

Ellen G. White Estate

MANUSCRIPT RELEASES, VOL. 4 [NOS. 210-259]

ELLEN G. WHITE

Manuscript Releases
Volume Four [Nos.
210-259]

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.

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A Word of Explanation

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Trustees and their successors became increasingly aware of the potential usefulness to the church of this gold mine of unpublished materials.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.

Copy for this volume has been sent to the publisher camera-ready, which means that any typographical mistakes or other inaccuracies which may appear are the responsibility of the White Estate, not the publisher.

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

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Washington, D.C..

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MR No. 210—Working Among the Colored People

There is a great work to be done in the Southern field. This is one of the barren places of the earth to be worked....

It is more difficult to labor for the people in the South than it is to labor for the heathen in a foreign land, because of the prejudice existing against the colored people.

Medical missions should be opened as pioneer agencies to prepare the way for the proclamation of the third angel's message in the cities of the South.... Industries can be started both in and out of the cities. There should be schools for the education of the colored people, as well as schools for the whites. In all these institutions, the white people should work for the whites, and the colored people for their own race. It may be found advisable for experienced white laborers to train those of our colored brethren and sisters who desire to work for their own people.—[Manuscript 24, 1891, 15, 16](#). (Diary, January 1-30, 1891.)

How much self-denial will our institutions manifest in binding about their imaginary wants? Will they continue to spread themselves and obtain more and still more conveniences for their better accommodation, while the means to be expended for the downtrodden colored race is so little and meager? Here are your neighbors, poor, beaten, oppressed; thousands of human beings suffering for the want of educational advantages; many, so many, who need to hear the gospel preached in its purity.

Men of ability are willing to work for a meager sum, two or three dollars a week, to sustain their families; they have souls as precious as those of the men who because of their selfishness and covetousness received thirty dollars a week. Will those who have an abundance put their hands into their pockets, and out of their plentiful supplies impart something to furnish their neighbors with facilities? Will they make provision to help men to do the work they can do for a few dollars a week? Most earnest work should have

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been done many years ago. There might have been an altogether different presentation from what we now see....

We have been eating of the large loaf, and have left the suffering, distressed people of the Southern regions starving for education, starving for spiritual advantages. By your actions you have said, "Am I my brother's keeper"? ...

The colored people might have been helped with much better prospects of success years ago than now. The work is now tenfold harder than it would have been then. But who will continue to dishonor God by their indolence, by their neglect, by passing by on the other side? Do not, I beseech you, look upon the hard field, groan a little, set two or three at work in one locality, a few in another, and provide them only enough for the bare necessities of life. Those who labor in the Southern field will have to stand amid the most discouraging, hopeless poverty....

[3] In the past, some attempts have been made to present the truth to the colored people, but those among the white people who claim to believe the truth have wanted to build a high partition between themselves and the colored race. We have one Saviour, who died for the black man, as well as for the white. Those who possess the spirit of Christ will have pity and love for all who know not the precious Saviour. They will labor to the utmost of their ability to wipe away the reproach of ignorance from white and black alike....

I think I could furnish Edson with matter just such as would meet the necessities of the Southern field. This neglected field has been presented before me in its sinfulness and degradation because of the treatment received from the whites. I can give them that which would reach them in their ignorance, and help to uplift their thoughts....

The hand of God is to be stretched out for the poor, degraded race. Men and women are sent to far-off lands, among heathen savages, to labor at great expense, and often at the sacrifice of their lives, but here are heathen at our very doors. The nation of slaves who were treated as if they had no souls, but were under the control of their masters, were emancipated at immense cost of life on both sides, the North seeking to restrict, the South to perpetuate and extend slavery. After the war, if the Northern people had made the South a real missionary field, if they had not left the Negroes to ruin

through poverty and ignorance, thousands of souls would have been brought to Christ. But it was an unpromising field, and the Catholics have been more active in it than any other class.

Have you confidence that the work Edson is now engaged in is a good work and that God is working with his efforts? If so, encourage him with the assurance that you thus regard it. If you cannot co-operate with him, but feel it your duty to hedge up every avenue whereby he may obtain means to make a success of his work, I wish to understand this. When souls take hold of the truth who are poor but who desire to help in giving light to their poor brethren, he has no means that he can apply to help them in obtaining food merely to sustain life, that they may engage in the work they long to do for others. What courage can he have to labor in such a field? If he remains there, it might be at the sacrifice of his life unless suitable help is furnished. What can one or two men do in such a field, against the prevailing ignorance, depravity, and immorality? ...

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The colored people have been neglected because the vexed question of how to build a wall of distinction between the whites and the blacks has been in agitation. Some have thought it the best way to reach the white people first, for if we should labor for the colored people we could do nothing for the white population. This is not the right position to assume. Christ's followers are to learn all about the woes of the poor in their immediate vicinity and in their own country, be they white or black. The poor, friendless, untaught colored people need our assistance because they are ignorant and friendless. Those who have a dark, disagreeable life are the very ones whom we should bid to hope because Christ is their Saviour. God has jewels in the rough, and His true followers will find them. All who possess the spirit of Christ will have a tender, sympathetic heart, and an open, generous hand.

Those who press close to the bleeding side of Christ will have the spirit of Christ, and a nature that will be quickly responsive to His call. They will work to relieve the necessities of suffering humanity, as Christ worked, while, before the world fallen, the worlds unfallen, and all the heavenly host, He was representing the ways and works of God. In the life of Christ we see what a Christian can do in relieving the distressed, binding up their physical and spiritual wants. Among the colored people, many, even of those

[5] who profess to be Christians, are sadly ignorant, not only of Bible doctrines but of Christian principles. Their religion is mingled with earthliness and sensuality. Justice and mercy and the love of God demand that those who have learned of Christ should impart to the very ones in the greatest need. The light is to shine forth amid the corruptions that will be found in the Southern field.—[Letter 5, 1895](#), pp. 6, 7, 10, 11, 15, 16, 17, 21-23. (To “My Brethren in Responsible Positions in America,” July 24, 1895.)

The colored race have been passed by with some deplorable expressions of regret, but with eyes fastened on the more promising fields nigh their own strong borders. Suppose God’s people shall lift up their eyes and look on destitute fields that have not been worked. The missionary spirit must prevail if we individually shall form characters after the pattern, Christ Jesus. The colored people have souls to save. They are our neighbors in the sight of God, and we can not merely look and deplore the discouraging appearance of the field, and pass by on the other side. We must unitedly take hold, and interestedly seek to work the field. We are not only to look, but we are to go in and reap. It is those in the most need that God calls us to consider and help. As workers together with God we are to engage in labor. We are not only to pity the Southern people, but we are to help them as they shall need help.... There is no time to be lost....

My children, you will meet with deplorable ignorance. Why? Because the souls that were kept in bondage were taught to do exactly the will of those who called them their property and held them as slaves. They were kept in ignorance, and were untaught.

[6] Thousands of them do not know how to read. Their teachers are, many of them, corrupt in character, and they read the Scriptures to fulfill their own purposes, to degrade in life and practice. They are taught that they must not think or judge for themselves, but their ministers must judge for them. In their teaching the divine plan has been covered up by a mass of rubbish and falsehood and perversion of the Scriptures.

This is a favorable field for the working of seducing spirits, and they will have success, because of the ignorance of the human minds so long trammled and abused as their bodies have been. The whole system of slavery was originated by Satan, the tyrant over

human beings whenever the opportunity offers for him to oppress. Whenever he can get the chance he ruins.

Now there are those who are intelligent. Many have had no chance who might have manifested decided ability if they had been blessed with opportunities such as their more favored brethren, the white people, have had. But thousands may now be uplifted, and become human agents to help their own colored race, if they can receive the help God requires to be given them....

The mixing up of things sacred with things carnal, the conforming of the church to the world, [the] making [of] laws to bind the consciences of those whom God has made free, [all this, done] through secular influences, will be the masterly working of satanic agencies in cruel imprisonments. And the human agent exercising a power over the religious faith and conscience of his fellow men, will hinder many poor, timid, ignorant souls from doing the will of God. But many will be taught of God. They will learn aright from Jesus Christ. They have been more slow to learn lessons relating to religious liberty, because of the attitude that man has assumed toward his fellow men, calling men his property. Imperfect discernment exists still in many minds in reference to their own God-given rights.

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One finite human being compelling another to do his will, claiming to be mind and judgment for another—this sentiment, that has Satan for its originator, has presented a history, terrible, horrible in oppression, tortures, and bloodshed.

Man is God's property by creation and redemption, but man has been demanding the right to compel the consciences of men. Prejudices, passions, Satanic attributes, have revealed themselves in men as they have exercised their powers against their fellow men.

All is written, all, every injustice, every harm, every fraudulent action, every pang of anguish caused in physical suffering, is written in the books of heaven as done to Jesus Christ, who has purchased man at an infinite price, even His own life. All who treat His property with cruelty are charged with doing it to Jesus Christ in the person of His heritage, who are His by all the claims of creation and redemption. And while we are seeking to help the very ones who need help, we are registered as doing the same to Christ.

A correct knowledge of the Scripture would make men fear and tremble for their future, for every work will be brought into review before God, and they will receive their punishment according as their works have been. God will give to the faithful and true, patience under trial.—[Letter 80a, 1895](#), pp. 3, 4, 8-10. (To J. E. White and wife, August 16, 1895.)

[8] How little of the spirit of Christ has been manifested in the treatment given to the colored race in this so-called Christian country! The Negro's color, the features that tell of his African descent, are a badge of humiliation to the whole race, because of the prejudice of the white people against them. They are often treated as if it were a disgrace to sit by their side, or even to worship in the same congregation. There is a large class with white blood in their veins, and bearing in their faces only the slightest traces of African descent, whose lives are embittered by the prejudice against them, being stigmatized as unworthy to associate with the whites, even in the worship of God.

It is a shame for Christians who profess to be themselves redeemed by the blood of the Lamb to take a position to make these men feel that the mark of a humiliated race is upon them—men standing in God's broad sunlight with mind and soul like other men, with as goodly a frame as has the best developed white man. There are keenly sensitive minds that brood long and intensely over the oppressions suffered, and the slights they are made to feel. Many become jealous, soured, embittered, because of these prejudices, which make them feel every day that they are not like other men, not entitled even to worship God except in a prescribed manner. Even commiseration is humiliating, because it calls the sensitive mind to the misfortune that excites pity.

[9] Many who are not subdued and elevated and made strong in the love of the one Saviour, curse their fate, and curse the white man, and almost blaspheme God, who made them. This need not be. They cannot help their color. Cannot the children of God see that in conceding to the prejudice against the color of race, they are giving their influence to sanction a long course of neglect, of insult, or oppression? Will not the Lord call those to account who have had a part in this work?

Is it not time for us to live so fully in the light of God's countenance, we who receive so many favors from Him, that we may know how to treat those less favored, not working from the world's standpoint, but from the Bible standpoint? Is it not right in this line that Christian effort is most needed? Is it not here that our influence should be brought to bear against the prevailing customs and practices of the world? Should not it be the work of the white people to elevate the standard of character among the colored race, to teach them how Christians should live, by exemplifying the spirit of Christ, showing that we are one brotherhood?—[Manuscript 7, 1896, 1, 2](#). (“Colored Race,” February 3, 1896.)

I do not know, Edson, how many things ought to be said, and how many things should be left unsaid. I know you have had a hard time. I know that you are in a difficult and a most dangerous field, made thus because of the prejudice of the whites against the blacks, and because our brethren have not interested themselves personally in that field to decide how it should be worked. Our brethren do not yet have correct ideas, and they button up their coats over their hearts, hearts that should go out in sympathy and tenderness and encouragement to the laborers in that poor, destitute, neglected field....It was presented to me that God in His providence was measuring the temple and the worshipers therein. There are those who, in the providence of God, have been placed in positions where they have received many blessings. With self-denial and self-sacrifice these could do a good work, in imparting to the most needy and suffering ones, to those who have few blessings and but little encouragement. This is a work which God has laid upon every saint to do, and for the neglect of which they will be held accountable. The Lord marks the longing of many souls for privileges that they might become better informed and better clothed. The angels of the Lord are looking to see what testimony they can carry to the courts above of this suffering class. Oh, that those who have so many comforts of life would deny self, take up the cross, and follow Jesus! Human beings in their suffering humanity are crying unto God, and their prayers are just as surely coming up before God as did the blood of Abel. Christlike men will not employ their time in devising to profit self, and promote their own interest. God is not indifferent to the pressing need of white or black in any place,

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wherever they may be. Who is saying, 'Be thou warmed, and be thou clothed and fed,' yet do nothing to relieve the situation? The indiscriminate almsgiving is often more injurious than helpful. It often encourages idleness and destroys self-respect. In the Southern field small churches are to be built. If they are burned, this act will stand as a witness against the men who oppose the work of God when the judgment shall sit and the books be opened, and every one judged according to the deeds written in the books.

I am glad and thankful for this step taken by Brother Smouse. If the work is made dangerous in one place, go to another and labor.

[11] But move discreetly, so that the work shall not be destroyed. Our responsible men stand in need of the Holy Spirit's power. To send men who are rash and inconsiderate into the Southern field will be to create a prejudice and hatred that will come from the opposing whites and blacks. Ministers who teach the blacks will report a tissue of lies concerning the work of God which will give the Southern people a supposed excuse to create mobs, and thus the field will be closed. Said Christ, "Behold I send you forth as sheep among wolves. Be ye therefore wise as serpents and harmless as doves."—[Letter 136, 1898](#), pp. 3, 4, 4-6. (To J. E. White and wife, August 14, 1898.)

I inquire of my brethren, What are you doing for the colored people, who as it were, are in the very shadow of your doors? Why do not your enterprises embrace those who have suffered so greatly through oppression? God claims of our brethren in America much more than they render to Him in service. They are to work in behalf of those who cannot help themselves. Christ declared, "If I be lifted up from the earth, I will draw all men unto Me." He is doing this work, but He calls upon old and young, men, women, and youth, to cooperate with Him. While Christ draws, those who have tasted of the word of life must draw with Christ. Human instrumentalities must cooperate with the divine intelligences.—[Manuscript 101, 1898, 1](#). (General Manuscript, "Draw With Christ," dated August 23, 1898.)

The Southern field has been presented to me as a difficult field to work, because of the white people who have the slave master's spirit with the slave master's cruelty in exercising the same, as if the blacks were no more than beasts; and to be treated worse than

the dumb animals because they are in the form of man, having the marks of the black—Negro-race.—[Letter 223, 1899](#), p. 1. (To J. E. White and wife, June 22, 1899.) [12]

My mind is much troubled over the position some of our brethren are taking in regard to the work in the Southern States. One point is strongly impressed on my mind. Those who labor in that field will have to work in different lines in some respects. They must be very cautious. Let no rash moves be made. Our methods of working must be carefully and prayerfully considered. A crisis is just before Seventh-day Adventists, and the Lord would not have any of us [be] presumptuous and invite persecution.

The question has been asked, Should not the workers in the Southern field work on Sunday? This should not be made a rule among the believers in the South. Let the workers seek counsel of God. He has promised, “If any man lack wisdom, let him ask of God, which giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed. But let not that man think that he shall receive anything of the Lord.”

It will not do to encourage the people to do manual work on Sunday.... The colored people may work on Sunday as on other days of the week before the Sabbath truth is brought to them, but if they do this after they have accepted the truth, they will be noticed and condemned. Prejudice is strong in the South, and in presenting the Sabbath great care should be taken. The people will soon learn all you believe. Educate the people in the simplest manner, and make no great stir about it. Use every precaution, lest you be cut off from your work. The spirit which has held the colored people so long in slavery is alive today, and among the whites there are those who will work in every possible way against that which has a tendency to uplift the colored people.... [13]

If you would make the Southern whites and the colored people your friends, you must meet them where they are, not to act as they act, to sin as they sin, but to present the truth to them in your daily life. This people must be taught as you would teach children their alphabet. The truth must be brought before them by presenting to them the lessons of Christ in their simplicity.... By unwise words

the colored people will be led to think that they can defy their oppressors; therefore we must avoid stirring up their excitable natures. Speak no word that will prejudice the Negroes against the whites. Satan is seeking for opportunities to work these ignorant, passionate colored people, by causing them to misunderstand the motives of the white people in laboring for them. Let no spirit of resistance be encouraged. Teach the people to conform in all things to the laws of their State, when they can do so without conflicting with the law of God. Counsel needs to be very guardedly given; for unless you are as wise as serpents and as harmless as doves, your way will be hedged up.—[Manuscript 118, 1899, 1-3](#). (“The Work in the South,” August 21, 1899.)

[14] We are to be kind and courteous to all, but especially are we to be pitiful and tender toward the unfortunate, as are the African race. God calls upon Christians, high or low, to represent Christ in their treatment of the colored people. God calls for His workers to consecrate themselves to the cause of justice and reform.... Let the colored people be treated as human beings. Let them be uplifted. The youth should be educated to become missionaries among their own people....

The age in which we live calls for decided reformatory action; but wisdom must be exercised in dealing with the race that has so long been degraded and abused. That which is now undertaken cannot be carried forward as it might have been had the white churches at the time of the abolition of slavery acted as Christ would have done in their place. They should have begun for these degraded multitudes the work of uplifting, seeking to correct the degrading habits taught them by the example of the whites.

As a nation we have been guilty of a great wrong. In the judgment the charge of neglect will fall with heavy weight upon those who claim to be Christians, but we have left millions of people, men, women, and children, to become more and more depraved. In comparison with the great need there has been very little outlay of means to improve them by teaching them the knowledge of God. After being deprived of their rights, and for generations treated like cattle, they have been deprived of the means of bettering their condition. Virtually they have been left in heathenism, when they might have been helped to educate and elevate themselves. Their color has

closed to them almost every possible avenue to improvement. There have been exceptions, but as a people they have received little labor, and have had little inducement to mental or moral improvement. God will soon take this matter in hand. He will judge the nation for their neglect and abuse of His creatures.

The colored people have had before them the example of commonness and adultery. These evils are all through our world, but when the poor, wretched, ignorant race, who know scarcely anything of purity and righteousness, do commit sin—sin that committed by white people is scarcely condemned—colored people are tortured to death whether proved guilty or not. And the nation that permits this bears the name of Christian. God says, “Shall I not judge for these things?” [15]

It will be much harder to help the colored people now than immediately after their emancipation from slavery. Then was the time to show that freedom was given them that they might have the advantages of education. Among the colored people as among the white people, there is need of special instruction under judicious teachers who can discern how to plan the work. Some have talents of no ordinary character, and they need to be removed from the society they are in, and placed in good surroundings. Every effort should be made to encourage conscientiousness, to show what it means to do service for God. Patiently, in the spirit of Christ, these people should be educated to do a work for God as missionaries to their own race.

God will endow men with capabilities for this work. They will learn that “the entrance of Thy words giveth light; it giveth understanding unto the simple.” There is evidence that God is at work among the downtrodden race. We want the evidence that God is at work, among professed Christians, who have the advantages of a white skin. Would that they might respond to the Lord’s favors, and reveal that they have the advantage, of far higher estimate in His sight, the advantage of a pure, white soul, a soul washed and made white in the blood of the Lamb.—[Letter 165, 1899](#), pp. 4-7. (To F. E. Belden, October 22, 1899.) [16]

In regard to the question of caste and color, nothing would be gained by making a decided distinction, but the Spirit of God would be grieved. We are all supposed to be preparing for the same heaven. We have the same heavenly Father and the same Redeemer, who

loved us and gave Himself for us all, without any distinction. We are nearing the close of this earth's history, and it does not become any child of God to have a proud, haughty heart and turn from any soul who loves God, or to cease to labor for any soul for whom Christ has died. When the love of Christ is cherished in the heart as it should be, when the sweet, subduing spirit of the love of God fills the soul-temple, there will be no caste, no pride of nationality; no difference will be made because of the color of the skin. Each one will help the one who needs tender regard and consolation, of whatever nationality he may be.

Ask yourselves if Christ would make any difference. In assembling His people would He say, Here brother, or, Here sister, your nationality is not Jewish; you are of a different class. Would He say, Those who are dark-skinned may file into the back seats; those of a lighter skin may come up to the front seats?

[17] In one place the proposition was made that a curtain be drawn between the colored people and the white people. I asked, Would Jesus do that? This grieves the heart of Christ. The color of the skin is no criterion as to the value of the soul. By the mighty cleaver of truth we have all been quarried out from the world. God has taken us, all classes, all nations, all languages, all nationalities, and brought us into His workshop, to be prepared for His temple.—[Letter 26, 1900](#), p. 2. (To Elder Hyatt in South Africa, February 15, 1900.)

The Lord is grieved at the indifference manifested by His professed followers toward the ignorant and oppressed colored people. If our people had taken up this work at the close of the Civil War, their faithful labor would have done much to prevent the present condition of suffering and sin.—[Letter 37a, 1900](#), p. 2. (To board of managers of the Review and Herald office, February 26, 1900.)

I have received the last two copies of the *Gospel Herald*. I have been expecting things to go as they have done in the Southern field, and I have felt intensely that decided work should be done. You must not fail or be discouraged. The Lord understands all about the difficulties. Try to do your very best. This is all the Lord requires of you. He has accepted your labors of love for the downtrodden African race; and if the fields you have tried so hard to work have been closed to you, may the Lord have compassion upon those who have given the work so little attention, except to criticize. They

closed their eyes to the situation, after the warning was distinctly given that things would be as they are now. The only thing now to be done for the closed field is for those who have refused to be impressed with their duty, to change this terrible phase of their conduct. It is possible that something may yet be done. Those who have passed by on the other side might better do their duty now in regard to the Southern field. The light given me is that had they at the right time done the work the Lord gave them to do for the class in such great need of help, the voice of entreaty and instruction from the Lord would have been heard, and the showing in the Southern field would be very different from what it now is.—[Letter 156, 1900](#), p. 1. (To J. E. White and wife, December 10, 1900.) [18]

At the different places which I have visited lately I have gathered some money for your work. I wish you would send me the amount you have received, so that if all has not been sent, I may write in regard to it. In every meeting we have attended there have been necessities that had to be met, and sometimes so many calls were made that I hardly dared to put in my plea. Nevertheless I will do my best to help you. I might hire money or perhaps get the loan of some without interest. Keep me informed as to your work.—[Letter 62, 1901](#), p. 1. (To J. E. White and wife, June 26, 1901.)

Dear Brethren in Denver,

You ask in regard to the wisdom of placing a colored brother as superintendent of your Sabbath school. There are reasons why this would not be advisable. For the spiritual good of the brother this should not be done. And if continued it would prove a detriment to the Sabbath School. In many minds there is a strong prejudice against the colored people, and as a result of such a move, constant difficulties would arise, which would hinder the growth and advancement of the school. From the light that has been given me for years in the past, I know that all would not show to a colored man the respect which for the good of a Sabbath School should be shown to the superintendent....

Colored men are inclined to think that they are fitted to labor for white people, when they should devote themselves to doing missionary work among the colored people. There is plenty of room for intelligent colored men to labor for their own people. Let those colored men who are fitted for the position of superintendent in a [19]

Sabbath School remember that they may do a much-needed work by establishing Sunday Schools and Sabbath Schools among the colored people.

The field is opening in the Southern States, and wise, Christian colored men will be called to the work. But for several reasons, white men must be chosen as leaders.

Could not a school be established in Denver where the colored youth could be taught by teachers whose hearts are filled with love for souls? The most decided efforts should be made to train and educate colored workers to labor as missionaries in the Southern States. Christian colored students should be prepared to give the truth to their own race.

There is much work to be done in the Southern field. Special efforts are to be made in the large cities of the South. White laborers are needed who will enter the Southern field and work so wisely that many, not only of the colored people but of the white people also, will be converted.—[Letter 84, 1901](#), pp. 1, 3, 4. (To “Brethren in Denver,” July 16, 1901.)

I called for means here for the work in the South, and it seemed almost like stealing; for they are trying to gather means to establish a sanitarium somewhere near Los Angeles....

[20] It was on Sunday afternoon that I made an appeal for your work. Ninety dollars were raised....

I told the people just a little of what you are trying to do in Nashville. I told them I felt perfectly free to call upon the trustees of the Lord’s money to help in that needy field. I asked them to be God’s helping hand by giving their means to advance His work. I called upon believers and unbelievers to do something for Christ’s sake. We may get something from this appeal....

The Lord give you all courage to work on in the Southern field. I call upon you all to have faith in God. I am sorry, so sorry that you have to be delayed in your work. There is plenty of money in the hands of the Lord’s stewards. Will men continue to cherish selfishness? Will this great evil never be completely eradicated? Will it be allowed to grow into idolatry, deforming those whom the Lord has called to cooperate with Him?

