

Ellen G. White Estate

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ELLEN G. WHITE



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**Manuscript Releases**  
**Volume Seven [Nos.**  
**419-525]**

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**Ellen G. White**

**1990**

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### **Overview**

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### **About the Author**

Ellen G. White (1827-1915) is considered the most widely translated American author, her works having been published in more than 160 languages. She wrote more than 100,000 pages on a wide variety of spiritual and practical topics. Guided by the Holy Spirit, she exalted Jesus and pointed to the Scriptures as the basis of one's faith.

### **Further Links**

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When Ellen White died in 1915, she left her manuscripts and letters in the custody of a small group of ministers and administrators in the Seventh-day Adventist Church whom she had appointed to serve as trustees of her estate. As the years passed, these trustees and their successors became increasingly aware of the potential usefulness to the Church of this gold mine of unpublished materials. Procedures were developed whereby church entities, or even individuals, could request the “Release” of specified excerpts from Ellen White’s writings for use in books, articles, class lectures, or sermons. For details of the release process the reader is referred to the preface to *Manuscript Releases*, Vol. 1.

As in the earlier volumes, materials currently available elsewhere in published form have not been included in the present volume. In a few cases materials under consideration and assigned a release number were not processed. And the number was not reassigned. Until 1983, only the excerpts requested for public use were “released.” Starting with manuscript release No. 970, the White Estate began “releasing” entire letters or manuscripts, so far as possible, even if only particular paragraphs were requested.

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We take pleasure in making these materials available in this form, and trust that the counsels, warnings, and principles put forth by the author will bring a blessing to every reader.

The Trustees of the

Ellen G. White Estate.

*Washington, D.C.*

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## **MR No. 419—Early Childhood Education**

### **Children Eight Months Old Can Understand the Meaning of a Correction:**

The next thing shown me was the sins of parents in neglecting their children. I saw they would have an awful account to give. They have fostered and cherished the evil tempers of their children until God's frown was upon them and their children. They have forgotten that which was written in the Holy Word, "he that spareth the rod hateth his son," and the children are left to come up instead of being brought up or trained up. The poor little children are thought not to know or understand the meaning of a correction at the age of eight, nine or ten months, and they begin to show stubbornness very young, and it is cherished and nourished by its parents till their evil passions grow with their growth and strengthen with their strength.—[Manuscript 1, 1854, 4](#). ("Reproof for Adultery and Neglect of Children," February 12, 1854.)

### **Children's Diet Should be Carefully Controlled**

The food eaten by children with whom I have become acquainted when on the cars, did not make good blood, or good tempers. These children were frail. Some had sores on the head, face, and hands. Others had sore eyes, which destroyed the beauty of their faces. Others, though suffering from no skin eruption, were afflicted with catarrh, difficulty of the throat, chills, and fever. Their parents were kept in continual worry and perplexity.

I noticed one boy, three years of age, who had bowel difficulty. He had considerable fever. The mother seemed to think that food would help his case, and every time he asked for food, she gave him fried chicken, bread and butter, or rich cake. Another child of about ten years was suffering from fever, and was disinclined to eat. Yet the mother urged her to eat this and that. Children, sick,

[2]

complaining, and feverish, were urged to eat food unfit to be placed in any human stomach, even if in the most healthy condition.

These children thus injudiciously treated, were creatures of circumstance, made miserable because of the course pursued toward them by their parents, who must have been very ignorant of the laws of life and health. These laws should govern the appetites and passions of parents. Then parents will be fitted to educate their offspring.

We were pained to hear the mothers' fretful chiding, as they sought to hold in check the outbursts of temper exhibited by the children. But these mothers did not control themselves; how then could they expect their children, with their perverted habits, to have tranquil tempers. Both parents and children ate at irregular intervals all through the day, after eating heartily three times a day. The boy on the cars who sold cakes, candies, nuts, and fruit, was freely patronized by the indulgent parents.

We felt sorry for these mothers; they had such a worn, worried look, and were pictures of discouragement. I frequently heard them relating their own sufferings and their poor childrens' ailments, and telling what the doctor had said of them from time to time. Many said that they were seeking a more healthful climate; for they and their children were always sick.—[Manuscript 1, 1876, 2, 3](#). (“Diet,” June 12, 1876.)

### [3] **Children Seven Years Old Can be Taught Useful Labor**

Some mothers dislike the discipline it gives them patiently to teach their children how to do little duties and cultivate in them a love for these duties, which love shall grow up with them. Some think children of seven and eight years old are too young to have their tasks assigned to them in sewing, in washing dishes, in mending neatly their own garments, in making beds, and sweeping and dusting. But to let the children grow up unused to these important habits of useful labor, with the thought that they will take to it by and by, is a sad mistake. These duties neglected in childhood will be found in youth and womanhood an irksome task, and the child that with proper training might mature into a pleasant, useful woman will,

by occupation, be turned into a drudge.—[Manuscript 4, 1876, 14](#). (“Testimony to E. H. Gaskill and Wife,” circa 1876.)

### **Small Children Must be Taught Courtesy**

You invite me to visit you at Bro. Fred Harmon’s. I do not say I will not come but I should do injustice to myself and to you should I come and converse with you both as I have done several times. A plain statement it is my duty to make to you.

You ask me serious questions which must not be answered by me in any careless way for much is involved in these questions and in order to answer you with due thought and intelligence, I must not be constantly interrupted by your playing with your children. Have you not thought, my sister, you are not doing justice to yourself and showing due respect and courtesy to me, your guest?

Your daughter Daisy is a very promising child. She attracts [4] notice and praise and flattery from others and all praise her for her smartness; but be very careful that you do not administer to her vanity. When you have guests, you can say to your children, Now I wish to visit with my friends and you must amuse yourself. Daisy is 4(?) years old, a very nice little girl and her perceptions are large. She will form habits rapidly. You can, when you have special visiting to do with your friends, say that she must not disturb you by putting in her little sharp voice to distract your mind, and you lose all the benefit it is your privilege to have. It will be just as you shall manage the matter. You held the lines and a little whip and were carrying on an imaginary driving a horse. Your voice [was] heard in directing and etc., then her voice was constantly interspersed in the conversation and a laugh. It was a mixing of the common and sacred in such a way that it was a most painful interview to me, for you could not possibly have been able to get clear ideas of what I was trying to say to you, and could not be a reliable one to communicate that which was said.

You will not educate your children to respect those who are older and those who are laborers together with God. You yourselves have been exacting teachers. You have needed caution in regard to being so severe if all respect and due attention was not given to your words of instruction. You have a little school in your own family and you

[5] need to move as parents wisely. If you consider that every expressed wish to your little ones must be gratified, you will make them selfish and their wishes will multiply and be predominating. In visiting our people in other places, the education you give your children will make them an annoyance and I advise you now to leave them at home for it is evident they are placed on exhibition as prodigies of smartness and the good you might accomplish as laborers together with God in families you visit is not done. It is not pleasant to you to be separated from your children and let others have a care for them. But I learned in our labors the formation of right character in my children required this. The continual changing brought the children to notice and to the hearing of remarks calculating to indulgence, and praising and petting brought into their education a love of self and the idea that they were to be administered to as the all important part of the program.

I would advise you as missionaries doing a work for God, have your little ones under as good care and discipline as possible. It is not in any way perfect. It would be far more so than the advantages you can give them under all circumstances.

[6] We would not sever youth and old age, and I love to have children in the room where I am if they do not fill the whole room and are the all pervading element in the room. It is proper to teach the little ones that there are times when they must not command your whole time and resources to amuse them. You need not make a long recitation of the matter to the children, but act as opportunities present themselves. Tell them you must not be interrupted for you wish to hear and to talk now. And the character of the child must be formed so as not to consider your children in this world to carry through without restraint their own desires. They are to be educated as to what is proper and right. Hannah gave to the Lord her son and separated him from her as soon as he was weaned and brought a little coat to the lad every year. How many tears and prayers mingled in the stitches put in that little coat. Was it not a sacrifice for her to be deprived of the care of her loved one? With what pride she would have cherished the child given her of God, but she gave this child to the Lord to serve Him, and how grateful and joyous her heart that the Lord accepted the offering and evidenced that He regarded the

mother's gift as a fragrant savor offered to God.—[Letter 12, 1884](#), pp. 1-3. (To Brother and Sister Brownsberger, 1884.)

### **Education Should Begin at the Dawn of Reason**

The Lord has a controversy with parents, because they have permitted their children to follow their own pernicious ways, by which the way of truth is evil spoken of. Education should be commenced in the home at the dawn of reason, and is to be carried forward in the fear and love of God.—[Letter 117, 1898](#), p. 4. (To Brother Griggs, December 1, 1898.)

### **Kindergartens Needed in Our Schools**

Sister Peck had charge of the children's meeting, and during the holidays on several occasions there were as many as four hundred children and parents present. Sister Peck has taxed her strength to interest the children. This has required constant vigilance and keen management. The children are divided into classes under the direction of teachers who are instructed by Sister Peck.

This is missionary work in the highest sense of the word. The lessons given are made very plain, and parents as well as children are being drawn by them. As far as possible kindergarten methods are followed. Sister Peck leads the minds of the children from nature to nature's God. Thus she sows the seeds of truth. And when the parents hear the simple story from the lips of the children, they are delighted. [7]

This work must be done in all our camp-meetings. And we must have in our schools those who have tact and skill to carry forward a line of kindergarten work.—[Letter 138, 1898](#), pp. 11, 12. (To Dr. J. H. Kellogg, December 14, 1898.)

### **Education Continues from Babyhood to Manhood**

Many parents send their children to school, and think when they have done this that they have educated them. But education is a matter of greater breadth than many realize. It comprises the whole process by which the child is instructed from babyhood to childhood, from childhood to youth, and from youth to manhood. As soon as

the child is capable of forming an idea, his education should begin. The teachers in the school will do something toward educating the youth, but the example of parents will do more than can be accomplished by any other means. Their conversation, the way in which they manage their business matters, the likes and dislikes to which they give expression, all help in molding the character. The disposition the child sees in you, the self-control, the self-possession, the kindness, the courtesy, all will be daily lessons to him. Like time, this education is ever going on, the tendency of this everyday school will be to make your child what he ought to be.—[Manuscript 58, 1899, 4, 5](#). (“The Duty of Parents to Children,” April 13, 1899.)

[8]

### **Education Begins in Earliest Years**

In the discipline given during the first years of childhood, parents are making lasting impressions upon the minds of their children. It is in these early years that they are laying the foundation of character.

“Train up a child in the way he should go, and when he is old he will not depart from it,” are the words of the wise Solomon. In the earliest years children may receive those principles which will determine their future life and destiny. The education and training of youth commences with the child in its mother’s arms. At this early age the temper and spirit of the child may be encouraged or repressed.—[Manuscript 43, 1900, 12](#). (“Fragments,” August 2, 1900.)

### **Children Should be Taught to Make Sacrificial Offerings**

Children, remember that you are the Lord’s property. Jesus gave His life that you might be saved. See how much you can do for Him. First give Him your hearts. Accept Him as your personal Saviour, and consecrate yourselves to Him as His children. The most highly-valued treasure which you can give the Lord is the heart. Present to Him a New Year’s Offering by giving Him yourself. “Ye are not your own: for ye have been bought with a price: therefore glorify God in your body and in your spirit, which are God’s.”

How many will make an offering to the Lord of the whole being, to be used as a temple for His indwelling? Seek the Lord while He

may be found. As you give yourself to Him to be cleansed from all sin, He will accept you as His child. He has revealed His love for you by sending His Son to this world to die for you, and He will help you to serve Him.

Will you appreciate the great sacrifice Christ has made in your behalf? Give yourself, body, soul, and spirit, to the dear Saviour who loves you. This is the greatest gift you can make to Him. Will you do this? [9]

Parents should help their children in this good work, bringing their little ones to the Lord as an offering. Patiently and lovingly they should teach their children that Jesus is their best friend. Let parents take up their neglected duties, and bring their children to Christ. Let them make no delay. If parents did their duty in the fear of the Lord, there would be more children serving in the army of the Lord, being trained and educated to do His will.

Simply and lovingly teach your children the lessons God has given for them, that they may learn how to become members of the royal family and children of the heavenly King. Read for your own benefit the eighth and ninth chapters of Second Corinthians. Read this instruction over and over again, that you may not only understand but practice the lessons given. Read diligently and prayerfully, and then give yourselves to the Lord to be guided and controlled by His Holy Spirit.

Children, you can do much for the Lord. Ask your parents to give you the money they are planning to spend in buying you presents, and bring this money to the Lord Jesus. The cause of God is in great need of money. Just at this time there are precious instrumentalities belonging to God in danger of being lost to the cause. The Sanitarium in Denmark and the Publishing House in Norway are in great need of help. We cannot afford to see these precious institutions passing out of our hands. Let children be taught to practice self-denial in regard to spending money for themselves or their friends. Let them make presents to God by helping His oppressed institutions. Children, bring your offerings to the Lord. Let them be offerings of self-denial, because you are anxious to act as the Lord's helping hand in doing missionary work. Some can give but little, but by His blessing the Lord can make that little go a [10]

long way.—[Manuscript 71, 1900, 1, 2](#). (“Children to be the Lord’s Helpers,” December 3, 1900.)

### **Kindergarten Methods to be Used in Camp Meetings**

Important features of the camp meeting are the meetings for the children and youth. Special meetings should be arranged for the children. Kindergarten methods and object-lessons from nature can be used to great advantage in interesting the little ones. By this means they can be taught the parables of Christ. Thus truth will be fastened in their minds as a nail in a sure place. This is a work of the greatest consequence to the younger members of the Lord’s family. Even children who are favored with Christian instruction at home can learn much in these meetings that will be a great help to them. Teach the children with the simplicity of Christ. They will receive the knowledge, and as they return to their homes, they will bring forth from the treasure house of the heart precious lessons.

The youth should be given time and opportunity to become more fully instructed in the work of God. Bible truth should be made plain to them. Those who have an experience in the truth should search the Scriptures with them. This will be as seed sown in good ground.

[11] The meetings for the children and youth should be conducted in such a way that a favorable impression will be made upon those who come from outside. The various methods and plans used to interest the children and youth will impress unbelievers. In many cases seed may thus be sown which will spring up and bear fruit.—[Manuscript 74, 1900, 1, 2](#). (“Our Camp Meetings,” December 12, 1900.)

### **Children Can Learn to Respect Right of Others; to be Molded from Babyhood**

Parents, give your time to your children. Teach them to form careful habits. Some parents allow their children to be destructive, to use as playthings that which they have no right to touch. Children should be taught that they must not handle the property of other people. For the comfort and happiness of the family they must be taught to observe the rules of propriety. Children are no happier because they are allowed to handle everything they see. If they are

not educated to be care-taking, they will grow up with unlovely, destructive traits of character.

The greatest suffering has come upon the human family because parents have departed from the divine plan to follow their own imaginings and imperfectly developed ideas. Many parents follow impulse. They forget that the present and future good of their children requires intelligent discipline.

Parents do their children great wrong when they allow them to scream and cry. They should not be allowed to be careless and boisterous. If these objectionable traits of character are not checked in their early years, they will take them with them, strengthened and developed, into the religious and business life. Children will be just as happy if they are taught to be quiet in the house.

Fathers and mothers, be sensible. Teach your children that they must be subordinate to law. Do not allow them to think that because they are children, it is their privilege to make all the noise they wish in the house. Wise rules and regulations must be made and enforced, that the beauty of the home life may not be spoiled.... [12]

Our children are to be educated line upon line, precept upon precept, here a little and there a little. From babyhood the character of the child is to be molded and fashioned in accordance with the divine plan. Virtues are to be instilled into its opening mind.—[Manuscript 49, 1901, 5, 6, 8](#). (“Work Out Your Own Salvation,” June 26, 1901.)

### **Children in Their Earliest Years Can Mold Figures of Clay**

I was much pleased with my visit to the Orphan’s Home. I feel so thankful that the homeless can have so pleasant a home. I have never before seen gathered together so large a number of children, and all bright and cheerful. Their faces are healthy, their eyes clear, their nerves strong. To see them and hear them does me more good than a dose of medicine. The superintendent seems to be well adapted to his position of trust, which he occupies with his wife.

This home is an educating school for both boys and girls. If I had children whom I would be compelled to leave motherless, I would feel it a great privilege to leave them in such a home.

I was glad to be able to visit the kindergarten department, and see the little ones working in Bible lines, molding figures of clay to illustrate Bible subjects, thus becoming familiar with heavenly truth.

[13] Wherever their lot may be cast in the future, they will remember this instruction. The seed being sown will bear a precious harvest.

This is the instruction every child should receive in his earliest years. This is the work the parents should do in the home. The family in the Haskell Home is an object lesson for all parents. If children who had parents and a home had one half the patient instruction given to the orphans in the home, there would be a very different condition of things. If mothers would devote less time to cooking and sewing and more time to teaching their children in the love and fear of God, how greatly pleased the Lord would be. But many parents seem to be only grown up children, who have not left behind their childish ways and inclinations. Let parents remember that Satan is playing the game of life for every soul, and that practical sympathy, forbearance, and love is the test of purity and unselfishness.—[Letter 70, 1901](#), pp. 2, 3. (To Dr. and Mrs. J. H. Kellogg, May 1, 1901.)

### **Ideally Parents Should Teach Children for First Ten Years**

Parents are responsible for the salvation of their children. For the first ten years of a child's life, it should be kept in the home school, with the father and mother as guardians and teachers.

Children should be taught to obey the command, "Honour thy father and mother, that thy days may be long upon the land which the Lord thy God giveth thee." Children are to become acquainted with their parents and in turn parents are to become acquainted with their children. Both parents and children are to learn to fulfill their duty to God and to one another.

[14] From their earliest years children should be trained to carry their share of the home burdens. They should be taught that obligations are mutual. They should also be taught to work quickly and thoroughly. This education will prove of the greatest value to them in after years.—[Manuscript 75, 1901, 1](#). ("Parental Responsibility," August 5, 1901.)

## **Importance of Home School During Child's First Ten Years**

I am unable to sleep after half past twelve o'clock. In the night season I was presenting before the parents of the Los Angeles church a message given me by the Lord in regard to their sinful neglect to train their children from their very infancy to form characters that will meet the approval of God. Parents should regard nothing as of sufficient consequence to take the place of their work for their children.

Please read the fifth, sixth, and seventh chapters of Deuteronomy.... Parents are to take every precaution to prevent their children from growing up with objectionable traits of character. Parents are to control themselves, for the sake of Him in whom they claim to believe as their Creator and their Redeemer. Parents, unless you prepare yourselves for the present and the future life, you will not be admitted into the city of God. The words addressed by Paul to Timothy are addressed to every member of the church, "Take heed to thyself and to the doctrine." "Thyself" comes first. The soul-temple must be cleansed. The inner lamp must be trimmed. Piety, virtue, and godliness must be revealed in the home life. God will not accept the most splendid service unless the one who offers it is first consecrated to Him by the entire surrender of the soul. Unless the root be holy, there can be no acceptable fruit. The great apostle, in commending the churches of Macedonia to his Corinthian converts for their benevolence and Christian liberality, tells in emphatic words the secret of the value of their good works, "They first gave their own selves to the Lord."

[15]

Jesus requires of the parents in Los Angeles a thorough change of their attitude in the home. He has entrusted them with the responsibility of training their children for Him. These children are His property, and by diligent training of their capabilities, they are to be carefully improved, that not one of them shall be lost. This responsibility no father or mother can safely neglect. If they shirk the God-given work which they should do in the church in their own house, God will be robbed of the influence which should be exerted for Him in the home and out of the home. By failing to bring their children up in the nurture and admonition of the Lord, parents rob God of His entrusted talents.

All are to put their capabilities to the very best use. Parents, invest wisely every talent that God has entrusted to you. Cultivate piety at home. Cherish and exemplify in the home life the sacred principles of truth. All are to be workers. The children are to be taught to bear their weight of responsibility, to do little deeds of service. Their hands and minds are to be kept employed in useful duties....

[16] For the first ten years of a child's life the home is to be its school. In the home parents and children are to learn together the way of the Lord. A child's rebellion and disobedience require discipline. But in administering this discipline, let parents understand their own relation to the heavenly Father. Do they not often draw apart from God, refusing obedience to His commandments? Let these words be studied, "He that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."—[Manuscript 79, 1901, 1-3, 8](#). ("Testimony to the Parents of the Los Angeles Church," August 18, 1901.)

### **Children to be Educated from Earliest Years**

Fathers and mothers, to you God has entrusted children, and upon you rests a great responsibility, that of patiently and faithfully educating them. To fit your children to become members of the royal family, children of the heavenly King is your first duty. You are responsible to God carefully to educate them, from their earliest years, to be kind and helpful, patient and forbearing.—[Manuscript 42, 1903, 2](#). ("The Training of Children," May 4, 1903.)

### **Church Schools Needed in the Cities**

In our larger schools provision should be made for the education of younger children. This line of work is to be managed wisely, in connection with the work of the more advanced students. The older students should be encouraged to take part in teaching the lower classes.

These things are not trifles, unworthy of our consideration. I wish to state especially that very much more can be done to save and educate the children of those who at present cannot get away

from the cities. Church schools are to be established in these cities, and in connection with these schools provision is to be made for the teaching of higher studies, where these are called for. These schools can be managed in such a way, part joining to part, that they will be a complete whole. The Lord has His methods and His plans. His wisdom is far-reaching.—[Letter 189, 1903](#), p. 6. (To Brother Griggs, August 26, 1903.) [17]

### **Younger Children Can be Taught Simple Home Duties**

The truth, in all its important bearings, needs to have a much deeper hold upon all who have to do with the training of our youth. Parents are to work skillfully for their own children, helping them while they are still in the home to gain a fitness to work as missionaries for Christ when they leave the home. The children are to be taught to be faithful in labor. They are to learn to relieve the weary mother, sharing her burdens. The elder children may greatly assist her by helping to care for the little ones. And the younger ones may learn to perform many of the simple duties of the home.

Young men and young women should regard a training in home duties as a most important part of their education. The family firm is a sacred, social society, in which each member is to act a part, each helping the other. The work of the household is to move smoothly, like the different parts of well-regulated machinery. The mother should be relieved of the burdens that the sons and daughters can take upon themselves.

How important that fathers and mothers should give their children, from their very babyhood, the right instruction. They are to teach them to obey the command, “Honour thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.” And the children, as they grow in years, are to appreciate the care that their parents have given them. They are to find their greatest pleasure in helping father and mother.

Fathers and mothers should do all in their power to carry forward the work of the home in right lines. The law of God, with its holy principles and solemn injunctions, is ever to bear rule. The principles of the Bible are to be taught and practiced. The parents are to teach [18]

their children lessons from this Holy Book, making these lessons so simple, yet interesting, that they will readily be understood.

The more closely the members of the family are united in their work in the home, the more uplifting and helpful will be the influence that father and mother and sons and daughters will exert outside the home.

It is a serious matter to send children away from home, thus depriving them of the care of their parents. It is of the greatest importance that church schools shall be established, to which the children can be sent, and still be under the watchcare of their mothers, and have opportunity to practice the lessons of helpfulness that it is God's design they shall learn in the home.

In our larger schools provision should also be made for the education of younger children. This work is to be managed wisely, in connection with the training of more advanced students. The older students should be encouraged to take part in teaching these lower classes.

Much more can be done to save and educate the children of those who at present cannot get away from the cities. This is a matter worthy of our best efforts. Church schools are to be established for the children in the cities, and in connection with these schools provision is to be made for the teaching of higher studies, where these are called for. These schools can be managed in such a way, part joining to part, that they will be a complete whole.

[19] Let us study the way of the Lord diligently, that we may discern His methods and plans. His wisdom is far-reaching.—[Manuscript 129, 1903, 6, 7](#). (“How Shall Our Youth be Trained?” October 28, 1903.)

### **A Home Church School Described**

As church schools shall be established in the future, there is a class of work to be done in connection with them that has not been done in the past. All who can should have the privileges of a home church school. It would be well if several families in a neighborhood would unite to employ a humble, God-fearing teacher to give to the parents the help that is needed in educating their children. This will be a great advantage, and a plan more pleasing to the Lord

than that which has largely been followed of removing the youth from their homes to attend one of our larger schools. The church members, uniting, could erect an inexpensive building, and secure a wise teacher to take charge of the school.

Our small churches are needed. And the children are needed in their homes, where they may be a help to their parents when the hours of study are ended. The Christian home is the best place for young children; for here they can have parental discipline that is after the Lord's order. God would have us consider these things in all their sacred importance. It is the precious privilege of teachers and parents to cooperate in teaching the children how to drink in the gladness of Christ's life by learning to follow His example. The Saviour's early years were useful years. He was His mother's helper in the home; and He was just as verily fulfilling His commission when performing the duties of the home and working at the carpenter's bench, as when He engaged in His public work of ministry. [20]

It is not required that all the youth rush off from home responsibilities to seminaries or higher schools in order to reach the highest round of the ladder. It should be remembered that right in the home there are generally young children to be instructed. The elder should ever seek to help the younger. Let the elder members of the family consider that this part of the Lord's vineyard needs to be cultivated, and resolve that they will put forth their best capabilities to make home attractive and to deal patiently with younger minds.

There are young persons in our homes whom the Lord has qualified to give the knowledge they have to others. Let these strive to keep spiritual lessons fresh in the mind that they may impart the knowledge they have gained. If these older members of the family would become learners with the children, new ideas would be suggested and the hours of study would be a time of decided pleasure as well as of profit.

The tender years of childhood are years of sacred responsibility to fathers and mothers. Parents have a sacred duty to perform in teaching their children to help bear the burdens of the home, to be content with plain and simple food and neat and inexpensive dress. The requirements of the parent should always be reasonable; kindness should be expressed, not by foolish indulgence, but by wise direction. Parents are to teach their children pleasantly, without

[21] scolding or fault-finding, seeking to bind the hearts of the little ones to them by the silken cords of love. Let all, fathers and mothers, teachers, older brothers and sisters, become an educating force to keep up every spiritual interest, and create a wholesome atmosphere in the home and school life that will train the younger children in the nurture and admonition of the Lord.

Our Children are the Lord's property; they have been bought with a price. This thought should be the mainspring of our labors for them. The most successful method of assuring their salvation, and keeping them out of the way of temptation, is to instruct them constantly in the word of God. And as parents become learners with their children, they will find their own growth in a knowledge of the truth more rapid. Unbelief will disappear; faith and activity will increase; assurance and confidence will deepen as they thus follow on to know the Lord. Their prayers will undergo a transformation, becoming more earnest and sincere. Christ is the Head of His church, the dependence of His people; He will give the needed grace to those who seek Him for wisdom and instruction.

I speak to fathers and mothers: You can be educators in your home churches; you can be spiritual missionary agencies. Let fathers and mothers feel the need of being home missionaries, the need of keeping the home atmosphere free from the influence of unkind and hasty speech, and the home school a place where angels of God can come in and bless and give success to the efforts put forth.

[22] Let parents unite in providing a place for the daily instruction of their children, choosing as teacher one who is apt to teach, and who as a consecrated servant of Christ will increase in knowledge while imparting instruction. The teacher who has consecrated self to the service of God will be able to do a definite work in missionary service, and will instruct the children in the same lines. Let fathers and mothers cooperate with the teacher, laboring earnestly for the salvation of their children. If parents will realize the importance of these small educating centers, cooperating to do the work that the Lord desires to be done at this time, the plans of the enemy for our children will be frustrated.—[Manuscript 33, 1908](#). (“Home Schools,” May 17, 1908.)

## Sermon to Parents and Children

[2 Peter 1:1-13, quoted]

These words should mean a great deal to us; and we should study this chapter diligently, that we may learn to practice the virtues it presents before us. If we do these things, the apostle says, we “shall never fall.” It is of great consequence to us in our spiritual experience that we have the assurance that we are treading securely and walking understandingly in the knowledge of our Lord Jesus Christ.

I wish this afternoon to address particularly the parents and children. These should understand that they have solemn obligations resting upon them—the most solemn that ever rested upon mortals. Let parents take up their work and labor intelligently for the salvation of their families.

Fathers and mothers we are verging upon the eternal world, and that which we should now most earnestly seek to understand is what we should do to inherit eternal life. If you will follow on to know the Lord, you will know that His going forth is prepared as the morning. We must prepare for the great crisis that is just before us. Will you not sense your responsibilities in regard to the education and training of your children in spiritual matters? [23]

Here are the children. Your daughters are inclined, if they see a dress different from that which they have, to desire a dress similar to that. Or perhaps they want something else that they see others have, which you do not feel would be in accordance with your faith to grant them. Will you allow them to tease this thing out of you, letting them mold you instead of molding them according to the principles of the gospel? Our children are very precious in the sight of God. Let us teach them the word of God and train them in His ways. It is your privilege to teach your children to live so that they will have the commendation of heaven.

Are we preparing for heaven? We say we are; and we ought to be making ready for the future immortal life. We should be so conducting ourselves that we shall make right impressions upon those who are brought in contact with us. Let us not encourage our children to follow the fashions of the world; and if we will be faithful in giving them a right training, they will not do this. But if you let your children rule you, they will surely get away from the pure

principles of the word of God and will walk in the ways of the world. Let them see how much the Lord sacrificed in their behalf when He came to this world. There was everything to oppose His advance, yet He gave us a perfect example in every detail of life—just the example that we follow and teach our children to follow.

[24] Dress your children in simple and neat clothes, but do not let them have anything that they may suppose they want. They may ask for a dress that is cut low in the neck because it is the fashion to wear them so. Who has supposed such a fashion? It is not a right fashion, and we should not allow ourselves to consider it right. We should dress our children in such a way that they will learn to fashion their lives in simple orderly lines. We are to be preparing for the grand review that is soon to take place, and our children must have a part in this work of preparation. We want the light, the pure light of heaven to shine into our hearts.

All heaven is interested in our children, and parents grieve the Spirit of God when they fail to bring them up in the nurture and admonition of the Lord. Parents, be kind to your children, but be firm. Let them see that you mean all that you tell them. The fashions of the world often take a ridiculous form, and you must take a firm position against them. Our manner of dress as well as our deportment is to be a ministry, an education.

Parents you are responsible for the work of bringing up your children in the nurture and admonition of the Lord. These children need instruction line upon line, precept upon precept, here a little and there a little. You may feel annoyed sometimes because your children go contrary to what you have told them. But have you ever thought that many times you go contrary to what the Lord has commanded you to do that you might prepare yourselves for His work and know His will as revealed in His word? If you will follow on to know the Lord you can make a splendid representation of Christ before the world.

[25] Never manifest passion when your children do wrong. When the mother gives her child a jerk or a blow, do you think it enables him to see the beauty of the Christian character? No indeed; it only tends to raise evil feelings in the heart, and the child is not corrected at all. We need to consider as we endeavor to do our duty intelligently, that our children are to be brought into right relation to God, that

they may have an entrance through the gates into the City of God and have right to all the advantages that heaven can give.

We have but little time now. Let us prepare earnestly for the solemn scenes of the future. The Lord would have us work under the direction of His word. It does not show any true love to let your children do as they please, and to think that in doing so they are doing just right. Husband and wife should be united in the work of seeking to form in their children correct habits of speech and conduct. If they will draw constantly in Christ's lines, the will of Christ will be rule in their lives, and they will see of the salvation of God in their homes. Let them invite the Spirit of God to act His part in training the children in the nurture and admonition of the Lord. With this power to help in every time of need, they will obtain the victory.

Has not God given you every evidence of His love? Did He not allow Jesus to come to this world as our pattern? Men could not endure the perfection of Christ's character, and they took and crucified Him. There is a crucifixion that must go on in our lives, a constant dying to self and sin. We must walk circumspectly, that our lives may preach the gospel of Christ to those with whom we associate. If we will speak and walk circumspectly, the light of Christ will be revealed in our lives.

I desired at the beginning of my talks to speak these words to you. I leave them with you to think about. Let us be faithful to the duties of the home life. Let your children understand that obedience must reign there. Teach them to distinguish between that which is sensible and that which is foolish in the matter of dress, and furnish them with clothes that are neat and simple. As a people who are preparing for the soon return of Christ we should give to the world an example of modest dress in contrast with the prevailing fashion of the day. Talk these things over, and plan wisely what you will do, then carry out your plans in your families. Determine to be guided by higher principles than the notions and desires of your children.

[26]

Parents need to come up on a higher platform. They have a sacred work to do in bringing their children into harmony with Christ. Parents, do not neglect this work. You need to move constantly in the counsel and fear of the Lord God of Israel. Talk with your children in regard to the lessons of the word; pray with them. Seek for

confession of heart from them. Show them which is the wrong and which is the right way, and their need of yielding their wills to the will of God if they would be overcomers. I see many parents taking a course with their children that will shut them out of the kingdom of God. Oh that these might now repent, and seek to redeem the time, that God might help them to act their part.

I did not expect to speak more than a few words to you this afternoon. I want you to have the light and blessing that the Lord desires to give you. Reach out for these blessings; seek for a fitness for eternal life, that others may see that you are coming into harmony with heaven. When the soul takes its position on the side of right, all heaven is filled with rejoicing and praise and thanksgiving. Shall we not take hold with Christ to do our best. Pray with your children. Impress their minds with the thought that Christ was given to our world that we might love His beauty of character and seek to follow Him in every particular. If you will follow on to know the Lord, the blessing of God will rest upon you. We need to glorify God more than we do, to praise Him with uplifted soul. If we would study more faithfully the virtues of His character, we would desire to be more like Him. If in the minor points we would carry out the directions of the Lord, He will give us strength to follow Him in the large matters. We need to see the necessity of bringing the principles of the truth into every purpose and action of the life.

There is a large work to be carried on in this locality. Consider how God has wrought to bring these buildings into our possession. We have made every possible effort to establish the work in this place; and there are but few who know of the real difficulties we have had to meet. Now we are in possession, and for this I thank the Lord with heart and soul and voice.

There are many here who will need to take their position directly contrary to the world's customs and fashions. They may not want to do this, but this must make no difference. We are to have a large experience here in a little while, and everything should be brought into line with right principles. Here are men and women of capability. We want you to realize your capabilities, and act your part in carrying out the purposes of God for this place. Here are men who are preparing to enter on high positions of trust; but they are not ready for these positions. They need to be reconverted, and to let the

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blessing of God come into the life to transform the character. If those who come here to obtain an education will seek to help in every possible way, God will multiply blessings to them, and giving them His knowledge and His grace will make them overcomers through the blood of the Lamb and the word of their testimony.—[Manuscript 45, 1911, 2-7](#). (Sermon, November 6, 1911.)

[28]

## **MR No. 420—1880 Camp Meeting at Milton, Oregon**

Above two weeks and no letters from any one. We seem to be shut out from the world. Not a line has come from any one except a deed from Battle Creek for me to sign. One word from Brother Kellogg, stating that Brother White was setting out hedge and had bought back our place of Bow; that is all.

We came to the ground this morning. All are as busy as bees making their city of tents, hammering, clearing up brush and stretching their tents. Loads are coming in.

Last night I spoke in the city of Walla Walla. Brethren had camped on the Walla Walla River. They heard of the appointment and came to the meeting. One wagon-load of men, women and children we met en route for Brother Woods'. Sister Maxson's daughter with her three children were in the wagon. Had been three days on the road. Came more than one hundred miles. Part of their company turned back to Walla Walla and attended our meeting.

The poor scattered sheep have been left to be torn by wolves and starve without food. They are coming in from all directions. These poor souls have had no labor and yet they seem to cling to the truth, but are starving for food. I think there never was a place where my testimony was needed more than in this region of country. They seem to be deeply affected with what they hear. It takes hold upon their hearts. My prayer is continually, Lord work in any way, send by whom thou wilt. Make me an instrument of righteousness. Give me Thy word to give to the people. Make me a channel of light.

[29]

I never felt the necessity as now of watching unto prayer. I want my every word and action to correctly represent the holy faith we profess. Oh, I do not want that Christ should be ashamed of me as His follower. We must speak and act in that manner we wish others to speak and act. We want to be so connected with God that we will let our light shine in our words, our spirit, and our deportment. We

must know that we are in Christ and Christ in us, or we cannot teach and lead others....

Last Tuesday night I felt pressed as a cart beneath sheaves. While praying in Brother Woods' family, I wept in agony of soul with strong crying and tears. I sought the Lord after I went to my room. I could not forbear crying aloud. My heart was grieved for the people of God—the sheep of His pasture. Most of the night was spent in prayer. After two o'clock, I slept until about four, that is all. Tears and prayers were my meat through the night.

Wednesday night I was very free in speaking in Walla Walla. Thursday came on the ground. Meeting commenced that night. Slept but about one hour. Friday, meetings all day. I spoke in the afternoon with great freedom in a very pointed manner, but the darkness seemed so great. There has been great prejudice against me which I had not known, but I am not troubled about this. God can remove it away. He can work for us.

**Sabbath, May 22.**

Dear Husband,

This day opened with gentle showers.... We had an excellent Sabbath School; one hundred and twenty in school. They did very well. Mary questioned the children's division and did first rate. I spoke about thirty minutes to the school.

Elder Haskell preached with great plainness. I went out to the stand with trembling, my head throbbing with pain. I spoke from the fifty-eighth chapter of Isaiah. The Lord spoke through me. The words came in demonstration of the Spirit and power, almost faster than I could articulate them. The congregation were nearly all in tears. I called them forward and about fifty came forward and they bore testimony. All were weeping like children. All felt the power and presence of God. There was indeed the revealing of His power. Hearts were subdued and broken before God.

A Dunkard preacher bore an excellent testimony. One white-headed man bore testimony that he thought he was not able to come to the meeting, but when he read in the paper that Elder Van Horn and Sister White were to be present he thought he must come. He came one hundred and forty miles on horseback and on foot. He had

[30]

not heard an Advent sermon for six years. The meeting he had had that day was precious indeed. The discourse he had listened to from Sister White would be food for him a long time. He was well paid for his journey if he received no more. Said he could not stay but a few days but must return home. In going and coming, this man in feeble health, would travel two hundred and eighty miles to hear two or three discourses.

This is the first day I could say I know certainly I am in the way of my duty in coming to Oregon. But I know now, I have a testimony for this people. This has been a day, a Sabbath, I shall never forget, for Jesus has come very near to me. I felt enshrouded in light and peace, and joy filled my soul. All at this meeting will look back upon this Sabbath as one of the best of their lives. Truly God has spoken to the hearts while we were speaking to the ears of the people. God can do more in one moment by His Spirit than we can with our own labor in a life time. Jesus never seemed so precious to me as now. The word of His grace is manna to the believing soul. The precious promises of God are food to the hungry soul. We have [31] experienced today the promise "They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures."

It has been a continual cross for me to be so far away from you and friends I love, but when I know that I am in the path of obedience I am happy. Privations are nothing, trials are nothing, distress and anguish of soul for others I can bear without a murmur. Only let me know that I am doing the will of my heavenly Father and I am content. I feel that I would not shrink from any hardship or difficulty if it is for Jesus' sake. I want to understand more clearly the ways of God and the glorious plan of redemption, the extent and limitation of our accountability and the weighty truths of the Word of God. I feel my own nothingness and that Jesus is all and in all. Let us come very near to God, advancing in the divine life step by step. The more grace we receive will enlarge our capacities to apprehend and enjoy greater light, breadth and depth of His love; and we shall have intense longing to know the fulness of that infinite love which passeth knowledge....

Sunday, May 23: It is a very cool morning. Our tent is the most comfortable on the ground. Three tents in a row take all the ministers

and their wives, Mary and me. We choose to cook and eat at one table. Our tents are all very small. After the table was removed out of the tent, we all prepared for family prayer....

Bro. and Sister Colcord, Brother and Sister Jones, Elder Haskell, Mary and I composed the company assembled.... We had a most profitable season reading the manner of Paul's labor, showing that he carried the burden upon his soul continually. He did not lay it off or forget his responsibility for one moment. We spent some time in reading Scriptures and then we bowed in prayer. It was a weeping, confessing time. There was an humbling of the soul before God....

[32]

Our season of prayer was most solemn and characterized with deep earnestness in prayer and in an acknowledgment of mistakes and wrongs.... I feel more and more the necessity of those whom God has made His watchmen of being as God designed they should be ensamples to the flock over which God has made them overseers.

Elder Haskell spoke this forenoon with freedom to a tent full. I have just left the stand. I spoke upon Christ's riding into Jerusalem. I had great freedom and the people listened as for their lives. Oh, that the word spoken may take hold upon souls, that we may all do our part well and stand acquitted in the day of final accounts. The thought that I shall never meet the company again until the judgment shall sit and the books shall be opened and everyone's account is balanced, makes me feel very solemn. Oh, that God will help me to do my work with faithfulness. Whom shall I meet in that great day? Will there be any in this congregation saved through the words spoken to them today?

A letter has been just brought me from you without date, so I cannot tell how long it has been on the way. Willie remailed it the fourteenth. Today is the twenty-third.

I sent you a long letter containing account of the meeting in Southern California directly after I sent the one you mention. You probably received it soon after. Sometimes I have been too nervous to write. Once Mary wrote for me. I have written you several letters since I came to Washington Territory. I am very much pleased to get this letter from you because it relieves my mind of a great anxiety. I know nothing [of] what God has for me in the future, but I do hope to have clear light in regard to my duty and to do everything as for eternity.

[33]

We shall try to work hard here in this camp meeting, and shall not be able to do anything without the Lord's help. He will be with me. He will, I know that He will, for I make Him my only trust and He will help me while I work in all humility of mind. I see the necessity of constant watchfulness and unceasing prayer. My heart is drawn out after God constantly. We can do great things in His strength. The Lord will help; the Lord will strengthen, and will bless. I hope you will see your way clearly and will be strong in God to battle against every wrong and stand free in God, in the power of His grace and lowliness and meekness. You can be a great blessing to His people when divested of self. Jesus will take possession of the soul and be developed in the life and character. Perhaps I feel too much but I do feel to the very depths the great work to be done and the few to engage in this great work. I am in continual fear I shall not act well my part and do all that I might do. The Lord does help me in the Testimonies, that I know. I could not, no, I could not of myself do this work. I trust to the Lord to take care of you.

[34] The Dunkard minister was in this morning and begged of me to write to some of his church a letter that will encourage them. They meet with great opposition from their Dunkard friends and he says they would regard a letter from me as from their Mother in Christ and it would be next thing to their coming to meeting. They could not come to this meeting for several are sick and need these to care for them. I would go to this church if I could, but it is seventy-five miles by private conveyance over a rough road. Dayton is half way. There is a church at Dayton. I do not know how it will be. I may go there yet. In all probability I shall not come to Oregon again.

I may spend some longer time here than two months. May the Lord teach me my duty. I am expected to speak at Portland on my return from this place between the camp meeting and the one at Salem. Please direct your next letters to Salem. It takes so long for letters to go across the continent....

All are gaining confidence that God has given me a testimony working through me and if I can reach them, I will be so grateful to God for I love their souls and I want them to make a success of overcoming. Oh, the value of the soul; who can estimate it! My cry to God is, Help me to save souls; make me a savor of life unto life. Oh, my dear husband, if we can both war the good warfare, if we

can both come off victorious and both rest in the city of God, what a rest that will be! How we shall appreciate it. We may have respect unto the recompense of reward. We may prize heaven. We have suffered together, labored together, and if we can be so happy as to enjoy the reward together, then all is gained on our part.

We can afford to toil here, afford to be pilgrims and strangers. If I lose heaven, I lose everything. Oh, I do want to see Jesus and live in His presence and I do want you should see Him. We should see Him together, praise Him together, be crowned together. We will live wholly for God. We will make most earnest efforts for the crown of life. We will seek to get all into glory we can, that we may enter with the joy of our Lord. Jesus is our strength, our support, the crown of our rejoicing. Every one brought into the truth, and soundly converted, may be the means of bringing others to the knowledge of the truth and through that one, churches may be raised up and scores brought to Jesus Christ. We may neither one of us live long, but it is our privilege to enshrine ourselves in the hearts of those who love God and when we lay off the armor we want to look back with pleasant recollections upon the souls saved through our instrumentality. [35]

May God bless you, my husband, with His grace. This is the continual prayer of, Your Ellen.—[Letter 29, 1880](#), pp. 1-10. (To James White, May 20 to 23, 1880.)

*Released April 16, 1975.*

[36] **MR No. 421—Appeal to Workers in San Francisco**

We did think last week that we must leave Battle Creek and go to the Pacific Coast, but we dared not move suddenly or impulsively; there was too much at stake. We have repeatedly had seasons of prayer over the subject, and have not yet dared to move. It may be our duty to remain here until after next camp meeting season, unless we are especially needed upon the Pacific Coast, to help things along there.

We do not want to get in the way of those who are doing well there now. God will, I believe, direct us aright when we so much desire counsel from Him. We only want His will done in us. We only want to be where we can accomplish the greatest amount of good. There is much to be done here that others cannot do as well as we can. There are meetings every day, and sometimes twice a day, to get matters straightened out that are in a tangle. All the matters require thought and are a tax upon the mind, especially if that mind is worn. We shall especially need the help of God if we stand at this post.

Oh, that God would sanctify the host, and purify the assembly, that His free Spirit might run from heart to heart, and be glorified. We crave the presence and power of God. These we can and must have at all events. We are living in the most important period the world has ever witnessed. A great work is to be done in a short time. Oh, that we may all follow the leadings of God's Spirit, and not have self in anything that we may do.

[37] Brother Butler, we may expect great things of the Lord. Let us make our mark high. Let faith be mingled with all our efforts. We cannot do anything unless God shall help us. He has help in store for us, abundant blessing and power, if we will only believe it and strive for it. Our ministers may be clothed with his righteousness if they desire it. If they will comply with the requirements in the Word of God, they may every day walk with God, and be gaining a rich experience in the things of God.

Brother Butler, we must reach higher. We will not limit the Holy One. We must pray, and that fervently, that angels may be directed to come to our help to meet the moral darkness that covers the earth like a funeral pall. We rejoice so much that you are at work in San Francisco, to get the solemn warning before the people. We hope and pray that every element among our people who profess the truth may be in harmony with the Spirit of God, that they may work unitedly and in faith and hope, and that God will give the truth a glorious victory in San Francisco.

We long to be with you, to speak to the people as the Lord might give us utterance, but there is work to be done, not only in that great and wicked city, but almost everywhere. We hope and pray that your efforts may be highly successful. Do not forget that pulpit labor must be followed by private effort. Brother A ought not to bend his mind to much writing, now while this effort is being made. The greatest success attends those who come in as close relation as possible with those with whom they labor, gain their sympathy and confidence, visit in their homes those who appear interested, and pray with them and for them. In this way only will the direction be followed to go out in the highways and hedges, and compel them to come in.

It is this fireside effort, this home work, that is attended with signal success. Try it, brethren in the ministry. Some of our ministers do not love this kind of labor. They shun it. There is a cross attached to such personal efforts, but this is the labor the people must have if they embrace unpopular truth. In this close contact with souls who are in darkness, our light may shine more effectually, directly upon the darkness, and they will see by our deportment, our conversation, our solemn yet cheerful, courteous manners, that the grace of God is with us, and that the peace of heaven is brought into their homes. They will be charmed with the truth which is attended with such blessed results.

[38]

Brother Butler, reach your hands high and tell Brethren A and B to reach up high and fasten hold upon the Infinite One. Look for great things. Do not get too many things on the mind when important efforts are being made. There is danger of getting the mind diverted from the special work for the time by having too much interest in various other matters. One man has not enough power to carry along several lines of work.

Put all there is of you into the present work in which you are for the time engaged. God will teach you. Self will not work here, but Jesus. God will work with you if self is hid in Jesus. Work, and be channels of light. We must be brought into close communion with the people, that when we lay hold of God, and His grace and power come through us—the channel—the people must feel it. They cannot but sense the weight of the power of the truth we carry.

[39] My brethren, in your holy work, gather a firm hold from above, and say with your whole souls, “I will not let Thee go except Thou bless me, even me.” Kindle your tapers at the sacred altar, and then make your way through the moral darkness of the world, shedding light in your track wherever you go. You may become acquainted with the mystery of godliness and experience the depth of the riches of the grace of God. Up brethren, to the work, as never before. Expect anything and everything in God. May God fire your testimony and may the burning words of truth melt their way into cold hearts. I tell you, brethren, you do not expect half that God is ready and willing and anxious to bestow upon you. Heaven is all full of weighty blessings that we may all receive, for they are waiting to flow down, that we may bestow them upon others.

But I have been shown that very much is lost in these important efforts, by having the interest too much divided—Brother A curled up writing when he ought to be conversing with souls who need light and knowledge at the right time; Brother B employed with his books when he ought to be visiting, conversing and praying with families.

The light must be borne into the very houses of those who have interest, and this effort, although it is crossing to bear, is the very work which must be done and which will answer to the going out into the highways and hedges and compelling them to come in. Go at this work, brethren. Holy angels will attend you right into the forts of those who are in error and moral darkness. If all the ministers do this, we shall see such a work as we have not yet realized.

[40] We must take hold of the work as though we meant work. We must move surely and as though the truth was a reality. We don't work in the best way, brethren. Time is short. Out-general the enemy at every point. Take his strongholds. God help you, my brethren, to fasten your hold upon infinite power and also strongly upon your fellow men, and draw them up with you. Bring them up with you, if

possible, and plant them on the platform of eternal truth. We need to be spiritualized, energized, and sanctified, that God may work for us, by us, and through us to His name's glory. The Lord is all ready to do on His part, if we are ready to have Him do for us.

If we can bear the manifestations of His gracious power, He will surely bestow upon us all we can wisely handle. It is because we are so weak that we cannot bear the power of the grace of God, that we do not receive greater manifestations from above. We are ready to appropriate the glory to our unworthy selves. If we have prosperity we get exalted and think it is because of our own merits that God favors us, and then He lets us drop into temptation and leaves us to wrestle with doubts, perplexities, and darkness, that we may have a correct view of the Source of our strength and our entire dependence upon Jesus Christ.

We are nothing, but Christ is all and in all. We may unite our ignorance to His wisdom, our weakness to His strength, our imperfections to His merits, our frailty to His enduring might. Oh, yes, He is our all. Upon His merits we may rely and through His merits we may have access to our heavenly Father and thus be closely connected with heaven. Oh, how I long for deeper and higher attainments in the divine life. My soul hungers and thirsts for righteousness. I love Jesus, but our love is too faint and too inconsistent.

Brother Butler, God will do for us greater things than we can ask or think, if we will only confide in and trust Him fully. Shall we believe, shall we move forward in faith, in hope, in courage, clinging with firm grasp to the Mighty One? Will you in California take the field in the strength of Israel's God? Let all those who profess the present truth carry out its pure and holy principles in their lives. If our sisters would only feel that they can do very much, if they will consecrate themselves to God, they could be a great help. If they would talk and labor in heavenly wisdom among those with whom they are acquainted, they could do a good work.

If they would talk less upon unimportant matters and pray more earnestly, and take the cases of their personal friends, who are not in the truth, to Jesus, pleading with Him to enlighten their minds, their prayers might do much good; they certainly will if offered in faith. Our sisters may be co-workers with God. They may be able, when this life here shall close, to look back upon their lives not as a barren

[41]

desert, but upon buds, flowers, and fruit as the result of their life's toil. I give my thanks to our sisters in San Francisco, especially to Sisters Rowland and James, for their liberality in aiding the cause of God. May the Lord cause their means to be doubled because put out to the exchangers.

And our dear Brother C, whom I love in the Lord, may the way be opened before him so that his good conscience may not be wounded by his temporal prosperity. I believe he will see his way out more clearly where he will have fewer perplexities and can devote his precious influence more fully to the precious cause of Christ. God loves Brother C, and we feel the deepest interest in his dear family.

[42] I hope you will not, brethren, hold yourselves aloof because you may not be heartily received and find all sociable and ready to engage in conversation. Courteously, humbly, press your way, gain the confidence by showing an interest in their temporal concerns, then watch your opportunity to speak of the interest of the cause and of the precious truth. May God help you to see just what needs to be done.

I have no idea of giving up Brother C's family. I love them all, and Jesus loves them, and we hope that they will yield all to the truth and make preparations for the better life. It is poor policy to build all our hopes in this poor world of sorrow, suffering, and death. Do not leave California too soon. Stay as long as you think God would have you.

Much love to all our dear brethren and sisters in Christ.—[Letter 55, 1874](#). (To Brother Butler, October 28, 1874.)

*Released April 16, 1975.*

**MR No. 422—Additional Material on Ellen White  
and Health Reform**

[43]

I have no recollection of being in meetings with I. C. Wellcome. It might have been, but I have no acquaintance with him, and never knew him by sight. Before '44, I sometimes lost my strength under the blessing of God. I. C. Wellcome may have confounded these exercises of the power of the Spirit of God upon me with the visions. I had no visions until in the winter, near spring, after the time had passed.—[Letter 2, 1874](#), p. 9. (To J. N. Loughborough, August 24, 1874.)

Often while there [at the Rural Health Institute, St. Helena, Calif.] I was compelled to eat meat because there was nothing else that I could eat. At times I would be so faint and dizzy for the want of good wholesome food that I fairly reeled through weakness. [The cook] has not made it her study to prepare wholesome dishes in order that flesh meat as a food may become less and less necessary.—[Letter 4, 1884](#), p. 3. (To Brother and Sister Maxson, February 6, 1884.)

*Released April 16, 1975.*

[44]

## **MR No. 423—Appreciation of Marian Davis**

I feel very thankful for the help of Sister Marian Davis in getting out my books. She gathers material from my diaries, from my letters, and from the articles published in the papers. I greatly prize her faithful service. She has been with me for twenty-five years, and has constantly been gaining increasing ability for the work of classifying and grouping my writings.—[Letter 9, 1903](#). p. 1. (To Elder and Mrs. John Burden, January 6, 1903.)

*Released April 16, 1975.*

## MR No. 424—Satan as an Angel of Light

[45]

It is those who have had the most light that Satan most assiduously seeks to ensnare. He knows that if he can deceive them, they will, under his control, clothe sin with garments of righteousness, and lead many astray. I say to all, Be on your guard; for as an angel of light Satan is walking in every assembly of Christian workers, and in every church, trying to win the members to his side. I am bidden to give to the people of God the warning, “be not deceived; God is not mocked.”—[Manuscript 15, 1908, 5](#). (“The Need of Watchfulness,” typed March 30, 1908.)

In this period of the world’s history, God’s servants are to have confidence in His ability to qualify men to do His work in various ways, to the glory of His name. Those appointed to lead out in the management of His cause in the earth, are to have faith that He is able to perfect a work in righteousness even through the instrumentality of imperfect workmen. Those in charge of the work are now to seek to build up, to encourage, to strengthen, but not to discourage, or to pull to pieces that which has been begun....

You must never forget that Satan, disguised as an angel of light, is always ready to encourage anything that would lead to a loss of confidence in our denominational literature. He would be pleased to keep many minds employed in picking flaws in publications that God has blessed.—[Letter 70, 1910](#), pp. 1, 2. (To Elder A. G. Daniells, August 11, 1910.)

*Released May 23, 1975.*

[46]

## MR No. 425—Inspiration for Nurses

Some of our brethren in California gave a donation of forty-five dollars as a token of sympathy, expressing a desire that I would buy me a good comfortable chair. I have appropriated that gift to this church [Parramatta, NSW]. I told those who presented the gift that I wished them to have something invested in this missionary field. True, I needed as comfortable a chair as I could possibly get, but I will wait hoping that the Lord will restore me to health. I hope not to need easy chairs long, though I am still under the hand of affliction. I rejoice to see the truth gathering souls who will show forth the praises of Him that hath called them out of darkness into His marvelous light.—[Letter 34, 1892](#), pp. 6, 7. (To Dr. and Mrs. John Harvey Kellogg, September 16, 1892.)

It is the privilege of every one who has a part in any branch of the Lord's work to know that his sins are forgiven, and to rejoice in the assurance of a higher life in the courts above. This hope is more precious than silver or gold or precious stones. Keep this hope ever bright, and seek to impart it to others. In the knowledge that God's smile rests upon you, your heart will be filled with joy and peace.

Heed the gracious invitation of Christ: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and My burden is light."

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Let all seek for that rest which Christ has promised. You are to reveal to the world the truth of His words. You are to show that in wearing the yoke of Christ, there is genuine happiness.

Do not, by doubting God's words, dishonor Him. As you believe in Him, He will cooperate with you in your efforts, and in union with Him, you may perform an acceptable work. Through the righteousness that He imparts, you may escape the corruption that is in the world through lust.

“Rejoice in the Lord alway, and again I say, Rejoice.” Oh that we might hear more of the praise of God proceeding from thankful hearts. We need Christians who constantly live in the sunshine, who under all circumstances can praise the Lord. With the hope and assurance that Christ has promised, how can we be unhappy?

There is no excuse or justification for any Christian to be discontented. Never give the impression that you are disappointed with the way that Christ has marked out for you to follow.

Our characters are to be conformed to the image of Christ. In deed and in truth we are to be amenable to the law of God. Then He can demonstrate through us the blessings that come through obedience to the principles of His word. The King of heaven stands ready to acknowledge the humblest soul that serves Him.

I pray that the rich blessing of God may rest upon all who are in any way connected with the work of the Paradise Valley Sanitarium. Put your whole soul into the performance of the work that is essential. True service involves a faithful discharge of the daily duties. Even as you engage in your daily tasks, you may reflect the divine image. Those who will faithfully cultivate a spirit of self-denial and self-sacrifice, learning from the Saviour the lessons of meekness and lowliness of heart, will be in a position where God can use them in His work of reflecting to the world the glory of the divine image.

[48]

I hope that the work on the building will soon be completed. As yet I have been unable to secure any gifts and offerings to aid in carrying forward the work, but I shall continue to put forth every effort, that the work may not be delayed because of a dearth of means. The work on the elevator may have to wait, but we trust that the building will soon be ready for the accommodation of patients.

I would say to the workmen: God will strengthen and encourage you, if you will look constantly to Him. If He smiles upon you, it is worth more to you than silver or gold. Let all recognize their dependence upon the guidance of God. Let the heart be hopeful and peaceful. Do not permit yourselves to cherish any feelings of discontent. It is the duty of each to endeavor to impart courage and good cheer to those who are connected with Him.

In your morning worship, consider the thought that our Saviour was a carpenter, and worked with His father, Joseph. The Prince of heaven worked as you are working with the hands. He had been the

exalted commander in heaven, but He laid aside His kingly crown, and came to our world, living a life of toil and hardship, that He might enter into full sympathy with the human race. By receiving Him, you are given power to become the sons of God.

[49] Those who are engaged in the operation of building have each their respective work. In order to secure perfect cooperation and harmony, there must be thorough organization. There must be an architect to plan, and to see that the plans are carried out. Someone must do the work of carrying the brick and mortar to those who shall lay the brick. And there must be competent, interested workers in all the various lines. But though your tasks are varied, yet you may blend together in perfect harmony.

The work inside the building may also be made pleasant if all will be cheerful, happy, and uncomplaining. The nurses, the matron, the cook, the bookkeeper,—all may cultivate a cheerful disposition in the discharge of their respective duties. Remember that the Lord observes your every movement, and hears every word that you speak.

Those working on the land, and those who care for the stock may also realize that they are an essential part of the great whole. “Ye are God’s husbandry; ye are God’s building.” Each is to respect every other worker, and to cultivate the graces of patience, and of speaking kind, encouraging words to those with whom he is connected.

Do not dwell on the imperfections or the mistakes of the past. Press forward, looking to the glorious things that are before. Let your conversation be in heaven, “from whence also we look for the Saviour, the Lord Jesus Christ.” Put away all discontent, all murmuring, all disagreeable words. We do not honor Christ when we dispute and quarrel one with another. No one will enter heaven with a spirit of fault-finding, and we desire to have a foretaste of the principles of heaven manifested here below.

[50] Let every professed believer advance. We are to have sanctified, refined aspirations, worthy ambitions. Ever press onward, seeking for a character that will represent that of the Lord Jesus. We are to recognize the perfection of His character, and demonstrate in our lives the principles of that character.

“Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God! therefore the world knoweth us not, because it knew Him not. Beloved, now are we

the sons of God; and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure. Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that He was manifested to take away our sins; and in Him is no sin. Whosoever abideth in Him sinneth not: whosoever sinneth hath not seen Him, neither known Him. Little children, let no man deceive you: He that doeth righteousness is righteous, even as He is righteous.”—[Letter 299, 1905](#), pp. 1-4. (To the Helpers at the Paradise Valley Sanitarium, October 22, 1905.)

