbath, had the pleasure of speaking in Trenton."—MS 169, 1901.

The following rainy day she spoke in a hall in New York City.

"Sunday the 24th was a rainy, disagreeable day. I was surprised at the attendance in the hall in New York City. There was a very much larger number than we could reasonably expect. I spoke from I John 3. The Lord gave me freedom in speaking His word. The blessing of the Lord seemed to attend the Word spoken. May the Lord bless the hearers."—MS 130, 1901, p. 1.

"But my burden did not leave me. I had a message to the believers in New York City, that all who are truly converted unto the proclamation of the third angel's message must not present to the world, to angels, and to men, division in the place of unity. The truth of God sanctifies the receiver to be a channel and representative of His grace to the world, and to angels, and to men."—*Ibid*, p. 10.

On November 26 Ellen White wrote a letter to an unknown person about her visit to New York City. This letter contains some interesting facts about her stay in New York not recorded elsewhere.

"Our coming on this journey must have been in the order of

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the Lord. We have evidence it was timely. We found the mission in New York City established in a block up five flights of stairs. The elevator works for the whole block; so we were favored in not having to walk up flights of stairs. We were pleased to see a nice company of workers, who are intelligent; all in connection with this mission, are we think, doing their best. . . .

“We found that our tickets could not be changed; therefore W. C. W. joined us on our journey to New York City. I have spoken twice to the mission workers. We have visited Brooklyn, Brother King and his wife, and Sister Tay, who is a member of their family. We had a season of prayer with them. We also visited Brother Jayne’s family, and had a visit with them, and a season of prayer. It was a very wearisome ride to Brother King’s. The continual changing of cars, and having to walk much, wearied me; but that is in the past—not to be undertaken again. Brother King’s family live in the third story, and the going up and down the steep stairs was not agreeable. Of the little family, they were all at home but Brother King. They were glad to see us, and we were much pleased to see them.

“We had a visit with Brother and Sister Franke. We were much pleased with the visit; and Elder Haskell and all, we think, see a decided change for the better in the outlook.

“The precious Sabbath and Sunday meetings in the new hired hall which Elder Haskell had been trying to secure, were a grand success. The blessing of the Lord [was there to work] unity, and prepared the way for my testimony on Sabbath. This was a success. Seven hundred people were before me, and an excellent representation of Sabbathkeepers. But few outsiders were in the meeting on Sabbath. The Lord gave me freedom in speaking from the seventeenth chapter of John. Sunday afternoon about as many were present. The Sabbath school children were left at home; yet all who could be seated were present. Quite a large number of outsiders were present. The Lord gave me freedom in speaking from second Peter, the first chapter. They all seemed much pleased, and expressed themselves thus in regard to both discourses. Elder Franke spoke by invitation Sunday evening. They report he did excellently.

“Well, we had much work to do in writing, and in visiting

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those who called to see me. Elder Franke and wife have been to see me several times, and invited me to speak in Trenton, where they are desirous to hear me. All the churches that have been raised up were collected in the meetings held in New York City, and I was introduced to ministers and physicians, and to a number of the higher classes.

"We visited Trenton last Sabbath. We went on the boat, and then on the cars, which occupied three hours. We found Elder Franke well situated in a tenement with his family of four boys and a sister who lives with them and has the charge of everything when Sister Franke goes with her husband. We had a profitable visit.

"Sabbath morning a hack took us to the water, a short distance, to witness a baptism. There was everything connected with this scene that would be educational to all who witnessed it. I was much pleased with the neat, plain robes that were worn, prepared for men and women; and the administrator also had a becoming garment, a surplice that covered the rubber baptismal suit, which was everything it should be. . . .

"I am deeply impressed that Trenton will be a central interest, as well as Brooklyn, and still other localities outside the city of New York. We see indeed the fields in every direction in and outside of New York to be worked. There should be a hall secured to call the people together in New York City, and from surrounding localities out of New York City. Will all who are now interested in this work during the Week of Prayer make their gifts and offerings, as the Spirit of the Lord shall prompt them to do, in helping the objects of religious missions that are greatly in need of help? Do not feel if you do this, you are robbing the very needy localities that present themselves at the present time."—Letter 183, 1901.

While Ellen White was in New York she was given much light regarding the methods of work in the city. She wrote of finances, workmen, vegetarian restaurants, cooking schools:

"While in New York in the winter of 1901, I received light in regard to the work in that great city. Night after night the course that our brethren should pursue passed before me. In Greater New York the message is to go forth as a lamp that

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burneth. God will raise up laborers for this work, and His angels will go before them. Though our large cities are fast reaching a condition similar to the condition of the world before the Flood, though they are as Sodom for wickedness, yet there are in them many honest souls, who, as they listen to the startling truths of the Advent message, will feel the conviction of the Spirit. New York is ready to be worked. In that great city the message of truth will be given with the power of God. The Lord calls for workmen. He calls upon those who gained an experience in the cause to take up and carry forward in His fear the work to be done in New York and in other large cities of America. He calls also for means to be used in this work.

"It was presented to me that we should not rest satisfied because we have a vegetarian restaurant in Brooklyn, but that others should be established in other sections of the city. The people living in one part of Greater New York do not know what is going on in other parts of that great city. Men and women who eat at the restaurants established in different places will become conscious of an improvement in health. Their confidence once gained, they will be more ready to accept God's special message of truth.

"Wherever medical missionary work is carried on in our large cities, cooking schools should be held; and wherever a strong educational missionary work is in progress, a hygienic restaurant of some sort should be established, which shall give a practical illustration of the proper selection and the healthful preparation of foods.

"When in Los Angeles I was instructed that not only in various sections of that city, but in San Diego and in other tourist resorts of southern California, health restaurants and treatment rooms should be established. Our efforts in these lines should include the great seaside resorts. As the voice of John the Baptist was heard in the wilderness, 'Prepare ye the way of the Lord,' so must the voice of the Lord's messengers be heard in the great tourist and seaside resorts."—7T 54-56.

In January of 1902, the *Review and Herald* published a lengthy article by Elder Haskell about the progress of the work at the Bible Training School. "On New Year's day, a union

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meeting was held in our hall, and a vegetarian dinner was served." It was shown that vegetarian cooking could be done inexpensively. Then a few talks were given. After this, a testimony was read which had just been received from Ellen White concerning the work in New York City. (No doubt this was the testimony dated November 25, 1901, addressed "To the Brethren and Sisters in the churches of Greater New York." See following page for full quotation of this testimony.) Elder Haskell then reported that the Atlantic Conference was divided, and Greater New York was made a separate conference. He wrote that this was an important change and tells why it had been made.

"It is designed that the Greater New York Conference shall be more of a training-school to prepare workers to go out and do practical missionary work in all parts of the world—that it shall be more of an educational mission field than conferences usually are. Its interest will be a general interest, and now we have in contemplation many other changes. A school is already called for; and when a proper teacher can be found, we hope to open a school in this city for the children of our brethren and sisters. Steps will also be taken to start a school outside of the congested center."—S. N. Haskell in RH, Jan. 21, 1902, p. 44.

He summarized the effect of Ellen White's visit to New York City thus:

"It is needless to add that the visit of Sister White to Greater New York has not only contributed largely to the increasing interest of the work in all its branches in this city, and assisted greatly in bringing about the various changes, but it has given a permanency to the work which the visit of no other person could have done. Truly the Spirit of God was with the testimonies borne, and the word accomplished the purpose for which it was sent; victories were gained, and plans laid, which will result in a far greater development of the work than could have been secured by the united efforts of our brethren and sisters without the living testimony from God's servant."—*Ibid.*

In Ellen White's testimonies about the work in New York City we find these key phrases: "great missionary field," "make it a specialty," "a center for missionary effort," "special plans,"

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“general working forces to unite in building up this field,” “different management needed,” “large outlay of means needed,” “must stand in a different relation to the General Conference from the surrounding territory and interests.” Here, in full, is one testimony.

“To the Brethren and Sisters in the churches of Greater New York, which are always to be united as one church in Christ Jesus:

“You have not received that education which it is the will of God that you should have. You have not been depending upon the Bread of Life which came down from heaven. Had you studied the Word of God diligently, you would have been convinced that unity, and harmonious action are always to be preserved if one would advance in grace and the knowledge of the truth. Could your understanding have been with an eye single to the glory of God, your own selfish ideas would have been dispelled and your eyes would have been opened to the secrets of the great spiritual agencies in the church. Your drawing apart—one small church from another small church—has grieved the Holy Spirit of God. For years the plan of Heaven has not been met, and time has weakened the influence of the message. The commission to you who have come to a knowledge of the binding claims of the law of God, is that you are now to reach a higher standard than that which has hitherto been reached.

“The differences which have existed, have left an unfavorable impression upon the minds of those who attend your meetings. By a carnality in words, the talent of speech has been an injury to the precious cause of present truth. The time has come when all the differences must be put away fully, and thoroughly, and now, without delay, attempt a united, systematic effort for the one great object—sanctification through Jesus Christ to the obedience of the truth. ‘Sanctify them through thy truth; thy Word is truth.’ If this were accomplished, how long would it be till the influence of one would be the influence of all? Zeal, piety, and wisdom would blend in the converted souls through sanctification of the truth, in a combined movement, and the gospel of Christ would be

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exerting a decided influence in vigorous action, demonstrating the power of God unto salvation, and there would be deep earnestness in the work, more united and vigorous effort—a using of all your energies, a sustaining of one another in the work of enlarging the territory of the kingdom of God in our cities. Decided results would be seen, and prayers and hands would be uplifted to heaven, saying, ‘Who is sufficient for these things?’