In the eyes of the Lord the Southern field is a most distressing spectacle, a deformity in the midst of a Christian nation, bearing

testimony before angels and before men to the neglect of a people who might be helped were it not for the selfishness and covetousness of professing Christians, who will be called to account for their neglect in the day when every man is judged according to his works. The colored people of the South, who have been left in degradation, will then bear witness against the Christian world.

The Lord is watching to see whether those who have had great light, before whom the needs of the Southern field have been kept, will now rally and do their appointed work.—[Letter 113, 1901](#), pp. 2, 3, 4, 5. (To J. E. White and wife, August 13, 1901.)

In their determination to meet the people where they were, the pioneers of successful work among the colored people were obliged to teach old and young how to read. This was a laborious task. They had to provide food and clothing for the needy. They had to speak comforting words to the downcast. Those who, after a day's work, walked miles to attend night school, needed sympathy. The teachers had to adapt their instruction to many varied minds.

[21]

Angels of God looked on with approval. The workers had God's commendation. Many times the plans laid to drive them out of the field were frustrated by His providence.—[Letter 119, 1902](#), p. 5. (Written "To My Brethren Bearing Responsibilities in the Southern Union Conference," June 28, 1902.)

I realize that the first thing I ought to do is to prepare matter for the books that should be brought out; but there are other things that I must do. The attitude of some of my brethren in regard to the Southern field, and the reports that are being circulated—reports that I know to be untrue—make it necessary for me to take up this matter. I can no longer allow false impressions to be made, without saying what I know to be the truth. I shall publish in book form what I have written in regard to the work in the Southern field. I shall no longer handle this matter with the tips of my fingers. Our people shall have in book form the facts of the history of the work in the South. When this book is out, I shall know that I have done my part to undeceive minds.—[Letter 206, 1902](#), pp. 1, 2. (To W. C. White, December 13, 1902.)

I have considered that which you have written in regard to your boat being fitted up and used as a missionary agency to convey workers to places that otherwise they could not reach. I have been

[22]

shown how when you first went to the Southern field you used this boat as your home, and as a place on which to receive the people. The novelty of the idea excited curiosity, and many came to see and to hear. I know that through the agency of this boat, places have been reached where the light of truth had never shone—places represented to me as “the hedges.” It has been the means of sowing the seeds of truth in many hearts, and many souls have first seen the light of truth while on this boat. On it angel feet have trodden.

Yet I would have you consider the dangers, as well as the advantages, of this line of work. The greatest caution will need to be exercised by all who enter the Southern field. They are not to be ready to trust to unchristian feelings or prejudices. The truth is to be proclaimed. Christ is to be uplifted as the Saviour of mankind. But unless men of extreme caution, men who trust in the Lord, knowing that they will be kept by His power, are chosen as leaders and burden bearers, the efforts of the workers will be in vain. The brethren are to consider all these things, and then move forward in faith.—[Letter 139, 1902](#), p. 2. (To J. E. White, September 9, 1902.)

[23] I am sending you today another manuscript on the color question. I wish to say, however, that I have not finished writing on this subject. I think that the less this subject is agitated, the better it will be. If it is much agitated, difficulties will be aroused that will take much precious time to adjust. We can not lay down a definite line to be followed in dealing with this subject. In different places and under different circumstances, the subject will need to be handled differently. In the South, where the race prejudice is so strong, we could do nothing in presenting the truth were we to deal with the color line question as we can deal with it in the North.

This subject should be as little agitated as possible. We are to do as the Spirit of the Lord shall dictate. As we are led and controlled by the Spirit of God, we shall find that this matter will adjust itself. The white workers in the South will have to move in a way that will enable them to gain access to the white people. I wish that it were possible to leave the color line alone until the truth can be presented in the South.

I think I have already written that the colored people should not urge that they be placed on an equality with white people.—[Letter 202, 1903](#), p. 2. (To J. E. White and wife, September 11, 1903.)

There is a great work before us. The enemy has succeeded in occupying the minds of those who believe the truth for this time, and hindrance after hindrance has been placed in the way of the advancement of God's work. The work in the Southern field should be fifteen years in advance of what it now is. Warning after warning has been given, saying that the time to work the Southern field was fast passing, and that soon this field would be much more difficult to work. It will be more difficult in the future than it is today. Satanic agencies are becoming more determined in their rebellion against God. The trade unions will be the cause of the most terrible violence that has ever been seen among human beings.—[Letter 99, 1904](#), p. 3. (To J. E. White and wife, February 23, 1904.)

But I am free to say that the Lord does not call upon me to take upon myself the burden of doing pioneer work in a place where there have been Sabbathkeepers for years, and where there are two classes of believers, white and colored. We had some experiences at St. Louis that I can never think of without a feeling of dread.—[Letter 105, 1904](#), p. 1. (To J. E. White, March 1, 1904.) [24]

Yesterday I had a visit from Elder Sheafe, who has charge of the church here in which both white and colored people assemble. He came to ask me to speak in this church next Sabbath. He will invite the members of the colored church to be present. Some little difficulty in regard to the color line exists here, but we hope that by the grace of God things will be kept in peace. Under the labors of Elder Sheafe, many colored people in this city have accepted the truth. Sixteen were baptized the Sabbath before last, and seven last Sabbath. I was only too glad to promise that I would speak in the church next Sabbath.—[Letter 157, 1904](#), p. 3. (To Mrs. M. J. Nelson, April 28, 1904.)

We need, oh, so much, colored workers to labor for their own people, in places where it would not be safe for white people to labor. White workers can labor in places where the prejudice is not so strong. This is why we have established our printing office in Nashville. In and near Nashville there are large institutions for the education of the colored people. The men who established these institutions have opened the way for us to give the light of present truth to these people....

Students, there is a work for you to do. You can labor where we [25]

can not, in places where the existing prejudice forbids us to labor. Christ left Jerusalem in order to save His life. It is our duty to take care of our lives for Christ's sake. We are not to place ourselves, unbidden, in danger, because He wants us to live to teach and help others.

God wants the colored students before me today to be His helping hand in reaching souls in many places where white workers can not labor. He wants them to have an intelligence so sharp and clear that they can grasp the most precious truths, and in the simplicity of Christ present these truths to those who have never heard them....

I shall not tell you whether you will be white or black in heaven. I know that you will be just what God wants you to be....

I am speaking to the colored students here today because I want to encourage them. They have a battle to fight; they have a strong prejudice to work against. If they will do this righteously and patiently, not cherishing the feelings that they are misused, God will greatly bless them.—[Manuscript 60, 1904, 4, 5, 7, 8](#). (From a talk given at Huntsville, Alabama, June 21, 1904.)

The Huntsville school greatly needs additional buildings. It ought to be fitted up for the accommodation of one hundred students, who are to be trained as teachers of their own race. A small building, in which the students can be taught to care for the sick, should be put up near the school.

[26] The students are to be carefully disciplined. They are to be given a thorough education, an education that will fit them to teach others. As soon as possible they are to be prepared for service. The young men who attend school should be taught how to put up buildings and how to cultivate the soil. At present white teachers can take part in the work of this school, educating and training the students. But soon it will be impossible for them to do this. Let us make earnest efforts to help this school to act its part now, while the way is still open. At present there are no outside opposing influences to hinder its progress.—[Letter 313, 1904](#), pp. 2, 3. (To “Brethren and Sisters,” November 2, 1904.)

Tomorrow afternoon I am to speak again in the tent at the Los Angeles camp meeting, and I shall try to present the needs of the work that is being done for the colored people, and will give those present an opportunity to help forward this work. I am sure that

those who are working for the colored people need all the means that can be sent them. I am glad that money is to be raised by a general contribution; for this gives all the opportunity of receiving the blessing that comes from giving....

I spoke at Hanford especially of the needs of the Southern field, and Willie also took great pains at each meeting to bring this work before the minds of the people.—[Letter 307, 1904](#), pp. 1-3. (To J. E. White and wife, November 5, 1904.)

Dear Brethren and Sisters,

I ask you, What are you doing as individuals, to benefit the colored people? Are you engaged in personal missionary work? As a church, what are you doing to provide a suitable sanitarium for the colored race?

[27]

In the night season, I received counsel from One who never errs. I heard some who spoke in favor of purchasing the dark, unhealthful place now used as a sanitarium, putting in some improvements, and continuing the work in the same place. Decided instruction was given:

“You are not to carry out the plans you contemplate. The present situation of the colored sanitarium is very objectionable. Let some place be secured where there is plenty of sunlight, and where there is land to raise fruit and vegetables. Let the sanitarium be moved to a suitable location, and so equipped that the better class of colored people may be accommodated, and may be favorably impressed.”

For some time I have considered that the place which J. E. White left, Edgefield Junction, near Madison, Tennessee, is the proper place for the establishment of a colored sanitarium. I hope that our brethren will see the necessity of making this move for it is sensible, merciful, and consistent. The present showing of neglect of the colored people must be changed.

The fact that someone of our brethren is located on or near the property is not a sufficient excuse for not securing it for a colored sanitarium. For anyone to urge merely a personal consideration against such a move is a sign of selfishness, and shows a disregard of the Lord’s plans. Far better would it be to repay what such a one had invested than to permit the enterprise to be blocked by such an excuse.

[28] Will our brethren and sisters in Nashville consider that they are being tested and tried? Some who have neglected to do the work that should have been done long ago, are in heaven accounted as unfaithful stewards. A more decided interest should be manifested in the work of helping the colored people.

If in the future we are to do nothing more for the colored people than we have done in the past, let us lay aside all pretense that we have entered Nashville for the purpose of helping them. If the interest we have taken in helping those who are laboring in the South is to have no better results, we had better turn our attention to the opening of the work in new fields, until the converting power of God comes upon the church in Nashville, and barriers are removed. The Lord is not pleased with the present showing. Let there now be a reformation, and the Lord will work with those who are willing to cooperate with Him.

The men whom God has called to act a part in the work in the Southern field need closely to examine themselves in the light of God's word. From the example of Christ they need to learn to manifest kindness and tender sympathy for those who are afflicted, or who are laboring in hard and trying places. Those who are connected with the work of God should be ministers of healing.—[Letter 119, 1905](#), pp. 1-3. (To the members of the Nashville Church, April 14, 1905.)

I have just received and read your letter, in which you tell me about your visits to the colleges in Nashville. I am so glad that you are beginning to understand why our work should be located in Nashville. A wise interest should be manifested for the colored people....

[29] Brother Washburn, you and your colaborers should ever bear in mind that you are in a missionary field where a grand, all-round work is to be done for God. The heathen are right about you. Should you follow the course that has been pursued in the past toward the colored people, you would not fulfil your duty. The Lord calls for missionary work to be done. Those who make the South their field of labor are not to perpetuate the prejudice that has existed in the past against the colored people. They are not to pass them by with little or no attention. The teachers of the truth are to labor for this neglected race, and by their efforts win the respect, not only of the

colored people but of the workers in other denominations. May the Lord bless you in this work is my earnest prayer....

I hope you will follow up the work begun in Nashville, for there is much to be done for all classes in that city. Do not forget that there is an important work to be done in the schools for the colored people in that city. Give special attention to the colleges established there. Much labor has been expended in educational lines of work by other denominations.

We must not treat the colored people as if God had no message for them. Become acquainted with the teachers. Encourage them in their work, and take a part with them in their labors when this is possible. The gospel in its simplicity is to be presented to this people. If you will labor in the spirit of Christ, conversions to the truth will be the result of this work.—[Letter 154, 1907](#), pp. 1, 2, 3. (To J. S. Washburn, April 17, 1907.)

One of the strong reasons presented to me why our office of publication should be established at Nashville, was that through our publications the light of truth might shine to the teachers and students in these institutions. I expected long ago to hear that this work had been undertaken.

[30]

Recently light again came to me instructing me that decided efforts should be made in an honorable way to get into the ranks of the students in these schools, and by gaining the confidence of the white teachers, get permission to give them talks on missionary subjects. It was because of the existence of these large institutions of education in Nashville that I was shown that this city was the most favorable place in which to open up our work in the Southern field. There has been a sad failure to take advantage of circumstances.—[Letter 228, 1907](#), pp. 1, 2. (To the officers of the General Conference.)

The attention of statesmen is being called to the condition of the colored people, and by some the national laws are being studied in the light of Bible requirements. Ere long we are to have a closer view of the conflict that is before us. The workers in our institutions, the members of our churches, should now be cleansing from their lives every wrong principle, that they may be prepared to meet the emergency when it comes....

The cities of the South have been long neglected. Light that has been given me in the past has been repeated, concerning the work to

be done in New Orleans, in Memphis, and other cities. Yet how little has been done. I encouraged Brother Washburn to feel that if the call came for him to engage in ministerial work for these needy cities, he should regard it as the call of the Lord to him. Brother Staines [31] has purchased land near to Nashville, where he is erecting a school for the colored people. This will answer the present needs until the way is made more plain. It would not be wise to start too many enterprises at one time, and then find ourselves unable to carry them successfully. The Huntsville school must be finished, and students from that place fitted to take hold of the work of educating their own people.—[Letter 317, 1907](#), pp. 1, 2. (To the Nashville church, September 24, 1907.)

Some time ago I had light that you should become acquainted with the work that is being done by the large educational institutions for the colored people in Nashville. When the work was first opened in Nashville, I was deeply anxious that our workers should become familiar with the workings of these schools, and that they should make special efforts to become acquainted with the teachers and learn from them their methods of working. Again and again I have been instructed that some of our youth should be encouraged to attend these schools and exert an influence for the truth as they mingle with the students and teachers in their classes. I still urge that this be done.

I have repeatedly stated that one of the reasons that we were led to select Nashville as a suitable center for our work in the South was because of the location of the large schools there for the colored people. As our brethren become acquainted with the methods of work in these colored schools, they will learn much regarding how to sow successfully the seeds of truth in the hearts of these people. This was clearly presented to me when we first entered the city of Nashville.

[32] Some of those in the Madison school should keep always the object in view of learning the best methods of educating the colored people.—[Letter 48a, 1908](#), pp. 1, 2. (To J. S. Washburn, February 4, 1908.)

There is a work to be done for both the white and the colored people in Washington, and in the neighboring States. Many obstacles will arise to retard this work. Inconsiderate or premature movements

would bring no real satisfaction, and would make it far more difficult to carry forward any line of work for the colored people. The work in behalf of this people has been sadly neglected, and the powers of darkness are prepared to work with intensity of effort against those who take up this work. From the light given me, I know that every injudicious movement made in or about Washington, or in other parts of the Southern field, to encourage the sentiment that the white and the colored people are to associate together in social equality, will mean more in retarding our work than any human mind can comprehend.

There is too much at stake for human judgment to be followed in this matter. If the Conference should say that no difference is to be recognized and no separation is to be made in church relationship between the white people and the colored people, our work with both races would be greatly hindered. If it should be recommended and generally practiced in all our Washington churches, that white and black believers assemble in the same house of worship, and be seated promiscuously in the building, many evils would be the result. Many would say that this should not be, and must not be.

But who will press the question of entire exclusion? Both white and colored people have the same Creator, and are saved by the redeeming grace of the same Saviour. Christ gave His life for all. He says to all, "Ye are bought with a price." God has marked out no color line, and men should move very guardedly, lest we offend God. The Lord has not made two heavens, one for white people and one for colored people. There is but one heaven for the saved.—[Letter 304, 1908](#), pp. 2, 3. (To "Our Churches in Washington," D. C., October 19, 1908.)

[33]

Those white people who appreciate the ministry of Christ in their behalf, can not cherish prejudice against their colored brethren.—[Manuscript 107, 1908, 4](#). ("The Color Line," October 21, 1908.)

Our colored brethren and sisters have a large work to do for their own people. I have been much pleased to see the work that Brother Staines is seeking to do at the Hillcrest School farm. We saw at that place students who are preparing for the service of the Lord. The angels of heaven will surround these students as they seek to fit themselves for labor. The Lord is just as willing to help these students prepare for the work they have to do as He is to help the

white students as they qualify themselves to labor for Christ. He is the willing Saviour and helper of all. As this work is continued, we will find prejudice arise, and this will be manifested in various ways; but we must have wisdom to labor in such a way that we shall not lose the interest of either party, the white or the colored.—[Manuscript 17, 1909, 2](#). (From sermon, April 25, 1909, in Nashville colored church.)

[34] There is a work to be done in every place. We must seek to catch the very spirit of the message.

There are colored people to be saved. Yesterday it was my privilege to speak to the colored people assembled in their neat little church in Nashville. A goodly company of colored people listened with marked attention to the words presented.

These people did not have to do with their color. They are not accountable for the fact that they are not white; and how foolish it is for human beings that are dependent for every breath they draw, to feel that we should have nothing to do with the colored people! We have a duty to perform toward them, and in the fear of God we are endeavoring to discharge this duty by providing in every possible way for them to hear the third angel's message and to fit themselves for proclaiming the truth to their own race. The Lord is working with us as we plan for the advancement of this portion of the Lord's vineyard....

In past years the colored people have been terribly neglected. The time is coming when we can not easily give them the message. Restrictions will be placed about them to such an extent that it will be next to impossible to reach them, but at the present time this is not the case, and we can go to many places where there are colored people, and can open the Scriptures to their understanding, and lead them to accept the truths of God's Word. Christ will make the impression upon their hearts....

[35] There will be colored people there in heaven. Do you think that Christ has a separate apartment for them? Not at all. Heaven is broad, and they come right in. They have labored to overcome their difficulties, they have proved faithful to the end. We must labor diligently to bring them to the position where they will recognize and accept the truth for this time; and then we must labor and plan to fit them up to work for others of their own race....

By and by it is going to be much harder than it is today, to reach the colored people. Now is our opportunity to labor among them. By and by there will be combinations of circumstances that will make it impossible for us to labor as we can now; and so we should try to improve every moment of our time in seeking to bring to a knowledge of the truth, souls that are ready to perish, that they may at last have the crown of life with us.—[Manuscript 15, 1909, 6, 7, 10, 15, 16](#). (Talk to Madison teachers and students, April 26, 1909.)

MR No. 211—Personal Labor for Souls

The Lord desires that the truth shall come close to the people, and this work can only be accomplished by personal labor.... Let God's workers...teach the truth in families, drawing close to those for whom they labor. If they thus cooperate with God, He will clothe them with spiritual power. Christ will guide them in their work, entering the houses of the people with them, and giving them words to speak that will sink deep into the hearts of the listeners. The Holy Spirit will open hearts and minds to receive the rays coming from the Source of all light....

Many times minds are impressed with tenfold more force by personal appeals than by any other kind of labor. The family that is visited in this way is spoken to personally.... They themselves are spoken to, earnestly, and with a kindhearted solicitude. They are allowed to express their objections freely, and these objections can each be met with a "Thus saith the Lord"....

If the teachers of His Word are willing, the Lord will lead them into close relation with the people. He will guide them into the homes of these who need and desire the truth, bringing them into the situations best suited to their talents. And as the servants of God engage in the work of seeking the lost sheep, their spiritual faculties are awakened and energized. Knowing that they are in harmony with God, they feel joyous and happy. Under the guidance of the Holy Spirit, they obtain an experience that is invaluable to them. Their intellectual and moral powers attain their highest development; for grace is given in answer to the demand.—[Letter 95, 1896](#), pp. 2-5. (To G. B. Starr, August 11, 1896.)

Released July 29, 1968.

MR No. 211a—Seek for Unity

[37]

I have felt pained to see differences appear in the *Review and Herald*, publishing to the world the want of unity among Seventh-day Adventists. It is essential that we present a united front. The light given me for many years from the Lord has been, Let not conflicting sentiments be published in our church paper.... This is no time for dissension; press together; seek to be a unit.—[Letter 16j, 1892](#), p. 1, 3. (To A. T. Jones, September 2, 1892.)

We have had to meet this here in Australia. Souls are in temptation and darkness by reason of it.... “Why,” one asks, “should these two men conduct themselves in this way, and present their dissensions to the world?” Unbelievers have taken advantage of it. Ministers not of our faith are handling the matter, and making all the capital they can out of it. Why, with the Bible in our hands, should we depart so manifestly from its direct precepts? Why should we play into Satan’s hands, and give him opportunity to triumph?—[Letter 86a, 1893](#), p. 16. (“To Every Man His Work,” circa January, 1894.)

My husband has written out his views, which I believe to be sound. He published them in the *Signs* even contrary to my feelings, for I did not think it policy to appear so publicly with an opposite view from that of Brother Butler.—[Letter 61, 1874](#), p. 3. (To Elder W. H. Littlejohn, November 11, 1874.)

Released July 29, 1968.

[38]

MR No. 212—Ellen White's Birthdays

Your mother's birthday was spent in traveling on foot one mile across a rocky pasture and then a watery marsh, hopping from stone to stone and from knoll to knoll to keep from wetting my feet. We were on our way to visit Lou Curtis. Were coldly received. We prayed with them and left. Our dinner was gems, made of flour we brought, without sauce of any variety. For three days we lived on the bread I baked in the two pans they had for baking sweet cakes. The living was rather poor. They eat pork grease and this we could not touch....

We had good meetings in Portland, and a good hearing—never better anywhere. The house was well filled in the afternoon. The nominal Adventists let me in their hall to speak. The hall was literally packed. We had excEllent attention. I had perfect liberty in speaking to the people. I walked one mile and back three times a day, and then visiting my sisters and cousins wore me... Rest we must have. But we look forward to the time when “we'll lay our heavy burdens down, there's resting by and by.”—[Letter 25, 1868](#), pp. 2, 3. (To “Dear Children Edson and Willie,” December 2, 1868.)

[39] Today I enter upon my forty-fourth year. Oh, what has been the record of the past year? I see much to be grateful for. Many and abundant have been the blessings I have received from my Saviour. I feel glad that I have had opportunities to do some little good for our Saviour, who has done so much for me. But I see many errors in my past year's life to correct. I long to be more like my Redeemer. I resolve to be more humble, more watchful, more faithful, and reflect more perfectly the image of my Redeemer.—[Letter 19, 1870](#), p. 1. (To “Dear Children, Edson and Emma,” November 27, 1870.)

My birthday is past without commemoration. Father and I went to Green Valley from Healdsburg California, fourteen miles and back. The road part of the way was bad. We wandered out of the way some. We arrived at Brother Ross's. They had nothing in the home to eat. I tended a babe, held it in one arm and prepared

my dinner myself. Made a little mush, cooked some eggs and put on a few cold gems. This composed my dinner, birthday dinner, half a century old! Not much display in this. Then our birth does not amount to much. It is not of much consequence in regard to our birth—not half as much as in regard to our lives. How do we live? Our daily life will either honor or dishonor the day of our birth.—[Letter 39, 1877](#), p. 1. (To “Dear Children, Willie and Mary,” November 27, 1877.)

Another year of my life is in the past. This past year has been one of conflicts, of anxiety, of much care and wearisome labor; yet I look back upon it as one of deep experience. I see many places where I have felt that the deep waters were going over my head, that circumstances would master me when light has shone amid the darkness and sweet comfort and peace has taken the place of sadness and discouragement. Yesterday was my birthday. We were in Plano. After two o'clock a.m., we rode to Dallas in what is here called a hack, but is a lumber wagon. We had two mules hitched before it, looking like two father rabbits, and we drove eighteen miles to Dallas. Stopped at Brother Miller's and warmed, then came three miles farther to Sister Cole's. So much for the anniversary of my fifty-first birthday.—[Letter 57, 1878](#), p. 1. (To “Dear Children,” November 27, 1878.)

[40]

I enter today, November 26, 1882, upon a new year of my life. The past year has been a year of sorrow, of anguish of soul in consequence of my bereavement.—[Manuscript 6, 1882, 1](#). (Spoken before public congregation in Healdsburg, California, November 26, 1882.)

I spent the first Sabbath after you left at Santa Rosa. The little house of worship was well filled. I had special freedom in speaking to the people and the blessing of the Lord rested upon me and those assembled. They all seemed to be so much encouraged. I was not where any parade could be made over my birthday and I am glad I was not. I think but little of these extra entertainments to celebrate birthdays.

Sister Chapman seemed to be so pleased to have us with her and she was so sad to have us leave her. She tries to be cheerful and bear up with good courage. Sunday, my birthday, I spent mostly at Sister Chapman's.

I thank you for your much-valued present. It was just as nice as it could be. I shall appreciate the gift and be reminded of the giver every time I look at it....

We had a very simple Thanksgiving, as all ought to have.—[Letter 23, 1882](#), pp. 1, 3. (To “Dear Willie,” December 1, 1882.)