Willie has told me that your mother is at rest. I would be pleased to hear from you, telling me about your mother’s last sickness and death. Did she suffer much? Was her mind clear? Where is your sister? Please write me a few lines; I would be so pleased to hear regarding yourself and Hattie.—[Letter 194, 1907](#), p. 1. (To Emma White, June 13, 1907.)

***Released May 23, 1975.***

[51]

## MR No. 426—Religious Liberty

The world is becoming more and more lawless. The churches are united in their efforts to restrict religious liberty. What are we as a people doing in this crisis? Are we purifying our souls by obedience to Christ's words? Are we humbling our hearts before God and confessing our sins? Are we seeking with earnestness and contrition of soul Him who is the source of our strength? Are we claiming the promises, believing that Jesus pardons our transgressions and forgives our sins? Are we educating ourselves to overcome all temptation to murmur and complain? ...

Ever we need to manifest kindness and true courtesy. We may have to plead most earnestly before legislative councils for the right to exercise independent judgment, to worship God according to the dictates of our conscience. Thus in His Providence God has designed that the claims of His holy law shall be brought before men in the highest authority. But as we do all we can as men and women who are not ignorant of Satan's devices, we are to manifest no bitterness of feeling. Constantly we are to offer prayer for divine aid. It is God alone who can hold the four winds until the angels shall seal the servants of God in their foreheads.—[Letter 5, 1883](#), pp. 1, 4. (To "Dear Brethren," November, 1883.)

[52]

I have been shown that from the first rebellion Satan was working to this end, to exalt his own power in contradiction to God's law and God's power. He does this in exalting Sunday observance, and anything that shall by this people go forth as their voice, to respect the idol sabbath, would it not dishonor God and confuse minds and place them where they will be deceived by Satan's devices? Anything we may do that lifts up the spurious to take the place of the true and genuine Sabbath, is disloyal to God and we must move very carefully lest we exalt the decisions of the man of sin. We are not to be found in a neutral position on this matter of so great consequence. The commandments of God and the faith of Jesus must be from

conviction of duty inscribed on our banners.—[Manuscript 6, 1889, 12](#). (Untitled, November 4, 1889.)

The persecution of two of our brethren of one of the neighboring churches, and the sentence requiring them to pay a fine or be placed in the stocks, has created such indignation in the public mind that the people are ready to hear, and are calling for the reasons of our faith. This persecution has resulted for the truth rather than against it. Our brethren refused to pay the fine, and the alternative was the stocks, but the authorities have no such instruments of torture. They forced one brother to pay the fine, by seizing upon his horse and cart, leaving him no chance to get home, so he had to hand over the money. The other brother has no property they can attach, and refuses to pay the fine; so here the matter stands.—[Letter 40b, 1894, p. 2](#). (To C. H. Jones, May 14, 1894.)

The commandment-keeping people of God will ere long be placed in a most trying position; but all those who have walked in the light, and have diffused the light, will realize that God interposes in their behalf. When everything looks most forbidding, then the Lord will reveal His power to His faithful ones. When the nation for which God has worked in such a marvelous manner, and over which He has spread the shield of Omnipotence, abandons Protestant principles, and through its legislature gives countenance and support to Romanism in limiting religious liberty, then God will work in His own power for His people who are true. The tyranny of Rome will be exercised, but Christ is our refuge.—[Letter 61, 1895, pp. 11, 12](#). (To O. A. Olsen, February 2, 1895.)

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*Released May 23, 1975.*

[54] **MR No. 427—Appreciation of Marian Davis—2**

(See also Manuscript Release No. 423)

I may not be able to return to California until next fall although I shall be very glad to return as soon as possible. We are now commencing the work on Vol. I and II, and Life of Christ. Marian is earnest and anxious to put her whole soul into this work. She is of the best of courage. My workers are here [at Battle Creek] and I shall not travel much this winter. I worked so constantly, and the work was of so taxing character I feel that it is my duty now to rest this winter. We are well situated for doing our book work now and if the cold winter does not work unfavorably for me I shall carry out my determination which seems to be the only thing I can do if I want to complete my books, which I am very anxious to do.—[Letter 30, 1889](#), p. 3. (To Brother Fulton, November 27, 1889.)

Marian and Eliza are the best help I could have and appreciated highly by me.—[Letter 7, 1884](#), p. 1. (To Elder and Mrs. Uriah Smith, June 19, 1884.)

*Released May 23, 1975.*

**MR No. 428—Previously Released as No. 304**

[55]

## MR No. 429—Labor Unions

I have received and read your letter. I can sympathize with you in your perplexity. I wish that I could see you and talk with you. Do not suppose, from my letter, that I think you have changed in regard to economy. I think no such thing. But I know the danger of those who have not had the experience that you have had, and you will need to guard constantly against the introduction of this and that, which, though seemingly harmless, would lead to the sacrifice of principles that should ever be maintained in our restaurant work.

Recipes that are formed on the old plan of preparing food are gathered up and put into our health papers. This is not right. Only recipes for the plainest, simplest, and most wholesome food should be put into our health journals. We must not expect that those who all their life have indulged appetite will understand how to prepare food that will be at once wholesome, simple, and appetizing. This is the science that every sanitarium and health restaurant is to teach.

We are to teach the people how to prepare dishes that are not expensive but wholesome and palatable. And never is a recipe to appear in our health journals that will injure our reputation as health reformers. If the patronage of our restaurants lessens because we refuse to depart from right principles, then let it lessen. We must keep the way of the Lord, through evil report as well as good report.

[56] I present these things to you in my letters to help you to cleave to the right and to discard that which we can not bring into our sanitariums and restaurants without sacrificing principle.

I wish you could read the daily papers of this country, and notice the accounts of how men in responsible positions have dropped dead while traveling or while at some entertainment. Never have the deaths of wealthy men in high life been so frequent as of late. This is the result of a violation of nature's laws. Cause is being followed by effect. The life-forces are extinguished by indulgence. "Heart failure," say the physicians who attended these men at their death. Poor souls! They abused the Lord's wonderful machinery until it

could endure no longer, and gave up the conflict. God does not work a miracle to keep in motion the machinery that is worn out by the abuse put upon it.

In His warning message our Saviour has told us how it will be in the end of the world. "As the days of Noah were," He says, "so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be."

Very plainly Christ saw what the condition of society would be in the future. He saw that self-indulgence would control men and women. What of the marriage relation today? Is it not perverted and defiled, made even as it was in Noah's day? Divorce after divorce is recorded in the daily papers. This is the marriage of which Christ speaks when He says that before the flood they were "marrying and giving in marriage."

Before the flood there was violence in the land—heart-sickening violence. What is acted out constantly in our cities today? Men are killing women and women are killing men. Young girls fifteen or sixteen years old are killed because they refuse to be the wife of some man. [57]

The same state of things exists today that existed before the flood, and the nearer we get to the large cities, the worse the evil is. My message is, Do not build up sanitariums in the cities. The laws of the land will become more and more oppressive, as in the days of Noah.

How long will the Lord suffer oppression of the poor that rich men may hoard wealth? These men are heaping together treasures for the last days. Their money is placed where it does no one any good. To add to their millions, they rob the poor, and the cries of the starving are no more to them than the barking of a dog. But the Lord marks every act of oppression. No cry of suffering is unheard by Him. Those who today are scheming to obtain more and more money, putting in operation plans that mean to the poor starvation, will in the last great day stand face to face with their deeds of oppression and injustice.

Those who claim to be the children of God are in no case to bind up with the labor unions that are formed or that shall be formed. This the Lord forbids. Can not those who study the prophecies see and understand what is before us? The transgressors of the law of God have taken sides with their Leader, the General of rebellion. He understands how to devise his Satanic schemes and through whom to work for the carrying out of them. He is striving to lead every soul to take sides with him, and under the influence of his temptations, thousands are binding themselves up in bundles, ready [58] to be consumed by the fires of the last day. Those who yield to his temptation become in their turn tempters, standing among the ablest of his helpers.

In the time of the harvest the Lord will say to His reapers, "Gather ye together first the tares, and bind them in bundles to burn them, but gather the wheat into My barn." God has a people on the earth who will see the evil of every phase of oppression, and will refuse to unite with the enemy in carrying out his plan.

My brother, we must not become too deeply involved in responsibilities of a commercial character. Thus we place ourselves where we become unfitted to do the special work that in this last time is to be carried forward. Our hearts must not be pressed beneath burdens of a financial character. We must not spend our time and energy in a work which, upon critical examination, is found to yield but little result in the salvation of souls. If the work in which you have been engaged brings a harvest of souls, this will certainly be seen. Do not allow a load of perplexing business to bind you and your family to close, hard labor in a work in which soul-saving is not the main feature. Do not incur a heavy debt in an effort to carry forward lines of work that do little to bring souls to the truth, lines of work in which the commercial interests are the main feature.

The Lord desires us to be sensible and to reason from cause to effect. Wherever a sanitarium is established, facilities are to be provided, to a greater or smaller extent, as the case may demand, for the preparation of health foods. In the future it will be impossible to transport the health foods from America. And for other reasons, it will be better to make your foods where you are, as far as possible. We are living amidst the perils of the last days, and the Lord [59] desires His people to establish industries in the different countries.

Industries should be established in connection with the Wahroonga Sanitarium, but at the present time it is impossible to define exactly what these should be. This will open before you as you advance in your work.

The Sanitarium at Wahroonga is to be furnished with help of no ordinary character. If Dr. Caro had learned the lessons that he ought to have learned after he came to Australia, he would today be where the Holy Spirit would work through him. But it is now a very doubtful question in my mind whether he should be connected with the Sanitarium. For this institution there is needed an economical, God-fearing physician, who will link up with Dr. Kress and his wife, standing with them shoulder-to-shoulder and heart-to-heart.

Dr. Caro needs a re-conversion. This he must have in order to understand his imperfections of character, and to shape his character-building after the divine similitude. Without re-conversion, he can not please the Master.

While he was in Maitland, he took steps that greatly injured his influence, and showed him to be a man who could not be depended on. Again, in Parramatta and in Sydney, he showed that he was inclined to make a great display over nothing. He separated himself from his God when he attempted to gain recognition from the world. He had been acknowledged by God. The Lord has declared that He desired him to stand in His strength. He had an influence that if kept up to the true standard, would have made him a workman that needeth not to be ashamed. But he turned from the power of God to human recognition, and in the estimation of the men with whom he linked himself, he spoiled his influence as being a man chosen for a special work. They no longer looked upon him in the same light in which they had hitherto regarded him. His striving to be first and greatest brought him to the place where he was last of all. [60]

God did not want Dr. Caro to mingle his small, commercial affairs with the great, grand truths that he was handling. But this is the great mistake that he made, and unless he is changed in heart, he will repeat it, if he has opportunity to gain means for his own benefit, that he may shun economy and launch out in self-gratification, to make a great display.

With regard to your work, my dear brother, I can not specify what your duty is, but I can tell you what it is not. It is not your duty

to carry so many burdens that you will lose health and courage and faith in God. Refuse to dwarf yourself by overwork. May the Lord help you to plan so wisely that you will increase in spiritual, mental, and physical power.

[61] It is your privilege to have the higher life, even the life of God. The first chapter of Colossians says much that I would say to you. "We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints, for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you since the day ye heard of it, and knew the grace of God in truth.... For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to His glorious power, unto all patience and long-suffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son; in whom we have redemption through His blood, even the forgiveness of sins."

I hope, Brother and Sister Burden, that you will not place yourselves where you will be over-worked. Your particular work can not now, perhaps, be defined. But the Lord can and will designate what you shall do to bring forth fruit that will in its turn bring forth more fruit unto eternal life.

I have much more to say to you, but have not the time, being pressed with many things. I have written plainly in regard to Dr. Caro, lest, when in a strait place for help, you might link up with one who is not fitted to build up, in the Lord's way and according to His methods, an institution that is to stand as a memorial for the truth. The Lord designs that all His institutions—sanitariums, publishing-houses, and schools—shall be a means of preparing a people to stand in the day of God. We have a decided evangelistic work to do in the cities, and we must not tie our hands, so that we

can not do this work. We are to have faith in God. We are not to link up with men who would put self in front and all else in the background.

Do not think that I have given up hope for Dr. Caro. I have not; but I know that if he is placed at the head of any institution, with the experience that he now has, he will cause great confusion and perplexity. He needs to see his need of the heavenly anointing, and to humble himself before the Lord. The Sanitarium needs not his extravagant ideas. Everything about the institution is to be neat and tasteful, but no extravagance is to be shown in the furnishings. [62]

God help us to walk and work as men and women on the border of the eternal world. Soon an awful surprise will come upon the inhabitants of this earth. Suddenly, and with power and great glory, Christ will come. Then there will be no time to prepare to meet Him. Now is the time for us to get ready. When I see my brethren walking and working as men in a dream, I feel as if I must do something to arouse them. May the Lord help me to do all my duty; for there must be no delay. We are nearing the last great conflict.

Be of good courage, and make the Lord your Counsellor. Trust in Him. Make Him first and last and best in everything.—[Letter 201, 1902](#). (To Brother and Sister J. A. Burden, December 15, 1902.)

I have a message for you. The Lord is in earnest with His people. I expected that great humiliation of heart would follow the manifestation of the Lord's displeasure in the destruction of the principal buildings of our two largest institutions. But how little influence this has had to bring humiliation and repentance. God's people have dishonored Him, and their hearts have become so unimpressible that even when He speaks in judgment, they make no decided change.

Evil entered the heavenly courts through the angel who, next to Christ, occupied the most exalted position. Lucifer was the first of the covering cherubs, holy and undefiled. Of him it is said, "Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden, the garden of God; every precious stone was thy covering.... Thou art the anointed cherub that covereth; and I have set thee so. Thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast [63]

perfect in thy ways from the day that thou was created, till iniquity was found in thee.”

But though honored above the heavenly host, Lucifer was not content with his position. He ventured to covet the homage due alone to the Creator. He cherished feelings of envy, and these feelings he communicated to the other angels. It was his endeavor to secure to himself their service and loyalty. In so deceptive a way did he [Lucifer] work that the sentiments that he inculcated could not be dealt with until they had developed in the minds of those who received them.

The influence of mind on mind, so strong a power for good when sanctified, is equally strong for evil in the hands of those opposed to God. This power Satan used in his work of instilling evil into the minds of the angels, and he made it appear that he was seeking the good of the universe. As the anointed cherub, Lucifer had been highly exalted; he was greatly loved by the heavenly beings, and his influence over them was strong. Many of them listened to his suggestions and believed his words. “And there was war in heaven; Michael and His angels fought against the dragon; and the dragon fought, and his angels, and prevailed not; neither was their place found any more in heaven.”

[64] Cast out of heaven, Satan set up his kingdom in this world, and ever since, he has been untiringly striving to seduce human beings from their allegiance to God. He uses the same power that he used in heaven—the influence of mind on mind. Men become tempters of their fellow-men. The strong, corrupting sentiments of Satan are cherished, and they exert a masterly, compelling power. Under the influence of these sentiments, men bind up with one another in confederacies, in trades-unions, and in secret societies. There are at work in the world agencies that God will not much longer tolerate. In a milder form the same evil and the same spirit has been introduced into our institutions. The Lord opened the matter to me, showing me that the wrong was of the same character as that introduced into heaven. It was Satan who was working to bring in certain influences to bind different interests under one control. This was not in harmony with God’s will, and He declared that He would not sanction anything of the kind.

This work was first started in the Review and Herald office. Things were swayed first in one way and then in another. It was the enemy of our work who prompted the call for the consolidation of the publishing work under one controlling power in Battle Creek.

Then the idea gained favor that the medical missionary work would be greatly advanced if all our medical institutions and other medical missionary interests were bound up under the control of the medical association at Battle Creek.

I was told that I must lift up my voice in warning against this. We were not to be under the control of men who could not control themselves, and who were not willing to be amenable to God. We were not to be guided by men who want their word to be the controlling power. The development of the desire to control has been very marked, and God sent warning after warning, forbidding confederacies and consolidation. He warned us against binding ourselves to fulfill certain agreements that would be presented by men laboring to control the movements of their brethren. [65]

Light has been given me that there are papers that have been drawn up by lawyers that are blinding the eyes of the simple people of God. Men have means that they are willing to lend at interest, and these papers, signed by those to whom the money is lent, are given as security. But if those receiving the money should change leaders, if they should turn away from straightforward principles, they could, because of the wording of the papers, take advantage of those whose money they have received, and bring in oppression. We are to guard against the things that tempt men to hurt their fellow-men. We are to guard against the acceptance of documents framed in language that is confusing to minds. We have no need of such documents. They are a snare, and our people are warned to beware of them.

Warnings against these things were given me in Australia. The word of the Lord came to me, "Say to My people, Put not your trust in writings drawn up by lawyers, filled with technicalities and conditions and restrictions, which blind the minds of those who have to do with them. God wants those who believe the truth to take their stand against everything of the kind."

We are church members, believers in the Bible, and we are not to make the Lord Jesus ashamed to call us brethren, because we have no confidence in one another. We are to be afraid of those who have

[66] little confidence in their fellow-workers, and who demand that they should be bound about by agreements and restrictions, which can be misinterpreted and used to do harm. Should they in the future be turned from their integrity, they would take advantage of some wording that those who signed the documents did not at the time comprehend.

### **The Result of Exalting Self**

I am instructed to call the attention of our people to the second dream given to Nebuchadnezzar, and to the experience that came to him as the result of his failure to heed the warning. Nebuchadnezzar was troubled by the dream, and unable to obtain from his wise men an interpretation of it, he called in Daniel, and told him the dream.

[67] “I saw,” he said, “and, behold, a tree in the midst of the earth, and the height thereof was great. The tree grew and was strong, and the height thereof reached unto heaven, and the width thereof unto the end of all the earth; the leaves thereof were fair, and the fruit thereof much, and in it was meat for all; the beasts of the field had shadow under it, and the fowl of the heaven dwelt in the boughs thereof, and all flesh was fed of it. I saw in the visions of my head upon my bed, and behold, a watcher and an holy one came down from heaven, and he cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit; let the beasts get away from under it, and the fowls from his branches; nevertheless, leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth; and let his heart be changed from man’s, and let a beast’s heart be given unto him; and let seven times pass over him.... This dream I Nebuchadnezzar have seen. Now, thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation; but thou art able: for the spirit of the holy gods is in thee.”

The dream and its meaning filled Daniel with astonishment, and “his thoughts troubled him.” But he faithfully told the king that the fate of the tree was emblematic of his own downfall; that he would

lose his reason, and, forsaking the abodes of men, would find a home with the beasts of the field, and that he would remain in this condition for seven years. He urged the proud monarch to repent and turn to God, and by good works avert the threatened calamity. “Wherefore, O king,” he said, “let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; if it may be a lengthening of thy tranquility.”

Had the king heeded this counsel, the threatened evil might have been turned aside. But he went on in proud superiority. For a time he was impressed by the warning given him. But his heart was not changed, and the heart that is not wholly transformed by the grace of God, soon loses the impression made by the Holy Spirit. Nebuchadnezzar felt that he was rooted in the hearts of his subjects, and his prosperity tempted him to do unjust things. His rule, which in the past had, to a great extent, been just and merciful, now became harsh and oppressive. The reason that God had given him was used for self-glorification.

About a year after the king received the warning, he was walking in his palace, thinking of his power as the ruler of earth’s greatest kingdom. And the king spake, and said, “Is not this great Babylon that I have built for the house of my kingdom, by the might of my power, and for the honor of my majesty?”

[68]

The God of heaven read the heart of the king, and heard its whisperings of self-gratulation. “While the word was yet in the king’s mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken, The kingdom is departed from thee. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field; they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will.

“The same hour was the thing fulfilled upon Nebuchadnezzar.” In a moment his reason was taken away, and he became as a beast. “And he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles’ feathers, and his nails like birds’ claws.” For seven years he was thus degraded. For seven years he was an astonishment to his subjects. At the end of this time his reason was restored to him,

and looking up in humility to the God of heaven, he recognized the divine hand in his chastisement. The transformation had come. The mighty monarch had become the humble child of God, obedient to His will. The despot had been changed into the wise, compassionate ruler.

In a public proclamation Nebuchadnezzar acknowledged his guilt and the great mercy of God in his restoration. The record says:

[69] “At the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honoured Him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation; and all the inhabitants of the earth are reputed as nothing; and He doeth according to His will in the army of heaven, and among the inhabitants of earth, and none can stay His hand, or say unto Him, What doest Thou? At the same time my reason returned unto me; and for the glory of my kingdom mine honour and brightness returned unto me; and my counsellors and lords sought unto me; and I was established in my kingdom and excellent majesty was added unto me. Now I, Nebuchadnezzar, praise and extol and honour the King of heaven, all whose works are truth, and His ways judgment; and those that walk in pride He is able to abase.”

The lesson that the Lord would have all humanity learn from the experience of the king of Babylon is that all who walk in pride He is able to abase. By stern discipline Nebuchadnezzar had to learn the lesson that God, not man, is Ruler, that His kingdom is an everlasting kingdom. So men today must learn that God is supreme. When men gain success in the work of the Lord, it is because God has given them this success, not for their own glory, but for God’s glory. He who seeks to steal a ray of light from the glory of the Lord will find that he will be punished for his presumption.

David declares, “I have seen the wicked in great power, and spreading himself like a green bay tree. Yet he passed away, and, lo, he was not; yea, I sought him, but he could not be found.”

Let a people boast themselves in their own wisdom, let them exalt self and indulge pride, and the result will surely follow. As surely as the sun shines by day, so surely does pride go before destruction, and a haughty spirit before a fall. Let a church become proud and

boastful, and that church will be laid low. Let those in charge of any institution become presumptuous, taking to themselves the credit for the success that has come to them in certain lines, let them glory in their wisdom and their efficiency, and they will certainly be brought to humiliation.—[Letter 114, 1903](#). (To “The Leaders in Our Work,” May 23, 1903.) [70]

*Released May 23, 1975.*

[71] **MR No. 430—Relationship of Institutional Workers**

A spirit of independence has been coming into our institutions and many feel that they are not amenable to anyone. The lessons of the Lord Jesus are not deemed worthy of acceptance as rules for the practical duties of life. Many have created a standard of their own, and are satisfied to walk in sparks of their own kindling. Christ says, “Without me ye can do nothing.” Then would it not be better to walk in the footsteps of Jesus? ...

The Lord Jesus has not spoken at random when He says there can be no union between Christ and Belial, and yet there is danger that the worldly element will be encouraged and developed that will be full of the subtlety of Satan, and the more intelligent the irreligious workers, the more and greater is the evil to those who are associated with them.

The Lord is seeking by the working of His power and grace to bring His people into a condition where eternal principles may live in their hearts, where indelible impressions may be made upon the souls, so that as Satan comes with his specious temptations as an angel of light, he may be overcome. His sophistry, his deceptions, his policy will work constantly for the subverting of souls, that he may be able to obliterate the marks of Christian discipleship from the servants of God, and draw them into confederacy with those whom he leads and commands, the enemies of Christ and the truth. We need to be thoroughly awakened from the spiritual paralysis that has come upon us. We have many of us lost our first love; and we love not our brethren because we have been breathing the malaria of the world.

[72] You may say at the Health Retreat there is no danger of this at all; but I tell you there is danger. This work is continually going on. If souls are not overcome, if their feet do not go into strange paths, it is because they have their eyes anointed clearly to discern the wiles of the enemy, and have their lives hid with Christ in God, and a new, supernatural, divine life is linked with theirs. Those who

are one with Christ do not boast of their wisdom or their capabilities, for they feel their inefficiency and weakness, and this leads them to hunger and thirst after righteousness. They trust in One mighty to save to the uttermost all that come unto Him and put their trust in Him. The value of the fellowship of those who love and serve God, the benefits of their counsel, will not, cannot be discerned by those who are mingling their interests with those who care not for the Lord or His truth. By beholding men become changed, and those who mingle with the world find the world more to their natural taste than do those who love and fear God, who seek to conform their lives to His requirements. But Jesus has said concerning those who do His will, “I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the wind blew, and beat upon that house; and it fell not: for it was founded upon a rock.”

Again He says, “If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth [not deception]; whom the world cannot receive, because it seeth him not [Jesus, the author of truth], neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.” What is the work of the Comforter? “And when he is come, he will”—praise, flatter, exalt? [73] No;—“he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you.”—[Manuscript 3, 1892, 1, 4, 5](#). (“Relationship of Institutional Workers,” undated.)

*Released May 23, 1975.*

**MR No. 431—Polygamy**

Solomon mingled error with truth, and betrayed sacred trusts. The insidious evils of paganism corrupted his religion. One wrong step taken, led to step after step of political alliance. The polygamy so common in that time was directly opposed to the law of Jehovah. But this evil was introduced into Palestine, and the Israel of God mingled in marriage with Phoenicia, Egypt, Edom, Moab, and Ammon, nations which bowed at idolatrous shrines, practicing licentious and cruel rites, greatly dishonoring to God. These Solomon countenanced and sustained....

In the days of Christ the ruins of the groves erected by Solomon for his wives might still be seen. This place was named the Mount of Offense by all the true-hearted in Israel. Solomon little thought that those idol shrines would outlive his reign, even till Shiloh came, and looked upon the melancholy sight.

This case is left on record for all the religious world. Let those who know the word of the living God beware of cherishing the errors of the world. These Satan presents in an attractive style; for he would deceive us, and destroy the simplicity of our faith. If these errors are introduced, they will mar the precious landmarks of truth.—[Manuscript 47, 1898, 12-14](#). (“The Echo Office and Commercial Work,” March 31, 1898.)

*Released May 23, 1975.*

## MR No. 432—Dealing With Children

[75]

Parents, as you deal with your children, remember that you are dealing with a reproduction of yourselves. Therefore be sure to examine yourselves, to see whether you are indeed transformed in word and spirit.—[Manuscript 79, 1901, 7](#). (“Testimony to the Parents of the Los Angeles Church,” August 18, 1901.)

*Released May 23, 1975.*

[76]

## MR No. 433—The Resurrection

I feel sad that I cannot also address Bro. Ings. But the true, faithful standard bearer is at rest. We did flatter ourselves that with you he would come to Australia, but as far as he is concerned, this hope is quenched. If I were within reach of you, I would visit you, and encourage your heart. First the little son was separated from the father and mother, and now the husband and father has fallen asleep in Jesus.

“Here is the patience of the saints, here are they that keep the commandments of God, and the faith of Jesus.”

“And I heard a voice from heaven saying unto me, 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.”

The blessing of the Lord has attended your husband’s labors, and he will be missed. Our dear brother was loyal to God. It was his pleasure to cooperate with Jesus Christ, to cheerfully wear the dear Saviour’s yoke, and cheerfully lift the burden of obedience, doing the commandments of God. For centuries the consolation of believers has been the declaration of Christ over the rent sepulcher of Joseph: “I am the resurrection and the life. He that believeth on me, though he were dead, yet shall he live.” Let nought but gratitude fill your heart; for the life of Jesus becomes the sustaining cause of all who receive him as their personal Saviour. Christ was the spiritual life of your husband.

[77] “I will not leave you comfortless; I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.” The resurrection of Christ from the dead makes it certain that all who believe in Christ as their personal Saviour, because He lives, they shall live also. His continual living agency on high ensures the fact that His death and resurrection brings to them life and immortality.

Your husband will live in the hearts of those who love God. As time passes you will miss him more and more. May the Lord strengthen and comfort and bless you. The Lord Jesus will be to you an ever present help in time of need. On Him you may rely. His death and resurrection are to be ever kept fresh in the minds of those who receive and believe in Him as their Redeemer. The resurrection of Christ is the assurance of our salvation. He is the source of our life. "Because I live, ye shall live also." We have a living Saviour. In this we may all rejoice. Christ is not in Joseph's new tomb, but is our friend at court, pleading in our behalf. Approach your Saviour with full assurance of faith; for He ever liveth to make intercession for you. Upon Him you may depend for comfort and peace.

Never forget that the Saviour's loving presence continually surrounds us, and we are invited to come to Him when we are weary and heavy laden. He says, "Take my yoke upon you, and learn of me; for I am meek and lowly of heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Seek Him as one who wants you to find Him to the joy of your soul. This will give vitality to your faith and earnestness to your prayers. Never approach your Lord with the impression that He is far from you. He is near thee, even at thy right hand to help thee. Be sure to trust the keeping of your soul to Him. You are His by creation, and you are His by redemption.—[Letter 75, 1897](#), pp. 1, 2. (To Sister Ings, July 3, 1897.)

[78]

## **MR No. 434—Address to Bible Workers and Ministers**

“And one of the elders answered, saying unto me, What are these which are arrayed in white robes? And whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.”

What are they doing? Christ is opening the treasures and the riches of the truth of the Bible that we do not appreciate now, and that seems to be holden from our eyes. We should have been out of sight of our present spiritual condition, if we had advanced as the light came to us. We should have advanced so far that we would not recognize our present condition. There has been every hindrance to keep us in earthliness and commonness that we should not grasp the eternal. “And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.” The truth and light given to us of God is as a priceless treasure hid in a field. We are to buy the field and work every foot of it. The more we look at the promises of the word of God, the brighter they grow. The more we practice the principles of God’s word, the deeper will be our understanding of them. Our position and faith is in the Bible. And never do we want any soul to bring in the testimonies ahead of the Bible.

[79]

I have felt that it was not essential to go back to the beginning of the work in order to maintain its importance. I have felt, if there was not the evidence now, if the Holy Spirit is not controlling the testimonies now, I would not care to go back. If the divine credentials

do not attend the testimonies now, then it is time my work stopped. What we want is the freshness of the presence of the Spirit of God testifying through us. What I want to see is the testimony of the Spirit of God working upon human minds. I believe God speaks to human hearts.

I want that our brethren should feel the importance of praying more, and loving our brethren more. The love that is expressed, is revealed. It speaks with a voice that nothing can silence. For God sent His Son into the world because He loved the world. There may be a sharpness with some, another defect with another. But those who advocate the truth can afford to be fair and pleasant. It does not need the human mixing in. It is not for you to use the Holy Spirit of God, but it is for the Holy Spirit to use you.

“Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.” Be careful that you do not rail once. We want the Holy Spirit of God to be life and voice for us. Our tongue should be as the pen of a ready writer because the Spirit of God is speaking through the human agent. When you use that twit and fling, you have stirred in some of yourself, and we do not want anything of that mixture.

We have a testing message for our world, and we should present the truth as it is in Jesus, and your life as hid with Christ in God. You do not present yourself, but the presence and preciousness of truth is so large, why it is so far-reaching, so deep, so broad, that self is lost sight of. It is not flowery discourses that we want, not a great flood of words that do not mean anything. Preach so that the people can catch hold of big ideas, and dig out the precious ore hid in the Scriptures. The Bible is its own interpreter. We are to hide ourselves in Jesus. It is not our education that is to do the work; let the Holy Spirit of God come to hearts. Some who do not understand the truth may be inclined to ridicule it. We know we have the arguments of truth to handle, and we shall have to meet ridicule and opposition, but can we afford to put on that armor of ridicule and sarcasm as we go to proclaim the sacred truth? We cannot afford to use these weapons. Speak out calmly and distinctly, for Christ’s sake. We want our discourses mixed with faith. You want to put on the whole armor of God, and be clad with His Spirit, and have His

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righteousness to go before you, and the glory of the Lord to be your rereward. When you go forward in this way, just so surely will the whole universe of heaven be engaged with working upon the people, that [it] will astonish you, as you had it here. Just as soon as you have the meekness and lowliness of Christ, then the Lord Jesus has His heavenly intelligences working with human agents. A Paul may plant, and Apollos water, but God alone giveth the increase.

[81] Among those that ridicule the truth, some will see the foolishness of their course, and will turn to the Lord. We have a most solemn truth to be proclaimed to the world. Let the work of God begin in your homes, in the church, and we shall see the salvation of God as we have not seen or dreamed of. If we are one in Christ Jesus, just so surely the world knows this love is not of the world. You have no need to tell them you have the Spirit of God. If it is in the heart, it will come out.

Your faith is to be tried in the fire. It is tried that the preciousness of it may be seen, and you may look to Jesus, the Author and Finisher of our faith.—[Manuscript 7, 1894, 1-3](#). (“Address to Bible Workers and Ministers at the Brighton Campground,” June 28, 1894.)

***Released May 23, 1975.***

## MR No. 435—Mrs. White's Work and Travels in Australia

[82]

I am getting to be very tired of moving. It worries me out, settling and unsettling, gathering up manuscripts and scattering them, to be gathered up again. If I should look to my poor, finite self, I should soon become discouraged; but in looking unto Jesus, the Author and Finisher of my faith, I take courage, and press forward with His name on my lips to the mark for the prize of the high calling which is in Christ Jesus.—[Letter 102, 1894](#), p. 1. (To Mr. and Mrs. J. E. White, February 6, 1894.)

We cannot sit down with folded arms, and yet what can we do? ... A door of thought was opened that I could not close, and I lay awake nearly one entire night. I have said over and over, God help me to make no mistake, and leave no duty undone. I could not attend meeting yesterday, was troubled with heart difficulty. I have been unable to breathe freely for days. Today I decide again to buckle on the armor and go to speak to the people at Seven Hills.—[Letter 64, 1894](#), p. 3. (To Elder O. A. Olsen, May 6, 1894.)

Our party returned, and broke up my future faith-prospecting. They gathered up my pillows, and we moved on our way back, as far as it would be prudent for me to walk. Again we halted and a seat was made for me to rest awhile, and we did some more talking and planning.—[Letter 82, 1894](#), p. 5. (To Mr. and Mrs. J. E. White, May 1, 1894.)

There is no place in which to entertain our people but at my home. Last night we lodged seventeen persons. They report this morning that they have all rested well....

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We shall keep a free hotel as long as we are living in Granville; for there is no other way to do. We shall have to have council meetings and committee meetings at our home, and those who come to these meetings must be entertained at our house, and sit at our table. We like to have them here, but it is almost a constant draft

upon us.—[Letter 11, 1895](#), pp. 7, 10, 11. (To Elder S. N. Haskell, January 30, 1895.)

Although the Melbourne taxation has been great, I thought I should indeed improve if I could live to get to Tasmania; but after sleeping more hours of a night than for years, I have no strength. My heart is weak. I can scarcely totter about the room.—[Letter 22a, 1895](#), p. 2. (To Marian Davis, November 29, 1895.)

We all have been suffering with epidemic influenza. I spoke to eighty people assembled in the new mill four weeks since, took cold, and suffered considerably. We are now in midwinter. Have had several frosts, and two nights there has been ice a quarter of an inch thick.—[Letter 152, 1896](#), p. 1. (To Edson and Emma White, July 5, 1896.)

[84] I am so thankful that next Sabbath we shall be able to meet in the dining room of the second building. This will be a great blessing to us all. We cannot lathe and plaster the building this season. There is no money to do this. But the enclosed building will be sufficient to protect us from heat and from cold, and will be neat and sweet and wholesome, so we can finish the work with fresh courage. Thank the Lord for His goodness and His mercy and His love. I think this little crisis has been a great blessing. It has brought us all to a proper spirit of unity one with another.—[Letter 152, 1897](#), p. 7. (To Edson, Emma, and W. C. White, April 6, 1897.)

I began to feel wonderfully stirred up in my mind.... “Why,” I said, “am I too late with my suggestions? Have the preparations gone so far that it would be a sacrifice to change now?”

“As to the matter of that,” was the answer, “had your suggestions been a day later, we would have been at some loss, but now we will require only taller timber. The shorter cuts can be used on the building you wish put up.”

I said, “I will be responsible for the change made. If any censure come, let it fall on me. You will be to the expense of getting tents, and to the labor of pitching them. The students should not be put in the room over the mill. The influence would be demoralizing.”

Now we have this two-story building nicely enclosed.—[Letter 141, 1897](#), p. 9. (To W. C. White, May 5, 1897.)

This day I will praise the Lord for His goodness and His love and compassion to me. I scarcely feel my infirmities. I have prayed most

earnestly for the Lord to give me health and strength to place before the large congregations in our camp meetings the importance of the message that is kept before us.—[Manuscript 90, 1900, 1](#). (Diary, February, 1900.) [85]

We are now planning to attend the next General Conference, taking the boat that sails in August. My mind has been wrought upon, and I shall come.... I wrestled three nights in prayer, at different times. I could not consent to go, and finally I decided. I can not think of being gone longer than two years, leaving here (Australia) the first of August.—[Letter 174, 1900](#), p. 4. (To Elder and Mrs. S. N. Haskell, March 21, 1900.)

I need not wait for reflection before saying that I believe the best plan is that of first strengthening the work in Adelaide. The climate is more healthful, and the spiritual atmosphere much more favorable than that of Melbourne. This is the way that the matter has been presented to me, but I hope you would decide the matter from your own judgment. I believe that after placing the whole matter before the Lord, the brethren will come to a harmonious decision....

It has been plainly presented to me that the sanitarium which you are planning to establish should be located in the most healthful place you can secure. But my warning is that of the angel that, standing in Melbourne, said in a clear, distinct voice, "Establish not schools or sanitariums in the cities." In the future, cities will certainly feel the terrible results of earthquakes and fires. Cities will be destroyed by flood and by lightnings. Out of the cities, is my message at this time.—[Letter 158, 1906](#), pp. 1, 2. (To Dr. and Mrs. D. H. Kress, May 10, 1906.)

My eyes trouble me, but I am thankful that at my age—sixty-nine years—I can write.... My heart is full of matter I am longing to write out. The truth burns in my soul like fire. I must trace the words upon paper. How can I forbear?—[Manuscript 65, 1896, 2](#). (Diary, June, 1896.) [86]

I took for my subject, "As it was in the days of Noah, so shall it be when the Son of Man shall be revealed." The discourse was a warning in regard to the closing scenes of this earth's history. The power of God came upon me; words came in the demonstration of the Spirit and power of God.—[Letter 69, 1893](#), p. 1. (To Leroy Nicola, July 19, 1893.)

I am certain, if I ever get out the “Life of Christ” [I must] either get a lodge in some vast wilderness, or a place wherein I can hide away, and not be called upon to labor here and there and everywhere. Oh, that the Lord would indicate the place where I can be free from perplexities, and constant moving, and be able to complete this work. But I mean to make the best of my opportunities. When we are trying to do so much speaking here and there, filling this and that call, my time is so broken up that I cannot do justice to my writings. Since the fifteenth of August I have spoken seventeen times....

[87] I spoke last Sabbath with my new teeth, and spoke quite well, but my gums are too sore to take much pleasure in them. It will take time to restore health to the gums. I know I shall enjoy my teeth very much, for Sister Caro is a superior dentist. She has all the work she can do.—[Letter 33, 1893](#), pp. 1, 2. (To Mrs. Jennie L. Ings, September 26, 1893.)

I hope you will see if you can secure a cottage in the suburbs of Sydney.... A rather strange thought came to me, “Why not see if Fountain Dale, Mrs. West’s place, cannot be hired for one year at a reasonable sum, and just let me and my workers go on the place and get out the ‘Life of Christ?’” .... I merely mention this. I long for retirement.—[Letter 137, 1894](#), pp. 1, 2. (To W. C. White, early 1894.)

We have a company almost continually, and we cannot see any way but we must have company. There is no place but my home to entertain comers and goers. I have a large, convenient house, but it does make it bad upon my girls who do my work. They are just as precious in the sight of God as I am, and I cannot see them overworked and feel guiltless.—[Letter 117, 1895](#), p. 1. (To Edson and Emma White, January 15, 1895.)

The horse became unmanageable. He was too long for the shafts and the carriage crowded upon him. He began to kick. Thud, thud, went his steel-clad heels into the carriage, stoving in the fender. We were thoroughly frightened. Elder Starr jumped from the carriage and was at the horse’s head.

[88] I thought, “I have an appointment to speak in the hall at Sydney, and I should fill that appointment.” The horse continued his business of kicking, ... but I believe the angel of God was on the scene.... Sister Starr, Emily and I hustled out over the door, for we could

not open it in our haste, and thank the Lord we all landed safely on the ground without a bruise. We had turned off from the main thoroughfare just in time and were on a bystreet. We made our way to a pile of rocks by the roadside, put my cushion on one, and I was seated upon it, and Sister Starr and Emily found similar seats....

My heart was in a sad state from the fright.... My head ached, my heart ached.

I was for a little time tempted to think that at my age I ought not to be traveling about, but to be settled down where I could have quiet and rest....

Sabbath I would have been so pleased to be relieved from speaking. I was tired and exhausted. I went to the meeting praying the Lord to make His strength perfect in my weakness, and the Lord heard my prayer....

We learned that the boat did not leave until two o'clock. It was to have left at eleven o'clock. We had everything like baggage stored away on Friday. We were sorry to leave on the Sabbath, but we could not help ourselves. Everything was in our staterooms except the hand satchels with sleeping garments we had used during the night....

Wednesday morning ... Brother Israel was at the boat to meet us, and had engaged a house for us, all furnished, to go into at once. Oh, how thankful we were to get on land and to find a convenient place to stay. Brother and Sister Israel had everything ready for us and we soon felt at home.—[Manuscript 64, 1893, 2-4](#). (Diary, February 2 to 8, 1893.)

*Released May 23, 1975.*

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## **MR No. 436—Ellen G. White’s Experiences in Australia**

Ministers who cannot evade the Bible argument for the Sabbath binding upon the people, talk in their pulpits that the Bible is not all the book it should be. (One said that Daniel should never be a part of the Bible; and other books he mentioned, and the same testimony was borne; and then he said he thought there would be a new Bible, and some of the books now in it would not appear)....

These ministers are visiting the people everywhere, wresting the Scriptures, and making of none effect the word of God by their blasphemous statements. These strong, pronounced denunciations are removing the bitter opposition of some such men as Scobie and Lamont. Both tobacco users and non-professors, they have left their tobacco and tea, and have taken a decided stand; and the evidence of what the belief of the truth can do, has an influence upon the people, and now they see the work of the Spirit of God, in the life and character, that it only makes the haters of truth mad.

[90] These brethren were at our campmeeting, and were convicted deeply; and the continuation of the work after the campmeeting has been effectual. Both left off their tobacco and their tea. They came down to our two-days’ meeting just closed, and both took part in the meeting. Brother Scobie has been in affliction some time with an injury of a fall. He said to me, “Sister White, you do not think my countenance has changed.” “Yes,” I said, “I see the impress of the image of Christ.” He said, “I weigh fourteen pounds more than when I was using tobacco and tea.” This man had not offered a prayer in his house during his lifetime. He said, “Brother Lamont weighs fifteen pounds more since he gave up his tobacco.” He has daughters grown to womanhood.

Mr. Lamont is the father of two very fine men, who think much of their parents, especially of the mother. They are in business for themselves. One has a family. Recently one of the sons sat at their table, and took dinner with them. The father humbly and

reverentially asked a blessing. The son said to his mother, "What a change has come over Father! He never did such a thing as this before." The father made answer, "Your mother is a Christian. She is going to heaven, and I cannot be separated from your mother. I am trying to be a Christian and go to heaven with her; and we hope our sons will also become Christians and meet us there."

Their sons have not a practical testimony to the truth. Two or three came out, decided that they would keep the Sabbath. Mr. Lamont has seemed to be unable to break away from the waterworks—a very important business. The managers have kept him, telling him they must find another man to take his place; but during this two-days' meeting he says, "Now they will have to get along without me; for I shall keep the Sabbath." He has great confidence in Sister White's mission and work....

A word more: Although Brother Lamont is a sharp business man, he did not know how to read until the tent was pitched in Maitland. He is learning. He is digging at it until he reads. Now we must have a meeting house. The people are saying, "These people will soon go away and you have no church building, and then you will be scattered." We want to see a building before we leave for America. I have carried the church in Maitland in my soul.—[Letter 169, 1900](#), pp. 1-3. (To Brethren Irwin and Haskell, July 17, 1900.)

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## **MR No. 437—Bible Tests Not Man-Made Tests**

We do not worry. The cause is the Lord's; He is on board the ship as chief director, and He will guide our bark into port. Our Master can command the winds and the waves. We are only His workers, to obey orders; what He saith, that will we do. We have no need to be anxious or troubled. God is our trust. The Lord sends His richest endowments of reason and reasoning to a people He loves, and who keep His commandments. He has by no means forsaken His people who are working in His lines. God is seeking to make His church the continued incarnation of Christ. The gospel ministers are the under-shepherds, Christ is the divine shepherd. The members of the church are the working agencies of the Lord. His church will stand out prominently. It is the Lord's body. With all its working forces it must become one with the great Head. Among the members of Christ's body there must be unity of action. They are partakers of the divine nature, having escaped the corruption that is in the world through lust. This lust has many branches and comprehends much; but those who are partakers of the divine nature will hold the doctrines of God's word in their purity. The Bible is to be followed implicitly.

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As God's commandment-keeping people we have a most sacred work to do in making clear, simple, and plain the spiritual basis of our faith. All need to become familiar with the requirements of God for this time. Influences of various kinds and orders will come in to sway the people of God from the saving tests for this time. But there will be brought in a vast amount of man-made tests that have not the least bearing upon the work given us of God to prepare a people to stand with the whole equipment of the heavenly armor on, without leaving off one piece. The word of God and His down-trodden law are to be made prominent in so marked a manner that men and women, members of other churches, shall be brought face to face, mind to mind, heart to heart with truth. They will see its superiority over the multitudinous errors that are presented and are pushing their

way into notice, to supplement if possible the truth for this solemn time. Every soul is taking sides. All are ranging themselves either under the banner of truth and righteousness or under the banner of the apostate powers that are contending for the supremacy.—[Letter 121, 1900](#), pp. 3, 4. (To Brother and Sister Haskell, August 13, 1900.)

***Released May 23, 1975.***

[93] **MR No. 438—Three E. G. White Messages Relating  
to the Work in New York**

I am deeply interested in the work to be advanced in many places. Especially am I interested in the progress of the cause in Greater New York.

In the night season it seemed as if I were speaking to our brethren and sisters in Greater New York. I was carrying a heavy burden on my heart. I shall not attempt to describe the expressions that I saw on the countenances of those in the congregation; for they were varied. Before me were some who have much tact and superior ability to reach souls—men and women, who, if consecrated, could awaken many who are careless, indifferent, godless. But these church members had lost their hold on the Lord Jesus. They desired to command, not to serve.

While I was speaking, One of authority came forward, and repeated the following Scriptures: “Faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report.” “By one offering He hath perfected forever them that are sanctified. Whereof the Holy Ghost also is a witness to us; for after that He had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put MY laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more.... Having an High Priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for He is faithful that promised;) and let us consider one another to provoke unto love and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another, and so much the more, as ye see the day approaching.”

The heavenly Messenger continued speaking. He said: “Christ gave Himself for you, and is now standing in the presence of God

as your High Priest. Not only through Him may you enter the true tabernacle not made with hands, but with Him you may enter this hallowed temple. He is your Head, and you are His beloved household.

“Have you forgotten the scenes of Gethsemane? Christ passed through His last terrible trial in order that you might not perish, but have eternal life. ‘Hereby perceive we the love of God, because He laid down His life for us; and we ought to lay down our lives for the brethren.’

“By your failure to work in harmony, you are greatly dishonoring God. The enemy of your souls delights to see you working at cross purposes with one another. You need to cultivate brotherly love and tenderness of heart. If you could draw aside the curtain veiling the future, and see the result of your present course of action, you would surely be led to repent. By repentance you can save yourselves much sorrow.

“Would it not be well for you to seek the Lord as the disciples sought Him before the day of Pentecost? After Christ’s ascension, His disciples—men of varied talents and capabilities—assembled in an upper chamber to pray for the gift of the Holy Spirit. In this room ‘all continued with one accord in prayer and supplication.’ They made thorough work of repentance by confessing their own sins. Upon them was laid no burden to confess one another’s sins. Settling all differences and alienations, they were of one accord, and prayed with unity of purpose for ten days, at the end of which time [95] ‘they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.’

“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 into unity and Christian fellowship. Lose sight of self. Keep your eyes fixed on the Redeemer.

“The representation that you make before believers and unbelievers is one of variance and strife. Clear away this rubbish. Press together. Let not the workers think of going elsewhere before a thorough work of humiliation and repentance takes place. Work as for your lives to overcome every evil trait of character. You are not placed in this field of labor to create dissension and alienation. Sweep away the evils that have crept in. ‘Consider one another to provoke unto love and to good works.’

[96] “The Lord designs that all His children shall blend in unity. Do you not expect to live together in unity in the same heaven? Is Christ divided against Himself? Will He give success in this field before all the rubbish of evil surmising and discord is swept away; before the laborers, with unity of purpose, devote heart, soul, mind, and strength to the work so holy in God’s sight? ‘As He which hath called you is holy, so be ye holy in all manner of conversation.’

“In Christ’s prayer for His disciples He petitioned His Father: ‘Sanctify them through Thy truth; Thy word is truth. As Thou hast sent Me into the world, even so have I also sent them into the world. And for their sakes I sanctify Myself, that they also might be sanctified through the truth.’ Who is being sanctified through the truth? ‘Neither pray I for these alone,’ He continued, ‘but for them also which shall believe on Me through their word; that they all may be one, as Thou, Father, art in Me, and I in Thee, that they also may be one in Us; that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them; that they may be one, even as we are one; I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me.’

“The prayer of Christ is not yet answered. There is a work to be done that still remains undone. Although proclaiming the gospel message, yet ministers and lay-members are envious, full of strife, destitute of the love that should be in their hearts. Those who claim to be Christians but who reveal the characteristics of worldlings, are dishonoring the name of Jesus. Will you consider the representation that you are making before unbelievers? Will you seek for the blessing of the Holy Spirit, that you may answer the prayer of Christ? Would it not be well for you to pray that you shall not disappoint the Lord Jesus by failing to be His instrumentalities? When in word and

deed you answer His prayer, putting away all variance, His Spirit will bear witness that you are His instrumentalities, and the world will take knowledge of you, that you have been with Jesus and have learned of Him.

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

The heavenly Messenger spoke other words, but I think it best not to present them before you; for in your present spiritual condition you cannot bear them.

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.

As brethren of our Lord, we are called with a holy calling to a holy, happy life. Having entered the narrow path of obedience, let us refresh our minds by communion with one another and with God. As we see the day of God approaching, let us meet often to study His word and to exhort one another to be faithful unto the end. These earthly assemblies are God’s appointed means by which we have opportunity to speak with one another and to gather all the help possible to prepare, in the right way, to receive in the heavenly assemblies the fulfillment of the pledges of our inheritance.

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Remember that in every assembly you meet with Christ, the Master of assemblies. Encourage a personal interest in one another;

for it is not enough simply to know men. We must know men in Christ Jesus. We are enjoined to “consider one another.” This is the keynote of the gospel. The keynote of the world is self.

Christ declares to His disciples: “Ye are the light of the world. A city that is set on an hill cannot be hid.... Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven.” Christians are to reveal to the world that they are wearing the yoke of the great Teacher, and learning of Him His meekness and lowliness. As obedient sons and daughters of God, they are to fulfill their obligations to Him, giving to the world a proper representation of His character. Thus they become lights in the world.

[99] The Christian pilgrim is not left to walk in darkness. Jesus leads the way. Those who follow Him walk in the sunshine of His presence. The path that the pilgrim treads is clear and well-defined. Christ’s righteousness goes before Him—the righteousness that makes possible the good works characterizing the life of every true Christian. God is his reward. He walks in the light as Christ is in the light. As he travels onward in the Christian journey, he combines faith with earnest endeavor to win others to accompany him. Constantly receiving the light of Christ’s presence, he reflects this light to others in words of encouragement and deeds of self-denial. He bears the sign of obedience to God’s law, which distinguishes him from those who are not following the pathway that leads to life eternal.

The Christian pilgrim cannot be sour, gloomy, depressed. It is a misrepresentation of the Christian faith to be surly, unreasonable, or sour in spirit. My brethren and sisters, no longer cherish such a spirit. Heed the apostle’s admonition to provoke one another unto love and good works. How can you do this?—By conscientious, consistent behavior. Occasionally pause to sum up the results of such a course, to ascertain whether it is the wisest course to pursue. You will find that careful regard for one another’s needs, kindly words of sympathy, and thoughtful assistance in helping others in their work, encourages not only them, but yourselves as well, because you thus become laborers together with God.

Brethren and sisters, will you realize that there is much at stake? Will you conduct the work in so healthful and wholesome a manner

that all the threads now tangled and knotted will be straightened out. Study the tenth chapter of Hebrews. Forget not to “consider one another to provoke unto love and to good works,” If all the church members in Greater New York will now draw nigh to God, those who are in serious perplexity because of their self-confidence, will confess that they have manifested a fitful, hasty spirit, and will turn to Christ, placing their confidence in Him. Realizing their own weakness, they will wear Christ’s yoke and learn of Him. Receiving His strength, they will become the sons of God. [100]

Every Christian is under obligation to act well his part. For every worker now in Greater New York, there should be one hundred workers. Many more of the lay-members, if consecrated to God’s service, could use their abilities in giving the warning message of mercy to the multitudes of unbelievers in this field.

Those who are working in this city should be a help, a strength, and a blessing to one another. Each laborer should encourage his fellow-laborer to work to the utmost of his God-given ability. Never should one laborer weaken the hands of another whom God has appointed to work for Him. Satan discourages; God encourages.

Unconsciously every true worker will say, “Are there not twelve hours in the day? and 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, either 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 faith,” to “walk in the Spirit,” to “walk in the truth,” to [101]

walk in love,” to “walk in newness of life.” It is “perfecting holiness in the fear of God.”

What a terrible thing it is to darken the pathway of others by bringing shadow and gloom upon ourselves. Let each one take heed to himself. Charge not upon others your defections of character. My brethren in the gospel ministry, talk light; walk in the light. “God is light, and in Him is no darkness at all.” Study not how to please self. Lose sight of self, and behold the multitudes in Greater New York who are perishing in their sins. Gather to your souls the courage that can come only from the Light of the World. Forgetting self, help the many who are within reach around you. Do not overwork; for you must keep the vital energies awake. Realize that a work of restoration in your behalf will glorify God. Determine that whatever others may do, you will appropriate God’s promises to yourselves, weaving them into the fabric of your daily experience.

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.

[102] Let the members of the churches in Greater New York hold fast their profession of the faith once delivered to the saints. As you walk in the light, pray, simply trusting in Jesus, your Redeemer. He desires every one having faith in Him to be a true Helper. “A new commandment I give unto you,” He says, “That ye love one another; as I have loved you, that ye also love one another.”

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 your 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 shining light, that shineth more and more unto the perfect day.”—[Letter 98, 1902](#). (To the Churches and Companies in Greater New York, July 8, 1902.)

You have asked me some questions regarding your work that I cannot answer; for the Lord has not instructed me specifically regard-

ing your relation to the sanitarium under present conditions. This matter should be decided by the brethren who understand the situation, brethren who are on the ground, and who have been appointed to deal with such matters.

But there are some things regarding which I have received instruction. The Lord is calling for our cities to be worked just as verily as He is calling for work in foreign countries. The Lord has approved of your labors in connection with Brother and Sister Starr in New York City, and I cannot feel that it would be wise, even if you were to leave that work, that Elder Starr should also be taken away. If you should not connect with Elder Starr as you did last summer, we should endeavor to find someone else to connect with him as you have done.

Light was given me that Elder Starr had a work to do as an evangelist in city work, and that there should be connected with him and his wife, another man and wife; that these two families would, if they made the Lord Jesus their Counselor, accomplish a good work. This was before you went to New York City to labor with Brother and Sister Starr. When I heard of the move you had made, I was well pleased; for I felt that they and you would strengthen each others' hands.

[103]

Elder Starr as an evangelist, and Dr. Kress as a physician connected with the Sanitarium at Washington, working in harmony with each other have done a good work in New York City, and there have been favorable results. If others have been found who can in your absence carry the medical work at the Sanitarium, I believe it would be pleasing to the Lord for you to continue to labor with Brother and Sister Starr or some other evangelist, in some of our large cities. It may be necessary for you at times to be called to the Sanitarium, as a counselor, but in your absence, others must necessarily take largely the burden of the work there.

I am certain that Elder Starr and his wife are needed in the field, and that his work can be strengthened if you and your wife will stand with him as physicians.

Christ declared, "I and My Father are one." All the workers in our sanitariums should seek to labor in a similar unity with their brethren. This should be true of the physicians who stand in responsible positions. They should exercise a God-given tact, to show

[104] that in dealing with the sick and the suffering, they are carrying on the very same work as are their brethren who are laboring in the ministry of the Word. Christ has given us an example. He taught from the Scriptures the gospel truths, and He also healed the afflicted ones who came to Him for relief. He was the greatest Physician the world ever knew, and yet He combined with His healing work the imparting of soul-saving truth.

And thus should our physicians labor. They are doing the Lord's work when they labor as evangelists, giving instruction as to how the soul may be healed by the Lord Jesus. Every physician should know how to pray in faith for the sick, as well as to administer the proper treatment. At the same time he should labor as one of God's ministers, to teach repentance and conversion, and the salvation of soul and body. Such a combination of labor will broaden his experience, and greatly enlarge his influence.

The physician should reveal the higher education, in his ability to point to the Saviour of the world as one who can heal and save the soul and the body. This gives the afflicted an encouragement that is of the highest value. The ministry to the physical and the spiritual are to blend, leading the afflicted ones to trust in the power of the heavenly Physician. Those who, while giving the proper treatments will also pray for the healing grace of Christ, will inspire faith in the minds of the patients. Their own course will be an inspiration to those who supposed their cases to be hopeless.

This is why our sanitariums were established—to give courage to the hopeless by uniting the prayer of faith with proper treatment, and instruction in physical and spiritual right living. Through such ministrations, many are to be converted. The physicians in our sanitariums are to give the clear gospel message of soul healing.

[105] Our sanitariums and our churches may reach a higher, holier standard. Health reform is to be taught and practiced by our people. The Lord is calling for a revival of the principles of health reform. Seventh-day Adventists have a special work to do as messengers to labor for the souls and bodies of men.

Christ has said of His people, "Ye are the light of the world." We are the Lord's denominated people, to proclaim the truths of heavenly origin. The most solemn, sacred work ever given to mortals is the proclamation of the first, second, and third angels' messages

to our world. In our large cities there should be health institutes to care for the sick, and to teach the grand principles of health reform.

Unless a special conversion is experienced by many, we shall not see all that we might see in the healing of the sick, both bodily and spiritually. We need daily the converting power of Jesus Christ, that we may serve God intelligently, and under the sanctifying grace of the Saviour.

Now, my Brother and Sister Kress, regarding the responsibilities each one should carry, I cannot mark a definite line. I cannot specify the precise degree of authority that your position entitles you to. But let each cherish the spirit and practice the meekness of Jesus Christ. When we shall exalt Him as the chiefest among ten thousand, and the One altogether lovely, then there will be no difficulty in determining who shall bear the responsibility of the work in the field and in all our institutions. One thing I know, the greatest work for our physicians is to get access to the people of the world in the right way. There is a world perishing in sin, and who will take up the work in our cities? The greatest physician is the one who walks in the footsteps of Jesus Christ. [106]

There is a work to be done in all our cities, and those who will work and walk humbly with God, striving daily to be overcomers, will gain precious victories day by day. The work that is done in humility will bear the divine credentials. Let us hide in God. That which I see most clearly is the necessity of men and women being united in doing the work that needs to be done in our cities.

Unless this work is entered into most earnestly, Christ cannot say of many, Ye are the light of the world. Instead, the sentence will be given, Thou art weighed in the balances, and art found wanting." This great work has only been touched, and soon it will be too late. Satan is working with all deceivableness of unrighteousness. Self has come in, and has been a great hindering power to the work that should have been done.

Of those who are formed in His image, Christ requires conformity to His character. Mothers, fathers, ministers, physicians, hear the word of the Lord: "If his children forsake My law, and walk not in My judgments; if they break My statutes, and keep not My commandments; then will I visit their transgression with the rod, and their iniquity with stripes."

The Lord bears long with men, and He calls earnestly for every one to repent. Will the ministers, will the physicians take up this work that has been scarcely touched? May God help us to be faithful, and to do the very work that is now most essential.—[Letter 146, 1909](#). (To Brother and Sister Kress, December 2, 1909.)