“Agents chosen of God must be selected, and their spheres of labor appointed them, and the workers must be sustained by the prayers and the contributions of the disciples who may remain in their business stations, and thus earn the means necessary to sustain those laboring to work out God’s appointed plan. The work of a united, converted church, with prayer and fasting for the Holy Spirit of God to be revealed, will bring the angelic agencies very near. As the disciples ‘ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.’ God will work just as much in our day, if we will individually cooperate with Him.

“Each should labor to strengthen the faith of the other earnest workers. God does not give to any of us the commission to hinder and discourage others. Any soul who can work interestedly under the supervision of the Great Head for the presentation of Bible truth and the saving of souls ready to perish, should receive our aid and encouragement. We must labor now for the extension of the truth, and as a result many souls will come to a knowledge of the truth in our hitherto unworked cities. The very choicest instrumentalities the church contains should be selected and sent forth, and sustained in extending missionary efforts.

“The record of the appointment to special work of Barnabas and Paul continues, ‘And when they had fasted and prayed, and laid their hands on them, they sent them away.’ They went to their appointed field of labor. The laborers moved under divine authority. These men must know for themselves the best fields in which to work. Some men can work better when they can be with their families; the church in their own home may need the

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influence of a God-fearing father to discipline and train his children. God would not have men ruthlessly sent to fields far away from their families. In sending Christian workers from post to post, let the fathers and mothers be consulted before the field is appointed. The home family flock is not to be left distressed for the want of the father's judicious influence.

"The Lord says, 'Enlarge your borders.' The power of the gospel is expansive. Men are to be devoted soul-savers, and should have something to show for their labors. They should be producers as well as consumers. If a tree fails to produce fruit after a trial, something may be wrong with the tree. The cost of working the vineyard must be made as little as possible, because there is a large territory to be worked. As men are employed in different places, they should always be looked after and interviewed in regard to their work, to see what is the result of their labor. Does the worker give full proof of his faithfulness in ministry? If not, it will injure the cause, and also the one employed, to retain him. If the tree bears no fruit, it may be because it needs to be pruned or transplanted. If after proper labor it still has no fruit to bear, let it be removed; let the laborer be dismissed as an unprofitable servant in the work of soul-saving, and encouraged to go into some business by which he can earn means to act his part in sustaining the laborers who can work successfully—persons with tact and wisdom, who in the fear of God will win souls to Christ.

"Churches are to be planted. No great centers are to be established, as at Battle Creek; and yet there will be some important churches raised up, and meeting-houses provided in large cities, favorable to accommodating the believers in neighboring churches.

"There should not be a call to have settled pastors over our churches, but let the life-giving power of the truth impress the individual members to act, leading them to labor interestedly to carry on efficient missionary work in each locality. As the hand of God, the church is to be educated and trained to do effective service. Its members are to be the Lord's devoted Christian workers. The church of today is too one-sided."—AUG, Jan. 8, 1902.

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“There are large interests in New York City; New York embraces a large field. It would be wise to have New York proper worked as a separate conference. It is a great missionary field. It will require a much larger outlay of means than is now anticipated. If New York is set off as a separate field, if it stands separate from the other territory and interests, we can make a specialty of this field, as a great missionary center, and more will be accomplished. Much confusion will also be avoided.

“There is such a thing as workers getting in one another’s way, and losing time in making preparation to do something that ought to be done promptly. The best time to work New York City is now, the present *now* and let the path be made as straight as possible for the work to be done. At the same time let all the workers in New York be interested in every effort in adjoining localities.

“Those working the great New York proper must have special plans by which to work that field, and the general working forces should unite in the matter of building up the missionary interests in Greater New York.

“The great New York must stand in a different relation to the General Conference from the surrounding territory and neighboring interests, which are different, and which will have to be considered in a different light as far as missionary work is concerned. New York is a world of itself; and as such should have, in some respects, a different management from that of the surrounding localities.

“God has His appointed agencies for the enlargement of our

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circle of influence, and for the increasing of the number of workers who will be missionaries indeed, laborers for the saving of the souls of their fellow men. These should set no boundaries to the sphere of their labors. The Christian church will ever meditate advancements; it will ever be educating workers for further conquests for Christ. It should ever be moving on and on, that the truth may extend to all parts of the globe.

“The Lord would have had New York with all its suburbs and surrounding cities worked many years ago; and now that it is more plainly revealed that the opportune time has come, let our brethren and sisters in all localities, in every church, stand shoulder to shoulder, their hearts drawn out, and their interests connected with the progress of the gospel message. In all the neglected parts of the vineyard hearts should be thrilled with a genuine, living experience; and now that there is a great work started, no one must fold his hands, but all must regard with interest every movement of the church.

“The churches now in different parts of Greater New York are to feel their sacred, God-given responsibilities. The work of the Lord is, for this wide missionary field to be faithfully worked, and every vestige of criticism and fault-finding and separating of brethren is to cease. Their prejudices, their thinking and speaking evil, are to be put away. God will not tolerate any longer the spirit that has been controlling matters in our New York churches. The fields are ready for the harvest. In whatever direction they look, our brethren must do their appointed work, which stretches to a large, unmeasured circumference. Those who would cherish and foster their prejudices, and stand in a negative position, are not to be listened to. The work is to go forward under the direction of God, and those who wish to keep up the spirit of dissension should take themselves out of the way, and let God’s work move onward.

“Every church should move in God’s order, following His plan of communion and Christian oneness. The whole body of believers is to be one in spirit. They are collectively the church of Jesus Christ. Standing in this widely extended missionary territory, the church should be calling the sinful to look at the Lamb of God who taketh away the sin of the world. This work

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is to go forward. Those who have taken upon themselves to carry a measuring line that they may measure everybody and say how things shall go, may now be excused from this responsibility.

"The cross of Calvary is to be uplifted, and all who will be engaged in drawing the people to the cross, enlarging the circumference of the circle of believers more and more, will have Christ, the power of salvation. Zeal for the glory of God is to be revealed. Let all understand that we are to get rid of every root of bitterness, and through the Holy Spirit's guidance have a sanctified zeal for the saving of souls who are ready to perish."—AUG, Jan. 8, 1902.

While in New York, Ellen White received much light about the way the work was to be carried on (7T 54). She left New York for South Lancaster on November 25 (Letter 217, 1901).

On December 24 she wrote testimony, which was sent to the new executive committee of the Greater New York Conference and Elders Franke and Jayne but was to be read to all the people at appropriate times. It was entitled "The Principles That Should Control the Lord's Workers."

"But my burden did not leave me. I had a message to the believers in New York City, that all who are truly converted unto the proclamation of the third angel's message must not present to the world, to angels, and to men, division in the place of unity. The truth of God sanctifies the receiver to be a channel and representative of His grace to the world, and to angels, and to men."—MS 130, 1901.

"To all who hear my testimony in New York City, I testify that the words which are written in this testimony are of a surety appropriate to this people. Open the door of the heart to Jesus Christ. Let Him come in and take possession of the entire being."—*Ibid.*, 12, 13.

"The plagues of the Lord God of Hosts are in our world. Men and women are perishing in consequence of the judgments that have been sent by Him, because they do not take heed to His works and ways. Nevertheless they do not say, Because of our sins the Lord has done this."—*Ibid.*, 15.

Although duty called her elsewhere, Mrs. White did not

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forget New York City. On January 3, 1902, she wrote a letter to Brother Gilbert Collins asking him about his will, and if he would help the work in New York City:

“My brother, you may not live long. Have you made your will? We know that you want to be the Lord’s right hand, working in cooperation with Him. Even after your life ends, it is your privilege to carry forward His work. Will you please consider this, and return to the Lord His own, that you may know that you have faithfully acted your part, doing what you could? If you do this, when you are called upon to lay off the armor, you will illustrate the words that God instructed John to write: ‘Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them.’

“Have you not been reaching out and purchasing property? And yet now, just now, is the time when the work must be carried on in our cities. Greater New York is to be worked. But it costs something to carry forward the work in a large city. Do you not feel it your privilege to give something to advance the work in New York City?”—Letter 6, 1902.

And in a letter, also written in 1902, Ellen White reproved a New York evangelist for sensational advertising: “I was not favorably impressed with the startling notices of your meetings. They savor of fanaticism. . . . Do not issue notices so worded as to create an alarm. When the Lord is ready for the advanced denunciation of wicked cities, He will let His people know. But this will be after these wicked cities have had an opportunity to hear the Word and to receive the Word that is unto life eternal.

“Our work now is to enlighten and educate minds as to the sayings of the Scripture. Doors are now opened for the entrance of truth. Avail yourselves of the opportunity to reach those who have never heard the truth. Explain the truth, as did Christ, in many ways, by figures and parables. And . . . striking presentation of the truth by means of charts may be followed to advantage. Let these things speak to the senses of the people. Do not encourage anything like a fanatical movement. Satan works in this line, seeking to draw away disciples after him by

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representations that, if it were possible, will deceive the very elect.