[41] We left Basel. I am fifty-eight years old today.... We took the cars bound for Torre Pellice, Italy. We were much favored. The sun partially dispelled the clouds. There was no fog and we could get a view of the country through which we passed.—[Manuscript 29, 1885, 1](#). (Diary entries. First visit to Italy, November 26 to December 15, 1885.)

Sixty-three years are in the past. This day has been one of close application of my writing to prepare an article for the Week of Prayer. I had just time to pack my satchel after finishing my article.—[Manuscript 48, 1890, 1](#). (“Reflections on Labors in Brooklyn,” November 26, 1890.)

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

[42]

I was awakened out of my sleep by someone rapping on my door. I asked what was wanted and was asked where we were bound. I told them, To Norwich, Connecticut. At one o'clock the boat stopped. Then to our sorrow we learned that the gangway where all the luggage or freight was laden and unloaded was directly beneath our stateroom. There was the noise of trundling wheelbarrows,

orders being given, and the loading of barrels until morning. A very poor chance to sleep! We were to be awakened at four o'clock, but our awakening commenced at one o'clock and continued until four.

We must take the cars at five o'clock. It was bitterly cold, yet beautifully pleasant. We walked quite a distance to the depot.... How glad I was to get on board the cars!

After riding about one hour we came to Norwich and decided to walk nearly one mile to Brother and Sister Greer's. We reached the place about six o'clock. It was hardly light. We rang the bell again and again but no one heard. We tried at another door with better success and roused Brother Greer and he let us in. Soon Sister Greer was up and we were made welcome. Thus ended my entering of my sixty-fourth year...

November 27 we were among strangers in a place we had never visited before. We had both E. G. W. and Miss Sara McEnterfer become so thoroughly chilled that it was very difficult to get the blood to the surface for good circulation. We walked out, Sara and I, about one mile, and the air was sharp and bracing. I came to the breakfast table at nine o'clock. Oh, how hungry I was! I ate very heartily. Dinner was at three o'clock and I was again hungry for dinner. It was Thanksgiving Day.... Brother Miles talked that night to the few assembled. The people are very much scattered and cannot readily assemble at the meetinghouse.—[Manuscript 49, 1890, 1, 2](#). (Diary, November 26-December 3, 1890. "In Norwich, Connecticut.")

[43]

We were refreshed with orange drink, and with grapes of excellent flavor. There were besides, oranges of a variety unknown to us, and fruits which we had never before seen. These fruits tasted nice, but we dared not indulge to any great extent, fearing we should have to discharge our cargo in less time than it took to store it away!

After the meeting we drove to the ship and bade our friends good-bye. My sixty-fourth birthday came on Thanksgiving Day, a few days after leaving Honolulu, and the friends at Honolulu presented me with a ten-dollar gold piece as a birthday present, and Mr. Kerr, though a nonprofessor, gave me an upholstered rocking chair from his parlor set as a birthday present, because I happened to mention that it was an easy chair. It has been a great comfort to me on the voyage, when sitting on deck.

I have written about one hundred and fifty pages, but I expected to write as much as three hundred pages.—[Letter 32a, 1891](#), pp. 2, 5, 6. (To “Dear Children,” J. E. and Emma White, December 7, 1891.)

Today I am sixty-five years old. I spoke to our people from the fifty-eighth chapter of Isaiah.—[Manuscript 38, 1892, 6, 7](#). (Diary. November 26, 1892.)

[44] Today I am seventy years old. I thank and praise my heavenly Father for the clearness of mind and the peace and grace of Christ I enjoy.—[Letter 200, 1897](#), p. 2. (To “Dear Son Willie,” November 26, 1897.)

Seventy-two years ago today my life in this world commenced. I am still able to labor, to watch unto prayer, to speak to hundreds of people for more than an hour at a time.—[Manuscript 158, 1899, 1](#). (Untitled, November 26, 1899.)

This is my seventy-fourth birthday. I thank the Lord for the grace and health He has given me up to this time.—[Manuscript 127, 1901, 1](#). (Untitled, Tuesday, November 26, 1901.)

I am now seventy-eight years old. I am grateful to my heavenly Father that I am able to do my writing.—[Letter 322, 1905](#), p. 1. (To Brother and Sister Belden, November 26, 1905.)

Nothing is so precious to me as to know that Christ is my Saviour. I appreciate the truth, every jot of it, just as it has been given to me by the Holy Spirit for the last fifty years. I desire everyone to know that I stand on the same platform of truth that we have maintained for more than half a century. That is the testimony I desire to bear on the day that I am seventy-eight years of age.—[Manuscript 142, 1905, 1, 2](#).

[45] My birthday comes upon the Sabbath. This gives me a most excellent opportunity to reflect upon the goodness and mercies of God to spare my life so many years to engage heartily in the work which He has given me to do.—[Manuscript 60, 1910, 1](#). (Diary fragment—1910, November 26, 1910.)

Released July 8, 1968.

MR No. 213—Miscellaneous Items

[46]

I have been reading since I spoke here last, the warnings given to some who went to receive a medical education. They might receive that education without losing their spirituality if they were every day under the converting influence of the Spirit of God.

What does conversion mean? Some think when I say that they must be converted, “Why, don’t you think that I must know something about religion?” As if, if they knew something about religion once, they did not need to be converted daily; but we ought every day, every one of us, to be converted. I may take a vessel every morning, and convert it to a certain use. I may convert it to holding a certain article of food that I wish to put in it. And just so the Lord takes every Christian, and converts him every day as He wills, to do His work for that day. We have but one day at a time to be converted to the Master’s use, and during that one day we want to spend our abilities and our capabilities to the glory of God, that He may make us vessels of honor. And not as though we had a lifetime before us; we are not to act as though we had many years of life, and that there is no need to be so very much in earnest that one day.

It would be perfectly safe for our youth to enter the colleges of our land if they were converted every day; but if they feel at liberty to be off guard one day, that very day Satan is ready with his snares, and they are overcome and led to walk in false paths—forbidden paths, paths that the Lord has not cast up.

Now shall professed Christians refuse to associate with the unconverted, and seek to have no communication with them? No, they are to be with them, but not to partake of their ways, not to be impressed by them, not to have a heart open to their customs and practices. Their associations are to be for the purpose of drawing others to Christ.

[47]

Here is the danger of our youth. The attractions in these institutions are such, and the teaching so intermixed with error and sophistry, that they cannot discern the poison of sentiment mingled

with the useful and precious. There is such an undercurrent, and it works in such a manner that many do not perceive it; but it is constantly at work. Certain ideas are constantly advanced by the professors, and repeated over and over, and at last the mind begins to assimilate and conform to these ideas.

Just so when infidel authors are studied. These men have sharp intellects, and their sharp ideas are presented, and the mind of the student is influenced by them; they are pleased with their brilliance. But where did those men obtain their powers of intellect? Where did they get their sharpness? From the fountain of all knowledge. But they prostituted their powers; they gave them as a contribution to the devil, and don't you think the devil is smart? Many are traveling in the devil's tracks in reading infidel authors. Satan is sharp, and they fall in love with his learning and smartness.—[Manuscript 8b, 1891](#), pp. 3, 4. (Talk to teachers, Harbor Heights, Michigan, July 27, 1891.)

[48] It is very warm, and yet I feel that I must answer your letter. May the Lord help me to write to you. I fear that I have left your letter in Healdsburg, but your question, I think, is distinct to my mind. I have been shown me some things in reference to those who are now students in Ann Arbor, and I know that I speak intelligently when I say that if you could have had the advantages of the meetings at Petoskey you would have received light and knowledge in regard to heavenly things that would have been of the highest value to you all. From the light I have had, I know that the students at Ann Arbor are in danger of not preserving a living connection with God, and will fail to impart knowledge and light unless they do receive wisdom from God.

As to your question: In connecting with unbelieving students in discussion of religious liberty, there is danger of reaping results which you do not anticipate....

Instead of creating an issue and bringing about division of feeling, unite with the students in their meetings in a judicious manner, not striving for the mastery but watching for an opportunity to flash bright rays of light before them. In advocating religious liberty sentiments you might be pressed in argument to take so decided a stand that you would build a wall between yourself and those whom you sought to enlighten, and failing to draw them toward the truth,

you would fail to do them good. That which you might say in regard to religious liberty might be all truth, and yet because of an untimely introduction, an overpositive utterance, you might bring about alienation between yourself and those you would instruct. In all meekness, in the spirit of Christ, live out the truth. Be often in prayer as was Daniel, for the Lord will surely hear the prayer of all who call upon Him in sincerity, and He will answer. We have no time in which to bring in needless things. Study to know God and Jesus Christ, for this is eternal life to every one of you.

[49]

If you walk humbly with God you may unite with the students not of our faith, agreeing with them as far as possible by dwelling upon points wherein you harmonize. Make no effort to create an issue. Let them do that part of the work themselves. Let them see that you are not egotistical, pharisaical, thinking no one loves God but yourselves, but draw them to Christ, thus drawing them to the truth. All heaven is engaged in this work. Angels wait for the cooperation of men in drawing souls to Christ. "We are laborers together with God."

I have been shown that our young men should be as was Daniel, true to principle; and the God of all wisdom will give them understanding and knowledge. We all need wisdom. Seek for it with a determined purpose. You will not have wisdom if you trust in yourselves. Walk in the Spirit. Be followers of God as dear children. Seek to be conformed to the image of Christ, and do not seek for the mastery in discussion, but speak the truth in love, because the truth dwells in you. If the truth is in you Christ is in you, and you are then becoming sanctified through the truth, conforming to the image of Christ. Then you can represent Christ to all with whom you associate, and your spirit and actions will speak louder than your profession. You may live in the Spirit, walk in the Spirit, and bear the fruits of the Spirit; you may be filled with all the fullness of God. Then you will be living channels of light, having your life hid with Christ in God. And though the world does not see the heavenly character of the life that is hid with Christ, the effects of that life will be manifest; for those who are partakers of the divine nature will walk as children of light....

[50]

To many of our youth there is great danger in listening to the discourses that are given by those who in the world are called great

men. These discourses are often of a highly intellectual nature, and prevailing errors of science falsely-so-called and of popular religious doctrine are mingled with wise sayings and observations, but they undermine the statements of the Bible and give the impression that there is reason for questioning the truth of the inspired Word. In this way the seeds of skepticism are sown by great and professedly wise men, but their names are registered in the books of record in heaven as fools, and they are an offense to God. They repeat the falsehoods that Satan put into the mouth of the serpent, and educate the youth in delusions.

This is the kind of education the enemy delights in. It is sorcery. The great apostle inquired, "Who hath bewitched you that ye should not obey the truth?" Those who receive and admire the sentiments of these so-called great men are in danger, for through the subtlety of the enemy the sophistical reasoning of these false teachers takes root in the heart of our youth, and almost imperceptibly they are converted from truth to error. But the conversion should be just the other way. Our young men who have seen the evidences of the verity of truth should be firmly established and able to win souls to Christ from the darkness of error.

[51] The youth who go to Ann Arbor must receive Jesus as their personal Saviour or they will build upon the sand, and their foundation will be swept away. The Spirit of Christ must regenerate and sanctify the soul, and pure affection for Christ must be kept alive by humble, daily trust in God. Christ must be formed within, the hope of glory. Let Jesus be revealed to those with whom you associate.—[Letter 26, 1891](#), pp. 1, 2, 3-6. (To Leon Smith, son of Elder Uriah Smith, October 9, 1891.)

The Waldensians entered the schools of the world as students. They made no pretensions; apparently they paid no attention to anyone; but they lived out what they believed. They never sacrificed principle, and their principles soon became known. This was different from anything the other students had seen, and they began to ask themselves, What does this all mean? Why cannot these men be induced to swerve from their principles? While they were considering this, they heard them praying in their rooms, not to the virgin Mary, but to the Saviour, whom they addressed as the only mediator between God and man. The worldly students were encouraged to

make inquiries, and as the simple story of truth as it is in Jesus was told, their minds grasped it....

These things I tried to present at Harbor Heights in 1891. Those who have the Spirit of God, who have the truth wrought into their very being, should be encouraged to enter colleges, and live the truth, as Daniel and Paul did. Each one should study to see what is the best way to get the truth into the school, that the light may shine forth. Let them show that they respect all the rules and regulations of the school. The leaven will begin to work; for we can depend much more upon the power of God manifested in the lives of His children than upon any words that can be spoken. But they should also tell inquirers, in as simple language as they can, of the simple Bible doctrines. [52]

There are those who, after becoming established, rooted and grounded in the truth, should enter these institutions of learning as students. They can keep the living principles of the truth, and observe the Sabbath, and yet they will have opportunity to work for the Master by dropping seeds of truth in minds and hearts. Under the influence of the Holy Spirit, these seeds will spring up to bear fruit for the glory of God, and will result in the saving of souls. The students need not go to these institutions of learning in order to become enlightened upon theological subjects; for the teachers of the school need themselves to become Bible students. No open controversies should be started, yet opportunity will be given to ask questions upon Bible doctrines, and light will be flashed into many minds. A spirit of investigation will be aroused.

But I scarcely dare present this method of labor; for there is danger that those who have no connection with God will place themselves in these schools, and instead of correcting error and diffusing light, will themselves be led astray. But this work must be done; and it will be done by those who are led and taught of God.

Jesus was a teacher when He was but twelve years old. He went in before the rabbis and doctors of the law as a learner, asking questions that surprised the learned doctors, and showing eagerness to obtain information. By every question He poured light into their darkened minds. Had He led them to suspect that He was trying to teach them, they would have spurned Him. So it was all through His life. By His purity, His humility, His meekness, He rebuked sin. [53]

Those around Him could not find a single thing for which to blame Him, yet He was at work all the time. He worked in His own home until He had no home. His lot was no more pleasant than that of the young people who today are trying to walk in His footsteps.

If all our people would work in Christ's way, what a blessing it would be. There are many ways in which to diffuse light, and a great work can be done in many lines that is not now done. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." This spirit will inspire others to do the will of the Lord also.—[Manuscript 22a, 1895](#), pp. 7, 8a. (E.G.W. comments at meeting called to discuss religious liberty questions. November 20, 1895.)

The Lord has presented before me our neglect of improving opportunities for good, in failing to get acquainted with the work that is being done in the large institutions for the education of the colored people. Long ago we should have made a thorough study of the best ways of educating the colored people to be workers for the colored people. We should use every opportunity to work wisely for the teachers and students in these large educational institutions. We do not need to work hastily to indoctrinate the workers, but we can seek in every way possible to help them, and to let them know that we appreciate their labors.

[54] One of the strong reasons presented to me why our office of publication should be established at Nashville, was that through our publications the light of truth might shine to the teachers and students in these institutions. I expected long ago to hear that this work had been undertaken.

Recently light again came to me instructing me that decided efforts should be made in an honorable way to get into the ranks of the students in these schools, and by gaining the confidence of the white teachers, get permission to give them talks on missionary subjects. It was because of the existence of these large institutions of education in Nashville that I was shown that this city was the most favorable place in which to open up our work in the Southern field. There has been a sad failure to take advantage of circumstances.—[Letter 228, 1907](#). (To the officers of the General Conference, June 14, 1907.)

Some time ago I had light that you, J. S. Washburn, should become acquainted with the work that is being done by the large educational institutions for the colored people in Nashville. When the work was first opened in Nashville, I was deeply anxious that our workers should become acquainted with the teachers and learn from them their methods of working. Again and again I have been instructed that some of our youth should be encouraged to attend these schools and exert an influence for the truth as they mingle with the students and teachers in their classes. I still urge that this be done.

I have repeatedly stated that one of the reasons that we were led to select Nashville as a suitable center for our work in the South was because of the location of the large schools there for the colored people. As our brethren become acquainted with the methods of work in these colored schools, they will learn much regarding how to sow successfully the seeds of truth in the hearts of these people. This was clearly presented to me when we first entered the city of Nashville.—[Letter 48a, 1908](#). (To J. S. Washburn, February 4, 1908.)

[55]

Those whom He addressed regarded themselves as exalted above all other peoples. To them, they proudly boasted, had been committed the oracles of God. The earth was languishing for a teacher sent from God; but when He came just as the living oracles specified He would come, the priests and instructors of the people could not discern that He was their Saviour, nor could they understand the manner of His coming. Unaccustomed to accept God's word exactly as it reads, or to allow it to be its own interpreter, they read it in the light of their maxims and traditions. So long had they neglected to study and contemplate the Bible, that its pages were to them a mystery. They turned with aversion from the truth of God to the traditions of men.—[Manuscript 24, 1891, 21. 22](#). (Diary, typed February, 1903.)

Be careful how you interpret Scripture. Read it with a heart opened to the entrance of God's Word, and it will express Heaven's light, giving understanding unto the simple. This does not mean the weakminded, but those who do not stretch themselves beyond their measure and ability in trying to be original and independent in

reaching after knowledge about that which constitutes true knowledge.

[56] All who handle the word of God are engaged in a most solemn and sacred work; for in their research they are to receive light and a correct knowledge, that they may give to those who are ignorant. Education is the inculcation of ideas which are light and truth. Everyone who diligently and patiently searches the Scriptures that he may educate others, entering upon the work correctly and with an honest heart, laying his preconceived ideas, whatever they may have been, and his hereditary prejudice at the door of investigation, will gain true knowledge.

But it is very easy to put a false interpretation on scripture, placing stress on passages, and assigning to them a meaning, which, at the first investigation, may appear true, but which by further search, will be seen to be false. If the seeker after truth will compare scripture with scripture, he will find the key that unlocks the treasure house and gives him a true understanding of the Word of God. Then he will see that his first impressions would not bear investigation and that continuing to believe them would be mixing falsehood with truth.—[Manuscript 4, 1896, 1, 2.](#) (Untitled, February 4, 1896.)

[57] There are many who interpret that which I write in the light of their own preconceived opinions. You know what this means. A division in understanding, and diverse opinions, is the sure result. How to write in a way to be understood by those to whom I address important matter, is a problem I cannot solve. But I will endeavor to write much less. Owing to the influence of mind upon mind, those who misunderstand can lead others to misunderstand by the interpretation they place upon the subjects from my pen. One understands them as he thinks they should be, in accordance with his ideas. Another puts his construction upon the written matter, and confusion is the sure result.—[Letter 96, 1899, pp. 2, 3.](#) (To “Dear Sister Henry,” June 21, 1899.)

After the passing of the time, we were opposed and cruelly falsified. Erroneous theories were pressed in upon us by men and women who had gone into fanaticism. I was directed to go to the places where these people were advocating these erroneous theories, and as I went, the power of the Spirit was wonderfully displayed in rebuking the errors that were creeping in. Satan himself, in the

person of a man, was working to make of no effect my testimony regarding the position that we now know to be substantiated by Scripture. Just such theories as you have presented in *Living Temple* were presented then. These subtle, deceiving sophistries have again and again sought to find place among us. But I have ever had the same testimony to bear which I now bear regarding the personality of God....

There is a strain of spiritualism coming in among our people, and it will undermine the faith of those who give place to it, leading them to give heed to seducing spirits and doctrines of devils. Errors will be presented in a pleasing and flattering manner. The enemy desires to divert the minds of our brethren and sisters from the work of preparing a people to stand in these last days.

I am instructed to warn our brethren and sisters not to discuss the nature of our God. Many of the curious who attempted to open the ark of the testament, to see what was inside, were punished for their presumption. We are not to say that the Lord God of heaven is in a leaf, or in a tree; for He is not there. He sitteth upon His throne in the heavens.

The work of the Creator as seen in nature reveals His power. But nature is not above God, nor is God in nature as some represent Him to be. God made the world, but the world is not God; it is but the work of His hands. Nature reveals the work of a positive, personal God, showing that God is, and that He is a rewarder of those who diligently seek Him. [58]

I could say much regarding the sanctuary; the ark containing the law of God; the cover of the ark, which is the mercy seat; the angels at either end of the ark; and other things connected with the heavenly sanctuary and with the great Day of Atonement. I could say much regarding the mysteries of heaven; but my lips are closed. I have no inclination to try to describe them.

I would not dare to speak of God as you Dr. J. H. Kellogg have spoken of Him. He is high and lifted up, and His glory fills the heavens. The voice of the Lord is mighty; it shaketh the cedars of Lebanon. "The Lord is in His Holy temple; let all the earth keep silence before Him."

My brother, when you are tempted to speak of God, where He is, or what He is, remember that on this point silence is eloquence.

Take off your shoes from off your feet; for the ground on which you are placing your careless, unsanctified feet, is holy ground.

I am instructed to say that there is nothing in the Word of God to substantiate your spiritualistic theories. Will you not renounce these theories at once and forever? Upon them your mind has been dwelling for a long time, but they have had no sanctifying, refining ennobling influence upon your life. The Lord has not use for these theories, and He would not have His people vindicate or propagate them.

[59] The Father, the omniscient One, created the world through Christ Jesus. Christ is the light of the world, the way to eternal life. He, the anointed One, God gave to make an atonement for the sins of the world. You need to understand that unless you believe in that atonement, and know that you are bought with the price of the blood of the only begotten Son of God, you will assuredly be bound up with the wicked one. If you continue to cherish the theories that you have been cherishing, you will be left to become the sport of Satan's temptations. He is playing the game of life for your soul. Remain for a little longer linked up with him, and be assured that you will lose your soul....

You have followed the enemy step by step, striving to look into mysteries too high and holy for your comprehension. Then in your teaching the Holy One has been brought down to man's scientific, spiritualistic ideas. You have been walking in crooked paths. You have lost the moral image of God. But there is hope for you. You may still turn your feet into the right path....

I have hesitated and delayed about the sending out of that which the Spirit of the Lord has impelled me to write. I did not want to be compelled to present the satanic influence of these sophistries. But unless there is a decided change in yourself and your associates, I shall have to do this, to save others from following the path that you have been following I shall have to obey the command given me of God, "Meet it. Meet it!" This is the only thing that I can do.

I present to you the things that the Lord has presented to me....

[60] I am required by God to bear testimony against *Living Temple* decidedly. Whatever your associates may say concerning this book, I take the position now and forever that it is a snare. No union will be formed by our people as a whole upon the theories that you

have begun to present in that book. You may regard this forever decided. As a people we shall stand firm on the platform that has withstood test and trial. We shall hold to the sure pillars of our faith. The principles of truth that God has revealed to us are our only foundation. They have made us what we are.

These new, fanciful theories are fascinating and misleading. They endanger the eternal interests of the soul. The Scriptures do not sustain them. Clothed with the Christian armor, shod with the preparation of the gospel of peace, we shall stand firm against these misleading theories. You may turn and wrest the word of God to your own destruction, but I entreat you not to do this.

Heaven is not a vapor. It is a place. Christ has gone to prepare mansions for those who love Him, those who, in obedience to His commands, come out from the world, and are separate. The principles of heaven must be brought into our experience, that we may be distinguished for the world. There must be a marked contrast between us and the world; for we are God's denominated people....

Ever since I was seventeen years old, I have had to fight this battle against false theories, in defense of the truth. The history of our past experience is indelibly fixed in my mind and I am determined that no theories of the order that you have been accepting shall come into our ranks....

It would seem that I have written enough, that there is no need of my urging this subject upon you further. But I tell you in truth that I clearly understand what I am doing. Sufficient light has been given you. But for several years you have not heeded this light. If you had wished to know what the Lord has said, you could have known; for you have the books that have been written under the guidance of His Spirit. You have all the directions that could be asked for to point out the right way. Direct light has been sent you. But you have looked upon this as of less importance than your own plans and devisings. If you had heeded the testimonies sent you, *Living Temple* would never have been written.—[Letter 253, 1903](#), pp. 4-11, 13. (To J. H. Kellogg, November 20, 1903.) [61]

I was carried from one sickroom to another where Dr. Maxson was the physician. In some cases I was made sad to see a great inefficiency. He did not have sufficient knowledge to understand

what the case demanded, and what was essential to be done to baffle disease.

The One of authority that has often instructed me said, “Young man, you are not a close student. You skim the surface. You must make close study, make use of your opportunities, learn more; and what lessons you learn, learn thoroughly. You go too lightly loaded. It is a solemn thing to have human life in your hands, where any mistake you may make, any neglect of deep insight on your part, may cut short the existence of those who might live. This danger would be lessened if the physician had more thorough intelligence how to treat the sick.”

[62] I never have written this to you, but have presented all, in a general manner, without applying it to your case. I feel now that you should know these things, that the light that has been given to the workers at the sanitarium, in some things meant you. I tell you in the spirit of love for your soul, and with an interest in your success as a medical practitioner, you must drink deeper at the fountain of knowledge, before you are prepared to be first or alone in an institution for the sick.—[Letter 7, 1887](#), pp. 3, 4. (To Brother and Sister Maxson. April 16, 1887.)