[107] I have just read your letter and the one to Brother and Sister Kress. I am glad to hear from you, and to learn of your work. I will send you a copy of a letter I have written to Dr. Kress, from which you will see that I am in full harmony with the plan of his uniting with you in work in the cities. Our duty to work in the cities has been kept before me for years.

If the Lord be served truly and intelligently, there will be a humble and devotional frame of mind. Our people need to heed the cautions that the Lord has given over and over again. I trust that you will not be diverted from the grand work that needs to be done to enlighten the people. You are to learn from Christ how to reach the great number of people in our cities, who know not the truth for this time.

Let your words be of a character to exalt the word of God. Live and teach the principles of health reform. Emphasize your belief in the great truths upon which Christian people generally will agree with you. As you advocate the truth of God, you are in every respect to be an example to the believers. “Ye are God’s husbandry; ye are God’s building.” Try to follow closely the Lord’s plans. “Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure.”

[108] The importance of making our way in the great cities is still kept before me. For many years the Lord has been urging upon us this duty, and yet we see but comparatively little accomplished in our great centers of population. If we do not take up this work in a determined manner, Satan will multiply difficulties which will not be easy to surmount. We are far behind in doing the work that should have been done in these long neglected cities. The work will now be more difficult than it would have been a few years ago. But if we take up the work in the name of the Lord, barriers will be broken down, and decided victories will be ours.

In this work physicians and gospel ministers are needed. We must press our petitions to the Lord, and do our best, pressing for-

ward with all the energy possible to make an opening in the large cities. Had we in the past worked after the Lord's plans, many lights would be shining brightly that are going out.

In connection with the presentation of spiritual truths, we should also present what the word of God says upon the questions of health and temperance. In every way possible, we must seek to bring souls under the convicting and converting power of God. The believers in our churches need to be aroused to act their part. Let seasons of prayer be appointed, and let us earnestly seek the Lord for an increase of faith and courage. Let ministers and other church members labor for souls as never before. We are not to spend our time merely in repeating over and over again the same things to the churches where the truth is well known. Let the church members labor unitedly in their several lines to create an interest. The disciples of Christ are to unite in labor for perishing souls. Let the laborers invite others to unite with them in their efforts, that many may be fired with zeal to work for the Master.

I entreat of the church members in every city that they lay hold upon the Lord with determined effort for the baptism of the Holy Spirit. Be assured that Satan is not asleep. Every obstacle possible he will place in the way of those who would advance in this work. Too often these obstacles are regarded as insurmountable. Let every one now be soundly and truly converted, and then lay hold of the work intelligently and with faith.—[Letter 148, 1909](#). (To Brother and Sister Starr, December 2, 1909.)

[109]

*Released June 18, 1975.*

[110] **MR No. 439—Steadfastness in Time of Apostasy**

There is to be no dread of anyone being borne down even in a wide spread apostasy, who has a living experience in the knowledge of our Lord and Saviour Jesus Christ. If Jesus be formed within, the hope of glory, the illiterate as well as the educated can bear the testimony of our faith, saying, “I know in whom I have believed.” Some will not, in argument, be able to show wherein their adversary is wrong, having never had any advantages that others have had, yet these are not overborne by the apostasy because they have the evidence in their own heart that they have the truth, and the most subtle reasoning and assaults of Satan cannot move them from their knowledge of the truth, and they have not a doubt or fear that they are themselves in error.—[Manuscript 6, 1889, 24](#). (Untitled, November 4, 1889.)

*Released June 18, 1975.*

I was shown that the perplexed state of our nation calls for deep humility upon the part of God's people. One most important subject should now engross the minds of every one: Am I prepared for the day of God?

God is proving and purifying His people. He will refine them as gold until His image is reflected in them and the dross consumed. There is a great work yet to be accomplished for God's people. They must possess more of the spirit of self-denial and more willingness to endure, to suffer for the truth's sake.

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

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

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

although their numbers were ever so small, He turned back their enemies and gave them a triumphant victory.

Sabbathkeepers now cannot expect this, and should not, upon any consideration, engage in this terrible war. They have nothing to hope for. The desolating power of God is upon the earth to rend and destroy; the inhabitants of the earth are appointed to the sword, famine, and pestilence.—[Manuscript 5, 1862, 1, 2](#). (“Regarding the Civil War,” circa 1862.)

[Note: The strong statement appearing in the last paragraph counseling against Seventh-day Adventists participating in the Civil War, much akin to [Testimonies for the Church 1:361](#), “I was shown that God’s people, who are His peculiar treasure, cannot engage in this perplexing war, for it is opposed to every principle of their faith,” etc., should be read in the light of the fact that in 1862 military service was by voluntary enlistment only. With the enactment of laws creating a draft for military service, Congress provided for non-combatant service on the part of men opposed to bearing arms. Ellen White at no time opposed service in the Civil War under the provisions of these draft laws. See [Testimonies for the Church 1:716-718](#) Appendix.—R. W. Olson]

***Released June 18, 1975.***

## MR No. 441—Need for Organization and Spirit of Unity [113]

I was shown that Brother A has done a most dark, mischievous work among some of the churches in New York. He has sown the seeds of unbelief which have sprung up and borne fruit....

I was shown the dark and deadly influence of B. Some have hung on to him. He throws around him a very religious garb, appears very mild and devoted, but corruption and rebellion are within and yet some will cling to him, although his influence will draw them in the dark every time. His heart is at war with the work of the third angel. His heart is at war with the visions. He despises them. Yet he has many sympathizers.... There are quite a number in New York who have taken a rebellious course like Dathan and Abiram.—[Letter 11, 1862](#), pp. 1-3. (To J. N. Andrews, November 9, 1862.)

The state of the church was presented before me. I saw many things in a tangled, perplexed condition....

Brother P's family lacks consecration....

I saw that Brother E has taxed his physical strength until it was exhausted, prostrated; but God loves him, and if he will lean upon Him he will bring him up. He will not forsake him now....

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

Some have been looking with jealous eye upon the moves made at Battle Creek. They fear they should become Babylon if they organize. I was shown the churches in Central New York have been a perfect Babylon, confusion. And unless there can be a plan or system arranged whereupon the church can act, enforce, and carry out order they have nothing to hope for; they must scatter into fragments.... [114]

The influence of teachers upon the body has not been right.... These uncertain teachers have nourished the elements of disunion and confusion....

Some do not work directly to tear down, but indirectly. They look on with indifference, express doubts, suspicion, fears, and need greater evidence than a doubting Thomas. They will not, or do not, with zeal put their hand to the work and exert their energies to build up. Their influence is recorded as one which retards the work of advance and reform among God's people....

There has not been so glaring a departure from God. It has been gradual, and they knew not the time when God left them, for they were so assimilated to the world that heaven's light was withdrawn, and they are left blind, wretched, and naked.—[Letter 16, 1861](#), pp. 1-5, 7, 8. (“To the Church in Roosevelt and Vicinity,” August 3, 1861.)

***Released June 18, 1975.***

While at St. Helena, again and again it has been revealed to me that there was not a correct state of things at Mountain View; that there were present the very conditions that made it essential for the publishing work to be removed from Oakland. I saw that in the working out of human ideas and plans there was a disregarding of the light God had given in the past to correct existing evils. There is danger that the experience of the past will be repeated. The men who are serving in the management of the work can just as surely swerve the work into lines of commercialism as in the past.

My Instructor said, This in no case must be. They have had warnings in the past over and over again, for eighteen or twenty years, but have not fully heeded these warnings. There are those who have had no heart in the matter of moving out of Oakland, but have been opposing their resistance to the instructions that have been given; and their unbelief has strengthened with the spirit of opposition to the movement. The Lord's message was, "Out of the cities; break up the continual temptation to engage in commercial business, which has been such a great injury to the work." A failure to heed the messages given, and repeated for years, has been a decided injury to the souls of many.—[Manuscript 57, 1906, 1, 2.](#) ("The Work at Mountain View," Talk, May 3, 1906.)

*Released June 18, 1975.*

[116] **MR No. 443—Ellen G. White Letters—The Sacred and the Common**

[Two letters that well illustrate Ellen White’s distinction between the “sacred” and the “common” which she explained in her statement now found in [Selected Messages 1:38](#).]

I have had many matters to write out, and I have been hard at work. My heart is fixed, trusting in the Lord. We are in no case to be doubtful, but hopeful.

This morning I found your letter under my door. I was glad to hear from you. Yesterday I wrote you a letter on common, everyday topics. This letter will be sent today. I have written a long letter on the subject spoken of in your letter, and have given it out to be copied. This will be sent to you soon....

From the instruction that the Lord has given me from time to time, I know that there should be workers who make medical evangelistic tours among the towns and villages....

Medical missionary workers are needed in the Southern field, who can engage in Sanitarium work. Sanitariums are needed, in which successful medical and surgical work can be done. These institutions, conducted in accordance with the will of God, would remove prejudice, and call our work into favorable notice. The highest aim of the workers in these institutions is to be the spiritual health of the patients. Successful evangelistic work can be done in connection with medical missionary work. It is as these lines of work are united that we may expect to gather the most precious fruit for the Lord.—[Letter 202, 1903](#), pp. 1, 3. (To Edson and Emma White, September 11, 1903.)

[117] **The Letter Dealing With Common Matters, Referred to Above**

It has been a long time since I have written to you. I should be very much pleased to visit you in your own home. Willie writes me that he is much pleased with your situation. I have not heard from

you for a long time. I should be so glad to get a letter from you, even if it is only a few lines. And remember that if at any time you wish to pay us a visit, to counsel about your work and about the books that we are trying to get out, I shall be more than glad to see you.

It seems a long time since Willie left us. He went away the last of June, and it is now the tenth of September. He will not be home for a week yet.

Of late I have had many letters to write. Different ones write to me in regard to whether our young people should be sent to Battle Creek to take a nurses' course. This is a delicate subject, but something must be said in answer to the questions asked.

For the past week the days have been exceedingly hot. The paper says that this is caused by a hot wind from the North. Since beginning this letter I have had to open my windows to get some fresh air. I perspire freely, and then have an attack of sneezing. I hope that you do not find the hot weather very trying.

I think that I shall write you a family letter, telling you about my household and my place. My health is fairly good. I have been and am still able to go up and down stairs as easily as any member of my family, excepting when my hip gives me pain, as it does occasionally.

Our electric battery, which has been out of repair, is now in working order; and what relief it brings in sickness! Just as the prunes were ready to pick, Brother James was seized with an attack of what he calls lumbago. He had severe pains in his back, and could neither stand straight, nor bend down far enough to unlace his shoes. Sara gave him electricity, Sister James helping where she could. But Sister James was afraid of the battery, and would not touch the sponges. At first Brother James could hardly endure the application of the electricity, but Sara persevered, and wonderful relief came to him. He now thinks that electricity is a marvelous remedy. After the first application, he was able to walk straighter than he had been able to for days, and he continued to improve. Sara has given him electricity three times a day, and he has been able to keep at his work. [118]

For the past few months the farm and orchard have supplied a large part of our food, though some of the fruit trees, having borne a super-abundance last year, bore hardly anything this year. At

first we had strawberries and cherries. There were not so many of these as there were last year, but they were extra nice. Then came loganberries, and of these we had an abundance. We all enjoyed them exceedingly. We had a good crop of Early Rose potatoes, and they were as fine as any I have ever eaten.

For three weeks we have been using tomatoes of our own raising. I thought them a long time ripening, but about three weeks ago I went to Healdsburg. We took some ripe tomatoes with us, and I was very glad that we did; for there was not a ripe tomato to be found over there.

[119] Brother Leininger has been given charge of a large apple orchard. The owner told him that he might give away all the windfalls. Brother Leininger told me of this, and said that if I wished, I could have all that I wanted of the apples that fell. We have been there several times to pick up apples, and thus we have been able to put up a large quantity of applesauce. The apples are wormy, but Sister Nelson prepares them carefully, cutting out all the decayed parts. We have applesauce on the table every day.

I find Sister Nelson to be a faithful, economical housekeeper. She has been very busy canning fruit and drying corn. The others have not been able to help her much; for they have all been busy on the writings. But Mrs. Nelson does not complain. She sees what needs to be done, and does it. This is a great blessing.

She has already canned one hundred and thirty-eight quarts of tomatoes, sixty quarts of loganberries, and seventy-five quarts of applesauce, besides cherries, peaches, and apricots. We hope to have 200 quarts of tomatoes put up. We have nearly a bushel of sweet corn dried, and have had sweet corn on the table nearly every day for two or three weeks.

It seems wonderful that in this dry time—not a drop of rain has fallen for nearly six months—there can be such an abundance of tomatoes and sweet corn. To me this seems like a miracle; for the crops have not been watered, and there has been very little fog. I certainly cannot solve the problem of how, without a drop of rain, there can be so rich a harvest.

The grapes are ripening fast. Oh, I wish that you and Brother Palmer and his family could be with us for a while. I know that you would enjoy grapes fresh from the vineyard.

We do not know just what we shall do with our grapes. I wish that we could find a good market for them. But I shall not sell them to the wineries. We shall can a few, and perhaps make the rest into sweet wine. Last year we sold the whole crop to the Bakery, but they did not make proper provision to handle them, and many spoiled just as they were ready to pick. [120]

Our prunes this year are much larger than they were last year, but there are not nearly so many of them. We are drying them ourselves. Brother James' children have been gathering prunes for two or three days, and Brother James and Brother Packham dip the prunes, and spread them on crates in the sun. We think that we shall be able to get a good price for them, because this year the prune crop everywhere is light.

I think that I have told you how I lost on my prune crop last year. A young man, our nearest neighbor, bought the whole crop. He also bought largely from others who have prune orchards. He contracted for more than he could handle, and then the rain came early, and spoiled tons and tons of prunes. The young man lost everything, and could not pay his creditors for the prunes that they had sold him. My loss was between five hundred and seven hundred dollars. I may possibly get fifty dollars after the young man's mother has sold this year's crop of prunes.

Brother James wishes that you could have some of the prunes that he is now drying, and if we hear of any one going to the South, we shall try to send you some. The fresh prunes are very nice. Marian almost lives on them.

A word or two more. I have on hand a large quantity of last year's prunes. I should be glad to give these to our people in the South. But I have not money to pay the cost of transportation. Have you any suggestion to make as to how these prunes could be sent South? Please mention this in your next letter.

I am very short of money, and I do not know what I should have done had we not been able to spread our table with the fruits of our place. It is years since I have received so little from my books. For nearly six months not a penny came to me. Then I received four hundred dollars from Australia. There were four hundred dollars due me from the London office, but the Pacific Press owed the London [121]

office, and I owed the Press, so I gave the Press an order on the London office.

At one time I had drawn all that I had in the bank here. But Sara had some money in the bank, and she allowed me to draw on her account to meet running expenses. I shall have to borrow some money somewhere unless I receive some soon. But though no money comes to me, I praise the Lord for His blessings. We meet round the meal table with good appetites and cheerful, happy hearts, thankful that the Lord has so graciously blessed us by giving us an abundant harvest from the seed sown. The Lord is good, and we will honor Him by praising His holy name.

I will be thankful for the blessings that we have; and if the time comes when I can pay off my debts, I shall praise the Lord.

We try to practice economy in every line in our home. We see so much to be done to advance the cause of truth. I pray that the Lord will open the way for me to receive some money from my books. I hear good reports in regard to the sale of "The Coming King." I am glad for you. Marian is now working on the Temperance book. I am very anxious to see this book in circulation.

[122] The world has certainly been taken captive by Satanic agencies, and a time of trouble such as has not been since there was a nation, is soon to come. This is why I desire so much to have means. I want to prepare books for publication, and I want to establish memorials for God—schools, and sanitariums, and meeting houses.

We need now the power of the Holy Spirit. We need now to put on every piece of the gospel armor. We need clear, sharp spiritual discernment, that we may not be taken captive by the enemy.

Dear children, Canaan is in sight. We must have a place there, in that beautiful home where the Lord will be our Father and we His children. Oh, to be where the wickedness of the wicked shall have come to an end.

I hope and pray that the Lord will help you in your work in the South. If at any time you want to come to us, come; and we will unite our forces.—[Letter 201, 1903](#). (To Edson and Emma White, September 10, 1903.)

*Released September 2, 1975.*

## MR No. 444—Changes Brought by Sin

[123]

The flesh of dead animals was not the original food for man. Man was permitted to eat it after the flood because all vegetation had been destroyed. But the curse pronounced upon man and the earth and every living thing has made strange and wonderful changes. Since the flood the human race has been shortening its period of existence. Physical, mental and moral degeneracy is rapidly increasing in these latter days.—[Manuscript 3, 1897, 1](#). (“Health Reform,” January 11, 1897.)

I wish to tell you, my dear friends, that the work here in America is to be greatly enlarged. So many times there is presented before me the work which ought to have been done in America, but which has not been done, that my soul is very heavily burdened. City after city should have been worked, and if this had been faithfully done, there would have been brought into the truth those who could have gone forth to win other souls to Christ. In every city there should be memorials for God. But the way in which the work has been managed has resulted in a depleted treasury. The lack of effort to plant the standard of truth in the cities of America has brought about a condition of things in which the consuming is larger than the producing; and how the work shall now be carried forward is a difficult problem.

The field is all ripe for the harvest, but there is no money in the treasury. Calls are coming from Europe for means to advance the work there. From England comes an urgent call for money to help to purchase a building for sanitarium work. We know not how to answer these calls. Unless the work in America is managed in a way different from the way in which it has been managed in the past, we cannot possibly send means in response to the calls for help.—[Letter 20, 1903](#), p. 2. (To D. H. Kress and wife, January 24, 1903.)

[124]

*Released September 2, 1975.*

[125]

## MR No. 445—Steps in Conversion

“And to the angel of the church in Philadelphia write: these things saith He that is holy, He that is true, He that hath the key of David, He that openeth, and no man shutteth; and shutteth, and no man openeth.”—[Revelation 3:7, 8](#).

Notwithstanding the opposition of the strongest powers of darkness, there is One able to open the door. This is the same door that was opened at the baptism of Christ. After the Saviour had taken the steps in conversion requisite for every sinner to take in order to be saved,—repentance, faith, and baptism,—thus entering into covenant relation with God, He kneeled on the bank of the Jordan and prayed. And the heavens were opened, and the Holy Ghost, in the form of a dove of burnished gold, hovered over the Son of Man, enshrouding Him in light, while a voice from the highest heaven declared, “This is my beloved Son, in whom I am well pleased.”

Christ laid aside His crown and royal robe, stepped down from His high command, clothed His divinity with humanity, and for our sake became poor, that we through His poverty might inherit the heavenly treasure. He placed Himself at the head of humanity. If we walk in His footsteps, we are accepted by God. By His sacrifice we are “accepted in the Beloved.” As the prayers of Christ ascended to His Father, notwithstanding the dark shadow of the powers of darkness through which they passed, so will our prayers cleave through the hellish shadow of Satan and enter the sanctuary above. The same glory which flashed from the threshold of heaven at the time of Christ’s baptism, is revealed to every earnest seeker of Christ.—[Manuscript 92, 1901, 5, 6](#). (“Lessons From the Third of Revelation,” Talk, September 5, 1901.)

[126]

Released September 2, 1975.

## MR No. 446—A Physician and Apostle

[127]

[See statement in [Evangelism, 546](#): “The work of the true medical missionary is largely a spiritual work. It includes prayer and the laying on of hands; he therefore should be as sacredly set apart for his work as is the minister of the gospel. Those who are selected to act the part of missionary physicians, are to be set apart as such. This will strengthen them against the temptation to withdraw from the sanitarium work to engage in private practice.”]

Every physician can and ought to be a Christian, and if so he bears with him a cure of souls as well as bodies. He is doing the work of an apostle as well as of a physician.—[Letter 36, 1893](#), p. 5. (To Dr. and Mrs. J. H. Kellogg, October 2, 1893.)

*Released September 2, 1975.*

[128]

## **MR No. 447—Qualifications of Nurses for SDA Health Institutions**

I have tried to present before you what kind of an influence should be exerted in our institutions for the benefit of sick and suffering humanity. You who seem to think that it would be a wonderfully grand and easy matter to bring into existence an institution for invalids or guests, will you consider this matter from a religious bearing, from a Christian standpoint? Where are your missionary workers who will put self out and make God supreme? Where are self-denying, self-sacrificing men and women who see and sense what such an institution demands, and in accordance with the light God has given me, go to work on right principles? Who will seek the way of the Lord, who will be entreated, who will be corrected, who will not build up self at the expense of demeriting others? And who will make Christ first and best in everything? An institution started or conducted on any other principles will prove a curse rather than a blessing in these perilous times....

[129]

The sanitarium at Battle Creek has been built up under a pressure of difficulties. There have had to be measures taken, contracts signed by those whom they engage as helpers, that they will remain a certain number of years. This has been a positive necessity. After help has been secured, and after considerable painstaking effort, they have become efficient workers, wealthy patients have held out inducements of better wages to secure them as nurses for their own special benefit, and take them to their homes. And these helpers would leave the sanitarium and go with them, without taking at all into consideration the labor that has been put forth to qualify them for efficient workers. This has not been the case in one or two instances, but in many cases. Then people have come as patrons from other institutions that are not conducted on religious principles, and in a most artful manner have tolled away the help by promising to give them higher wages.

Physicians have apostatized from the faith and from the institution, and have left because they could not have their own way in everything. Some have been discharged, and after obtaining the sympathy of some of the helpers and those employed in the institution and some of the patients, have tolled them away; and after being at great expense, and trying their own ways and methods to the best of their ability, they have made a failure, closed up, incurred debts that they could not meet. This has been tried again and again.

Justice and righteousness have had no part in their movements. “The way of the Lord” has not been chosen, but their own way. They beguiled the unwary and made an easy conquest of those who love change. They are too much blinded to consider the right and wrong of this course, and too reckless to care. It has been necessary in the sanitarium at Battle Creek to make contracts binding those who connect with them as helpers, so that if they educate and train them as nurses, as bath-hands, and even advance money to some special ones that they may obtain a medical education, that they may have some use of them afterwards. Dr. Kellogg has placed hopes upon some of these that they would relieve him of responsibilities that have rested most heavily upon him. Some have become uneasy and dissatisfied because some who have started institutions in other parts of the country have tried to flatter and induce them to come to their sanitarium and they would do much better by them. In this way they have made the workers—some of them, at least—uneasy, unsettled, self-sufficient, and unreliable, even if they did not disconnect from the sanitarium, because they felt there were openings for them elsewhere.—[Manuscript 14, 1888, 6-8](#). (Untitled, February 1, 1888.)

[130]

That we may be fruitful in every good work, and increase in the knowledge of God, we are “strengthened with all might, according to His glorious power, unto all patience and long-suffering with joyfulness.” Let the nurses consider these words. Those who care for the sick should not go about with long faces, condoling with those who are suffering. Cheer them with words of comfort, hope, and joyfulness. Tell them that in Jesus Christ they have a greater Physician than any one connected with the Sanitarium. Let them understand that you who give them treatment are only finite beings, but that you have a living connection with God, and are there to help

them to co-operate with Him in combating disease. Tell them that this institution is an object of the prayers of God's people. Show that God has filled your hearts with sympathy and tenderness for every suffering individual who is here.

Fasten your faith upon Christ, who in giving His life for you has so plainly evidenced His love. That your joy may be full, He offers to share with you His glorious power. Be joyful in the Lord. At times you will have opportunity to softly sing the praises of our God, helping the sin-sick soul to accept by faith the words, "Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me."—[Manuscript 102, 1901, 3](#). (Sermon, September 21, 1901.)

[131] A great deal of harm has been done by admitting to our sanitariums persons of superficial character. Those who should be vigilant stewards are not watchful and discriminating. God calls for a decided change.

Those who are admitted as nurses should be firm in the faith. No trifling ones, no persons of superficial character are to be taken in for one light, frivolous mind may be used by Satan to do mischief which few can anticipate. Such ones misrepresent the high standard of righteousness. There are those who are easily influenced by them, and together, by their foolish talking, their loud laughing, their love of amusements, they injure the reputation of the institution. The patients are disgusted by their indecorous conduct. Those who have any part to act in our sanitariums are to be circumspect. They are to act like men and women who carry grave responsibilities.—[Manuscript 104, 1901, 5, 6](#). ("The Need of a Reform," October 8, 1901.)

We need to take a higher spiritual view of the work of God. Great care should be taken in the selection of young people to connect with our sanitariums as nurses. We cannot afford to accept every one who is ready to come. Great injury is done to our medical institutions when there are connected with them those who do not understand what it means to do service to God.

Frivolous young people are not to be chosen to act a part in the Lord's work. No one is to be accepted merely to favor relatives or acquaintances. Those who prepare the food should thoroughly understand how to prepare wholesome, appetizing food. And those

who carry the trays are to realize the influence they should exert [132] on those whom they serve. Those only should be selected for any branch of the work who will exert a sanctified influence.

To our sanitariums all classes of the sick will come, and by our physicians and nurses they are to be led to realize that they need spiritual help as well as physical restoration. They are to be given every advantage for the restoration of physical health, and they should be shown also what it means to be blessed with the light and life of Christ, what it means to be bound up with Him. They are to be led to see that the grace of Christ in the soul uplifts the whole being. And in no better way can they learn of Christ's life than by seeing it revealed in the lives of His followers.—[Letter 287, 1905](#), pp. 6, 7. (To “Promoters of the Canon City Sanitarium,” October 2, 1905.)

The Lord desires to make every physician and every nurse a minister of healing. Seek to give to the sick the highest kind of knowledge by bringing to their understanding the lessons of the word of truth. Pray with them and for them. Thus while you bring them back to life and help by ministering to their physical needs, you may win them to Christ to be partakers of the life that is eternal.—[Manuscript 57, 1912, 1](#). (“The Privilege of the Ministry,” August 13, 1912.)

***Released September 2, 1975.***

**MR No. 448—“Spirit of Prophecy and Adultery,  
Divorce, Remarriage, and Church Membership”  
(Available from White Estate)**

**MR No. 449—“Ministers and Workers Who Have  
Violated the Seventh Commandment” (Available  
from White Estate)**

[133]

## MR No. 450—Christian Leadership

David writes: “I am fearfully and wonderfully made.” Every movement of the vital organs is the handiwork of God our Creator, and if the human agent will not interfere, the Lord will do His work wisely and well. All that He requires is cooperation with Him, that there may be no disorder in the human mechanism. God would be recognized as the Author of our being. That life He has given us is not to be trifled with. Recklessness in the bodily habits reveals a recklessness of moral character.

The health of the body is to be regarded as essential for the advancement of growth in grace, an even temper. If food is given to the stomach which will prove a tax to it, it will surely result in perverting the finer feelings of the heart. The stomach has a controlling influence upon the whole being, and has everything to do with the health of the whole body. If the stomach is not properly cared for, the formation of a moral character will be hindered. The brain and nerves are in sympathy with the stomach. Erroneous eating and drinking will result in erroneous thinking and acting.—[Manuscript 113, 1898, 3](#). (“Present Your Bodies a Living Sacrifice,” September 8, 1898.)

[134]

Should a minister of the flock engage in worldly speculation? I wish you to closely examine yourselves, to see whether you are on the gaining or losing side in spiritual and moral power. When in your business of selling property, in your eagerness to make a sale, do you not sometimes keep back some things that are unfavorable, and do you not exaggerate in praise of the property, in order to place the matter in a favorable light? When this is done, the conscience is violated, and the tongue utters guile. There is need that the conscience shall be kept pure and undimmed in every transaction that you make, or there will be so much glitter and attraction placed upon property that you are handling, that the purchaser is deceived.

God wants men in His service, under His banner, to be strictly honest, unimpeachable in character, that their tongues shall not utter

a semblance of untruth. The tongue must be true, the eyes must be true, the actions wholly and entirely such as God can commend. We are living in the sight of a holy God, who solemnly declares, “I know thy works.” The divine eye is ever upon us. We cannot cover one act of unjust deal from God. The witness of God to our every action is a truth which but few realize.—[Letter 41, 1888](#), p. 2. (To “Brethren and Sisters at Fresno,” July 7, 1888.)

***Released November 10, 1975.***

[135]

## MR No. 451—The Tithe

### The Use of the Tithe

[A basic source of Ellen White's [Testimonies for the Church 9:248-251](#) statement]

“Thou shalt command the children of Israel that they bring thee pure olive oil, beaten, for the light, to cause the lamp to burn always.” This was to be a continual offering, that the house of God might be properly supplied with that which was necessary for His service. His people today are to remember that the house of worship is the Lord’s property, and that it is to be scrupulously cared for. But the funds for this work are not to come from the tithe. The tithe is to be used for one purpose,—to sustain the ministers whom the Lord has appointed to do His work. It is to be used to support those who speak the words of life to the people, and carry the burden of the flock of God.

But there are ministers who have been robbed of their wages. God’s provision for them has not been respected. Those who have charge of our church buildings are to be supplied with the means that is necessary to keep these buildings in good repair. But this money is not to come from the tithe.

A very plain, definite message has been given to me to give to our people. I am bidden to tell them that they are making a mistake in applying the tithe to various objects which, though good in themselves, are not the object to which the Lord has said that the tithe is to be applied. Those who make this use of the tithe are departing from the Lord’s arrangement.

[136]

God will judge for these things. One reasons that the tithe may be appropriated to school purposes. Still others would reason that canvassers and colporteurs should be supported from the tithe. But a great mistake is made when the tithe is drawn from the object for which it is to be used,—the support of the ministers. There should

today be in the field one hundred well qualified laborers where now there is but one.

God cannot look upon the present condition of things with approval, but with condemnation. His treasury is deprived of the means that should be used for the support of the gospel ministry in fields nigh and afar off. Those who proclaim the message of truth before great congregations, and who do house-to-house work as well are doing double missionary work, and in no case are their salaries to be cut down.

The use of the tithe must be looked upon as a sacred matter by our people. We must guard strictly against all that is contrary to the message now given.

There is a lack of ministers because ministers have not been encouraged. Some ministers who have been sent to foreign lands, to enter fields never worked before, have been given the instruction, "You must sustain yourselves. We have not the means with which to support you." This ought not to be, and it would not be if the tithe, with gifts and offerings, were brought into the treasury. When a man enters the ministry, he is to be paid from the tithe enough to sustain his family. He is not to feel that he is a beggar.

The impression is becoming quite common that the sacred disposition of the tithe no longer exists. Many have lost their sense of the Lord's requirements.

The tithe is sacred, reserved by God for Himself. It is to be brought into His treasury to be used to sustain the gospel laborers in their work. For a long time the Lord has been robbed, because there are those who do not realize that the tithe is God's reserved portion.

[137]

Many ministers are lying in their graves, brought there by sorrow and disappointment, and by the hardship brought upon them because they did not receive sufficient for their labors.

Let us remember that God is a God of justice and equity. There would today be many more ministers in the field, but they are not encouraged to labor. Many workers have gone into the grave heart-broken, because they had grown old, and could see that they were looked upon as a burden. But had they been retained in the work, and given an easy place, with a whole or part of their wages, they might have accomplished much good. During their term of labor, these men have done double labor. They felt so heavy a burden for

souls that they had no desire to be relieved of overwork. The heavy burdens borne shortened their lives. The widows of these ministers are never to be forgotten, but should if necessary be paid from the tithe.

Read carefully the third chapter of Malachi, and see what God says about the tithe. If our churches will take their stand upon the Lord's word, and be faithful in paying their tithe into His treasury, His laborers will be encouraged to take up ministerial work. More men would give themselves to the ministry were they not told of the depleted treasury. There should be an abundant supply in the Lord's treasury, and there would be if selfish hearts and hands had not made use of the tithe to support other lines of work.

[138] God's reserved resources are to be used in no such haphazard way. The tithe is the Lord's and those who meddle with it will be punished with the loss of their heavenly treasure, unless they repent. Let the work no longer be hedged up because the tithe has been diverted into various channels other than the one to which the Lord has said it should go. Provision is to be made for these other lines of work. They are to be sustained; but not from the tithe. God has not changed; the tithe is to be used for the support of the ministry. The opening of new fields requires more ministerial efficiency than we now have, and there must be means in the treasury.—[Manuscript 82, 1904](#). (“The Use of the Tithe,” 1904.)

### **The Second Tithe**

The Lord desires the churches in every place to take hold more diligently of the church school work, giving liberally to sustain the teachers. The question has been asked, “Could not the second tithe be used for the support of the church school work?” It could be used for no better purpose.—[Manuscript 67, 1901, 5](#). (“The Church School,” July 29, 1901.)

I do not see the wisdom of the school depending on the second tithe to meet so much of its expenses. I fear that if the brethren rely so much upon this, difficulties will arise. You should labor patiently to develop those industries by which students may partly work their way through school. Let each family try to pay the expenses of

the students that it sends to school.—[Letter 167, 1904](#), p. 1. (To Brethren Santee and Owen, April 27, 1904.)

In regard to the school work, I have been instructed that the plan of charging students nothing for tuition, depending on the second tithe to support the school, will always leave the school in the condition of financial embarrassment. When I first heard of this movement I thought I would let it be worked out, but I tell you now that the light given me is that other plans will have to be made than the plan of supporting schools from the second tithe. Students should be charged a reasonable price for their tuition. There will be an abundance of places to use the second tithe in doing earnest missionary work in new places.—[Letter 103, 1905](#), p. 5. (To E. S. Ballenger, April 7, 1905.) [139]

We are now wrestling with the debt on the Fernando college. If our people will take hold earnestly of the sale of *Christ's Object Lessons* a great deal may be accomplished. The plans for supporting this school in the past were not wisely laid. I hope that no one will endeavor to go over the same ground again and make similar mistakes.—[Letter 279, 1905](#), p. 1. (To Clarence Santee, October 4, 1905.)

***Released November 10, 1975.***

[140]

## MR No. 452—Beholding Christ

“If your earthly treasures are taken away, you are not to grieve, for I [Christ] will give you heavenly treasure. If I remove the dearest objects of earthly attachment, I will supply the lack with more of myself. It is in the time of deepest sorrow that I send the richest tokens of my grace. I will cause the afflicted soul to break forth into the song of praise and thanksgiving. ‘It is good for me that I have been afflicted.’ The trials and losses that come to you are to purify and refine you, and fit you for immortality.”

This was the assurance given me, and I am determined to put my trust in the Lord. I will not murmur or complain. I am comforted every day; for the Lord understands my suffering. Even if He does not remove it, He will give me grace to endure the pain. I am comforted, and I praise the Lord with heart and soul and voice.

Every worker in the Lord’s vineyard will have trials and disappointments, and grievous annoyances to bear. If the worker gives way to discouragement, his soul is wearied and his courage sapped. His only hope is in God. If he will look steadfastly to Jesus for his orders as well as for his inspiration, he will be enabled to maintain self-control. There are times when difficulties are increased, when, though the Lord says, Go forward, some feel called upon to oppose His plans. To fight against the prejudices and opposition of those of like faith requires more taxing effort than the work of preaching the truth to unbelievers....

[141]

The past night has been a very long one, and I am so restless that I long for the day. I keep my mind as much as possible on the promises of God. I do not claim these promises because I deserve them, but because they are bestowed upon erring human beings as a free gift. I am comforted with the assurance that although constantly suffering pain, I am never forsaken. I put my trust in One who is too wise to err and too good to do me harm. He will restore me to health. I shall yet speak forth His praise in the congregation of the

saints. I am determined not to encourage feelings of despondency and gloom....

I have a longing desire to get well, that I may proclaim the truth in this country [Australia]. While I stand in the shadow of the cross, I feel certain, as I see by faith the rainbow of promise, that God's promise is sure. The Lord is indeed mine and I am the Lord's. I try not to be anxious or to feel restless or dissatisfied....

Constantly my petition is ascending to God for restoration to health, that while here in Australia, I may bear my testimony to the people. But if the Lord has other plans for me, I am content. He knows what is for my good and the good of His people. He doeth all things well....

There are those who are forever making excuses for walking in the counsels of the enemy. Some think that because they have physical infirmities, they are privileged to speak pettish words, and to act in an unlovely manner. But has Jesus made no provision for such ones to overcome temptation? Because of trial and affliction, are they to be unthankful and unholy? Are not the rays of Christ's righteousness bright enough to dispel the shadow of Satan? The grace of God is declared to be sufficient for all the ills and trials against which human beings have to contend. Is it powerless then against bodily infirmity? Shall divine grace stand back, while Satan takes the field, holding the victim in the power of his evil attributes?

[142]

...

In my suffering, the Lord is sacredly near to me. It seems that I can endure the seeing of Him who is invisible. During these long, wakeful nights, I have precious seasons of communion with my Saviour. I seem to look upon His face, full of tenderness and compassion. These words are impressed on my mind: "Then said Jesus unto His disciples, If any man will come after me, let him deny himself, and take up his cross, and follow Me. For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it." [Matthew 16:24, 25](#)....

During the conference the Lord wrought for us, but at its close I became aware that I had overdone. We moved into a retired cottage five miles out of North Fitzroy, and ever since I have been an almost helpless invalid.

I think of this, and the mist and fog gathers about me. But the Lord speaks to me saying, Come up higher. Breathe the pure atmosphere of faith. As I look to Jesus, the darkness flees away, and I am happy in Christ. How exceedingly precious is the promise, “thy light is come, and the glory of the Lord is risen upon thee”....

[143] I was very nervous last night. The chills that I had on Monday and Tuesday resulted in very lame, painful shoulders and hips. I have done much earnest praying to the Lord for the presence of His spirit. I must learn to live by faith. Then my dark and painful hours will be the brightest. Faith is not sight. It is the substance of things hoped for, the evidence of things not seen. I have no hope except in Christ. Salvation is of grace through faith; it is the gift of God.

My heart longs after the Lord. I want to be led by His counsel every hour. I dare not trust my own judgment. I praise my Redeemer for His sustaining grace. I praise Him because He has not allowed the enemy to touch my head. My entire body, bone, muscle, and nerves, has been afflicted, but my head has been clear, my memory good. I have suffered much pain in my arms and across my shoulders, making it impossible for me to dress or undress myself. For months I was unable to get on or off the bed without assistance. But my health is certainly improving. After arranging my position so as not to bring any strain on arms or shoulders, I go to work at my writing, asking the Lord to bless that which I write. I know that He helps me. During each month of my sickness, I have written nearly two hundred pages of letter paper.

I am now working on the life of Christ. I know that the enemy will make every possible effort to hinder me; but I shall cling to Jesus; for He is my dependence.—[Manuscript 19, 1892, 1, 4, 5, 8-10, 13, 27, 29](#). (Diary, 1892.)

My whole being longs after the Lord. I am not content to be satisfied with occasional flashes of light. I must have more....

[144] I had a very trying night. I was very weary, but was unable to rest, because my body was full of pain. I longed for the morning, so that I might sit up. In these trying times, I look to Jesus; for I know that He is touched with the feeling of my infirmities. In His humanity He was made perfect through suffering. He knows just what we need, just what we can bear, and He will give us grace to endure every trial and test that He brings upon us. My constant

prayer is for a greater nearness to God. I long for deeper spirituality, for more vigor in the Christian life....

I slept little during the night, but though I suffer much pain, I am not discouraged. How weak is humanity! How little we can do by depending on self. But when enlightened by the Spirit of God, the believer beholds the perfection of Jesus, and beholding this perfection, he rejoices with joy unspeakable....

During the night I slept but little, but I am not going to look on the dark side. I turn my face to the Sun of Righteousness, and dwell with pleasure upon the Saviour's willingness to pardon my sins and sanctify my soul. It is by beholding that we may reflect Christ's image.... My heart longs for more of the presence of Jesus.... Last night I spent many wakeful hours in prayer. I am resolved to cast myself, body, soul, and spirit upon the Lord.... I am encouraged as I look to Jesus and recount His lovingkindness.... Although I am in pain day and night, yet the grace of Christ sustains me. If I had no hope in Jesus, how lonely I should be. I have a Saviour who is the light of life. How precious to me is the sight that I catch of Jesus during my long, wakeful hours....

The sinner may become a child of God, an heir of heaven. He may rise from the dust, and stand forth arrayed in garments of light. Transformed by beholding Jesus, he becomes a partaker of the divine nature.... We must behold Jesus by faith as an ever-present help in time of need.—[Manuscript 20, 1892, 1, 33-35, 37-40](#). (Diary, 1892.)

In the midst of the fiercest pain, Satan presents temptations to doubt the goodness and love of God to me; but I resist him. I find comfort in prayer. I go back over our past history and “Call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions.” What a multitude of blessings we received! The presence of Jesus was often in our very midst. We could not doubt it. The bright rays of the Sun of Righteousness shone upon us. The proclamation of the mercy and love of God was to us rich morsels of food from heaven's storehouse. Oh what a wealth of experience have all those who acted a part in the first part of the proclamation of the third angel's message! I am living over again those precious experiences....

[145]

I thank the Lord I have had an active part in this work from the beginning, and amid all my pain, I have comfort and assurance and

peace and hope. What should I do without the grace of Christ? I am filled with the tenderest love for Jesus, and for precious souls for whom He died. When I consider that Jesus gave His precious life for me, and that “God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life,” I want to have health that I may speak of His love, and tell of His power in the congregation of the saints. Who can withhold from Jesus His purchased possession? Oh why does not the message of such love break every barrier down, and all who hear receive, believe, and live? When pain seems unbearable to me, I cry out loud, “Lead me to the Rock that is higher than I.” Precious is His all atoning blood. Precious is His justifying righteousness: He is all and in all to me. He comes very preciously near to me in my most trying times and I feel such an assurance that His everlasting arms are beneath me. “To you therefore that believe he is precious” I know this, I have proved this, it is to me a reality. What should I do if I could not put my entire trust in Him, commit soul, body, and spirit to the Lord?

I have asked the Lord to restore me to health, but I will not be impatient. I will not become discouraged. I will not look on the dark side. I have peace and joy in Jesus, and the treasures of His love. I can say, I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord. I would know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death. I am not sure that I shall ever recover, but I know that Jesus is my Saviour, I am His child, and whether I live or die I am the Lord's. Jesus is my precious Saviour. I want to copy the Pattern. How exact in principle and upright in conduct was He! He gave no place to Satan when He was tempted. How wide-awake He had to be to discern the tempter's wiles. Oh, if we would only walk and work as Jesus worked, how strict would be all our transactions with believers and unbelievers; how tender, how charitable, how meek and lowly of heart would we become, because we had learned of Him. How dimly we reflect the great glory of our Lord! We ought to be faithful depositories of so rich a treasure. Thank the Lord. Oh, I will praise Him that I am His child. Thank God that I have my reason. I feel so sad that the professed children of God should bring so little glory to

our Redeemer. We need to behold Him more steadfastly, that we may be changed into His image. “As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.” How He longs to help every soul. He bids them, “Let him take hold of my strength, that he make peace with me; and he shall make peace with me.” Are any burdened? He says, “Come unto me, all ye that labour and are heavy laden, and I will give you rest.” How is the rest found? “Take my yoke upon you, and learn of me; for I am meek and lowly of heart, and ye shall find rest unto your souls; for my yoke is easy and my burden is light.” Do we believe this? Will we draw near and repose in His love? I hope you will both be of good courage; never look on the dark side or talk doubts. Whatever your circumstances, whatever your trials, whatever your adversaries, you know just where to flee for refuge. As the watchful shepherd, Jesus labours for His sheep and lambs. He bids His flock draw near, and He will lead them to green pastures, to living streams of water to quench their thirst and refresh their spirits. “Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is.”—[Letter 38, 1892](#), pp. 2-4. (To Uriah Smith, June 29, 1892.) [147]

We are not to linger about the tomb, as though Christ were there. We are to remember that Christ is a risen Saviour. We have a living Christ; He is not lying in Joseph’s new tomb. There are those who are always complaining of something in their life or religious service. Full of complaint, their tongues do great mischief. The Lord does not enjoy our sorrow and tears. He would have us walk before Him in obedience, with grateful thanksgiving.... When trial comes, do not think that some strange thing has happened unto you, but hear the voice of God saying in your test and trial, This is my beloved Son, in whom I am well pleased. God desires you to hear His voice amid the cloud. It is a voice of peace and not of war, telling you to look to Jesus, who is the Author and Finisher of your faith, a Saviour able and willing and longing to save to the uttermost all who come to God by Him. He declares, I am touched with the feeling of their infirmities. Those who put their trust in Him will never be confounded. The shepherd’s crook, which stops you from turning into strange paths, is not an evil; it is a mercy. Thus God would draw [148]

you away from evil to good. The refining fire must purify the gold and silver from all dross, that those who claim to be Christians may offer to God an offering in righteousness....

Brethren and sisters, do we believe the word of God, or not? Do we not see the signs fulfilling all around us? Do we realize that we are standing on the verge of eternity, that we have no time to make crooked paths and blundering movements, involving the worth of the soul? When the last call shall be made, Behold the bridegroom cometh; go ye forth to meet him, shall we represent the foolish virgins, who had no oil in their vessels with their lamps? Whatever our line of work, let us remember that we cannot carry it ourselves. Let us be sure that we are making every possible effort to save souls. Self and self-serving has no place now and never had in a true religious experience. Everything we do must be done to the glory of God. Work and pray, and God will cooperate with your efforts....

[149] The Lord could not now bring many souls into the truth because of the church members that have never been converted and those who were once converted, but who have backslidden. What good would these unconsecrated members do the new converts? They would make of none effect the message God has given His people to bear.—[Manuscript 49, 1898, 1, 2, 6, 14](#). (“Lack of Spirituality in Our Churches,” April 9, 1898.)

The Lord would have every teacher of truth behold Him, until he is changed into the same image. Then he will delight in the law after the inward man.—[Letter 84, 1899, p. 5](#). (To A. T. Jones, April 28, 1899.)

Under the Lord’s guidance, every sphere of action, every position in life, every disappointment, becomes the means of the development of Christian experience.... God designs every man to reach the perfection of character revealed in Christ’s humanity.... The believer becomes imbued with the love, grace, kindness and benevolence that led Jesus to go about doing good. He beholds constantly a loving, tender, compassionate Saviour. The more he beholds Him, the more he longs and prays to be like Him in character.—[Letter 173, 1899, pp. 1, 2, 4](#). (To Peter Wessels, November 4, 1899.)

This fallen world is in strange hands. Men rule for hire and preach for hire. In all business transactions there is a strife for the

supremacy. If Christ should walk through the streets of our cities today, few would have interest enough to follow Him.... Let me urge you, my brother, to seek for a deeper insight into the truth as it is in Jesus.—[Letter 174, 1899](#), pp. 4, 6. (To H. C. Lacey, October 30, 1899.)

The church needs men today who like Enoch walk with God, revealing Christ to the world. Church members need to reach a higher standard. Heavenly messengers are waiting to communicate with men who have sunk self out of sight, whose lives are a fulfilling of the words, “I live, yet not I; but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.” Of such men and women must the church be composed before her light can shine forth to the world in clear, distinct rays....

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He who wears Christ’s yoke sees constantly new beauty and loveliness in the Saviour. He counts self as nothing; for he keeps his eyes fixed on Jesus. He thinks of Jesus and speaks of Jesus. His soul is constantly reaching forward and upward for more distinct views of the One in whom all his hopes of eternal life are centered. Nothing is permitted to eclipse this view. Beholding as in a glass the glory of the Lord, he is changed into the same likeness from glory to glory, from character to character, even as by the Spirit of the Lord.... He who draws nigh to Christ need not try to shine. As he beholds the Saviour, he catches the divine rays of light from the Sun of Righteousness, and he cannot help shining.—[Manuscript 176, 1899, 4-6, 8](#). (Diary, 1899.)

When Christ abides in the hearts of the church members, all quarrels, all dissensions, all discourteous words, all selfish actions, will be repudiated. Each member will ask earnestly, “Lord, what will thou have me to do?”—[Letter 65, 1900](#), p. 9. (“Appeal in Behalf of Our Work in Scandinavia,” November 20, 1900.)

We are privileged to receive from Christ all the excellence necessary for perfection of character. But in order for us to obtain this excellence, we must show more self-denial, more self-sacrifice....

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How long will it be before we yield our wills to the will of God? It took fearfully severe experience to lead Nebuchadnezzar to acknowledge Jehovah as the supreme Ruler. God is waiting for us to give ourselves to Him. Then He will mold and fashion the perverse

human mind into His own likeness, taking the things of Christ and showing them to us. And as we behold the beauty of the Saviour's character, we shall grow more and more like Him, until at last God can speak to us the words, "Ye are complete in Him."—[Letter 155, 1902](#), pp. 8, 12, 13. (To Judge Arthur and Wife, September 5, 1902.)

We need the impartation of the Holy Spirit, that we may realize how closely heavenly things are bound up with God's church on this earth.—[Letter 115, 1903](#), pp. 2, 3. (To John Wessels, June 20, 1903.)

Study to develop a sensitive appreciation of what Christ has done for you. Examine yourselves to see whether you are in the faith. There is danger that your mind will continue to be so filled with business cares that you will not give yourself time to receive the grace of Christ. Your eyes have been so blinded that you have not seen your danger....

[152] Keep your eyes fixed on Christ. Study His life—a life filled with goodness, grace, and truth. Follow His example. Ask yourself, Am I, in purpose and character, like Christ. The contemplation of the Saviour will attract you more and more strongly to Him. It is the beholding of the love of Jesus that gives light and life to the soul. Study the excellence of the character of Christ. Remember that to Him has been given all power. This power is for you, if you will have it. As you become a humble, faithful witness for Christ, you will be able to say, "Thy gentleness hath made me great."—[Letter 257, 1903](#), pp. 8, 9. (To J. H. Kellogg, November 26, 1903.)

My heart is often sad, and often I spend the greater part of the night in prayer. I am thankful that the Lord is so kind and helpful to me. I desire to praise Him with heart and soul and voice.... Pain cannot exist in the atmosphere of heaven. In the home of the redeemed there will be no tears, no funeral trains, no badges of mourning. The inhabitants shall not say, I am sick; the people that dwell therein shall be forgiven their iniquity. One rich tide of happiness will flow and deepen as eternity rolls on. Think of this; tell it to the children of suffering and sorrow, and bid them rejoice in hope.

The nearer we come to Jesus, the more clearly we behold the purity and greatness of His character, the less we shall feel like exalting self. The contrast between our characters and His will lead

to humiliation of soul and deep heart-searching.—[Letter 73, 1905](#), pp. 1, 5, 6. (To Dr. D. H. Kress and Wife, February 1, 1905.)

They who will not seek to exalt themselves, are the ones whom God can most safely entrust with responsibilities.—[Manuscript 89, 1906, 4](#). (“Humility, An Essential Qualification for Christian Service,” October 22, 1906.)

The enemy will come in and try to draw our minds away from the important work to be done for this time. He will seek to keep us engaged on trivial matters, make us think that it is our province to criticize and condemn others; but our work is to deal faithfully with our own souls.... If you keep looking at their faults, you will become like them. Instead of looking at the lives of your fellow men, look to Jesus. There you will see no imperfection, but perfection, righteousness, goodness, mercy, and truth. Take the Saviour as your example in all things. In looking to men instead of beholding Christ, you have made a great mistake.—[Manuscript 87, 1906, 1, 2](#). (“And What Shall This Man Do,” 1906.) [153]

When physicians are diligent students of the Scriptures, when our ministers live in accordance with the Word of God, making this Word their textbook, then the truth will be proclaimed with power, and souls will be converted.—[Letter 214, 1906](#), p. 3. (To “Ministers and Physicians,” July 3, 1906.)

Beholding the glory of the Son of God caused the prophet himself to appear very insignificant. He felt nothing but contempt for himself. I abhor myself! Woe is me, for I am undone! The more closely we view the Lord Jesus in His purity and loveliness, the less will we esteem self, the less will we strive for the mastery, or even for recognition. When the light of Jesus reveals the deformity of our soul, there will be no desire to lift up ourselves into vanity. The appearance of self is most unpleasing. The more continuously the human looks upon Jesus, the less he sees in himself to admire, and his soul is prostrated before God in contrition. [154]

So many have this self-satisfied feeling, and manifest this inclination to uplift self unto vanity; thus giving evidence that they are clothed with the filthy rags of their own self-righteousness. If they do not seek most diligently for the heavenly anointing they will not, cannot, see Jesus. Neither can they see their own poverty. Their spiritual defects are hid from their eyes. They have a name

to live, but give not the slightest evidence that their life proceeds from God. The true spiritual life is a reflection of the life of Christ. The meekness and lowliness of our Saviour is apparent in their daily life. The gentleness of Christ is revealed. Such a life is constantly speaking of His love, and telling of the power of His grace. In beholding Christ, there is a continual change wrought in the human agent; his conversation is made fragrant with His grace.... Perpetually looking unto Jesus, the human is assimilated by the divine. The believer is changed into His likeness.—[Manuscript 64, 1895, 2, 3, 6.](#) (“Sanctified Humility,” 1895.)

Rest in Christ’s love, my sister. This is all that He requires of you. Look unto Jesus, not yourself Christ is the Author and Finisher of your faith. Trust the One who has helped you in the past to hold fast to the faith. In the hour of death Christ cried out, “My God, my God, why hast thou forsaken me?” Had God forsaken Him? No, no. Neither has He forsaken any soul who trusts in Him. He will bring them off victorious, and give them the crown of life.—[Letter 299, 1904, p. 4.](#) (To “An Aged Sister,” October 31, 1904.)

***Released November 10, 1975.***

**MR No. 453—Mrs. S. M. I. Henry and the W.T.C.U.** [155]

I would be very much pleased could I be seated by your side and converse with you in regard to the incidents of our experience. I have an earnest desire to meet you. It is not impossible that, even in this life, we shall see each other face to face. When I learn of the gracious dealings of God with you, I feel very grateful to my heavenly Father that the light of the truth for this time is shining into the chambers of your mind and into the soul temple. Across the broad waters of the Pacific, we can clasp hands in faith and sweet fellowship. I rejoice with you in every opportunity you have of reaching the people. I praise the Lord that he has wrought for you, that the Great Physician who has never lost a case, has healed you, and given you access to the people, that you may set before many your experience of the loving kindness of a gracious Redeemer.—[Letter 9, 1898](#), p. 1. (To Mrs. S. M. I. Henry, January 2, 1898.)

I am thankful that the Lord is leading you. Your letter was refreshing, the more so because your ideas are in harmony with my mind. I believe that the Lord has appointed you to do his work in his way. Let us in our work have faith in God and trust him. While we may take pleasure in counselling our brethren, an individual work is to be done which is beyond the power of any mind to comprehend.... I thank the Lord with heart, and soul, and voice that you have been a prominent and influential member of the Woman's Christian Temperance Union. In the providence of God you have been led to the light, to obtain a knowledge of the truth, and the education you have received in the grand temperance work, in connection with your sister workers, is the education you need to bring into the work with women whose hearts are softened by the Spirit of God, and who are searching for the truth as for hidden treasure. For twenty years I have seen that the light would come to the women workers in the temperance lines. But with sadness I have discerned that many of them are becoming politicians, and that against God. They enter into questions and debates and theories of many things that they have no

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need to touch. Christ said, I am the light of the world. He that followeth me shall not walk in darkness, but shall have the light of life. How can they walk in opposition to his holy law, in the footsteps of the great apostate, and yet have clear, sharp discernment?

The Lord, I fully believe, is leading you that you shall keep clear and distinct in all their purity the principles of temperance in connection with the truth for these last days. They that do his will shall know of the doctrine. The Lord designs that woman should learn of his meekness and lowliness of heart, and cooperate with the greatest teacher the world has ever known. When this is done, there will be no strife for the supremacy, no pride of opinion; for it will be realized that mind, voice, every jot of ability, are only lent talents, given by God to be used in his work, to accumulate for him, and to be returned to the Giver with all the increase. We are expected to grow in capability, in influence, and in power, ever looking unto Jesus. And by beholding, we shall become changed into his likeness.

[157] The woman's work is a power in our world, but it is lost when with the word of God before her, she sees a "Thus saith the Lord," and refuses to obey. You see the point. The great and difficult thing for the soul to do is to part with its own supposed righteousness, contending most earnestly against its own supposed works of merit. It is not an easy matter to understand what it means to refuse self the least place of honor in the service of God. All unconsciously we act out the attributes of our own character and the bias and freedom of our own mind in the very presence of God, in our prayer and worship, in our service, and fail to see that we are absolutely dependent upon the leading of the Holy Spirit. Self is expected to do a work that is simply out of its power to do.

This is the great peril of woman's work in Christian temperance lines. The Lord does not bid you separate from the Woman's Christian Temperance Union. They need all the light you can give them. You are not to learn of them, but of Jesus Christ. Flash all the light possible into their pathway. You can agree with them on the ground of the pure, elevating principles that first brought into existence the Woman's Christian Temperance Union. "I," said Christ, "send you forth as lambs among wolves." If he sends his disciples on such a mission, will he not work through you to open the Scriptures to those who are in error? Cherish the fragrance of that love that Christ

has revealed for fallen humanity, and by precept and example teach the truth as it is in Jesus.

And please do not devote all your strength to those who have had the privilege of knowing the truth. Do not work without periods of rest. Corruption extends everywhere, and the self you will meet in those who have been devoted working women will cause sadness. But I fear we often give up too easily. Through Jesus Christ, giving up self and taking him, you will be enabled to reveal the spirit of pleasantness, joy, and love.

The Holy Spirit alone is able to develop in the human agent that which is acceptable in the sight of God. The Lord has given you capabilities and talents to be preserved uncorrupted in simplicity. Through Jesus Christ you may do a good work. As souls shall be converted to the truth, have them unite with you in teaching those women who are willing to be taught, to live and labor intelligently and unitedly.—[Letter 118, 1898](#), pp. 1-4. (To Mrs. S. M. I. Henry, December 1, 1898.) [158]

I am so pleased, and gratified, and thankful, that the Lord has raised you up from sickness to do his work. I am more rejoiced than I can express.... Through you, the human agency, He communicates His light, His truth; you are the frail instrument through whom the hidden power of God does work, that His strength may be perfected and made glorious in your weakness.—[Letter 133, 1898](#), pp. 1, 2. (To Mrs. S. M. I. Henry, circa April 12, 1898.)

I awake at two o'clock a.m., and know that there is no more sleep for me tonight. Your letter was read with interest, and I am very grateful to my heavenly Father that if we cannot meet face to face to talk with each other, we still have the advantages of pen and ink. I have not an idea that these words I write to you will be copied....

Every worker, whether a child, a youth, or a person of mature age, is to put on Christ, that is, seek him in prayer, and believe that the prayer is accepted by God. He has been charged to watch and pray without ceasing. Some pray during the week of prayer, and then suppose that their praying is to cease. They do not continue in prayer, and therefore they do not receive. They must continue to ask, that they may receive. "Ask, and ye shall receive." Seek me, and ye shall find me close beside you, ready to shield, to help and bless you. I will lead the current of your thoughts away from cheap, [159]

frivolous things. I will open to you subjects the contemplation of which will bring you my peace, my joy, my consolation, and these will take away your worries. Our powers are not to be employed and worn out in bearing responsibilities which belong to God, which he has not given the human agent. Let us educate the soul not to chafe and irritate, weakening its powers unnecessarily, but to keep itself in calmness and peace....

Those who follow in the footsteps of Christ will not seek for show and parade. Christ is not there. "He that will come after me," he says, "let him deny himself, and take up his cross and follow me." "Without me ye can do nothing to my name's glory."—[Letter 54, 1899](#), pp. 1, 4-6. (To Mrs. S. M. I. Henry, March 24, 1899.)

[160] My sister, I love Jesus. I love the principles He taught, and I shall ever present them just as he has expressed them. If the opinions of those I love are crossed by them, so it must be; for I dare not turn to the right or to the left to express the mind of God. My life-work is too solemn a matter to be trifled with. I have learned that reproof and correction of erroneous ideas is a most serious business. The demand on any mind or soul is not that he is required to have skill or genius to create, but to have that humility that will be taught, to appreciate the care of God expressed in his behalf, and to step out of a wrong path into a right and safe path, for his own soul's interest and for the safety of other souls who will follow him in bringing in wrong principles.

My sister, it is our safety to keep Christ uplifted as the author and finisher of our faith, and then follow His example to do His will, irrespective of consequences. If there is first a willing mind, there will be no lack of light and help from the source of all power. The Lord will lead every one who will place his hand in His. He never lets go the hand of any one, unless it is withdrawn.