"I assure you that we are praying for you and for the work in New York City. But please do withdraw those startling notices of your meetings. If a fanatical wave should strike New York now, Satan would work upon human minds, setting in operation a work that none of you are prepared to handle. It is not excitement that we need at this time, but calm, steady, devoted effort for the education of the people.

"There are persons that are ready to catch at something strange, which they can bring as a surprise upon the people, to awaken their fears and begin a strange work that will spoil the good work that has begun right. . . .

"Those who are handling the great, grand, ennobling truths of the Word must ever reveal a spirit of deep, earnest, fervent, but calm, and full of sound sense, that the mouths of gainsayers may be stopped. Encourage not a wave of fanaticism that will spoil a work begun as it should be, and carried on with the Word of God in your hands. . . .

"Those engaged in the work in New York are not to suppose that some strange thing must be brought in and mingled with their labor, as evidence of the supernatural character of the work, setting on it the seal that it is of God. Their work is to speak to the people in humble, trustful faith, asking counsel of God, not following their own ideas, not trusting to the bringing out of fanciful things to arouse the senses of those who are dead in trespasses and sins. The system of truth found in the Word of God is capable of making impressions such as the great Teacher desires to have made upon the intellect." Letter 17, 1902.

Mrs. White felt that the work was moving along well. She also felt that Brother and Sister S. N. Haskell's house-to-house work was fruitful, as indicated in the following letter to Brother and Sister Irwin, dated February 4, 1902:

"We are thankful that in Greater New York doors are opening for the truth to find entrance in many hearts. Elder Haskell and wife are of good courage in the Lord. Certainly they have a grand opening. Before Elder Haskell's special effort was begun, there were some good workers in Greater New York. But

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until Elder Haskell and wife went there, the way was not fully opened. Brother and Sister Haskell began their effort quietly in some of the immense blocks in the city, doing house-to-house work. This is as it should be. Already a good company has been raised up.”—Letter 14, 1902.

About this time, Elder E. E. Franke began to advertise in a way that Mrs. White could not approve. He used sensationalism and startling notices; therefore, counsel from the Lord was sent to him. Altogether Ellen White sent 16 letters to Brother Franke. Here is just one of the thoughts expressed:

“There are thousands to be reached by the truth. There are thousands who are to receive Christ as a personal Saviour. Greater New York must be worked on an altogether more economical plan than the plan on which you have been working. Christ says, ‘Whosoever will come after me, let him deny himself, and take up his cross, and follow me.’ Talk the truth, live the truth, walk before God in all humility of mind and in all simplicity of action. Let the angels see that you love God and that you practice the humility of Christ. This all must do who [would] enter the courts of the Lord. In this life they must walk in the new and precious way that Christ has provided for His followers.”—Letter F 48, 1902 (“Appeal to a Popular Evangelist”). Ellen White sent another letter in July, 1902, to the churches and companies in Greater New York. Again she called for repentance.

“The Holy Spirit cannot be revealed to the church members in Greater New York while dissension and strife exist. Would it not be well for you to lay aside ‘all malice, and all guile, and hypocrisies, and envies, and all evil speakings,’ and ‘as newborn babes, desire the sincere milk of the word, that ye may grow thereby’?

“If you would unitedly put away your peculiar hereditary and cultivated traits of character, and work together, the Lord could work through you. But souls will not be convicted and converted until you come in unity and Christian fellowship. Lose sight of self. Keep your eyes fixed on the Redeemer.

“The Lord calls upon those now working in Greater New York to repent and be converted. Both ministers and lay

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members are standing in their own light, and are wasting many precious opportunities. There is great need of coming together with deep humiliation and sincere repentance because of the lack of unity and brotherly love that has been manifested. In the Word, Christians are instructed not to neglect the assembling of themselves together. If need be, come together with fasting. Make most diligent search for the cause of your soul-sickness, which must be healed. Until in every sense of the word you are Christians in your associations with one another, until you love as brethren, how can your efforts for unbelievers be acceptable to God? Your first work is to be converted yourselves. . . .

“Those who are of the household of faith should never neglect the assembling of themselves together, for this is God’s appointed means of leading His children into unity, in order that in Christian love and fellowship they may help, strengthen, and encourage one another. My brethren and sisters in Greater New York, if you would come together for prayer meetings; if, after confession of sin and humiliation of soul, you would have a love feast—every heart filled with true love for his brethren—you would see the salvation of God. . . .

“Unconsciously every true worker will say, ‘Are there not twelve hours in the day? Am I not working at the close of the day? I must walk in the light as one of the children of light. I must lay aside “every weight, and the sin which doth so easily beset,” and run with patience the race that is set before me. I am striving for a crown of glory that fadeth not away.’

“‘Walk in the light.’ To walk in the light means to resolve, to exercise thought, to exert will power, in an earnest endeavor to represent Christ in sweetness of character. It means to put away all gloom. You are not to rest satisfied simply in saying, ‘I am a child of God.’ Are you beholding Jesus, and, by beholding, becoming changed into His likeness? To walk in the light means advancement and progress in spiritual attainments. Paul declared, ‘Not as though I had already attained, neither were already perfect; but . . . forgetting those things which are behind,’ constantly beholding the Pattern, I reach ‘forth unto those things which are before.’ To walk in the light means to ‘walk uprightly,’ to walk ‘in the way of the Lord,’ to ‘walk by

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faith,' to 'walk in the Spirit,' to 'walk in the truth,' to 'walk in love,' to 'walk in newness of life.' It is 'perfecting holiness in the fear of God.'

"Talk faith, and your faith will increase. Cease lamenting. Work in Christ's lines. With loving endeavor strive to please Him. His excellence will help you to be Christlike. Ever stand ready to lift up the hands that hang down and to strengthen the feeble knees. Shine as lights in the world, attracting others by the brightness of Christ's glory revealed through your good works. . . .

"I address this letter to the several churches and companies of believers in Greater New York. God help you to walk in the light. Walk so that your life will reflect rays of light to others. If you work as God designs you should, many of such as shall be saved will be added to our numbers. Confide in the love of Jesus, and you will have grace to save perishing souls. Your path will be as the path of the just—'a light that shineth more and more unto the perfect day.'"—Letter 98, 1902.

Elder J. K. Humphrey, a former Baptist minister, who had been converted in one of the efforts in New York City and was working as an evangelist among the black culture in Brooklyn early in his evangelistic career, became discouraged. Apparently he wrote to Ellen White asking whether he ought to stay in New York City or leave. She wrote him a letter that was published in the *Review and Herald* in September 1902.

"My Dear Brother: I have no special light that you should remain in New York City. You must look to the Lord to teach you your duty. If that field, in its pitiful and sinful condition, does not speak for itself, what place can you find that expresses its need?

"I understand why you feel discouraged. It is because the work is hindered by a lack of united and harmonious action on the part of those who were already in the field when you came.

"If you go to the Lord in faith, believing His promises and taking special care of yourself, He will give you strength and blessing. Take periods of rest. Husband the strength that God has given you. If during the summer the heat is very severe, you must not endanger your life by remaining in the city. O, who

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will rid himself of all hindrances, and take up the work in New York City? Will you, my brother, take hold of this work where you are, helping as best you can?

“Let us remember Jesus, the author and finisher of our faith. Let us remember that He lived not to please Himself. He left heaven to take His place in the ranks of fallen beings, to endure humiliation and abuse. Without humbling Himself to the death of the cross, He could not have borne the penalty of transgression.

“It must have been a very severe ordeal for our Saviour to lay aside His royal robe and kingly crown, and clothe His divinity with humanity, coming to this world as a little child, to live a life of obedience in behalf of the sinful race. Lest we should make a mistake in regard to what the redeemed must be, He came to give in His life a revelation of the character God requires of His children. He came that we might have an example of what human nature may become by receiving Him as a perfect Saviour. He came to show us that we may be Christlike. ‘As many as received him, to them gave he power to become the sons of God, even to them that believe on his name.’—RH, Sept. 16, 1902.

On September 1, 1902, Ellen White wrote an important testimony with counsel in regard to workers, city missions, the message, the Lord and His methods, and New York and its symbolic relationship to the worldwide work.

“The time has come to make decided efforts to proclaim the truth in our large cities. The message is to be given with such power that the hearers shall be convinced. God will raise up laborers to do this work. Let no one hinder these men of God’s appointment. Forbid them not. God has given them their work. They will occupy peculiar spheres of influence and will carry the truth to the most unpromising places. Some who were once enemies will become valuable helpers, advancing the work with their means and their influence.

“In these large cities missions should be established where workers can be trained to present to the people the special message for this time. There is need of all the instruction that these missions can give.

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“Under the direction of God the mission in New York City has been started. This work should be continued in the power of the same Spirit that led to its establishment. Those who bear the burden of the work in Greater New York should have the help of the best workers that can be secured. Here let a center for God’s work be made, and let all that is done be a symbol of the work the Lord desires to see done in the world.

“If in this great center medical missionary work could be established by men and women of experience, those who would give a correct representation of true medical missionary principles, it would have great power in making a right impression on the people.

“In every city that is entered a solid foundation is to be laid for permanent work. The Lord’s methods are to be followed. By doing house-to-house work, by giving Bible readings in families, the worker may gain access to many who are seeking for truth. By opening the Scriptures, by prayer, by exercising faith, he is to teach the people the way of the Lord.