You have talked over matters as you viewed them, that the communications from Sister White are not all from the Lord, but a portion is her own mind, her own judgment, which is no better than anybody else’s judgment and ideas. This is one of Satan’s hooks to hang your doubts upon to deceive your soul and the souls of others who will dare to draw the line in this matter and say, This portion which pleases me is from God, but that portion which points out and condemns my course of conduct is from Sister White alone, and bears not the holy signet. You have in this way virtually rejected the whole of the messages, which God in His tender, pitying love has sent to you to save you from moral ruin.

God presents to you His will and ways which are in marked contrast, in just that way which your case requires, and you are hereby tested whether you will accept the reproof, fall on the Rock and be broken, or will you become vexed over plain statements that come close to your souls; because it is the truth and condemns you, and then you feel at enmity with me. [Hebrews 4:12](#). There is One back of me which is the Lord, who has prompted the message which

you now reject and disregard and dishonor. By tempting God you have unnerved yourselves, and confusion and blindness of mind has been the result.—[Letter 16, 1888](#), p. 7. (To “Dear Brother Rice,” April 30, 1888.) [63]

I have my work to do, to meet the misconceptions of those who suppose themselves able to say what is testimony from God and what is human production. If those who have done this work continue in this course, satanic agencies will choose for them...

Those who have helped souls to feel at liberty to specify what is of God in the Testimonies and what are the uninspired words of Sister White, will find that they were helping the devil in his work of deception. Please read Testimony No. 33, page 211, “How to Receive Reproof.”—[Letter 28, 1906](#), p. 2. (To Brother George Amadon, January 15, 1906.)

I have been urged by the Spirit of the Lord to fully warn our people in regard to the undue familiarity of married men with women, and women with men. This lovesick sentimentalism existed in the mission at Cleveland before you were connected with it. I was shown you with others manifesting the same; whether this was in the past or the future I cannot say, for often things are presented to me long before the circumstances take place.—[Letter 17, 1891](#). (To Brother Irwin, July 20, 1891.)

For half a century I have been the Lord’s messenger, and as long as my life shall last I shall continue to bear the messages that God gives me for His people. I take no glory to myself; in my youth the Lord made me His messenger, to communicate to His people testimonies of encouragement, warning and reproof. For sixty years I have been in communication with heavenly messengers, and I have been constantly learning in reference to divine things, and in reference to the way in which God is constantly working to bring souls from the error of their ways to the light in God’s light... [64]

For months my soul has been passing through intense agony on account of those who have received the sophistries of Satan and are communicating the same to others, making every conceivable interpretation in various ways to destroy confidence in the gospel messages for this last generation, and in the special work which God has given me to do. I know that the Lord has given me this work, and I have no excuse to make for what I have done. In my experience

I am constantly receiving evidence of sustaining miracle-working power of God upon my body and my soul, which I have dedicated to the Lord. I am not my own; I have been bought with a price. And I have such assurance of the Lord's working in my behalf that I must acknowledge His abundant grace.—[Letter 86, 1906](#), pp. 2, 3. (To George I. Butler, March 8, 1906.)

[65] I am sensible of the fact that I am mortal, and that I must guard my physical, mental, and moral powers. The constant changing from place to place necessitated by travel, and the taking hold of public labor wherever I have gone, have been too much for me, in addition to the writings that I have been preparing day and night as the Lord has worked my mind by His Holy Spirit. And when I am meeting with evidences that these communications will be treated by some in accordance with the human judgment of those who shall receive them; when I realize that some are watching keenly for some words which have been traced by my pen and upon which they can place their human interpretations in order to sustain their positions and to justify a wrong course of action; when I think of these things, it is not very encouraging to continue writing. Some of those who are certainly reprov'd, strive to make every word vindicate their own statements. The twistings and connivings and misrepresentations and misapplications of the Word, are marvelous. Persons are linked together in this work. What one does not think of, another mind supplies.—[Letter 172, 1906](#), p. 1. (To Dr. David Paulson and Elder W. S. Sadler, June 14, 1906.)

The lessons of Christ were often misunderstood, not because He did not make them plain, but because the minds of the Jews, like the minds of many who claim to believe in this day, were filled with prejudice. Because Christ did not take sides with the scribes and Pharisees, they hated Him, opposed Him, sought to counteract His efforts, and to make His words of no effect.

Why will not men see and live the truth? Many study the Scriptures for the purpose of proving their own ideas to be correct. They change the meaning of God's Word to suit their own opinions. And thus they do also with the testimonies that He sends. They quote half a sentence, leaving out the other half, which, if quoted, would show their reasoning to be false. God has a controversy with those who

wrest the Scriptures, making them conform to their preconceived ideas.—[Manuscript 22, 1890](#).

My brethren have trifled and caviled and criticized and commented and demerited, and picked and chosen a little and refused much until the testimonies mean nothing to them. They put whatever [66] interpretation upon them that they choose in their own finite judgment and are satisfied.—[Letter 40, 1890](#), p. 11. (To “Dear Brother Uriah Smith,” December 31, 1890.)

Events in history of the Reformers have been presented before me.—[Letter 48, 1894](#), p. 4. (To Elder Littlejohn, June 3, 1894.)

Not only when I am standing before large congregations is special help bestowed upon me; but when I am using my pen, wonderful representations are given me of past, present, and future.—[Letter 86, 1906](#), p. 3. (To Elder George I. Butler, March 8, 1906.)

Released July 24, 1968.

[67] **MR No. 214—Materials Relating to Seventh-day Adventists and Their Institutions and Confederacies and Labor Unions**

[There is considerable counsel in the Spirit of Prophecy writings of the 1890's and the early 1900's touching on confederacies, both within and without the church. The principle is clearly dealt with. See *The Comprehensive Index*, "Confederacies." The term is used in dealing with the relationship of the publishing house to authors; of dealing with the wages of publishing house employees; of agreements by which sanitarium workers were bound to the institution; in dealing with Seventh-day Adventists and the Masonic Lodge; in connection with SDA medical institutions opening up their records to non-Adventists or accepting counsel from non-Adventists in the operation of our sanitariums; it is often used in connection with large trusts and oftener with labor unions.]

In 1911 Ellen White defined the term "confederacy" as she employed it:

"The question has been asked, What do you mean by a confederacy? Who have formed confederacies? You know what a confederacy is—a union of men in a work that does not bear the stamp of pure, straightforward, unswerving integrity."—[Manuscript 29, 1911](#), in [The S.D.A. Bible Commentary 4:1142](#).

In another statement she explained that "association does not mean confederacy." Here are her words written to a young minister:

"Do not feel that you are to be found in any way or necessarily to confederate with unbelievers. It is well always for ministers to make friendly visits with ministers and to seek by that friendly acquaintance to disarm opposition. The same with the physician. There is too much keeping apart with association with both parties. But association does not mean confederacy. You must not confederate with unbelievers or give them preference to our own people."—[Letter 107b, 1900](#), p. 1. (To Brother Brandstater, March 22, 1900.)

~~The Peril of a Confederacy or an Alliance With Those Who~~
Know Not the Truth (Counsel given in 1890)

[68]

No confederacy should be formed with unbelievers, neither should you call together a certain chosen number who think as you do, and who will say Amen to all that you propose, while others are excluded who you think will not be in harmony. I was shown that there was great danger of doing this.

“For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts Himself; and let Him be your fear, and let Him be your dread.... To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.” The world is not to be our criterion. Let the Lord work, let the Lord’s voice be heard.

No Alliance With Unbelievers—Those employed in any department of the work whereby the world may be transformed, must not enter into alliance with those who know not the truth. The world know not the Father and the Son, and they have no spiritual discernment as to the character of our work, as to what we shall do or shall not do. We must obey the orders that come from above. We are not to hear the counsel or follow the plans suggested by unbelievers. Suggestions made by those who know not the work that God is doing for this time will be such as to weaken the power of the instrumentalities of God. By accepting such suggestions, the counsel of Christ is set at nought....

The eye of the Lord is upon all the work, all the plans, all the imaginings of every mind; He sees beneath the surface of things, discerning the thoughts and intents of the heart. There is not a deed of darkness not a plan, not an imagination of the heart, not a thought of the mind, but that He reads it as an open book. Every act, every word, every motive, is faithfully chronicled in the records by the great Heart Searcher who said, “I know thy works.”

[69]

I was shown that the follies of Israel in the days of Samuel will be repeated among the people of God today unless there is greater humility, less confidence in self, and more trust in the Lord God of Israel, the Ruler of the people. It is only as divine power is combined

with human effort that the work will abide the test. When men lean no longer on men or on their own judgment, but make God their trust, it will be made manifest in every instance by meekness of spirit, by less talking and much more praying, by the exercise of caution in their plans and movements. Such men will reveal the fact that their dependence is in God, that they have the mind of Christ.

Trusting in Men—Again and again I have been shown that the people of God in these last days could not be safe in trusting in men, and making flesh their arm. The mighty cleaver of truth has taken them out of the world as rough stones that are to be hewed and squared and polished for the heavenly building. They must be hewed by the prophets with reproof, warning, admonition, and advice, that they may be fashioned after the divine Pattern; this is the specific work of the comforter, to transform heart and character, that men may keep the way of the Lord....

[70] Since 1845 the dangers of the people of God have from time to time been laid open before me, and I have been shown the perils that would thicken about the remnant in the last days. These perils have been revealed to me down to the present time. Great scenes are soon to open before us. The Lord is coming with power and great glory. And Satan knows that his usurped authority will soon be forever at an end. His last opportunity to gain control of the world is now before him, and he will make most decided efforts to accomplish the destruction of the inhabitants of the earth. Those who believe the truth must be as faithful sentinels on the watchtower, or Satan will suggest specious reasonings to them, and they will give utterance to opinions that will betray sacred, holy trusts. The enmity of Satan against good will be manifested more and more as he brings his forces into activity to his last work of rebellion; and every soul that is not fully surrendered to God, and kept by divine power, will form an alliance with Satan against heaven, and join in battle against the Ruler of the universe.—[Testimonies to Ministers and Gospel Workers, 462-465.](#)

No Confederacy With the World—(Counsel published in 1900.) There is to be no change in the general features of our work. It is to stand as clear and distinct as prophecy has made it. We are to enter into no confederacy with the world, supposing that by so doing we could accomplish more. If any stand in the way, to hinder the

advancement of the work in the lines that God has appointed, they will displease God. No line of truth that has made the Seventh-day Adventist people what they are is to be weakened. We have the old landmarks of truth, experience, and duty, and we are to stand firmly in defense of our principles, in full view of the world.—[Testimonies for the Church 6:17](#).

[71]

Day by day I am impressed by the Holy Spirit that the very last messages of warning are now to be given to our people.

There is much to be said in regard to establishing what I shall designate as small sanitariums. In no place should a mammoth sanitarium be built up; for a great work is to be done in many places. In planning for new sanitariums, our brethren should reason soundly and solidly, and restrain the desire to surprise the world by building up something large in one or two places.

In all our great cities there will be a binding up in bundles by the confederacies and unions formed. Men will rule other men and demand much of them. The lives of those who refuse to unite with these unions will be in peril. Everything is being prepared for the last great work to be done by the One mighty to save and mighty to destroy.

Some who have had great light have had an almost uncontrollable desire to bind all our medical institutions under the supervision of one power. I am instructed to say that this desire is prompted by the same spirit that in the world manifests itself in the efforts of the unions to become a controlling power. The work that God has given His people to do is to bind up the testimony, and to seal the law among His disciples.

In all our sanitariums there is much, very much, that needs to be reformed. Justice, mercy, and the love of God are to prevail. The work in our sanitariums has been carried on more or less according to circumstances. Let none say, “You must bind yourselves by specified agreements to do thus and so, or else you cannot be endorsed by us.” The signing of such agreements must cease. The day for work of this kind is past. It has already wrought much mischief. The Lord is our guide and our ruler. Let us bind ourselves up with Him. God does not desire men to be under binding agreements; for He is to move in His own way. Every yoke is now to be broken. The truth as it is in Jesus is of sufficient binding force to hold every mind, control

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every impulse, and direct every movement. Those whom God would control if they would submit to Him, but who do not choose to walk humbly with Him, are not to make terms for others. Let every man look to God, not to men. The Lord God of heaven rules.

These words I have been instructed to write out plainly. The condition of things before the Flood has been presented to me. The same binding up in unions that exists today existed in Noah's day. But never before have such transactions taken place as are now carried on in the selection of officers to govern the people. Those who occupy the highest positions in governments reveal how little confidence God can place in their rulership.

This is a wonderful age in which we are living. God is beholding the deplorable state of society. He requires those who believe His gospel to *come out* from the world. "*Be ye separate, saith the Lord, and touch not the unclean thing.*"

[73] Human, kingly power among God's people in any branch of his cause, as represented by the documents prepared for men to sign, is not ordained of God. Let those who believe the Bible study the principles that are to govern them in dealing with human minds. God is not the author of confusion, but of peace. The selfishness that exalts one man to rule the minds of his fellow men, is not inspired of God; for the Lord works in and through those who will be worked by Him, and who in every line of Christian service will act in accordance with divine enlightenment.

God is the author of all that is good. He blesses the children of men with prosperity, and gives abundantly to them by causing the earth to yield her treasures. But what does He behold among the *few* educated and trained men of talent? Not many are working after the divine order. Yielding to temptation, they rule the markets and control the merchandise in accordance with Satan's principles. They have the money which belongs to the people, the money which would give them a fair chance. God's poor are left to suffer and perish, while man's cupidity grasps every advantage.—[Manuscript 145, 1902, 1-3](#). (Diary, September 2, 3, 1902.)

During my stay in Southern California, I was enabled to visit places that in the past have been presented to me by the Lord as suitable for the establishment of sanitariums and a school.

—For years I have been given special light that we are not to center our work in the cities. The turmoil and confusion that fill these cities, the conditions brought about by the labor unions and the strikes, would prove a great hindrance to our work. Men are seeking to bring those engaged in the different trades under bondage to certain unions. This is not God's planning, but the planning of a power that we should in no wise acknowledge. God's Word is fulfilling; the wicked are binding themselves up in bundles ready to be burned.

We are now to use all our entrusted capabilities in giving the last warning message to the world. In this work we are to preserve our individuality. We are not to unite with secret societies or with trades unions. We are to stand free in God, looking constantly to Christ for instruction. All our movements are to be made with realization of the importance of the work to be accomplished for God.—[Letter 157, 1902](#). (Last two paragraphs in [Testimonies for the Church 7:84](#).)

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[Elder and Mrs. Burden in late 1902 were in correspondence with Ellen G. White regarding the new Wahroonga Sanitarium, near Sydney, Australia, under Elder Burden's management; the developing of a health-food and bakery work in the environs of Sydney; and the possible moving of the health-food manufacturing being done at Cooranbong, 75 miles north, to Sydney. Ellen White in several letters cautioned against Burden's taking on too many burdens, warned against debt, and counseled delay in the matter of any proposed move of the food factory. On December 10, 1902, Ellen White penned a letter which for some reason was not copied until January 27, 1903, and hence is in the 1903 file. Copies were sent not only to the Burdens but also to Dr. D. H. Kress, Elders G. B. Starr, E. W. Farnsworth, S. N. Haskell, and J. E. White. Portions of this letter have from time to time been used, but with this background for the study of the question in depth, we give the letter in full.]

The Lord desires you to be of good courage. He has a work for you to do in evangelistic lines, a work demanding more distinctly spiritual efforts than the work in which you have been engaged. The greatest and most important work in which we can engage is the preparation of a people to stand in the day of God, upon which we are just entering. May the Lord help you, my brother, to devote your God-given capabilities to winning souls to Christ. Rest in God, and

walk humbly with Him. You will need much of the rich grace of the Saviour, and a deep, settled conviction that the work of the people of God is to prepare for the events of the future, which will soon come upon them with blinding force.

[75] In the world gigantic monopolies will be formed. Men will bind themselves together in unions that will wrap them in the folds of the enemy. A few men will combine to grasp all the means to be obtained in certain lines of business. Trades unions will be formed, and those who refuse to join these unions will be marked men.

It is time for us to take our work out of the cities. Our sanitariums should be furnished with facilities for giving the sick the best of care, and they should be properly conducted; but they should be as far as possible from the cities. The whole world is to be tested, and obedience to the law of God is to be the test.

Unionism has revealed what it is by the spirit that it has manifested. It is controlled by the cruel power of Satan. Those who refuse to join the unions formed are made to feel this power. The principles governing the forming of these unions seem innocent, but men have to pledge themselves to serve the interests of these unions, or else they may have to pay the penalty of refusal with their lives.

These unions are one of the signs of the last days. Men are binding up in bundles ready to be burned. They may be church members, but while they belong to these unions, they cannot possibly keep the commandments of God; for to belong to these unions means to disregard the entire decalogue.

[76] “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,” (Luke 10:27). These words sum up the whole duty of man. They mean the consecration of the whole being, body, soul, and spirit, to God’s service. How can men obey these words, and at the same time pledge themselves to support that which deprives their neighbors of freedom of action? And how can men obey these words, and form combinations that rob the poorer classes of the advantages which justly belong to them, preventing them from buying or selling, except under certain conditions! How plainly the words of God have predicted this condition of things. John writes, “I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.... And he causeth all,

~~both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in the foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.”~~

The Forming of These Unions Is One of Satan’s Last Efforts. God calls upon people to get out of the cities, isolating themselves from the world. The time will come when they will have to do this. God will care for those who love Him and keep His commandments.

Brother and Sister Burden, we must now put on the whole armor of righteousness. We must be as true as steel to principle, standing steadfastly against every species of corruption. It is this steadfast adherence to principle that is to distinguish those who bear the seal of the living God from those who have the mark of the beast.

I write you this that in a guarded but decided way you may advise our people to keep out of the cities. But the cities must be worked; yes, and our people have been asleep, while Satan has been sowing his tares.

I have said little in regard to moving the food factory from Cooranbong to Sydney or even to Wahroonga, because I do not see what advantage there would be in doing this. The farther away we are from the cities, the better it will be; for they are filled with men who have no sense of honor or true elevation, men who are ambitious for gain, and who to obtain gain will resort to any means. Even some among those who profess to believe the truth will through following wrong principles become greedy for advantage. There are those in our institutions who have for so long worked for selfish ends that they cannot be trusted. They have no sense of honor, or truth, or holiness, or righteousness. Selfishness and greed have expelled from the heart the sanctifying principles of the truth. They have lost all sense of distinction between right and wrong. And because they are in responsible positions—as if position made the man—they say, “The temple of the Lord, the temple of the Lord are we”—holy because we are handling holy things. But the fact that they occupy an exalted position of trust only makes their guilt a hundredfold greater.

[77]

Those who love God and keep His commandments will not grasp for the highest wages. But there are those who strive to add to their wages without stopping to ask themselves whether in so doing they

are not robbing a fellow worker whose lines have not fallen to him in pleasant places. Those who reason from this selfish standpoint will receive punishment with the open sinner, only they will be punished more severely, because they had opportunities and light that the open sinner had not.

[78] There are many who will so outrage conscience and the law of God that in their hearts the pure, holy principles of truth will be corrupted. Between righteousness and truth and unrighteousness and fraud they will see no difference. Their judgment is perverted, and the position of trust they occupy is made a means of doing dishonest transactions, when they think that they can do this without detection.—[Letter 26, 1903](#), pp. 1-5. (To Brother and Sister Burden. December 10, 1902.)

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.

[79] 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. Cannot 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 to be consumed by the fires of the last day. Those who yield to his temptation become in their turn tempters, standing

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 plans.—[Letter 201, 1902](#), pp. 2-4. (To Elder and Mrs. J. A. Burden, December 15, 1902.)

[At the General Conference session of 1903 held in Oakland, California, Ellen White spoke on Friday morning, April 3, on “Our Duty to Leave Battle Creek.” The sanitarium had burned on February 18, 1902, and was being rebuilt. The Review and Herald plant had been destroyed by fire on December 30, the same year—just three months before the General Conference session. It was a time when important decisions were being made. In her address she reviewed some of the high points of the history of the two institutions and pointed out some of the places where there had been a departure from following God’s will. She then mentioned the difficulties which the labor unions would bring to our institutional work, and urged an away-from-the-city location for such work. An endeavor has been made in the excerpts which follow to catch the significant points of the broad presentation she made to the Conference as a setting for the reference to the labor unions near the close of the address.]

It will be impossible for me to do justice to the question before us unless I take some time. The question is one that should be clearly and distinctly understood by us all. Few of our people have any idea of how many times light has been given that it was not in the order of God for so much to be centered in Battle Creek. Much was gathered there; many meetings were called there. A school, and a sanitarium, and a publishing house were there. These institutions had an influence upon one another. If this influence had always been good, more of a missionary spirit would have been developed. There would have been a clearer understanding of what must be done in the various cities of America. It would have been seen that in every city the standard must be planted and a memorial for God established.

It is God’s design that our people should locate outside the cities, and from these outposts warn the cities, and raise in them memorials for God. There must be a force of influence in the cities, that the message of warning shall be heard....

The Publishing House—Again and again testimonies were given in regard to the principles that were coming in to leaven the publishing house. And yet, though the messages kept coming that men were working on principles which God could not accept, no decided change was made....

God desired that every movement should be in accordance with Bible principles. There was to be no sharp dealing. But there has been sharp dealing, and God has been displeased. For the last twenty years God has been sending reproofs and warnings regarding this. The very worst thing that could now be done would be for the Review and Herald Office to be once more built up in Battle Creek. The way has been opened for it to break up its association there—association with worldly men, which ought to be broken....

[81] When the printing office was first established, in a little wooden building, the Lord showed me that its presses were to be used to send forth to the world the bright rays of truth. They were consecrated to the Lord. Light was to shine all through the office, which was to be a school of training for workers. But as the result of association with the world, many in the office grew worldly, and worked more and more on plans of worldly policy, and neither the discipline nor training of the youth employed in the office were as they should be.

I must say to our people that the Lord would have that institution established in an entirely new place. He would have the present influences of association broken up. Will those who have collected in Battle Creek hear the voice speaking to them, and understand that they are to scatter out into different places, where they can spread abroad a knowledge of the truth, and where they can gain an experience different from the experience that they have been gaining?

In reply to the question that has been asked in regard to settling somewhere else, I answer, Yes. Let the General Conference offices and the publishing work be moved from Battle Creek....

There has been an anxiety to adopt a worldly policy. Warnings and reproofs and entreaties—you would be astonished to know how many—have been sent in regard to this. But they have not been heeded. Many have come to the place where they do not care to follow the directions that the Lord sends. They have walked in their own counsel, until the Lord has come near in judgment, and swept

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away the printing plant. Will you build up again in the same place
that you were before? ...

The Sanitarium—I need not speak any more on this point. I wish to speak now in reference to the sanitarium in Battle Creek. Our brethren say: “Sister White has confused us. She said that we must not let this sanitarium go into the hands of worldlings. And she said also that we must try to place the sanitarium upon a right foundation.” Yes, this I did say. Now I repeat it. For years light has been coming to me that we should not center so much in one place. I have stated distinctly that an effort should not be made to make Battle Creek the sign and symbol of so much. The Lord is not very well pleased with Battle Creek. Not all that has been done in Battle Creek is well pleasing to Him. And when the sanitarium there was burned, our people should have studied the messages of reproof and warning sent them in former years, and taken heed....

[82]

It has been stated that, when the sanitarium was first established in Battle Creek, my husband and I endorsed it. Certainly we did. I can speak for my husband as well as for myself. We prayed about the matter a great deal. So it was with the printing office, which was first established in a little wooden building. As the work grew, we had to add to it, and later, when ambitious men came in to take part in the management, more additions were made than should have been made, because these men thought that the buildings would give character to their work. That was a mistake. It is not buildings that give character to the work of God, but the faithfulness and integrity of the workers....

Our leading brethren, the men in official positions, are to examine the standing of the Battle Creek Sanitarium, to see whether the God of heaven can take control of it. When, by faithful guardians, it is placed in a position where He can control it, let me tell you that God will see that it is sustained....

Keep Out of Them and Away from Them—The crisis is coming soon in Battle Creek. The trades unions and confederacies of the world are a snare. Keep out of them and away from them, brethren. Have nothing to do with them. Because of these unions and confederacies, it will soon be very difficult for our institutions to carry on their work in the cities. My warning is: Keep out of the cities. Build no sanitariums in the cities. Educate our people to get out of

[83]

the cities into the country, where they can obtain a small piece of land, and make a home for themselves and their children. When the question arose in regard to the establishment of a sanitarium in the city of Los Angeles, I felt that I must oppose this move. I carried a very heavy burden in regard to the matter, and I could not keep silent. It is time, brethren, that we heeded the testimonies sent us in mercy and love from the Lord of heaven.