My sister, let your heart ever repose in confidence in God. The Lord will be to you a present help in every time of need. He does not need to work through other minds to lead His chosen ones. He is desirous of communicating through those who seek Him with all their heart. While we put our entire trust in our Redeemer we are perfectly safe. We have a large work to do, and we are to have respect unto the recompense of reward. And more than this, we are

to use every God-given faculty that others through our influence and Christlike example may have the same respect that we have.

I hope, my sister, that you will have an influence in the Woman's Christian Temperance Association to draw many precious souls to the standard of truth. The Lord is drawing many to an examination of the truth, and you need not fail or be discouraged. Sow beside all waters. These are good waters in which you can sow the seeds of truth, even if you do not dwell publicly upon the prominent features of our faith. It would not be wise to be too definite. The oil of grace revealed in your conscious and unconscious influence will make known that you have the light of life. These will shine forth to others in your direct, positive testimony upon subjects on which you can all agree, and this will have a telling influence. [161]

My heart is with you in this work of temperance. I speak most decidedly on this subject and it has a telling influence upon other minds. Often the testimony is borne, "I have not used any tobacco, wine, or any stimulant or narcotic since that discourse you gave upon temperance. Now," they say, "I must furnish myself with enlightened principles for action; for I want others to know the benefits I have received. This reformation involves great consequences to me and all with whom I come in contact. I will choose the better part, to work with Christ with settled principles and aims, to win a crown of life as an overcomer."

Be of good courage, my sister. The Lord is your helper. You ask me in reference to the publication of books on certain subjects of moral purity. I cannot now take time to write you as I would be pleased to, for the mail must leave this morning. I have had an experience in these lines that I would be pleased to write to you of, but I cannot do this today. In the talks you may have with women on this subject, give them all the light and help you can. But I would not advise the publication of pamphlets, for they would not be appreciated. The Lord will surely lead you to feel the intense interest in these matters that I do; but your words will just as surely be misconstrued, and this will cut off your influence to a certain degree, and create a state of things for which you are not prepared. If I could see you, I would communicate to you things which I cannot place upon paper. I now say, the Lord bless you, Sister Henry.—

Letter 96, 1899, pp. 3-5. (To Mrs. S. M. I. Henry, June 21, 1899.)

[162] Our faith and trust is in the Lord. The work is the Lord's. We are His servants to do His will. All seem to be of excellent courage. All seem to feel that all the attributes God has given them must become vocal, to communicate the precious things of truth. The Lord would have His entrusted talents multiplied and returned back to Him to awaken the rejoicing of angels round about the throne of God. Oh, if all only understood their accountability before God, what a revenue of thanksgiving and praise would go forth from human lips, proceeding from the heart of thanksgiving and praise....

We need greater faith. We need now to be worked by the Holy Spirit. Believers themselves need to be reconverted, and understand what is comprehended in the Third Angel's Message. If we individually understood our privileges, and opportunities, when we assemble together each heart would have a living experience, and the Lord Jesus would be in our midst, and thick currents of His love would flow from heart to heart, and the petty, and also larger, difficulties would disappear. Brotherly love would tell its precious story, and there would be no discussion. Heart would blend with heart in a oneness with Christ Jesus, and bound up with Christ in God they see His face by faith. Then the standard of Truth is uplifted, the light from heaven is poured over the world....

[163] We need, my sister, greater benevolence, greater humility first, then the simplicity of Christ will appear; contention will cease, because it is an offensive thing and grieves the Holy Spirit of God. No one who truly enjoys the Spirit of Jesus Christ will be fractious, suspicious, criticizing, accusing. Why? Because Christ is abiding in the soul temple. Under the influence of the Holy Spirit, the whole multitude of them that believed were of "one heart and of one mind." The Spirit of Christ animated the whole and became the whole heart of the whole community. Every pulse beat in concert. One subject of emulation swallowed up every other....

Sister, work on in faith. Jesus loves you, and He would have you trustful, strong in His love, and you can be a blessing in many ways, at the right and left. Whatever you shall see inconsistent in practical godliness in those who claim to be children of God, be not discouraged at all. Stand, looking unto Jesus, who is the Author

and Finisher of your faith. The Holy One has given us rules for the guidance of all. These rules form the standard from which there can be no sinless swerving. By the combined influence of authority and affection we are to keep the way of the Lord, to do justice and judgment. We need not be weak and inefficient. In order to represent Christ we must be strong in His strength, pure as He is pure; truth as it is in Jesus is planted in the heart.

Jesus loves His people, and it doth not yet appear what we shall be. But when He shall appear, then shall we also appear with Him in glory. Let us open mind and heart to receive the bright beams of the Sun of Righteousness, and then we can but impart that which we have received. May the Lord bless and strengthen you to labor, for women workers are needed so much. There is a large field for women workers whose hearts are imbued with the Spirit of God. May the Lord bless you is my prayer.—[Letter 96a, 1899](#), pp. 2-4. (To Mrs. S. M. I. Henry, July 19, 1899.)

The word continues to come, In the name of the Lord advance. The Lord will honor the faith of those who trust Him. God has called upon you to make your appeal, to show that you are worthy of the sacred trust which He has in His Providence conferred upon you. God is testing the principles that move His people to action. Having adopted a right principle of action, reverence and obey it. Let it appear that you make it the law of your life, from which no temptation can swerve you. It is the life of the people of God to proclaim and act out heavenly principles. God has given you wisdom, as a lamp for your feet in a dark path. Come what will though heaven and earth pass away, hold fast to the light given, that not one jot or tittle of the principles God has laid before you be marred or dishonored. [164]

God accepts nothing less than absolute surrender of the mind, the heart, the will, the strength, the entire being, to His control. The Lord can guide. His voice will be heard in reproof, in warning, and in encouragement. Then there will be brought into the work a power which comes alone from God, simplifying all the movement of the life of the soul. This is as a thread of gold, binding man to God....

Those who would command the very best resources must walk humbly with God, their hand clasped in the hand of Christ. He who would reach the highest standard of perfection in Christian

[165] character must penetrate deeper than habit. He must be afraid lest his natural traits of character, his habits of opinion and authority, shall mislead him. The only safety for the human agent who is striving for an immortal crown is to live in hourly contact, in conscious, loving communion with the highest principles God has set forth in His word. Truth and righteousness must be inscribed upon every action done for our fellowmen. Mercy must constantly flow forth from the soul, revealing an abiding Christ. Sanctified judgment and purified reasoning will give strength and solidity and spiritual power. Then every cause that asks for our sympathy and cooperation will receive careful consideration. There will be no spasmodic movements made.—[Letter 138, 1899](#), pp. 2, 4. (To Mrs. S. M. I. Henry, September 13, 1899.)

I would not have any of our people so narrow that they should say to Sister Henry, Sever your connection with the Woman's Christian Temperance Union. Sister Henry can sow the seeds of truth in this society. Not that she needs to give all the knowledge she has obtained on subjects that are objectionable. She can tell the glad tidings of salvation. Then when hearts have become warmed by the Holy Spirit's working, and the walls of prejudice begin to give way, she can present the truth point by point. This work for the W.C.T.U. has a wearying and discouraging side, and we should unite in helping our sister. Only eternity will reveal what has been accomplished by this kind of ministry, how many souls, sick with doubt, and tired of worldliness and unrest have been brought to the Great Physician, who longs to save to the uttermost all who will come unto Him. Christ is a risen Saviour, and there is healing in His wings.—[Manuscript 117, 1899, 2](#). ("Medical Missionary Work," August 15, 1899.)

[166] I am not able to write much, but I desire to say that I was greatly pleased with your letter, in which you give me the history of your experience with the W.C.T.U. When I read it, I said, "Thank the Lord. That is seed sowing which is of value." I am pleased, so much pleased. The Lord has certainly opened your way. Keep it open if possible. A work can be accomplished by you. Preserve your strength for such efforts. Attend important gatherings when you can. These occasions will be very trying seasons, but when the Lord

gives His loved ones a special work to do, he sends His angels to be round about them.

There are very many precious souls whom the Lord would have reached by the light of truth. Labor is to be put forth to help them to understand the Scriptures. I have felt an intense interest in the W.C.T.U. workers. These heroic women know what it means to have an individuality of their own. I desire so much that they shall triumph with the redeemed around the great white throne. My prayers shall rise in your behalf that you may be given special opportunities to attend their large gatherings, and that your voice may be heard in defense of the truth.

I dare not give you advice in this important matter. You are on the ground and Christ is on the ground. Be assured that he will work with you and through you and by you....

The Saviour presents the virtue of His mediation before the Father, and pledges Himself to the office of personal Intercessor. By proclaiming Himself as our intercessor, He desires us to know that He places in the golden censer His merits and efficiency, that He may offer them with the sincere prayers of His people. How essential, then, that we pray much; for as our prayers ascend to the throne of God, they are mingled with the fragrance of Christ's righteousness. Our voice is not the only voice heard. Before it reaches the ear of God, it blends with the voice of Christ, whom the Father always hears.

Christ assures us that he is pledged to intercede in our behalf. [167] Thus He would encourage our faith and our belief in success. He said to His disciples, and the word is for us, "If he shall ask anything in my name, I will do it, that the Father may be glorified in the Son. I am beloved by my Father, and for my sake he will refuse you nothing." Let us not cease to pray. Let us believe the assurance of the word of God. Let us receive the promise, and say, "I thank thee, my heavenly Father, that I receive the things I ask of thee."—[Letter 231, 1899](#), pp. 1-3. (To Sister S. M. I. Henry, December, 1899.)

I feel very sad in regard to Sister Henry's death. The light given me by the Lord was that He had a work for her to do among the W.C.T.U, and that her strength must not be absorbed among our people. She could do for the W.C.T.U. that which no other one in our ranks could do, and she must not allow our people to lead her

to use her God-given capabilities upon them. The Lord would go before her in her work.

Light has been given me that there are those with most precious talents and capabilities in the W.C.T.U. Much time and money has been absorbed among us in ways that bring no returns. Instead of this, some of our best talent should be set at work for the W.C.T.U., not as antagonists, but as those who fully appreciate the good that has been done by this body. We should seek to gain the confidence of the workers in the W.C.T.U., by harmonizing with them as far as possible. We are to let them see and understand that the foundation of the principles of our doctrine is the Word of God.

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The necessity of working for the women of the W.C.T.U. has never been fairly and squarely met. The problem has never received the consideration it ought to have received. If the workers in the W.C.T.U. can obtain the true faith, and set their feet in the right path, what a work will be done! But there is to be no driving on our part, no warfare, no use of the two-edged sword, which cuts every way. This people have been rich in good works. They have understood in a large degree how to practice good works. When the light of present truth is given them through carefully prepared methods, when the golden oil is received into the willing hearts of our workers, the treasures of truth and grace will be communicated from one to another. By the women of the W.C.T.U. the law of God is misunderstood. If they can be enlightened in regard to this point, we shall see that their educated ability will do much more than it is now doing to create working forces for the advancement of truth and righteousness....

The Lord asks us, my brother, to seek his face. The work of the Holy Spirit must be felt in our hearts. Many who are standing aloof from Seventh-day Adventists are living more in accordance with the light they have received than are many Seventh-day Adventists. This may seem strange to you, but strange things will have to be demonstrated to show the foolishness of the wisdom of those who judge others who have not seen the light.

Much good would be done if some of the W.C.T.U. women were invited to our camp meetings to take part in the meetings by teaching our sisters how to work. While at the meeting they would be hearing and receiving as well as imparting. There is a great

work to be done, and instead of presenting the features of our faith which are objectionable to unbelievers, let us say to them as Philip [169] said to Nathanael, “Come and see.” We have had great light, great knowledge, and continual instruction, yet the word is given me for many of our people, “You are weighed in the balances and found wanting.”

There are many ways in which we can work to reach those not of our faith. If the work of temperance were carried forward by us as it was commenced thirty years ago, if we at our camp meetings held up before the hundreds and thousands who assemble on the ground the evils of intemperance in eating and drinking, and especially the evil of liquor-drinking, if these truths were presented in connection with the evidences of Christ’s soon coming, there would be a shaking among the people. If we showed a zeal proportionate to the importance of the truths we are handling we would reach hundreds. We need to trim our lamps and receive in them the holy oil from the two olive branches. When the power of the Spirit of God rests upon us, there will be an altogether different showing for our labors from that now seen.

My brother, do not represent truth and the situation of things as so formidable that those belonging to the W.C.T.U. will turn away in despair. There are vital truths upon which they have had very little light. They should be dealt with in tenderness, in love, and with respect for their good work. You ought not to handle them as you do. If you continue to do this, you will close doors whereby some, yes, many might be reached. Withhold your condemnation till you and our people have done all that can be done to reach them, not by the learned arguments of ministers, but through women of influence working as Sister Henry worked.

The Lord wants his people to follow other methods than to condemn wrong, even though their condemnation be just. He wants them to do something more than to hurl at their adversaries charges [170] which do not convict, but only send those at whom they are made farther from the truth, charges which make those in error point to the words written, and say, “You see, it is impossible to have any union with Seventh-day Adventists; for they will give us no chance to connect with them unless we believe just as they believe.—[Letter 59, 1900](#), pp. 1-5. (To A. T. Jones, April 18, 1900.)

***Released November 10, 1975.***

## MR No. 454—Reasons for Apostasy in the SDA Church

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We are living in these last days, when lukewarmness and apostasy abound. The apostle saw in prophetic vision what should exist near the close of time, and if our hearts were not calloused by sin and iniquity, we should discern and sense the prophetic picture held up to our view....

Paul's picture that is presented before us should cause us trembling and anguish of soul. This is the state of a large share of those who have the form of godliness in these last days. The doom of the withered fig tree has a personal application. Who cannot see the living counterpart in the men and women who claim to have great light, in advance of every other people on the face of the earth, whose daily life and unholy characters belie their profession of godliness? There is a manifestation of pride and selfishness in many ways, peevish fretfulness, frivolity, discontent, uncharitableness, and censoriousness, thinking evil, speaking evil of brethren. There is no inward crucifixion of sin. The mold of Christ is not upon them, leaves of profession to conceal their deformity, but no fruit. There is more hope of the open sinner than of such. The chambers of the soul are desecrated by sin to Satan's control. Will this people be Christians? Will they heed the counsel of Christ, be zealous, and repent? Will they have true contrition of heart? Will they humble their hearts before God before it shall be forever too late? Will they repent of their backslidings? May God help you just now, in this thy day, to confess your sins, and be converted that your sins may be blotted out and your name retained in the Lamb's book of life.—[Letter 16, 1888](#), pp. 15, 16. (To Brother Rice, April 30, 1888.)

Dr. \_\_\_\_\_ will perhaps be able to flourish in his apostasy for a time; but poor man, he will get to the length of his chain ere long. His happy days are almost over. I pity every apostate. I wish not to increase their miserableness for they have enough to bear. Those who take the side of the great rebel will have the wages of sin which

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is death. But those who take the side of Christ will have the gift of God which is eternal life. Give me the wages which the Lord gives.—[Letter 20, 1892](#), p. 2. (To J. H. Kellogg, October 17, 1892.)

The enemy is diligently working to see whom he can add to the ranks of apostasy; but the Lord is soon coming, and ere long every case will be decided for eternity. Those whose works correspond with the light graciously given them, will be numbered on the Lord's side.—[Letter 19b, 1892](#), p. 14. (To O. A. Olsen, June 19, 1892.)

[173] There are those who have had great light, who are far from God, who in heart are apostates. If they do not meet a higher standard, if they do not take their stand for Christ, if they pursue in the future the course they have pursued in the past, and neglect to search the Scriptures, neglect to pray, refuse to humble their hearts, to deny self and lift the cross, fail to obey the injunctions of the Scriptures, there will be portioned to them an experience of grief and shame. “Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap.” The harvest is sure. No frost will blight it, no mildew blast it, no palmer worm devour it. The harvest is sure....

If those who claim to believe the truth misrepresent their Lord they are false lights. They neither burn nor shine. Their sentiments and practices are so mingled with the sentiments and practices of the world that there is scarcely any difference between them and the world. They cherish the same self-love, have the same hungering after foolish pleasures, the same thirsting for amusement. Of them the word declares that they are “heady, high-minded, lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof.” They are professedly serving God, but serving Him after the fashion of the world. They are presenting to the world a distorted image of what constitutes a Christian. They are molding the minds of those with whom they associate to a low standard of religious life. The irreligious class are degraded by the example of those who profess to be Christians, and yet present to the world only a worldly religion.”—[Letter 12a, 1893](#), pp. 11, 14, 15. (To Louis Christie, 1893.)

I have been shown that sleepless vigilance is the price of safety. The truth is still the truth. Not a peg of the principles of our faith has been moved, or will be moved. Even though you and many others apostatize and turn from the precious light that has come to

our world, that will not make truth error. Men will arise as they have done to impair confidence in the faith once delivered to the saints.—[Letter 4, 1897](#), p. 5. (To Brothers and Sisters in Adelaide, April 5, 1894.)

When the test and trial comes to every soul, there will be apostasies. Traitors, heady, highminded and self-sufficient men will turn away from the truth, making shipwreck of the faith. Why?—because they did not dig deep and make their foundation sure. They were not riveted to the Eternal Rock. When the words of the Lord, through His chosen messengers, are brought to them, they murmur and think the way is made too strait. Like those who were thought to be disciples of Christ, but who were displeased with His words, and walked no more with Him, they will turn away from Christ.—[Manuscript 68, 1897, 8, 9](#). (“Correct School Discipline,” June 21, 1897.) [174]

And to be an apostate, a traitor to the cause of God, is much more serious than death; it means the loss of eternal life.—[Manuscript 87, 1897, 3](#). (“All That Will Live Godly in Christ Jesus Shall Suffer Persecution,” August 19, 1897.)

When men after enjoying the truth, and accepting the messages sent from God, yield to temptation in a crisis, and become offended, when they turn their thoughts in other channels, and advocate that which is entirely opposite to their work in the third angel’s message, they show that unless they are thoroughly converted, they will follow in the footsteps of Canright.—[Letter 98a, 1897](#), p. 13. (To Brother McCullagh, April 9, 1897.)

In our experience we have seen some who although they apparently believed the truth, were not in the truth, and the truth was not in them. Some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils, and when once they open the heart to unbelief, Satan comes in to possess the soul. The rapid change that takes place in the character and in the countenance, show whom they have chosen as leader. [175]

The men who have lately apostatized say that the Sabbath does not amount to much. It makes no difference whether we keep it, or do not keep it. They say they are preaching sanctification, but where does their sanctification come in. They began the work of disaffection by their criticism. Here is where they fell, and here is where many will fall. To complain of our brethren in the ministry,

to be suspicious of the gifts the Lord has set in the church, to always be finding spot and stain in something said or done is to follow the enemy. If one chooses to obtain this class of education, Satan will help him in a masterly manner. After the criticizers tell all that appears to them to be out of joint, they go into the manufacturing business, and commence to weave webs of falsehood. They abuse the confidence that has been reposed in them, and strive to destroy the reputation of the very ones that have ever been their truest friends....

Those who have drawn away from us, who have not remained in the truth, will talk, they will fabricate reasons as to why they did not remain steadfast. They will do just as Satan did, cast reproach upon some one else. God will be accused of unfairness.—[Letter 126, 1897](#), pp. 4, 5, 7. (To Brother and Sister John Wessels, May 18, 1897.)

[176] Many unpleasant things have occurred, but we would have this anywhere. We have concluded that A and B are thorough apostates. A says that he will never give up the Sabbath, but it will soon go. The most false statements are being made of me and my work. The most senseless lies that can be manufactured are being circulated. Some of these have been written out, with the names of those to whom they were told attached....

This recent apostasy has been a great trial to us, and has largely increased my burdens and writing. It has hurt my soul. But having done all, we must stand. Paul wrote to Timothy, “As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith; so do. Now the end of the commandment is charity out of a pure heart, and of a good conscience and of faith unfeigned; from which some having swerved, have turned aside unto vain jangling; desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.... Now unto the king eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare; holding faith and a good conscience; which some having put away, concerning faith have made shipwreck.”

If these men who have gone out from us, had, as faithful stewards, searched deep into the word of God, and heeded Paul's words of the sixth chapter of Ephesians, they would now have been standing more and still more firmly in the faith.... These men have yielded up the Bible truth which has made us what we are, Seventh-day Adventists. They have thought to wrap themselves up in a spurious sanctification, which will accord with any false theories that men may choose to accept. They have not added to their faith, but have detracted from it.... [177]

Those who have known the truth, who have been blessed by the influence of the Holy Spirit, who have appreciated the truth, but have turned from it, will not be treated merely as impenitent sinners. Their guilt is aggravated, because they have had a knowledge of the truth. They have a knowledge of the defections of church members, and of the difficulty which those in the faith have experienced because of the weak sinful characters of those in the church militant. They can misrepresent the words and actions of the faithful servants of God, who strive to place the straying feet of the erring in the path of holiness. They can put the worst construction on the words and actions of those who labor for the erring. If they are not converted, if they do not choose to put away their evil speaking, if they corrupt their ways before the Lord, they will misinterpret the words of God's servants, and the whole world will rise up in the day of judgment against them....

It is not merely the apostasy of these men that we regret; it is their power to hurt, and to make a lie appear as truth....

Nothing is sacred with apostates. They add so much to what they think they know, that there is scarcely a semblance of truth in their reports. These false witnesses would just as readily swear to their fabricated lies as to the truth itself.—[Letter 143, 1897](#), pp. 1-4, 6. (To W. C. White, May 6, 1897.)

We were anxious to know if the leaders of this rebellion had fallen on the Rock and were broken. Do they hold fast their wicked apostasy? ...

A. is the life and soul of the rebellion he has instigated. He has apostatized from the truth,—a secessionist.... [178]

The revolters against divine government will not ascribe their disaffection to themselves. This will be seen to the close of time.

This apostasy in Adelaide is not a new chapter in our experience as you well know. Apostasy has come in to our ranks as it came in to heaven, and all who unite with Satan in this kind of work will act on the same principles Satan has worked. Not open, not frank, but in secrecy. Satan must deceive in order to succeed. “In vain the net is set in the sight of any bird.”—[Letter 156, 1897](#), pp. 1, 2. (To Brother S. N. Haskell, April 8, 1897.)

It is a great grief for true hearted souls who love God and keep His commandments, to pass through the experience of seeing men and women apparently taking their position on the Lord’s side, and then when some special requirement is presented, which calls for self-denial and self-sacrifice, as the tithing question, becoming offended, and walking no more with Christ, but away from Him. These give evidence that the seed of truth has fallen among thorns, and that the thorns have sprung up and choked it. If these men and women had been truly convicted of sin, if they had allowed truth to cleanse the soul-temple from defilement, the thorns would not have had so favorable a chance. They would have been unable to germinate.

It is not the fault of the gospel that apostasies occur. Those who apostatize are not truly converted. They have received the truth by halves. The light of truth has not been strengthened by practice, and it is soon quenched, leaving them in greater darkness than before....

[179] Cares, riches, pleasures, all are used by Satan as he plays the game of life for human souls. If these tares are not dug out of the heart, they will spring up and bear their harvest. The heart must be diligently searched as with a lighted candle, that all defects may be seen in the light of the law of God, His standard of character. Every briar and thistle must be uprooted as soon as it makes its appearance. If this is not done, men, women, and youth will sell their birthright for some worldly advantage....

Each man in this world is charged with his own salvation, which he is to gain through Christ. It is possible for him to do a work as enduring as eternity. If he loses his own soul, he will be charged also with the souls that might have been saved had he used aright his God-given talents. Had he complied with the conditions, had he acted his part by giving God’s warning and invitation, had he shown a living interest in the work of God in behalf of the souls

for whom Christ paid the price with His own blood, he would have been accounted a faithful steward. In proportion to his faithfulness in cooperating with God would have been his reward.

Just as far as we give ourselves unselfishly to God, so far shall we be honored by God. Those who have been blundering along, making little advancement, may be saved as by fire. They have worked in wrong lines, but if they repent, God will forgive them. Those who have done their best to elevate, purify, and ennoble humanity, who have knit their hearts to the hearts of others, and the hearts of others to God, will hear the words, “Well done good and faithful servant; ... enter thou into the joy of thy Lord.” Their work is imperishable.—[Manuscript 13, 1898, 1, 2, 5, 6](#). (“Seed Sown Among Thorns,” 1898)

We are now living in the last days, when the truth must be spoken, when in reproof and warning it must be given to the world, irrespective of consequences. If there are some who will become offended and turn from the truth, we must bear in mind that there were those who did the same in Christ’s day. When the greatest Teacher the world has ever known spoke the truth, many of His disciples become offended and walked no more with Him. [180]

But truth will bear away the victory. Those who will maintain the truth, irrespective of consequences, will offend some whose hearts are not in harmony with the truth as it is in Jesus. These persons cherish theories of their own, which are not the truth. The truth does not harmonize with their sentiments, and rather than give up their own ideas, they walk away from those who obey the truth. But there are men who will receive the truth, and these will take the places made vacant by those who became offended and leave the truth.—[Manuscript 97, 1898, 5, 6](#). (“The Necessity of a Close Walk with God,” August 11, 1898.)

We shall in the future as we have in the past, see all kinds of characters developed. We shall witness the apostasy of men in whom we have had confidence, in whom we trusted, who, we supposed, were as true as steel to principle. Something comes to test them, and they are overthrown. If such men fall, some say, whom can we trust? This is the temptation Satan brings to destroy the confidence of those who are striving to walk in the narrow way. Those who fall have evidently corrupted their way before the Lord, and they are

[181] beacons of warning, teaching those who profess to believe the truth that the Word of God alone can keep men steadfast in the way of holiness, or reclaim them from guilt.

The Word of God is the pearl of great price. It is unchangeable, eternal. Truth as it is in Jesus sets men right and keeps them so. But when men show themselves to be unimpressible, unable to appreciate the pearl of great price, when they deal dishonestly with God and unrighteously with their fellow men, it is not best to link up with them. We shall meet those who have so perverted their conscience that they are unable to discern the precious truths of God's Word. Then let all be careful with whom they connect. The truth is no truth to those who do not obey it.

Those who are doers of the Word have found the pearl of great price. The truth is as an anchor to the soul, both sure and steadfast. When men drift away from the principles of truth, they always betray sacred trusts. Let every soul, whatever may be his sphere of action, make sure that the truth is implanted in the heart by the power of the Spirit of God.—[Manuscript 154, 1898, 3, 4](#). (“Pearl of Great Price,” November 22, 1898.)

[182] When we see those who for nearly a lifetime have been standing on the platform of truth, deciding that they can just as well as not unite with the men who do not recognize the law of Jehovah, seeking their influence and support, our hearts are made sad. They think they can occupy a non-committal position. Thus believers slip away from the truth to the side of unbelievers, and the enemy exults. There are before us issues that will bring those who sincerely desire to do right to the true position. But there are those who will never again stand safe. In trying to break down the barriers between him that serves God and him that serves him not, they have placed themselves where their feet will never again find solid ground.—[Manuscript 82, 1900, 11](#). (Diary, 1900.)

Those who exalt self place themselves in Satan's power, preparing to receive his deceptions as truth. There are ministers and workers who will present a tissue of nonsensical falsehoods as testing truths, even as the Jewish rabbis presented the maxims of men as the bread of heaven. Sayings of no value are given to the flock of God, as their portion of meat in due season, while the poor sheep are starving for the bread of life.

There seems to be a burning desire to get up something fictitious and bring it in as new light. Thus men try to weave into the web as important truths a tissue of lies. This fanciful mixture of food that is being prepared for the flock will cause spiritual consumption, decline, and death....

There are those who say, not only in their hearts, but in all their works, “My Lord delayeth his coming.” They show the effect of error upon them by smiting their fellow-servants and eating and drinking with the drunken. As in the days of Noah, those who have had great light will show their inconsistency. Because Christ’s coming has been long foretold, they conclude that there is a mistake in regard to this doctrine. But the Lord says, “If the vision tarry, wait for it; for it will surely come. It will not tarry past the time that the message is borne to all nations, tongues, and peoples.” Shall we who claim to be students of prophecy forget that God’s forbearance to the wicked is a part of His vast and merciful plan, by which He is seeking to compass the salvation of souls? Shall we be found among the number who cease to cooperate with the Lord, and who are found saying, My Lord delays His coming?—[Letter 131, 1900](#), pp. 2, 3. (To Brother Daniells, October 14, 1900.)

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Faith in God and a love for souls gives men a genuine motive for faithfulness. It leads them to work faithfully, that others may not be ruined by the example of unbelief which has ruined so many souls. Some will depart from the faith, giving heed to seducing spirits and doctrines of devils. Why? Because they failed to work diligently.—[Manuscript 42, 1901, 6, 7](#). (“Revealing the Christlikeness,” June 2, 1901.)

The message given man to proclaim in these last days is not to be amalgamated with worldly opinions. In these days of peril, nothing but obedience will keep man from apostasy. God has bestowed on man great light and many blessings. But unless this light and these blessings are received, they are no security against apostasy and disobedience. When those whom God has exalted to positions of high trust turn from Him to human wisdom, their light becomes darkness; and how great is that darkness! Their entrusted capabilities are a snare to them. They become an offense to God. There can be no mockery of God without the sure result.—[Manuscript 135, 1902, 9](#). (“Instruction to the Church,” October 31, 1902.)

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A spurious light will be accepted in the place of truth by some who feel called upon to be expositors of the Scriptures, because of their calling or position. Extravagance, dishonesty, fraud, licentiousness, are mingled with sacred things, until no difference is made between the sacred and the common. Many who claim to preach the Word contemplate some portions of Scripture truth, but do not apply it to the heart and character. They expatiate upon the plan of redemption, and upon the law of God, and become enthusiastic upon some of these glorious themes, but they take no personal interest in the matter. Christ is not brought into their lives. Can we then be surprised to hear of ministers falling under temptation and sin, disgracing the cause they were professedly advocating? Can we wonder that there are apostasies when men who urge conversion upon others are not themselves converted; when they commend to others the love of Christ, which does not glow in their own souls, preaching repentance which they themselves have not practiced, and faith which they have no experimental knowledge of, telling of a Saviour whom they have never known except by rumor? They are self-deceived men, not far from destruction. Pitiful indeed is their situation. All may seem peaceful to them, because the palsy of death is upon them.—[Manuscript 15, 1886, 8, 9](#). (“Christian Integrity in the Ministry,” 1886.)

After his [Canright’s] apostasy, why need you say the things in regard to him you have? God did not treat apostates in this way and if you had anything to say, say it without putting such things in the paper. I tell you brethren, I am troubled, when I see you take positions that you forbid others to take and that you would condemn in others. I do not think this is the right way to deal with one another.—[Letter 13, 1887](#), p. 3. (To Brethren Butler and Smith, April 15, 1887.)

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The great apostasy is working to a point, and will develop into darkness deep as midnight, impenetrable as sackcloth of hair. This is the time to employ any system that can be devised to discover and counteract the leaven of error. Let there be light. There should be one hundred light bearers in our world where there is one today. Darkness will become more dense in human minds after the truth has penetrated and been rejected. But there are some minds where the darkness will be removed. They recognize the light.

The apostasy will exist in this night of spiritual darkness. It will then be destroyed by the brightness and exceeding glory of Christ's coming. Oh, what a day of gladness for the righteous that will be! What a breaking up of the spell of fanaticism and delusive sentiments when Christ shall shine forth before his ancients gloriously. Then the system of Satanic delusion which souls have preferred to the truth that involves a cross will be broken up.—[Letter 31, 1897](#), pp. 5, 6. (To Brother Colcord, February 28, 1897.)

Obedience to all the commandments of God is the only true sign of sanctification. Disobedience is the sign of disloyalty and apostasy.—[Manuscript 41, 1897, 11](#). (“Words of Comfort,” 1897.)

The Lord Jesus declared before the worshipers in the synagogue, “This is the bread that cometh down from heaven.” It was necessary that He should speak the truth in regard to His work, that He might test those who claimed to be His disciples. They needed to be proved, and this before He should leave them, lest their apostasy should come as a surprise to the true disciples, and the trial be too severe for them. Christ saw that this test was essential for the safety of His future work, that it should not be swayed into wrong paths.—[Letter 146, 1900](#), p. 6. (To Brother and Sister Farnsworth, October 6, 1900.)

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Many who have known the truth have corrupted their way before God and departed from the faith. The broken ranks will be filled up by those represented by Christ as coming in at the eleventh hour.—[Letter 103, 1903](#), p. 4. (To Brother and Sister Starr, June 3, 1903.)

We know that unconsecrated Seventh-day Adventists, who have a knowledge of the truth, but who have linked themselves with worldlings will depart entirely from the faith, giving heed to seducing spirits. The enemy will gladly hold out inducements to them, to lead them to carry on a warfare against the people of God. But those who are true and steadfast will have a strong and powerful defense in God.—[Letter 127, 1903](#), p. 5. (To Brother Haskell, July 1, 1903.)

The greatest light and blessing that God has bestowed is not a security against transgression and apostasy in these last days. Those whom God has exalted to high positions of trust may turn from heaven's light to human wisdom. Their light will then become darkness, their God-entrusted capabilities a snare, their character an offense to God. God will not be mocked. A departure from Him has

[187] been and always will be followed by its sure results. The commission of acts that displease God will, unless decidedly repented of and forsaken, instead of seeking to justify them, lead the evil doer on step by step in deception, till many sins are committed with impunity.—[Manuscript 139, 1903, 12](#). (“The Message in Revelation,” October 3, 1903.)

If he should in parable have presented to him the difference between the genuine and the false, the eternal contrast between truth and falsehood, if he would see the need of integrity in the everyday life, his heart would be filled with humiliation and sorrow, as he thought of the influence of his departures from righteousness, and of the many who had learned from him how to act under similar circumstances. Would he not strive to break the yoke of habit? Would he not cease to do evil, no longer remaining feeble in moral power, lacking the grace of Christ, feeling no right to claim pardon and to put on the robe of Christ’s righteousness?—[Letter 219, 1903, p. 4](#). (To Brother Butler, October 3, 1903.)

I am instructed that false theories will be presented, and that some in the medical missionary work, who have been wavering, will yield up the faith, and give heed to seducing spirits and doctrines of devils.—[Manuscript 64, 1904, 4](#). (“A Warning Against Deceptive Teaching,” June 23, 1904.)

The spirit that led to the apostasy in heaven is in unceasing activity in all parts of the world. Satan flatters his subjects with the assurance that their forces will be sure to conquer.—[Manuscript 96, 1904, 2](#). (“An All Sufficient Saviour,” 1896.)

[188] At this crisis all are called upon to take their position. We must stand apart from those who are determined to make shipwreck of the faith. We must not sell our Lord at any price. We are to refuse to listen to the sophistries that have been brought in to make of no effect the truth for this time. Not a stone is to be moved in the foundation of this truth—not a pillar moved.... The time has come when even in the church and in our institutions, some will depart from the faith, giving heed to seducing spirits and doctrines of devils. But God will keep that which is committed to Him.... Through those who depart from the faith the power of the enemy will be exercised, to lead others astray.—[Letter 237, 1904, pp. 5, 6](#). (To Brother Butler, July 14, 1904.)

Be not deceived; many will depart from the faith, giving heed to seducing spirits and doctrines of devils. We have now before us the alpha of this danger. The omega will be of a most startling nature.—[Letter 263, 1904](#), p. 4. (To Our Leading Physicians, July 24, 1904.)

Do not remain in the fog of skepticism until it is too late for you to find your bearings. Entire consecration to God puts to an end all vain, foolish suppositions and imaginations.—[Manuscript 80, 1905, 3](#). (“Arise and Trim Your Lamp,” August 25, 1904.)

If isolated sentences, separated from their true setting, are taken from my writings and used to substantiate erroneous positions, I must meet this effort by publishing some things that I would prefer to withhold. I am weary of trying to withstand the attempts that are being made to do violence to the truth that should be proclaimed at this time. If my words are taken by some to sustain error, I shall not be led into controversy, but I shall continue to set before the people the truth as God designs them to understand it. I shall endeavor to make my words so plain that they cannot be misinterpreted. The truth of God will be vindicated, and effect the purpose that God designed it should. The mind can only be freed from error when every thread is cut that binds it to the fallacy of the enemy.

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A great reformation is needed among the people of God. Many sapless and unfruitful branches are to be removed from the parent vine. Everything will be shaken that can be shaken, that that which cannot be shaken may remain.

The enemy has worked upon the minds of some, and has led them to do violence to our past experience by mingling with the truth erroneous and false theories. He has led ministers and teachers to weave into their doctrines some pleasing figures of his own invention. Every deviation from the truth as we have advocated it in the past is a departure from truth that has been witnessed by the Holy Spirit, and upon which God has placed His seal.

Truth must stand in its own order, linked only with truth. Unbelief disturbs the balance of the system of truth, and tends to destroy the whole. The mind that cherishes sentiments that tend to destroy the foundation of the faith that has made us what we are becomes confused, and cannot discern between truth and error.

[190] The truths that have been substantiated by the manifest working of God are to stand fast. Let no one presume to move a pin or a foundation-stone from the structure. Those who attempt to undermine the pillars of our faith are among those of whom the Bible says that “in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.”—[Letter 87, 1905](#), pp. 1-3. (To Brother and Sister Haskell, February 25, 1905.)

I am instructed to say that we must do all we possibly can for these deceived ones. Their minds must be freed from the delusions of the enemy, and if we fail in our efforts to save these erring ones, we must “come out from among them” and be separate.—[Manuscript 106, 1905, 8](#). (“A Plea for Loyalty,” November 20, 1905.)

Christ is our sufficiency. Those who indeed receive Him as a personal Saviour will reveal honesty and integrity in all their dealings. There will be no robbery, no underhand dealing. We are to be rooted and built up in Christ, that we may not be carried away by the science of the great deceiver. Already some are departing from the faith, giving heed to seducing spirits and doctrines of devils. There are those who boast that they have been studying science for years. But what has this science done for them? Just what it did for Satan in the heavenly courts.—[Letter 141, 1905](#), pp. 1, 2. (To G. I. Butler, 1905.)

[191] [[Isaiah 29:9-16](#), quoted.] Every word of this will be fulfilled. There are those who do not humble their hearts before God, and who will not walk uprightly. They hide their true purposes, and keep in fellowship with the fallen angel, who loveth and maketh a lie. The enemy puts his spirit upon the men whom he can use to deceive those who are partially in the dark. Some are becoming imbued with the darkness that prevails, and are setting the truth aside for error. The day pointed out by prophecy is come. Jesus Christ is not understood. Jesus Christ is to them a fable. At this stage of the earth’s history, many act like drunken men. “Stay yourselves, and wonder; cry ye out, and cry; they are drunken, but not with wine; they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes. The prophets and your rulers, the seers hath he covered.” A spiritual drunkenness is upon many who suppose they are the people who shall be exalted. Their religious faith is just as is represented in this Scripture. Under

its influence, they cannot walk straight. They make crooked paths in their course of action. One and then another, they reel to and fro. They are looked upon by the Lord with great pity. The way of truth they have not known. They are scientific schemers, and those who could and should have helped, because of a clear spiritual eyesight, are themselves deceived, and are sustaining an evil work.—[Letter 311, 1905](#), pp. 4, 5. (To Brethren Daniells, Prescott and Associates, October 30, 1905.)

We are to revive the truth; to stand in the truth. Whoever is determined to depart from the faith cannot be helped by you. All your reasoning will be as idle tales.—[Manuscript 61, 1906, 3](#). (“Hold Fast the Beginning of Your Confidence,” June 3, 1906.)

The rulers of the land will take their position above the great Creator of the world. The claims of a false Sabbath will be brought to the front, and the rulers and the people will act upon the principle of a short-sighted policy. The false Sabbath, the first day of the week, will be accepted, and the rulers will unite with the man of sin to restore his lost ascendancy. Laws enforcing the observance of Sunday as the Sabbath, will bring about a national apostasy from the principles of republicanism upon which the government has been founded. The religion of the Papacy will be accepted by the rulers, and the law of God will be made void.—[Manuscript 39, 1906, 1](#). (“The Law of God,” 1906.)

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Those who link up with the world, denying the faith, and refusing to be the denominated people of the Lord’s choosing showing by their actions that they believe that there should be no special distinction between believers and unbelievers, will surely be left to the result of their choice. There are those who, though knowing the truth that has brought us out from the world as Seventh-day Adventists, have denied the faith....

Those who are departing from the faith are at work to undermine the confidence of others, and they have been thus at work for years. Our warnings come from the One who is interested in us, because he sees our dangers, and is acquainted with the conniving of those who are opposed to His truth....

Ministers and doctors may depart from the faith, as the Word declares they will, and as the messages that God has given His servant declare they will. Thus believers will be given evidence that

[193] the Word of God, the warnings He has given, are being fulfilled right among us. Some may make light of these messages, misinterpret them, and say untruthful things, which lead others' minds astray. Our only hope is in the God of truth. Our Mediator understands every phase of the matter. The more plainly the testing truth is brought before the people, the more bitter will be the hatred manifested by those who have departed from the faith, and given their attention to sentiments of Satan's presentation.—[Letter 90, 1906](#), pp. 1, 2, 6. ("To Brethren Assembled at Council at Graysville, Tn.," March 6, 1906.)

Never before have I carried so sad a heart as since I have seen the apostasy of men and women who have had great light, and an abundance of evidence of the truth for this time. This bring to me a grief that should be spared me, in these closing days of earth's history. But I have no power to change the seductive working of the enemy. The Scripture has said that such things will come. I accept the word of the Lord, and submit to the conditions that arise.—[Letter 266, 1906](#), p. 1. (To J. E. and Emma White, August 5, 1906.)

We have the same dangers to meet as had the apostles. There are men today who practice sleight and cunning craftiness who lend themselves as instruments to do the work of the enemy and when I see the enemy at work I cannot hold my peace.

To walk in all the truth means being truthful in word and in deed, constantly developing in the graces of a Christian character. The essential unity of believers, as set forth in the Word of God, is to be a standard to which we must all earnestly strive to attain.  
[194] Christ has given His people an example, that they need make no mistake. We must ever be watchful that we may imitate our Divine Pattern—[Letter 344, 1906](#), p. 4. (To W. W. Simpson, October 27, 1906.)

Many have received all the evidences of truth that God will ever give them. They have permitted and encouraged false sentiments; and they have practiced deception to cover up their apostasy.—[Letter 50, 1907](#), p. 7. (To F. E. Belden, February 6, 1907.)

Men who refuse to be converted and come into line, and use their capabilities to advance the work on Bible principles, will set up their own ideas, follow their own devisings, retain their own erroneous suppositions, and work to create disunion and lead souls from the

true path. This we have seen illustrated in the experience of some at Battle Creek.—[Letter 66, 1907](#), p. 1. (To E. R. Palmer, February 21, 1907.)

God is speaking to His people today as He spoke to Israel through Moses, saying, “Who is on the Lord’s side?” My brethren, take your position where God bids you. Leave alone those who after light has been repeatedly given them have taken a stand on the opposite side. You are not to spend precious time in repeating to them what they already know, and thus lose your opportunities of entering new fields with the message of present truth.—[Manuscript 125, 1907, 5](#). (“Lessons from the Visions of Ezekiel,” July 4, 1905.)

A great apostasy originally began in a denial of the love of God, as it is plainly revealed in the Word. Provision was then made whereby fallen man might have a powerful revelation of the love of God, and be given an opportunity to return to his allegiance to Jehovah. “For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” “I lay down My life for the sheep,” say Christ. “The bread that I will give is My flesh, which I will give for the life of the world,” Here is a revelation of the power mighty to save “to the uttermost.” God is light and love.—[Letter 172, 1907](#), pp. 2, 3. (To P. T. Magan, May 15, 1907.) [195]

“Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.” ([1 Timothy 4:1](#).) The time of this apostasy is here. Every conceivable effort will be made to throw doubt upon the positions that we have occupied for over half a century.—[Letter 410, 1907](#), p. 2. (To J. E. White, August 26, 1907.)

We hope that no means will be drawn from you to help those who have gone out from us because they are not of us. There are many needy missionary fields that call for our help. The message of present truth must be carried to those who have never heard it. We pray that the Lord will give you wisdom to place your means where it will build up the cause of God in the earth.—[Manuscript 13, 1908, 2, 3](#). (“An Appeal for the Madison School,” March 25, 1908.)

I have been referred to case after case where men have spoken just such messages [righteousness by faith] under the inspiration of the Spirit of God, yet who, later on, because they have not learned [196]

the lesson of walking humbly with God, and have failed to make Christ their efficiency, their front guard and their rearward, have become self-exalted and have lost their spiritual eyesight.—[Letter 222, 1908](#), p. 3. (To D. H. Kress, July 23, 1908.)

Let our workers study the epistle of Jude; for he speaks of the conditions that will be met in our day....

We shall be called to meet those who, notwithstanding definite reproof and warning through the Testimonies have gone on in an evil course. We are bidden of God to hold ourselves separate and distinct from these men who have not given heed to His warnings. Some of them will seek to enter our churches, but we are to give no place to them. If they are converted, they will bear a different testimony. But I have a positive warning in reference to men who have departed from the faith. Let not our churches be opened for them; for they will deceive, if possible, the very elect.—[Letter 330, 1908](#), pp. 5, 7. (To S. N. Haskell, November 11, 1908.)

[197] I am not suffering physically, but I am often bowed down with weariness and sorrow of heart as I see those who have departed from the faith working out such a sad experience. I am deeply grieved as I compare the present history of these souls with what their past has been, more grieved than words can express. That the same fountain should send forth sweet water and bitter, that the vine which has borne grapes should now yield wild grapes, this brings pain to my heart and sadness to my soul. And the end is near, the end when truth alone will triumph. Oh, that the truth as it is in Jesus may be planted in the heart by the Holy Spirit, and daily tended there by the grace of God.—[Letter 356, 1908](#), p. 5. (To Marian S. Crawford, December 13, 1908.)

Confederacies will increase in number and power as we draw nearer to the end of time. These confederacies will create opposing influences to the truth, forming new parties of professed believers who will act out their own delusive theories. The apostasy will increase. “Some shall depart from the faith, giving heed to seducing spirits and doctrines of devils.” Those who have started this warfare at their own charges will come more and more to practice the works of Satan.—[Letter 42, 1909](#), p. 4. (To S. N. Haskell, February 21, 1909.)

***Released November 10, 1975.***

[198] **MR No. 455—Letter to the Crew of the “Pitcairn”**

*Dear Friends,*

The great controversy going on in the world, is waging more sharply today than at any period of this world’s history between the prince of life and the prince of darkness. Bear the fact in mind that wherever there are plans set in operation to advance the cause of God in the world, Satan will be on hand to counteract, if possible, the workings of our merciful heavenly Father. He will come with his temptations on board the missionary ship, Pitcairn. He will use every possible advantage you give him to control minds. I have a word from the Lord to speak to you.

“Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ’s sake hath forgiven you. Be ye therefore followers of God, as dear children; and walk in love, and Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweetsmelling savour... Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of heart, as unto Christ; (lest ye be unguarded, and be disrespectful of authority) not with eye service, as men-pleasers, but as servants of Christ, doing the will of God from the heart (working from principle and not from selfish motives or from impulse); “With good will doing service, as to the Lord; and not to men: knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free. And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven, neither is there respect of persons with Him.” ([Ephesians 4:29-5:2; 6:5-9.](#)) These words of inspiration are to be studied and obeyed.

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They cannot be ignored or disregarded, not treated with indifference. It is the doers of the Word that are to receive the reward.

“Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.” ([Ephesians 6:10, 11.](#)) Oh how eagerly would Satan spring forward to exercise his hellish attributes, to stir up human minds to commit sin and to become an offense to God. If he could do this, then he would claim it as his right to cause great affliction to come upon the passengers and crew, and were he not restrained, he would destroy the servants of God, and wreck the missionary ship.

If the curtain could be rolled back, and we could see how perseveringly Satan works to gain possession of the minds and souls of men, there would be less trifling, less pride, less human inventions, less self-sufficiency, and every soul would walk humbly and tremblingly before God. Especially would this be the case with those who voyage upon the great deep. Although there have been many things transpiring upon the Pitcairn that were offensive to God, and although Satan worked upon the imagination of human agents to cause them to pursue such a course that God would be compelled to give them up, yet the missionary vessel has been preserved upon the great deep. The working of Satan and the counter-working of God is the explanation of many things that transpired upon the ship that were unexplainable to the minds of those on board.

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Please read [Matthew 16:21-23](#). “From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and priests and scribes, and be killed, and be raised again the third day. Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offense unto me: for thou savourest not of the things that be of God, but those that be of men.”

Peter was not pleased to listen to the words of Christ, for what He said was contrary to the expectation of the Jewish nation. They had been instructed that Christ was to reign as a temporal prince on David’s throne, and break from off them the Roman yoke which brought them into subjection as a people to a nation which they despised. Although Christ from time to time had striven to impress

their minds with the idea that His kingdom was not a temporal, earthly kingdom, but a spiritual, heavenly kingdom, they could not comprehend His teachings, and really believe His words. The priests and the scribes had often declared that Christ was to come in glory. The description that applied to His second coming, they applied to His first advent, and therefore their statements were false. They gave utterance to the very suggestions of Satan.

[201] Thus it was that when Christ came as prophecy had declared He should come at His first advent, as clearly delineated in [Isaiah 53](#), the people were looking for a Messiah of an altogether different type. Those who received the words of their teachers instead of the words of God, were misled, and deluded in their expectations, and when Christ came they would not receive Him. Although the disciples themselves had been taught by the divine teacher, they were unprepared to receive the words which they interpreted as meaning defeat, and disappointment of their expectations of a temporal victory over their enemies.

When Christ opened before them how he should be denied and rejected, how He should be condemned and die, Peter was stirred in soul, and opposed any such idea. What did Jesus see? He saw that which Peter did not see. He saw that Satan had placed himself between Peter and his Saviour, and he said, "Get thee behind me, Satan, thou art an offense unto me: thou savourest not the things that be of God, but those that be of men."

Satan is ever intruding himself between the soul of man and God. He is ever seeking to make the human agent voice his suggestions rather than the words of God. This lesson in regard to Peter needs to be studied carefully. And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren."

How little did Peter understand his own weakness. He could not discern but that his spirit was all right, even when he sought to make of none effect the solemn words of Christ which opened to them a future full of sorrow and of suffering, both to him and to them. Christ saw that unless Peter was changed in spirit, he would not be able to endure the test and the trial of his Lord's rejection, humiliation, condemnation, and death. To his Master's warning

words he responded, “Lord, I am ready to go with thee, both into prison, and to death. And he said, I tell thee, Peter, the cock shall not crow this day, before thou shalt thrice deny that thou knowest me.”

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We see how human nature can be deceived, how human nature can be misled, because Satan is allowed to step in between the human soul and Jesus. The word of Christ needs to be spoken with authority, “Get thee behind me, Satan.” Let me come close to my servant, that he may not be overcome, that he may believe my words rather than the words of men; for what I speak is truth and righteousness.

Please consider the words of Zechariah, “And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him.” The very same adversary is here presented as standing between Christ and Peter. “And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee; is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel.”

Satan was charging the people of God with all his attributes, and presenting before them the sins he had instigated them to commit. Satan clothed their characters with his own filthy garments of sin, and nothing was lost in his reckoning of their misdeeds. But these souls who were represented as wearing the black robes of Satan’s weaving in his hellish loom, were not an appropriate representation; for they had repented of their transgressions. The Lord who searcheth the heart and understandeth the imagination of the thoughts, had set their sins before them, and had given them the promise: “If thou seek him, he will be found of thee; but if thou forsake him he will cast thee off forever.” The Lord, the everlasting God, is ever present to observe, inspect, and examine all things. The hearts of all are read as an open book. “The eyes of the Lord run to and fro throughout the whole earth.”

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God’s people, rescued from the fire by Jesus Christ have a sense of their sin, and feel humbled and ashamed. God sees and recognizes their repentance and notes their sorrow for sin which they cannot remove or cancel themselves; but as they pray, their prayers are heard, and this is the reason that Satan stands by to resist Christ. Because Christ hears their prayers, He maketh intercession for the

saints according to the will of God. He regenerates the sinner, and pardon is written off against his name. This stirs Satan up to resistance. He steps in between the repenting, believing soul and Christ. He seeks to cast his hellish shadow before that soul, to dampen faith, and to make of none effect the words of God. But Christ says, "Get thee behind me, Satan, let my light and my righteousness shine into this heart."

If Satan stands between the soul and Jesus Christ, then the love and acceptance and pardon of Christ is eclipsed. Man will be constantly striving to prepare a robe of righteousness to cover his deformity and sin, whereas Christ wants him to come to Him just as he is, and believe in Him as his personal Saviour. In His tender love a forgiving Father brings forth His best robe in which to array His returning child.

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"Now Joshua was clothed with filthy garments, and stood before the Angel. And he answered and spake unto those that stood before him (that is, the angels that do his bidding), saying, Take away the filthy garments from him. And He said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment, and I said, Let them set a fair miter upon his head. So they sat a fair mitre upon his head, clothed him with garments, and the Angel of the Lord stood by." Joshua represents all of God's people who repent and believe, and accept of Christ as their sin-pardoning Saviour. "And the Angel of the Lord protested unto Joshua, saying, Thus saith the Lord of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep My courts, and I will give thee places to walk among these that stand by."

Will you please study the things I present before you? Will you consider that Satan is a vigilant, untiring foe, and he sleeps not. He knows that his time is short, and he will work until the end with every species of deception to draw souls into his snare and ruin them. I have a message for you, "Watch and pray, lest ye enter into temptation." Give no place to the devil to stand between you and Christ, lest you savor of the things that be of men and not of God. If your faith is genuine it must and will produce obedience. God commands us to do nothing which we cannot do. He will give strength to every believing, trusting soul. Keep Christ with you in

the vessel, and you will be safe. The ship may be tossed on the white-capped billows ever so fiercely, the restless sea may heave and the waves roll beneath her, yet Jesus is on board.

You are a crew on the missionary ship. Very many men, women, and children have invested their mites, and offered their prayers for the safety of this ship as she rides upon the treacherous ocean. You need Jesus with you every moment. The vessel that rides upon the waters on this missionary enterprise may be a floating Bethel. The captain, Brother S, has a large responsibility upon him. Let every one on board pray for him in faith that he may have the special guardianship of heavenly angels, and an abiding Christ in the soul. Cherish the love of Jesus in the heart, respect each other; for Christ has given His life for you. Every soul is precious in the sight of God. It is a wonderful thing to be remembered and cared for every hour by God. If we should be left alone to ourselves, what a terrible alone it would be.

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Satan would immediately take us up and force his terrible companionship upon us. Oh, let us seek every day to obtain a deeper experience, cultivating the love of Jesus. Let every one on the vessel realize that he is under the protection of God. Christ said, “Without me ye can do nothing.” “For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to stand in the evil day, and having done all to stand.”

When you meet with unreasonable demands, and unreasonable requirements, bear in mind that those who command you are not working as agents of God, but agents of Satan, through whom he is working. Let your effort be to say or do anything that will help the tempted soul to resist the devil. This is the truest missionary work. Let every one heed the command of the chief Commander, “Stand therefore, having your loins girt about with truth, and having on the breast plate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation and the sword of the spirit which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all

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saints.” Read the sixth chapter of Ephesians with prayerful interest, and may the Lord apply it to your souls with power.

We need much more of the presence and power of God, and it is waiting our demand upon it. Cultivate faith and fervency in prayer. The Lord Jesus loves us, and pleads for us. His Holy Spirit works within us. When trials come, utter no word of complaint. Let not a murmuring thought enter the soul. Jesus, the precious Saviour, loves us with a love that is infinite. Oh, talk of Jesus, meditate upon Jesus, and by beholding Him, we shall become changed into His character.

We shall not cease to pray that the blessing of God may rest upon you.—[Letter 65, 1894](#). (To the Crew of the “Pitcairn,” January 6, 1894.)

***Released November 10, 1975***

## MR No. 456—The Husband's Position in the Home [207]

“For the husband is the head of the wife, even as Christ is the head of the church, and He [referring to Christ], is the Saviour of the body,” or church. Christ’s rule is one of wisdom and love, and when husbands fulfill their obligations to their wives, they will use their authority with the same tenderness as Christ uses toward the church. When the Spirit of Christ controls the husband, the wife’s subjection will only result in rest and benefit, for he will require from her only that which will result in good, and in the same way that Christ requires submission from the church....

Let those who stand as husbands study the words of Christ, not to find out how complete must be the subjection of the wife, but how he may have the mind of Christ, and become purified, refined, and fit to be the lord of his household.—[Manuscript 17, 1891, 4, 7](#). (“Relation of Husbands and Wives,” undated.)

The father is to represent the divine lawgiver in the family. He is to be the house-band. He is to be a laborer together with God to carry out His gracious designs. He is to make it the great burden of his life to establish upright principles. By teaching his children habits of obedience, by asserting his authority in the home life, he can educate them to yield obedience to their heavenly Father.—[Manuscript 12, 1898, 15](#). (“A God-given Work,” February 9, 1898.)

*Released November 10, 1975.*

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## MR No. 457—Familiarity With the Opposite Sex

In the vision at Grand Rapids I was shown something of your case. I saw that Brother P had not abstained from all appearance of evil, had been too familiar with the sisters, and had not always behaved with discretion and comeliness with his own wife in the presence of others. These things have brought a reproach upon the cause.

Dear Bro. P you have been indiscreet in practicing the salutation and have made but little difference as to the time and place, whether you were surrounded by unbelievers or not, and have been ready to practice it too frequently, and no good but evil has resulted from it.

I saw that you had dwelt too much upon little things, non-essentials, had entered too largely into others' business affairs, and were too precise to bring them to your views and ideas and the result has been bad. You have been too severe upon others, noticed their faults too much and dwelt upon them, have dwelt too much on articles of dress, etc., etc.

I saw that you had done very wrong, and been exceedingly unguarded in taking sisters upon your knees. God's word does not allow it and you have no right to do it and you have sinned in so doing.

I saw you could not be too careful and reserved with the sisters. No married man has any right to sit another woman upon his knee, or allow it in a woman, but his own wife. You must be more judicious, more guarded.—[Letter 3, 1854](#). (To Brother and Sister P, July 12, 1854.)

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Women will not choose the society of one man above another unless they are better pleased with his habits and principles. If the society of a man of impure mind and licentious habits is chosen in preference to that of the virtuous and pure, there can be no surer indication that the inclinations and tastes harmonize. This level is called by these deceived, blinded, infatuated souls, a high and holy affinity of spirit, a spiritual harmony. The apostle terms this

as “spiritual wickedness in high places,” against which we are to institute a vigorous warfare whenever it may be discovered. Give it no quarters. It is the tracks of the old serpent, whose sting is death. It ruins the body. Its influence is fatal upon the soul....

Men professing to have great and new light, claiming to be reformers, will have great power over a certain class of minds that are convinced of the heresies that exist and are not satisfied with the spiritual condition of the churches. With true, honest hearts they desire to see a reform for the better, a coming up to a higher standard. And if the servants of Jesus Christ would present to this class the truth for this time, pure and unadulterated, they would accept it and purify themselves by obeying the truth.

But Satan, ever vigilant and seeking whom he may devour, sits upon the track of these inquiring souls. Some one making high profession as a reformer comes to souls (as Satan came to Christ) as an angel of light; he gains the confidence of these souls and then uses his influence to deceive them. His garments of righteousness cover a soul leprous with sin. We look and wonder how it is possible for such men to obtain the least influence over women of virtue and of good reasoning powers when the Word of God is so plain and definite upon the points where they are deceived, Paul had to meet just such characters in his day, He writes, “For this is the will of God, even your sanctification, that ye should abstain from fornication.” 1 Thes. 4:3....

[210]

The world has nearly filled up the measure of their iniquity, but that which will bring the heaviest retribution is the practice of iniquity under the cloak of godliness....