“In Greater New York the Lord has many precious souls who have not bowed the knee to Baal, and there are those who through ignorance have walked in the ways of error. On these the light of truth is to shine, that they may see Christ as the Way, the Truth, the Life.

“We are to present the truth in the love of Christ. No extravagance of display should attend the work. It is to be done after Christ’s order. It is to be carried forward in humility, in the simplicity of the gospel. Let not the workers be intimidated by outward appearances, however forbidding. Teach the word, and the Lord by His Holy Spirit will send conviction to the hearers.

“After the truth has made an impression on hearts, and men and women have accepted it, they are to be treated as the property of Christ, not as the property of man. No human being should seek to bind others to himself as if he were to control them, telling them to do this and forbidding them to do that, commanding, dictating, acting like an officer over a company of soldiers. This is the way that the priests and rulers did in Christ’s day, but it is not the right way. The workers are to press

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together in Christian unity, but no unwise authority is to be exercised over those who accept the truth. The meekness of Christ should appear in all that is said and done.

“Let the worker show his growth in grace by submission to the will of God. Thus he will gain a rich experience. As in faith he receives, believes, and obeys Christ’s words, there will be an intensity of effort; there will be cherished a faith that works by love and purifies the soul. The fruit of the Spirit will be seen in the life, and the efficiency of the Spirit will be seen in the work.

“Christ is our example, our inspiration, our exceeding great reward. ‘Ye are God’s husbandry, ye are God’s building.’ 1 Corinthians 4:3. God is the Master Builder, but man has a part to act. He is to cooperate with God. ‘We are labourers together with God.’ Verse 9. Never forget the words, *‘together with God.’*

“Remember that working with Christ as your personal Saviour is your strength and your victory. This is the part that all are to act. To those who do this comes the assurance: ‘As many as received him, to them gave he power to become the sons of God.’ John 1:12. . . . And the humble, believing soul responds: ‘I can do all things through Christ which strengtheneth me.’ Philippians 4:13.

“Christ is the sympathetic, compassionate Redeemer. He has given His commission: ‘Go ye into all the world.’ Mark 16:15. All must hear the message of warning. A prize of richest value is held up before those who are running the Christian race. Those who run with patience will receive a crown of life that fadeth not away.”—7T 37-39.

Several references have been made earlier in this study about New York City’s being a mission field, but none are as clearly stated as the following:

“The work in foreign fields is to be carried forward earnestly and intelligently. And the work in the home field is in no wise to be neglected. Let not the fields lying in the shadow of our doors, such as New York City, be passed over lightly and neglected. This field is just as important as any foreign field.”—MS 154, 1902. In this same manuscript (dated October 24), there is special counsel about encouraging the workers who are proclaiming the message:

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“God’s encouraging message of mercy should be proclaimed in the cities of America. Men and women living in these cities are rapidly becoming more and still more entangled in their business relations. They are acting wildly in the erection of buildings whose towers reach high into the heavens. Their minds are filled with schemes and ambitious devisings. God is bidding every one of His ministering servants: ‘Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression; and the house of Jacob their sins.’ . . .

“At this time, when there are persons, even among worldlings, who are willing to concede favors to us, let not the brethren of responsibility at the center of the work be slow to acknowledge the good work begun. Let them encourage the efforts of their fellow workers to plant the seeds of truth in new soil. Let them not be negligent or slack in sustaining these workers. When the Lord opens ways to establish small institutions in different places, let the men in positions of trust help their brethren to take advantage of these offers by advancing means to them, and giving them words of good cheer. Let not our leading brethren discourage God’s servants from entering these providential openings.”—MS 154, 1902.

The question of finances is posed by Ellen White in thinking about the sanitarium work and the hygienic restaurant work.

“Letters come to me from different places, saying, ‘Sister White, you must help us here. No other voice can give us the help that we so much need. We cannot go farther without assistance.’ It was thus in New York City, and this is the reason that I undertook my journey East late last fall.

“From the light that I have had, I know that New York City must be worked, and that now is the time for this work to be done. Elder Haskell has struggled to gain a foothold there; but where is the means to begin the sanitarium work and the hygienic restaurant work that should be established in many localities in that great city? We are glad to be able to say that already a restaurant has been opened in Brooklyn.”—MS 133, 1902.

On November 10, 1902, Ellen White appealed to the

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members of the General Conference who had not listened to the testimony of the Lord.

“The messages that God gave to the churches in Ephesus and Sardis are applicable to those who in this age have had great light but have not opened the door of the heart to the knock of Christ. The Lord has shown plainly that He has a controversy with His people. The fires that have lately raged in New York and other cities were no accident. It was the hand of omnipotent power. The Spirit of God is withdrawing from the world because the warnings of heaven have not been heeded. We need to beware, for a similar condition of things is coming in amongst us as a people.”—MS 18, 1903.

In December 1902, another letter was written to Elder Franke which contained principles that are applicable to every gospel worker in New York City today:

“Let the believers living near the place where you are holding meetings share the burden of the work. They should feel it a duty and a privilege to help to make the meetings a success. God is pleased by efforts to set them at work. He desires every church member to labor as His helping hand, seeking by loving ministry to win souls to Christ.

“The people in Greater New York need gospel teaching. But the parade you make destroys the impressions that God desires you to leave on their minds by your presentation of truth. Christlike words and deeds have far more influence for good than all the outward show and expensive preparations that can be made. Expending money for display is not the way to get the truth before the people. It is the way to keep Christ hidden. Conduct your meetings with the solemnity befitting the importance and sacredness of the testing truths that you are presenting, praying constantly, and constantly drawing nearer to God.

“Lift up Christ, the sin-pardoning Saviour. Bend all your efforts to proclaiming His message of forgiveness. A great work is to be done. In the future there will be many conversions. Some now in error will be preaching the truth.”—Letter 190, 1902.

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On January 23, 1903, Ellen White wrote a letter regarding the neglected work of the cities.

"I must write something in regard to the way in which our cities in America have been passed by and neglected, cities in which the truth has not been proclaimed. The message must be given to the thousands of foreigners living in these cities in the home field. . . .

"But the Lord has a controversy with our ministers and people, and I must speak, placing upon them the burden of the Southern work and of the cities of our land. Who feels heavily burdened to see the message proclaimed in Greater New York and in the many other cities as yet unworked? Not all the means that can be gathered up is to be sent from America to distant lands, while in the home field there exist such providential opportunities to present the truth to millions who have never heard it. Among these millions are the representatives of many nations, many of whom are prepared to receive the message. Much remains to be done within the shadow of our doors—in the cities of California, New York, and many other states."—8T 34, 35.

She still felt that little had been done in New York City:

"[In] New York, Detroit, and many other large cities, little has been done. The cities of the South, though kept before our people in the testimonies of God's Spirit, have been neglected. While I would not stay the hand that is stretched out to labor in far-off countries, I would have our people understand that there is a work to be done in the home field."—Ev 402.

On March 3, 1903, an article entitled "A Neglected Work" was published in the *Review and Herald* emphasizing this point again:

"God's people are neglecting a work that is close beside them. They do not realize the responsibility resting on them to proclaim the truth in the unwarned cities of America. There are many cities in which no effort has been made to give to the people the message for this time. I entreat those who know the truth to take up their neglected work, and no longer let the Master look on fields whose barrenness rebukes their neglect.

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Everyone who believes the truth is responsible to give to those in darkness the light he has received. . . .

“Unless more is done than has been done for the cities of America, ministers and people will have a heavy account to settle with the One who has appointed to every man his work.

“We repeat the prayer, ‘Thy kingdom come. Thy will be done in earth, as it is in heaven.’ Are we doing our part to answer this prayer? We claim to believe that the commission which Christ gave to His disciples just before His ascension is given also to us. Are we fulfilling it? May God forgive our terrible neglect in not doing the work that as yet we have scarcely touched with the tips of our fingers. When will this work be done? It makes my heart sick and sore to see such blindness on the part of the people of God. There are thousands in America perishing in ignorance and sin. And looking afar off to some distant field, those who know the truth are indifferently passing by the most needy fields close by them. . . .

“Wake up, wake up, my brethren and sisters, and enter the fields in America that have never been worked. After you have given something for foreign fields, do not think your duty done. There is work to be done in America. In New York City a few faithful laborers have been toiling for God. Have you shown a practical, unselfish interest in their efforts? Have you helped them by your sympathy and your gifts? I do not want any one to withhold help from foreign fields, but I do urge our people no longer to dishonor God by neglecting such fields as New York City. There is a work to be done in foreign fields, but there is a work to be done in America which is just as important. In the cities of America there are people of almost every language. These need the light that God has given to His church. . . .

“Night after night I get up at twelve or one o’clock, and walk the floor in intense anguish, because of the tame messages borne by some of our ministers, when they have a message of life and death to bear to the people. The ministers are asleep; the lay members are asleep; and a world is perishing in sin. May God help them to arouse, and walk and work as men on the borders of the eternal world! Soon an awful surprise is coming upon the inhabitants of the earth. Suddenly, with power and

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great glory, Christ will come. There will then be no time to prepare to meet Him. Now is the time for us to give the warning message.”—RH, March 3, 1903, p. 8.