Our restaurants must be in the cities; for otherwise the works in these restaurants could not reach the people and teach them the principles of right living. And for the present we shall have to occupy meetinghouses in the cities. But ere long there will be such strife and confusion in the cities that those who wish to leave them will not be able. We must be preparing for these issues. This is the light that is given me.

May God help you to receive the words that I have spoken. Let those who stand as God's watchmen on the walls of Zion be men who can see the dangers before the people—men who can distinguish between truth and error, righteousness and unrighteousness.—[The General Conference Bulletin, April 6, 1903, Art. A, par. 34.](#) (E. G. White talk, "Our Duty to Leave Battle Creek." April 3, 1903.)

The Genesis of Movements Toward Consolidation, Confederacies, Trade Unions and Secret Societies

[84] [Six weeks after the General Conference session at which Ellen White called for the moving of our institutions away from Battle Creek, she again made reference to the destruction of the institutions at Battle Creek and makes mention of trade unions, as she traces back to its source the development of confederacies.]

Dear Brethren,

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 in 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; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.”

But though honored above all 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 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.”

[85]

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.

[86] 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 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....

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 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.—[Letter 114, 1903](#), pp. 1-4. (To the leaders in our work, May 23, 1903.)

[87] [On Thursday, June 18, 1903, the California Medical Missionary and Benevolent Association was meeting in the chapel at the St. Helena Sanitarium, Elder A. T. Jones was in the chair. Ellen G. White had been asked to address the group at the morning meeting.

~~First she spoke of unity among workers, then of the work to be done by medical missionaries in association with gospel workers. Then she turned to the distinctive nature of our work. We present this phase of her presentation given in the report of the meeting under the subheading “Called Out from the World:” This is followed by counsel on the responsibilities of medical missionary workers, a review of the times in which we live, and an appeal for high standards among Seventh-day Adventist church members.]~~

The wicked are being bound up in bundles, bound up in trusts, in unions, in confederacies. Let us have nothing to do with these organizations. God is our ruler, our governor, and He calls us to come out from the world and be separate. “Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing.” If we refuse to do this, if we continue to link up with the world, and to look at every matter from a worldly standpoint, we shall become like the world. When worldly policy and worldly ideas govern our transactions, we cannot stand on the high and holy platform of eternal truth.

God promises that if we will separate ourselves from the world, He will receive us, and will be a Father unto us, and we shall be His sons and daughters. Shall we not separate ourselves from the world, and claim this sacred relationship now, that when our Father comes He may acknowledge us as His children?—[Manuscript 71, 1903, 5](#). (“To Every Man His Work,” E. G. White talk, June 18, 1903.)

[In a letter written September 19, 1903, to Elder George I. Butler, former president of the General Conference, and after a period of ten or twelve years in retirement as he cared for his ailing wife, now the president of the Southern Union Conference, Ellen White counseled the importance of loyalty to the Spirit of Prophecy and of following the counsels of health reform. She points out the strange situation of those “who claim to believe the truth” yet “persistently disregard light and evidence.” She urges Elder Butler to guard his strength and not be too quick to hear rumors. Then in one paragraph she makes the solemn statement we give here. The closing part of the letter deals with institutions in the Southern Union.]

[88]

Satan will do that which will close the Southern field against the truth, if the Lord does not interpose. And the trade unions will be one of the agencies that will bring upon this earth a time of trouble

such as has not been since the world began.—[Letter 200, 1903](#), p. 3. (To Elder G. I. Butler, September 10, 1903.)

[In early 1904 the question of finding sites for medical institutions in Southern California was uppermost. On January 8, 1904, Ellen White urged country locations to avoid the controlling power of labor unions. The entire document is devoted to the advantages to both patients and employees of country locations for sanitariums.]

I have read the letters that have been written to me regarding sanitarium sites in southern California, and I will now try to write some things that have been presented to me for you.

The furnished building in Pomona, offered for twenty-five thousand dollars, is in some respects favorable for sanitarium work. In other respects it does not answer to the representation given me of what our sanitariums should be. More land would be needed. The time is fast coming when the controlling power of the labor unions will be very oppressive.

[89] Again and again the Lord has instructed that our people are to take their families away from the cities, into the country, where they can raise their own provisions; for in the future the problem of buying and selling will be a very serious one. We should now begin to heed the instruction given us over and over again: Get out of the cities into rural districts, where the houses are not crowded closely together, and where you will be free from the interference of enemies.—[Letter 5, 1904](#), p. 1. (To “The Brethren and Sisters Connected With the Medical Work in Southern California,” January 8, 1904.)

[On February 21, 1904, Ellen White wrote to her son William, and in eight pages dealt with many matters. The letter closed with the two paragraphs given here.]

Last night I slept only three hours, from eight to eleven. Oh, how my soul longs to see the people of God zealous in repentance. I entreat them to prepare to meet their God. Can they not see in the rapid growth of trades unions, the fulfilling of the signs of the times? Those forming the labor unions are determined to have their own way. Violence and death mean nothing to them if their unions are opposed. The spirit is working in those who profess to believe the truth, but who, because they do not live the truth, are always in contention.

—The judgments of God are in the land. The wars and rumors of wars, the destruction by fire and flood, say clearly that the time of trouble which is to increase until the end, is already in the world.—[Letter 93, 1904](#), pp. 7, 8. (To W. C. White, February 21, 1904.)

[Two days later, February 23, 1904, in writing to her son Edson, then laboring in the South, she discussed the work and workers at Huntsville, and then turned to the work before us and coming conditions. Three paragraphs of the letter are pertinent. The key sentence was published in *The Southern Missionary* of 1904 on page 50.]

There is a great work before us. The enemy has succeeded in occupying the minds of those who believe the truth for this time, and hindrance after hindrance has been placed in the way of the advancement of God's work. The work in the Southern field should be fifteen years in advance of what it now is. Warning after warning has been given, saying that the time to work the Southern field was fast passing, and that soon this field would be much more difficult to work. It will be more difficult in the future than it is today. Satanic agencies are becoming more determined in their rebellion against God. The trades unions will be the cause of the most terrible violence that has ever been seen among human beings. [90]

The Spirit of God is being withdrawn from the earth, and unrepentant sinners are being left to the control of the enemy, to the destiny that they themselves have chosen. Those who persist in violating the holy Sabbath of the Lord, set apart by Him as a day of rest, will soon see that God will punish the transgressors of His law. Men are to reap as they have sown.

God stands at the helm. He is calling upon His people to come into harmony, to remain no longer in strife and disunion.—[Letter 99, 1904](#), p. 3. (To Edson and Emma White, February 23, 1904.)

[In April, 1906, a few days after the san francisco earthquake, Ellen White prepared a general manuscript under the title of "The Judgments of God." she recounted the falling of God's judgments upon the antediluvian world, upon Egypt's armies as Israel was delivered, and the destruction of Jerusalem. in the setting of the retributions which must come from God, she assigns as one of the reasons the "power that man has taken unto himself," and she mentions "man-made unions" and oppressive power.]

[91] I am bidden to declare the message that cities full of transgression, and sinful in the extreme, will be destroyed by earthquakes, by fire, by flood. All the world will be warned that there is a God who will display His authority as God. His unseen agencies will cause destruction, devastation, and death. All the accumulated riches will be as nothingness.

Notwithstanding the scientific care with which men safeguard buildings from destruction, one touch of the great and rightful Ruler will bring to nothingness the idolatrous possessions that have been laid up in a sightly and magnificent display. The devices of men will come to naught.

The injustice in our world, the masterly power man has taken unto himself, the oppressive, man-made unions that bring confusion and violence and strife, and the manipulation of a power to rule men and to acquire means through underhand deceptions—these conditions God cannot pass by with silence. Those who are under the influence and teaching of the great deceiver will find that, although God has borne long with their deceptive acuteness, He has not been deceived, and He will reward every transgressor according to his works. He keeps a strict account of every lie framed, and when He takes matters in His hand, He will deal in accordance with every man's secret and hidden devising.

[92] Bible history is to be repeated. Calamities will come—calamities most awful, most unexpected; and these destructions will follow one after another. If there will be a heeding of the warnings that God has given, and if churches will repent, returning to their allegiance, then other cities may be spared for a time. But if men who have been deceived continue in the same way in which they have been walking, disregarding the law of God, and presenting falsehoods before the people, God allows them to suffer calamity, that their senses may be awakened.—[Manuscript 35, 1906](#). (“Adopting Infant Children,” General manuscript bearing date of April 27, 1906.)

Cause will always be followed by effect. God's laws, obeyed, would bring men into harmony with the principles of heaven. The light of the world would shine forth amidst the moral darkness. Truth would triumph; the glory of God would be revealed.

—A disregard of God's law brings discord, violence, crime, war, and bloodshed. It has led men to defy God, to take leave of reason, to try to control the minds of their fellowmen.

The unions that are being formed all over the world will never qualify men for the rule of the Prince of peace; for in them every one is striving for the mastery, seeking for the highest place. History is being repeated. Men have a burning desire to rule men. But they are not willing to be ruled by the Governor of the universe. They have never laid aside their quarrelsome traits of character, their desire to be first. The enemy takes possession of their minds, and works out through them his own purposes.—[Manuscript 51, 1906, 4](#). (General manuscript entitled “Conversion,” without date.)

The wickedness that is being revealed in the cities of San Francisco and Oakland show that the world is fast becoming as it was before the Flood. The union men who have struck for higher wages, by their destruction of property, and their attempts to destroy life, are plainly showing to what a pass men will come who are determined to carry out their own plans regardless of others. Many of the police will not come out and act their part. They are discouraged. What the end will be, the human mind cannot determine. [93]

The Lord is bringing the perplexities of these social problems to our notice that we may see the evil of seeking to carry out our own way and will. This is an evil that has appeared again and again in our work, and which is appearing now. The natural man needs to be converted; the Spirit of God is needed to operate upon human hearts. Many of our church members are becoming weak because, instead of depending upon God, they are self-sufficient.

I am instructed to say to our churches, Study the Testimonies. They are written for our admonition and encouragement upon whom the ends of the world are come. If God's people will not study these messages that are sent to them from time to time, they are guilty of rejecting light. Line upon line, precept upon precept, here a little and there a little, God is sending instruction to His people. Heed the instruction; follow the light. The Lord has a controversy with His people because in the past they have not heeded His instruction and [not] followed His guidance.—[Letter 292, 1907](#), p. 3. (To J. E. White, September 21, 1907.)

[94] A wealth of moral influence has been brought to us in the last half century. Through His Holy Spirit the voice of God has come to us continually in warning and instruction, to confirm the faith of the believers in the Spirit of Prophecy. Repeatedly the word has come, Write the things that I have given you to confirm the faith of My people in the position they have taken. Time and trial have not made void the instruction given in the early days of the message. It is to be held as safe instruction to follow in these its closing days. Those who are indifferent to this light and instruction must not expect to escape the snares which we have been plainly told will cause the rejecters of light to stumble, and fall, and be snared, and be taken. If we study carefully the second chapter of Hebrews, we shall learn how important it is that we hold steadfastly to every principle of truth that has been given.—[The Review and Herald, July 18, 1907](#), and [Selected Messages 1:41](#).

Ellen G. White Estate

June 12, 1968

MR No. 215—Spirit of Prophecy Emphasis Week [95]

I thought it might not do the boys any harm to have a little excursion in the country, and I could visit a little and while away the time in your absence. Willie enjoyed himself well. Was sorry it was time to come home. The boys played with Eli and worked a little. It was a great treat for them.—[Letter 14, 1860](#).

We are hoping ... that we may return to you—not to plunge into business as we have done and leave you poor boys to take care of yourselves, but we are going to spend more time with you, seeking to make you and Willie happy. We will have more recreation and less work.—[Letter 7, 1865](#), p. 4. (To Edson White, October 19, 1865.)

Willie enjoys himself well because he can be outdoors. He has been a great help to me in paring peaches and pears. I have been putting up fruit, quite a quantity.—[Letter 3, 1866](#), p. 2. (To Edson White, September 21, 1866.)

May, my dear child, I do not wish you to overwork, but I want you to be prompt, and bear your share of responsibility. Those who do work only when compelled to do so will be worthless. You can do work with cheerfulness and not wait to be told. Be faithful in little things, and then it will be easy for you to be faithful in larger things. Remember that there are duties for you to perform just as important to perfect your experience as the duties those older have to do to perfect their experience. Do your work, not as though it was a burden, but a pleasure, as though done for Jesus. Your Saviour was an obedient child, working with His father at the simple trade of a carpenter. You must eat and drink in order to live, and then, as a natural result, the dishes must be washed, floors swept, if you live in houses. Now act your part with fidelity, doing your work for Jesus.—[Letter 3, 1881](#), pp. 2, 3. (To “Dear Children, Addie and May Walling,” April 15, 1881.) [96]

We endured the journey to Des Moines well. There were omnibuses but no carriage for me, as we were not expected. We dragged

up four miles to the camp ground, walking every step. The fair-ground was our encampment. Certainly it was the most beautiful spot for camp meeting we have ever occupied.—[Letter 6, 1881](#), p. 1. (To Edson and Emma White, June 16, 1881.)

In Switzerland we see the teachers go out with their scholars every day, and they sing their little songs and learn how to play. This is as it should be, then school is not a drudgery. All the older ones have a teacher with them, and he watches their play and tells them how to play and plays with them, and they become attached to him.

He does not stand off and criticize and find fault with their play, but enters right into their amusement and if he finds one who is mischievous he sets him in order and teaches him that he must play right. And thus the teachers mingle with the scholars in their amusement and their hearts are bound together.—[Manuscript 19, 1887, 7, 8](#). (“A Practical Education,” August 18, 1887.)

[97] We rode out a few miles and took dinner near the beach in a little clump of brush. There was a nice stream flowing close by where we ate our dinner. Then we gathered greens and after going down on the beach we returned to our home.—[Manuscript 86, 1893, 2](#). (Diary, October 8 to November 11, 1893, “Labors at Gisborne, New Zealand.”)

Thursday there was a Sabbath school picnic a few miles from Gisborne. We crossed the river in a boat and found a sightly location for the day. It being a little windy, we were sheltered by canvas to break the wind....It was the Prince of Wales’ birthday and is honored by making it a holiday. Baskets of provisions were brought on the ground, tablecloths were placed upon them, and all partook of the refreshment with keen relish. We then—several in number—resorted to the protection of the canvas to shelter us from the wind, while the children were enjoying themselves in innocent amusement....

The time came that I must speak. All collected, and parties which had taken a boat ride came to hear, so I had quite a congregation, and the Lord gave me perfect freedom in speaking to them. All seemed to feel well satisfied with the day of recreation.—[Manuscript 86, 1893, 10, 11](#). (Diary—October 8 to November 11, 1893, “Labors at Gisborne, New Zealand.”)

Men are dealing in liquors and narcotics that are destroying the human family. Deathly mixtures are used that make men mad, and murder and violence are prevailing everywhere....

At the last ... theft and robbery will become more prevalent.— [98]
[Manuscript 119, 1898, 5](#). (“The Word of God Our Study Book,” typed September 22, 1898.)

The Lord gave men minds in order that He might control them. But Satan has come in with a determination to control the minds of men.... He has led men into ... the use of the narcotic tobacco, of opium, and all other drugs which weaken the hold of the human family upon life.—[Manuscript 5, 1889, 3](#). (“The Need for Consecrated Workers,” typed January 26, 1899.)

Sister _____ and her husband were at the meeting.... Her husband opposed her much and has while intoxicated presented to her head a loaded pistol, but the Lord has kept her from being harmed.... About one month ago this violent man was thoroughly converted. He has no appetite, he says, for liquor, and his bloated appearance has changed. He looks like a quiet, pleasant man.—[Letter 3, 1861, p. 1](#). (To Henry, Edson, and Willie White, March 18, 1861.)

I am seated next to ... a theater manager. He has a little woman with short-cut hair—an actress. We have become quite well acquainted.... I have thought, Here are two actors in life, but what a contrast! I have not the slightest desire for her life, but I do feel deeply anxious to act my part in my lifework with unswerving fidelity.

The party are very kind and courteous, but the raid they make upon bottles of champagne and wines is to me a marvel. The lady takes her glass with as much ease as the gentleman. I have been courteously invited to join them but frankly told them I never in my life tasted the article and had no need for anything of the kind. They opened their eyes with astonishment.... I treat the different parties [99] with my precious fruit and they try hard to make some exchange but fail.... They feel disturbed to think they are in my debt.—[Letter 22, 1883, pp. 1, 2](#). (“To Dear Children,” August 15, 1883.)

We traveled until one o’clock and then were transferred to the boat. We had our stateroom, but it was so arranged that it was not a protection from the tobacco poison. At this late hour—or early hour of morning—men were fumigating themselves with the tobacco

smoke which filled our stateroom with the disagreeable, sickening smell. We could obtain but little sleep and felt unrefreshed, unrested the next day.—[Manuscript 65, 1886, 2](#). (Second visit to Sweden, Diary, June 15 to July 1, 1886.)

Many waste life in laboriously doing nothing. There is such a thing as being in a hurry and yet not getting forward.... Reckoning the day at ten hours of active employment, one hour lost in bed or in indolence daily, makes a loss of six years in sixty.—[Letter 5, 1879](#), pp. 2-4. (To Brother King, July, 1879.)

[100] All slow motions may be overcome by proper training. The youth who are trained to do their work with dispatch will have no slow, moderate, lazy habits of working. It is a great neglect on the part of parents to allow their children to occupy two hours in the work that could be performed in one.... Work is constantly being done in heaven. There are no idlers there. “My Father worketh hitherto,” said Christ, “and I work.” We cannot suppose that when the final triumph shall come, and we have the mansions prepared for us, that idleness will be our portion, that we shall rest in blissful doing-nothing state.... To every man He has given his work.—[Manuscript 126, 1897, 4, 6](#). (“The Training of Children,” undated.)

We rode fourteen miles to Brother Hardy’s. Brother Cramer did not give us the right directions, and we went four miles out of our way. Did not arrive at Brother Hardy’s until dinner time. It was snowing fast. We were heartily welcomed by the family. A good dinner was soon in readiness for us of which we thankfully partook. This is a colored family, but although the house is poor and old, everything is arranged with neatness and exact order. The children are well behaved, intelligent, and interesting. May I yet have a better acquaintance with this dear family. The meeting is four miles beyond Brother Hardy’s. They accompanied us to the meeting. It was held in a private house.—[Manuscript 5, 1859, 10](#). (Diary, January 1 to March 31, 1859.)

The Lord’s eye is upon all His creatures; He loves them all, and makes no difference between white and black, except that He has a special tender pity for those who are called to bear a greater burden than others.... Those who slight a brother because of his color, are slighting Christ.... Sin rests upon us as a church because we have not made greater effort for the salvation of souls among the colored

people.... God has children among the colored people all over the land. They need to be enlightened.—[Manuscript 6, 1891](#), 4a, 7, 9, 11. (“Our Duty to the Colored People,” November 4, 1889.)

The pioneers of successful work among the colored people were obliged to teach old and young how to read.... They had to provide food and clothing for the needy. They had to speak comforting words to the downcast. Those who, after a day’s work, walked miles to attend night school needed sympathy. The teachers had to adapt their instruction to many varied minds.

[101]

Angels of God looked on with approval. The workers had God’s commendation.... The workers passed through an experience of disappointment and trial. But Christian love and patience won for them the victory.—[Letter 119, 1902](#), p. 5. (To “My Brethren Bearing Responsibilities in the Southern Union Conference,” June 28, 1902.)

You are not accountable for the color of your skin. And it does not in any way affect the question of your salvation. Your words are of far more consequence with God....

There is room for all in the work of God; for a world demands our labors. We must not put off the doing of our work until labor comes to be regarded as genteel. The life of Christ is a constant rebuke to the one who is willing to sit by with folded hands. Let us now set to work in earnest to do something for Christ.—[Manuscript 105, 1908, 2, 3, 5](#). (“Words of Counsel to Our Colored People,” typed October 19, 1908.)

We saw large preparations made—tents pitched in a beautiful location, where the house of the priest of the Maoris was located. There were beautiful tall evergreen trees bordering the enclosure, and here were collected a large congregation of the Maoris for a council meeting. It was quite a sight. Looked like a camp meeting. The tents were very low, yet manifested considerable skill and taste in formation. The dresses of many were gaudy, as if to outrival the rainbow.—[Manuscript 78, 1893, 18](#). (“Labors in New Zealand,” Diary, March 15 to April 12, 1893.)

[102]

After the Sabbath, August 19, we stepped on board the train for Hastings. The only car for any passengers—second-class—was filled, with few exceptions, with Maoris. Many of them were heavily loaded with drink. There were a few white men, and one of these was as boisterous as the Maoris, who were very rough and boisterous,

yelling, stomping, and some smoking.... I have to make an effort to center my mind on Jesus and ask for His grace to sustain and comfort me. Exactly opposite us sat three Maori young men who were quiet, intelligent-looking lads. They struck up a song in English and with clear, musical voices sang of Christ and the pardoning love of God to sinners. Oh, how refreshing! It was indeed as cold water to a thirsty soul. They sang hymn after hymn, and I thanked them for thus doing. They stated, pointing to the boisterous Maoris, "They are showing their colors and we must show our colors"....

These young men volunteered to help us from the car with our baggage, and we could only thank them. They may be of that number upon whom the leaven of truth is working. They told us they had to walk twenty miles that night to reach the college which they attend, and it was then about eight o'clock.—[Manuscript 84, 1893, 5](#). ("Labors in New Zealand," Diary, August 15 to 23, 1893.)

[103] A young Maori, planning to leave for college, was being pressured to participate in heathen funeral rites for a wealthy young friend who had died suddenly, but he slipped off unperceived, and just in time took the train for Napier....

Oh, how deeply interested I am that these young men shall become prepared to do the missionary work so essential to be done for their own nation....

Pomare also ... has been baptized and has gone to America to become a medical missionary.... He is the son of a chief of high repute.—[Manuscript 85, 1893, 10](#). ("Labors in New Zealand," September 1 to October 7, 1893.)

We again assembled in the government paddock and we had a large attendance. There was all that quietness that was seen in any of our meetinghouses.—[Manuscript 86, 1893, 3](#). ("Labors at Gisborne, New Zealand," October 8 to November 11, 1893.)

The Australian camp meeting of Seventh-day Adventists was held this year in a pleasant grove at Ashfield, a very attractive suburb of Sydney. The weather was fine throughout the camp meeting, and we thoroughly enjoyed our sojourn in the tents. They were arranged in regular village-like order, with streets named after the Reformers.... Some of the campers brought their cookstoves and had their tents so arranged that, in passing by, one could see the neatly and bountifully set tables, the white beds, and attractive sitting

rooms.... Between the forenoon and afternoon meetings the children were taken out to the woods near by and given lessons from nature....

The holy hours of the Sabbath have commenced. I thank my heavenly Father for the peace and rest of spirit that I have in Him. I can trust in His love.—[Manuscript 1, 1895, 1, 2, 15](#). (“Report of Camp Meeting at Ashfield, Australia,” Undated.) [104]

It may be necessary for us to travel on the Sabbath in order to reach the churches who need our help ... but we should secure our tickets, and make all other arrangements on some other day, if it is unavoidable, and we must travel upon the cars or steamboats.—[Letter 58, 1895](#), p. 2. (To Elder O. A. Olsen, May 7, 1895.)

When my children were small we had a large family of adopted children. We would have our work away before the setting of the sun. The children would hail the Sabbath as a joy. They would say, “Now Father and Mother will give us some of their time.” We would take them out for a walk. We would take the Bible and some religious instruction to read to them, and explain to them the Scriptures. We would keep praying that they should know the truth of God’s Word. We would not lie abed Sabbath mornings because it was Sabbath. We would have our preparations all ready the day before so that we could go to service without the hurry and worry. We would not stroll off and have a nice time to ourselves. We wanted our children to have all the privileges and blessings of God’s sanctified rest day.—[Manuscript 26, 1894, 4](#). (Untitled, May 13, 1894.)

Friday is the day on which we are to prepare for the Sabbath.... We need to realize that all heaven is keeping the Sabbath, but not in a listless, do-nothing way....