Choose poverty, separation from friends, losses, reproaches, or any suffering, rather than to defile the soul with sin. Death before dishonor or the transgression of God’s law should be the motto of every Christian. As a people professing to be reformers treasuring the most sacred, solemn, purifying truths of God’s Word, we must elevate the standard far higher than it is at the present time. Sin and sinners in the church must be promptly dealt with, that others may fear God. Truth and purity require that we make more thorough work to cleanse the camp of the Achans. Let those in responsible positions not suffer sin in a brother. Show him that he must either put away his sins or be separated from the church. When the individual

members of the church shall act as true followers of the meek and lowly Saviour there will be less covering up and excusing of sin. All will strive to act at all times as if in God's presence. They will realize that the eye of God is ever upon them and that the most secret thought is known to Him. The character, the motives, the desires and purposes are as clear as the light of the sun to the eye of the Omniscient.—[Manuscript 1, 1871, 11-13, 18, 19](#). (“Agents of Satan” undated.)

***Released November 10, 1975.***

## MR No. 458—Counsels on Sanitarium Work

[211]

A large amount of means should not be used in selfishly building up an immense institution in one part of the country, to the neglect of other parts of the field that are just as much in need of similar facilities. Large sums would be required to furnish the rooms, many helpers would be needed, and heavy expenses would be incurred in carrying on such large interests. In doing this supposedly great work, our brethren would be losing sight of the real work that our sanitariums are established to accomplish.

The Lord's plan is to have small sanitariums established in many places, so that the greatest number of people, East and West, North and South, can be reached through this means. These institutions should be located where they can be easily managed, and where the conditions are best adapted for sanitarium work. Let us preserve these institutions in their original simplicity, ever bearing in mind that other places are just as much in need of similar facilities for the treatment of disease. We must not allow ambition to lead us to rob a neighboring field or a sister institution in order to upbuild our own.

It is not the largeness or the grandeur of an edifice that impresses hearts, but the principles of righteousness, of justice and equity, practiced within. Pronounced Bible principles must prevail in every one of the Lord's institutions. Thus those who are handling sacred responsibilities will reveal that their characters are sanctified by the truth that they claim to believe.

Let us forbear to weave the threads of selfishness into any line of our work; for if we should act selfishly, the Lord will surely humble us. He desires every plant to have a chance to live and to accomplish the good and excellent work that it was appointed to do. We should remember that all these years many of our medical institutions have not been doing the missionary work that God designed they should do. In them God's truth has not always been revealed in the power of the Holy Spirit.

[212]

Our health institutions are of value in the Lord's estimation only when He is allowed to preside in their management. If His plans and devisings are regarded as inferior to plans of men, He looks upon these institutions as of no more value than the institutions established and conducted by worldlings. God cannot endorse any institution, unless it teaches the living principles of His law and brings its own actions into strict conformity to these precepts. Upon these institutions that are not maintained according to His law, He pronounces the sentence, "Unaccepted. Weighed in the balances of the sanctuary, and found wanting."

The man at the head of any work in God's cause is to be a man of intelligence, a man capable of managing large interests successfully, a man of even temper, Christlike forbearance, and perfect self-control. He only whose heart is transformed by the grace of Christ can be a proper leader.

[213] Those who act as managers and overseers in our sanitariums are not to make the world's policy their criterion; for the sign of God, as defined in [Exodus 31:12-18](#), is to be revealed in all its comprehensive meaning. The proper observance of the Sabbath day by all connected with our sanitariums will exert an untold influence for good. Every medical institution established by Seventh-day Adventists is to bear God's sign before the world prominently, without disguising the facts in any way. We are to voice the message of the third angel flying in the midst of heaven with the everlasting gospel to proclaim to the world. We are to bear aloft the banner on which is inscribed the commandments of God and the faith of Jesus.—[Manuscript 154, 1902, 5-7](#). ("Instruction to Men in Positions of Responsibility," typed October 24, 1902.)

***Released November 10, 1975.***

## MR No. 459—The Whites in Colorado

[214]

The mountain scenery of Colorado can never be described so that the imagination can gather distinct and correct ideas of this country. It is wonderful! It is marvelous! The scenery of the grand old mountains, some bald and others covered with trees! Instinctively the mind is awed and deep feelings of reverence bow the soul in humiliation as the imagination gathers a sense of the power of the Infinite. I would not be deprived of the privilege of seeing what I have of the mountain scenery of Colorado for considerable.—[Letter 12, 1872](#), pp. 2, 3. (To Edson and Emma White, July 31, 1872.)

*Released November 10, 1975.*

[215] **MR No. 460—Satan’s Nefarious Work on Earth**

All the vast, complicated machinery of evil agencies is put into action in these last days. Through generation after generation, from age to age Satan has gathered human agencies through whom to work his diabolical purposes, and to bring about the enforcements of his plans and devices in the earth. The great putrid fountain of evil has been continually flowing through human society. Though being unable to expel God from His throne, Satan has charged God with Satanic attributes and has claimed the attributes of God as his own. He is a deceiver, and through his serpentine sharpness, through his crooked practices he has drawn to himself the homage which man should have given to God, and has planted his Satanic throne between the human worshiper and the divine Father.—[Manuscript 39, 1894, 4](#). (“The Conflict Between Light and Darkness,” undated.)

*Released November 10, 1975.*

**MR No. 461—E. G White Comments Concerning  
Wright, Michigan**

[216]

**Wednesday, January 19, 1859**—About dark arrived at Brother Root's. They welcomed us heartily. It is a good home with plenty of house room. Sister Root is in feeble health. There was a meeting in the even. We were too weary to go. John and Brother Cramer went. Had a good meeting....

**Wright, Sunday, January 23, 1859**—The conference meeting ended. Brother Loughborough gave an interesting discourse which would tend to wean the hearts of the people of God from earth, turn their attention from their trials, and cause them to work for the things which are unseen, which are eternal. There was a short intermission. Brother Loughborough again gave an interesting, appropriate discourse. I then followed in exhortation. Had freedom and victory, speaking of the life and sufferings of Christ and of His coming the second time, the Life-Giver to raise the dead and change the living.

In the evening Brother Frisbie preached upon the Sabbath. He did not have his usual liberty. Brother Loughborough said a few words and I followed, saying a few words, that none of us were compelled to receive salvation, but we could receive it if we would. We could choose life or death. Many desire life, but do not choose it. They love the world, its fashion, its pleasure, and they plainly show they have not chosen eternal life. Their treasure is here. This world is their home. The lives of those who choose life and salvation will be marked with their choice. Their conduct will say plainly that they are seeking a better country, even a heavenly, a city that hath foundations, whose builder and maker is God. Our meetings closed this night.—[Manuscript 5, 1859, 7-9](#). (Diary, January 1 to March 31, 1859.)

[217]

**Friday, April 29, 1859**—Took dinner at old Brother Cramer's and continued our journey to Wright. Roads bad. Bridge swept away at Berlin. We are obliged to ford the stream; water up to the wagon box. It was hard, dangerous, climbing the bank on the other side

of the stream. No accident befell us, which ought to call from our hearts gratitude. Arrived at Brother Root's about six o'clock. Sister Root has a babe one week old. She is very smart. Sits up the most of the time.

**Wright, Michigan, Sabbath, April 30, 1859**—Attended meeting today. About 200 present. It was a good meeting. Husband preached upon the law of God in connection with baptism. A Mr. Palmer arose to ask a question which appeared to be merely to bring himself into notoriety and throw confusion, but no notice was taken of him. The meeting progressed. I exhorted a little, then others followed with their sweet testimonies.

**Wright, Sunday, May 1, 1859**—A good congregation. The Lord met with us in the afternoon and eve. The fore part of the day we were not idle. We called on Brother Tubbs. Spent a few hours in profitable conversation; then left to call on Brother and Sister Ferguson. They live in a splendid house. Have no children.... Had a profitable season of conversation and prayer before parting with them. We next went to Brother McPherson's. We were heartily received and we enjoyed the interview with them much. They are open-hearted, sound people. This brother is also wealthy, but has it all in lands for he cannot use much.

[218] **Wright, Monday, May 2, 1859**—We met together again to break bread and wash the saints' feet. It had never been practiced by them, but husband set the example to the men and I to the sisters, then all heartily engaged in it. It was an interesting occasion. The solemnity of the place made it still more profitable. There was weeping and rejoicing, humbling before God altogether. It was a season long to be remembered. Husband never talked more interestingly and appropriately than when breaking the bread, and sobs and groans were heard from the congregation.—[Manuscript 6, 1859, 7, 8.](#) (Diary, April 1 to June 30, 1859.)

**Wright, Michigan, Sabbath, November 12, 1859**—It is stormy. We left Brother McPherson's for Brother Root's. Arranged ourselves for meeting. The meetinghouse was well filled. Brother John Loughborough preached in the forenoon. James in the afternoon. I followed in exhortation. Had freedom, speaking upon faith.

**Wright, Michigan, Sunday, November 31, 1859**—The storm continues. We went to the meetinghouse. Brother Loughborough preached in the forenoon. Brother White in the afternoon. I followed in exhortation. Was free.—[Manuscript 8, 1859, 5](#). (Diary, October 10 to November 20, 1859.)

**Friday, January 24, 1868**—Stopped about dark at Brother Buck's to warm, then drove on to Brother Root's. Found ourselves weary. I felt too weary to sit up. Lay down upon the carpet. United in season of prayer....

**Wright, Michigan, Saturday, January 25, 1868**—Attended meeting. Brother Andrews spoke to the people. In the afternoon James spoke upon hunting up the lost sheep. I occupied a short time. There was a house full of people. Calvary was sung. It affected the people....

[219]

There is a meeting this evening. We had quite an interview with Brother Smith from Minden. He is an intelligent man. Has been waiting two years for baptism. Brother Andrews will baptize them tomorrow. A few brethren came in to Brother Root's to talk over matters which were a trial to them. Brother Averil seems to know but little about religion or true conversion to God. He has everything to learn....

**Wright, Michigan, Sunday, January 26, 1868**—Arose refreshed by sleep. It snowed during the night. Wrote several pages of testimony for brethren Atkins and Wilson. Attended meeting. My husband spoke to a crowded house one hour and a half. His discourse was upon "I and My Father Are One," showing the relation the law sustains to the gospel. The people gave the greatest attention. I followed, and spoke about one hour. I thought conviction rested upon many minds. Books were bought and many given away. Brother Andrews spoke in the afternoon with great freedom. These meetings were solemn. We can but think there should be meetings held in Wright.—[Manuscript 12, 1868, 10-11](#). (Diary, January 1 to 31, 1868.)

**Friday, April 24, 1868**—Met Brother Kellogg at Brother Root's gate.

**Wright, Saturday, April 25, 1868**—My husband spoke upon the subject, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to

keep himself unspotted from the world.” [James 1:27](#). The Methodist Minister and his wife came out to hear. They took dinner at Brother Root’s....

[220] **Wright, Sunday, April 26, 1868**—Attended meeting. My husband spoke in the forenoon on the tenth of Revelation.... It was an interesting subject. I spoke in the afternoon upon brotherly love—“I was an hungered and ye gave me no meat, thirsty,” etc. I was quite free. After meeting closed we went two miles to the water and baptized eight. Brother Kellogg spoke in the evening upon the health question. I was too weary to go out. We feel an interest for the people.—[Manuscript 15, 1868, 8, 9](#). (Diary, April 1 to 30, 1868.)

July third we left Greenville in company with Brother Smith, to visit Wright. My husband spoke Sabbath forenoon, with freedom. He stated that while the world at large was celebrating our national independence a few of us were observing an institution as old as the world, the rest day of Jehovah. My husband spoke upon the importance of keeping the very day of the week upon which God rested if we would observe the true memorial of His rest, as the people of the country were observing the fourth of July in commemoration of the independence of the people.

[221] In the afternoon I spoke to the people in reference to the responsibility resting upon the church to let the light shine to others, that God had permitted to shine upon them. If they valued the truth and salvation that they were partakers of, they should be interested to help others to receive the great blessing they were enjoying. In every town, city, and village there are hearts susceptible to truth, and if those who profess the truth would meekly and judiciously recommend the same by their consistent lives, many would yield obedience to its requirements and take their position with the people of God. The responsibility of this great work should be felt and shared by all who profess to be followers of Jesus. Very much depends upon those who have the light in their possession. The work must be carried forward by those who believe. They should give themselves to the work with greater earnestness and energy. Nothing can be done without exertion and diligence.

This meeting was well attended and there seemed to be a good interest among the people. We felt encouraged with the evidences manifested to take hold anew of the work of God. Here the subject

of general camp meetings was introduced and they unanimously voted in favor of such meetings.—[Manuscript 6, 1868, 2, 3](#). (“Our Travels,” May, 1868.)

***Released November 10, 1975.***

[222]

## MR No. 462—1883 General Conference Session

I want to say, brethren and sisters, that this conference—the Bible studies and other meetings and all indeed connected with the conference—has been one of deep interest to me; and I feel very grateful to God that I have enjoyed these meetings as I never have any meetings of the kind before. I know that we have had the presence and the blessing of God in our midst. And as we are about to separate, and our ministers will go to their different positions of labor, the question arises, Shall we meet again? Shall all of us ever meet again in conference? Probably not. We may never all assemble in meeting again as we are here today.

In this morning's meeting, as we were listening to the testimonies borne here, and as the last hymn was sung—"When shall we meet again, meet ne'er to sever?"—I almost forgot myself. My mind reached over to the other shore, to the time when there will be a grand meeting in the city of God around the great white throne, and the redeemed will be singing there of triumph and of victory and of praise to God and to the Lamb. Well, now, it brought such a solemn, sweet feeling upon me; it softened my heart, and I could not prevent the tears from flowing. Oh, what happiness we shall enjoy, gathered round about that throne, clothed in the white robes of the righteousness of Christ. No more sorrow, no more separation, but to dwell in peace, to dwell in happiness, to dwell in glory throughout the ceaseless ages of eternity. What a happy, happy company we may be! ...

[223]

Well, I am happy to say this is the very best conference I ever attended in my life. It has been a feast to my soul from beginning to end. And when there is a prospect that my brethren will go into the fields that they may work in every branch in every way, why I have felt a spring of joy that was greater than I could express.—[Manuscript 5, 1883, 1, 11](#). (Sermon, November 20, 1883.)

*Released November 10, 1975.*

## MR No. 463—The Senses and Sensuality

[224]

The result of pure and undefiled religion in the heart will be to change the whole character, If any man is in Christ, he is a new creature. We will not, must not, be double-minded, unstable. The renewing grace of Christ renounces everything bad in action, in emotion, in thought. That which was good is purified from its selfishness and every taint of impurity. There is a decided change in the whole life.

If a brackish fountain has suddenly lost its bad qualities, the change will be discovered in the purity and sweetness of the streams that flow from it....

I know from the testimonies given me from time to time for brain workers, that sleep is worth far more before than after midnight. Two hours' good sleep before twelve o'clock is worth more than four hours after twelve o'clock....

You can give short lectures in the parlor at stated times, which will be select but plain, upon the human body and how to treat this wonderful house the Lord has given us, which will aid you in your work as physicians as nothing else can. The people ... need to be enlightened on almost every point of how to treat their own bodies....

Every day the people, be they few or many, need to be enlightened how to take care of themselves. To subject one's self to a severity of labor which is constantly straining the physical power of endurance, the constitution cannot endure, it is a violation of physical law which sooner or later will bring its pain of penalty according to the transgression. Talk to them in regard to the necessity of resting after eating.

[225]

The ignorance is lamentable upon the matter of the digestive process. Rapid eating should be condemned. The food is to be masticated and thoroughly mixed with the saliva in order to do the good that nature designed it should.

Physical as well as mental workers should take a much longer time to eat than they generally allow; then one hour spent after eating,

upon matters which are of little more consequence than to interest or amuse, before they subject themselves to hard labor again....

How much might be done in educating, giving short talks. I need not dwell on these points, you can take the matters up and carry them through and leave the best impression on minds if you will put your mind to the kind and quality of work to be done.

You can make up a lecture in regard to the prevailing vices and purity of character which will create in those who listen, lustful thoughts which lead to lustful practices. You can from a pure, sanctified heart, present your lessons in a manner that will be elevating, and which will make sin appear exceeding sinful and disgusting.—[Letter 85, 1888](#), pp. 5, 9, 10. (To Drs. Caldwell and Gibbs, May 10, 1888.)

***Released November 10, 1975.***

The Lord expects human agencies to cooperate with Him, making constant advancement, increasing in faith and adaptability until Christ alone is magnified and self lost to view. The Holy Spirit will cooperate with determined effort on the part of the human agent.

The Word of God is the living seed, and as this seed is sown in the mind, the human agent must give it diligent care through the successive stages of its growth. How is this to be done?—After the Word has been carefully received, it is to be cherished and practiced in the daily life. It is to spring up and bear fruit, putting forth first the blade, then the ear, and then the full corn in the ear.

Man is to hear the Word of God, filled with a hungering desire to hear in faith and profit by the hearing. He is to live by every word that proceedeth out of the mouth of God. “Work out your own salvation with fear and trembling. For it is God which worketh in you, both to will and to do of His good pleasure.” We are to fear and tremble lest we make a wrong use of the words of the gospel, the leaves of the tree of life, which are for the healing of the nations. “Take heed therefore how ye hear; for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken away, even that which he seemeth to have.”

We are to give sincere, earnest attention to the instruction of Christ, realizing the importance of hearing correctly, that God may use us in instructing others. “With what measure ye mete, it shall be measured to you again.” The measure of the earnestness with which you hear My Word, that you may benefit others, will be the measure which will be given back to you. To him who hath, who listens intently that he may receive knowledge to lay up in the treasure-house and impart to others, shall be given; for God sees that he will use his knowledge aright. He who hath not, who has not improved his opportunities, who has not practiced the truth, that others may see the blessing of his knowledge, shall be taken away, even that which he hath. His opportunity to be all that God designed he should

be, receiving and imparting the light of heaven, shall be taken away from him.—[Manuscript 103, 1901, 4, 5](#). (Untitled, typed October 8, 1901.)

***Released January 9, 1976.***

**MR No. 465—In Manuscript Release No. 1064**

**MR No. 466—In Manuscript Release No. 346**

## MR No. 467—Power From Christ May Be Safely Exercised

[228]

Sanctified reason must bear sway. Sanctified intellect must make decisions, inquiring into every cause that solicits attention, and then acting with the thought that God will approve. When the holy principles of the Word of God become the ruling element in a man's life, they will lead him to act rightly, not impulsively. There is then an abiding Christ in his heart, whose bidding he obeys, and light and grace flow forth in words and deeds. This is the religion of Jesus Christ. This is the inexhaustible source of the only true species of power which the human agent, sanctified to God, may freely exercise.

In the cross of Calvary we see our liberty, the claim of power that will be safe for us to exercise. Strong, deep sympathies, pure, powerful heavenly principles, are the indispensable agencies to be brought into the work for this time. Self, with its baleful results, has figured largely enough. We need now an indwelling Saviour, who will supply the pure current of love, and maintain principles that will inculcate the sum of all righteousness, purity, holiness, and perfect benevolence. This will show that we love God with all the heart, and our neighbor as ourselves. The moral taste is to be refined and elevated. Our passions are to be brought under control because we wear the robe of Christ's righteousness. The gospel is to be lived. Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, are the fruits borne upon the Christian tree. God help us to be right with Him.—[Letter 138, 1899](#), pp. 5, 6. (To Mrs. S. M. I. Henry, September 13, 1899.)

**MR No. 468—Early Childhood Education**

Special light has been given me in regards to why we may accomplish much more for the master by the establishment of many small sanitariums, than by the building up of a few large institutions. In these large medical institutions there will be gathered together many who are not very sick, but who, like tourists, are seeking rest and pleasure. These will have to be waited on by our nurses and helpers. Young men and young women who from their earliest years have been shielded from evil associations, are thus brought into contact with all classes of worldlings, and are influenced to a greater or less extent by what they see and hear. Many become like those with whom they associate, losing the simplicity and the modesty that Christian fathers and mothers have guarded and cherished by careful instruction and honest prayer.—[Letter 244, 1903](#), pp. 1, 2. (To “Sanitarium Managers and to Parents,” typed November 5, 1903.)

Parents should devise ways and means for helping their children to keep usefully busy. Let the children be given little pieces of land to cultivate, that they may have something to give as a free will offering. Parents must never forget that they must work earnestly for themselves and their little ones, if they with them are gathered into the ark of safety. We are still in the enemy’s country. Let parents strive to reach a higher standard, and to carry their children with them. Let them cast off the works of darkness and put on the armour of light.—[Manuscript 67, 1901, 5](#). (“Instruction to Teachers and Parents,” typed July 29, 1901.)

**MR No. 469—E. G. White Biographical Items for  
Ellen, by Paul Ricchiuti**

[230]

I prize my [being] all to myself unless graced with your presence.—[Letter 6, 1876](#), p. 1. (To James White, April 13, 1876.)

I miss you and would love to be with you if this was the will of God.—[Letter 11, 1876](#), p. 2. (To James White, April 20, 1876.)

We arrived here the evening of the fourth [July 3] about eleven o'clock. We were just in time [for the fourth of July celebration and] to witness the procession of the birds of paradise. The leader was represented as an Indian warrior, then followed the Continentals, the signers of the Declaration of Independence dressed as they dressed, powdered hair, short breeches and leggings. Some things were really interesting and some ridiculous.—[Letter 33, 1876](#), p. 1. (To "Dear Children," July 7, 1876.)

Last Saturday night I fell heavily, after getting out of a sleigh.... Sunday I was taken to the office to attend two board meetings and carried up in a chair.

I have not been able to step on my right foot at all. I use crutches. Dr. Kellogg came Tuesday morning and told me I had a very bad ankle. The ligaments were torn loose from the ankle, which swung the heel round out of place. He said I would not be able to use it at all for six weeks and perhaps not for two months. He fears it will always be weak in spite of everything they can do. He put it in splints but I was so nervous I could not keep them on through the night. Last night succeeded better. He did not bring the heel fully in place. Tonight he has brought it nearer in place. It is quite painful.—[Letter 1a, 1881](#), p. 1. (To Willie and Mary White, January 6, 1881.)

[231]

In coming from Sarah's to our house, I slipped and fell, wrenching my foot backwards and putting my ankle out of joint. In rising it flew back again.... I can hobble around a little with crutches, but I will not murmur or complain.—[Letter 9, 1856](#), p. 1. (To Mrs. E. P. Below, January 1, 1856.)

As my husband stopped, after riding a few miles, to arrange the pack, I rode on to overtake some of our company ahead. I soon noticed my horse began to shy, and saw that my pack had become loosened and was dangling around his heels. I slipped my foot from the stirrup and in a moment more would have been free. I arose in much pain, nervous and trembling. I took my seat in the saddle with less confidence than when I mounted my pony two days before.—[Manuscript 4, 1872, 10](#). (Diary, September 4, 1872.)

***Released January 9, 1976.***

**MR No. 470—In Manuscript Release No. 1236**

[232] **MR No. 471—Christ’s Righteousness Revealed by  
Love, Not Selfishness**

I am instructed to say to you, that as Christians, it is your privilege to bring practical religion into the home, the neighborhood, the church, and the institutions that have been established among you to advance the Lord’s work on this earth.

God’s people are to reveal the attributes of Christ,—the tenderness, the compassion, the unselfish generosity that He always manifested toward the poor, the distressed, and the needy. “Whoso hath this world’s good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?” Let there be no shutting up of the bowels of compassion; for those who do this are deprived of the Spirit of God.

In many, the absence of a Christlike spirit has been very marked. Many who claim to follow Christ have not His fragrance of character. By performing deeds of mercy, and by speaking words of kindness that are like apples of gold in pictures of silver, they could exert an elevating influence over those with whom they come in contact; but too often their words are harsh, their actions unbecoming a Christian. God cannot approve of wrong words and actions; for they are an offense to Him. He calls for a decided and thorough change. The time is very near when these matters will be adjusted by One whom none can evade. In the day of judgment everything will be put on its proper basis.

[233] All sin is selfishness. Satan’s first sin was a manifestation of selfishness. He sought to grasp power, to exalt self. A species of insanity led him to seek to supersede God. And the temptation that led Adam to sin, was Satan’s declaration that it was possible for man to attain to something more than he already enjoyed—possible for him to be as God Himself. The sowing of seeds of selfishness in the human heart was the first result of the entrance of sin into the world.

God desires every one to understand the evil of selfishness, and to cooperate with Him in guarding the human family against its

terrible, deceptive power. The design of the gospel is to confront this evil by means of remedial missionary work, and to destroy its destructive power by establishing enterprises of benevolence.

As a remedy for the terrible consequences into which selfishness led the human race, God gave His only begotten Son to die for mankind. How could He have given more? In this gift He gave Himself. "I and My Father are one," said Christ. By the gift of His Son, God has made it possible for man to be redeemed, and restored to oneness with Him.

"God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Love is the great principle that actuates unfallen beings. With amazement the angels behold the indifference that those who have light and knowledge manifest toward a world unsaved. The heavenly host are filled with an intense desire to work through human agencies to restore in man the image of God. They are ready and waiting to do this work. The combined power of the Father, the Son, and the Holy Ghost is pledged to uplift man from his fallen state. Every attribute, every power, of divinity, has been placed at the command of those who unite with the Saviour in winning men to God. Oh that all would appreciate the truth as it is in Jesus! Oh that all would love God in return for the love wherewith He has loved them!

[234]

Sin has extinguished the love that God placed in man's heart. The work of the church is to rekindle this love. The church is to cooperate with God by uprooting selfishness from the human heart, placing in its stead the benevolence that was in man's heart in his original state of perfection.

I am sorry that so many are doubtful in regard to justification by faith, and that some are standing in opposition to the light that God has given on this subject. Sinners are committed for trial. They must answer the charge of transgressing God's law. Their only hope is to accept Jesus Christ, their Substitute. He has redeemed the fallen race from the curse of the law, having been made sin—a curse—for them. Nothing but the grace of Christ is sufficient to free the transgressor from bondage. Through His grace those who are obedient to God's commandments are made free.

If sinners repent, their pardon is procured through the merits of Christ. Those who understand this matter in its true bearing will

more fully comprehend the wondrous, glorious plan of salvation. They will not desire to argue over just what is meant by Christ being our righteousness; nor will they desire to try to explain questions that do not in any way make more plain the terms of salvation. It is not essential to understand the precise particulars in regard to the relation of the two laws. It is of far greater consequence that we know whether we are justified or condemned by the Holy precepts of God's law.

[235] Carelessness in regard to the principles that must be brought into the life-practice, is a fatal mistake, and needs special attention. He who is saved must set things right in his own heart. In the days of Christ the religious leaders neglected the weightier matters of the law for matters of minor importance. The Saviour reproved them, saying, "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel."

Some in our day, by their attitude toward the law as revealed in Galatians, have brought a sad chapter into their life-experience. Let none repeat the past. Let none indulge in speculative theories, or call attention to things that do not pertain to the solemn work of deciding their own eternal destiny. The twenty-third [chapter] of Matthew describes the condition of those who are so blinded spiritually that they cannot discern the relative importance of things which they should understand.

Christ's righteousness has been misrepresented by some in positions of responsibility, who, supposing they were doing God's service, have done things which show that they are spiritually blind. Men have been overbearing and imperious in spirit, and their wrong course of action, their lack of principle, will cause them to be denounced by the Lord as surely as the Pharisees were denounced. The woes that fell on the Pharisees will as verily fall on all who are engaged in a like work, unless they repent.

Because the spiritual eyesight of some in positions of trust has been dimmed, God's great and sacred work has been neglected. By their deeds some have shown that they have not been actuated by right principles. They have not revealed justice, mercy, and the love

of God. They have not given practical evidence of love for their brethren. While very scrupulous about little matters, making a man an offender for a word, they have not scrupled to deal unjustly with the Lord's heritage. Thus they have committed sins that are great in His sight. They have tampered with the conscience, and by subtle reasoning have made imaginary distinctions between the degrees of guilt of various transactions. Lightly passing over very serious wrongs, they have condemned with great severity wrongs that do not begin to compare with their own sin in cherishing and working on false principles. They should remember that righteousness exalts a nation, and that sin brings it to ruin. And this is as true of individuals as of nations. [236]

My brethren and sisters in Iowa, with humble, contrite hearts study your Bibles. That which is revealed in the Scriptures is for you and for your children. Eat the Word, and digest it: for it is the bread of life. Do not be eager to know something in regard to things that are not revealed. Some do not seem to comprehend that which is plainly opened before them in the Scriptures concerning their salvation, and, as a result, their religious life is greatly deficient. If they would study and obey the Word of God, their minds would not be so full of conjectures in regard to things that they need not understand.

In every place God is working to bring men to a knowledge of Christ and His righteousness. He speaks to them in His Word. The Bible is the key that unlocks the mysteries which it is essential for human beings to understand in order to know what they must do to gain eternal life. The Bible is its own expositor. Its bright beams are to shine into all parts of the world, that sin may be revealed. The Bible is a chart, pointing out the waymarks of truth. Those who are acquainted with this chart will be enabled to tread with certainty the path of duty, wherever they may be called to go. [237]

Let us notice the answer that the divine Teacher gave to the lawyer who asked, "What shall I do to inherit eternal life?" "He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself." "Thou hast answered right," Christ

said: "this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbour?"

In answer, Christ gave the parable of the good Samaritan, relating an incident that had actually taken place: "A certain man," He said, "went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that showed mercy to him. Then said Jesus unto him, Go, and do thou likewise."

[238] In this parable are summed up all the principles contained in the law of God.

On every hand we can see the terrible results of the selfishness that led Adam to transgress God's law. The taking of the forbidden fruit—seemingly so small a matter—resulted in opening the flood-gates of woe upon the world. To this transgression can be traced all the violence and the crime now existing. And when in this age of the world the principles of justice and mercy are in any way violated in word or deed, there is committed a sin of far greater magnitude than the sin that was committed in Eden; for sin was a new thing to our first parents.

My dear brethren and sisters in Iowa, determine to reveal Christ's righteousness more fully than you have revealed it in the past; determine to show that you are not of this world, but of the kingdom of heaven. You are in danger of losing a rich experience. Will you not cultivate the grace of Christ in your hearts? Let not selfishness, springing from self-love, separate you from one another and from God. Bind yourselves to one another by the cords of Christian benev-

olence. If faithful, you will hear from the Saviour's lips the words, "Well done, thou good and faithful servant: ... enter thou into the joy of thy Lord."—[Letter 134, 1902](#). (To "Brethren and Sisters of the Iowa Conference," August 27, 1902.)

***Released February 2, 1976.***

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## **MR No. 472—Early Education of Youth**

In all our churches there should be schools, and teachers in those schools who are missionaries. It is essential that teachers be educated to act their important part in educating the children of Sabbathkeepers, not only in the sciences, but in the Scriptures. These schools, established in different localities, and conducted by God-fearing men and women, as the case demands, should be built upon the same principles as were the schools of the prophets.

Special talent should be given to the education of the youth. The children are to be trained to become missionaries; and but few understand distinctly what they must do to be saved. Few have the instruction in religious lines that is essential. If the instructors have a religious experience themselves, they will be able to communicate to their students the knowledge of the love of God they have received. These lessons can only be given from those who are themselves truly converted; and this is the noblest missionary work that any man or woman can undertake.

Children should be educated to read, to write, to understand figures, to keep their own accounts, when very young. They may go forward, advancing step by step in this knowledge. But before everything else they should be taught that the fear of the Lord is the beginning of wisdom. They may be educated line upon line, precept upon precept, here a little, and there a little; but the one aim ever before the teacher should be to educate the children to know God, and Jesus Christ whom He has sent.

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Teach the youth that sin in any line is defined in the Scriptures as “transgression of the law.” Sin originated with the first great apostate. He was a disobedient subject. He led the family of heaven into disobedience, and he and all who were united with him were cast out of the Paradise of God. Teach the children in simple language that they must be obedient to their parents, and give their hearts to God. Jesus Christ is waiting to accept and bless them, if they will only come to Him and ask Him to pardon all their transgressions

and take away their sins. And when they ask Him to pardon all their transgression, they must believe that He will do it.

God wants every child of tender age to be his child, to be adopted into His family. Young though they may be, the youth may be members of the household of faith, and have a most precious experience. They may have hearts that are tender, and ready to receive impressions that will be lasting. They may have their hearts drawn out in confidence and love for Jesus, and live for the Saviour. Christ will make them little missionaries. The whole current of their thoughts may be changed, so that sin will not appear a thing to be enjoyed, but to be hated and shunned.

Small as well as older children will be benefited by this instruction; and in thus simplifying the plan of salvation, the teachers will receive as great blessings as those who are taught. The Holy Spirit of God will impress the lessons upon the receptive minds of the children, that they may grasp the ideas of Bible truth in their simplicity. And the Lord will give an experience to these children in missionary lines; He will suggest to them lines of thought which the teachers themselves did not have.—[Letter 104, 1897](#), pp. 2-4. (To E. A. Sutherland, December 15, 1897.)

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## MR No. 473—Soul Preparation

Wherein are we found to be profitable to God? We can so be found only in one sense, in bearing much fruit to His glory; in being active in securing others in the service of the heavenly King; in seeking by holy, irreproachable lives to so exemplify Christ that others shall be constrained to acknowledge that there is a power in the truth in Christian religion which transforms the soul by the renewing of the mind. Our natures are changed by the power of divine grace. Unless this transformation is seen in the life by the fruits of the spirit all the pretensions in that direction are of no weight; therefore although there may be a form of godliness, yet unprofitable, slothful servant is stamped upon the character of their entire religious experience....

There is great danger of deceiving ourselves and thinking we have a readiness for the day of God, when we shall be found having our own righteousness and not the righteousness of Christ. You may anticipate happiness in a certain course, but if your trust is not in God, your happiness will be as the morning dew.

Time, precious time is passing and you must not be found slothful. Your souls are worth a thousand worlds....

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May the Lord bless and strengthen you in your every effort to overcome self and live unto God. He will keep you in the work of overcoming. Engage in it decidedly, determinedly, and may your example lead others to a life of consecration. Let your light so shine that others by seeing your good works shall be led to glorify your Father which is in heaven.—[Letter 7, 1869](#), pp. 3, 4. (To Edson and Emma White, June 27, 1869.)

*Released February 2, 1976.*

## MR No. 474—Bread Making

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The mixing largely of white or brown flour bread with milk in the place of water is not a healthful preparation. If the bread thus cooked is allowed to stand over, and is then broken open, there will frequently be seen long strings like cobwebs, and this, in warm weather, soon causes fermentation to take place in the stomach. Milk should not be used in place of water in breadmaking. All this is extra expense, and is not wholesome. The taste may be educated so that it will prefer bread prepared in this way; but the more simple it is made, the better it will satisfy hunger, and the more natural will be the appetite to enjoy the plainest diet.

We had a large family to cook for, and the ten quarts of milk which our cow gave each day was not sufficient for our family use. At times three extra quarts had to be purchased to give us enough to mix the bread with milk. This was a most extravagant business, and wholly unnecessary. I had this order of things changed, and the testimony of nearly all was that the bread was more appetizing than when mixed with milk.

Every housekeeper should feel it her duty to educate herself to make good, sweet bread, and in the most inexpensive manner; and the family should refuse to have upon the table bread that is heavy and sour; for it is injurious. There are a large number of poor families who buy the common baker's bread which is often sour, and is not healthful for the stomach.—[Manuscript 3, 1897, 4, 5](#). (“Health Reforms,” January 11, 1897.)

*Released February 2, 1976.*

[244] **MR No. 475—Revival Meetings Conducted by Ellen White**

I expected to remain through the meeting [in New Bedford] but urgent telegrams came from the Ohio campmeeting for us to come. If we would return answer that we would come Elder Farnsworth would start for New Bedford meeting. We looked the whole thing over and, considering Elders Canright and Oviatt's apostasy, we decided to go.

We left the ground Friday morning and arrived at Cleveland Sabbath morning and spoke that day. Made decided efforts for the people, called them forward and fully two hundred came forward. The congregation of outsiders was very large. This made a decided impression upon them. They said they never had seen anything like this before. Special labor was given in the different tents for all who came forward. After a season of prayer I was in the tent from half past two until half past five o'clock.

Sunday we had the crowd again. The large tent was crowded full. It rained some. Many visited me who had been in the '43 and '44 Movement. Some claimed to be in advance of us in the faith of the restitution of all things, while some others claimed that Christ had come, while still others seemed to be seeking for the truth. It was hard labor in Cleveland because of the want of unity among the ministers. There was need of the converting power of God to come upon the ministers.

[245] Monday we entered the tent at eight o'clock and did not leave it until three. I spoke three hours giving most solemn warnings to ministers and people, called the people forward and the ministers and gave them time to confess their faults and errors. When they commenced to confess there was a break, but still I did not see that clear and thorough work I desired. I told them I would not leave the tent until there was a decided movement made. Well, we had a most solemn, confessing, weeping meeting.

Tuesday morning I went to the eight o'clock meeting and I bowed before God and continued my supplication long for the Lord to come in and melt the hearts of the people. Then I felt the assurance that the darkness was clearing away. I told them so, bid them farewell, took the hack for the depot to go to Springfield, Ill.—[Letter 50, 1887](#), pp. 3, 4. (To Brother Haskell, September 1, 1887.)

We feel deeply grateful for the blessing of God that has come into the meeting here [Chicago, Ill.]. We have all been blessed indeed. There began to be a break on Thursday, and on Friday the meetings were excellent, but oh, how hard it was to educate the people to look away from themselves to Jesus and to His righteousness. A continuous effort has had to be put forth. I am sure that those who are present begin to see now what they have lost in the past by their unbelief, and by the Christless sermons that have been presented. If this message that has been preached here is not present truth for this time, I know not how we can determine what is truth.

Did I tell you [W. C. White] that Mrs. Miles Grant was one of my hearers last Thursday? I had an introduction to her in my room, and we had a pleasant visit. She said that she did not know that I would care to meet the wife of Miles Grant, as he and I were sharp antagonists, but I said to her that I had made no raid upon her husband, it was he that had followed me and made a raid upon me. She talked very pleasantly, and commended the manner in which we are doing our work in such cities as Chicago. She said that she had told her husband that as a people we were showing a commendable zeal in live missionary work, while they, as a people, were doing very little, and were really dying out for want of just such methods of labor as Seventh-day Adventists were employing.

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Friday morning the work of the Lord was manifested in our meeting. Hearts were moved upon by the Spirit of God, and good confessions were made. My heart rejoiced as I heard the people acknowledge that they were obtaining an education in faith which they had never had before, and that Jesus was precious to their souls. They said that they had never before known by an experimental knowledge what the love of God was, but now they had heard, they had believed, and they would go forth to preach as they had never before preached the merits of a crucified and risen Saviour. They felt that indeed they had had a new conversion. Their souls were free,

their sins forgiven, the love of Jesus was in their hearts. [They felt] the tenderness of heart, the contrition of spirit that makes evident the work of the Holy Spirit and grace of Christ in the soul. The Sabbath came to us as a joy, a blessing. We hailed the Sabbath with grateful hearts as the best Sabbath we had ever enjoyed. The half-past five meeting commenced where the evening meeting closed. Every heart seemed to respond to the love of God, and souls were burdened to express the precious love they had found.

[247] The universal testimony now is that they regret most deeply that they had not seen and known before what they now understand. They now have the assurance of the favor of God, and have the indwelling peace of Christ. One soul after another has testified to a new conversion. Our meetings have been truly melting seasons. We know that Jesus has been in our meetings. Joy and tears have been mingled. I rejoice in the Lord to see the good work progressing.

On Sabbath forenoon Brother A. T. Jones gave a discourse full of the meat and fatness of good things. In the afternoon I spoke of the precious plan of salvation with much freedom to a large audience. I remained through a blessed social meeting, and how different were the testimonies from those we heard at the beginning of the meetings. They were full of joy and praise to God for the precious light that souls had received. The brethren expressed themselves as so much better acquainted with God because of the light that they had received. They comprehended to so much greater a degree His character, His goodness, His mercy, His love. They knew more of what it meant to have living faith. They said that they had a more intelligent idea of what it meant to abide in Christ, and to have Him abide in them. Many testimonies were borne by the ministering brethren to the effect that they could now see how little of the righteousness of Christ they had brought into their discourses, how ignorant they had been of the Scriptures and of the power of God! They felt that they could now go forth to their labors with new courage and hope, that they could now present Jesus and His love to the people.

From the commencement of the Sabbath to its close it was a day of especial blessing, and it forms one of the most precious pictures that I have to hang in memory's hall to look upon with delight and rejoicing. Good is the Lord and greatly to be praised. Brothers

Kilgore and Starr sent telegrams to some of the brethren in adjoining churches who were absenting themselves from the meeting because of their temporal affairs. They arrived on Friday, and rejoiced as they drank in the spirit of the meeting. [248]

Sunday, April 7, is in the past. The chapel was filled, and the halls and rooms adjoining were also well occupied. The meetings began at half-past five in the morning, and continued through the day with scarcely any intermission. Some time was devoted of course to obtaining refreshments. Elder Jones and myself occupied the preaching hours, and the Lord imparted to the speakers His grace in rich measure. The congregation were deeply interested, and many who were undecided have balanced in the right direction, and we believe that many more will decide for the truth as a result of this meeting. The sweet peace and quietness of God seem to be in all. There have been no outbursts of fanaticism, but rather the peace and joy that is born of heaven has been manifested. With tearful eyes and trembling lips, testimonies have been borne, full of faith and hope, courage and joy.

We have reason to praise God with heart and soul and voice. After the evening meeting baptism was administered to eleven candidates in the baptistry. Now that the enlightenment of the Spirit of God has come, all seem to be learning fast; but at first the lessons presented seemed strange and new, and their hearts and minds could not take them in. More real good could now be accomplished in one day than in one full week before, because they have now opened their hearts to Jesus, and He is abiding with them. All regret that they have been so long ignorant of what constituted true religion. They are sorry that they have not known that it was true religion to depend entirely upon Christ's righteousness, and not upon works of merit.

April 8, half-past ten a.m. We had a most precious meeting at half-past five this morning, and it would have done your soul good to have heard the heartfelt testimonies that were borne. Brother John Sisley bore a good, free, heartfelt testimony. Brother Ballenger proclaimed himself a converted man, and there is a right ring to his testimony. He says he can take hold of the work now as he never could take hold of it before, because he simply did not know how to exercise faith and cling to the righteousness of Christ. I wish [249]

you could see and hear Elder Kilgore. He talks things right out. He weeps and rejoices. He says he has had a new conversion, that his eyes are opened, that he no longer sees men as trees walking in his religious experience, but that he sees clearly that it is Christ's righteousness that he must rely upon or he is a lost man. Brother Tait is also out into the clear light, and his testimony rings out in decided tones. He has found Jesus and is so happy. He says that there are young men at this meeting who have been brought into the truth through his labors, and we can judge how glad he feels to hear them express their joy and gratitude for the light that has shown upon us, and to see deep movings of the Spirit of God on their hearts.

Oh, if they had only known when they first embraced the truth that which they now understand, how much further advanced they might have been in the divine life! Oh, how much time, how many opportunities have been left unimproved, because the people of God have not brought faith and love of Jesus into their religious experience! Brother Tait says, "Oh that I had preached the gospel of Christ to the souls for whom I have labored, how much better it would have been for them! But I will preach Jesus Christ and Him crucified in all my ministerial labors henceforth." Brother Kilgore [250] is just as happy in the Lord. He now sees the mistakes he made at Minneapolis, and is so glad of the privilege of these meetings. This morning's meeting was, as some expressed it, the best of the wine at the last of the feast. Such happy faces! Such thankfulness and joy was expressed by the people of God that we are all glad in the Lord.—[Letter 1, 1889](#), pp. 1-5. (To W. C. White, April 7, 1889.)

*Released February 2, 1976.*

## **MR No. 476—Materials in Maranatha**

[251] **MR No. 477—Canvassing an Excellent Training for  
the Ministry**

Our ministers of experience should instruct the young men who are desirous of entering the ministry, doing all they can to lead them forward in successful evangelistic work. They should take them with them to the places they visit, showing them how to win souls to Christ. But work in the canvassing field will do more than almost anything else to prepare young men for the ministry, after they have had opportunity to become Bible students.—[Letter 132, 1902](#), p. 7. (To Brother Irwin, August 17, 1902.)

*Released February 2, 1976.*

**MR No. 478—Pioneering in Australia with Ellen  
White**

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For a long time we have waited for the signs to be hung out to our view, that we might understand that we are living in the closing scenes of this earth's history. Little did I suppose that time would linger till I should be nearly seventy years old. The 26th of next November... I shall be seventy years of age. I have had a wrestling life, and when we were holding meetings in private houses, when only a few believed the truth, I did not think that time would last, or that my life would be spared, long enough for me to visit Europe and Australia.

I have been engaged in missionary work in this new field for about six years. I did not come here from choice. I did not want to come; for I saw an abundance to do in America. But the Conference decided that I had better come, and the people here were very anxious that I should come; so I am here, to do the Lord's work in lifting the standard of truth in new localities. He has greatly blessed me in this work, and wherever I go, I have a message for the people.

We have begun to clear our land here in the woods. One year ago last August Mrs. May White, Ella and Mabel White, and myself kindled the first brush fire, beginning to clear the land. It was very interesting work for the children; they enjoyed it ever so much. Four tents were then pitched, and the men began the work of felling trees, and preparing the land for cultivation. A breaking up plough, drawn by sixteen oxen broke up the land. The land was simply ploughed. We could not then afford to do more than this....

In this way we employed men who had worked at the cabinet maker's trade, carriage builders, and painters. They were in poverty and great need, and some had large families to provide for. We paid them not less than a dollar a day, and fed them. In this way we have worked to get a few acres cleared and planted in peaches, apricots, plums, pears, nectarines, apples, figs, oranges, and lemons. These trees were planted in the furrows the last of September and

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the first of October. The next April the entire orchard was ploughed again. By the next August, the trees were fragrant with blossoms. In November there was beautiful fruit on the peach and nectarine trees. These trees had been loaded with fruit, but most of it had been picked off when small. It was thought best for the trees to do this. With the blessing of God, by the coming November we shall have plenty of fruit.

Our school is located here. Their land was cleared and planted with trees at the same time that my orchard was planted. This coming season we expect that it will bear fruit for the school. Our people are settling in this place. Here students are to be educated in books, and are also to be taught how to do all kinds of manual labor. The Lord will help us in this work. This is the first term of school. There are sixty students in attendance. Thirty of these come from a distance, and live in the home. All the students are young men and young women of excellent capabilities.

We have located here on missionary soil, and we design to teach the people all round us how to cultivate the land. They are all poor because they have left their land uncultivated. We are experimenting, and showing them what can be done in fruit raising and gardening.

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For the benefit of our school we knew that we must get away from the cities, where there are so many holidays, and where the interest taken in ball playing, horse racing, and games of every kind, amounts almost to a craze. In the woods we are just where we should be. Not that we expect to get away from Satan and from temptation, but we do hope to be able to teach the youth that there is something satisfying besides amusement.

Two plain, simple, substantial buildings have been erected for school purposes. The main building is not yet built. We are using a wing, which will answer until we can get means to advance on the main building. We will soon be compelled to build a chapel. We are so thankful that we have been able to make a beginning: and we earnestly desire to have this school such as the Lord shall approve.

The school commences at nine o'clock in the morning, and closes at one. Then comes the dinner hour, and then three hours of physical labor; for the mental and physical powers must be proportionately taxed.

We are favored with excellent teachers. Bro. and Sister Hughes have lately come from America. Bro. Hughes is Principal, and his wife is one of the teachers. Bro. Herbert Lacey and his wife are teachers in the school, and are doing good work. Bro. and Sr. Haskell fill very important places in our school in giving Bible lessons. Sr. Haskell is matron, and also teaches a Bible class. Bro. Haskell also teaches a Bible class. He has a whole treasure house of knowledge to give to the school. The Bible is made the foundation of all the education. Religious education is the foundation of all proper education.

Brother Haskell is a man of experience, and is respected and honored by all. His wife is a woman of rare ability as a manager. She takes hold most earnestly, not afraid to put her hand to any work. She does not say, "Go," but she says, "Come, we will do this or that," and they cheerfully do as she instructs them. We have had most precious instruction from the Word from both Bro. and Sr. Haskell. [255]

All are pleased with the location, and with the plain, simple, healthful diet. No meat is used. Butter is too expensive to be purchased....

We have an excellent cook for the school in Bro. Skinner. He prepares an excellent table. His wife is connected with the school. Bro. Skinner is also teaching the best methods of preparing food. Some feel the want of meat at first, but they soon acknowledge that their excellently prepared food is the best diet.

Oh, how anxious we are in behalf of the youth.—[Letter 33, 1897](#), pp. 1-5. (To Gilbert Collins, June 9, 1897.)

### Two Years After Leaving Australia

When I left Australia, I really thought that I might be back in two years. But I may never see Australia again, though, if it were the Lord's will, it is the place where I should most prefer to be. I am closely joined to that field by the most tender associations. I love the brethren and sisters there, and were I younger in years, I would certainly return to the field I love so well.

I must say a few words more. Please tell those who recently went to Australia from America that they must be very careful how they speak in regard to the work that has been done in that field. God [256]

will not be pleased if they send back to America words of gloomy unbelief. Please tell them not to open their lips in complaint, but to say, "What hath God wrought!" He hath fulfilled His Word, and set a table in the wilderness....

If these brethren [critics] had been in the work from the beginning, if they had taken part in the stern battles that have been fought, they would understand that nothing but the miracle-working power of God has accomplished the work that has been accomplished. We have seen His power as we have advanced from point to point; and we praise Him with heart and soul and voice. Oh how we appreciated the loving mercies of our God as He led us on step by step. If these brethren had met to worship God in the loft of the sawmill at Avondale,—a rough, rude room, stored with the school furniture,—and in that disagreeable place had felt the power of God, going home with souls warmed with His love, they would appreciate every stroke that has been made, looking upon the work done with hearts swelling up with grateful thanksgiving and joyous praise.

We were instructed to make a sample farm for the education of the inhabitants of Cooranbong....

We were directed, step by step, how to advance. Those who acted no part in this work have no right to open their lips in criticism until they go to some field as difficult as the Australian field was, and carry forward a similar pioneer work.

[257] Think you we did not do our best? We located our school where we were directed to locate it. The land was pronounced worthless, but the word came, "God can spread a table in the wilderness." The providence of God was so manifestly revealed as we advanced, that I have not a shadow of a doubt that the loving heavenly Father was watching over us all the time. Such an experience I value more highly than gold and silver and precious stones. And should the Lord release me from my work in America, I know of no place where I would rather be than in Cooranbong.

May White and I kindled the first fire made to clear the land on which my house was afterward built. There we pitched tents for me and my workers. We knew that by day and by night angels guarded our encampment, so that no harm befell us.

Very soon after going to Cooranbong, we began to do medical missionary work. Sara was called to many places to treat the sick,

and many of the cases were very difficult ones. This work opened many doors for us, giving us access to hearts. We brought the sick to our home, and cared for them there; and the great Medical Missionary came into the home, and blessed the care and those who cared for them. He went with the one who was called, often at night, to ride for miles through the woods to visit some suffering one. God was in this work. I praise His holy name.

Dora Creek and Martinsville and the other settlements in the woods, in which we labored, are dear to me. I hope that the most tender solicitude will be shown for the souls in these places, and that earnest efforts will be made to draw them to Christ. Much has been done in these places, and much more will need to be done....

In Australia we gained an experience that enabled us to endure the seeing of Him who is invisible. When those who did not stand shoulder to shoulder with us in the pioneer work, attempt to speak slightly of what has been done to advance the truth in Australia, I say, Step lightly. You are treading on hallowed ground. Christ and His angels have gone before us, and from the light given me by God, I know that He is going before the workers in New South Wales and in other parts of the field. He is with those who are building the Sanitarium and those who are opening up the health work in Sydney. He will reward those who have worked so long and so faithfully on the sanitarium building, investing in it all the means they have....

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Angels of God have stood by the side of those who worked so nobly at Avondale. I thank the Lord that at the time when there was so great a dearth of means, we did not sit down and fold our hands, making no effort to advance. I thank the Lord that He put it into the hearts of our friends in Africa to help in time of need. And I shall never forget the faithful labors of Elder Haskell and yourself in collecting the means that enabled us to place the work where we could leave Australia to come to America, at a time when my testimony was needed here. The Lord has been very good. As I think of the poverty, the scarcity of bread and clothing, and of the missionary work we tried to do, I look upon the whole matter as a wonderful thing. The work is an object lesson for all who enter new fields. Let all say, "See what the Lord hath wrought"! ...

I know of no place on earth so dear to me as Avondale, where we fought so many battles and gained so many victories. I say to

all who visit there that the heavenly angels have walked over the grounds. I tell you this Brother Irwin, for your encouragement. I know what I know of the stately steppings of the Lord Jesus and His angels.—[Letter 113, 1902](#), pp. 5, 7-11. (To Brother Irwin, June 15, 1902.)

## MR No. 479—Anna and Nathaniel White

[259]

When we returned from the West we found that Anna had greatly changed. Consumption has marked her for his victim, and to all human appearance in a few months she will be laid by Nathaniel's side. We have had a serious time. I found Clarissa and Anna could not eat, had no appetite, and our family did not understand providing for the sick, and the conference brought so much labor upon the family they had all they could do and I was obliged to keep on my feet day after day to wait upon the sick until my feet at night would be blistered and it was impossible for me to rest I was so exhausted.... Anna and Clarissa have been very, very sick, the power of the enemy was broken upon Clarissa about two weeks since, yet her chills continued until yesterday. She and Anna have been unable to labor at all. My sewing has laid almost entirely still.—[Letter 8, 1853](#), p. 1. (To Brother and Sister John Loughborough, circa September 7, 1853.)

Dear Anna sleeps in Jesus. For weeks before she died she was entirely helpless and had to be lifted from six to nine times a day, and for months she could not walk without help. Oh, it has been a fearful scene of suffering we have passed through. Anna died a hard death. Oh, how my mind has suffered. My feelings have been intense. Nathaniel lies low in the grave. Anna sleeps in Jesus, and I have been very fearful, yes greatly alarmed that the disease [tuberculosis] that has preyed upon Nathaniel and Anna is preying upon James. He has been afflicted in the same way and unless he is speedily relieved he will go in the same way. We have prayed and wrestled with God, and are still holding on to His promises. We have set apart noon in this family for a season of prayer especially for James. We believe God will work for him. Pray for him especially.—[Letter 5, 1854](#), p. 1. (To “Brethren and Sisters,” December 16, 1854.)

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*Released March 16, 1976.*

**Reconversion and Rebaptism**

We must see Christ as He is. By the eye of faith we must discern the glory of the Only Begotten of the Father, full of grace and truth. By failing to cherish the Spirit of Christ, by taking wrong positions in the controversy over the law in Galatians—a question that many have not fully understood before taking a wrong position—the church has sustained a sad loss. The spiritual condition of the church generally, is represented by the words of the True Witness: “Nevertheless,” saith the One who loves the souls for whom He has died, “I have somewhat against Thee, because thou hast left thy first love.” The position taken by many during the Minneapolis General Conference testifies to their Christless condition. The admonition to every such an one is: “Remember therefore from whence thou art fallen, and repent, and do the first works: or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.”

Have not many in this ministerial school seen their mistake of not abiding in Christ? Can not they have the privilege of repenting, and of doing their first works? Who shall condemn this work of repentance, of confession, of baptism? If some conscientiously feel that their first duty is to repent of their sins, confess them, and be baptized, is not this the first works that they must do?

When precious rays of light from the Sun of Righteousness have shone upon our pathway, some have opened wide the door of the heart, welcoming the heaven-sent light into the chambers of the soul. They receive the words of Christ Jesus gladly. Others have needed the divine anointing to improve their spiritual eyesight, in order that they may distinguish the light of truth from the darkness of error. Because of their blindness, they have lost an experience that would have been more precious to them than silver and gold. Some, I fear, will never recover that which they have lost.

When strong-minded men once set their will against God's will, it is not easy for them to admit that they have erred in judgment. It is very difficult for such men to come fully into the light by honestly confessing their sins; for Satan has great power over the minds of many to whom God has granted evidence sufficient to encourage faith and inspire confidence. Many will not be convinced, because they are not inclined to confess. To resist and reject even one ray of light from heaven because of pride and stubbornness of heart, makes it easier to refuse light the second time. Thus men form the habit of rejecting light.—[Manuscript 21, 1891, 6, 7](#). (Diary, February 27, 1891.)

I speak to our leading brethren, to our ministers, and especially to our physicians. Just as long as you allow pride to dwell in your hearts, so long will you lack power in your work. For years a wrong spirit has been cherished, a spirit of pride, a desire for preeminence. In this Satan is served, and God is dishonored. The Lord calls for a decided reformation. And when a soul is truly reconverted, let him be rebaptized. Let him renew his covenant with God, and God will renew His covenant with him. My brethren, show true repentance for departure from God. Let angels and men see that there is forgiveness of sin with God. Extraordinary power from God must take hold of Seventh-day Adventist churches. Reconversion must take place among the members, that as God's witnesses they may testify to the authoritative power of the truth that sanctifies the soul. Renewed, purified, sanctified, the church must be, else the wrath of God will fall upon them with much greater power than upon those who have never professed to be saints. [263]

Those who are sanctified through the truth will show that the truth has worked a reformation in their lives, that it is preparing them for translation into the heavenly world. But as long as pride and envy and evil-surmising predominate in the life, Christ does not rule in the heart. His love is not in the soul. In the lives of those who are partakers of the divine nature there is a crucifixion of the haughty, self-sufficient spirit that leads to self-exaltation. In its place the Spirit of Christ abides, and in the life the fruits of the Spirit appear. Having the mind of Christ, His followers reveal the graces of His character.

Nothing short of this will make men acceptable to God. Nothing short of this will give them the pure, holy character that those must have who are admitted to heaven. As soon as a man puts on Christ, an evidence of the change wrought in him is seen in spirit and word and act. A heavenly atmosphere surrounds his soul; for Christ is abiding within.

[264] “Verily, verily I say unto you,” Christ declared, “He that believeth on Me hath everlasting life.” Oh how few there are who reveal in their lives the principles of this life! They profess to believe the most sacred truth ever given to mortals, but in their lives they dishonor God. “He that eateth my flesh, and drinketh My blood hath eternal life; and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth my flesh, and drinketh My blood dwelleth in Me, and I in him. As the living Father hath sent Me, and I live by the Father; so he that eateth Me, even he shall live by Me.”

Do you believe these wonderful statements? Do you receive the words of Christ? I tell you that when in truth you receive them, you will practice the truth in accordance with the teachings of Christ. But as surely as you do not avail yourselves of the privileges presented in these words, so surely will you mis-represent Christ by a half-hearted religious life. So surely you will set before the youth you are educating an example that will not be safe for them to follow, and you will bear the condemnation of their unchristlikeness.

My soul is burdened day and night; for I fear that I have not been as explicit as I should have been. In the night season I pray, “Lord, help me; Lord, teach me. Have compassion on the sheep and the lambs of thy pasture. Abandon not the unsanctified, unholy professing Christians in Thy church to their own perverted, corrupt way.”

A few nights since, I dreamed that I was praying in a meeting. Oh how earnestly my heart was drawn out in supplication! “Lord,” I pleaded, “Let not this people claiming to believe so sacred a truth follow on in their mistaken ideas until their names are blotted out of the book of life and recorded among the names of the unjust. Help them to see that by their unlikeness to Christ they are greatly dishonoring the Lord.”

I call upon the people of God to awake to a realization that their condition is plainly marked out in the message to the Laodicean church. Those who are striving to overcome will while on this earth be pursued by Satanic agencies. The enemy will tempt them to corrupt the principles that they must maintain if they would reach the high standard that God has set before them. We can overcome only in the way in which Christ overcame, by whole hearted obedience to God. Real virtue of character cannot, will not, act by halves. The Christian graces, all cherished, form a beautiful, symmetrical character. True religion is obedience to all the commandments of God. Obedience brings salvation, disobedience, ruin. [265]

It pays to examine the whole conduct of the life. What manifestation do we give our fellow men, as God's medical missionaries, teachers of the gospel? What evidence do we give that we are Christ's medical missionaries, imbued by His spirit? Do we show that we are preparing for a life that measures with the life of God? With the opportunities and privileges that we have had, we should be in advance of any people in the world. But what spirit are we bringing into our work? Are we bearing witness to the world to the blessedness of bringing the life of Christ into our individual lives? Do we fear lest, after a promise being left us of entering into God's rest, some of us should seem to come short, because we do not love him?