On April 5, 1903, Ellen White gave a Sunday morning talk at the General Conference in Oakland, California. She started by saying that she had slept very little during the past three nights. Many scenes were presented to her. She felt an “intense interest in the advancement of the work of God.” She wanted the leading brethren to give thought and careful consideration to the many cities that had not heard the message. The great calamities of Battle Creek were likened to the destruction of Jerusalem. The reason God allowed Jerusalem to be destroyed and the people to be carried to foreign lands was that they had failed to be His missionaries and had built walls of division between themselves and the people around them. “The Lord scattered them, that the knowledge of His truth might be carried to the world.”

“I point you to the city of New York. One hundred workers might be laboring there where now there is but one. How many of you have taken a practical interest in the work in this city? We have scarcely touched this field with the tips of our fingers. A few faithful workers have been trying to do something in this great, wicked city. But their work has been difficult, because they have had so few facilities. Elder Haskell and his wife have labored faithfully. But who has felt the burden of sustaining them in their labors? Who among our leading men have visited them, to learn the needs of the work, and have then gone forth to raise means for its advancement? . . .

“We are to do for those working in hard, needy fields just what we would wish our brethren to do for us were we placed in similar circumstances. There are small sanitariums to be established in various places. Medical missionary work is the helping hand of God. This work must be done. It is needed in new fields, and in fields where the work was started years ago. Since this work is the helping hand of God and the entering wedge of the gospel, we want you to understand that you are to have a part in it. It is not to be divorced from the gospel. Every

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soul before me this morning should be filled with the true medical missionary spirit. . . .

"God bids me say to this people, 'You have left your first love. You have left many fields unworked, and yet you appear to feel perfectly at ease.' Will you heed the instruction that God is sending you? and will you work upon it? God desires His work to be carried forward on solid lines. He does not want one part of His vineyard to be left destitute of facilities, while to another part many facilities are gathered.

"All that is done is to be carefully done. The standing of the Sanitarium is to be carefully examined. God's people are to understand just how it is to be conducted. It is to be managed by men whose feet are firmly planted on the platform of eternal truth, so that the helpers connected with the Sanitarium shall be taught how to present the gospel to people in their words and deportment. If the workers believe the truth, and are in living connection with the God of heaven, Christ will appear in their lives, and souls will be won to Him. . . .

"I have given you the instruction that has been presented to me. I felt constrained to speak these words this morning. I beg of you, for Christ's sake, to remember the words, 'Ye are labourers together with God.' Alone, you can do no good thing. Let the Spirit of God guide and control you, and you will be rich in thoughts and suggestions. You will know how to plan and work intelligently."—RH, April 14, 1903, pp. 7, 8.

Only two fields were mentioned by name in Mrs. White's talk to the General Conference. New York City and the Southern field. A month later, on May 11, she wrote a letter to Sister Hall saying she had received a very good letter from Sister Haskell.

"I am sure that a good work is being done in New York, and I wish that the work there were a hundredfold stronger than it is."—Letter 243, 1903.

After the burning of the Review and Herald building in Battle Creek, a committee was chosen to find a location for the new building. The first step was to ask Mrs. White if she had any counsel as to where the publishing house should be located. This was part of her answer:

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"I have no special light, except what you have already received, in reference to New York and the other large cities that have not been worked. Decided efforts should be made in Washington, D. C. . . .

"New York needs to be worked, but whether our publishing house should be established there, I cannot say. I should not regard the light I have received as definite enough to favor the movement."—LS 390, 391.

The locating committee met in New York City on May 18, 1903. Members decided to look for a new location for the publishing house in the suburban places around New York City. Nothing could be found. A few of the members had returned to Battle Creek. Just at that time, a letter came from Ellen White:

"During the past night many things have been presented to me regarding our present dangers, and some things about our publishing work have been brought most distinctly to my mind.

. . .

"We must seek for the wisdom that God gives.

"In regard to establishing the institution in New York. I must say, Be guarded. . . . I cannot give all my reasons, but I am sure that any place within thirty miles of that city would be too near. Study the surroundings of other places. I am sure that the advantages of Washington, D.C., should be closely investigated." *Ibid.*

Some important principles were set forth as to the reasons why we should not establish institutions in the city. "We should not establish this institution in a city, nor in the suburbs of a city. It should be established in a rural district, where it can be surrounded by land. In the arrangements made for its establishment, the climate must be considered. The institution should be placed where the atmosphere is most conducive to health. This point should be given an important place in our considerations for wherever the office of publication is established, preparation must also be made to fit up a small sanitarium and to establish a small agricultural school. We must, therefore, find a place that has sufficient land for these purposes. We must not settle in a congested center."—*Ibid.*, 391, 392.

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So the counsel was Do not settle in a congested center; settle where the climate is good and where there is enough land to "fit up a small sanitarium and to establish a small agricultural school."

On August 9, 1903, she sent a letter to H. W. Kellogg concerning Luther Warren's startling notices in New York City.

"Some time ago Elder Luther Warren got out some very startling notices regarding the destruction of New York. I wrote immediately to the ones in charge of the work there, saying that it was not wise to publish such notices, that thus an excitement might be aroused which would result in a fanatical movement, hurting the cause of God. It is enough to present the truth of the Word of God to the people. Startling notices are detrimental to the progress of His work . . .

"I have sent cautions to the brethren working in New York, saying that these flaming, terrifying notices should not be published. When my brethren go to extremes, it reacts on me, and I have to bear the reproach of being called a false prophet.

"Think you that if I had said that New York would be destroyed by a tidal wave, I should have urged the purchase of property only sixty miles away from this city, as a sanitarium site, and a place from which New York could be worked?"—Ev 387, 388. On August 17, 1903, Ellen White wrote to Brother and Sister Haskell of her interest in coming to New York City to bear her testimony.

"I thank you both for writing. I have had much writing to do of late. And, as I consider the matter, I realize that it is a very, very, long 'of late.' I feel deeply interested in your work in New York City, and have often desired that it were possible for me to step before your assemblies and bear my testimony."—Letter H 185, 1903.

1904

On February 15, 1904, Mrs. White wrote about the buildings of New York as portrayed to her in the last days. "When I was last in New York, I was in the night season called upon to behold buildings rising story after story toward heaven. These buildings were warranted to be fireproof, and they were erected

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to glorify the owners. Higher and still higher these buildings rose, and in them the most costly material was used. Those to whom these buildings belonged were not asking themselves, 'How can we best glorify God?' The Lord was not in their thoughts.

"I thought: 'Oh, that those who are thus investing their means could see their course as God sees it! They are piling up magnificent buildings, but how foolish in the sight of the Ruler of the universe is their planning and devising. They are not studying with all the powers of heart and mind how they may glorify God. They have lost sight of this, the first duty of man.'

"As these lofty buildings went up, the owners rejoiced with ambitious pride that they had money to use in glorifying self. . . . Much of the money that they thus invested had been obtained through exaction, through grinding the faces of the poor. In the books of heaven, an account of every business transaction is kept. There every unjust deal, every fraudulent act, is recorded. The time is coming when in their fraud and insolence men will reach a point that the Lord will not permit them to pass, and they will learn that there is a limit to the forbearance of Jehovah.

"The scene that next passed before me was an alarm of fire. Men looked at lofty and supposedly fireproof buildings, and said, 'They are perfectly safe.' But these buildings were consumed as if made of pitch. The fire engines could do nothing to stay the destruction. The firemen were unable to operate the engines.

"I am instructed that when the Lord's time comes, should no change have taken place in the hearts of proud, ambitious human beings, men will find that the hand that has been strong to save will be strong to destroy. No earthly power can stay the hand of God. No material can be used in the erection of buildings that will preserve them from destruction when God's appointed time comes to send retribution on men for their insolence and their disregard of His laws."—RH, April 26, 1906. Under the date of August 9, Ellen White explained what she actually said about New York City.

"How comes the word that I have declared that New York is to be swept away by a tidal wave? This I have never said. I have

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said, As I looked at the great buildings going up there, story after story, 'What terrible scenes will take place when the Lord shall arise to shake terribly the earth! Then the words of Revelation 18:1-3 will be fulfilled.' The whole of the eighteenth chapter of Revelation is a warning of what is coming on the earth. But I have no light in particular in regard to what is coming on New York, only that I know that one day the great buildings there will be thrown down by the turning and overturning of God's power. From the light given me, I know that destruction is in the world. One word from the Lord, one touch of His mighty power, and these massive structures will fall. Scenes will take place the fearfulness of which we cannot imagine."—RH, July 5, 1906. The same article contains some good principles regarding living out of the cities.

"The cities must be worked. The millions living in these congested centers are to hear the third angel's message. This work should have been developed rapidly during the past few years. A beginning has been made, for which we praise God. Outpost centers are being established, from whence, like Enoch of old, our workers can visit the cities and do faithful service."—Ev 35.

In a letter to Brother Craw dated February 24, 1904, is a wonderful definition of the medical missionary work.

"The medical missionary work is the pioneer work of the gospel. Work for the sick and suffering tends to remove prejudice against the evangelical work. The hearts of those for whom medical missionary work is done are often, by this means, opened to the truth. By this work wealthy people may be reached, who with their means will assist in the work. This has been demonstrated in Australia."—Letter 103, 1904.