Is the Sabbath to be a day of useless idleness? No; a spirit of service is to be manifested in the home and in the church.—[Letter 22, 1897](#), pp. 3, 4. (To brethren and sisters in Cooranbong, December 23, 1897.) [105]

On the Sabbath, parents should give all the time they can to their children.... In pleasant weather parents can take their children out to walk in the fields and forests, and talk to them of the lofty trees, the shrubs, and the flowers, and teach them that God is the Maker of all these things. Then teach them the reasons for the Sabbath—that it is to commemorate God’s creative works. After working six days,

He rested on the seventh, and blessed and hallowed the day of His rest....

The sweet story of Bethlehem can be repeated. Present before them Christ as a babe in Bethlehem, a child obedient to His father and mother, a youth industrious, helping to support the family.... Read them the interesting stories in Bible history. Thus the day will be to them the best day of the seven.—[Manuscript 57, 1897, 9, 10](#). (“Remember the Sabbath Day to Keep it Holy.” June 7, 1897.)

[106] In the night season I was in a dream or vision which revealed some things in Battle Creek. My Guide said, “Follow me.” I was directly in Battle Creek; the streets were alive with bicycles ridden by our people. There was a Witness from heaven beholding our people indulging their desire for selfish gratification, and using the money that should be invested in foreign missions, to unfurl the banner of truth in the cities, and in the highways and byways of the land. There was an infatuation, a craze, upon this subject....

The Witness from heaven said.... “Every device that Satan can invent to make our people disloyal to Jesus Christ, the Captain of our salvation, will be ready at hand. The notices given in our papers, extolling bicycles, might better to cut out, and in their place the destitute foreign fields be represented”....

Brethren and sisters in Battle Creek, I enquire, Who hath bewitched you? ... Shall the idols be expelled from the heart, and Jesus be enthroned there?—[Letter 23c, 1894](#), pp. 1, 2, 3. (“Testimony to Battle Creek,” letter to I. H. Evans, July 20, 1894.)

Released August 22, 1968.

MR No. 216—Distributing the Light

[107]

Let all be fully prepared to disseminate the light by word and by pamphlet. There should be hundreds of little tracts scattered as the leaves of autumn. Many “Echoes” have been sold. This is well so far as it goes, but light on many more subjects is to come before the people. There is a great need of leaflets and tracts, some containing short articles, others presenting the messages of warning, the second advent of our Lord Jesus Christ. The Sabbath, treated in brief, and its relation to the truth of the doctrines substantiated by the Scriptures should be circulated....

Light! Light! Let it shine forth everywhere. It is to be diffused in jots and tittles, here a little and there a little....

The night of trial is nearly spent. Satan is bringing in his masterly power because he knoweth that his time is short. The chastisement of God is upon the world to call all who know the truth to hide in the cleft of the Rock and view the glory of God. The truth must not be muffled now. Plain statements must be made. Unvarnished truth must be spoken in leaflets and pamphlets, and these must be scattered like the leaves of autumn.—[Letter 31, 1897](#), pp. 2, 7. (To Brother Colcord, February 28, 1897.)

Our tracts are to be distributed everywhere. The truth is to be sown beside all waters; for we know not which will prosper, this, or that. In our erring judgment we may think it unwise to give literature to the very ones who would accept the truth the most readily. We know not what may be the results of giving away a leaflet containing present truth.—[Manuscript 108, 1902](#), p. 3. (“The Object of Establishing Hygienic Restaurants,” typed August 7, 1902.)

[108]

I have been shown that where the distribution of tracts has been neglected, much has been lost. Wiser generalship than has yet been displayed should be seen in the work of the Lord.—[Letter 1, 1875](#), p. 9. (To “Dear Brother _____,” October 12, 1875.)

Released August 26, 1968.

[109]

MR No. 217—Schools to Be Established; Be on God’s Side

How cruel it is to leave children to choose their own way, and to form a character without the direction of wise counsel! Yet, from the light that I have, I know that many parents who claim to be Christians have neglected their duty for so long a time that not a few of our young people have swung from the barriers of truth, and are in great danger of being swept downward to ruin by the temptations of the enemy.

Long ago this condition of affairs was presented to me by the Lord, and I was instructed to direct our people to establish schools for the education and training of our children, and to urge the youth to attend these schools. In our education institutions must be teachers who fear God and keep His commandments. The children, separated from their former wicked, corrupt associations, and placed under wise instructors in Christian schools, will have a favorable opportunity to form right habits of character, and to grow up in the fear and admonition of the Lord.

This is the work that has been and is still being done in our Healdsburg school. Sometimes it requires years for a student to learn to dress and to act as a child of the heavenly King; sometimes the influences of the world are almost irresistible; but through the grace of God everyone may become Christlike in word and deed. Those who are numbered as Christ’s disciples will follow His example of self-denial and self-sacrifice.—[Manuscript 67, 1903, 7, 8](#). (“Fishers of Men,” from baccalaureate sermon preached May 30, 1903.)

[110]

I have something to say regarding the land for which we have been negotiating as a site for our conference school. This land is not being purchased for the purpose of encouraging a large number of our people to make homes upon it for their families. Our school is to be located here, and the fewer families settling close about the school, the better it will be for the students and for the managers of

the school interests. The large tract of land has not been bought as a speculation.

Provision must first be made for the teachers and for those who act a part in the work of the school. A few families who have proved themselves to be wise and loyal supporters of our educational work may be encouraged to make homes near by or on the school farm; but our people generally should not be encouraged to come in and make their homes at Sonoma. Let not the parents cherish the idea that they can do this, for in nine cases out of ten it will not be for the best interests of the children. In most cases it will be a blessing for the youth if they can be away from their parents, and under the management of qualified teachers in the school. The presentation in spiritual lines would be clearer and the development of character would be far more encouraging.

Competent managers and teachers of ability will be needed; for this school is to be conducted on a high spiritual plane, after the order of the schools of the prophets.—[Letter 368, 1908](#), pp. 1, 2. (To Elders Cottrell, Haskell, and Knox, December 17, 1908.)

We are rapidly nearing the final crisis in this world's history, and it is important that we understand that the educational advantages offered by our schools are not to be such as are offered by the schools of the world. Neither are we to follow the routine of worldly schools. The instruction given in Seventh-day Adventist schools is to be such as to lead to the practice of true humility. In speech, in dressing, in diet, and in the influence exerted, is to be seen the simplicity of true godliness. [111]

Our teachers need to understand the work that is to be done in these last days. The education given, in our schools, in our churches, in our sanitariums, should present clearly the great work to be accomplished. The need of weeding from the life every worldly practice that is opposed to the teachings of the word of God, and of supplying their place with deeds that bear the mark of the divine nature, should be made clear to the students of all grades. Our work of education is ever to bear the impress of the heavenly, and thus reveal the excellency of divine instruction above that of the learning of the world.

To some this work of entire transformation may seem impossible. But if this were so, why go to the expense of attempting to carry

on a work of Christian education at all? Our knowledge of what true education means is to lead us ever to seek for strict purity of character. In all our association together we are to bear in mind that we are fitting for transfer to another world; the principles of heaven are to be learned, the superiority of the future life to this is to be impressed upon the mind of every learner. Teachers who fail to bring this into their work of education, fail of having a part in the great work of developing character that can meet the approval of God.—[Manuscript 29, 1908, 1, 2](#). (“The Aim of Our School Work.” To the teachers in council, typed May 15, 1908.)

[112]

On God’s Side or Satan’s Side

Be sure the Sabbath is a test question and how you treat this question, places you either on God’s side or Satan’s side. The mark of the beast is to be presented in some shape to every institution and every individual.—[Manuscript 6, 1889, 6](#). (Untitled, November 4, 1889.)

Released September 1968.

MR No. 218—Miscellaneous Requests

[113]

Unbelievers have inquired, “Why are not miracles wrought among those who claim to be God’s people?” Brethren, the greatest miracle that can be wrought is the conversion of the human heart. We need to be reconverted, losing sight of self and human ideas, and beholding Christ, that we may be transformed into His likeness. When this the greatest of all miracles is wrought within our hearts, we shall see the workings of other miracles.

God cannot work through us miraculously while we are unconverted. It would spoil us; for we would take it as an evidence that we were perfect before Him. Our first work is to become perfect in His sight, by living faith claiming His promise of forgiveness. “Ask what ye will,” Christ declared to His disciples, “and it shall be done unto you”.... “Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.” Those who see Christ by living faith, those who abide in Him, will have power to work miracles for His glory.—[Manuscript 169, 1902, 14](#). (“The Work of the St. Helena Sanitarium,” July 14, 1902.)

Man can accomplish nothing without God, and God has arranged His plans so far as to accomplish nothing in the restoration of the human race without the cooperation of the human with the divine. The part man is required to sustain is immeasurably small, yet in the plan of God it is just that part that is needed to make the work a success.

We are laborers together with God. This is the Lord’s own wise arrangement. The cooperation of the human will and endeavor with divine energy is the link that binds men up with one another and with God.—[Manuscript 113, 1898, 1, 2](#). (“Present Your Bodies a Living Sacrifice,” typed September 8, 1898.)

[114]

Released December 17, 1968.

MR No. 219—Miscellaneous Items

The humble-though-ignorant are Christ's most hopeful disciples. The uneducated heathen in all their cruelty are regarded in a more favorable light than are those who have had great light, who have had evidence upon evidence, but who, when the Lord in His mercy reproves them for the sins they are cherishing as virtues, are offended, and (mark the words) like the disciples of Christ's day, go back and walk no more with Him. Christ recognizes every act in the savage that reflects His own mercy and compassion. When the Holy Spirit puts Christ's Spirit into the savage, and he befriends God's servants, the quickening of the heart's sympathy is contrary to his nature, contrary to his education. Christ implants His grace in the heart of the savage, and he ministers to the necessity of the missionary even before he has heard or comprehended the words of truth and life.

Behold that crowd collected about some of God's servants to murder them! But the Lord is working upon the heart and mind of perhaps only one man to plead in behalf of these servants who love and fear God. When the war council has been carried on to determine the destruction of some Christian's life, on several occasions the intercession of one savage has turned the decision, and his life has been spared. Oh, the love that goes forth to the savage for this one act. To such in the judgment Christ is represented as saying, "I was an hungered, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in: naked, and ye clothed Me: I was sick, and ye visited Me: I was in prison and ye came unto Me." "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." [Manuscript 79, 1897, 4, 5.](#) ("Christ's Second Coming," undated.)

When you enter a place to present the truth, seek first to become acquainted with the ministers of the various denominations. Do not give the impression that you are like a fox, stealing in to get sheep, but lay open before the minister the fact that you want to call

his attention to precious truths in the word of God. Ministers have been treated by some of our laborers very much as though they were heathen, and they feel it. Some of them who have rejected the light may be dishonest, critical, and sharp, and may look upon you as the Jews looked upon the apostles, as disturbers of the churches; but there are others who have lived up to the best light they had upon the Scriptures.

If our ministers go into a place and first come to the shepherds of the flock, and are friendly, and sociable, it may have an excellent effect upon them, and leave a favorable impression in regard to the truth upon their minds. At any rate it is fair and right to give them an opportunity to be favorable and kind if they will. If by earnest prayerful, Christlike efforts, you can bring one minister into the truth, you, through his influence, may be able to convert a score of souls.

We have not one point of truth that we need be ashamed of, and therefore we should be perfectly fair and open in laying these things before those who are intelligent, and who are in responsible positions. Treat them as honest men. You can speak with them in regard to matters of general religious interest; perhaps seeking information on some points, without coming directly and pointedly to the subject of the truth itself. Leave that for another interview. To have the wisdom of a serpent, and the harmlessness of a dove, is a very wonderful acquirement.—[Manuscript 14, 1887, 2, 3](#). (“The Need of Earnest, Intelligent Workers,” March 7, 1887.)

[117]

A great and solemn work is before us—to reach the people where they are. Do not feel it your bounden duty the first thing to tell the people, “We are Seventh-day Adventists; we believe the seventh day is the Sabbath; we believe in the nonimmortality of the soul,” and thus erect most formidable barriers between you and those you wish to reach. But speak to them, as you may have opportunity, upon points of doctrine wherein you can agree, and dwell on practical godliness. Give them evidence that you are a Christian, desiring peace, and that you love their souls. Let them see that you are conscientious. Thus you will gain their confidence, and then there will be time enough for the doctrines. Let the hard iron heart be subdued, the soil prepared, and then lead them along cautiously, presenting in love the truth as it is in Jesus Christ.—[Letter 12, 1887](#),

p. 6. (“Broader Views of the Work Necessary,” Letter to Elder Boyd, June 25, 1887.)

[118] There have been mistakes made in not seeking to reach the higher classes. There have been mistakes made in not seeking to reach the ministers, opening the truth to them. There is a large work to be done, and how few have any sense of it. We must wake up, we must work from a higher standpoint.—Letter 44, 1887, pp. 2, 3. (To the board of the Pacific Publishing House, April 19, 1887.)

Released December 1968.

The work of Anna Phillips does not bear the signature of heaven. I know what I am talking about. In our first experience in the infancy of this cause, we had to meet similar manifestations. Many such revelations were given, and we had a most disagreeable work in meeting this element and giving it no place. Some things stated in these revelations were fulfilled, and this led some to accept them as genuine.

Young unmarried women would have a message for married men, and in no delicate words would tell them to their face of their abuse of the marriage privileges. Purity was the burden of the messages given, and for a while everything appeared to be reaching a high state of purity and holiness. But the inwardness of these matters was opened to me: I was shown what would be the outcome of this teaching.

Those who were engaged in this work were not a superficial, immoral class, but persons who had been the most devoted workers. Satan saw an opportunity to take advantage of the state of things, and to disgrace the cause of God. Those who thought themselves able to bear any test without exciting their carnal propensities, were overcome, and several unmarried men and women were compelled to be married.

I am afraid of those who feel so great a burden to labor in this direction. Satan works upon the imagination, so that impurity is the result, instead of purity.... This pointing out of the imperfections and wrongs of individuals is of exactly the same character as in the false messages not only in Maine, but in New York, New Hampshire, and Massachusetts. Married men and women were following after the sins of the inhabitants of the world before the Flood, and of the Sodomites. I know what I am talking about, for most solemn messages were given me to correct this evil that was growing to large proportions among those who had so great a burden to set people

right in regard to purity. The state of things was terrible.—[Letter 103, 1894](#), pp. 6, 7. (To Elder A. T. Jones, March 15, 1894.)

By accepting Christ as his personal Saviour, man is brought into the same close relation to God, and enjoys His special favor as does His own beloved Son. He is honored and glorified and intimately associated with God, his life being hid with Christ in God. Oh, what love, what wondrous love!

This is my teaching of moral purity. The opening of the blackness of impurity will not be one half as efficacious in uprooting sin as will the presentation of these grand and ennobling themes. The Lord has not given to women a message to assail men and charge them with their impurity and incontinence. They create sensuality in place of uprooting it. The Bible; the Bible alone has given the true lessons upon purity. Then preach the Word. Such is the grace of God, such the love wherewith He hath loved us, even when we were dead in trespasses and sins, enemies in our minds by wicked works, serving divers lusts and pleasures, the slaves of debase appetites and passion, servants of sin and Satan. What depth of love is manifested in Christ, as He becomes the propitiation for our sins. Through the ministration of the Holy Spirit souls are led to find forgiveness of sins.

[121] The purity, the holiness of the life of Jesus as presented from the Word of God, possess more power to reform and transform the character than do all the efforts put forth in picturing the sins and crimes of men and the sure results. One steadfast look to the Saviour uplifted upon the cross will do more to purify the mind and heart from every defilement than will all the scientific explanations by the ablest tongue.

Before the cross the sinner sees his unlikeness of character to Christ. He sees the terrible consequences of transgression; he hates the sin that he has practiced, and he lays hold upon Jesus by living faith. He has judged his position of uncleanness in the light of the presence of God and the heavenly Intelligence. He has measured it by the standard of the cross. He has weighed it in the balances of the sanctuary. The purity of Christ has revealed to him his own impurity in its odious colors. He turns from the defiling sin; he looks to Jesus and lives.

He finds an all-absorbing, commanding, attractive character in Jesus Christ, the One who died to deliver him from the deformity of sin, and with quivering lip and tearful eye he declares, “He shall not have died for me in vain. Thy gentleness hath made me great.”—[Letter 102, 1894](#), pp. 10, 11. (To Mr. and Mrs. J. Edson White, February 6, 1894.)

Materials on Daniel

Daniel was closely connected with the Source of all wisdom, and this knowledge was to him more precious than the gold of Ophir. He kept his religious training on an equal with the advantages which were given him of becoming a wise and learned man. He worked with his entrusted capital. He was aroused by the situation in which he found himself in the king’s court. He co-operated with God in the use of every power which had been given him, that he should not be second in anything. And we read, “As for these four children, God gave them knowledge and skill in all learning and wisdom, and Daniel had understanding in all visions and dreams. Daniel was connected with God, and the secrets of the Most High were opened to him; for He is with them that fear him. “And the king communed with them, and among them all was found none like Daniel, Hananiah, Mishael, and Azariah; therefore they stood before the king.” And in all matters of wisdom and understanding that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm. Continual growth in religious wisdom and intelligence did not in any sense disqualify these youth for the faithful, intelligent discharge of the important duties assigned them in the kingdom of Babylon.—[Manuscript 135, 1898, 1, 2](#). (“True Education,” typed October 19, 1898.)

[122]

Consider the circumstances of the Jewish nation when the prophecies of Daniel were given. The Israelites were in captivity, their Temple had been destroyed, their Temple service suspended. Their religion had centered in the ceremonies of the sacrificial system. They had made the outward forms all important, while they had lost the spirit of true worship. Their services were corrupted with the traditions and practices of heathenism; and in the performance of the sacrificial rites they did not look beyond the shadow to the

[123] substance. They did not discern Christ, the true offering for the sins of men. The Lord wrought to bring the people into captivity, and to suspend the services in the Temple, in order that the outward ceremonies might not become the sum-total of their religion. Their principles and practice must be purged from heathenism. The ritual service ceased, in order that heart service might be revived. The outward glory was removed, that the spiritual might be revealed.

In the land of their captivity, as the people turned unto the Lord with repentance, He manifested Himself unto them. They lacked the outward representation of His presence; but the bright beams of the Sun of Righteousness shone into their minds and hearts. When they called upon God in their humiliation and distress, visions were given to His prophets which unfolded the events of the future—the overthrow of the oppressors of God’s people, the coming of the Redeemer, and the establishment of the everlasting kingdom.—[Letter 57, 1896](#), pp. 3, 4. (To Dr. J. H. Kellogg, May 27, 1896.)

In order rightly to understand the subject of temperance, we must consider it from a Bible standpoint; and nowhere can we find a more comprehensive and forcible illustration of true temperance and its attendant blessings, than is afforded by the history of the prophet Daniel and his Hebrew associates in the court of Babylon.—[Manuscript 132, 1901, 1](#). (Extracts from “Testimonies on Daniel One,” undated.)

[124] It was God’s design to show the Babylonians that there was a King above the king of Babylon—the God whom the Hebrew youth worshiped. These youth exalted God. They knew that they were to carry out the principles of truth, and therefore they refused the meat from the royal table and the wine from the royal cellar. Their abstinence from the prescribed bill of fare made a distinction in every way between their appearance and the appearance of those youth who indulged their appetite. There were plenty to make remarks, but these youth were faithful even in little things. And in physical appearance they were far ahead of the youth who sat at the king’s table. Their simple diet kept their minds clear. They were better prepared for their studies: for they never knew the oppression caused by eating luxurious food. They were better prepared physically for taxing labor; for they were never sick. With clear minds, they could think and work vigorously. By obeying God they were doing the very

things that will give strength of thought and memory.—[Manuscript 47, 1898, 4, 5](#). (“The *Echo* Office and Commercial Work,” March 31, 1898.)

You remember the experience of Daniel. He received wisdom and understanding because he placed himself in right relation with God. God has intelligence for you, just as He had for Daniel. He has knowledge for you that is far above all human knowledge. If you stand where Daniel stood, you will gain a progressive education, and a progressive education means a progressive sanctification. Such an education will prepare you to inherit the kingdom that from the foundation of the world has been prepared for God’s faithful ones. As you strive to obtain a knowledge of God, He will commune with you as He communed with Daniel and his companions, and will give you power that will prevail.—[Manuscript 125, 1902, 3, 4](#). (“Words to Students,” October 1, 1902.)

Daniel in Babylon chose the wisdom that would vindicate the honor of God. He and his three companions decided that it was in the wise purpose of God that they had been taken as captives to the wicked and corrupt city of Babylon. They did not leave their religion behind them in their own nation. They determined that they would not devote their time to complaint, but that they would be cheerful, and faithful in all their business transactions; that God’s compassion for them demanded the most unselfish service on their part as His representatives. They would preserve the true worship, and not permit one slur to be cast upon God.—[Manuscript 48, 1898, 7](#). (“Treasure Hid in a Field,” undated.)

[125]

God will help our youth as He helped Daniel, if they will make the unreserved surrender of the will to Him that Daniel made, and will appreciate the opportunities of growing in understanding. He will give them wisdom and knowledge, and will fill their hearts with unselfishness. He will put into their minds plans of enlargement, and will inspire them with hope and courage as they seek to bring others under the sway of the Prince of peace.

Those who do as Daniel and his fellows did will have the co-operation of God and the angels. They will work out with carefulness the sum of their salvation, God working in them, to will and to do of His good pleasure.—[Manuscript 38, 1904, 6](#). (“Our Work in Washington,” May 3, 1904.)

Why did Daniel refuse to eat at the king's luxurious table? Why did he refuse the use of wine as his beverage, when it was at the king's command that it was placed before him? He knew that by use of wine would become to him a pleasant thing, and would be preferred before water.

[126] Daniel could have argued that at the royal table and at the king's command, there was no other course for him to pursue. But he and his fellows had a council together. They canvassed the entire subject as to how they would improve the physical and mental powers by the use of wine. They studied this subject most diligently. The wine of itself, they decided, was a snare. They were acquainted with the history which had come to them in parchments of Nadab and Abihu. In those men the use of wine had encouraged their love for it. They drank wine before their sacred service in the sanctuary. Their senses were confused. They could not distinguish the difference between the sacred and the common fire....

Daniel and his companions had been educated in regard to Nadab and Abihu and also Abel, Seth, Enoch, and Noah. They cherished the truth that had been given them from human lips passing down the line from one generation to another. The image of God was engraved upon the heart.

A second consideration of these youthful captives was that the king always asked a blessing before his meals, and addressed his idols as Deity. He set apart a portion of his food to be presented to the idol gods whom he worshiped, and also a portion of the wine. This act, according to their religious instruction, consecrated the whole to the heathen god. To sit at the table where such idolatry was practiced, Daniel and his three brethren deemed, would be a dishonor to the God of heaven. These four children decided that they could not sit at the king's table to eat of the food placed there, or to partake of the wine, all of which had been dedicated to an idol god. This would indeed implicate them with heathenism, and dishonor the principles of their national religion and their God.—[Manuscript 122, 1897, 11-13](#). (“Daniel,” March 10, 1897.)

[127] It was God's purpose that these youth should become channels of light in the kingdom of Babylon. Satan was determined to defeat this purpose. He worked upon the minds of the youth who had refused to be God's representatives, causing them to be jealous of

Daniel and his companions. At Satan's suggestion they laid plans to entrap those who were making such steady, rapid advancement in knowledge. There were those who tried to deceive and mislead Daniel and his companions, who tried by flattery to induce them to enter into wrong. But they failed signally, because these youth had on the armor of light. They fastened themselves to the promise, "Let him take hold of My strength that he may make peace with Me, and he shall make peace with Me."

They knew that they must keep the eye of the mind single to the glory of God, that they must seek wisdom and strength and grace from on high. They must not allow themselves to be led, by smiles or frowns, to yield to the sophistry of Satan. They knew that no human power could be to them wisdom and righteousness and sanctification.

Satan was trying to compass their destruction. Nothing but the wisdom and strength and firmness and heroism which God could give would enable them to maintain their position in the way of holiness. They knew that they were not yet fully acquainted with the character of Satan's enmity. They would have to watch unto prayer; for they were ignorant of the obstacles they would have to meet and surmount. They knew that barriers would rise to bar their way, that embarrassment would surround them on every side.

[128]

They made a faithful study of the Word of God, that they might know the divine will. By faith they believed that the One whom they served would communicate to them His will; and in answer to their faith, God opened His Word to them. The Old Testament was to them a light shining in a dark place. They made the Word of God their textbook, looking upon it as the foundation upon which they must build character. They had only the Old Testament.

The youth of today have increased light. The Bible teaches the whole duty of men, women, and children. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." Divine wisdom came to Daniel and his companions as they studied the Word. They knew that this Word was their authority, and that it demanded their obedience. The truth was to them of the highest importance; for it placed their duty before them in a clear light.