The lives of medical missionaries should be in harmony with the name they bear. Their words and acts should be an interpretation of all that the name embraces. The world has a right to expect from those who claim to be medical missionaries a course of conduct corresponding to all that the name signifies. In this present life God's servants are to give to the world an example of the preparation that those must make who obtain eternal life. But many of those claiming to have advanced knowledge of the word of God have given to the world a sample of character that He cannot approve.

It behooves us to live in the fear and love of God. God is supreme, and He cooperates with those who represent Christ in life and character, those who are kind, thoughtful, self-denying, and self-sacrificing. Christ says, "If any man will come after Me, let him deny himself, and take up his cross, and follow Me." [266]

Make your life preparation for eternity. You have not a moment to lose. Do you keep God's commandments? Do you fear to offend Him? Do you feel your dependence on Christ? Do you realize that you must be kept every moment by His power? Is your life filled each day with submission, contentment, and gratitude?—[Letter 63, 1903](#), pp. 1-3. (To "Our Brethren at the Medical Missionary Council," April 19, 1903.)

To those who are so free to exercise their human authority, I am charged to say, Go no further until you know how to deal with the purchase of the blood of Christ. There is need of the converting power of God in every family. Were this power present, there would not be seen a lack of sympathy; instead, there would be seen a most earnest receiving of the grace of Christ to impart to others.

Let every root of bitterness be weeded out of the heart. Let most thorough work be done with self. Let the men who are in office keep their hearts under the control of the Holy Spirit. Let them not treat men as though they were hardly a sack of oats; men who have minds with whom God has been and is working. Let them be careful of their actions. They cannot with God's approval pull down, uproot, and transplant men who understand what it means to be taught and moved by the Spirit of God.

[267] So much coarseness, such a lack of Christian politeness, has come into the lives of men who stand in official positions that my heart is sick and sore, and I can but weep to see how little of the tenderness of Christ they bring into their dealing with the children of God, the purchase of the blood of His only begotten Son....

It is this baptism of the Holy Spirit that the churches need today. There are backslidden church members and backslidden ministers who need re-converting, who need the softening, subduing influence of the baptism of the Spirit, that they may rise in newness of life and make thorough work for eternity. I have seen the irreligion and the self-sufficiency cherished, and I have heard the words spoken, "Except ye repent and be converted, ye shall never see the kingdom of heaven." There are many who will need rebaptizing, but let them never go down into the water until they are dead to sin, cured of selfishness and self-exaltation; until they can come up out of the water to live a new life unto God. Faith and repentance are conditions

essential to the forgiveness of sin.—[Letter 60, 1906](#), pp. 4-6. (To S. N. Haskell, February 8, 1906.)

Here is where the work of the Holy Ghost comes in, after your baptism. You are baptized in the name of the Father, of the Son, and of the Holy Ghost. You are raised up out of the water to live henceforth in newness of life—to live a new life. You are born unto God, and you stand under the sanction and the power of the three holiest beings in heaven, who are able to keep you from falling. You are to reveal that you are dead to sin; your life is hid with Christ in God. Hidden “with Christ in God,”—wonderful transformation. This is a most precious promise. When I feel oppressed, and hardly know how to relate myself toward the work that God has given me to do, I just call upon the three great Worthies, and say; You know I cannot do this work in my own strength. You must work in me, and by me and through me, sanctifying my tongue, sanctifying my spirit, sanctifying my words, and bringing me into a position where my spirit shall be susceptible to the movings of the Holy Spirit of God upon my mind and character.

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And this is the prayer that every one of us may offer....

We want all the powers that God has given us cleansed and sanctified. We want to clear the path for every working agency, in order that they may not be impeded as they try to advance. We want to come into working order, and into perfect unity with one another. Let us, in tenderness, “admonish one another,” and seek to help one another. Let us pray with one another, and put away everything that would keep us from entering into and following that narrow path that leads upward to heaven....

“Whereof I may glory through Jesus Christ.” This is the manner in which we may glory. And as transformation of character takes place, through repentance and confession and reconversion and rebaptism, you will glory through Jesus Christ, “in those things which pertain to God,”—not in the things that pertain to your own personal selfish interests....

In order to prepare for entrance into this beautiful city, we must now be clothed with the wedding garment—with the robe of Christ’s righteousness. We must stand before Him without spot or wrinkle or any such thing. You have not been appointed to talk about others’

faults. While probation still lingers, every soul ought to be washing his own robe of character, and preparing for translation.

[269] It is our privilege now, in this world, to be workers together with God. But first of all, we must be reconverted.... I want that you should clear the King's highway. And do not be afraid of the converting power of God. Be not afraid of His truth coming into the formation of your own individual character. If this work should tear your character to pieces, it can bring it together in a wholeness that is sanctified. We greatly need to humble the soul before God and before Christ Jesus, and so relate ourselves toward our Maker and toward one another, that we shall be brought into unity of action....

As Paul goes to Judea to bear the message of the gospel of Christ to those who were opposing the idea of Jesus' being the Saviour of the world, he wanted the Christian Gentiles to strive together with him in their prayers to God. How much better is this than to talk about the faults of one another! Brethren and sisters, when you are talking with one another, and someone begins to speak about the sins of some one else, listen not. Tell him that you must refuse to hear; for this is not your line of work. Instead of entering into a conversation that tends to tear down, try to speak a word of encouragement. Your talent of speech is to be sanctified unto God; it is to be cleansed from everything like faultfinding. Let us strive together with God's appointed workers in prayer to the Lord that He shall protect them and bless them, and that they may be delivered from them that do not believe." Thus the way will be opened for the reception of the gospel.

"That I may come unto you with joy by the will of God, and may with you be refreshed. Now the God of peace be with you all. Amen."

[270] These words that I have been reading to you this afternoon, are the words of the Bible in regard to your duty and my own duty. And I greatly desire that you shall learn to guard the door of your lips, lest you speak unadvisedly. I used to say to my children, as they were leaving home in the morning: "Now, children, you are going out for the day's work. Remember that you are to guard your tongues. Speak not one word that will provoke a wrong act. If you fail, then when we meet at family worship during the evening hour, we shall talk the matter over, and make it right with God. You see,

children, kind words never cause you any pain and sorrow. Speak kindly, tenderly to one another, and see what a refreshing, what a blessing, come to your own heart. But if you begin to contend one with another, then passions arise, and you have to strive with all your might to retain control over yourself. Be brave, be true.”

And at eventide, when the children would gather together before going to bed, we would talk over the happenings of the day. Possibly during the day one of the children had said, “Mother, someone has done thus and so to me.” I had replied that when we all came together in the evening, we could talk it over. When evening came, they had all had time for reflection, and they did not feel inclined to bring charges against one another. They would say, “Mother, I have done thus and so,” and the tears would start from their eyes, as they would add, “I feel as though I would like to have you ask the Lord to forgive me. I believe He will.” And then we would bow in prayer, and confess the sins of the day, and pray for forgiveness. After confessing their wrong doings, these little fellows would soon fall asleep.

But when a child hears an older person constantly talking about the faults of someone else, he in turn is imbued with the same spirit of fault-finding and criticism. The seeds of contention are being sown. Oh, how can professed Christians indulge in such a work! ...

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I feel an intense interest regarding every faultfinder; for I know that a quarrelsome disposition will never find entrance into the city of God. Quarrel with yourself, but with no one else; and then be converted. Confess your sins right here where you are, before you return to your homes. With words of confession, humble your hearts before God.

When you are tempted to speak unadvisedly, be on guard. If some one else approaches you with words of criticism regarding one of God’s children, turn a deaf ear to every such word. If you are spoken to harshly, never retaliate. Utter not a word. When under provocation, remember that “silence is eloquence.” Silence is the greatest rebuke that you can possibly give a faultfinder or one whose temper is irritated. Keep your eye fixed on Jesus. Keep your eye on the One who never finds fault with you, only to lay before you perils from which He would deliver you.—[Manuscript 95, 1906, 8-12, 14-17](#). (“Lesson from [Romans 15](#),” October 20, 1906.)

You are in danger of overestimating your own value. So long have you followed plans of the enemy's devising, that you seem powerless to break the spell, or to resist evil influences. In the name of the Lord I ask to seek the Lord with all the power at your command. Repent, and be rebaptized, that you may act a part in union with Christ as a laborer together with God. Just as long as you seek to have your own way, trying to serve God and mammon, [272] you will continue your record of mistakes and failures. You have now an opportunity to redeem the past, but nothing will avail you short of a complete surrender to God. Do not continue to make war against those whom you suppose ought to help you and favor you. Those who cherish a spirit of warfare against those who might help them will never find their way out of perplexities, or be free from the deception of Satan. Why should you continue in an evil way, even though others may have treated you unjustly? ...

Many have received all the evidences of truth that God will ever give them. They have permitted and encouraged false sentiments; and they have practiced deception to cover up their apostasy. I am instructed to say to those who desire to return to God, "Cleanse your hands, and purify your hearts. Break loose from the spell of the enemy. Lay aside the garments of self-righteousness. Humble your hearts before God, and come into line."—[Letter 50, 1907](#), pp. 6-8. (To F. E. Belden, February 6, 1907.)

Many are not patterning after Christ, but are acting like men and women of the world.

After a time I slept, and in my dreams I seemed to be listening to One who was bearing testimony before our brethren in responsible positions. The words He spoke were so decided and straight, that it seemed to some present as if His representations could not be true of all present. Some were deeply moved, while others were deeply mortified that their course of action should be presented as it was. This latter class had not a right comprehension of true religion. They had not been drinking deep draughts from the fountain of Christ's sympathy and tenderness and love. They had a low estimate of what [273] the Christian life should be, and they were hurt and offended at the word spoken.

I saw that the workers in the cause need now to be wide awake. Many need to be converted anew and rebaptized. When they learn

to drink of the Spiritual Rock which followed the army of Israel in the wilderness, when they partake daily of the heavenly manna, how their experience will change! What the food we eat is to our physical needs, Christ is to our spiritual necessities. He is the Bread of life. “Except ye eat the flesh of the Son of man, and drink His blood,” Christ declared, “ye have no life in you. Whoso eateth His flesh and drinketh His blood, hath eternal life. When Christ is formed within the soul, His presence will be as a well of water, springing up unto everlasting life.—[Letter 332, 1907](#), pp. 1, 2. (To the Workers in Nashville, October 9, 1907.)

***Released March 16, 1976.***

**MR No. 481—In Sermons and Talks, Vol. 1, pp.  
105-119**

## **MR No. 482—Relation of Christ's Death to Character Transformation**

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It is not enough for our spiritual interest to read the Word of God, thinking that a knowledge of the truth contained therein will be sufficient for our salvation. The One of whom we read must be our dependence: "And this is life eternal; that they might know Thee, the only true God and Jesus Christ whom Thou hast sent."

We cannot be safe because we believe certain doctrines as truth, we must press the matter still farther. The word of our Captain is heard, "Go forward. Be ye doers of the word, and not hearers only." In obeying our Leader we shall possess the blessings which the word of God implies and reveals for our understanding. The truth may be accepted in its beautiful form, but it cannot be saving truth for the receiver, unless it is brought into the practical life, exercising its influence upon mind and character.

We must have that faith that works by love and purifies the soul. Here, my dear friends, is where you can work for others' good. The precious revelation of God's will in the Scriptures with all their unfolding of glorious truth is only a means to an end. The death of Jesus Christ was a means to an end. The most powerful and efficacious provision that He could give to our world, was the means; the end was the glory of God in the uplifting, refining, ennobling of the human agent.

Holiness to God is glorifying Him by the entire conformity of the human will to the divine. There is a clean, pure mind. The soul and the body, as Christ's purchased possession, is to be presented to God without spot or wrinkle, or any such thing. This will prove the counteracting of Satan's ingenious work to ruin man. This is the re-creation of the human agent through Jesus Christ's merits; a clean thing is brought out of an unclean, restoring the image of God in man. The human agent is to go forward to reach the highest standard of perfection of character by beholding the character of

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Jesus Christ.—[Letter 17a, 1893](#), pp. 6, 7. (To Edgar Caro, October 2, 1893.)

***Released March 16, 1976.***

**A Presentation on Ellen White Geared to the Bicentennial By  
R. W. Olson**

*1—The Setting*

One hundred years ago, in 1876, James and Ellen White were building a new home on the corner of 11th and Castro Streets in Oakland, California. They had moved to California from Battle Creek, Michigan, two years earlier in order to found a new publishing house and begin publication of the *Signs of the Times* magazine. In 1876 America turned 100, James White had his fifty-fifth birthday, and Ellen White her forty-ninth. Although their two living sons were both married, Elder and Mrs. White still had a large family. The younger son, Willie, (age 21) and his bride, Mary Kelsey White (age 19), were living with them. Mrs. White's two little grand-nieces, Addie and May Walling (about 9 and 6), were permanent members of the household. Mary Clough, auntie of the two little girls, was Mrs. White's editorial assistant. John Shew, a Chinese boy, did all the cooking and much of the other work. Finally, there was Mrs. Rice, the seamstress, who often doubled as a full-time baby-sitter for the two little girls. Nearby, in their own home, lived Elder and Mrs. White's older son, Edson (age 26) with his wife, Emma.

On March 22, James White left Oakland for a special session of the General Conference at Battle Creek. He and his wife were separated for 66 days, until they met again on May 27 at the Kansas campmeeting. During this 66-day period, Mrs. White, in particular, really kept the postman busy. She wrote her husband practically every day. On April 11 she promised him, "I will write every morning," and then asked, "Will you do the same?" ([Letter 5, 1876](#)). On May 6 she reminded him reassuringly, "We send you letters, one every morning, so if none comes you may know the mail is hindered." ([Letter 22, 1876](#)).

James kept 29 of the letters that Ellen sent him during this two-month period. These, and other letters written during the year, give us many delightful insights into Sister White's work and her family life a century ago.

## *2—Her Work*

Between 1851 and 1876 Ellen White had published a half dozen books plus numerous testimony pamphlets, all of which were available to our people. In this centennial year—1876—she was desperately anxious to publish more on the life of Christ. She determined to make this her principal concern for the year. All of our conference presidents—both east and west—were appealing to her to attend their campmeetings, but she explained to her husband:

“It will take a clear sense of duty to call me from this work to campmeetings. I mean to finish my writings on one book before I go anywhere.... The East will not see me for one year unless I feel that God calls me to go....

“The pillar of fire is here yet. When it moves I would move also. I want to follow it. I have no will of my own; I want to do God's will. At present His will is to tarry in California and make the most of my time in writing. I shall be doing more for the cause in this than in going across the plains to attend campmeetings.”—[Letter 4, 1876](#).

[278] Writing exhausted her much more than speaking, yet she relished the work because of what it meant to her Christian experience. “I enjoy the presence of God,” she wrote,

“and yet my soul is continually drawn out for more of His salvation.... Precious subjects I am handling. The last I completed or about completed yesterday,—Jesus healing the impotent man at the pool of Bethesda. It is a great subject, the discourse of Christ, following the healing as He was accused of

the Jews of  
Sabbath breaking.”—[Letter 1, 1876](#).

“The precious subjects open to my mind well. I trust  
in God and He helps me to write.”—[Letter 4, 1876](#).

A little later she added:

“We feel every day a most earnest desire for a more  
sacred nearness to God. This is my prayer when I lie  
down, when I awake in the night and when I arise in  
the morning, Nearer my God to Thee, nearer to Thee....  
My heart thirsts for the living God. I want to be a  
living channel of light to the world while I remain in  
it; and when my probation here closes, my warfare is  
ended, I shall have left a bright track heavenward. I love  
Jesus. I know this, and if I am permitted to dwell in His  
presence, Oh bliss, bliss indeed.”—[Letter 6, 1876](#).

Truly heaven will be bliss, bliss indeed. But we’re not in heaven  
yet. We’re still in a sinful world. And in this sinful world even the  
most devout Christians sometimes feel miserable. Mrs. White was  
no exception. About three weeks after her husband had left home,  
she confessed:

“I have had a very depressed state of feelings today,  
unaccountably sad. I could not explain why I felt so  
exceedingly sad.

“We bowed before God at the commencement of the  
Sabbath. I commenced to pray and my heart went out  
after God. I wept and prayed and I felt the consolation  
of the Spirit of God. Jesus seemed so precious, so very  
precious to me. I laid all my burdens upon my Saviour  
and I was relieved.”—[Letter 7, 1876](#).

Her manuscripts and testimonies were usually produced during  
the first half of the day. By the time Elder White had been gone five  
weeks she had completed, in his absence, “above 200 pages ... all [279]  
copied, ready for the printers.” ([Letter 16a, 1876](#)).

Ellen White was not only a writer; she was also a preacher. She proclaimed the advent message every Sabbath and Sunday, especially in Oakland and San Francisco. Of one public meeting she confided to her husband,

“I never felt more sensibly the especial help from God.... The hall was full. There were nearly as many outsiders as believers. I never saw so many out before. Some came and looked at first a little amused as if it was sport to hear a woman speak, and as if they were to hear some rabble that would be amusing to them, but they soon wore very serious faces and many shed tears. Most I had never seen in the hall before. I do not speak smooth things to the people.”—[Letter 18, 1876](#).

### *3—Home Life*

The 1876 letters are important not only for what they tell us about Ellen White’s writing and speaking, but also for what they reveal about her home life. Her permanent family of nine members was often greatly augmented by a flood of visitors. On a certain Tuesday she commented casually, “Yesterday ... we had sixteen to dinner.” ([Letter 3, 1876](#)). Feeding a large family with frequent guests made her constantly alert as to what could be bought in the market. One letter carries this P.S.: “It is most glorious weather. Strawberries in market, peas, new potatoes, asparagus, etc.” ([Letter 6, 1876](#)).

There were no automobiles in those days, but there were horses. When Elder White asked in one letter how the horse and wagon were, his wife responded:

“Both [are] in good condition, especially [the] horse who exhibited his balky propensities yesterday morning before Mary Clough. He was disposed to go every way but the one he should go. Willie will sell him for what he can get. The Tribune men have used him to carry their forms back and forth; paid three dollars each week. He has been used in drawing lumber and for different purposes, so that he has paid his way. But I am going

to watch for an opportunity and interest others to get me a good team not so very expensive, but manageable, that Mary and I can use to ride out where and when we please.”—[Letter 4a, 1876](#).

Ellen White recognized that a time of recreation, a break in the routine, was essential to good health. She informed her husband, “I shall ride every day after dinner. My health demands it.” ([Letter 21, 1876](#)). “I must stop a day or two in the week and go somewhere or my head will break down.” ([Letter 9, 1876](#)). “I ... shall take a day now and then for a change, ride or go to Healdsburg, not for their good but my own.” ([Letter 11, 1876](#)).

One of these days of relaxation was spent in the hills above the city of Oakland. “Yesterday,” she reported,

“We spent in the mountains and enjoyed it very much.  
Sister Rice  
and I lay down to rest on blankets and buffaloes. When  
we awoke,  
for we slept, our children and Addie and Mary were  
gone. We looked  
for them and saw them on the high mountain peaks  
throwing down  
stones. They enjoyed climbing the mountain where they  
had a view of  
the scenery, the ocean, Golden Gate, and towns and  
villages.  
They enjoyed this much. Willie came down the moun-  
tains with flowers in  
his coat that Addie and May had tied in so he looked  
like one  
immense bouquet.

“We went up beyond Fountain farm about five miles,  
took our dinner and strawberries and cream which we  
were favored with obtaining at a farm house close by.  
We had a real rest. I was satisfied to ride and lie down. I  
had no disposition to climb. We rode about thirty miles  
in all.”—[Letter 22, 1876](#).

Another day was spent on the water, through the courtesy of one of the members of the church in San Francisco, Brother Chittendon, who owned a large sailboat. Ellen White enjoyed the occasion to the full. "Yesterday," she wrote.

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"Brother Chittendon took out a number of us on the water in his boat,—Sister Chittendon, Waggoner, Loughborough, and wife, Mary Clough, Edson, Emma, Frank, Willie Jones, Bro. O. B. Jones, Charles Jones, myself and the little girls. We remained on the water and beach all day. Sailed out of the Golden Gate upon the ocean. There was no wind to take us out of the harbor. Charlie employed a steam tug to take us out. One of his friends managed the steam boat. Mary and Emma were seasick. I was not sick at all. The waves ran high and we were tossed up and down so very grandly. I was highly elevated in my feelings, but had no words to say to any one. It was grand. The spray dashing over us. The watchful captain giving his orders, the ready hands to obey. The wind was blowing strong and I never enjoyed anything so much in my life.

"I was today to write upon Christ walking on the sea and stilling the tempest. Oh, how this scene was impressed upon my mind. Brother Chittendon says Sister White looks just happy, but she does not say a word to any one. I was filled with awe with my own thoughts. Everything seemed so grand in that ocean, the waves running so high. The majesty of God and His works occupied my thoughts. He holds the winds in His hand, He controls the waters. Finite beings mere specks

upon the broad deep waters of the Pacific were we in the sight of God, yet angels of heaven were sent from His excellent glory to guard that little sailboat that was careening over the waves. Oh the wonderful works of God! So much above our comprehension! He at one glance beholds the highest heavens and the midst of the sea.

“How vividly before my mind was the boat with the disciples buffeting the waves.... I am glad I went upon the water. I can write better than before.”—[Letter 5, 1876](#).

Ellen White was fascinated by anything related to nature. She was much more interested in planting her flower garden than she was in purchasing furnishings for the new home. She notified her husband, “I do not wish my mind diverted from my work to even go and select furniture.” ([Letter 8, 1876](#)). But she was quite willing to take whatever time was needed for the garden. In some of her other letters we find these details:

“Last evening the two Marys went with me to Brooklyn for a few flower roots for our garden. Sister Grover gave us as many as we could carry.”—[Letter 3, 1876](#).

“We came home and I set out my things in my garden of [the] new house by moonlight and by the aid of lamplight. The two Marys tried to have me wait till morning, but I would not listen to them. We had a beautiful shower last night. I was glad then I persevered in setting out my plants.”—[Letter 4, 1876](#).

A week later she noted, “Our hedge is growing nicely. The things we have set out in rose bushes and a few choice shrubs are doing well.” ([Letter 6, 1876](#)). [282]

In one of Ellen White’s letters to her friend Lucinda Hall, who was in Battle Creek at this time, appeared this request:

“Will you send me one of my straw hats by Frank Patten? If you could dry a few peony roots and let her

take them in her trunk, and send a few slips of Queen of Prairie and a few choice seeds, as summer greens and pansy seeds, I should like some of these things so much. Send me verbena seeds.... [From] our old place in the field which we sold, I wish you could send a slip of snowballs and a trumpet vine. These would take but little space and if you could send them I could have something new here which they have not.”—[Letter 61, 1876](#).

When she made the trip East on the train in May in the company of her niece, Mary Clough, Mrs. White took along a bouquet of California flowers. From Kansas City she reported to her children, “In this hotel all are examining our bouquet. It has lost much of its loveliness, yet sufficient remaining to be the admiration of all who look upon it. It has kept preserved in water and ice and is very nice after so long a journey.” ([Letter 29, 1876](#)).

Somewhere in Utah or Wyoming Mrs. White took a few moments to go rock-hunting. Writing to her children from Laramie, she reports:

“Yesterday while waiting for a train, we got off and [I] was looking for a stone or something as a memento. A lady said she picked up some specimens which she would give me. She gave me freely specimens of moss agate, petrified wood and bits of petrified sage. She said she had come to visit her sister who lived at the station and she would stay a week and could get all she wished. I thought it was certainly very kind and liberal of her to thus accommodate a stranger.”—[Letter 28a, 1876](#).

Incidentally, Mrs. White and Miss Clough took with them enough food for the entire five-day trip from California to Kansas. [283] In fact, they still had quite a bit left at the end of the journey. Concerning this she wrote, “Our lunch kept well. We have now two loaves of bread, the buns and brown loaf and fruit cake, oranges and lemons and jelly.”—([Letter 29, 1876](#)).

#### 4—*Her Husband*

Mrs. White was a devoted wife who very definitely considered her husband to be the head of the house. Her views on the husband-wife relationship she had expressed earlier in counseling a somewhat domineering wife of one of our ministers:

“We women must remember that God has placed us subject to the husband. He is the head and our judgment and views and reasonings must agree with his if possible. If not, the preference in God’s Word is given to the husband where it is not a matter of conscience. We must yield to the head.”—[Letter 5, 1861](#).

The relationships between Ellen and James White were always tender and close. But at times the demands of the work in which they were engaged separated them for weeks and at times months. When a special session of the General Conference was called to convene on March 31, James White journeyed east to be present. He was filled with plans for a great expansion of the work in all its facets. Ellen remained in Oakland to continue her writing on the life of Christ. As president of the General Conference, president of the Review and Herald Publishing Association, head of the editorial staff of the *Review and Herald*, and closely linked with the newly established Battle Creek College, James was soon caught up in the interests in Battle Creek and questioned the wisdom of returning to the west even though they were now building a house there. When he expressed his feeling on the subject, she answered, “While you are so happy [in the] east, I shall never ask you to cross the plains again. If you say, Stay east, thus it shall be.” ([Letter 14, 1876](#)). She suggested that they rent the new house for a brief period, and then added, “We will do exactly as you say. So advise or direct us and we will do as you say.” ([Letter 8, 1876](#)).

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Both Ellen White and her husband had strong wills, both were exceptionally gifted leaders, and each had a special and distinctive work. It is not at all surprising that they should have had differences of opinion at times. When Elder White intimated that his wife showed a little bit too much independence, she responded:

“In regard to my independence, I have had no more than I should have in the matter under the circumstances. I do not receive your views or interpretation of my feelings on this matter. I understand myself much better than you understand me. But so it must be and I will say no more in reference to the matter.”—[Letter 25, 1876](#).

She did say a little more, however, for only four days later she apologized deeply for hurting her husband’s feelings. “It grieves me,” she wrote,

“that I have said or written anything to grieve you. Forgive me and I will be cautious not to start any subject to annoy and distress you. We are living in a most solemn time and we cannot afford to have in our old age [54 and 48] differences to separate our feelings. I may not view all things as you do, but I do not think it would be my place or duty to try to make you see as I see and feel as I feel. Wherein I have done this, I am sorry.

“I want an humble heart, a meek and quiet spirit. Wherein my feelings have been permitted to arise in any instance, it was wrong. Jesus has said, ‘Learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls.’ ([Matthew 11:29](#)).

“I wish that self should be hid in Jesus. I wish self to be crucified. I do not claim infallibility, or even perfection of Christian character. I am not free from mistakes and errors in my life. Had I followed my Saviour more closely, I should not have to mourn so much my unlikeness to His dear image.”—[Letter 27, 1876](#).

[285] That Ellen White had a real affection for her husband is very evident. In practically every letter she sent her love along to him. At times she closed her letters with the endearing words, “Your Ellen” (e.g. [Letter 6, 1876](#)). Occasionally she reminded him that his absence was sorely felt. Only two days after he left for the East she wrote, “It takes a little time to get settled down from the

excitement of your going. You may be assured that we miss you. Especially do we feel the loss of your society when we gather about the fireside evenings. We feel your absence when we sit around the social board.” (Letter 1a, 1876). A little later she explained further, “We miss you ... very much, but we are so buried up in our writing we have no time ... to be lonesome while thus engaged; but when gathered about the fireside, then there is a great miss.” (Letter 9, 1876).

### 5—*The Trip East*

In spite of her original intentions not to go East that summer, she joined her husband in Kansas on May 27, for the first of fourteen campmeetings they attended. The first six campmeetings, between May 27 and July 2, were held in the region from Kansas to Minnesota. Some insight into the nature of these meetings is provided by Mrs. White’s description of a service conducted at Marshalltown, Iowa.

“Monday morning I spoke from the words of Christ to Nicodemus. “Ye must be born again.” The spirit and power of God rested upon speakers and hearers. All present seemed to be deeply affected. The depth of feeling was more general than is usually seen. As I stood inviting those to come forward who wanted to fully dedicate themselves to God, sinners and backsliders, my heart was deeply affected. I felt indeed that souls were making decisions for eternity. I knew that if the eyes of those present could be opened, we should see angels of God walking through the congregation and although unseen by mortal eyes, their presence was felt.

“Three hundred came forward for prayers. We then gave them opportunity to express their feelings and one hundred and thirty testimonies were borne. Frequently four were on their feet at once, talking and confessing with tears their sins and their departure from God. I never saw it on this wise before. As the result of the

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meeting, forty-eight were baptized. All went to their homes encouraged and many were signally blessed.

“We are happy in this work. Many times we are disappointed in our expectations but then when we see the Lord working with our efforts, and souls coming to Christ, we forget the weariness, disappointments, and trials which we meet in connection with this work and feel honored of God to be permitted to have a part in it.”—[Letter 32, 1876](#).

This letter was written in mid-June while the Whites were traveling on the train. Other letters to her children were written from all kinds of places. She wrote while sitting on the bed in her tent ([Letter 40, 1876](#)), while warming herself at the stove on a cold day ([Letter 41, 1876](#)), while keeping the flies off her husband who was asleep on the settee ([Letter 47, 1876](#)), in the depot while waiting for the train ([Letter 47, 1876](#)), while sailing on a crowded ferryboat on San Francisco Bay ([Letter 8, 1876](#)), while watching a baptism ([Letter 30, 1876](#)), and while her husband was preaching ([Letter 30, 1876](#)).

A very delightful interlude in the busy summer was a few days in Battle Creek followed by a visit to the Centennial exhibition in Philadelphia. They got into Battle Creek late at night on July 3.

In a letter to her children Ellen White described the big fourth of July parade in Battle Creek celebrating the Centennial:

“We were just in time [for the fourth of July celebration and] to witness the procession of the birds of paradise. The leader was represented as an Indian warrior, then followed the Continentals, the signers of the Declaration of Independence dressed as they dressed, powdered hair, short breeches and leggings. Some things were really interesting and some ridiculous.—[Letter 33, 1876](#).

[287] Then from Battle Creek on Tuesday, July 11, she wrote her children, “We leave here Thursday for New York. Then on to the Centennial.” ([Letter 34, 1876](#)). Arriving in due course in Wilmington, Delaware, some 26 miles from Philadelphia, the Whites

arranged for accommodations for themselves and their niece in the home of a “pleasant family.” Fourteen dollars paid for board and room for all three of them for a full week. “Now,” Mrs. White exclaimed on Sunday, July 30, “Our business is to visit [the] Centennial grounds every day, see what we can and Mary make reports. We shall take our dinner with us from our landlady.” ([Letter 35, 1876](#)).

Actually, they were not able to spend every day at the exhibition as church interests in Philadelphia took some of their time, but they really seem to have enjoyed themselves immensely.

On Wednesday, August 2, Sister White wrote:

“Have been on the Centennial ground once. We are on our way today. There is much more of this than we anticipated,—representations from all parts of the world,—Swedes, Norwegians, Laplanders and some others are in life size, natural as life in their native dress. It is indeed worth seeing.”—[Letter 35, 1876](#). [R. M. Devins in the last chapter of his “Our First Century” describes the extravaganza in glowing terms. Ulysses S. Grant, the American president, and the emperor Dom Pedro II of Brazil participated in the exciting festivities. There were five main buildings located on 500 acres set apart for centennial purposes. The exhibition of American and foreign arts, products and manufacturers was one of the brilliant features of the great show. “There was presented, said Devins, “the most wondrous microcosm of civilization ever concentrated in one locality.” There was, in fact, the culminating art and skill of sixty centuries of human advancement.”—*Our First Century*, pp. 591-2.]

And Elder White informed *Review and Herald* readers, “People abroad have no just idea of the greatness, gorgeousness, and perfection of the Centennial exhibition. The newspapers can’t tell it.”—[The Review and Herald, August 10, 1876](#), p 56.

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We can be certain that the exhibit of Adventist publications was one of the major points of interest to the Whites. (*The Review and Herald, August 17, 1876*, p 64).

The campmeeting circuit began again on August 10 and continued until October 3. During these seven and a half weeks the Whites attended eight campmeetings from Maine to Illinois. At Groveland, Massachusetts, Ellen White addressed a congregation of some 20,000 people, the largest crowd ever in her entire life. (*Letter 42, 1876*).

She was an indefatigable worker. She preached when she was sick and hoarse with a bad cold (*Letter 37, 1876*); She preached while suffering with a “most distressing headache” (*Letter 30, 1876*); She preached at five o’clock in the morning and in the middle of a disagreeably hot afternoon (*The Signs of the Times, July 13, 1876*, p 236). In describing one of her meetings in Maine, she states:

“I commenced speaking at the stand but the wind blew so hard, swaying the trees and rustling the leaves, we thought best to repair to the tent.... After speaking above one hour I called those forward who were unconverted and also the backsliders and those who felt that they had sins upon them that separated them from God. Before our effort closed sixty-five came forward. Deep feeling pervaded the meeting. There was much weeping, many confessions made, well wet down with tears. Parents were pleading for their children and youth were soliciting the youth to give their hearts to God. In speaking and entreating sinners, I stood upon my feet about four hours.”—*Letter 44, 1876*.

Small wonder that Uriah Smith wrote, “The presence of Bro. and Sr. White constituted in a large measure the life of the meeting.” (*The Review and Herald, June 29, 1876*). Small wonder, too, that [289] Ellen White should write her son, “Your Father and Mother are worked down. I am looking old and poor for the very reason that there is no rest for us.” (*Letter 39, 1876*).

### **6—Conclusion**

At long last, on November 15, after completing *Spirit of Prophecy*, Vol. II (on the life of Jesus), Ellen White and her husband returned to Oakland where she resumed the care of her grand-nieces, planted more seeds and bulbs in her garden, and went to work on the next volume of her books. This was the spirit of a hundred years ago.

A willingness to spend and be spent,  
A determination to do only God's will,  
A fascination with rocks and flowers.  
Recognition of her own faults and failings,  
Devotion to her husband and family,  
Time for both God and country.

These purposes and attitudes gave Ellen White peace and joy, and enabled the Lord, through her, to bring happiness to others. The same qualities that blessed the world a century ago will bless the world even now. May the spirit Ellen White manifested in 1876 be the spirit with which we move forward today.

***Released March 16, 1976.***

[290] **MR No. 484—Distinction Between the Sacred and  
the Common**

This experience of Brother Ballenger's carries me back to my first experience in the message in correcting errors that came in among us after the passing of the time in 1844. The believers were sadly disappointed and scattered in different localities in small companies. Certain ones, who claimed to be taught of the Lord would visit these companies, and in prayer and song and preaching they would introduce to the believers sentiments of a fanatical nature, sentiments that were misleading to the people of God.

At this time I was only seventeen years old, but the Lord gave me a message for these fanatical leaders, and bade me declare to them the truth. Accordingly, in Portland, Maine, I spoke decidedly against the fanatical work that was being carried on, showing that the common things of life were to be treated by them as if they were intelligent beings. I told them that it was their duty to pray together and to study the Word of God together, but that the fanatical things they were gathering up and dwelling upon were not of the Lord, but from their own devising.

Here were four ministers who were trifling with sacred things, mingling the trivialities of life with their religious worship, and doing this as if such were ordered by the Lord, and making tests of their impressions. But the Lord does not work in this way. I said to them, Your fasting and your strange exercises are not of God. He does not accept that which is cheap and common as part of His worship. At the same time I was instructed not to mingle this class of experience, that which was cheap and common, with my religious experience, for it was misleading the people of God....

[291] There are souls who are struggling with doubts, with none to enlighten them but those who understand the will of the Lord and appreciate His great sacrifice in the gift of His only begotten Son. The statement is, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish,

but have everlasting life.” He gave Him to live a life of humiliation, and to die an awful death that all mankind might hear His blessed invitation, and be brought near to God. What a work is given to those who will take up this work for fallen sinful beings. Go, says the great Teacher. Give them the message I have given you. Act the part that heaven has given you to act. I make you responsible for the bearing of this message. My angels will be with you to sustain you and to help you, giving you courage to surmount all difficulties, and distinguish the common from the sacred.—[Manuscript 107, 1909, 1-3](#). (“A Confusion of the Sacred and the Common,” March 5, 1905.)

***Released March 16, 1976.***

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## **MR No. 485—Science and Biblical Interpretation**

The precepts and principles of religion are the first steps in the acquisition of knowledge, and lie at the very foundation of true education. Knowledge and science must be vitalized by the Spirit of God in order to serve the noblest purposes. The Christian alone can make the right use of knowledge. Science, in order to be fully appreciated, must be viewed from a religious standpoint. Then all will worship the God of science.—[Manuscript 30, 1896, 10.](#) (“Christian Colleges—True Aim and Purpose,” October, 1896.)

Some young men are urging their way into the work, who have no real fitness for it. They do not understand that they need to be taught before they can teach. They point to men who with little preparation have labored with a measure of success. But if these men have been successful, it is because they put their heart and soul into the work. And how much more effective their labors might have been, if at the very start they had received suitable training. The cause of God needs efficient men. Education and training are rightly regarded as an essential preparation for the work of school-teaching, and not less essential is thorough preparation for the work of presenting God’s last message of mercy to the world.—[Manuscript 51, 1900, 4.](#) (“Knowledge, Spurious and Genuine,” 1900.)

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He teaches us to count all things but loss for the excellency of the knowledge of Christ Jesus our Lord. This knowledge is the highest science that any man can reach. It is the sum of all true science. “This is life eternal,” Christ declared, “that they might know thee, the only true God, and Jesus Christ whom thou hast sent.”—[Manuscript 28, 1905, 8.](#) (“The Result of Repentance,” March 5, 1905.)

In the long history presented before me, I can see the dangerous path that you have been traveling. You have boasted of your study of science. But from the light that God has given me, I know that you might better, far better, have become a fool in the eyes of the world, than to accept such science as you cherish, and use it as you have done,—to blind the mind and the judgment of those who were

connected with you. Your scientific knowledge has been used by you to help you in acting a part similar to the part that Satan acted in the heavenly courts. Step by step you have been wandering away from God, working out plans instigated by the arch deceiver.—[Letter 319, 1905](#), pp. 2, 3. (To J. H. Kellogg, June 2, 1905.)

“For I determined not to know anything among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching were not with enticing words of man’s wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God.” The power of God!—It is this that will bear the test of trial, breaking down opposition, melting away scientific reasoning, and bringing men and women to an appreciation of the truth that has kept us where we are, on a solid foundation.—[Letter 40, 1906](#), p. 2. (To Brother and Sister Hughes, January 23, 1906.)

After the death of my husband, I was for one year so afflicted that I felt that perhaps the Lord would let me rest in the grave. Night after night I was in deep sorrow. One night I had a special answer to my prayer. It was after the healing power of God came upon me at Healdsburg. At that time the Lord raised me up, and gave me special light, and I have never since felt so unreconciled. I was instructed that the Lord had mercifully raised me up because He had a special work for me to do, and I was assured that I should have the special protection and care of God. The Lord had spared my life, and had saved me from that which was surely sapping my life forces.

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The Mighty Healer said,” *Live*. I have put my Spirit upon your son, W. C. White, that he may be your counselor. I have given him the spirit of wisdom, and a discerning, perceptive mind. He will have wisdom in counsel, and if he walks in My way, and works out My will, he will be kept, and will be enabled to help you bring before My people the light I will give you for them. Let your light so shine before men that they may see and understand in a special manner that the Lord has given a message to meet the emergencies that will arise. As you speak the words I give you, angels of heaven will be with you, to make impressions on the minds of those who hear.

[295] “I will be with your son, and will be his counselor. He will respect the truth that comes through you to the people. He will have wisdom to defend the truth; for I will take charge of his mind, and will give him sound judgment in the councils that he attends in connection with the work. The world in its wisdom knows not God. It does not behold the beauty and harmony of the special work that I have given you. Your son will be perplexed over many matters that are to come before my people, but he is to wait and watch and pray, and let the words of God come to the people, even though he cannot always immediately discern the purpose of God.”—[Letter 348, 1906](#), pp. 5, 6. (To G. I. Butler, October 30, 1906.)

***Released April 28, 1976.***

## MR No. 486—Development of SDA Work in Germany

[296]

My Brother, I have sent letters to Elder Loughborough that I wish you to read. Our European missions are opening for laborers in every direction and there is not means in the treasury to support men in the field. My heart aches day and night so that I can seldom sleep later than half past three o'clock, thinking of the cities of Europe to be entered while the angels are holding the four winds for the message to go to all nations, tongues and people. If you could only see how poor the people are in Europe you would know just what to do with some of your means.

There is not a man in all the European field that has means to help us out when we get into a straight place, not one that we can call upon. It is not so in California; it is not so in the States. We are in need of means and may the Lord teach you just how to apply yours wisely. Let there be no extravagant outlay of means, no elaborate plans made in any place to consume means unless positively necessary for the progress of the work and cause of God. This is a hard field because of its poverty, and those who embrace the truth have a hard test, starvation seems to stare them in the face. All in the office work for limited wages, not over six dollars per week and room and board themselves. This is considered good wages. But, my Brother, I leave these things with you. I received a letter December 19, stating that Brother Church has sold his ditch property. I felt like praising the Lord.

Now do not invest this in earthly treasures. You have an opportunity to lay up your treasures in heaven. The end is near. Christ is coming. We want to do with men, with voice, with means, the very work that God would have us do to advance His cause. The work is nearing the close. Let us make haste to get our treasure before us into heaven.

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I hope you will read carefully the sketches of travels and the work in Europe [*Historical Sketches of SDA Foreign Missions*]. No

one can tell or understand the real situation of this mission field unless he stays long enough to get the inside view of the matter and the workings of the people. Such efforts are made to suppress the truth by the ministers as you would hardly think credible.

Brethren Ertzenberger and Conradi are making an effort here in Basel. They have a good attendance and six have already embraced the truth. Many more are deeply interested. The ministers called upon one man thirteen times to get him to not attend the meetings. He told them that they were only listening to the Bible explained in a plain clear light. Said the minister, you must not read the Bible and try to understand it. You must let the ministers explain the Scriptures. These were Protestant ministers. Is not this a ray of papacy?

Well, the Lord bless you and yours. I stop abruptly for I have already written twenty-nine pages today.—[Letter 61, 1886](#), pp. 3, 4. (To Moses J. Church, December 20, 1886.)

[298] We realize that the truths of the word of God must be carried to all the world, and we are doing the best we can. I have helped the work in Europe as much as possible. It cost me over three thousand dollars to have my books translated into the foreign languages. All the royalty on my books sold in Europe, I have given to the work in that field. This has amounted to several thousand dollars. Elder Conradi has been doing a noble work in the different countries of Europe.

A few weeks ago Elder Conradi sent me five hundred dollars of my royalty, hearing that I was pressed for means. As soon as I receive sufficient money from the sale of my books, I shall return this five hundred dollars.—[Letter 103, 1904](#), p. 3. (To Brother Craw, February 24, 1904.)

***Released April 28, 1976.***

## MR No. 487—The Holy Spirit Is a Person

[299]

“I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.”

The Lord says this because He knows it is for our good. He would build a wall around us, to keep us from transgression, so that His blessing and love may be bestowed on us in rich measure. This is the reason we have established a school here. The Lord instructed us that this was the place in which we should locate, and we have had every reason to think that we are in the right place. We have been brought together as a school, and we need to realize that the Holy Spirit, who is as much a person as God is a person, is walking through these grounds, that the Lord God is our keeper, and helper. He hears every word we utter and knows every thought of the mind.—[Manuscript 66, 1899, 4](#). (Talk, April 15, 1899).

*Released April 28, 1976.*

**MR No. 488—Demas**

Demas was a convert to Christianity. He was received into full communion with the church. He is mentioned in connection with Luke the beloved physician. “Luke the beloved physician, and Demas greet you,” writes Paul. In another letter he sends greeting to Demas. But again we find him writing, “Do thy diligence to come shortly unto me; for Demas hath forsaken me, having loved this present world.” He chose the world before Christ, and this was the cause of his failure. It is the cause of the failure of many who claim to be Christians. We all need to see our weakness, and strive to remedy our faults of character, else we shall surely become as Demas,—drawn away from safe paths into worldly projects and ambitious plans. Thus we shall make shipwreck of our faith.—[Letter 66, 1897](#), p. 8. (To A. R. Henry, August, 1897.)

*Released April 28, 1976.*

**MR No. 489—In Manuscript Release No. 1077**

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## **MR No. 490—The Melrose Sanitarium**

I have words to speak to the employees of the Melrose Sanitarium; for there is a work that needs to be done in and around the sanitarium that they are neglecting. I have been deeply pained as the situation has been presented before me. The physician and the general manager need not expect to receive the especial blessing of the Lord upon the institution while they leave undone the very work that is most essential. I am instructed to say to the men now holding offices of responsibility in the Melrose Sanitarium: A thorough work of conversion needs to be done for you both. You need to realize that your position of responsibility and your profession as intelligent Christians call for heart service rendered in the love and fear of God. You should understand your need of the converting power of the grace of Christ. If as converted men you will work out in your experience the principles of true religion, you will receive the choicest of heaven's blessings.

It is expected that there shall stand at the head of our sanitariums men who labor in harmony with God because they receive wisdom daily from His word; men of prayer, men who realize their accountability to guard the religious interests of every young man and woman employed in the institution. It is their duty to endeavor to give to the members of the sanitarium family an earnest, consecrated mold of character. Our sanitariums should be safeguards to our youth. If those in positions of trust will be faithful to the discharge of every religious duty, the younger and inexperienced members of the family will learn to be faithful in meeting their responsibilities.

[302] If the leaders will cherish a spirit of faithfulness, using God's abundant resources to increase their aptitude for their work, if they will understand the value of a Christian education in fitting workers for service in the cause of God, they will see precious results for their labors.

The workers standing at the head of our sanitariums should be prepared to give needed spiritual help to the patients who come to

the institution, that these souls may be converted from error to an understanding of the word of God as it is revealed for this time. They are to do faithful service for God, receiving from Him a sense of their sacred responsibilities. By prayer and earnest effort they are to be workers together with God for the conversion of souls. By the exercise of faith in God, they are to draw from the source of all power the ability to do the will of God in genuine missionary work. The blessing of the Lord will come in rich measure to the patients through the medium of the sanitarium when the workers in the institution realize their responsibility and act like converted men. The word of the Lord, if received and believed, will be accepted as yea and amen by every earnest seeker.

To those who have had opportunity to become trustworthy men, but who have not improved their opportunity, I will say, Unless your hearts are changed, and you sense your great responsibility before God, unless you come to an understanding of your own unpreparedness for service, and accept the discipline of the word of God, other and better qualified men must come in to do your work,—men who have fitted themselves for positions of trust by grasping the opportunities for spiritual advancement that have presented themselves.

The night after I left Melrose matters were presented to me in this way: I was shown what might have been accomplished for God in this institution if Christ and His service had been regarded as of first importance. Great blessings would have come to the patients through reading to them select portions of the Scriptures, and through praying with those who needed comfort and enlightenment. In many ways the workers might have given evidence of their genuine Christianity—not in great demonstrations, but, as children of God, finding for themselves comfort and hope and peace in Christ, and imparting to those to whom they ministered that which they had received.

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But what spiritual good, I ask, has been imparted to believers and unbelievers? What effort has been made to exalt the world's Redeemer? Christ has paid for your redemption with the infinite price of His precious blood. Had you accepted with gratitude this Gift, and appreciated it as you should, you would have sought to uplift Him before others, saying, The Saviour has given His precious life for you and for me. How do you suppose the Lord regards the

half-hearted service that has been given Him? The “Well done” cannot be spoken of imperfect service; the Lord has not been honored in your daily experience. I now entreat of you to take upon yourselves the responsibility that you have not yet accepted of being laborers together with God, and fulfill faithfully the duties He requires of you.

[304] In whatever place the believer is, he should remember that as a professing Christian he must reveal that he is striving to keep all the commandments of God. “Ye shall know them by their fruits,” the Saviour said. “Do men gather thorns of grapes? or figs of thistles? even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them.

“Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven.” Many shall say unto me in that day, Lord, Lord, have we not prophesied in Thy name; and in thy name have cast out devils? and in Thy name done many wonderful works? Then will I profess unto them, I never knew you; depart from Me, ye that work iniquity.

“Therefore whosoever heareth these sayings of Mine, and doeth them, I will liken Him unto a wise man, which built his house upon the rock; and the rain descended, and the floods came, and the wind blew, and beat upon that house; and it fell not; for it was founded upon a rock. And everyone that heareth these sayings of mine, and doeth them not, I will liken him unto a foolish man which built his house upon the sand; and the rain descended, and the floods came, and the wind blew, and beat upon that house; and it fell; and great was the fall of it.”

I present these Scriptures to you for your prayerful study. You need to be soundly converted. You need to educate yourselves to pray, and to teach the word of God in the sanitarium. Unless you are willing to do this, you have no right to accept positions which mean so much to us as a people, and so much to those who are seeking a training for the work of God. I understand now the reason why I had so little freedom to speak words of encouragement to those present;

they could not grasp the religious phase of their education. The Lord have pity on that sanitarium which, needing so much the knowledge of the Lord and the strength of prayer, yet fails of seeking help from the only true source. Let all who claim to be servants of God educate young and old to understand that they cannot live without the aid of prayer. [305]

We call upon all who have a part to act in our sanitariums to become Christians, that is, Christlike. Physicians should not be employed in these institutions who cannot conduct worship in the sanitarium family and give religious instruction. If there is any place in our world where prayer is daily needed, it is in our sanitariums. Let the patients and helpers see that you appreciate physical exercise and that you place a high value on spiritual things. A profession of religion amounts to very little unless it is worked out in the home life. It is a serious neglect when those in responsibility fail to bring the family together for worship. This is a sacred privilege and duty, and it means life to the soul.

In our sanitariums there is need of workers with the highest capabilities in order that souls may be influenced to accept Christ as their Saviour. It is not by urging upon sickly men and women the doctrines of our faith, but by learning of Christ from His word and revealing His teachings in the daily life, that the workers in our sanitariums will minister successfully to souls and render acceptable service to Christ. From the light that has been given me I know that there needs to be more careful work done in selecting our workers for every line of sanitarium work. They should be chosen and faithful. A great mistake is often made in accepting cheap help because you are pressed for means. The loss sustained in having poor, inexperienced help is an all-round loss. It cannot be estimated in dollars and cents. The well-trained mind is of value, and the experienced help is essential in educating those who give promise of becoming efficient workers. The soundly converted soul will be a weighty influence for good in any institution, but a haphazard education is a snare. [306]

There are many who claim to believe the truth for this time, but who act contrary to the teachings of truth because they are not converted. These are not to be encouraged to act a part in our sanitariums; this sacred work is not to be trusted to men and women who are not soundly converted. We are, I fear, becoming lax on

this point. There will be more sanitariums established if they are established along the lines of true education. This means that we shall not reject the instruction of the Lord and turn to the teachings of the wise men of the world in order to gain the so-called higher education. It is not in the order of the Lord that our students shall attach themselves to worldly educational institutions and be trained according to worldly methods.

Daily, in the words we speak, in the plans we form, in the acts we perform, we are making impressions for good or for evil upon those with whom we come in contact. In all we do and say we should testify for Christ. There is a great work to be done in a short time, and those who have obtained a knowledge of present truth are called to be laborers in the cause. Said Christ to His disciples, “as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick....Behold I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents and harmless as doves.”

[307] When our sanitarium work was established at Battle Creek, the Lord instructed me that our health institutions should be dedicated to God to become agencies for the dissemination of the principles of health reform. The word was spoken: “My Spirit will come into these institutions making them agencies for the relief of the afflicted and for the spread of the knowledge of the gospel. Give instruction in religious lines; open the scriptures to the afflicted and pray with and for the suffering. I will honor the people who will honor Me.

“The Bible is to be the educating book; its directions are to be faithfully followed. I AM the great Healer of disease. Let the workers labor in harmony with My word. Let the physicians learn of Me out of the Scriptures, and regard My instruction in all their work. Then these agencies will not depart from Me, but will cooperate with Me in giving light and salvation to men. They will not lust after the world’s indulgences, but will prepare foods that will not in any way defile the human body. They will provide fruits and grains, simply prepared foods, unmixed with wine or strong elements that confuse the brain and make the way easy for Satan to lead into sin.”

It is the duty of the physician to see that wholesome food is provided, and it should be prepared in a way that will not create disturbances in the human organism. A great variety of foods should not be taken at one meal; for they create disturbances in the stomach,

injure the digestive organs, and impair the brain nerve power so that it cannot discern the sacred from the common.

The Lord gave to the children of Israel a wonderful experience when He delivered them from Egyptian bondage and the temptations of Egypt, and for forty years guided them through the wilderness. He desired to make of them a separate people. He wanted them to reform in their habits of eating.

The preserving power of God went with Israel. They were led by the pillar of cloud and of fire. Christ was their leader and their teacher. When they were brought into straitened places, the Lord wrought miracles in their behalf, providing them when thirsty with pure water from the rock. When they hankered after the flesh pots of Egypt, He gave them manna, angel's food. Israel had unmistakable evidence that they were being led and protected by a divine power.

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The history of Israel, from first to last, should be a lesson to all who in these last days have determined to separate themselves from all idolatry. It should encourage them to free themselves from all hindrances that would confuse mind and conscience, and lead into sin.

The people who are preparing for the future eternal life must learn of God out of His word. All that would divert the mind from His service is to be recognized and put away. The story magazine, the novel, and the cheap, worthless literature is to be given up. The means thus saved can be spent in buying those publications that will bring heaven's light to those who read them. Every family should act a part in endeavoring to keep out of the home the worthless productions that are a power for evil to the youth, robbing them of the sense of the preciousness of the word of God which they should read and understand.

I would that all could have made to them the representations that have been given me concerning the great events of the future and our need of preparation for the times before us. The Lord desires to prepare the hearts and minds of His people, that the blessedness of His way shall make its impression upon mind and heart and character, so that Satan's plans for spoiling their interest in the word of God shall not succeed. God's people need to understand that Satan is working with all his ingenuity to keep minds engrossed with those things that close the door of the heart to things of eternal

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interest, that men and women and youth shall not be touched by the messages of warning and invitation that are coming to the world in these last days. He is working in every conceivable way to hinder the sanctification of God's people through a belief of the truth.

I ask you to study the fourth to the eighth chapters of Deuteronomy, that you may understand what God required of His ancient people that they might be a holy people unto Himself. We are nearing the day of God's great final review, when the people of this world must stand before the Judge of all the earth to answer for their deeds. We are now in the time of investigation. Before the day of God's review, every character will have been investigated, every case decided for eternity. Let the words of God's servant, recorded in these chapters be read with profit.

The Lord commanded Moses for Israel: "Thou shalt therefore keep the commandments and the statutes and the judgments which I command thee this day, to do them. Wherefore it shall come to pass, if ye hearken to do these judgments, and keep and do them, that the Lord thy God shall keep unto thee the covenant and the mercy which He sware unto thy fathers; and He will love thee, and will bless thee and multiply thee." "And the Lord will take away from thee all sickness."

[310] "All the commandments which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the Lord sware unto your fathers. And thou shalt remember all the ways that the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep His commandments or no. And He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know, that He might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord, doth man live. Thy raiment waxed not old upon thee, neither did thy foot swell these forty years. Thou shalt also consider in thine heart, that as a man chasteneth his son, so the Lord thy God chastens thee. Therefore thou shalt keep the commandments of the Lord thy God, to walk in His ways, and to fear Him."

There are precious lessons to be learned from a study of Christ's ministry to the sick. "Behold, they brought to Him a man sick of

the palsy, lying on a bed: and Jesus seeing their faith, said unto the sick of the palsy, Son, be of good cheer; thy sins be forgiven thee. And, behold, certain of the scribes said within themselves, This man blasphemeth. And Jesus knowing their thoughts, said, wherefore think ye evil in your hearts? For whether is easier to say, Thy sins be forgiven thee? or to say, Arise and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith He to the sick of the palsy) Arise, take up thy bed, and go unto thine house. And he arose and departed to his house. But when the multitude saw it, they marveled, and glorified God, which had given such power unto men.

“And it came to pass that as Jesus sat at meat in the house, behold many publicans and sinners came and sat down with Him and His disciples. And when the Pharisees saw it, they said unto His disciples, Why eateth your Master with publicans and sinners? But when Jesus heard that He said, They that be whole need not a physician, but they that are sick. But go ye and learn what this meaneth. I will have mercy and not sacrifice; for I am not come to call the righteous, but sinners to repentance.

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“And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness, and every disease among the people. But when He saw the multitudes, He was moved with compassion for them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith He unto His disciples, The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest.”

It is the Lord's purpose that in our sanitariums the character of Christ's work shall be revealed. The physicians should be prepared to exercise a helpful, uplifting influence. Connected with the physician should be men of sound religious experience who will harmonize with him in his work. The manager should be one capable of giving religious instruction. There should be special ministerial help to keep up the interest in the work of preparing a people for the great day of God. Those who minister to the sick should seek to bring to the afflicted the hope of the gospel, laboring in the simplicity of true godliness. Physicians, managers, and workers in every line should become a united force as gospel workers to win the patients to Christ

[312] by the power of a godly influence. When the sanitarium workers, in the wisdom of God, shall seek to save the souls that are perishing in their sins with the same faithfulness that they minister to the needs of the suffering body, a holy, sanctified atmosphere will pervade the institution.

In our sanitariums, of all places in the world, we need soundly converted physicians and wise workers,—men and women who will not urge their peculiar ideas upon the sick, but who will present the truths of the word of God in a way that will bring comfort and encouragement and blessing to the patients. This is the work for which our sanitariums are established,—to correctly represent the truths of the word of God and to lead the minds of men and women to Christ.

Let the religious services held each day be short, but educational in character. Present the Bible and its Author, the God of heaven and earth, and Christ, the Son. Jesus Christ was the great gift of God to the world. Tell the patients how the Saviour came to the earth to reveal the love of God for men. Present before them His great sacrifice in thus coming here to live and die. Let it be known that through faith in Christ every sinful human being may become a partaker of the divine nature, and learn to cooperate with God in the work of salvation. Souls are precious in the sight of heaven. The souls who are rescued from the snares of Satan to belief in Christ as the world's Redeemer will receive the blessings of heaven in this life, and in the world to come eternal life in the kingdom of God.—[Letter 112, 1909](#). (To the Board of Managers of Melrose Sanitarium, July 4, 1909.)

[313] When I visited Melrose last year. I was greatly pained at the conditions existing there. The head physician and the business manager were not laboring together harmoniously, and the spiritual needs of the helpers and the patients were sadly neglected, I am greatly desirous that this institution shall be placed on vantage ground, and it is in harmony with the light I have received that there should be brought into the Melrose Sanitarium the influence of families who can be a spiritual help to the workers, and who can also do a special work in the neighboring cities.

The Melrose Sanitarium has come into our possession in the providence of God. It has excellent water privileges, and is located

in a beautiful park, which is kept up by the city without expense to us. The advantages of this institution have been kept before me. I desire that the mind of the Lord in regard to it may be met, and that its influence may extend as a light to the city of Boston. Time is rapidly passing, and the enemy is pleased to see the work for these large cities delayed.—[Letter 106, 1910](#), p. 2. (To Dr. D. H. Kress, October 23, 1910.)

We hope that those in charge of the work in New England will cooperate with the Melrose Sanitarium managers in taking aggressive steps to do the work that should be done in Boston. A hundred workers could be laboring to advantage in different portions of the city, in varied lines of service.—[Letter 148, 1906](#), p. 4. (To Dr. C. C. Nicola, May 14, 1906.)

***Released April 28, 1976.***

**MR No. 491—Published as Testimonies to Southern  
Africa**

**MR No. 492—Work of SDA Pioneers in Scandinavia** [314]

My brother, I have been shown that Elders \_\_\_\_\_, \_\_\_\_\_, and yourself have displayed a great lack of wise generalship. You yourself have not developed talent and trained helpers to take hold with you and assist in the work, as you might have done. You have the idea that no one can labor so well as you can. While you have too much to do, others have too little. You do not give others an opportunity to improve in efficiency by practical experience.

You are willing to be helped and assisted, if your helpers will leave the main responsibility resting on you. Especially among your own countrymen you desire to be placed above every one else.

You do not seem to have the ability to educate young men and to give them a chance to do that which they have talents for doing, if they were given an opportunity to learn. This is the work which should have been done, but which you have left undone. If you were unselfish, if you had Christlike meekness and lowliness, you would learn how to train the youth for useful service....