In the same letter she tells of giving Elder Haskell money to begin the work in New York City:

"I invest in the work of God all the means that I can possibly spare. I sent \$1000 to Elder Haskell to help in beginning the work in New York City."—Letter 103, 1904.

1905

In 1905, when we had 650 members and 14 churches in

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Greater New York, Ellen White said that we had scarcely touched Greater New York with the tips of our fingers.

“There is the great city of New York. Much might have been done in it that had not been done. Are you surprised that I should keep these cities before the notice of our people? We have scarcely touched Greater New York with the tips of our fingers.”—Letter 187, 1905.

Mrs. White addressed a letter to J. Burden about the great display that was made by some who were preaching in New York.

“God has looked upon the great display made by some who have labored in New York, but He does not harmonize with that way of preaching the gospel. The solemn message becomes mingled with a large amount of chaff, which makes upon minds an impression that is not in harmony with our work. The good news of saving grace is to be carried to every place; the warning must be given to the world, but economy must be practiced if we move in the spirit of which Christ has given us an example in His life service. He would have nothing of such outlay to represent health reform in any place. . . .

“All the grand displays that have been made in the medical missionary work, or in buildings, or in dress, or in any line of adornment, are contrary to the will of God. Our work is to be carefully studied, and is to be in accordance with our Saviour’s plan. He might have had armies of angels to display His true, princely character, but He laid all that aside, and came to our world in the garb of humanity, to suffer with humanity all the temptations wherewith man is tempted. He was tempted in all points as human beings are tempted, that He might reveal that it is possible for us to be victorious overcomers, one with Christ as Christ is one with the Father. ‘He came unto his own, and his own received Him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.’

“God calls upon Seventh-day Adventists to reveal to the world that we are preparing for those mansions that Christ has gone to prepare for those who will purify their souls by obeying the truth as it is in Jesus. Let every soul who will come after

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Christ, deny himself, and take up his cross, and follow Him. Thus saith the Great Teacher."—Letter 309, 1905.

1906

Looking back, Ellen White refers to the warning she gave three years earlier about startling notices.

"Not many years ago, a brother laboring in New York City published some very startling notices regarding the destruction of that city. I wrote immediately to the ones in charge of the work there, saying that it was not wise to publish such notices; that thus an excitement might be aroused which would result in a fanatical movement, hurting the cause of God. It is enough to present the truth of the Word of God to the people. Startling notices are detrimental to the progress of the work."—RH, July 5, 1906.

In encouraging the members of the church in Los Angeles to help in evangelistic meetings, Ellen White writes of her testimony to the Haskell's in New York City.

"About four years ago, when Elder Haskell and others were conducting a Bible training-school and evening services in New York City, the word of the Lord to the workers there was: "Let the believers living near the place where you are holding meetings, share the burden of the work. They should feel it a duty and a privilege to help make the meetings a success. God is pleased by efforts to set them at work. He desires every church-member to labor as His helping hand, seeking by loving ministry to win souls to Christ."—Ev 11.

1909

On June 11, 1909, Ellen White gave a talk before the General Conference Committee, "Proclaiming the Third Angel's Message in Cities at Home and Abroad." She said that New York City and surrounding cities are to be warned. "There is New York City, and the populous cities close by; there is Philadelphia and Baltimore and Washington. I need not enumerate all these places; you know where they are. The Lord desires us to proclaim the third angel's message with power in these cities."—Ev 394.

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After spending a few days in Philadelphia, Ellen White and several others, including G. B. Starr, took the train to New York City on June 18. Elder G. B. Starr, who had given eighteen years of service in Australia, was sent as a delegate to the 1909 General Conference in Takoma Park, Washington, D. C. Two days after the conference closed, Elder Starr joined Mrs. White in Philadelphia. She intended to stop in New York City on her way to the camp meeting in Maine. Elder Starr relates the train conversation with Ellen White.

“On the train to New York, we talked over plans for the work in that city, and she agreed with us that we ought to have a physician, a nurse, and a cook to conduct the work on lines similar to those that had made a success in Melbourne and Sydney, Australia. She said, ‘It is the proper way to work in these cities.’

“‘But tell us,’ we asked her, ‘How are we to secure the physician, the nurses, and the cook?’

“‘What physician do you want?’ she asked.

“We replied, ‘We would like Drs. D. H. and Laurretta Kress, and Nurse Horner, one of the best of hygienic cooks.’

“Elder M. L. Andreason, the Conference president, and his committee, related with us most sympathetically. A fine large tent was pitched at 186th Street, Washington Heights. The president of the New York State WCTU played the organ for us. We soon had a fine class of people in attendance. We advertised a Health Evangel. Dr. Kress and I both spoke every night. At the close of six months’ effort, the attendance was sufficient to fill a large hall, which we had rented for use during the winter.”—G. B. Starr, from EGW Vault, Washington, D. C., File 496-b.

“During the last thirty miles of the journey, Mrs. White viewed with lively interest the many cities located so closely to one another, and several she pointed out as places that had been presented to her as neglected communities, where work should be done as soon as possible.”—RH Nov. 25, 1909, pp. 7, 8.

When the company consisting of Ellen White, G. B. Starr, and others arrived in New York City on Friday, June 18, they found a meeting in progress at sixty-eighth street. The confer-

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ence workers and the church members were in attendance that night (*Ibid.*, July 1, Aug. 12, and Nov. 25, 1909). Elders S. N. Haskell, E. W. Farnsworth, G. B. Starr, C. L. Edwards, and C. S. Longacre, and Dr. D. H. Kress united with the ministers of the Greater New York Conference in conducting the general meeting (*Ibid.*, Nov. 25, 1909, p. 8).

Mrs. White spoke in the tent on Sabbath forenoon, June 19, dwelling on the experiences of Christ at His baptism, and during His severe temptations in the wilderness, as recorded in the third and fourth chapters of Matthew. In response to an invitation for all who desire to do so to signify their reconsecration to the Master's service, practically the entire congregation arose (*Ibid.*). Elder Starr said, ". . . and notwithstanding the combined noise of two elevated and one surface street-car lines, she succeeded in making herself heard."—*Ibid.*, Aug. 12, 1909.

On June 20 she was driven to Newark, New Jersey, where she spoke to about 300 members. "The 12-mile drive back to New York was warm and wearisome, and Mrs. White suffered much with rheumatism, therefore she pleaded to be released from further appointments in New York, and we took an early train Monday forenoon for South Lancaster, Mass." *Ibid.*, Nov. 25, 1909. Since she was so tired and suffering with rheumatism, it was decided that all further appointments in New York should be canceled.

On October 14, 1909, Ellen White wrote G. B. Starr regarding a particular piece of property as described to her by him. She felt the property described should be seriously considered for purchase.

"I have seen representations of several locations in high altitudes, that should be secured for sanitarium purposes. Your description of the property forty-eight miles from New York City seems to correspond to these representations. In such places the air is bracing and induces deep breathing, which is very beneficial. And the offer of this property for \$25,000 or less seems to be very reasonable.

"I hope that Doctor Kress and others will examine this piece of property. I would be in favor of purchasing it if it commends

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itself to the best judgment of our brethren who see it. I am pleased with the description you have given, and especially of the water privileges. Some improvements would doubtless have to be made, but these need not all be put in at once. Strict economy should be exercised. It seems to me that our people should be able to raise the amount necessary for its purchase and equipment for sanitarium use.

“Our cities are to be worked with the third angel’s message. Notwithstanding the light that has been given, there seems to be but little accomplished so far.”—Letter 136, 1909.

A letter dated December 1, 1909, presents the principles regarding an establishment of a sanitarium around New York:

“We need a sanitarium, and a school in the vicinity of New York City, and [the longer] the [delay in] the securing of these, the more difficult it will become.

“It would be well to secure a place as a home for our mission workers outside of the city. It is of great importance that they have the advantages of pure water, free from all contamination. For this reason, it is often well to consider the advantages of locations among the hills. And there should be some land, where fruit and vegetables might be raised for the benefit of the workers. Let it be a mission in as healthful a place as possible, and let there be connected with it a small sanitarium. A place in the city should also be secured where simple treatments might be administered.

“Such a home would be a welcome retreat for our workers, where they may be away from the bustle and confusion of the city. The exercise called for in climbing hills is often a great benefit to our ministers, physicians, or other workers who are in danger of failing to take sufficient exercise.

“Let such homes be secured in the neighborhood of several cities, and earnest, determined efforts be put forth by capable men to give in these cities the warning message that is to go to all the world. We have only touched, as it were, a few of the cities.

“Let men of sound judgment be appointed, not to publish abroad their intentions, but to search for such properties in the rural districts, in easy access to the cities, suitable for small

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training schools for workers, and where facilities may also be provided for treating the sick and weary souls who know not the truth. Look for such places just out from the large cities, where suitable buildings may be secured, either as a gift from the owners, or purchased at a reasonable price by the gifts of our people. Do not erect buildings in the noisy cities.—Letter 168, 1909.

SECURING OF BUILDINGS

“In every city where the truth is proclaimed, churches are to be raised up. In some large cities there must be churches in various parts of the city. In some places, meeting houses will be offered for sale at reasonable rates, which can be purchased advantageously. In some important places there will be offered for sale properties that are especially suitable for sanitarium work. The advantages of these should be carefully considered.