Satan often cast his shadow across their pathway to obscure their view of divine light and darken their faith and confidence in God. But they would not yield, and the Lord gave them wisdom and power to prevail with Him in prayer. As they followed the course of study outlined for them in the courts of Babylon, they made it their aim to become statesmen who would never sacrifice principle. They knew that they were in an enemy's country, under the power of the Babylonian king, and they were obedient in all things save where they were asked to sacrifice principle."—[Letter 34, 1900](#), pp. 3-5. (To "My Brethren and Sisters in Australia," February 24, 1900.)

Lessons of great importance may be learned from the history of Daniel and his companions. These youth were bound together in the sacred bonds of Christian fellowship. Daniel's name is placed first on the record because he exerted a strong influence over the other three, who looked upon him as a leader. Had he failed to take a firm stand for the right, had he pleased and indulged self, his companions also would have failed. They would not have been handed down to us as young men signally honored by the God of heaven.—[Manuscript 113, 1901, 7](#). ("Canvassers Needed," typed November 4, 1901.)

Then Daniel and his companions studied the Word of God, the Old Testament Scriptures, and conformed their habits, appetites, words, and actions to the instruction there given. They brought themselves under discipline, that their physical and spiritual health should not be weakened by any wrong habits. They placed themselves on the Lord's side, refusing to take part in any idolatrous practice. They knew their senses must be kept sharp, that in all their associations with idolaters, amid religious corruption, they might distinguish between right and wrong.

We ask students and teachers to look at these representative youth in wicked Babylon. Under most trying temptations, they placed themselves in a right position. We read of these "as for these four children, God gave them knowledge and skill in all learning and wisdom and Daniel had understanding in all visions and dreams." They placed themselves under the supervision of Heaven, and the purest and most complete education was given them by God because they consecrated themselves daily to Him, and sought Him in prayer. Three times a day their supplications were offered in faith, that they

should have the things they asked for, and God heard them. He co-operated with them, and they co-operated with God. It was a mutual work.—[Manuscript 76, 1898, 5, 6](#). (“Words to Students,” typed June 16, 1898.)

The history of Daniel and his fellows is an illustration of what all youth may become in the service of God. Improve the opportunity that is now yours to obtain the very best idea of what constitutes a Christian character. Place yourselves where you can pray to God as Daniel and his fellows prayed to Him. They presented themselves to God as needy and dependant, and God gave them strength. But do you think that Daniel would have been helped as he was if he had yielded to appetite? Had he eaten the king’s food and drunk his wine, he would have been unable to obtain the education necessary to make him a successful Christian statesman. He would not have appreciated the knowledge God had to give, His mind would have been confused. He knew this, for before he came to Babylon he had received that training which every child before me should receive in the home.—[Manuscript 65, 1901, 4](#). (Sermon, typed July 28, 1901.)

[131] **MR No. 221—Materials on the Work in the Inner City**

In your letter of April 18 you speak of the work that is being done in Chicago. I am in full sympathy with the work that is being done there. I believe in helping along every line in which it is possible to help, following the steps of Christ. Those who take hold of this Christian-help work who will consecrate themselves to God, will find that He will be a present help to them in every hour of need. I know that the Lord will use those who will submit themselves to Him, and through the power of the Holy Spirit, they will be enabled to do the work that needs to be done.—[Letter 43, 1895](#), p. 2. (To Dr. J. H. Kellogg, June 14, 1895.)

I have been more grieved than I can express at the word that has come to me from you regarding the matters about which I have recently written to you. I have recently found a manuscript which I wrote to you while in Wellington, New Zealand, about five years ago, a copy of which was sent to you at that time. I have sent to you the original letter, just as I wrote it, so that you may see that the light has been coming to you for several years upon the same points about which I have written you several times recently....

[132] Your speaking of the ministers before your classes, and exalting the medical missionary work above the work of the ministry, is bringing in a state of things that is not in harmony with the third angel's message. I was shown that angels veiled their faces when they heard your words in regard to God's servants. These men have been given a work to do for God, and many of them are doing this work just as faithfully as you are doing your work. Some are laboring under more discouraging circumstances, because they have not the advantages and facilities which you possess for the prosecution of their work.

The swaying of things so heavily in one line is not after the Lord's plan. The wisest use is not being made of means. The thousands of dollars that were invested in the Boulder Sanitarium

would have accomplished very much more good in the saving of souls and bodies of men, if it had been sent to some other country, where there is a dearth of facilities for the prosecution of the work. Strongholds, cities of refuge, must be built up in many lands, that the truth may go forth in connection with the medical missionary work to all parts of the Lord's vineyard....

Brother Kellogg, the Lord calls for a halt, while you sit down and count the cost, to see whether you will be able to finish the building which you have begun. My brother, you are in danger. You are making many plans that you can never carry through. In your effort to embrace so much in the rescue work, you are in danger of divorcing yourself from the leading and most urgent features of the last gospel message. There must be camp meetings held to reach all classes, and at every place where these camp meetings are held, a home should be established where educated workers can teach all classes of learners how to work in medical missionary lines in connection with the Bible workers. All are to be taught how to carry the work to towns and cities that have not yet heard the message. Thus the light of truth will shine forth in many places. Meeting-houses must be built and humble buildings hired or erected where treatment can be given to the sick. By this means the work of the gospel and the medical missionary work will be bound together.—[Letter 135, 1899](#), pp. 1, 3, 7. (To Dr. Kellogg, August 29, 1899.)

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I see that your difficulties are becoming more settled and pronounced because Dr. Kellogg refuses counsel and chooses to do the very things that God has told him not to do. But the Lord God omnipotent reigneth. If Dr. Kellogg refuses to change his methods of labor, then the sure result will come....

The Lord has signified that the missionary, health-restorative gospel shall never be separated from the ministry of the word. The Lord Jesus has in His own example shown us the way in which His work is to be done in the restoration of suffering humanity. It is the Lord's purpose that in every part of our world health institutions shall be established as a part of the gospel work. If men feel that God has called them to devote all their missionary efforts to the worst part of the cities, no one should forbid them to work. But the Lord has in His own wisdom established sanitariums as a special illustration of the gospel work to be done in magnifying the truth.

But medical missionary work is not to be made a separate work, under a separate organization from the gospel ministry, after one man's mind and one man's judgment. The work in all its branches is to be one.—[Letter 3, 1900](#), p. 3. (To Elder and Mrs. Irwin, January 1, 1900.)

[134] The true medical missionary work is expressed in tender compassion to the Lord's poor, and in doing good to all the needy and suffering of the household of faith whose necessities in the providence of God come to our knowledge and require our notice. Every soul is under special tribute to God to notice with particular compassion God's worthy poor. Under no consideration are these to be passed by under the false pretence that charity makes provisions to reward the doers of evil who have ruined themselves through sinful indulgence, those who are not the friends of God.

There are two classes of poor whom we have always within our borders—those who ruin themselves by their own independent course of action and continue in their transgression, and those who for the truth's sake have been brought into straitened circumstances. Many of the Lord's poor are daily in suffering need, and in some cases their families may have to be provided for. There are many others who when helped will continue to make themselves special subjects of necessity. We are to love our neighbor as ourselves, and then toward all these classes we shall do the right thing under the guidance and counsel of sound wisdom. The Lord's poor subjects are to be helped in every case where it will be for their benefit. They are to be placed where they can help themselves. We have no question in regard to the cases of this class of poor. The best methods of helping them are to be carefully and prayerfully considered.

[135] The Lord lays this responsibility upon every church. That love, sympathy, and compassion is to be exercised toward them that Christ would exercise were He here in our places. We are to be disciplined in this way, that we may be prepared to work in Christ's lines. God suffers His poor to be in the borders of every church. They are always to be among us. The orphans, the poor, the aged children of God are not to be removed away and placed in large numbers by themselves, but the church members are to exercise their God-given tact and ingenuity to bear the responsibilities of caring for these, the Lord's people. In doing this they practice the truths of the fifty-

eighth chapter of Isaiah. They are not to pass by the Lord's poor, but they are to deny themselves of luxuries, of bows and ribbons, and the wearing of gold as an ornament, that they may make the suffering, needy ones comfortable. After this they may reach still farther to help those who are not of the household of faith, if they are the proper subjects to be helped.

But God does not expect those to whom He has given a special work to take on the depraved, the lowest specimens of humanity, using up the treasury money in this work and teach them only a few jots and tittles in spiritual lines. Let the light of the truth of God flash into the mind. While you can show that you are willing and grateful to receive any ideas in regard to the methods and plans of this work which will be a help and a blessing to our own people, your influence should be exerted in every way possible to let the light of truth shine into their minds.

The light which I have to give to our people is, Let no condemnatory speeches be printed in our papers. A large number of precious souls are groping in darkness, yet longing and weeping and praying for light. Thus it is in churches everywhere. If the efforts, the talent, the labor, the money, which have been thrown into Chicago for the last several years had been appropriated toward acquainting with the truth of God for these last days, a class of people who could have been reached with wise, well directed efforts, many would have received the truth who would now be working to give it to others of their own class. When our people become acquainted with this higher class of people, they will have an opportunity to disabuse the minds of very many of them of prejudice and opposition to things which they suppose our people believe, but which they do not entertain at all. [136]

I feel to the depths of my soul that as a people we must not move in wrong lines in this matter, calling it medical missionary work. But we should go to work for a class of people with whom we can unite on the subject of temperance. Then, by their own request, we can lead them to the Bible and give them the light on the Sabbath question....

From this [the experience of Philip and the Eunuch] God would teach His workers to be on watch and be ready to help every case that shall come to their notice. This man was converted through Philip's

preaching the gospel of the Word to him. Through him the light of truth was shining to the higher classes. It is the plan and constant effort of Satan to entangle the work of God in a supposed beneficent and excEllaent work, so that doors cannot be opened to enter new fields and work with people who have an advanced acquaintance with temperance principles. To unite with them in their work would be to do a special work for this time, without taking on the responsibilities of a work which will enforce an expenditure of means that will embarrass the conferences, a work which will absorb and consume but not produce.—[Manuscript 46, 1900, 1-4, 5, 6](#). (“The Temperance Work,” typed July 25, 1900.)

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I know that God would not have His money absorbed in Chicago as it now is. The money invested in this way, consumes much time and labor. This is pleasing to Satan; for he knows that it will close the door against the support of missionaries in their work, and then the work of the gospel ministry will be held up to ridicule in comparison with the large work done in medical missionary lines. A large amount of money has been used in a way which has accomplished very little. Much has been spent on a class of people who will never be fitted to receive and impart, unless the Holy Spirit shall make them entirely new, heart, mind, and body. The work done for this class has been disproportionately large in comparison with the work that has been done in fields that are waiting and longing for the truth. How many more years will the ways of man counterwork that which God would have done?—[Letter 92, 1900](#), p. 8. (To Dr. J. H. Kellogg, July 2, 1900.)

The messages are not to be sunk out of sight and the means in the treasury exhausted by a work for the most-abandoned classes. These are not to be repulsed; they are to be encouraged to reform and be converted. But all the time and talent and means are not to be devoted to work such as that which has been started in Chicago, which has absorbed so much of the Lord’s money. God has said that churches are to be established all over the world. Every effort is to be made to turn souls from error to truth. But work for the destitute is not to be taken up and managed as it has been in Chicago. The same time and means, used otherwise, would have done much to proclaim the truth which must be given to our world. Men and women would have been called out from the world to witness to

Christ's words, "Ye are the light of the world."—[Letter 91, 1900](#), pp. 8, 9. (To "Dear Brethren," typed June 24, 1900.)

Too much commercial work has been mingled with the medical missionary work. The capabilities that should have been developed under God in caring for the sick, and doing the work of a physician of the soul, as well as of the body, have, in recent years, been used largely in launching out in various enterprises. These enterprises necessitated the carrying of many responsibilities that the Lord never intended that Dr. Kellogg should bear. The Chicago work was not in all respects carried on in the right way. Too great an effort was made to feed a large class. Too much money was used in doing slum work. God did not lay upon Dr. Kellogg the responsibility of doing so much of this kind of work. The Lord declared, "He is my physician."—[Letter 218, 1906](#), pp. 3, 4. (To "The Elders of the Battle Creek Church, and to Our Ministers and Physicians Throughout the Field," June 28, 1906.) [138]

More recently I have written of figures that have been presented before me in regard to the gospel wagon. Then I had a view of the work which you have been doing for several years. I was lost to everything around me. I saw the large work established by you in Chicago, and the money that was invested. There was presented before me a long roll of paper, having upon it figures of a startling character, while in large letters was inscribed, "Consumers, but not producers." The figures showed the amount of God's money that had been invested in that enterprise in Chicago, and the results to the work all over the world. The representation was most disheartening....

The whole vineyard of the Lord has been robbed to carry on a work that is never-ending. It has consumed means that should have supplied the necessities of foreign fields. The means spent in Chicago would have given to new fields advantages for doing the very work that God has designed should be done. Look at the destitution that exists in portions of the field in foreign countries, and in contrast see the investment made in one great city. It shows that there has been a misappropriation of means which is not yours to do with as you please.... [139]

I have no hesitancy in saying that God did not set you at that work in Chicago....

Three mornings ago I laid my hand upon several papers, exchanges from America, sent me about two years since. In the *New York Observer* of August 6, 1896, I saw your name, and the heading, "Dr. Kellogg's Work, The Workingman's Home, and Medical Missionary Work in Chicago." There followed an account of the work then going forward, and the large amount of means required to sustain it. Since that time the work has greatly extended, and of course a much larger amount is required for its support. As I read the article, and thought of these things, I could understand the light given me by the Lord as to what the principles of truth and righteousness would lead the sanitarium supporters and workers to do; that they should make it their first business to aid the work in this country, where the Lord has sent experienced workers fitted to carry forward His work....

[140] In the sanitarium at Battle Creek as a center the Lord gave you your work, all that you could carry successfully. The medical missionary work was ever to be as the arm to the great work that was to prepare a people to stand in the day of God so soon to be realized. "The fear of the Lord is the beginning of wisdom." The gospel ministry of truth for these last days, in its sacred dignity, is to stand as the body; Christ Himself is the head; and the [medical] missionary work is to be the arm and hand. Only a thorough instruction in God's Word will suffice for the saving of souls that are ready to perish.

Our work in camp meetings brings us in touch with all nationalities and all classes, rich and poor, high and low; and it brings us in connection with the sick and suffering. These camp meetings should be regarded as verily God's instrumentalities as are the sanitariums. Their work is essential.

The work of our schools also is essential. God has a church, and education in schools is not on a solid basis unless it is carried on in connection with the church, and is founded on the principles of God's Word. Thorough instruction in the Word of God imparts an education that will be as lasting as eternity....

All these lines of work require money. God does not now lay upon His people the same work which was laid upon Muller. Muller did a noble work. But God has given His people a work to do after a different plan. To them He has given a message for the whole world. They are to enter territory after territory, and make aggressive

warfare against soul-destroying sins. God bids them, “Lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins.” They are to engage in house-to-house labor, opening the Scriptures to those who are in darkness. Rich and poor alike are to be instructed. The youth must be labored for with persevering zeal to win them to the truth, that they also may become laborers together with God.—[Letter 33, 1900](#), pp. 1-5. (To J. H. Kellogg, February 27, 1900.)

All this the work in Chicago was presented in a vision given to me at midday. It laid upon me a burden which none could understand. I could not understand it. I was overwhelmed with the things presented.

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When I came to myself, I was like one stunned. Night after night the picture was before me. I saw the investments you were making, the money you were consuming; and what would the end be? I will not say.

“Who has required this at your hands?” was the question asked. “Sister White,” you bemoan, “somebody has set things before you in a wrong light.” No, no; things that no one knows have been presented to me.

I have been made to understand the ambitious projects that have bound up in one wicked city means which should have helped the work in this new world and put us on standing-ground. But all the necessities of this field, which were kept before you, seemed to you of less importance than the great things you were creating.

All our entreaties, all our poverty, which you knew, all our inability which was indeed impossibility, was before you, but the things of your own creation closed your senses to our great need. The Lord signified that we should make a center here, that in this country should be established the very same work that we had started in America by the greatest self-denial and self-sacrifice at every step....

As I write, my soul burns within me to see how the money has been used to consume, but not to produce....

We should have had at this date a large, well-built edifice with surrounding grounds in a beautiful location, where we could cooperate with God in caring for sick and suffering humanity. Through this work in connection with the gospel ministry, the light of truth would shine forth. The people who are in ignorance would have an

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opportunity to become acquainted with health principles, and many would be led to practice the self-denial essential for health of body and clearness of mind, and they would be brought to comprehend what is truth for these last days. This is the work to be done....

Our school in Australia has been established and carried on at a heavy financial sacrifice. If some of the means absorbed in the Chicago mission and similar enterprises had been appropriated to the necessities of institutions of God's own appointment in this new field, the Lord would have been much better glorified; for then we could have received to impart to others.

Through the work of schools and sanitariums the light of the gospel, in clear, steady rays, would have penetrated far and near. The truth of God would have been as a city set upon a hill. If the ensign of truth can be lifted in educational institutions and in sanitariums for the sick, in the islands of the sea and in many countries, more would be accomplished in bringing souls into the truth than can be accomplished by all other methods that can be devised.

[143] There are many communities where all are in humble circumstances, where many of the refinements, comforts, and some even of the seeming necessities of life are lacking. But when the truth is received by these people, what a change is wrought! Tobacco is seen to be a needless expense, as well as an injury to the health. It is discarded, and the means thus saved is used in paying teachers to instruct the children, that they may be brought up in the nurture and admonition of the Lord.

Many who know not the truth are coming to understand that their home training and Sunday school teaching will not accomplish the work that is essential for this time. The present truth must come to the people. They need Bible truth, the special truth for this time. Our churches must be a living temple for God; every stone composing the temple must be a living stone; emitting light.

Often the greatest amount of good will be accomplished by camp meetings. In most cases these should hold two or three weeks. These meetings should be so conducted as to make them object lessons of neatness, order, and good taste; and at the same time there should be a careful regard to economy. At these meetings the truth is brought before people who would never enter a church, and many are convicted and converted.

In every place where believers are raised up, humble churches should be built....

All that is involved in camp meeting effort can never be fully traced out. God is calling upon souls, and we should stand ready to gather in the harvest as soon as the work of ministry begins. The warning is to be given by every converted soul. This is the missionary work to be done. Money is to be invested, not in expensive buildings, but in the best methods of reaching and saving the largest number of souls unto Jesus Christ.

The ministry is not to be belittled or criticized. The men appointed to the ministry are not to be censured because they do not give soul and body to that which is termed medical missionary work. God has given to every man his work. It is not the duty of the ministers to do as you have done. If they did, they would rob the destitute, suffering fields that have just as good a claim to help as have the people in the wicked city of Chicago. It is your duty, Brother John, to respect the ministry just as fully as you think your work should be respected. [144]

Should you carry out your own way, means would be drawn from the treasury to support the enterprises of your creation, until the missions to which God has appointed a special work would be destitute of every facility for carrying on that work.—[Letter 33, 1900](#), pp. 2-8. (To J. H. Kellogg, February 27, 1900.)

Released February 1969.

[145] **MR No. 222—Satan Creates Dissension; Business Standing to Be Correctly Presented**

The Saviour foretold that in the latter days false prophets would appear, and draw away disciples after them; and also that those who in this time of peril should stand faithful to the truth that is specified in the book of Revelation, would have to meet doctrinal errors so specious that, if it were possible, the very elect would be deceived.

God would have every true sentiment prevail. Satan can skillfully play the game of life with many souls, and he acts in a most underhanded, deceptive manner to spoil the faith of the people of God and to discourage them. And when men who are in positions of responsibility permit themselves to be led astray, as many do, by the sophistries of Satan, the enemy gains a great victory.—[Manuscript 11, 1906](#). (“Growing in Grace,” November 27, 1905.)

He works today as he worked in heaven, to divide the people of God in the very last state of this earth’s history. He seeks to create dissension, and to arouse contention and discussion, and to remove if possible the old landmarks of truth committed to God’s people. He tries to make it appear as if the Lord contradicts Himself.

It is when Satan appears as an angel of light that he takes souls in his snare, deceiving them. Men who pretend to have been taught of God will adopt fallacious theories, and in their teaching will so adorn these fallacies as to bring in satanic delusions. Thus Satan will be introduced as an angel of light, and will have opportunity to present his pleasing fables.

[146] These false prophets will have to be met. They will make an effort to deceive many, by leading them to accept false theories. Many scriptures will be misapplied in such a way that deceptive theories will apparently be based upon the words that God has spoken. Precious truth will be appropriated to substantiate and establish error. These false prophets, who claim to be taught of God, will take beautiful scriptures that have been given to adorn the truth, and will use them as a robe of righteousness to cover false and dangerous

theories. And even some of those who in times past the Lord has honored, will depart so far from the truth as to advocate misleading theories regarding many phases of truth, including the sanctuary question.—[Manuscript 11, 1906](#). Portion printed in [Evangelism, 359, 360](#). (“Growing in Grace,” November 27, 1905.)

Dr. Kellogg has linked himself with the world. He acted unwisely when he invited that committee of Battle Creek citizens to examine the Sanitarium books. To open these books to the inspection of the world, was as unfortunate as was Hezekiah’s mistake of showing the Babylonians the treasures in the house of God. What business had these men to know all about the workings of this institution? They never should have been given such an opportunity. I believe they promised to give something over thirty thousand dollars to the building fund, after that investigation. Twice thirty thousand dollars would have been but a small sum, in comparison with the harm that has been done by allowing this examination to be made.—[Manuscript 123, 1902, 4](#). (Council at “Elmshaven,” report of October 19, 1902.)

I have been instructed that it is time that there was a thorough investigation of the standing of the Medical Missionary Association and the sanitarium. Let the strict examination be made in regard to the business that has been transacted in Battle Creek. This will show the standing of the institution. This investigation should have been made long ago. The business standing of all our medical institutions is to be carefully and correctly presented before our people that they may know the real situation of the medical work, where it stands, what it is doing, whether or not it is producing as well as consuming.—[Letter 197, 1904](#), p. 6. (To Elder I. H. Evans, June 15, 1904.)

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Released February 24, 1969.

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MR No. 223—Constant Progress Needed in Knowledge of God

I have read your articles in the *Educator*, and am surprised at that which they present. Your minds do not see all things clearly. You see men as trees walking. You grasp and advocate some truth, while in the same article you present that which opposes your own statements. Would it not be best for you to get out of the fogs of your previous education under teachers themselves befogged? This education has not been true and unmingled with error. If I write for the *Educator*, as I have been and am now doing, my articles would be directly opposed to your human philosophy. Shall there be a Yea and Nay go forth in the *Educator*? or shall I be obliged to issue a paper on true education, that will not have in it one thread that will dishonor our heavenly Father?

I have written much on education, and have much yet to write; and if the Lord has been teaching me, He certainly has not been teaching you to present to the many readers of the *Educator* a Yea and Nay as you have done. You will see that you have done this when the Holy Spirit works your human minds. Then you will not write Yea and Nay in the same issue.

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There is a constant progress in the knowledge of God and of Jesus Christ whom He has sent, but when men feel that they are wise above a “Thus saith the Lord,” they need to become fools in order that they may be wise. The living oracles of God were given to lie at the very foundation of all true education. “The fear of the Lord is the beginning of wisdom.” There is a distinction to be made between the sacred and the common, and we are accountable to God if we place human wisdom at the head as essential for education. Language may change, and study books may present the supposed improvements, but “in the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. 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:

and the light shineth in darkness, and the darkness comprehendeth it not.”

I am not surprised that as darkness covers the earth, and gross darkness the people, the light that comes from the Father of light is not discerned. Just to the extent that the mists and fogs encompass the minds of men, will be their ignorance and misconception of God. The worldly churches cannot read a “Thus saith the Lord,” in regard to the Seventh-day Sabbath; and why? Because they are wise in their own conceits; because they are following the example of men who were only one step from the Eden of God, and who, because of their mental and moral capabilities, began to work out their human inventions, and worship the things their hands had made, supposing that they were improving upon God’s plans and devices. In this they worshiped and extolled themselves.

([Genesis 6:5-18](#), quoted.) 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 men 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 institute a war with the universe of heaven and gain possession of Eden.

When men talk of the improvements that are made in higher education, they are aping the inhabitants of the Noatic world. They are yielding to the temptation of Satan to eat of the tree of knowledge, of which God has said, “Ye shall not eat of it, lest ye die.” God gave men a trial, and the result was the destruction of the world by a flood. In this age of the world’s history there are teachers and students who suppose that their advancement in knowledge supersedes the knowledge of God, and their cry is “Higher education.” They consider that they have greater knowledge than the greatest Teacher the world has ever known.