In all the departments of the Lord's work every laborer is to help his fellow-laborers. The workers are to take no credit to themselves because they have many advantages, nor are they to think that they deserve praise for using in the service of Jesus Christ the talents that He has entrusted to them. They should realize that the non-employment of their capabilities would lay them under a burden of guilt, making them deserving of the just displeasure and severest judgments of God.

Every true minister of Jesus Christ, every true worker in His cause, will banish from the mind, as impious, every thought of inherent merit. Even the heavenly angels take to themselves no praise. Through the heavenly courts, in one grand chorus, resounds their praise of the Creator: "All things come of Thee, and of Thine own have we given Thee." [1 Chronicles 21:14.] Those who live on this earth should join the heavenly host in ascribing praise and [315]

glory to the Creator.—[Letter 10, 1884](#), pp. 1, 2, 7, 8. (To Brother Matteson, May 3, 1884.)

Elder Matteson, who now sleeps in Jesus, united with the Saviour as His helping hand, and organized a school of young men and women. And under his direction the students worked nobly. What a work has been done! What a multitude of books were sold. And how many there were who united with the church.

Cease now to talk discouragement. Take hold of the arm of infinite Power. Remember that we at this end of the line are taking hold with you. We assure you that we will lift with you. Do not fail or be discouraged. The Lord is your helper. He will uphold the workers in Scandinavia if they will act their part in faith, in prayer, in hopefulness, doing all they can to advance His cause and hasten His coming.

Remember that the nearer we approach Christ's coming, the more earnestly and firmly we are to work; for the whole synagogue of Satan is opposed to us. We do not need feverish excitement, but that faith and courage which is borne of genuine faith.

[316] The opportunity for helping the work in Scandinavia at the last week of prayer in America should have been improved, and it would have been, had the men in positions of responsibility been wide awake to place the situation clearly before the people and call for donations to relieve the institutions in Denmark and Norway.

We hope that a most earnest effort will be made by our people in England to inspire their brethren in Scandinavia with courage and faith. Brethren, we must come up to the help of the Lord, to the help of the Lord against the mighty. Do not, by word of unbelief call down the denunciation of God. Do not act like the priest and the Levite, who looked at the wounded man lying in his grievous condition, and passed by on the other side. Wake up, brethren. Let the work move forward with power. May the Lord help His people to do their best.—[Manuscript 26, 1901, 4, 5](#). (“The Canvassing Work and the Scandinavian Institutions,” March 5, 1901.)

*Released April 28, 1976.*

**MR No. 493—Intercessory Prayer in Ellen G.  
White's Life**

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When Satan found he could not take the life of the child [Edson], he tempted me that God had left me or the child would have been healed when we first prayed for him. I sank under this temptation in despair and was so until last Sabbath evening. My heart seemed within me like lead, but God delivered me that eve and Satan's power was broken.

The next he got hold of Clarissa [Bonfoey]. She was sunken and discouraged. At the same time James was taken with the cholera morbus. He failed very fast until yesterday, p.m. Then he made a request for us to pray for him. Brother Harris was gone to his work so that it only left Sister Harris, Clarissa, and Sarah and myself. We all felt unworthy to engage in the work, but we felt that the work of the Lord was hindered by his lying on a sick bed and we knew unless God should deliver him, he could not get well. He had a high fever. He had the cramp take him in his hips and extend down to his feet. His stomach was much strained by vomiting. We knew something must be done. I anointed his head and stomach and bowels in the name of the Lord, then we took hold of faith for him. Our united prayers went up to God and the answer came....

When Satan found his power was completely broken upon him, he went to the child again. He waked us crying at the top of his voice. He seemed to have the colic and we went up to the chamber, anointed his stomach with oil and prayed over him, rebuked Satan and he had to flee. We heard no more from him till morning. He is quite well today but rather weak. We feel quite free from his (Satan's) power today. He has made a desperate struggle to get some of us, but we have driven him back.—[Letter 12, 1850](#), pp. 1-3. (To Brother and Sister Howland, August 15, 1850.)

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I saw the cruel power of Satan that had afflicted us of late, and bound us to keep the truth from coming out in the paper. I saw he meant to have taken the life of little Edson, but our united faith drove

him back, and weakened his power. And as James and myself went to Port Byron with Bro. Rhodes, Satan stepped in because some of the strength of faith was gone, to take the life of the child, and when we came back he was at the point of death, where no human power could save him. I saw our acting out faith and sending for Bro. Rhodes after he had started on his journey saved the life of the child. For God heard the prayers of Bro. Rhodes and saved the life of the child.... When Satan saw his power was broken on the child, he laid hold of James and afflicted his body. And he would have afflicted him unto death, but God put bounds to his power and would not suffer it. The angels of God were hovering and thus far the enemy could go, and no farther. I saw his affliction had been the means of drawing us nearer to God to feel our dependence upon him. God heard our prayers for James although we were weak, and answered them and the balm of Gilead was applied. The sick [were] made whole and others who had been bound and oppressed, he set free, and James was raised up so he could go on with the paper.—[Manuscript 7a, 1850](#), p. 1. (“Vision at Bro. Harris’,” August 24, 1850.)

***Released April 28, 1976.***

## MR No. 494—What Christ’s Righteousness Means [319] to Us

All self-righteousness must be given up, for we have no righteousness of ourselves. It is the gift of God; therefore we should not be exalted, or by any means pretentious, for it is an offense to God. What have we that we have not received? Man cannot rely upon himself for anything good or righteous. Christ, only Christ and His righteousness, will obtain for us a passport into heaven.—[Letter 6b, 1890](#), pp. 6, 7. (To “My Dear Brethren and Sisters in Africa,” 1890.)

Jesus loved righteousness and hated iniquity. What is righteousness? It is the satisfaction that Christ gave the divine law in our behalf. He bore the test on every point on which the sinner must bear it. He was tempted in all points as we are tempted, and though all temptations that it was possible for the synagogue of Satan to bring upon Him were brought upon Him, yet He did not yield in the least degree to the power of the enemy. Righteousness means being good and doing good. He was just and right. As children of God are we developing a character that is Christlike? Are we individually working daily at the trade of being a Christian, and through the rich impartation of the gift of the Spirit of God, are we making straight paths for our feet, lest the lame be turned out of the way? The lame are those who are not firmly established in the truth, who are spiritually halting, having defects of character, and needing a correct example given them. If we make crooked paths they make our errors an excuse for deviating from the path of righteousness. It is not enough to believe sound doctrine; we must [320] put it into practice.—[Manuscript 68, 1894, 2](#). (“We Shall Reap as We Sow,” undated.)

It is by overcoming the world, the flesh, and the devil that any student comes into possession of that knowledge that gives him access to the tree of life. We must all learn that we must overcome as Christ overcame in our behalf. All pride is sin, and must be expelled from the soul. Christ came to cut us loose from the originator of

sin. He came to give us a mastery over the power of the destroyer, and to save us from the sting of the serpent. Through his imparted righteousness he would place all human beings where they will be on vantage ground. He came to this earth and lived the law of God that man might stand in his God-given manhood, having complete mastery over his natural inclination to self-indulgence and to the selfish ideas and principles which tarnish the soul. The Physician of soul and body, he will give wisdom and complete victory over warring lusts. He will provide every facility, that man may perfect a completeness of character in every respect.—[Manuscript 161, 1898, 1.](#) (Untitled, typed December 10, 1898.)

***Released April 28, 1976.***

## MR No. 495—Last-Day Missionary Work

[321]

We are nearing the end of this earth's history, and the different lines of God's work are to be carried forward with much more self-sacrifice than they have yet been. The work for these last days is not a work for display but of consecrated service; it is a missionary work. Present truth, from the first letter of its alphabet to the last, means missionary effort. The work to be done calls for sacrifice at every step of advance. The workers are to come forth from trial purified and refined, as gold tried in the fire.—[Letter 130, 1902](#), p. 8. (To J. E. White, August 14, 1902.)

*Released April 28, 1976.*

[322]

## MR No. 496—Love Thy Neighbor as Thyself

You must stop and rest and be happy and not worry your mind about the responsibilities of the work and cause of God. Be peaceful, calm and happy and trust yourself in the work and cause of God, feeling that you are now to soften, sweeten, ripen up for heaven. God loves you. But you will with your advanced age, and your strong peculiarities certainly mar the work of God more than you can help it.—[Letter 2, 1872](#), p. 1. (To Brother Bates, February 12, 1872.)

Poor, half-decayed fruit and vegetables should never be placed upon the table because it is a savings of a few pennies. This kind of management is a loss, and the body that should be nourished as a temple of the Holy Ghost and be fitted to do the very best kind of work is neglected. Many speeches were made in regard to self-denial and self-sacrifice that were wholly inappropriate and uncalled for. Brother \_\_\_\_\_ was so reduced by poor food and by want of conveniences and proper, careful attention while absent from his family that he had no strength to withstand exposure and disease. He died a martyr to misconceived, crooked ideas of what constitutes health reform and self-denial. He always had little thought for his own convenience, and was left too much to himself, to care for himself. He was willing to do anything to save means. Such conscientious souls are the ones who are hurt by these overstrained ideas of what constitutes health reform. Sister \_\_\_\_\_'s family have been injured by the ideas she has entertained of health reform. Brother John has been a hard worker, and the food taken into his stomach has not nourished him; it has not supplied the wants of his system and has not made the best quality of blood. The weakness from which he is now suffering is caused by a poverty of the blood more than by any real disease.

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Why will not men and women to whom God has given reasoning powers exercise their reason? When they see their strength is failing, why do they not investigate their habits and their diet, and change to a different diet to see its effect? The sufferings that have been

brought about by a so-called health reform have militated greatly against true reforms. These narrow ideas and this overstraining in the diet question have done great injury to physical, mental, and moral strength.

Our missions should be conducted in a merciful way. It never pays to cheat the stomach of healthful, wholesome food; for it is robbing the blood of nourishment, and in consequence the whole system is deranged, the whole mind diseased, and God has lame, inefficient service in place of healthy, sound labor.... There are sufferers on every hand because people do not think that the body needs special favors.—[Letter 12, 1887](#), pp. 9, 10 (To Brother Boyd, June 25, 1887.)

Elder \_\_\_\_\_ is a man of power. He has a clear conception of vital truth, and has an influence over others. He was grieved that you did not receive the help in the study of the Bible that he thought you needed. He erred in feeling hurt that you did not manifest a deeper interest in the study of the word of God.... But you erred also in withdrawing yourself from needed help. The Lord has not given you, or any other brother or sister, liberty to withdraw from the help and knowledge which Elder \_\_\_\_\_'s long experience would have given you. You cannot be his judge; for you are finite, and cannot read the hearts of men. [324]

I am sorry that Elder \_\_\_\_\_ by his impetuous spirit, has weakened his influence with you and others. But this has not weakened his influence with me. I know that this hastiness of temper is his infirmity. He will always have to guard against this failing. But I rejoice to think that he has made such good use of the time and ability which God has given him. Had Elder \_\_\_\_\_ made a tirade against me, whom he calls mother, I should have felt sorry, because of the injury done to himself and to the cause of God. But I would not have turned away from him. He loves the truth, and the Lord loves him. After these outbursts he feels sorry enough, and at such times, he needs the grace of the Lord, and the help of his brethren, that he may make decided efforts to overcome. "Grudge not one against another, brethren, lest ye be condemned; behold, the judge standeth before the door." "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months."

[James 5:9, 17.]—[Letter 67, 1896](#), pp. 3, 4. (To Brother and Sister McCullagh, March 30, 1896.)

[325]

The question is asked, Have I not a right to do as I please with my own body?—No; you have no moral right, because you are violating the laws of life and health which God has given you. You are the Lord’s property—His by creation and His by redemption. “Thou shalt love thy neighbour as thyself.” The law of self-respect for the property of the Lord is here brought to view. And this will lead to respect for the obligations which every human being is under to preserve the living machinery that is so fearfully and wonderfully made. This living machinery is to be understood. Every part of its wonderful mechanism is to be carefully studied. Self-preservation is to be practiced.—[Manuscript 49, 1897, 4](#). (“Obedience to Physical Law,” May 19, 1897.)

As yet we have received only two hundred and fifty pounds from you. Special direction was given in regard to the manufacturing of health foods, but lately we have not had money to invest in peanuts for our family. We eat no meat or butter, and use very little milk in cooking. There is no fresh fruit at this season. We have a good yield of tomatoes, but our family think much of the nuts prepared in a variety of ways.... I cannot eat a great variety of food in the vegetable line. Sometimes I venture to go a little farther in taking dried peas, prepared as I had them prepared at the Sanitarium. But it costs me too much. Gas accumulates and crowds my heart.... I am so thankful that the Lord has given us enough to eat. There are poor families who do not have enough to satisfy hunger. I am thankful that I can eat my two meals, and feel in every way comfortable. Apples here are high, and of an inferior quality, but we shall soon have fresh oranges and lemons.—[Letter 73, 1899](#), pp. 9, 10. (To J. H. Kellogg, April 17, 1899.)

[326]

The Lord desires to lead us all gently and consistently. It is the enemy who seeks to drive us to extremes. He would be pleased to see the conscientious advocates of health reform require that which God does not require. He would be pleased to see them placing on their own tables... food that is not acceptable.—[Letter 39, 1901](#), p. 1. (To Brother and Sister Farnsworth, May 29, 1901.)

Be sure to help the souls that are ready to perish. Oh, it does me good to hear that sinners are being made to understand how they can

be saved! Do not forget that a worker must not take upon himself so many burdens that his soul will become weary. His first and greatest care should be to keep fresh and fragrant in spirit. In the unfolding of God's plan we are to be restored to a state corresponding to the perfection of divinity. This is accomplished through the death of Christ and through His mediatorial work in our behalf. As we move forward in the fulfillment of God's plan, our character is established in holiness, and we gain more and more knowledge of God and of Christ. We are ever to remember that we are chosen of God and precious, and that the saving of souls is to be our one great aim in all that we do.—[Letter 100, 1903](#), pp. 3, 4. (To Brother and Sister Kress, May 25, 1903.)

Fathers and mothers should be united in standing firmly for temperance in all things. Such temperance means much. It means respect for every word that proceedeth out of the mouth of God. It means respect for the laws of nature. It means also respect for the perfection displayed in the natural world. Look at the lofty trees! Look at the lovely flowers, growing in profusion over mountain and valley. God has clothed the earth with tokens of Eden's loveliness. He loves to look upon the flowers, and He has provided them for us in endless variety, to minister to our happiness, and to teach us that He is a lover of the beautiful.

In His sermon on the mount Christ called attention to the flowers, drawing from them a lesson of simplicity and quiet trust.... [327]

If we would only see and appreciate the Lord's goodness and love and His unceasing care for us, how changed this world would be. If we would seek first the kingdom of God and His righteousness, the principles of righteousness would guide our lives, and self-seeking would find no place in our hearts. The desire to do our own will would be submerged into the desire to do the will of God. We need to cherish a constant realization of God's love and goodness. We need to remember that He holds us accountable for the use that we make of the gifts that He has bestowed on us.—[Letter 166, 1903](#), pp. 4, 5. (To Brother and Sister Kress, August 4, 1903.)

Teachers and students are to cooperate in doing their best. The constant effort of the teachers should be to make the students see the importance of constantly rising higher and still higher. Careful attention is to be given to the little things. Nothing in the house or

about the premises is to be allowed to present a slack, dilapidated appearance. The horses are to be carefully stabled, and everything about the barn and stable is to be kept neat and clean.—[Letter 233, 1904](#), p. 2. (To Brother and Sister E. R. Palmer, July 8, 1904.)

[328] We have no right to tax nerve and muscle so severely that we readily become excited, speaking words that dishonor God. This is not in the Lord's order. He wants us to be always calm and forbearing. However inconsiderate a course others may pursue, we are to represent Christ, doing as he would do under similar circumstances. We are to obey the words, "Be ye wise as serpents and harmless as doves." We are to keep our nerves in such a healthy condition that we shall ever be calm in speech and righteous in action.—[Letter 98, 1901](#), p. 5. (To Brother and Sister Kress, June 19, 1901.)

It is by the quality of our work rather than the quantity that we shall be judged at the last great day.—[Letter 137, 1904](#), p. 4. (To "My Dear Young Friend," April 11, 1904.)

The workers in Nashville have passed through a severe trial of their faith; but recently the Lord's providence has been working for them in a remarkable manner. Not long ago an opportunity came to them to purchase a good meeting house in an excellent part of the city, for five thousand dollars. This property, with the lot on which it stands is worth twenty thousand dollars. The church belonged to the Baptists, but was too small for them, and they were anxious to sell....

The church is of solid brick. The seats are cushioned and the floor carpeted. There is a pipe organ built into the wall, and there is also a good piano.

[329] When I heard of this favor that the Lord had bestowed upon his old, faithful workers, I thanked Him with heart and soul. These brethren have borne the burden in the heat of the day. They carried on their shoulders the burden of raising funds for the building up of our institutions in the beginning. Together, with my husband and myself, they bore all the load under which they could stand. They united with us in the early stages of the work, and ever since then their one aim has been the upbuilding of the cause of God in our world.

My husband, the old warrior, has gone; but I am still on the field of battle. The Lord still permits me to have a part in His work, and for this I thank Him.—[Letter 233, 1905](#), pp. 2, 3. (To Brother and Sister Kress, August 9, 1905.)

While selfishness abounds in the world, see that you keep your own soul free from every taint of selfishness. Let not one thread be drawn into the web of your experience. “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength; and thy neighbour as thyself.”

Just before His departure, Jesus said to His disciples, “A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one for another.” Here is the mark to which we are to endeavor to attain.

The work of the Lord must advance rapidly. We have not time to notice the objectionable words or actions of others. Let us not risk our soul’s healthfulness by speaking impatient words, whatever may be the attitude of others. “Let every man be swift to hear, slow to speak, slow to wrath.”—[Letter 50, 1908](#), p. 2. (To J. E. White, February 5, 1908.)

In your letter you speak of the rescue work in the poorer parts of the city. I am glad that you feel a burden to help the very ones who need help. Christ desires His work to become the light of the world. He Himself came to make known to all classes the gospel of salvation. But it is not your special duty to make great efforts among the worst classes of society. There may be associated with you some who should work among the unfortunate and the degraded, but you are especially fitted to labor for the higher classes. Your influence with them would be lessened should you be associated largely with the rescue work for those who are generally regarded as outcasts.—[Letter 158, 1909](#), pp. 4, 5. (To Dr. D. H. Kress, November 18, 1909.)

[330]

*Released April 28, 1976.*

[331] **MR No. 497—Cutting Thrusts in Discussions are  
Wrong**

Some in discussion think [that] if they create a laugh against their opponent and place his views in a comical light they have done a nice thing. They divert the minds in a wrong channel; they befog the truth of God; they do not show reverence for the Word of God; they do not evidence that their own human spirit is under the controlling influence of the Spirit of God. They place the truth on a level with common things. A sharp, cutting application is frequently made by the men who claim to be teaching the truth. It is not the truth that does the cutting, but ... the words of the speaker.

All this is unsanctified, and unholy. If every speaker of the truth will bring his soul under the discipline of the Spirit of God in living connection with the author of truth, then he will not only teach the truth acceptably, but living the truth he will become a channel of light. Heaven's mysteries will be revealed to him that he can reveal them to others.—[Manuscript 27, 1888, 10](#). (Untitled, circa 1888.)

*Released April 28, 1976.*

## MR No. 498—Accusations Must be Met

[332]

When man assails his fellow-men, and presents in a ridiculous light those whom God has appointed to do work for Him, we would not be doing justice to the accusers, or to those who are misled by their accusations should we keep silent, leaving the people to think that their brethren and sisters, in whom they have had confidence, are no longer worthy of their love and fellowship.

This work, arising in our very midst, and resembling the work of Korah, Dathan, and Abiram, is an offense to God, and should be met. And on every point the accusers should be called upon to bring their proof. Every charge should be carefully investigated; it should not be left in any uncertain way, the people should not be left to think that it may be or it may not be....

And when there is a servant of God, whom He has appointed to do a certain work, and who for half a century has been an accepted worker, laboring for the people of our faith, and before God's workers as one whom the Lord has appointed; when for some reason one of the brethren falls under temptation, and because of the messages of warning given him becomes offended, as did the disciples of Christ, and walks no more with Christ; when he begins to work against the truth, and make his disaffection public, declaring things untrue which are true, these things must be met. The people must not be left to believe a lie. They must be undeceived.—[Letter 98a, 1897](#), pp. 9, 9a. (To Brother McCullagh, April 9, 1897.)

*Released April 28, 1976.*

[333]

## **MR No. 499—Christ and the Jewish Economy**

The formation of the Christian church, and the union of all that it embraces, and preserving the consecration of all its powers as the appointed agencies of God, for the spiritual recovery of the moral image of God in man, was the object of Christ assuming human nature. Christ was the foundation of the whole Jewish economy, which was the symbol prescribed in type for the religious faith and obedience of all people.—[Manuscript 130, 1901, 3](#). (Untitled, November 27, 1901.)

Through human instrumentalities he [Satan] has cast contempt upon the Sabbath of Jehovah and has stigmatized it as “the old Jewish sabbath.” Thousands have thoughtlessly echoed this reproach, as though it were something to which was attached great weight of argument; but they have lost sight of the fact that the Jewish people were especially chosen of God as the guardians of His truth, the keepers of His law, the depositaries of His sacred oracles. They received the lively oracles to give unto us. The Old and New Testaments both came through the Jews to us. Every promise in the Bible, every ray of light which has shone upon us from the Word of God, has come through the Jewish nation.—[Manuscript 91, 1894, 3, 4](#). (“A Perpetual Memorial,” 1894.)

[334]

The time of Daniel’s work, as a chosen vessel of honor for God, was six hundred years before Christ. In this book we find many miracles, and marked, positive evidences that the Lord God of heaven ruled. The Jewish nation were in captivity, scattered as the Lord declared they would be if they did not as His peculiar people honor and glorify God. They departed from God; they did not fear and honor His holy name, and the temple in which they gloried was destroyed. Their sacred rites, their sacrifices and ceremonies, ceased. The sacred order of the Levitical priesthood was no longer maintained. Their form of religious service, which the Lord had given them as a blessing whereby they might have a pure and understanding faith, and, through the sacrificial offerings, see Christ as the one

who would take away the sin of the world, became a ceremonious transaction. The outward ceremonies took the place of the inward work of the heart. The splendid dress of the priests covered hearts that were not renewed by the spirit of the Lord. The outward signs of their religious service were broken up, and the word of the Lord was fulfilled.—[Manuscript 122, 1897, 1](#). (“Daniel,” March 10, 1897.)

Had the Jewish nation received the Teacher sent from God, they would have given up the traditions and maxims handed down from rabbi to rabbi, and accumulating from age to age as other, non-essential theories were invented. But instead of advancing from light to greater light, they took the wrong way. By sinful indulgence they expelled from the heart the love of God, the love of the principles of His holy law. The love of the world filled their hearts, prompting them to disobey. If they had hidden the law of God in their hearts, if they had given due respect to the sacred principles of this law, it would have exerted a corrective influence on the entire life, and would have remodeled their selfish, avaricious dispositions, after the character of God.—[Manuscript 125, 1901, 4](#). (“The Unchangeable Law of God,” December 9, 1901.)

[335]

## MR No. 500—Ellen G. White and Women Physicians

There is need of a lady physician's connecting with the institution at once. The experience that we have had during the past few days has decided us to secure a capable lady physician, who can care for the women patients and be matron of the home, that the patients may receive prompt attention, and that the helpers may be given the right kind of instruction, such as you can give. The young ladies connected with the institution should be taught to act their part intelligently....

An expensive building has been rented in Iowa Circle, Washington. It is a beautiful location for a sanitarium, and has been fitted up for the giving of treatment, but it needs a house physician and a manager. We need you. We believe that you can help us in Washington. You can give the nurses instruction that they need, and can also give lectures in the parlor to the patients. Will you receive this invitation as prompted by the Lord; for I have an assurance that you can do the work essential. Brother Hare is an excellent physician, but not a manager. We need someone who can plan and manage. You can help us out of our difficulty. Washington is a most important place, and a right representation of our work must be given by the sanitarium.—[Letter 177, 1905](#), pp. 1, 2. (To Dr. Patience Bourdeau, June 8, 1905.)

*Released June 29, 1976.*

## MR No. 501—Canvassing Work

[336]

While the men of the world are idolizing money, and making it their trust, the Lord in His providence has brought forth from His treasure house a precious treasure, and has placed it within the reach of all. He has given His people an opportunity to take to their friends and neighbors, and to strangers a book containing the precious lessons of Christ. As those who have never tried to sell books have thought of going out with this book, a dread has come into their hearts. But the Lord has led and guided them as His little children. He has taught young and old, men and women, how to give the light of truth to those who know it not.

And the purchasers have been blessed. Their hearts have softened as they have listened to the story of the self-denying effort to free our schools from debt. By the sale of this book [*Christ's Object Lessons*] many sermons have been preached. Those in the highways as well as those in the hedges have been reached. As men and women and youth have gone forth to sell "Object Lessons," and in simple words have told what they were trying to do, a deep impression has been made on minds. Hearts have been touched. Sinners have been convicted and converted.—[Manuscript 43, 1903, 1, 2](#). ("The Result of Self-Denying Effort," March 6, 1903.)

*Released June 29, 1976.*

[337] **MR No. 502—Diet and the Spirituality of Ministers**

It is the variety and mixture of meat, vegetables, fruit, wines, tea, coffee, sweet cakes, and rich pies that ruin the stomach, and place human beings in a position where they become invalids with all the disagreeable effects of sickness upon the disposition. The character becomes perverted, a depraved appetite is established, and a diseased religious experience is the result.—[Letter 59, 1898](#), pp. 1, 2. (To Dr. and Mrs. Kellogg, July 26, 1898.)

God calls for reform in our churches. Satan is playing the game of life for every soul. He is seeking to brutalize humanity whom God values. But when the appetite is held under the control of an intelligent, God-fearing mind, there will be a cultivation of pure, spiritual attributes. There will be a refusal to be led into slavery that kills both physical, mental, and moral worth, and leaves the human agent, for whom Christ has paid so high a price, crippled, worthless, and tossed about with temptation.

[338] Benumb not the faculties that God has given for wise improvement by intemperate habits. Touch not, taste not, handle not, spirituous liquors in any form. But intemperance does not stop here. There are manufactured appetites which the author of our being has never created, and every departure from the simple natural laws which he has established in our being, is a departure from the law of God. This law embraces the treatment of the entire being. Every nerve and fiber of muscle of the body has been constructed by God, and so arranged as to minister happiness to the human agent. But man has sought out many inventions. He has treated the body as if its law had no such thing as penalty, and in this sin against the body, he has dishonored his Maker.—[Manuscript 3, 1897, 14](#). (“Health Reform,” January 11, 1897.)

Your self-confidence has been shown in your disregard of the light upon health reform. The Lord has given His servants a special message to bear, that His people may become intelligent upon this subject. You have had an opportunity to obtain the light; but self-

denial would be a new experience to you, and you have not been willing to see that temperance in eating and drinking and in all things devolved upon you. This in itself was a reason why you should not have been ordained to the ministry. No man should be set apart as a teacher of the people while his own teaching or example contradicts the testimony God has given His servants to bear in regard to diet; for this will bring confusion.

And your disregard of health reform is unfitting you to stand as the Lord's messenger. Indulgence in meat-eating, and tea-drinking, and other forms of self-pleasing, is injurious to the health of the body and the soul.—[Letter 23, 1896](#), p. 3. (To a minister, December 14, 1896.)

***Released June 29, 1976.***

[339] **MR No. 503—Entire Consecration of the Household**

It is a terrible thing for a man or woman to have his own way. May my way be God's way, my will God's will. Self shall not enter me. I will submit my will, my way, my life into the hands of God. He will keep that which is committed to His trust. I hope the entire [E. G. White] household will not fail to watch unto prayer and allow nothing to divert their minds from God. He is our strength and our shield and in Him we may trust implicitly. Just in accordance with our obedience and faithfulness will He prosper and strengthen and bless us in all our undertakings. We are all aware how easy it is to conform to the world and separate our affections from God. Let us guard this point. Let your prayers come up before God like sweet incense because of their sincerity and earnestness mingled with faith.

Dear household, precious is the blessing of God. Do not feel at rest or content without this watch. Wrestle and pray until victory shall come and you shall triumph in the God of your salvation. Our hearts shall be with you. Our prayers unite with yours for the salvation of God to come to your house, that you may each seek for a deep and living experience in the things of God. Know Him for yourselves, whom to know aright is light and peace and joy.

To my dear sons, I would say you are God's stewards. Use your time, your ability and strength to His glory. We are doing up our work for eternity. Connect with heaven and the wisdom and power from God will be given you. Do not trust to yourselves. Do not, I entreat of you, become careless in anything that you take hold of.

[340] Be thorough and God will bless your undertakings. Be humble and God will teach you.—[Letter 15, 1875](#), p. 2. (To Willie and Edson White, May 4, 1875.)

*Released June 29, 1976.*

I am fully convinced that Brother Wales should be given encouragement to stand forth in the strength of the Lord as an overcomer. I see no reason why he should be hounded to death by his fellow-men, when the Lord Jesus says, “Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land.... And I will turn My hand upon thee, and purely purge away thy dross, and take away thy sin.”

I see no reason why we should not encourage Brother Wales to be a worker in the Lord’s vineyard. [By context and related statements it is clear that Ellen White suggests that Will Wales could assist in the work of the Lord as a layman, not as an ordained minister. See W. C. White statement of September 15, 1911: “Mother does not wish to take large responsibility in this matter; but she says regarding Elder Wales as she has said regarding other men in a somewhat similar position, if they have thoroughly repented, if they are living such lives as convince their brethren that they are thoroughly in earnest, do not cut them off from fellowship, do not forbid their working for Christ in a humble capacity, but do not elevate them to positions of responsibility.”.—*Ms Release No. 448, The Spirit of Prophecy and Adultery, Divorce, Remarriage and Church Membership.*” pp. 27, 28.] The cleansing of the soul from sin includes the gifts of forgiveness, justification, and sanctification. And the inward cleansing of the heart is shown by the outward cleansing of the life.

God’s mercy to those who sincerely repent and come to Him through Christ, knows no limit. He will pardon the most guilty, and purify the most polluted.

Brother Wales’ case has been a trouble to me, but I have a more distinct light on it, and I will now say that if Brother Wales keeps close to the Lord Jesus, he will be safe; for Christ has pledged his infinite power, faithfulness, and love to save to the uttermost. Let

Brother Wales know that I have written this.—[Letter 41, 1902](#), pp. 2, 3. (To Brother and Sister Palmer, March 18, 1902.)

***Released June 29, 1976.***

## MR No. 505—Creation of the World

[343]

He who gave being to the world has not lost His power or sovereignty. He still presides over the world. It is His prerogative to speak out His purposes. By His Son, the Mediator between God and man, these purposes are executed, and the Holy Spirit gives them effect. The awful confusion in the world has been brought about because the way of the Lord has not been followed, because man has set up his human judgment against the law of Him who created the world. Men have undertaken to please and glorify themselves, to set themselves above truth and above God.—[Letter 141, 1902](#), p. 7. (To Brother and Sister Haskell, September 10, 1902.)

Who gives us the sunshine which makes the earth bring forth and bear? and who the fruitful showers? Who has given us the heavens above and the sun and stars in the heavens? Who gave you your reason, and who keeps watch over you from day to day? Is it not the God of heaven who has created the worlds, and who rested upon the seventh day? He blessed this day and made it holy, and is it more than justice that we respect the day upon which He has set His blessing? Every time we look at the world we are reminded of the mighty hand of God which called it into existence.—[Manuscript 16, 1895](#), 5. (Untitled, October 20, 1895.)

*Released September 23, 1976.*

[344] **MR No. 506—Linking Arms with the Arm of Satan**

It has been presented to me that Satan is working in ways that man does not expect. At times he puts on the robes of an angel of light, and many receive him as such a being. If we will link ourselves closely with Christ, Satan will have no power to overcome us. As we draw near to God, He draws near to us, and lifts up for us a standard against the enemy.

I have been shown that some, even of those who are teachers of the word of God, are in great danger of being overcome. I saw some linking their arms in the arm of Satan, while he talked most earnestly with them; telling them of the many things that needed to be changed in the church. Afterward his words were repeated by those to whom he had talked. They were delighted with what seemed to them to be clearer perception and better methods of working.

I say to all, Be on your guard; for as an angel of light Satan is walking in every assembly of Christian workers, and in every church, trying to win the members to his side. I am bidden to give to the people of God the warning, “Be not deceived; God is not mocked”....

It is those who have had the most light that Satan seeks the most assiduously to ensnare. He knows that if he can deceive them, they can, under his control, clothe sin with the garments of righteousness, and lead many astray. God grant that our teachers may see and understand this, their great danger, and that they may recover themselves from the snare of Satan, and put forth redoubled efforts to save others who are exposed.

[345] My brother, do not try to reason in regard to the errors that the enemy presents. If you will receive the testimony of the Lord, reading His word with a teachable heart, and refusing to put Scripture on the side of error to maintain falsehood, you will believe that I speak the truth, as a messenger of God. But if you allow the author of error to get between you and the Word, your mind will bear his impress.

If you will believe the message that I bear you, you will see your danger. You can then put on the gospel shoes, and walk in the pathway of truth, following the true Shepherd, who knows His sheep by name, and calls them to follow Him.—[Letter 230, 1903](#), pp. 2, 4, 5. (To Dr. E. J. Waggoner, October 2, 1903.)

***Released September 23, 1976.***

[346] **MR No. 507—Items for “Critique of Prophetess of Health “**

(Entire document is available from the White Estate.)

In 1888 Mrs. White wrote concerning Kellogg: “I believe he has confidence in me, and in the work God has given me to do. He has treated me with all the courtesy that he would show toward his mother.”—[Letter 21, 1888](#), p. 17.

“Our provisions have been very low for some days. Many of our supplies have gone.... We expected supplies three days ago certainly, but none has come. Willie went to the lake for water. We heard his gun and found he had shot two ducks. This is really a blessing, for we need something to live upon.”—[Manuscript 12, 1873, 3](#).

“I am suffering more now for want of some one who is experienced in the cooking line, to prepare things I can eat. The cooking here in this country is in every way deficient. Take out the meat, which we seldom use,—and I dare not use it here at all,—and sit at their tables, and if you can sustain your strength, you have an excellent constitution. Food is prepared in such a way that it is not appetizing, but is having the tendency to dry up the desire for food. I would pay a higher price for a cook than for any other part of my work.”—[Letter 19c, 1892](#), pp. 1, 2.

[347] A few weeks after the duck eating experience in the Rockies in October 1873, Elder and Mrs. White were in California and she on February 15, 1874, reported that since they had been in that state they had dropped meat entirely, having “bought meat once for May Walling while she was sick, but not a penny have we expended for meat since.”—[Letter 12, 1874](#), p. 1.

On July 18, 1874, she addressed responsible men at the Health Institute pointing out that many who come for treatment “eat too

much and live on flesh of dead animals.... It is the duty of the doctors, to prescribe for these individuals an abstemious diet.”—[Letter 45, 1874](#), p. 2.

“For your own personal enjoyment in this world I entreat of you both to be health reformers. Emma, educate your appetite. Banish butter, cheese, flesh meats, and every article that is not the most simple and the best calculated to make a healthy quality of blood.”—[Letter 47a, 1874](#), p. 2.

In the files for 1874 she describes a vision in which “her angel instructor” seemed to be addressing a group on temperance. Here is what she saw and heard:

“‘You need to be converted,’ said he.... ‘Your works are not pleasing to God’....

“Then one of the most solemn addresses was given upon temperance. The subject was taken up from the table. ‘Here,’ said the speaker, ‘is the appetite created for love of strong liquor. Appetite and passion are the ruling sins of the age. Appetite, the way it is indulged, influences the stomach and excites the animal propensities. The moral powers are depressed and become the slave to appetite. The use of flesh meats stimulates and inflames; the flesh of dead animals produces disease of almost every type and the afflicted think and talk as though God’s providence had something to do with it when the cause of their sufferings was what they placed upon their own tables in butter, in spices, in cheese, in flesh meats and a variety of dishes that are not liquor, which tempt constantly to eat too much.’”—[Manuscript 7, 1874, 3](#).

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

“It seems so hard for some, even for their conscience’ sake, to deny themselves the things that do not tend to health. We felt drawn out to speak to some on this subject. I shall not be clear unless I speak decidedly, for the spirit of self-indulgence will increase unless we take a decided stand. I have had grace given me to present decidedly the subject of health reform. Butter, cheese, flesh meats

[349] of dead animals, rich cake and poor cookery create disease and will certainly corrupt the blood, bring disease and suffering, and pervert the discernment. I beseech our people, to consider that health reform is essential and that which we place in our stomachs should be the simple nourishment of good, plainly prepared bread and fruits and grains. I shall have a much sharper testimony to bear on this subject. We must deny perverted appetite. I urge upon our people to learn the art of simplicity in eating. When will our people heed the word of the Lord given to caution them?”—[Manuscript 5, 1879, 3, 4.](#)

“J has cultivated an appetite for a flesh meat diet, and thinks it is impossible for her to live without this kind of food. And she reasons the same way in regard to others also. J loves meat, and her habits are educating all who connect with the Retreat.

“We have made efforts to secure the Health Retreat in order that we might use it to promulgate the principles of health reform; but by her cooking, J shows that she is not a health reformer.”—[Letter 4, 1884, p. 2.](#)

“Now as to my own experience: Meat seldom appears on my table; for weeks at a time I would not taste it, and after my appetite had been trained, I grew stronger, and could do better work. When I came to the Retreat, I determined not to taste meat, but I could get scarcely anything else to eat, and therefore ate a little meat....

“Not a morsel of meat or butter has been on my table since I returned. We have milk, fruit, grains, and vegetables. For a time I lost all desire for food. Like the children of Israel, I hankered after flesh meats. But I firmly refused to have meat bought or cooked. I was weak and trembling, as every one who subsists on meat will be when deprived of the stimulus. But now my appetite has returned, I enjoy bread and fruit, my head is generally clear, and my strength firmer. I have none of the goneness so common with meat eaters. I have had my lesson, and, I hope, learned it well....

[350] “If we would allow reason to take the place of impulse and love of selfish indulgence, we should not taste of the flesh of dead animals.”—[Letter 2, 1884, pp. 2, 3.](#)

“In regard to our diet, we have not placed butter on our table for ourselves for years, until we came to the Rocky Mountains. We felt that a little butter, in the absence of vegetables and fruit was less detrimental to health than the use of much salt or sugar, sweet

cake and knickknacks. We do not use it now, and have not for many weeks.”—[Letter 1, 1873](#), p. 12.

“My prayer was very urgent, for it seemed to me that my petition must be answered, and they were raised up to health. Now a number of these cases have resulted in something very different than could be desired; for the course of several has proved that it would have been better had they died. One, after having grown to years, became a notorious thief, another became licentious, and another, though grown to manhood, has no love for God or His truth.”—[Letter 17, 1892](#), pp. 1, 2.

The allegation that Mrs. White, on returning to America, asked to be shown the buildings during a visit to Chicago is apparently based only on Stewart’s assertion that this took place. By way of evidence that this charge of Stewart’s is not well founded, we need only mention that Mrs. White did not concede at this or any other time that perhaps a slight mistake had been made. She did explain that she indeed thought buildings had been erected, but this was not until 1903. (See EGW [Letter 135, 1903](#) to S. N. Haskell, March 6, 1903.) Even then, in 1903, she said: “I understand that someone said that the testimony that I bore in regard to this was not true,—that no such building was erected in Chicago. But the testimony was true. The Lord showed me what men were planning to do.”—[Letter 135, 1903](#), p. 2.

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“In our conversation I spoke to you of the light given me that we were centering too many weighty responsibilities at Battle Creek, and I am of the same opinion now. I have been looking over some of my past writings, and I find that warnings were given to me years ago upon this very point, and we were instructed not to accumulate special interests in Battle Creek. There is danger that it will become as Jerusalem of old, a concentrated, powerful center. The evils that ruined Jerusalem will come upon us if we do not heed these precautions. It is perilous to so largely center in Battle Creek; for while you are expending means in this one center, you are neglecting cities that will become more and more difficult to work as time goes on.”—[Letter 18, 1890](#).

In September, 1850, she declared, “We are all quite well here now.”—[Letter 14, 1850](#), p. 1.

In November, 1850, she informed some friends, “James and my health is quite good now.”—[Letter 28, 1850](#), p. 1.

Again, in August, 1853, she wrote, “My health is quite good.”—[Letter 6, 1853](#), p. 1.

[352] A month later she was well enough to act as nurse to a houseful of sick people, She told the Loughboroughs “I have felt thankful that my health is so good, but I am getting worn out.”—[Letter 8, 1853](#), p. 1.

Here is a brief sample of a similar healing:

the healing of Clarissa Bonfoey when Hiram Edson “laid hands upon her in the name of the Lord.”—[Letter 14, 1850](#), p. 1.

*Released September 23, 1976.*

## MR No. 508—Exhortation to Faithfulness to Church Members and Elders

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We greatly desire that the work of the Lord shall move forward in right lines. As a people we are to make an entire surrender of ourselves to God. God calls upon every church member to enter His service. Truth that is not *lived*, that is *not imparted to others*, loses its life-giving power, its healing virtue. Every one must learn to work, and to stand in his place as a burden bearer. Every addition to the church should be one more agency for the carrying out of the great plan of redemption. The entire church, acting as one, blending in perfect union, is to be a living, active missionary agency, moved and controlled by the Holy Spirit.

When the early Christians of the church at Antioch ministered before the Lord, and fasted, the Lord directed them in the sending forth of their laborers. “The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed” ([Acts 13:2-4](#)).

After making a missionary tour, Paul and Barnabas retraced their steps, visiting the churches they had raised up, and selecting men to unite with them in their work. “And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles. And there they abode long time with the disciples” ([Acts 14:27, 28](#)).

“And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John’s baptism. Then said Paul, John verily baptized with the baptism of repentance,

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saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid hands on them, the Holy Ghost came on them; and they spake with tongues, and prophesied. And all the men were about twelve. And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading concerning the things of the kingdom of God” ([Acts 19:1-8](#)).

The experience of Paul and Barnabas is recorded for the instruction of the churches today. “Arise, shine,” the Lord commands, “for thy light is come, and the glory of the Lord is risen upon thee” ([Isaiah 60:1](#)). The Holy Spirit was given to these disciples who were especially set apart, and the same presence will go with every one who will be a laborer together with God, seeking His counsel, and surrendering the will to His will. The Holy Spirit—this is the sacred endowment of those who humble their hearts before God, and submit to His guidance; this is the secret of their power. Much prayer, and a humbling of the heart, a constant surrender of the will to God, will bring the help pledged to every worker by the Father, the Son, and the Holy Spirit. Angels of God will work for those who yield themselves to the leading of the Spirit.

[355] Believers must not expect to gain eternal life without meeting trial and difficulty. They are to prepare to do the work that Christ did, and to meet the trials that He daily experienced. Christ and Belial are at work in the world, and there is no peace or unity between them. The enmity which in the garden of Eden God declared should exist between the serpent and the Seed of the woman is very apparent. Satan is constantly seeking to lead men into error. He is the god of all dissension, and he has no lack of isms to bring forward to delude. New sects are constantly arising to lead away from the truth; and instead of being fed with the bread of life, the people are served with a dish of fables. The Scriptures are wrested, and, taken from their true connection, are quoted to give falsehood the appearance of truth. The garments of truth are stolen to hide the features of heresy.

Paul planted the pure truths of the gospel in Galatia. He preached the doctrine of righteousness by faith, and his work was rewarded in seeing the Galatian church converted to the gospel. Then Satan began to work through false teachers to confuse the minds of some

of the believers. The boasting of these teachers, and the setting forth of their wonder-working powers, blinded the spiritual eyesight of many of the new converts, and they were led into error. Writing to them in this experience, Paul said,

“I marvel that ye are so soon removed from him that called you unto the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that we have preached unto you, let him be accursed” ([Galatians 1:6-8](#)). “O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? ... He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?” ([Galatians 3:1-3, 5](#)).

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For a time Paul lost his hold on the minds of those who had been deceived; but relying on the word and power of God, and refusing the interpretations of the apostate teachers, he was able to lead the converts to see that they had been deceived, and thus defeat the purposes of Satan. The new converts came back to the faith, prepared to take their position intelligently for the truth.

Paul’s object was to preach the righteousness that comes by faith on Jesus Christ. He took the position that every soul must have a genuine experience in this righteousness. The burning zeal in the heart of Paul compelled him to give the message. He gave assurance of his own faith on the message he bore, and the Holy Spirit accompanied his words with convincing power.

It was a tremendous step for Paul to take when he first acknowledged Christ as the Son of God; but he knew that which he affirmed. In heavenly vision God revealed to him a knowledge of the Word. This revelation led him to speak with assurance of his faith. In clear and unanswerable argument he set forth Christ as the resurrection and the life to all who would believe in Him. Paul’s enemies tried again and again to take his life, but truth bore away the victory.

Angels of God were on the ground to fight for the one who would not fight for himself.

[357] Those who engage in the work of God's cause today will meet just such trials as Paul endured in his work. By the same boastful and deceptive work Satan will seek to draw converts from the faith. Theories will be brought in that will not be wise for us to handle. Satan is a cunning worker, and he will bring in subtle fallacies to darken and confuse the mind and root out the doctrines of salvation. Those who do not accept the Word of God just as it reads, will be snared in his trap. Today we need to speak the truth with holy boldness. The testimony borne to the early church by the Lord's messenger, His people are to hear in this time: "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" ([Galatians 1:8](#)).

The man who makes the working of miracles the test of his faith, will find that Satan can, through a species of deceptions, perform wonders that will appear to be genuine miracles. It was this he hoped to make a test question with the Israelites at the time of their deliverance from Egypt. The instruction given to Moses for Israel is timely instruction for us: "These words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thine house, and on thy gates" ([Deuteronomy 6:6-9](#)).

[358] When we bring our lives to complete obedience to the law of God, regarding God as our supreme Guide, and clinging to Christ as our hope of righteousness, God will work in our behalf. This is a righteousness of faith, a righteousness hidden in a mystery of which the worldling knows nothing, and which he cannot understand. Sophistry and strife follow in the train of the serpent; but the commandments of God diligently studied and practiced, open to us communication with heaven, and distinguish for us the true from the false. This obedience works out for us the divine will, bringing into our lives the righteousness and perfection that was seen in the life of Christ.

“The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God’s heritage, but as ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away” (1 Peter 5:1-4).

Those who occupy the position of under shepherds, as elders of the church, are to exercise a watchful diligence over the Lord’s flock. This is not to be a lording, dictatorial vigilance. They are to encourage and strengthen.

“Likewise ye younger, submit yourselves to the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting all your care upon him, for he careth for you.

“Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you” (1 Peter 5:5-10).

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Those who receive the holy calling to bear God’s message to the world, will exalt the message, not self. They will walk humbly with God day by day. If they will work under the guidance of the Great Shepherd, proving themselves caretakers, worthy of such responsibility, God will exalt them in due time. Whatever his position, man is never to teach his fellow man to look to him for wisdom. Human beings are never to take the place of God; man is never to put his trust in man, nor make flesh his arm. The Lord is to be our trust. We are to look to Him for guidance. And when we receive counsel from the Lord, we are to follow that counsel.

Heresies are now arising among the people of God, and they will continue to arise. As we near the end of time, falsehood will be so mingled with truth, that only those who have the guidance of the

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Holy Spirit will be able to distinguish truth from error. We need to make every effort to keep the way of the Lord. We must in no case turn from His guidance to put our trust in man. The Lord's angels are appointed to keep strict watch over those who put their faith in the Lord, and these angels are to be our special help in every time of need. Every day we are to come to the Lord with full assurance of faith, and to look to Him for wisdom. The ministers who teach the truth for this time are to strengthen their hearts by studying the word of God. "It is the spirit that quickeneth," Christ said, "the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life" ([John 6:63](#)). Those who are guided by the word of the Lord will discern with certainty between falsehood and truth, between sin and righteousness.

"Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: to the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things? For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ" ([2 Corinthians 2:14-17](#)).

These words of Paul do not denote a spiritual pride, but a deep knowledge of Christ. As one of God's messengers sent to confirm the truth of the word, he knew what was truth; and with the boldness of a sanctified conscience he gloried in that knowledge. He knew that he was called of God to preach the gospel with all the assurance which his confidence in the message gave him. He was called to be God's ambassador to the people, and he preached the gospel as one who was called.

"I thank my God always on your behalf," he wrote, "for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you; so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. God is faithful, by whom ye were called unto the fellowship of His Son Jesus Christ our Lord.

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"Now I beseech you, brethren, by the name of our Lord Jesus

Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment” (1 Corinthians 1:4-10).—[Manuscript 43, 1907](#). (“Exhortation to Faithfulness to Church Members and Elders,” typed March 12, 1907.)

*Released September 23, 1976.*

**MR No. 509—A Lesson from Pentecost**

The day of Pentecost came. Great additions were made to the church. In one day five thousand were converted. The disciples began to think that they had a great work to do in Jerusalem, in shielding the members of this church from the snares and opposition of the enemy. They did not realize that strength to resist temptation is best gained by active service. They did not educate the new church members to become workers together with God in carrying the gospel message to those who had not received the glad tidings of salvation through Christ. Instead, they were in danger of remaining with the church that they had raised up, and of being satisfied with what had been accomplished. The Lord permitted persecution to come upon His church, to scatter His representatives abroad, where they could work for others. Stephen and several other Christians died martyrs to their faith; the church members were scattered; and the gospel was proclaimed with power “in all Judea, and in Samaria, and unto the uttermost part of the earth.”—[Manuscript 126, 1902, 11, 12](#). (Sermon, October 11, 1902.)

What we need is the understanding of the Word of God. We need to keep the principles of this work in mind, that we may proclaim the truth in its purity and harmony, as it is given in the Scriptures.—[Manuscript 74, 1905, 3](#). (“Our Duty Toward the Jews,” Talk, May 29, 1902.)

*Released October 17, 1976.*

## MR No. 510—Methods for Reaching Unbelievers

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In the providence of God, those who are bearing the burden of His work have been endeavoring to put new life into old methods of labor, and also to invent new plans and new methods of awakening the interest of church-members in a united effort to reach the world. One of the new plans for reaching unbelievers is the Harvest Ingathering Campaign for Missions. In many places, during the past few years, this has proved a success, bringing blessing to many, and increasing the flow of means into the mission treasury. As those not of our faith have been made acquainted with the progress of the third angel's message in heathen lands, their sympathies have been aroused, and some have sought to learn more of the truth that has such power to transform hearts and lives. Men and women of all classes have been reached, and the name of God has been glorified.

In years past, I have spoken in favor of the plan of presenting our mission work and its progress before our friends and neighbors, and have referred to the example of Nehemiah. And now I desire to urge our brethren and sisters to study anew the experience of this man of prayer and faith and sound judgment, who made bold to ask his friend, King Artaxerxes, for help with which to advance the interests of God's cause. Let all understand that in presenting the needs of our work, believers can reflect light to others, only as they, like Nehemiah of old, draw nigh to God, and live in close connection with the Giver of all light. Our own souls must be firmly grounded in a knowledge of the truth, if we would win others from error to truth. We need now to search the Scriptures diligently, that, as we become acquainted with unbelievers, we may hold up before them Christ as the anointed, the crucified, the risen Saviour, witnessed to by prophets, testified of by believers, and through whose name we receive the forgiveness of our sins.

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As we exalt the cross of Calvary before others, we shall find that it exalts us. Let every believer now stand in his lot and place, catching the inspiration of the work that Christ did for souls while in

this world. We need the ardor of the Christian here who endures to the end, ever beholding Him who is invisible. Our faith must have a resurrection. Wherever we are, and whatever our opportunities, whether limited or extended, we are to exert a positive influence for good.

In order to fulfill the purpose of God as laborers together with Him, it is not necessary that all believers work in the same manner or along similar lines. No precise lines are to be laid down. Let the Holy Spirit direct each worker; and let each be willing to listen to the counsel of those who have been chosen to lead out in the various activities of the church. Thus the truth will ever stand on vantage ground. Some can best recommend the truth, not by argument or talk, but by living the principles of truth, by leading a modest, humble life as consistent disciples of the meek and lowly Christ. Especially is this true of those who are unable to give an intelligent reason for their faith, and of those who have a zeal not according to knowledge. Such believers should talk less in vindication of our faith, and study their Bible more, letting their deportment bear eloquent testimony to the power for good which the truth exercises on the willing heart and life.—[Manuscript 2, 1914](#).

(“Consecrated Efforts to Reach Unbelievers,” typed June 5, 1914.)

*Released January 18, 1977.*

## MR No. 511—Battle Creek Sanitarium

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It is time for us to think soberly.... We should read the providence of God in His movements. Was the Battle Creek Sanitarium consumed by fire in order that the plans might be enlarged, greater buildings erected, and more display made? ... My brethren, let your building plans be reconsidered.—[Letter 128, 1902](#), pp. 2, 7. (To the General Conference Committee and Medical Missionary Board, July 6, 1902.)

*Released September 26, 1977.*

**MR No. 512—Use of the Tithe**

He [Kellogg] says if no means is allowed to carry the message by medical missionary laborers into the churches, he shall separate the tithe that is paid into the Conference, to sustain the medical missionary work. You should come to an understanding, and work harmoniously. For him to separate the tithe from the treasury would be a necessity I greatly dread. If this money in tithe is paid by the workers into the treasury, why, I ask, should not that amount be apportioned to the carrying forward of the medical missionary work?—[Letter 51a, 1898](#), p. 1. (To Uriah Smith and G. A. Irwin, June 6, 1898.)

I tell you that if you expect the blessing of God to rest upon you, you must put into the treasury that which will support the interests of the cause in different places.... The amount that goes from the Battle Creek Church to the General Conference will go for the universal wants of the cause in different places where the work must be built up.—[Manuscript 11, 1891, 6, 7](#). (“Remarks at Michigan Conference Meeting,” September 3, 1891.)

*Released January 18, 1977.*

**MR No. 513—Items for Use in Ministry Magazine** [367]

There perished in the flood greater inventions of art and human skill than the world knows of today. The arts destroyed were more than the boasted arts of today. The great gifts with which God had endowed man were perverted. There was gold and silver in abundance, and men were constantly seeking to exceed their fellow men in devices. The result was that violence was upon the earth. The Lord was forgotten. This long-lived race were constantly devising how they might [contend] with the universe of heaven and gain possession of Eden.—[Letter 65, 1898](#), p. 3. (To Brethren Griggs and Howe, typed August 23, 1898.)

The teacher of truth must see eye to eye with Christ.—[Letter 24, 1899](#), p. 7. (To Brother and Sister Durland, March 26, 1896.)

*Released January 18, 1976.*

**MR No. 514—In Selected Messages 3:337, and  
Manuscript Release No. 869**

I then saw a lack of cleanliness among Sabbathkeepers.... I saw that God was purifying unto Himself a peculiar people. He will have a clean and a holy people in whom He can delight. I saw that the camp must be cleansed, or God would pass by and see the uncleanness of Israel and would not go forth with their armies to battle. He would turn from them in displeasure, and our enemies would triumph over us and we be left weak, in shame and disgrace.

I saw that God would not acknowledge an untidy, unclean person as a Christian. His frown was upon such. Our souls, bodies, and spirits are to be presented blameless by Jesus to His Father, and unless we are clean in person, and pure, we cannot be presented blameless to God.

I saw that the houses of the saints should be kept tidy and neat, free from dirt and filth and all uncleanness. I saw that the house of God had been desecrated by the carelessness of parents with their children and by the untidiness and uncleanness there. I saw that these things should meet with an open rebuke, and if there was not an immediate change in some that profess the truth in these things they should be put out of the camp.

I then saw the corruptions of these last days. Even some of those who profess the truth are corrupt and the same sins exist now that existed before the destruction of the old world by a flood. The world is almost ripe now for destruction, as it was then. I saw that when they were eating and drinking, marrying and being given in marriage, the flood came and took them all away. (See [Matthew 24:38, 39](#)). I saw that the hearts of the young are now filled with the thought of getting married. Some of them become disobedient to their parents, become wanton, and marry without the counsel of their parents or the church of God. Not having God in all their thoughts, not inquiring whether it is according to His will or pleasure or not, they do not marry to glorify God but to gratify their loose passions and their depraved lusts. Such sins as these brought the

flood upon the old world, and destroyed those sinners who would not bear God in their thoughts. Awful sins of these last days are to bring the unmingled fury of God upon the world.

I then saw that the appetite must be denied, that rich food should not be prepared, and that which is spent upon the appetite should be put into the treasury of God. It would tell there and those that denied themselves would lay up a reward in heaven. I saw that God was purifying His people.

Pride and idols must be laid aside. I saw that rich food was destroying the health of bodies, was ruining constitutions, destroying minds, and was a great waste of means.

I saw that many were sickly among the remnant who have made themselves so by indulging their appetites. If we wish good health, we must take special care of the health that God has given us, deny the unhealthy appetite, eat less fine food, eat coarse food free from grease. Then as you sit at the table to eat you can from the heart ask God's blessing upon the food and can derive strength from coarse, wholesome food. God will be pleased to graciously bless it and it will be a benefit to the receiver.

I saw that we should pray as Solomon did—"Feed me with food convenient for me," ([Proverbs 30:8](#))—and as we make the prayer, act it out. Get food that is plain and that is essential to health, free from grease. Such food will be convenient for us.

[370] There are some Sabbathkeepers who make a god of their bellies. They waste their means in obtaining rich food. Such, I saw, if saved at all, will know what pinching want is unless they deny their appetites and eat to the glory of God. There are but few who eat to the glory of God. How can those who have cake and pie crust filled with grease ask God's blessing upon it and then eat with an eye single to God's glory? We are commanded to do all to the glory of God. We must eat and drink to His glory.—[Manuscript 3, 1854, 8-10](#). ("Testimony for Churches in New York State," February 12, 1854.)

Again, do not let the idea prevail that the Health Retreat is a place where the sick are healed by the prayer of faith. There are instances when this will be done, and we need to have faith in God constantly. Let no one think that those who have abused themselves and taken no intelligent care of themselves can come to the Health

Retreat and be healed by the prayer of faith, for this is presumption. I see so little wisdom, so little good common sense exercised by some of our brethren that my heart is sick, sore, and distressed. They do not have sensible ideas and do not honor God. They have need of a divine touch. If the idea should once prevail that the sick can come to the Institute to be cured by the prayer of faith, you will have such a state of things there that you cannot now discern even if I should point it out to you in the best English language I could command. We need more of God, brethren, greater humility.—[Letter 57, 1886](#), pp. 2, 3. (To Brethren Rice and Gibbs, December 17, 1886.)

There is scarcely an operation of nature but we will find reference made to it in the Word of God. The Word declares, “He maketh His sun to rise” ([Matthew 5:45](#)), “He maketh the grass to grow upon the mountains.” ([Psalm 147:8](#).) “He giveth snow like wool; He scattereth the hoarfrost like ashes” ([verse 16](#)). “When he uttereth his voice there is a multitude of waters in the heavens.... He maketh lightnings with rain, and bringeth forth the wind out of His treasures” ([Jeremiah 10:13](#)).

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These words of Holy Writ say nothing of the independent laws of nature. God is the superintendent as well as the creator of all things. The divine Being is engaged in upholding the things which He has created. God has laws which He has instituted, but they are only His servants through which He effects results. It is God who calls everything in order and keeps all things in motion.—[Manuscript 92, 1898, 5](#). (“The Revelation of God,” typed July 6, 1898.)

“Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life” ([John 8:2](#)).

When Isaiah predicted the birth of Christ he declared, “Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever” ([Isaiah 9:6, 7](#)).

Again speaking of His work, and its results He says: “There shall come out a rod out of the stem of Jesse, and a Branch shall

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grow out of his roots; and the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord as the waters cover the sea" ([Isaiah 11:1-9](#)).