“In order that some of these places may be secured for our work, it will be necessary carefully to husband the resources, no extravagant outlay being made in any one place. The very simplicity of the buildings that we use will be a lesson in harmony with the truths we have to present. For our sanitarium work we must secure buildings whose appearance and arrangement will be a demonstration of health principles.—Letter 168, 1909.

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“It will be a great advantage to have our buildings in retired locations so far as possible. The healthfulness of the surroundings should be fully considered. Locations should be selected a little out from the noisy cities. Those who labor in the large cities need special advantages that they may not be called to sacrifice life or health unnecessarily.

“I write these things because it has been presented to me as a matter of importance that our workers should so far as possible avoid everything that would imperil their health. We need to exercise the best of judgment in these matters. Feeble or aged men and women should not be sent to labor in unhealthful, crowded cities. Let them labor where their lives will not be needlessly sacrificed. Our brethren who bring the truth to the cities must not be obliged to imperil their health in the noise and bustle and confusion, if retired places can be secured.

“Those who are engaged in the difficult and trying work in the cities should receive every encouragement possible. Let them not be subjected to unkind criticism from their brethren. We must have a care for the Lord’s workers who are opening the light of truth to those who are in the darkness of error. We have a high standard presented before us.

“Every gospel minister should be a friend to the poor, the afflicted, the oppressed among God’s believing people. Christ was always the poor man’s friend, and the interests of the poor need to be sacredly guarded. There has too often been a wonderful dearth of Christ’s compassion and loving interest in the poor and afflicted. Love, sacred, refined love, is to be

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exercised in behalf of the poor and unfortunate.”—Letter 168, 1909.

On December 1, 1909, Ellen White wrote a letter to the General Conference which makes it very plain that the General Conference should feel a decided responsibility for working New York City. The letter also states that when the Sunday laws are enforced, then men in positions of trust will be embittered against the little handful of God’s commandment-keeping people.

“You should feel a decided responsibility for the working of New York City. The men in the business houses of New York and other large cities, as verily as the heathen in foreign lands, must be reached with the message. The enemy would be rejoiced to see the grand, saving truth for this time confined to a few places. He is not inactive. He is instilling into the minds of men his deceptive theories to blind their eyes and confuse their understanding, that the saving truth may not be brought to their knowledge. Soon the Sunday laws will be enforced, and men in positions of trust will be embittered against the little handful of God’s commandment-keeping people.”—Letter 168, 1909.

On December 22, Ellen White wrote a letter to her son, J. E. White, and his wife, about city missions and camp meetings.

“Missions should be established in all our large cities, and earnest efforts put forth for these neglected centers. The workers should receive training, that they may labor discreetly and intelligently. When camp meetings are held there should be a decided interest manifested for the people in the vicinity.”—Letter 172, Dec. 22, 1909.

1910

Throughout this year, Ellen White continued to stress city evangelism and outreach at every possible opportunity. She gave a talk before the Pacific Union Conference in Mountain View, California, on January 28, 1910, “Mission Fields at Home.” In it she stressed the responsibility of members for the neglected cities of the East.

“Some have expressed a desire during this conference to

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send a large amount of means to China for the support of the work in that country. . . .

"But while plans are being carried out to warn the inhabitants of various nations in distant lands, what is being done in behalf of the foreigners who have come to the shores of our own land? . . .

"When I think of the opportunity we now have to work Portland, Maine, and many other cities in the East, I can not hold my peace. The believers in that part of the field are comparatively few in number, and have but little means with which to carry on aggressive work. Unless they receive help from some of their sister conferences farther west, the work is liable to be seriously retarded."

She said that the conferences and larger churches in the West should help the East.

"God is now placing upon the more prosperous parts of His vineyard the responsibility of doing a faithful work in the cities of the East, where the third angel's message had its rise. Churches are to be raised up, in many places; meeting houses are to be erected; and in some places of special importance, there will be opportunities to establish and maintain small medical institutions. The providence of God is going before the messengers, preparing the way, and it now devolves upon those in responsibility in the more prosperous conferences to plan with largeness of heart, not only to warn the cities within their own borders, but also to extend a helping hand to their sister conferences in the East where so many millions dwell in the cities, and where the laborers are few and the resources limited.

"This burden rests also upon large churches in connection with our institutions. In such places as Mountain View, California, where many believers are brought together, a special study should be made of the advantages to be gained by manifestations of liberality toward the support of the cause of God in the East."—AUG, April 6, 1910, pp. 105, 106.

There is an underlying reason why the churches and conferences of the West are asked to help the work in the East. Our message was first proclaimed with power in the East, but

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then the providence of God opened the way for the message to be proclaimed in the West.

"As the cause developed, the laborers pushed westward, and met with increasing success. Many openings for public work were found in the Central States, and many of those who had been laboring in the East, were transferred to these more promising fields. Appeals were made to the brethren and sisters in the East to support this work in the western mission field, and thus extend the message into Illinois, Iowa, Minnesota, and neighboring states."—*Ibid.*

"I saw that when the message shall increase greatly in power, then the providence of God will open and prepare the way in the East for much more to be accomplished than can be at the present time. God will then send some of His servants in power to visit places where little or nothing can be done, and some who are now indifferent will be aroused and will take hold of the truth."—1T 149.

So first the East was warned with the message, then God opened the way in the West. The plan was that laborers should be sent from the East to the West and that financial support should be given by the members in the East for the West. After the work had taken a firm hold in the West, the East was again to be warned and financial assistance was to come from the western conferences and larger churches for the work in the East.

In Manuscript 13, 1910, she made an appeal for money to advance the work of the Eastern cities.

"Our cities are to be worked. . . . Money is needed for the prosecution of the work in New York, Boston, Portland, Philadelphia, Buffalo, Chicago, St. Louis, New Orleans, and many other cities. In some of these places the people were mightily stirred by the message given in 1842 to 1844, but of late years little has been done compared to the great work that ought to be in progress. And it seems difficult to make our people feel a special burden for the work in the large cities.

"I appeal to our brethren who have heard the message for many years. It is time to wake up the watchmen. I have expended my strength in giving the messages the Lord had

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given me. The burden of the needs of our cities has rested so heavily upon me that it has sometimes seemed that I should die. May the Lord give wisdom to our brethren, that they may know how to carry forward the work in harmony with the will of the Lord."—Ev 34, 35.

Still in 1910 the words of Ellen White were read and heard:

"In New York, and in many other cities, there are multitudes of people unwarned. . . . We must set about this work in earnestness, and do it. Laying aside our peculiarities, and our own ideas, we are to preach Bible truth. Men of consecration and talent are to be sent into these cities and set to work."—MS 25, 1910.

"My mind has been burdened in behalf of the large cities of the East. Besides New York City, where you labored last summer, there is the important city of Boston, near which is situated the Melrose Sanitarium."—Ev 389.

Ellen White's speech, "A Call to Consecrated Effort," again emphasized the need to work the cities of the East, including New York. She suggested that the stronger conferences of the Midwest and the Pacific Coast help the East.

"The truth is to go forth as a lamp that burneth in the cities of the East. The stronger conferences of the Middle West and of the Pacific Coast now have the privilege of advancing the cause of God in that portion of the field where the third angel's message was first proclaimed. Something has been done, it is true; but God requires of His people a far greater work than anything that has been done in years past.

"I have been through many of these cities, and have had opportunity to visit them again, recently. I have seen New York, and Boston, and Portland, and Buffalo, and other cities of the East that are waiting to be worked. What I have seen of these unwarned places, brings sorrow to my heart. Often I have lain upon my bed in agony of distress over the situation, and then I have attempted to write out the presentations that have been made before me distinctly, that there are not seen in some of our larger churches the reformations that should be taking place. Many of our brethren are not carrying the burden they should in behalf of the unworked cities. They have not been

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making decided movements to send strong laborers into these cities.

"Some have hesitated because they feared that the work outlined would require more means than was at their command, But I have urged our brethren to step forward by faith, and follow the leadings of divine providence. Christ has bidden His servants to go out into all parts of the field. He will sustain every laborer who, in obedience to the command of our Leader, seeks to warn the inhabitants of the cities. Angels will prepare the way before every such worker. God's messengers need to arouse themselves from their lethargy, and lay aside everything that may hinder them from doing the work that God is now calling upon them to do in behalf of the great cities of our land. As they advance in faith, the salvation of God will be revealed, and prosperity will attend their efforts. The name of God will be magnified, and the coming of Christ will be hastened."—AUG, March 23, 1910, pp. 89, 90.

Mrs. White's article, "The East and the West," was published in the April 6, 1910, issue of the *Atlantic Union Gleaner*. In it she told of the unwarned "multitudes" she saw on her last visit to New York in 1909: "Following the General Conference meeting, it was my privilege to visit some of the scenes of our early labors. En route to New England, we stopped a few days at Philadelphia and in New York. There we saw multitudes of people, unwarned. Then we went on to places farther east, including Boston, Massachusetts, and Portland, Maine."

In another report found in a later issue of the *Gleaner*, Ellen White stressed the importance of the physician and minister uniting to reach honest-hearted people. We are to manifest the same zeal working cities close to our doors as in mission fields. Many classes of laborers are needed to work the cities.