[373] Those who read and listen to the sophistries that prevail in this age do not know God as He is. They contradict the Word of God, and extol and worship nature in the place of the Creator. While we may discern the working of God in the things He has created, these things are not God. Nature's voice is heard in its influence upon the senses. Her voice, the Word declares, is heard to the end of the world. The physical creation testifies of God and Jesus Christ as the great Creator of all things. "All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men" ([John 1:3, 4](#)). The psalmist bears witness, "The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard" ([Psalm 19:1-3](#))....

There are many issues in our world today in regard to the Creator not being a personal God. God is a being, and man was made in His image. After God created man in His image, the form was perfect in all its arrangements, but it had no vitality. Then a personal, self-existing God breathed into that form the breath of life, and man

became a living, breathing, intelligent being. All parts of the human machinery were put in motion. The heart, the arteries, the veins, the tongue, the hands, the feet, the perceptions of the mind, the senses, were placed under physical law. It was then that man became a living soul....

This living God is worthy of our thought, our praise, our adoration, as the Creator of the world, as the Creator of man. We are to praise God, for we are fearfully and wonderfully made. Our substance was not hid from Him when we were made in secret. His eyes saw our substance, yet being imperfect, and in His book all our members were written when as yet there was none of them. He breathed into our nostrils the breath of life. The inspiration of God has given us understanding. (See [Psalm 139:14-16](#); [Genesis 2:7](#); [Job 32:8](#))....

The system is made up of different parts fitted to work harmoniously, and so arranged and proportioned as to make one complete whole. It is the misuse and violation of nature's laws that keeps some parts of the human machinery in action, while others are left to become weak through disuse. God designs that the whole being shall be proportionately worked, that every part of the wonderful machinery may act in harmony with the other. While God is speaking to the senses, telling us to preserve the organs in their beautiful arrangement that they may do service for God, and glorify the giver, we are to do our part by cultivating every organ in the order of God. We are not to act in accordance with perverted ideas and customs, but in the intelligence which God has given. We are to preserve simplicity, to maintain the natural form and motions of the body, and not educate the mind and body to meet the customs and fashions of this degenerate age. [374]

This world is our educating school. The apostle Paul writes: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." ([Romans 12:1, 2](#).) "For we are made a spectacle unto the world, and to angels, and to men." ([1 Corinthians 4:9](#).)

All the heavenly universe is waiting about the throne of God to hear His voice, and go forth to minister unto those who shall be heirs of salvation. They are watching every movement made, and are prepared to cooperate in every good work—for the relief of the suffering, and for the enlightenment of those who are ignorant of the truth. The arch enemy is on the track of every soul, that they shall not be overcomers through the blood of the Lamb, and through the word of their testimony. But if we make the Lord our teacher, when Satan comes in like a flood, the Spirit of the Lord will lift up a standard for us against the enemy.

Every God-given faculty is to be wisely and intelligently used. Every part of the human machinery is the Lord's, to be used, not under the dictation of Satan, but under the wise counsel of God. Man has a work given him to do, and in order to do that work, he must depend upon God. He must allow the Lord to take the supervision of himself, and, having asked the Lord for wisdom, believe that it will be given him. The promise is, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering: For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord. A double minded man is unstable in all his ways." (James 1:5-8.)

Every human being is of consequence with God. The apostle says: "He hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved: in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded toward us in all wisdom and prudence; having made known to us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven and which are in earth; even in him: in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh in all things after the

counsel of his own will: that we should be to the praise of his glory, who first trusted in Christ.... The eyes of your understanding being enlightened; that ye might know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but that which is to come.” (Ephesians 1:4-21, 18-21)—Manuscript 117, 1898, 1-3, 5-9. (“A Personal God,” typed September 21, 1898.)

Commit the keeping of your soul to God as unto a faithful Creator. Praise Him who is the health of your countenance and your God. The favorable result of our work comes from Him just as verily as if the blessing had dropped directly from heaven. We are to thank Him as though the relief had been direct and instantaneous.—Letter 66, 1901, p. 9. (To R. M. Kilgore, June 26, 1901.)

We desire to see the healing power of God in this sanitarium. Let those who are sick have hope and courage to bring their cases to the Master. The angels of God are here. While the physicians and the helpers are doing everything they can on your behalf, Christ Himself is the Healer of your diseases. He it is who combats the disease you have brought on yourself by an imprudent, sinful course of action. He, the Sin-bearer, is the only One who can successfully combat disease. Oh, link up with the Great Physician! He is ready to place His everlasting arms underneath you.—Manuscript 102, 1901, 14. (Sermon, September 21, 1901.)

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In this age of the world it is important for every family to understand the science of life. The wonderful machinery of the human body is supplied by the Lord and is kept in motion by Him. It is the human agent’s part to keep this machinery in a state of purity and soundness. To do this, an intelligent knowledge of every part is required. It is a great responsibility to care properly for all the God-given faculties, to keep the entire system in as complete order as possible.—Manuscript 113, 1901, 3, 4. (“Canvassers Needed,” typed November 4, 1901.)

In order to be truly successful, the physician must live in close relation to Christ. He must cherish a constant sense that he is one of

the Lord's chosen instruments, appointed to bear to the sick the word of life, to declare to them that if they receive Christ as a personal Saviour, they will be given power to become sons of God. It is in the power of every physician, in his work for the sick, to be a gospel teacher, bearing to those to whom he ministers, the sure cure for sin, pointing them to the Lamb of God, who alone can make successful the physical treatment given. In the simplest of language he is to speak of the Saviour, his heart filled with a longing for the salvation of the one to whom he is speaking....

[378] If physicians only realized it, they could often do more to restore the sick to health by ministering to the needs of the soul than by confining their efforts to the body.—[Letter 275, 1903](#), pp. 7, 8. (To “My Brethren Laboring in Battle Creek,” November, 1903.)

The remark is often made, by one and another, “Why depend so much on sanitariums? Why do we not pray for the miraculous healing of the sick, as the people of God used to do?” In the early history of our work many were healed by prayer. And some, after they were healed, pursued the same course in the indulgence of appetite, that they had followed in the past. They did not live and work in such a way as to avoid sickness. They did not show that they appreciated the Lord's goodness to them. Again and again they were brought to suffering through their own careless, thoughtless course of action. How could the Lord be glorified in bestowing on them the gift of health?

When the light came that we should have a sanitarium, the reason was plainly given. There were many who needed to be educated in regard to healthful living. A place must be provided to which the sick could be taken, where they could be taught how to live so as to preserve health. At the same time light was given that the sick could be successfully treated without drugs. This was the lesson that was to be practiced and taught by physicians and nurses, and by all other medical missionary workers. Drugs were to be discarded, because when they are taken into the system, their after effect is very injurious. Many suffering from fever have died as the result of the drugs administered. They might have been alive today had they been given water treatment by those competent to administer it....

[379] Lectures should be diligently kept up as a means of teaching the patients how to prevent disease by a wise course of action. By

means of these lectures the patients may be shown the responsibility resting on them to keep the body in the most healthful condition because it is the Lord's purchased possession. Mind, soul, and body are bought with a price. "Ye are not your own, ... for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's (1 Corinthians 6:19, 20)...."

I think that I have answered the question, "Why do we not pray for the healing of the sick, instead of having sanitariums?" The education of many souls is at stake. In the providence of God, instruction has been given that sanitariums be established, in order that the sick may be drawn to them, and learn how to live healthfully. The establishment of sanitariums is a providential arrangement, whereby people from all churches are to be reached, and made acquainted with the saving truth for this time.—[Letter 59, 1905](#), pp. 2, 3, 5, 8. (To Elder and Mrs. John A. Burden, February 4, 1905.)

In the past, decided failures have been made in the institutions established for the care of the sick because so much business has been crowded in that the main object for which our sanitariums are established has been lost sight of. Great loss has thus been sustained. I am to urge upon our people that the proclamation of the principles of truth must be kept prominent, as the main line of work for which our sanitariums were instituted.

The Lord calls for a solemn dedication to Him of the sanitariums that shall be established. Our object in the establishment of these institutions is that the truth for this time may through them be proclaimed. In order that this may be done, they must be conducted on right lines. In this, business interests are not to be crowded in to take the place of spiritual interests. Every day devotional exercises are to be held. The Word of God is in no case to be given a secondary place. Those who come to our sanitariums for treatment must see the Word of God, which is the bread of life, exalted above all common, earthly considerations. A strong religious influence is to be exerted. It must be plainly shown that the glory of God and the uplifting of Christ are placed before all else.—[Letter 183, 1905](#), p. 2. (To Elder and Mrs. George I. Butler, June 23, 1905.)

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This morning I am roused up to repeat the instruction that the Lord has given me in regard to establishing sanitariums. Again and again this matter has been presented to me....

Wherever the last message of warning is given combined with medical missionary work and lessons on the right principles of living, wonderful results are seen. Our sanitariums are to be the means of enlightening those who come to them for treatment. The patients are to be shown how they can live upon a diet of grains, fruits, nuts, and other products of the soil. I have been instructed that lectures should be regularly given in our sanitariums on health topics. People are to be taught to discard those articles of food that weaken the health and strength of the beings for whom Christ gave His life. The injurious effects of tea and coffee are to be shown. The patients are to be taught how they can dispense with those articles of diet that injure the digestive organs. These things are to be treated from a health standpoint.—[Letter 233, 1905](#), pp. 7, 9. (To Dr. and Mrs. D. H. Kress, August 9, 1905.)

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I told the people how we were working to establish in various places sanitariums for the sick. I told them that Christ was our physician. We are asked by some, Do you have power to work miracles and to heal the sick? I answer, I have never worked a miracle in my life; but I have presented many suffering ones in faith to Christ, and the mighty Healer has rebuked disease and raised the suffering ones to health. Christ alone can heal the sick and raise the dead.—[Letter 278, 1908](#), p. 2. (To Sister Kerr, February 21, 1908.)

I would say to our physicians, Never allow your patients to think that in the human being is power to heal the sick. You are to depend much more than you have done on the cooperation of the great Physician in the work of healing disease. Your faith is to lay hold upon the efficacy of Christ to make effectual the effort put forth for the recovery of the sick.—[Manuscript 73, 1908, 1, 2](#). (“Counsels Repeated,” typed June 19, 1908.)

The human agent should act intelligently in cooperation with divine power, using the beneficial means that He [God] has provided, and work in harmony with natural laws. To do this is not the slightest hindrance to the exercise of faith.—[Manuscript 29, 1911, 6](#). (“Fragments on Old Testament History,” typed November 17, 1911.)

*Released January 18, 1977.*

## MR No. 516—Inspiration

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The Lord did not move upon you by His Holy Spirit to write upon inspiration. That was not your work. While you may regard it as light, it will lead many souls astray, and will be a savor of death to some.—[Letter 21, 1888](#), p. 4. (To Brother Butler, October 14, 1888.)

*Released January 18, 1977.*

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## **MR No. 517—Dwell on Christ Not Men's Faults**

Brother Magan left with Willie copy written for a circular regarding the Berrien Springs school. In it there were some things that I think would be better left out. Let us not dwell on the dark chapters in the experience of Seventh-day Adventists. They bring up a discouraging, depressing picture, and it would seem as if Christ, the Light of the world, had not been near to help. There was no need of the dearth of knowledge, no reason why mistakes should have been made. Christ was then, as He ever will be, the Way, the Truth, and the Life. He was ready to help, and no one need have made grave mistakes or errors.

The time to which you have referred—a time dark, perplexing, and discouraging—let it stay in the past. Do not talk of it unless forced to. To make reference to the worst features in the experience of those now in positions of trust in the work of God, does not benefit anyone. Let us not call up the dark shadows of the past. Let the past lie where it is, with all its objectionable features. Into the present we are to bring pleasantness, hope, and courage.

If there are those who are allowing the enemy to obtain an advantage over them, tempting him to tempt them, and carrying out his plans, let not this appear. And do not bring up the dark, unchristlike deeds of the past. The dear Saviour was all the time inviting those who did these deeds to cease to dishonor God, and to turn to Him for help to do right.

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At the present time we have plain evidence of the specious, artful working of Satan on human minds. We have to meet this working with determined effort. But let the dark pictures of the past be buried, and let them stay buried. Let us not cloud the mind of anyone by bringing up these representations. Let us at this time bring in all the light possible.

Few realize the dangerous character of the sentiments that we are having to meet. I have been over the ground. I have been given plain words to speak concerning these specious, bewitching sentiments.

If they are not most decidedly met and reproved, souls will be lost. We cannot afford to be deceived. We must point our people to the old landmarks. We are to obtain strength and courage from on high, that we may obey the command given me, "Meet it."

"Ye are the children of the light and of the day. We are not of the night, nor of darkness." Christ is the way, the truth, and the life. The trouble with us is that we do not press on in the way illuminated by the Sun of Righteousness. In order to walk in this way, we must receive strength from the Life-giver. As we move forward in obedience to Christ's commands, His light shines on our way, and His strength sustains us. Thus we go forward from strength to strength, from grace to grace, by obedience becoming more and more Christlike.

We are not to follow human leading. Christ is our Leader. At all times and in all places, in every time of need, we shall find Him a present help. Because there are those professing to be Christians who dishonor Christ in thought, word, and deed, we are to give plainer evidence than ever before of our completeness in Him. We are to walk in the light of His countenance. We can each show that Christ is light, and that in Him is no darkness at all. If we will submit to His guidance, He will lead us from the low level on which sin has left us to the loftiest heights of grace.

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We are not to darken our lives by talking of our own imperfections or of the imperfections of others. We are to be all light in the Lord.

From Christ all truth radiates. Apart from Christ, science is misleading, and philosophy is foolishness. Those who are separated from the Saviour will advance theories which originate with the wily foe. Christ's life stands out as the contrast of all false science, all erroneous theories, all misleading methods.—[Letter 249, 1903](#), pp. 1-3. (To Brethren Magan and Sutherland, November 11, 1903.)

*Released January 18, 1977.*

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## MR No. 518—Team Ministry

We received Brother Haskell's letter the evening after the Sabbath. We were glad to hear from you that your interests are united as one. May the Lord bless this union, that you may be a strength and support to one another at all times. May the peace of God rest upon you, is my sincere desire and earnest prayer. "Go, stand and speak to the people all the words of this life." (*Acts 5:20.*)

I am pleased, Brother Haskell, that you have a helper [Mrs. Haskell]. This is that which I have desired for some time. The work in which we are engaged has made us one in Christ Jesus to diffuse the knowledge of Jesus Christ. It is your privilege to have happiness in your new relation to each other, in ministering the gospel to those who are in darkness and error. We can sympathize and unite in the grand work that you and I love, and which is the one great object ever before us, the enlargement of the kingdom of Christ and the celebration of His glory. In everything which relates to this we are united in the bonds of Christian fellowship, in companionship with heavenly intelligences.

[387] We are never alone. We can never put forth the least effort for the advancement of the work of God in our world, but the act thrills through all the universe of heaven and makes us co-laborers with God; united with the heavenly principalities and powers, all our sympathies are absorbed. Thus our strength and efficiency are to be united in the design of Christ as His agents connected with the great firm to secure other agencies and combine them with those already in operation, to restore the moral image of God in man.... Because of the light given me, I am fully possessed with the conviction that through your united agencies, as sanctified instrumentalities, light shall be reflected to the salvation of many souls that are now in darkness and error. I know you have not lived unto yourselves but unto Him whom you love and whom you serve and worship.

Each angel is at his post, waiting for the cooperation of human channels to give efficiency and power to the truth in the restoration

of fallen man. This was Christ's work; this is our work. The angels of God are to be regarded as ever present with the interested, consecrated worker, perpetually stimulating, strengthening, and encouraging the efforts of the laborers on earth. By the eye of faith we are fighting in view of the whole universe of heaven. There is plenty of help and strength for us in God, for the heavenly agencies are mighty. Their divine influence is with all we do and all we say to advance the glory of God.

These agencies are abundantly mighty; their efforts with human endeavors and through the medium of our faith will shed a softening and subduing influence upon our course of action. In the economy of God all the powers of heaven cooperate with the whole-hearted, earnest workers in this world in carrying forward His design in saving the lost. The claim of relationship and mutual influence not only passes from one member to another of the church militant, but through all the family of heaven, uniting both worlds for the saving of a perishing world.—[Letter 74a, 1897](#), pp. 1, 2. (To S.N. Haskell and Wife, March 1, 1897.)

One thing I know, if we humble our hearts before God, if we seek to abide in Christ, we shall have a higher, holier experience. There will be a cementing of heart unto heart....

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This is not to say that our brethren are to step exactly in our footprints. True faith in God will lead us to understand that each is a worker....

We are not to hold ourselves in our own hands. We are to drop self into the hands of God. We have been losing our faith in place of increasing it. "These signs shall follow them that believe; In my name they shall cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." ([Mark 16:17, 18](#).)

This is a small part of that which the Lord has revealed to me. Our lack of faith is the reason that we have not seen more of the power of God. We exercise more faith in our own working than in God's working for us. God designs that everything possible shall be done to enable us to stand heart to heart, mind to mind, shoulder to shoulder. This lack of love and confidence in one another weakens our faith in God. We need to pray as we never have prayed before

for the baptism of the Holy Spirit: for, if there was ever a time when we needed this baptism, it is now.

[389] There is nothing the Lord has more frequently told us He would bestow upon us, and nothing by which His name would be more glorified in bestowing, than the Holy Spirit. When we partake of this Spirit, men and women will be born again. There will be a firm pressing together. A firm, unwavering faith in God will be seen. The Sun of Righteousness will be in our midst, with healing in His wings. Souls once lost will be found, and brought back and kept by the power of God, through faith unto salvation, ready to be revealed in the last time.—[Letter 105, 1898](#), pp. 3, 4, 7. (To S. N. Haskell and wife, November 28, 1898.)

When we reflect Christ's image, we shall love one another as He has loved us. We shall not love as we love our neighbor, but as Christ loved us. It is an advance to love as Christ loved. This is the perfection of Christian character. When we can say, My will is wholly submerged in God's will, then peace and rest come in.

We must have that love, else we cannot be perfect before God. We may be active, we may do much work, but unless we love as Christ loved, our candlestick will be removed out of its place....

We have little enough of Christ's character. We need it all through our ranks, We must reveal that love which dwelt in Jesus. Then we shall keep the commandment [that we love one another], which not one in a hundred of those who claim to believe the truth for this time are keeping....

Perfect unity must exist in a diversity of gifts. A union of all the gifts is essential. The one great commandment Christ has given is a new commandment. It reaches beyond loving our neighbor as we love ourselves. We are to love one another, "as I," said Christ, "have loved you." This experience must be obtained by every child of God. All must blend together in the work, thus making the work not onesided, but a complete whole.—[Letter 121, 1898](#), pp. 6-8. (To S. N. Haskell and wife, December 12, 1898.)

[390] Now, my sister, I must write to you. I have before spoken to you in regard to the spirit of criticism which you have cherished. By indulging this spirit, you do great harm to yourself and the servants of God.... The Lord is displeased with you because you exalt yourself and depreciate others whom He loves and whom He has chosen to

do His special work. He has His appointed agencies, through whom He works.... Your words were of a character to belittle the servant of God. It is the attribute of Satan to criticize, to accuse, to disparage....

I love you both.... I am your friend, and shall be ever ready to help you if I can.—[Letter 1, 1899](#), pp. 1, 4, 5. (To Mrs. S. N. Haskell, January 2, 1898.)

You and your wife must link together in the work, strengthening one another....

Show a firm, undeviating trust in God. Be ever true to principle. Waver not, speak decidedly that which you know to be truth, and leave the consequences with God.—[Letter 105, 1899](#), pp. 1, 2. (To S. N. Haskell and wife, July 30, 1899.)

I think of you, but it is with pleasure, because you are, I believe, and am assured, in your going to America at this time, doing the will of God; and may the Lord sustain and bless you at every step.—[Letter 221, 1899](#), p. 1. (To S. N. Haskell and wife, August, 1899.)

The Lord has a people in our churches in America, and they have become, some of them, discouraged and confused. But talk the truth. The third angel's message is to go forth with power, and will pierce the moral darkness black as velvet.... Walk with Jesus, talk with Jesus, and then you have light and comfort and love and power from your best Friend. Oh, it is such a privilege: "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." ([John 4:14](#).) We need more faith. The bright beams of the Sun of Righteousness will disperse every dark cloud. May the Lord Jesus abundantly bless you, my brother and my sister. I miss you very much; but remain until your work is done; then we will welcome you back again, for there is a large work for you to do. How comforting it is to know that we do not need to stumble our way along in midnight darkness. Light is sown for the righteous, and truth and gladness for the upright in heart.—[Letter 218, 1899](#), p. 4. (To S. N. Haskell and wife, November 29, 1899.)

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I have also been shown that the women who labor with their husbands should be paid for their time. God says, I hate robbery for burnt offerings.—[Letter 168, 1899](#), p. 4. (To Brother Mountain, October 25, 1899.)

[392] Those who present the idea that the blind, the deaf, the lame, the deformed, will not receive the seal of God, are not speaking words given them by the Holy Spirit. There is much suffering in our world. To some suffering and disease have been transmitted as an inheritance. Others suffer because of accidents. Cause and effect are always in operation in our world, and always will be....

It is not our service to pray that colored hair shall become black, or that gray hair, which God pronounces honorable, shall become black. Those who set their minds laboring in this direction are not following on to know the Lord. They are starting in a course which will lead to the greatest, most God-dishonoring fanaticism. Our work is to form new habits of thought. Through faith in Christ we can do this. Natural propensities are to be controlled. Selfish inclinations are to be denied. Again and again some things hostile to grace and reform will start into life. Again and again we shall be called into the conflict to fight against hereditary tendencies to do wrong.

What shall ministers teach the people?—Certainly not fables. Certainly not their own foolish imaginings, which would put a yoke grievous to be borne upon the necks of poor souls. Such a yoke Christ has not formed. It galls, it brings unrest, disquietude, and discouragement. Bearing Christ's yoke brings rest, peace, obedience, for His yoke is easy and His burden is light....

[393] No one in this world is exempt from calamity, from misfortune and affliction. But if our hearts are washed in the blood of the Lamb, however poor and afflicted we may be, we are privileged to see in anticipation the joy that will be ours in heaven. Then let God's promises be received and enjoyed by faith. Let none of God's people believe the fables advanced by some regarding the color of the hair. The idea that persons who are deformed must be healed in order to be saved is a fable originated by someone who needs inward cleansing before he can receive the seal of God. In the great day of God all who are faithful and true will receive the healing touch of the divine Restorer. The Life-giver will remove every deformity, and will give them eternal life.—[Letter 207, 1899](#), pp. 2, 3, 9, 10. (To S. N. Haskell and G. A. Irwin, December 15, 1899.)

It is not the men who are apparently the most eloquent, it is not the young men who do not reveal the sanctification of the truth, who are the most efficacious in sowing the seed and gathering the harvest.

The Lord has placed you in New York [City] as His workman, to give the message to the people, saying “Come, for all things are now ready.”...

Dear Brother and Sister Haskell, I am so glad that God manifests through you His power and His grace in favor of the truth. I hope that you will be sustained and strengthened and blessed. And you surely will be if you walk humbly with God. Be of good courage. God’s providence will certainly open your way and give you precious victories. It is our duty to place ourselves where God has signified we should be. He was in your going to New York City, working just as you have been working for those not of our faith.—[Letter 132, 1901](#), pp. 2, 7, 8. (To S. N. Haskell and wife, October 7, 1901.)

You are to work as Christ worked. He labored in the synagogues, and He went from place to place, meeting the people where He could, in their homes, at the seaside, in the highways and byways. 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....

The workers are never to make an idol of self, but are to put on Christ Jesus all working harmoniously.—[Letter 150, 1901](#), pp. 1, 2. (To S. N. Haskell and wife, October 2, 1901.)

Brother Haskell, as you engage in the work in New York [City], you should have the help of the best workers that can be secured. Let a center for God’s work be made in that wicked city....

How shall the Lord’s work be done? In every place that is entered, a solid foundation is to be laid for permanent work. The Lord’s methods are to be followed. It is not for you to be intimidated by outward appearances, however forbidding they may be. It is for you to carry forward the work as the Lord has said that it should be carried forward. Preach the Word, and the Lord by His Holy Spirit will send conviction to the minds of the hearers. The word is, “And they went forth, and preached everywhere, the lord working with them, and confirming the word with signs following.” ([Mark 16:20](#).)

The other workers are to act their part, doing house-to-house work, giving Bible readings in the families. They are to show their growth in grace by their submission to the will of Christ. Thus they will gain a rich experience. As in faith they receive, believe, and obey Christ’s words, the efficiency of the Holy Spirit will be seen

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in their life-work. There will be seen an intensity of earnest effort. There will be cherished faith that works by love and purifies the soul. The fruit of the Spirit will appear in the life....

[395] The miracle-working power of Christ's grace is revealed in the creation in man of a new heart, a higher life, a holy enthusiasm.—[Letter 195, 1901](#), pp. 1, 3, 4. (To S. N. Haskell and wife, September 23, 1901.)

It is your defect to have little love in your heart for your brethren. If you were more expressive on this point, and had the spirit of the aged servant of God, John, whose heart of love was exercised toward his brethren, you would so enclose yourself in their affections that all jealousy would be discouraged. Do not put on the garments of heaviness and mistrust and lack of confidence in your brethren. Get the victory here, and then you will have swept away a great barrier between yourself and them....

Create an atmosphere for yourself that is fragrant.—[Letter 182, 1901](#), pp. 3, 4. (To S. N. Haskell and wife, November 4, 1901.)

The great ignorance on Bible subjects makes it very essential that house-to-house labor be done. An increase of the knowledge of God among the people and the heartfelt, humble prayers that they send to heaven, are of more value than public discourses. This is a work that is precious in the sight of God and in the estimation of the people. The good example set in words and deeds will tell to the glory of God.—[Letter 160, 1901](#), p. 6. (To S. N. Haskell and wife, November 3, 1901.)

[396] The Lord has wonderfully opened the way before you, and given you evidences of His great love and care. Now praise Him, and do not reveal a weakness that shall hurt your influence. Help those who have not had the experience you have had, by encouraging words, as a father, and let them help you. You can help one another. We must remember that the enemy will seek to discourage every one who is a worker together with God.

I am instructed to tell you that God loves you, and He would have you express your love to Him.... Work with your brethren. Unite with them all you possibly can....

When you get so weary that you feel full of care and worry and self pity, just go apart and rest awhile. Do not worry yourself out of

the arms of Jesus.—[Letter 187, 1901](#), pp. 2, 3. (To S. N. Haskell and wife, December 29, 1901.)

I was saying to you that there is danger of expecting too much of persons who have not had experience in mission work. Be careful, in such a place as New York City, to get quietness as much as possible. Do not require the mind to be kept on the strain constantly, but have some periods for rest. Your head must not be allowed to become overtaxed. And Sister Haskell must not feel it her duty to pledge herself to so much work that she cannot be with her husband more than she is....

Elder Haskell and wife, we have no warnings to give you to stimulate zeal and earnestness. You could not look upon this field, or upon any field in its destitution, without putting your shoulder to the wheel. But the light given me from God is, that you need to consider that if you would serve the work, you must not disqualify yourselves physically or morally by overdoing. Keep fresh, that you may educate others how to work, and do not get discouraged because you cannot carry the whole load. The Lord does not place upon you burdens so heavy that you cannot carry them without sacrificing your mental, moral, and spiritual capabilities.—[Letter 3, 1902](#), pp. 2, 4, 5. (To S. N. Haskell and wife, January 1, 1902.)

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One worker may be a ready speaker, another a ready writer, another may have the gift of sincere, earnest, fervent prayer, another the gift of singing. Another may have special power to explain the word of God with clearness. And each gift is to become a power for God because He works with the laborer. To one God gives the word of wisdom, to another knowledge, to another faith. But all are to work under the same Head. The diversity of gifts leads to a diversity of operations, “but it is the same God which worketh all in all.”—[Letter 1, 1902](#), p. 2. (To S. N. Haskell and wife, January 18, 1902.)

The Lord has brought you through many trying, difficult places. And He has given you the opportunity of laboring in connection with your wife. He has given her to you to help you, to be one with you, to have a care for you in her stronger physical strength. The Lord has given Sister Haskell a knowledge of the Scriptures, so that, at the times when you are called away for a season of rest, she is able to take your place. I can see that the good hand of the

Lord has been with you. He will uphold you by His strong arm, saying, “Lean on Me. I will be your strength and your exceeding great reward.”—[Letter 47, 1902](#), pp. 2, 3. (To S. N. Haskell and wife, February 5, 1902.)

[398] The work in Greater New York is to be carried on in a way that will properly represent the sacredness and holiness of the truth of God. Vegetarian restaurants, treatment rooms, cooking schools, are to be established. The people are to be taught how to prepare wholesome food. They are to be educated by showing the need of discarding tea, coffee, and flesh meat. There are to be suitable furnished rooms, where people can be received, and given religious instruction.—[Letter 49, 1902](#), p. 12. (To S. N. Haskell and wife, February 5, 1902.)

In this work a variety of gifts will be used. Some will labor in one way, some in another. The Lord desires the cities to be worked by the united efforts of laborers of different capabilities. All are to look to Jesus for direction, not depending on man for wisdom, lest they shall be led astray.

He to whom the Lord has given a commission is not to submerge his identity in any human being. God declares, “If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord.—A double minded man is unstable in all his ways.” ([James 1:5-8](#).)—[Letter 17, 1902](#), pp. 4, 5. (To S. N. Haskell and wife, February 6, 1902.)

There are many classes of people to reach, and no one is to feel, when another worker is sent to the place where he is working that he will counterwork what he is doing.

[399] Elder [E.E.] Franke’s gifts will be needed in the campmeetings, where he can do a work that God has chosen him to do. God designs that New York shall be stirred. He has a message for this wicked city. We know not what He will do to arouse it. But he will provide means. He knows what is best. Human judgment often makes mistakes, but the Lord Jesus never makes a mistake. I have faith that the loud cry is to be heard in Greater New York.

The workers in New York must act their several parts, making every effort to bring the best results. They are to talk faith and present the truth in such a way that it will impress the people. They are not to narrow the work down to their own particular ideas.

In the past, too much of this has been done by us a people, and it has been a drawback to the success of the work. Everywhere we go, we meet the inclination to make this mistake. Let us remember that God has different ways of working, that He has different workmen, to whom He entrusts different gifts. We are to see His purpose in sending certain men to certain places.

God desires to use such gifts as Elder Franke has in arousing the cities. There are in these cities those who can be aroused by no ordinary methods....

God wants us to help one another, by the manifestation of sympathy and unselfish love. There are those who have inherited peculiar tempers and dispositions. They may be hard to deal with, but are we faultless? They are not to be disparaged. Their errors are not to be made common property. Christ pities and helps those who err in judgment. He has suffered death for every man, and because of this, He has a touching and profound interest in every man.

A man may be trying to serve God, but temptations from within and from without assail him. Satan and his angels urge and coax him to transgress. And perhaps he falls a prey to their temptings. How then do his brethren treat him? Do they speak harsh, cutting words, driving him farther from the Saviour? What a sad sight for Christ and the angels to behold.

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Let us remember that we are struggling and toiling, failing in speech and action to represent Christ, falling and rising again, despairing and hoping. Let us beware of dealing unkindly with those who like ourselves are subject to temptation, and who, like ourselves also, are the objects of Christ's unchanging love.—[Letter 171, 1902](#), pp. 2, 4. (To S. N. Haskell, July, 1902.)

It is by the Lord's order that His servants have varied gifts. It is by his appointment that men of varied minds are brought into the church, to be laborers together with Him. We have many different minds to meet, and different gifts are needed. God's servants are to work in perfect harmony. I thank the Lord that we are not all exactly the same, while we are all to have the same spirit—the spirit

that dwelt in Christ. The apostle John was not the same as the apostle Peter. Each was to subdue his peculiarities and soften his temperament, that they might help each other, through belief in and sanctification of the truth....

[401] Is Christ divided? No. Christ abiding in the soul will not quarrel with Christ in another soul. We must learn to bear with the peculiarities of those around us. If our will is under the control of Christ's will, how can we be at variance with our brethren? If we are at variance, we may know that it is because self needs to be crucified. He whom Christ makes free is free indeed. We are not complete in Christ unless we love one another as Christ has loved us. When we do this, as Christ has given us commandment, we shall give evidence that we are complete in Him.—[Letter 141, 1902](#), pp. 2, 3. (To S. N. Haskell and wife, September 10, 1902.)

I am just as anxious to write to you as you are to write to me. This afternoon I received a letter, Sister Haskell, which you sent to St. Helena. Sister Peck sent me the letter you wrote to her. I was very glad indeed to get these letters. Every letter that you have written me has been eagerly perused. You need never fear that I shall not be interested; for I am deeply interested in every crumb of news you send.—[Letter 153, 1902](#), p. 5. (To S. N. Haskell and wife, September 27, 1902.)

The Christian graces are given not as ornaments to win admiration, but as talents to be used in accomplishing a work for God.—[Letter 16, 1903](#), p. 2. (To S. N. Haskell and wife, January 1, 1903.)

To have the religion of Christ, to have a firm hold from above—this is the privilege of every physician. Every physician who cooperates with the Great Physician will have skill and aptitude. He will be enabled to minister to the needs of the soul as well as of the body. Physical as well as spiritual health is obtained through pure, unwavering faith in God.

[402] Every truly converted physician is the helping hand of God. Through the Holy Spirit's working he is placed in possession of skill and efficiency. Let him remember that his work is not to glorify himself. All the glory belongs to the Lord.

No one has greater need of a living connection with the Lord Jesus than the physician. He should cherish a constant sense of

the importance of spiritual things. He cannot afford to be mixed up in common business transactions. He should not load himself down with responsibilities that others can carry. He is to keep his mind pure and clear, free from common worldly business. God will illuminate the minds of those who are willing to be educated by Him, those who will hold the beginning of their confidence steadfast unto the end. Those who submit to the training of Christ will be led by supreme wisdom.—[Letter 135, 1903](#), pp. 5, 6. (To S. N. Haskell and wife, March 8, 1903.)

The Lord Jesus has an interest in every phase of His work. I express to you my grief that in some respects mistakes have been made in the distribution of means. When the wages of a missionary who is doing the work that God has appointed him, are cut down, it is because a mistake has been made by men who do not always have the mind of Christ. The Lord will make all these things work together for good, even though for the present His servants are inconvenienced and greatly disappointed by being hemmed in on every side.—[Letter 127, 1903](#), pp. 2, 3. (To S. N. Haskell, July 1, 1903.)

There can be no true prayer without true faith. Without faith it is impossible to please God. Prayer and faith are the arms by which the soul hangs upon the neck of infinite love, and grasps the hand of infinite power.—[Letter 301, 1904](#), p. 4. (To S. N. Haskell and wife, November 2, 1904.)

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If we take hold of the promises of God, we shall not fail or be discouraged...

We must not ask whether we are appreciated or unappreciated. With this we have naught to do. Look at the way in which Christ worked.—[Letter 66, 1906](#), pp. 2, 3. (To S. N. Haskell and wife, February 10, 1906.)

We received the letter Sister Haskell wrote, and I have read it with much pleasure and interest. I have not felt competent to advise you where to locate, but we have asked the Lord to lead you and to guide you in selecting the right place. We want to encourage that simplicity which will lead us to refer all perplexities to God....

Brother and Sister Haskell, let us keep constantly looking on the bright side. Let us talk faith and act faith, and we will have faith.—[Letter 96, 1906](#), pp. 1, 12. (To S. N. Haskell and wife, March 11, 1906.)

I am glad that you [S. N. Haskell and wife] are carrying forward the work you have undertaken in San Bernardino. I believe that you are working in harmony with the light that has been given to me. In your work you come in contact with people who need to feel a hunger and thirst after righteousness. The Lord's blessing will be with all who work in harmony with His plans.—[Letter 192, 1906](#), p. 2. (To S. N. Haskell and wife, June 8, 1906.)

[404] Elder Haskell, you and your wife are engaged in a most excellent work. The study of the Bible prepares the mind and judgment to submit to its claims. Humility of mind and heart is of great importance. We are cheerfully to submit to the will of God as expressed in His word. The mind and heart will be sanctified by the reception of truth. As self is surrendered, there will be a delight in doing the will of God. There will be a spirit of willing obedience.—[Letter 320, 1906](#), p. 3. (To S. N. Haskell and wife, October 14, 1906.)

A much higher tone should have been given to the work, a more spiritual, healthful influence exerted. The Lord does not call to the position of shepherd those who do not carry a burden for the sheep of the flock. God says of such, "Thou art weighed in the balances, and art found wanting."

I would be pleased, Elder Haskell, if you and your wife could unite with the workers of California in guiding our people amid the changes and turmoil, the violence and crime that are on every side. Keep firm hold on the power of the One who sees and knows, and who will enable you to give the trumpet a certain sound. Work intelligently, work disinterestedly. But I need not tell you this. You cannot well do otherwise, with the experience that you have had, and your knowledge of the Word of God.—[Letter 68, 1908](#), pp. 2, 3. (To S. N. Haskell and wife, February 5, 1908.)

[405] The work must not be hindered as it has been and God's people discouraged by the undue exercise of human authority. These words of the apostle clearly reveal that there is given to God's servants a special work, to be done as the Spirit of God shall impress the heart and mind of the individual. All have not the same form of work to do. Let the workers lift the voice of rebuke against presumptuous rulership over God's heritage. We are safe only when we individually commit ourselves fully to works of righteousness. Then all, church

members, and men of the world, will know where we stand. Our words and spirit will testify to the glory of God.

In no case should men handling sacred responsibilities so misrepresent the Lord's purpose concerning His work as to say arbitrarily to a fellow-worker, You shall not do this, or You must do that. By His Holy Spirit the Lord impresses His workers to go to certain places, and to do a certain work. He does not desire to have the human mind interpose itself to forbid any work that He has bidden shall be carried forward.—[Letter 88, 1908](#), pp. 5, 6. (To H. W. Cottrell and S. N. Haskell, February 16, 1908.)

If there are those who are deprived of the books, because of the price charged, then let a contribution be taken up for the benefit of those who cannot buy for themselves. Our publishing houses themselves can help in this matter by making gifts for the benefit of those who, unaided, could not procure the books. Let us never, by word or act, cast the reflection upon our publishing houses that they are not reliable. A great principle is involved here.

We would have all respect paid to your long acquaintance with the work, and to your years of experience which have made you one of the pillars of the church. And those who have had such experience need ever to bear in mind that they must move wisely in order to hold the high esteem which this knowledge and this experience bring them. I ask you to study carefully the first chapter of James. It will bring light and encouragement to you. Let us walk carefully and prayerfully before the Lord, and He will direct us in all our ways.—[Letter 122, 1908](#), pp. 3, 4. (To S. N. Haskell, April 26, 1908.)

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There is a matter about which I wish to speak to you. Sometimes you speak words to one another in the presence of others that are not wise. You adopt a little tantalizing way with one another, and speak words that will not provoke to love and good works. You mean no harm by this, but it is something that will not always be understood by those who hear it. I advise you to break this habit.

You and Sister Haskell are united in doing a sacred work. You hold positions of grave responsibility. Sister Haskell is fully justified in always speaking respectfully to you. I know that you honor and respect one another. Let this honor and respect be revealed in all your words. Let your words and works glorify God. A word to the

wise is sufficient. You are the Lord's workers, laborers together with Him. Ever strive to meet His approval. There is many a battle for you to fight.

I wrote you these words that you may stand in the true moral dignity which it is your privilege to maintain before your associates. Let them see that you respect and appreciate one another. Then the Lord will look upon you with approval, and will own and bless you. I have confidence in you both, and I do not want you to cherish anything in your lives that is undignified, or do anything that you would not do were you in the presence of Christ.—[Letter 212, 1908](#), p. 1. (To S. N. Haskell and wife, July 15, 1908.)

[407] I am sincerely glad, my brother and sister, that you can work together so successfully for the circulation of our publications. This kind of work is to be appreciated, not only as something that will bring decided benefit to our own people, but because these books and periodicals contain clear presentations of present truth that will win many to the precious faith we hold. I would say to you, Continue to exert your influence for the wider circulation of our publications. Make the truths coming from our press a power in proclaiming the message for this time.—[Letter 38, 1909](#), p. 2. (To S. N. Haskell, February 11, 1909.)

I have received and read your letters. I thank you for your painstaking efforts to write to me. You write the very news that I wish to hear. I am pleased to hear from you, and to know of your successful meetings. The good report is like cold water to a thirsty soul.—[Letter 104, 1910](#), p. 1. (To S. N. Haskell and wife, October 18, 1910.)

Never should the mother manifest a hasty spirit in the correction of her child. She should form the habit of speaking in gentle tones. Great changes will be wrought in our families where such habits are formed.

Can we not, Brother and Sister Haskell, give instruction to parents along these lines. I hope that you will do this....

Do not give long discourses that will weary you....

[408] There are thousands hungering for the message of pure truth which sanctifies the soul. In Sister Haskell you have a wise teacher of truth. You both have a wide understanding of the Scriptures. But you will need to trust firmly in God. The Lord calls upon us as a

people to occupy a position that is without fault before Him. You are one in the Lord. Guard yourselves and your influence, considering that you are to be instruments of the Lord for the carrying forward of His sacred work on the earth.—[Letter 64, 1911](#), p. 3. (To S. N. Haskell and wife, August 31, 1911.)

Use your ability to accomplish decided movements of reform in the churches. Gather about you those who are true as steel to the principles of the third angel's message, and the Lord will be glorified in the work that is accomplished. Let every worker resolve that he will not fail nor be discouraged.—[Letter 66, 1911](#), pp. 3, 4. (To S. N. Haskell and wife, August 28, 1911.)

Our religious obligations begin in serving God faithfully in the home life. I am urged to bear earnest testimony to parents in public and private, that they may be led to devote all their powers in sanctified service for Christ. I am instructed to urge upon our people the need of being imbued with the Spirit of God. This Spirit will teach believers to work in harmony with Christ whenever and wherever opportunity offers. As different families among our people have been presented before me, I have been shown their great need of the converting power of God.

God so loved the world that He gave His only begotten Son, that we might have a pattern of true holiness. Let parents study the pattern, that they may become true laborers together with God for the salvation of their children.

Religion in the home is of vital importance. Upon fathers and mothers rests to a large degree the responsibility for the mold of character that their children receive....

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The work done in the home is a work which in many cases will decide the welfare of the children through all eternity. If parents must neglect something, let it not be the work of molding the character after the divine similitude....

If parents will teach their children to conduct themselves according to the principles of the Word of God, these children will unconsciously teach others what it means to be Christians. Let parents maintain true Christian dignity before their children, and they will be greatly aided in their work of upbuilding the kingdom of Christ.—[Letter 90, 1911](#), pp. 2-5. (To S. N. Haskell and wife, October 25, 1911.)

My brother and sister, the Lord has sustained you thus far; and He will continue to work for and through you while you walk by faith. I am sorry that you do not have all the help that you feel you should have, but you must not be discouraged because of this. If you realize the greatness of the trust committed to you, you will do your best, and having done this, will leave the rest with your Heavenly Father. The Lord does not ask you to carry burdens that are too heavy for you. He is not ignorant of the cares that weigh upon you. He knows the barrenness of the fields. Again and again He has pointed out to us their great need. But you will not honor Him by being over anxious. Give to God your faithful service, and then leave to Him the work you are unable to perform. He can inspire others to work unselfishly and cheerfully in His service that these barren places may be filled with trees of righteousness.—[Letter 18, 1912](#), pp. 2, 3. (To S. N. Haskell and wife, May 12, 1912.)

***Released June 21, 1978.***

## MR No. 519—Christ the Manager of Our Institutions

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The work of direction is to be left with the great Manager, while obedience to the word of the Lord is to be the aim of His workers.—[Letter 112, 1907](#), p. 5. (To the Directors of the Nashville Sanitarium and the Southern Union Conference, March 10, 1907.)

Christ is the Way, the Truth, and the Life. Christ has consecrated the grave by passing through death. The Lord Jesus broke the fetters of the tomb, and proclaimed over the rent sepulcher of Joseph, “I am the resurrection, and the life.” ([John 11:25](#).) The grave is consecrated by his presence. Footsteps of Him that bore the cross are traceable in His life and testify of His character.—[Letter 103, 1898](#), pp. 3, 4. (To Sister Peck, November 21, 1898.)

We honor God and our Lord Jesus Christ when we rest in His love. You are one of the Lord’s witnesses, whom He will never leave nor forsake. I am instructed to say to you, He has pardoned all your sins, and put upon you the white robe of His righteousness. All He requires of you now is to rest in His love. He has you in His keeping. You have fought the battles of the Lord Jesus Christ, you have kept the faith, and henceforth there is laid up for you a crown of life, to be your reward in that day when life and immortality shall be given to all who have kept the faith and have not denied the Saviour’s name.

That your mind is clouded is no evidence that Christ is not your precious Saviour. Now that the childhood of age has come upon you, He regards you as no less His child. Your religious life bears its testimony now as in the past. You have believed the word of God, and in perplexities and trials have acted according to that word. Like the apostle you may say, “I have fought the good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.” ([2 Timothy 4:7, 8](#).)—[Letter 299, 1904](#), pp. 2, 3. (To Sister Hare, October 31, 1904.)

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While Christ accepted invitations to feasts and gatherings, He did not partake of all the food offered Him, but quietly ate of that which was appropriate for His physical necessities, avoiding the many things that He did not need. His disciples were frequently invited with Him, and His conduct was a lesson to them, teaching them not to indulge appetite by overeating or by eating improper food. He showed them that portions of the food provided could be passed by, and portions chosen.

Christ went to these feasts because He wished to show those who were excluding themselves from the society of their fellow men, how wrong their course of action was. He wished to teach them that truth was given to be imparted to those who had it not. If they had truth, why keep it selfishly to themselves. The world is perishing for want of the living Truth.—[Letter 67, 1905](#), pp. 3, 4. (To “Brethren and Sisters of St. Helena, California,” February 18, 1905.)

***Released January 18, 1977.***

## MR No. 520—An Ellen G. White Prayer

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Our heavenly Father, we come to Thee at this time just as we are, needy and dependent, but we know Lord, that Thou art a compassionate Saviour. Thou hast made an infinite sacrifice, that we might have eternal life, if we will only cooperate with Thee. We ask thee to put it into our hearts today, to renew our covenant with Thee by sacrifice. Help us this day that we may lay hold upon Thee by living faith. Separate from us everything that would separate us from Thee.

Our Father, Thou knowest that we love Thee. We see a world ready to perish in sin, and we are not prepared to labor together with Thee. We desire to be fitted up for Thy service. We desire the Holy Spirit to descend upon us. We want the darkness to be swept away from our eyes, that we may have the clear light of understanding.

We ask Thy blessing upon those who have arisen, to express their desire to be prepared for Thy coming. As they leave this pavilion, may they seek Thee in earnest prayer. May they go in companies or two or three, to seek Thee. Thou hast said that where two or three are gathered in Thy name, there Thou wilt be. O give them a spirit of earnest pleading for the pardon of their sins, that Thou mayest say to them, "Thy sins be forgiven thee."

I ask Thee to pity every trembling soul in this congregation. I ask Thee, my Saviour, that Thou wilt awaken in the heart of every minister of the gospel, of every teacher, and of every one who professes to be Thy child, a desire for Thy Holy Spirit, that they may be endued with power, and that as they go from house to house, they may proclaim Thy truth. Let Thy message come to us, that we may [414] arouse our sensibilities, that we may realize the value of souls. We want that every one here today shall be saved. May the light that shines from the throne of God shine into the chambers of the mind and into the soul-temple.

Merciful Redeemer, Thou knowest every one. Here are some who are weighted down with burdens that have rested heavily upon

them. May they link up with Thee. May they put their arm in Thine arm, and cling to Thee, the mighty One, who hast said, "Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me." ([Isaiah 27:5](#).) These are Thy words; show them how, Lord. Show them how to humble their proud hearts. Show them what it means to break their will before God, and to take Thy will. Help them to cast their helpless souls upon the merits of a crucified and risen Saviour. Present before them eternal life. Let the sweetness of Thy Holy Spirit come into the hearts of Thy ministers, that Thy melting, merciful love, may be manifest in their life. I ask Thee to dispel everything that would prevent them from working for the salvation of souls. Put it into their hearts and minds to make a covenant with Thee by sacrifice. Even now, may the melting love of Christ come into our midst. May we hear the words, "Thou art Mine, I have begotten thee unto Myself."

O Lord, Thou knowest how the powers of evil are working. We see the world going to perdition. Baptize Thy ministers, baptize Thy workers with Thy Holy Spirit. I ask Thee, to let melting love and mercy fall upon this congregation.

[415] Now let praise and thanksgiving ascend to God, that Thou hast heard our prayer. We believe in Thee, Lord. Wash us from every stain of sin. Cleanse and purify us, and let us understand what it means to perfect holiness in the fear of God. I ask Thee to set the feet of those who have been stumbling, in the right path of Thy self-denial and self-sacrifice.

What can we say, Lord? We are weak ourselves. We need Thy power. We see the work that we have to do. We give ourselves to Thee. Let Thy blessing come to us, and Thy name shall have all the glory. Amen.—[Manuscript 52, 1904, 15, 16](#). ("A Plea for Unity," Sermon, May 22, 1904.)

*Released January 18, 1977.*

## MR No. 521—Scripture is the Key to Scripture

[416]

Scripture is the key that unlocks Scripture. The suppositions of men are worthless. Great care is to be exercised, lest human fallacies be brought in. Every student is to be educated to give a clear exposition of the Word, according to the example Christ has given in His teaching. He said nothing to gratify curiosity or to stimulate selfish ambition. He did not deal in abstract theories, but in that which is essential to the development of character; that which will enlarge man's capacity for knowing God, and increase his power to do good. He spoke of those truths that relate to the conduct of life, and that unite man with eternity. We read that the common people heard Him gladly. The people "were astonished at His teaching; for His word was with power."

We need not tax our minds for some far-fetched explanation of the words of Scripture. Thus the Jewish teachers did. They quoted the ideas and traditions of the rabbis, confusing the minds of their hearers. They taught for doctrine the commandments of men. We are not to seek for revelations that have not been made in the Word of God. In the simplicity of Christ we are to present the plain teaching of the Bible. Men in high positions of trust in the world will be charmed by a plain, straightforward, scriptural statement of truth.—[Letter 111, 1904](#), pp. 3, 4. (To Brother Butler, March 13, 1904.)

*Released January 18, 1977.*

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## MR No. 522—Prophets Wrote for Our Times

Never are we absent from the mind of God. God is our joy and our salvation. Each of the ancient prophets spoke less for their own time than for ours, so that their prophesying is in force for us. “Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.” (1 Corinthians 10:11.) “Not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.” (1 Peter 1:12.) The Bible has been your study-book. It is well thus, for it is the true counsel of God, and it is the conductor of all the holy influences that the world has contained since its creation. We have the encouraging record that Enoch walked with God. If Enoch walked with God, in that degenerate age just prior to the destruction of the world by a flood, we are to receive courage and be stimulated with his example that we need not be contaminated with the world but, amid all its corrupting influences and tendencies, we may walk with God. We may have the mind of Christ.

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Enoch, the seventh from Adam, was ever prophesying the coming of the Lord. This great event had been revealed to him in vision. Abel, though dead, is ever speaking of the blood of Christ which alone can make our offerings and gifts perfect. The Bible has accumulated and bound up together its treasures for this last generation. All the great events and solemn transactions of Old Testament history have been, and are, repeating themselves in the church in these last days. There is Moses still speaking, teaching self-renunciation by wishing himself blotted from the Book of Life for his fellow men, that they might be saved. David is leading the intercession of the church for the salvation of souls to the ends of the earth. The prophets are still testifying of the sufferings of Christ and the glory that should follow. There the whole accumulated truths are presented in force to us that we may profit by their teachings. We

are under the influence of the whole. What manner of persons ought we to be to whom all this rich light of inheritance has been given. Concentrating all the influence of the past with new and increased light of the present, accrued power is given to all who will follow the light. Their faith will increase, and be brought into exercise at the present time, awakening an energy and an intensely increased earnestness, and through dependence upon God for His power to replenish the world and send the light of the Sun of Righteousness to the ends of the earth.

God has enriched the world in these last days proportionately with the increase of ungodliness, if His people will only lay hold of His priceless gift and bind up their every interest with Him. There should be no cherished idols and we need not dread what will come, but commit the keeping of our souls to God, as unto our faithful Creator. He will keep that which is committed to His trust.—[Letter 74a, 1897](#), pp. 2-4. (To Brother and Sister Haskell, March 1, 1897.)

***Released January 18, 1977.***

## MR No. 523—Ellen White on James White's Death

[419] After my husband died, one of our brethren, who thought a great deal of him, said, "Do not let them bury him, but pray to the Lord, that He may bring him to life again." I said, "No, no, although I realize my great loss, I will not do this." I felt that he had done his work. No one but myself knew how great a load he had carried in the efforts we had put forth to advance the truth. He had done the work of three men. Night after night, at the beginning of our work, when advancement seemed to be hindered on every hand, he would say, "Ellen we must pray. We must not let go until we realize the power of God." He would lie awake for hours, and say, "Oh Ellen, I am so afflicted. Will you pray for me, that I may not fail or be discouraged." Together we offered up our prayers, with strong crying and tears, until from his lips came the words, "Thank the Lord; He has spoken peace to me. I have light in the Lord. I will not fail. I will press the battle to the gates." Would I have him suffer all this over again? No, no. I would in no case call him from his restful sleep to a life of toil and pain. He will rest until the morning of the resurrection.

My husband died in 1881. During the time that has passed since then, I have missed him constantly. For one year after his death, I felt my loss keenly, until the Lord, when I was at the gates of death, healed me instantly. This was at a campmeeting held at Healdsburg, about a year after my husband's death. Since that time, I have been willing to live, or willing to die, just as the Lord sees I can best glorify Him.—[Letter 396, 1906](#), pp. 1, 2. (To Sister Belden, December 26, 1906.)

**MR No. 524—In Manuscript Release No. 1433**

[420] **MR No. 525—The Effects of Meat Eating on Man**

There is much that can be said on the question of Health Reform, and some persons are always ready to catch up the most objectionable features, and urge them upon the attention of those who are not properly enlightened in regard to the subject. But this course is not wise. At our campmeetings [in Australia], all classes of people are represented, and we need to guard every expression that bears upon any question of reform, else someone will catch at our words, and use them unwisely. The temperance question should be handled carefully.

The large gatherings of our people afford us an excellent opportunity to illustrate our principles, to educate the people, not only by our words, but by our practice. Some years ago at these gatherings there was much said upon Health Reform, and the benefits of a vegetarian diet, but at the same time meat was furnished upon the tables at the dining tent. Faith without works is dead; and the instruction upon health reform, denied by the practice, did not make the deepest impression. At the campmeetings in Victoria and New South Wales, those in charge educated by practice as well as by precept. Although it has been but a few years since they received the truth, they took a noble stand for health principles. No meat was furnished at the dining tent, but fruits, grains, and vegetables, were supplied in abundance. I could not but be pleased; for precept and practice combined have a telling influence. Both believers and unbelievers asked questions in reference to the absence of meat, and then the reason was plainly stated, that meat is not the most healthful food....

[421] A very serious objection to the practice of meat eating is found in the fact that disease is becoming more and more widespread among the animal creation. The curse because of sin causes the earth to groan under the inhabitants thereof, and every living thing is subject to disease and death. Cancers, tumors, diseases of the lungs, the liver, the kidneys, all exist among the animals that are used for food.

Until late years we have never heard of anything approaching to the variety of diseases now apparent in the animal creation. It is stated that out of a herd of twenty cattle, the inspectors accepted only two; from another herd of one hundred, only twenty-five were accepted as having no apparent disease. The only way to avoid contracting disease from the use of flesh meats is to discard them altogether. Persons will do this much more readily if they have an intelligent knowledge of the dangers that attend the eating of the flesh of dead animals.

While living in Granville, NSW, we were obliged to pass large stockyards on our way to Sydney. To these yards thousands and thousands of sheep and cattle are driven, to be purchased and killed by the butchers for consumption in the cities and towns. The sights I have witnessed in passing to and from Sydney have been heart-sickening. I read in our daily paper that in one locality three thousand sheep were killed daily, and as many as six thousand have been killed in a day. Large canneries are erected, in which the meat is canned, to be sent to Europe. Meat is frozen also, and sent to distant markets.

As Brother Belden, my secretary, and myself were returning from the Ashfield campground to our home in Granville, we saw a large herd of cattle in the road ahead of us. One animal, an enormous ox, was standing, sullen and defiant, in the middle of the street in advance of the herd. A man on horseback, having in his hand a danger signal, halted near this animal's head, and called out to Brother Belden, "Keep to the right, and drive as quickly as possible, and he may not make a charge." We followed directions, and went on our way safely. This poor beast had traveled, oppressed with heat and thirst, until his nature was wrought up to a determined resistance to the will of man, and he had become unmanageable. So it was necessary for a signal flag of danger to be constantly exhibited, as a warning to the people, lest the beast should make a charge upon travelers. In the same herd some animals had been wounded; some were limping along. One poor suffering creature had both horns broken off close to his head, and the blood was flowing from the wound. Some were very lame, and were pictures of brute misery. Taken from the green paddocks, and traveling for weary miles over the hot, dusty road, these poor creatures are driven to their death, that human beings may feast on their miserable dead carcasses.

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I have seen large flocks of sheep, hundreds and even thousands in a flock. Some of these flocks followed the shepherd and seemed to understand where he desired them to go. He had no whip, no dog, as we generally see, but whenever a sheep strayed, he made a peculiar noise with his mouth. Every sheep seemed to understand it, and all pressed close together, following the shepherd. This reminded us of the sheep following the True Shepherd. The affection of animals for man seems to approach so closely to human intelligence that it is a mystery. We need to consider these things. The animals were created by God. They see, they hear, they use their organs as faithfully as human beings use theirs. They are the Lord's creatures. And His word declares, "A righteous man regardeth the life of his beast." ([Proverbs 12:10](#).)

I might fill pages with descriptions of the sights I have seen, the suffering among the animals that are to be used for food. When a sheep in a flock lies down and cannot rise, the others leap over or upon it as they proceed. A large box wagon follows the flock, and I have seen the drivers take up the heavy sheep, when unable to travel farther, and bounce them into the wagon, right upon their backs. And I have counted no less than eight sheep, some already dead, and others in the agonies of death, lying by the roadside, after the flock had passed. But I will not go on to describe these sickening sights. If I had not, prior to this time, discarded the use of the flesh of dead animals, I should now take the pledge to eat no more meat as long as fruits and vegetables can be obtained.

We are living in critical times. Disease of every stripe and type is afflicting the human family, and it is largely the result of subsisting upon the diseased flesh of dead animals. Some who have had the consequences of a meat diet set before them do not change. Why? Because they have educated their taste to enjoy the flesh of dead animals, and that taste must be indulged at any cost. And instead of preparing the meat in the least objectionable way, many choose the way that is most objectionable. The meat is served reeking with fat, because it suits the perverted taste. Both the blood and the fat of animals are consumed as a luxury. But the Lord gave special directions that these should not be eaten. Why? Because their use would make a diseased current of blood in the human system. The disregard of the Lord's special directions has brought a variety of

difficulties and diseases upon human beings.

Jesus, speaking from the cloudy pillar, gave special directions to the children of Israel, saying, “It shall be a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood.” ([Leviticus 3:17.](#)) “And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, Ye shall eat no manner of fat, of ox, of sheep, or of goat.” ([Leviticus 7:22, 23.](#)) “For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the Lord, even the soul that eateth it shall be cut off from his people. Moreover ye shall eat no manner of blood, whether it be of fowl or of beast, in any of your dwellings. Whatsoever soul it be that eateth any manner of blood, even that soul shall be cut off from his people.” ([Leviticus 7:25-27.](#))

Many Bible readers and professed Bible believers do the very thing that the Lord has told them not to do, and then they suffer the result of their disobedience. God does not work a miracle to prevent the consequences of their folly. If they introduce into their systems that which cannot make good flesh and blood, they must endure the result of their disregard of God’s word. All who claim to love and serve the Lord Jesus should feel it their solemn duty to search the Scriptures, to see how they can be doers of His word. Christ gave His own life for a perishing world. “God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” ([John 3:16.](#)) God is good to His children, and they do not begin to understand His mercy, and His gracious care for them.—[Letter 102, 1896.](#) (To A. O. Tait, March, 1896.)