"In this effort in behalf of the cities, all classes of laborers may cooperate to advantage. Especially valuable is the help that the physician may render, as an evangelist. If ministers and physicians will plan to unite in an effort to reach the honest-hearted ones in the cities, the physicians, as well as the ministers, will be placed on vantage-ground. As they labor in humility, God will open the way before them, and many will

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receive a saving knowledge of truth. . . .

“In New York City, in Chicago, and in other great centers of population, there is a large foreign element—multitudes of various nationalities, and all practically unwarned. Among Seventh-day Adventists there is a great zeal—and I am not saying there is any too much—to work in foreign countries; but it would be pleasing to God if a proportionate zeal were manifested to work the cities close by. His people need to move sensibly. They need to set about this work in the cities with serious earnestness. Men of consecration and talent are to be sent into these cities, and set to work. Many classes of laborers are to unite in conducting these efforts to warn the people.

“When God’s chosen messengers recognize their responsibility toward the cities, and in the spirit of the Master-Worker labor untiringly for the conversion of precious souls, those who are enlightened will desire to give freely of their means to sustain the work done in their behalf. The newly converted believers will respond liberally to every call for help, and the Spirit of God will move upon their hearts to sustain not only the work being carried forward in the cities where they may be living, but in the regions beyond. Thus strength will come to the working forces at home and abroad, and the cause of God will be advanced in His appointed way.”—AUG, April 20, 1910, pp. 121, 122.

The method of doing the work in New York City is portrayed in 1912.

“I have been pleading with the Lord to roll the burden on the watchmen. Presidents of conferences and church elders must work. Two and two laborers are to be sent forth into the unworked cities. No man is to be authorized to carry the work alone.

“I am charged to repeat the warnings given in the past—that it is not by making a great display that the work in New York and other places is to be carried forward. In the past mistakes have been made in the work in New York, mistakes which placed an erroneous stamp on the work, and left a wrong impression on the minds of those who witnessed the wonderful performance. Much time has thus been lost, and many false

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impressions made, regarding our work and the truth we believe.”—MS 59, 1912.

The perplexing question of how to raise funds adequate for the support of the missions is answered in the following paragraphs:

“For years the perplexing question has been before us: How can we raise funds adequate for the support of the missions which the Lord has gone before us to open? We read the plain commands of the gospel; and the missions, in both home and foreign fields, present their necessities. The indications, yea, the positive revelations of Providence, unite in urging us to do quickly the work that is waiting to be done. The Lord desires that moneyed men shall be converted and act as His helping hand in reaching others. He desires that those who can help in the work of reform and restoration shall see the precious light of truth and be transformed in character and led to use their entrusted capital in His service. He would have them invest the means He has lent them, in doing good, in opening the way for the gospel to be preached to all classes nigh and afar off.

“Will not heaven be appreciated by the worldly wise men? Oh, yes; there they will find rest and peace and repose from all trifling, all ambition, all self-serving. Urge them to seek for the peace and happiness and joy that Christ is longing to bestow upon them. Urge them to give their attention to securing the richest gift that can be given to mortal man—the robe of Christ’s righteousness. Christ offers them a life that measures with the life of God, and a far more exceeding and eternal weight of glory. If they accept Christ they will have the highest honor, honor which the world can neither give nor take away. They will find that in the keeping of the commandments of God there is great reward.

“The compassionate Redeemer bids His servants give to rich and poor the call to the supper. Go out into the highways and the hedges, and by your persevering, determined efforts, compel them to come in. Let ministers of the gospel take hold of these worldly moneyed men and bring them to the banquet of truth that Christ has prepared for them. He who gave His

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precious life for them says: 'Bring them in, and seat them at My table, and I will serve them.'

"Ministers of Christ, link yourselves up with this class. Pass them not by as hopeless. Work with all the persuasion possible, and as the fruit of your faithful efforts you will see in the kingdom of heaven men and women who will be crowned as overcomers to sing the triumphant song of the conqueror. 'They shall walk with me in white,' says the First and the Last; 'for they are worthy.' Revelation 3:4.

"Altogether too little effort has been put forth for men in responsible places in the world. Many of them possess superior qualifications; they have means and influence. These are precious gifts, entrusted to them by the Lord to be increased and used for the good of others.

"Seek to save men of wealth. Entreat them to return to the Lord the treasures He has lent them in trust, that in New York and other great cities there may be established centers of influence from which Bible truth in its simplicity shall go forth to the people. Persuade men to lay up their treasures beside the throne of God by returning to the Lord their substance, enabling His workers to do good and to advance His glory."—9T 114-116.

RECOMMENDATIONS

1. That the Seventh-day Adventist Church, including General Conference leaders and church members, educate themselves regarding the importance of the work in New York City as a pattern for city outreach.

2. That a committee, including General Conference officials and members study the Bible and Spirit of Prophecy counsel regarding the work in New York City.

3. That this committee draw a blueprint to implement this plan, with an eye on the shortness of time, and the urgency of the hour, because God's plan is already long delayed.

4. That the work established be of God's order and not after man's ideas. That Christ's personal methods be followed.

5. That New York City be declared a denominational center for missionary effort.

6. That New York stand in a different relation to the General Conference from other territories and interests (a union, perhaps, directly under the General Conference).

7. That more means be sent to Greater New York.

8. That the general working forces work together to make a specialty of this field.

9. That the general working forces unite in building up the missionary needs in Greater New York.

10. That New York be declared a denominational mission field.

11. That New York be declared as important as any foreign field by the General Conference.

12. That all be taught and inspired to have a deep interest in New York.

13. That the best workers be sent to New York City.

RECOMMENDATIONS

14. That gospel teaching be encouraged.

15. That the truth be presented in the love of Christ, and that it be lived by each gospel messenger.

16. That New York be a mission field represented in the *Mission Quarterly*.

17. That the western conferences send finances and workers, or "missionaries," to New York City.

18. That there be a united and harmonious spirit in New York, and that broken-up parties unify. That "every vestige of criticism and faultfinding and separating of brethren cease. Their prejudices, their thinking and speaking evil, is to be put away."

19. That there be only one conference in Greater New York.

20. That the medical missionary work be emphasized in New York, for "in New York it will be the best thing that you can do."

21. That men and women of experience establish the medical missionary work.

22. That every minister be prepared to do practical medical missionary work.

23. That physicians be employed as evangelists.

24. That physicians and ministers unite to work for people.

25. That many health restaurants be established in the city.

26. That these have the same name.

27. That restaurants have a reading room, a lecture room, and a place where treatments be administered.

28. That cooking schools be held in connection with the restaurants.

29. That Five-Day Plans and other health education classes be held in the restaurants.

30. That a husband-and-wife team be selected for their management.

31. That a center for missionary effort be created, to be a training school for workers, who will labor for the conversion of the whole being: body, soul, and spirit.

32. That city missions be established where colporteurs, Bible workers, and practical medical missionaries may be trained to reach certain classes.

NEW YORK CITY—A SYMBOL

33. That in these missions workers be trained to present to the people the special message for this time.

34. That hundreds of God's servants respond to the call and go into the field.

35. That many small rural retreat centers be purchased, at least 40 miles from New York City.

36. That schools be connected with the sanitariums.

37. That city mission center workers live on these retreats.

38. That the sanitarium and school be conducted according to God's plan.

39. That the educational and health work be given financial assistance until it becomes self-supporting.

40. That consecrated evangelists be employed through whom a message is to be borne so decidedly as to startle the hearers.

41. That startling advertising which might create an alarm be avoided.

42. That the members in each locality be encouraged to support the evangelistic meetings in their area.

43. That discourses be so simple that children can understand them.

44. That the wealthy classes be worked, and the Bible and the Bible alone be presented as the light of the world.

45. That the wealthy be encouraged to use their means to help other wealthy men find the truth. These wealthy men, in turn, are to invest the means lent them by God to open the way for the gospel to be preached to all classes.

46. That there be a hall in which the people can be called together.

47. That the truth be explained in figures, parables, and charts.

48. That there be a calm, steady, devoted effort to educate the people.

49. That house-to-house work be done.

50. That laborers be sent out two by two.

51. That some laborers be sustained by contributions of those who remain in business stations.

52. That the choicest instrumentalities the church contains

RECOMMENDATIONS

be sent out and sustained in extending missionary efforts.

53. That ministers and workers be worked with if they do not bear fruit.

54. That if, after proper labor, there is still no fruit borne, such be encouraged to earn means to act their part in sustaining the workers who can work successfully to win souls for Christ.

55. That we expect messages out of the usual order to be taught and preached.

56. That members in love and kindness share themselves with others and invite them to follow Christ.

57. That churches train members to love others to Christ.

58. That church members support their pastors preaching the gospel in areas where the gospel has not yet been preached.

59. That members will themselves preach and administer their church and free the pastor for dark-county evangelism.

IF THIS, GOD'S PERSONAL WAY OF WORKING FOR THE PEOPLE OF NEW YORK AND OTHER CITIES OF THE WORLD, SEEMS BEYOND HUMAN ABILITY TO IMPLEMENT, LET THE PROMISE RELATIVE TO NEW YORK CITY INSPIRE US TO MOVE FORWARD IN FULL CONFIDENCE; 'NEW YORK CITY WILL BE WORKED.' TO REALIZE GOD'S WAY OF WORKING WILL BRING HONOR TO GOD AND HAPPINESS TO MANY PEOPLE.





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