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Christ came to the earth as the Light of the world. Nearly two thousand years ago a voice was heard in heaven—the more mysterious because it came from the throne of the Infinite—saying, “Sacrifice and offering thou wouldest not, but a body hast Thou prepared me. Lo I come, (in the volume of the book it is written of

Me), I delight to do Thy will, O My God; yea, Thy law is within My heart.”

Who is this that the heavenly universe proposes shall visit a guilty world? We ask the prophet Isaiah, and in decided tones he speaks. His language is not Yea and Nay. “Unto us a child is born,” he says, “unto us a son is given; and the government shall be upon His shoulders, and His name shall be called, Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.”

[151] We inquire of John, the beloved disciple. Hear his words: “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. 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. And the light shineth in the darkness; and the darkness comprehendeth it not.... And the Word was made flesh and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth.”

To Christ Himself we address the inquiry, “Who art Thou?” Listen: “Before Abraham was, I am.” “I and My Father are one.” “As the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom He will. For the Father judgeth no man, but hath committed all judgment unto the Son, That all men should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent Him.”...

[There follow six pages of scripture quotations elevating Christ, truth, etc., with brief comments.]

Whatever may be our experience or supposed intelligence, we must all become learners and receive an education in spiritual things that we may give to others. Let all bear in mind that Christ, in His life has given them an example of the necessity of prayer. He says, “The end of all things is at hand; be ye therefore sober, and watch unto prayer.” “Watch and pray, lest ye enter into temptation.” “Take ye heed, watch, and pray; for ye know not when the time is.” “Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and the care of this life; and so that day come upon you unawares. For as a snare shall it come upon all them that dwell upon the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these

things which must come to pass, and to stand before the Son of man.”

The same spirit is seen today that is represented in [Revelation 6:6-8](#). History is to be reenacted. That which has been will be again. This spirit works to confuse and to perplex. Dissension will be seen in every nation, kindred, tongue and people, and those who have not had a spirit to follow the light that God has given through His living oracles, through His appointed agencies, will become confused. Their judgment will reveal weakness. Disorder and strife and confusion will be seen in the church. [152]

The prayer of Christ for His people, just before His humiliation and death, is as much unheeded as if it had never been made. The same spirit that controls the nations of the earth is working upon the minds of those who have had light. As the children of disobedience, irrespective of consequences, they act like the blind. They are drunken, but not with strong drink. They reveal [that] that which has allured and deceived them was an unholy ambition.

The Lord God of Israel has made Himself a refuge for His people. All who will make Christ their dependence, will know what it means in these last days to agonize to enter in at the straight gate. The foolish self-esteem and self-confidence which many possess will prove their eternal ruin. To them the narrow path cast up for the ransomed of the Lord to walk in seems altogether too restricted. But he who abides in Christ will understand what it means to be crucified to the world. The Lord has provided only one refuge for His people. The great apostle says, “Your life is hid with Christ in God.” “When Christ, who is our life, shall appear, then shall ye also appear with Him in glory.” All who are overcomers will be highly exalted.

Those who are striving for position, seeking to be the greatest, will be called the least in the kingdom of heaven. As He sought to impress this lesson, Christ called a little child, and set him in the midst of them, and said, “Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven.” [153]

On another occasion, “they brought young children to Him, that He should touch them, and the disciples rebuked those that brought them. And when Jesus saw it, He was much displeased, and said

unto them, Suffer the little children to come unto Me; and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.”

We have this matter placed in the heavenly scales and weighed, and the result is presented before us. All this ambitious exercising of the spirit to exalt self will surely be worked by satanic agencies until the persons, whatever their profession, will reveal hereditary and cultivated attributes that will place them in the very lowest scale; and when God shall weigh them in the golden scales of the heavenly sanctuary, the sentence will be passed, Thou art “weighed in the balances, and found wanting.”

[154] Those who consider themselves capable and efficient know little of their own poor selves. The explanation has been given me why there is so little safety for men placed in responsible positions. They want to do some great thing in proportion with their supposed great position. In the place of considering themselves as less than nothing unless worked by the Holy Spirit, they themselves want to work the Holy Spirit. The prayer of each should be: “Who can understand his errors? Cleanse Thou me from secret faults. Keep back Thy servant also from presumptuous sins; let them not have dominion over him; then shall I be upright, and I shall be innocent from the great transgression. Let the words of my mouth, and the meditation of my heart be acceptable in Thy sight, O Lord, my strength and my Redeemer.”

The youth of today have not obtained that education and training that will lead them to put on the whole armor of God, and be able to resist temptation, depending upon the Holy Spirit to strengthen and empower them to fight manfully the battles of the Lord. They have formed the habit of working to do something to uplift themselves, and thus they are left to their own strength. Their words, their spirit, their actions, are not after the likeness of Christ. Self, self, self, is revealed in everything they are connected with....

Teachers, be careful, be prayerful, be serious. Certain it is that you have collected all the chaff that it is safe for you to have. What, I ask, is the chaff to the wheat? Let the character of your work be such that as teachers you will by pen and voice, sanctify the Lord

God in your hearts, and be ready always to give to every man that asks you a reason of the hope that is in you with meekness and fear.

We have a Saviour who is at hand, and not afar off; and now is the time to make your calling and election sure. Your life-insurance policy you will find in [2 Peter 1:2-11](#). [Quoted.]

Mark especially [Verses 8-11](#). In order to have this positive assurance, you must begin to work, as the Holy Spirit works you, on altogether different lines, from inward to outward. You need not feel that you must mingle the common with the sacred. You have done this so continually in the past that your spiritual eyesight is obscured, and you cannot discern between the sacred and the common. You take the common fire, and exalt and praise and cherish it, and the Lord turns from you with displeasure. Had you not better make a full consecration of yourself to God? Will you imperil your souls by a divided service? [155]

Not one sin has yet been blotted out from the book of God only through the faith of the believer who holds the beginning of his confidence firm unto the end. We may have hope in anticipation of the full and entire atonement made; for this is efficacious if sin is put away. John declared: "Whoever abideth in him sinneth not. Whoso sinneth hath not seen him, neither known him. Little children, let no man deceive you. He that doeth righteousness is righteous."

Brethren, read your Bibles; study your Bibles. We should be ever grateful to God that by His mercy we possess knowledge. We know our duties. We have the eternal life insurance papers plainly written out. We have every facility provided for us, every endowment of capability for discharging the duties devolving upon us. There is only one way of becoming partakers of the divine nature, of escaping the corruption that is in the world through lust. I beseech of you, Put off all self-importance, for it can be no help to you. And yet you may place a high estimate upon your own characters, for you are bought with a price.

I have a deep interest in you. You must drink of the pure waters of Lebanon, rather than of the murky pools of the valley. I speak to you personally because you do not know what it means to be sanctified, elevated, ennobled. If you will seek earnestly for a pure, a consecrated, a holy life, you will find that your human knowledge is not all that you need to constitute a laborer together with God. I [156]

am pained for you; and not for you only, but for many of our young men and women who act in the capacity of teachers. They need so much that which is true “higher education.”

The great Teacher who came down from heaven has not directed you to any of the supposed great authors. He says, “Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For My yoke is easy, and My burden is light.” Christ has promised to give you rest, and in learning your lessons of Him, you will find rest.

Is not this plain and simple? Those who have been students in the schools at Battle Creek have come from their years of study unprepared to do the work in teaching that they should do. They are imperfect in many ways where they should be wise. They are weighed in the balances of the sanctuary above, and are pronounced “wanting.” These defects in their education the Lord would not have reproduced in others.

[157] Were you here in Cooranbong, we would not, could not, entrust our youth to you, for you are not qualified to give students proper instruction. We would feel that God held us responsible for placing you in so important a position. You would hinder the very work that the Lord calls upon every teacher to be qualified to do.

We are now amid the perils of the last days, and something more is essential for you to have than that which you now have. It is hard for you to unlearn things which you have learned, and learn those things which ought to have been the very alpha of your education. The omega you will never reach in this world.

Seek the Lord while He may be found. Be sure that you have learned your lessons in wearing the yoke of Christ. Then, learning under His restraining discipline His meekness, His lowliness of heart, you will find rest unto your souls. You will find yourselves riveted to the eternal Rock.

I could say much more, but I cannot give the time from my other pressing duties.—[Letter 65, 1898](#), pp. 1-5, 11-15, 16, 17-20. (To Brethren Griggs and Howe, typed August 23, 1898)

Released March 14, 1969.

**MR No. 224—Ellen G. White Letters to Young
Christians**

[158]

I have received and read your letter; thank you for writing so frankly....

Your letter came yesterday, and I will respond at once, fearing that something may come in to crowd out the answer due you.... I can understand your state of feeling, your hopelessness and discouragement. I am not now in any way hopeless in regard to your case. I understand that at times you are sorely tempted, and lose confidence in your ability to resist temptation, because your inclination leads you in wrong paths; but Jesus loves you; you are the purchase of His blood.

We are to look to Jesus; sinful, erring, weak, unworthy, we are to take the Word of God, the invitation of Christ, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest"....

You place yourself in positions and in the society of those who bring temptations upon you, and you do not always resist temptation; but the first decided resistance would bring angels to your side to strengthen you. When you present your petitions to God for help, an angel lifts up a standard for you against the enemy in order that you may not be overcome.

You should look by faith to Jesus, saying, "Lord, save me or I perish." When this petition is sincerely offered, the heavenly standard is raised, and One stronger than your enemy shields you from his assaults....

Do not fix your eyes upon the discouraging features of your religious experience. Look to Jesus. Seek for a new heart, and never rest until you can say, "I know that my Redeemer liveth." Acknowledge every ray of light that Jesus in His matchless love and mercy gives to you.

[159]

Do not think that because you have made mistakes you must always be under condemnation; for this is not necessary. Do not permit the truth to be depreciated before your mind, because those

who profess it do not live consistent lives. Cherish faith in the truth of the third angel's message. If you do not cultivate faith, its importance will gradually lose its place in your mind and heart. You will have an experience like that of the foolish virgins, who did not supply oil for their lamps, and their light went out. Faith should be cultivated. If it has become weak, it is like a sickly plant that should be placed in the sunshine and carefully watered and tended.

The Lord would have every one who has had light and evidence cherish that light, and walk in its brightness. God has blessed us with reasoning powers so that we may trace from cause to effect. If we would have light, we must come to the light.

Instead of looking to see if we have not made some mistakes in believing, we should look for evidences by which to strengthen and confirm faith.... God's promises have been given for our encouragement.

[160] Shall we look at our sins, and begin to mourn, and say, I have done wrong, and I cannot come to God with any degree of confidence? Does not the Bible say, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness"? It is a proper thing for us to have a realization of the terrible character of sin. It was sin that caused Christ to suffer an ignominious death on Calvary. But while we should understand that sin is a terrible thing, yet we should not listen to the voice of our adversary, who says, "You have sinned, and you have no right to claim the promises of God." You should say to the adversary, "It is written, If any man sin, we have an advocate with the Father, Jesus Christ the righteous"....

We do not believe in God as we should, and I have thought that this unbelief is our greatest sin.... We must not think when we are afflicted that the anger of the Lord is upon us. God brings us into trials in order that we may be drawn near to Him. The psalmist says, "Many are the afflictions of the righteous, but the Lord delivereth them out of them all." He does not desire us to be under a cloud....

He does not desire us to go in anguish of spirit. We are not to look at the thorns and the thistles in our experience. We are to go into the garden of God's Word, and pluck the lilies, and roses, and the fragrant pinks of His promises. Those who look upon the difficulties in their experience will talk doubt and discouragement,

for they do not behold Jesus, the Lamb of God, who taketh away the sins of the world....

We should keep our minds upon the love, the mercy, and the graciousness of our God.... Thus joy will be brought into our experience, for we shall see by studying the Word of God that we are not left to our weakness, to our doubts, and that there is no occasion for sighing under discouragement. Talk faith, act faith.... I have not always dwelt on the good things of God as I should have done; but I do not make it a practice to look on the dark side....

My dear friend, do you not think that if we humbly call upon the Father, even as a child calls upon its parent, He will hear us, and will answer our petitions? ... We should be in a position where we may believe that God is willing to do for us more than we can ask or think. With the key of faith we may unlock the storehouse of God. Then why should we not be believing Christians instead of doubters? ...

[161]

How foolish it would be to go into a cellar, and mourn because we were in the dark. If we want light we must come up into a higher room. It is our privilege to come into the light, to come into the presence of God.... We are not to believe because we feel or see that God hears us. We are to trust to the promise of God. We are to go about our business believing that God will do just what He has said He would do, and that the blessings we have prayed for will come to us when we most need them....

Discouragement and gloom come upon us, not because the truth is not sufficient for us, but because we do not bring it into our hearts, and let it have a controlling influence over our lives and actions....

The adversary desires to have us think that the way to live is so difficult that it will be impossible to reach the bliss of heaven. But God has placed us in circumstances where the very best of our natures may be developed, and the highest faculties may be exercised. If we cultivate the good, the objectionable tendencies will not gain the supremacy, and at last we shall be accounted worthy to join the family above. If we desire to be saints above we must be saints upon the earth.

I love to speak of Jesus and His matchless love. I haven't one doubt of the love of God. I know that He is able to save to the uttermost all that come unto Him. His precious love is a reality, and

the doubts expressed by those who know not the Lord Jesus Christ have no effect upon me....

[162] I pray most earnestly that the Lord Jesus will reveal Himself to you. Come to Him just as you are, give yourself to Him, grasp His promises by living faith, and He will be to you all that you desire.... Jesus longs to save you, to give you peace and rest and assurance while you live, and to bestow upon you eternal life in His kingdom. But no one will be compelled to be saved....

There are only two classes in the whole universe—those who believe in Christ and whose faith leads them to keep God’s commandments, and those who do not believe in Him, and are disobedient. The sins of the world were laid upon Christ, and for this reason He was numbered with transgressors. He bore the curse, and was treated as a transgressor in order that the repentant sinner might be clothed with His righteousness. He was condemned for sin in which he had no share, in order that we might be justified by righteousness in which we had no part....

Standing as man’s representative at Pilate’s bar, He suffered the cruel sentence of death to be passed upon Him by unreasonable and wicked men, and answered not a word to their accusations. Why was He silent? ... When the poor sinner inquired the way of life, Jesus did not remain silent. But when condemned to the most ignominious and cruelest of deaths, He had not a word to say....

He could have delivered Himself from those who came to take Him in the garden of Gethsemane. A few words from His lips sent the murderous throng reeling to the earth, as if smitten by a bolt of the wrath of God. But He suffered humiliation, agony, and death in silence, because He had given His life for the life of the world....

[163] The hand that was nailed to the cross for you is stretched out to save you. Believe that Jesus will hear your confession, receive your requests, forgive your sins, and make you a member of the royal family. You need the hope which Jesus will give to cheer you under every circumstance. I long to see you trusting in Jesus, and I know He will give you grace to bear all your temptations.

When we are tempted to place our affections on any earthly object that has a tendency to absorb our love, we must seek grace to turn from it, and not allow it to come between us and our God. We want to keep before the mind’s eye the mansions which Jesus has

gone to prepare for us. We must not allow our houses and lands, our business transactions and worldly enterprises to come between us and our God. We should keep before us the rich promises that He has left on record. We should study the great waymarks that point out the times in which we are living. We know that we are very near the close of this earth's history, and everything of a worldly nature should be secondary to the service of God.

The idolatrous love of things that are seen will be superseded by a higher and better love for things that are imperishable and precious. You may contemplate eternal riches until your affections are bound to things above, and you may be an instrument in directing others to set their affections on heavenly treasures....

If one soul accepts the truth, his love for earthly things is dislodged. He sees the surpassing glory of heavenly things, appreciates the excellence of that which relates to everlasting life. He is charmed with the unseen and eternal. His grasp loosens from earthly things, he fastens his eye with admiration upon the invincible glories of the other world. He realizes that his trials are working out for him a far more exceeding and eternal weight of glory, and in comparison to the riches that are his to enjoy he counts them light afflictions which are but for a moment.—[Letter 97, 1895](#), pp. 1, 6-19, excerpts. (To Henry D. Wessels, October 8, 1895.)

[164]

Have you given yourself unreservedly to God? And if not, why not? Ought you not to be a Christian? Has not Jesus purchased you with infinite cost to Himself? Did He not suffer and die upon Calvary, that you might by faith claim the merits of His blood?

I gave myself to Jesus when I was not as old as you now are. I sought my Saviour with my whole heart; and how deeply I regretted that I had not before yielded my will, that I might be drawn to Christ. I found peace in Jesus, believing that He heard my prayers, and that He would do in my behalf just what He had promised in His word, "Those that seek Me early shall find Me" ([Proverbs 8:17](#)). I laid my Bible open before the Lord and said, "There, Lord, is Thy pledged word, 'him that cometh to Me I will in no wise cast out' ([John 6:37](#)). 'Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you' ([Luke 11:9](#))."

The promise is to be claimed by faith. Jesus invites you to come to Him and learn of Him, and "I will give you rest" ([Matthew 11:28](#)).

“Learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls” ([Matthew 11:29](#)). This rest is not found in inattention and idleness, but in yielding the will to the will of Jesus; for, says Christ, “My yoke is easy, and My burden is light” ([Matthew 11:30](#)). Therefore your will must become God’s will. Your peace, your rest, comes in wearing Christ’s yoke; you have the peace of Christ, and your conscience is not continually scourging you because you have not committed yourself to do the will of God. When you love to do the requirements of God, there is sweet enjoyment, not in idleness, but enjoyment identified with, and realized through, the exercise of all your powers on the Lord’s side. Christ’s service means work. You can be a dutiful, obedient child of God. A soldier of Jesus Christ does not mean pleasure but hard work. You may say, “What can I do?” By coming out fully on the Lord’s side, you can exert an influence over your young companions; by refusing to do a wrong action, you can place yourself thus far on Christ’s side.

You may have real conflicts in overcoming self, but you have Jesus to help you. Will you try, Paul, to be a Christian? Will you write to me and tell me that you have fully decided to be a soldier of Jesus Christ?—[Letter 12, 1889](#). (To Paul Daniels, July 4, 1889.)

I wish to act my part faithfully in seeking to save your soul. A heavy price has been paid to redeem you. “God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.”

In my dreams last night I was speaking to a company of young men. I asked them to sing, “Almost Persuaded.” Some present were deeply moved. I knew that they were almost persuaded, but that if they did not make decided efforts to return to Christ, the conviction of their sinfulness would leave them. You made some confessions, and I asked you, “Will you not from this time stand on the Lord’s side?” If you will receive Jesus, He will receive you. “He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God.” You need not be discouraged. Come to the Saviour, saying, “In my hand no price I bring, Simply to Thy cross I cling.”

Will you now resolve to make a most decided reform in your life, in your character building? Will you not turn square about, and

say firmly, “I will no longer give others the impression that I do not respect the law of God. I will be on the Lord’s side. I will give my heart to the service of God.” Will you not make this decision now, just now? It is for your eternal interest to do this.

I do not ask for a history of your past life, of how you have turned from Christ to the enemy. Tell all that to the One who loves you, the One who has for you more than human sympathy. He died to redeem you....

The world is full of backsliders, who refuse to become laborers together with God, building for time and for eternity, in the sight of men and angels, a noble character. They associate with the degraded and besotted, forgetting that Satan is playing the game of life for their souls. Shall we put Christ to open shame? Shall we give license to sin, and by our example lead others to become weaker than ourselves?

Oh, for Christ’s sake, respond to the invitation given you by the Saviour, “Give diligence to make your calling and election sure; for if ye do these things”—living on the plan of addition, adding grace to grace, building up day by day a pure, refined, noble character—“ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.”

[167]

My brother, it means everything to you to secure your eternal-life-insurance policy. If you will take hold in earnest to co-operate with God, He will work with you. Read and ponder the words of the Scripture. Make sure work for repentance. Be in earnest. Secure heaven even if it must be at the loss of all else.

The Father in heaven can not save you if you go contrary to His will. It is the obedient child only that He can bless. “He that hath My commandments and keepeth them,” Christ says, “He it is that loveth Me; and he that loveth Me shall be loved of My Father, and I will manifest Myself to him.”

May the Lord help you to cut loose from every fetter, and to bind yourself up with the love and in the protection of an all-powerful Friend. Do not be lukewarm in this matter. Resolve that with God’s help you will build up a worthy character and will exert an influence for Christ and the right.—[Letter 137, 1904](#), pp. 1, 2, 4, 5. (To “My Dear Young Friend, Mr. Heizemiam,” April 11, 1904.)

I wish to write you some things which have been forcibly impressed on my mind during the night season. How many of you will now take your position on the side of the great Teacher, determined that during this term you will not only advance in scholarship, but that you will make advancement in learning of the great Teacher? ...

[168] In accepting Christ's yoke of restraint and obedience, you will find that it is of the greatest help to you. Wearing this yoke keeps you near the side of Christ, and He bears the heaviest part of the load....

To learn the lessons Christ teaches is the greatest treasure students can find. Rest comes to them in the consciousness that they are trying to please the Lord.

While at school you will be tested and tried. Christ desires you to be like Him in character. He came to our world to live the life which all must live who are accepted as members of the royal family. It is your privilege, by the grace of Christ, to so live that to you can be given the reward of the overcomer. The Saviour says, "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father on His throne." This is the prize offered to overcomers. Is it not worth striving for?

Let each student remember, as he associates with his fellow-students, that he has responsibilities to fulfill. God wants you to be a help to one another. Each one has trials to bear and temptations to meet. While one may be strong on some points, he may be weak on others, having grave faults to overcome, God says to you, "Bear ye one another's burdens, and so fulfil the law of Christ." Your instructors have every phase of character with which to deal. This is very difficult and very important work; and they need your prayers. Remember that they have continual temptations to meet. Daily you should ask God to help them by His Holy Spirit to be a help to you. You can be a constant encouragement to them; for to students, as well as to teachers, God will give the inspiration of His Spirit. But if you do not seek to overcome as Christ overcame, you will make
[169] very hard the work of those who are bearing heavy responsibilities. You will yield to the temptations of Satan to be thoughtless and inattentive, to fail of putting earnest effort into your schoolwork.

Students, do all in your power to lighten the burdens of your teachers. Pledge yourselves to act a noble part by showing them that

you mean to improve in every way. Use your time as if this term were the last opportunity offered you. Be faithful, obedient students, upon whom Christ can look with pleasure. Live so that He can speak to you the words of commendation, “Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord.”...

Will not the students in this school bring joy to the heart of Christ by striving to make themselves worthy of His commendation? Do you not desire to be counted worthy to walk and talk with the Prince of light and life? Will you not endeavor to reach the high standard of perfection? Thus you honor God. And you honor your parents, filling their hearts with gladness. As you seek for perfection of character, revealing this in word and deed, men and angels see that you love and serve God. It is by striving for the mastery over temptation that God’s children witness for Him.

You will go through this world but once. Then do not choose as companions those who will lead you in false paths. Turn away from these tempters; for they are Satan’s helping hand, used by him to beguile souls away from God. Remember that it is your privilege to be Christ’s helping hand, to aid Him in winning souls to God. Do not give the enemy any advantage. Study the history of Daniel and his fellows. Though living where they were, met on every side by the temptation to indulge self, they honored and glorified God in the daily life. They determined to avoid all evil. They refused to place themselves in the enemy’s path. And with rich blessings God rewarded their steadfast loyalty.

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Each one of us, by the daily words and actions, is deciding his or her future. He who desires to live the life which measures with the life of God must take a firm stand against the depravity which is spreading its loathsome disease over the world. He must reject the wrong and choose the right, bravely resisting evil. He must overcome small temptations; thus he gains strength to overcome larger ones.

There are those who say, “It is not necessary to be so particular about little matters.” In such ones, conscience accommodates itself to the suggestions of evil until they are educated to do the work which places them in Satan’s army. From small wrongs they are led to large wrongs. The moral powers are prostrated. The lower

passions bear sway, holding the entire being in the tyranny of Satan's power. The high, noble purpose which might have controlled the life are swept away by self-indulgence.

God calls upon every youth to cease to do evil by learning to do well. Seek to do your best every day. Fight manfully against hereditary and cultivated tendencies to do wrong. United with one another in being true to virtue, true to God. Be studious. Reach upward for the highest attainments. The Lord commends earnest, determined efforts to gain that knowledge which will enable you to take your place in the higher grade in the courts above. He looks with approval on watchful, diligent students....

[171] In your schoolwork cherish the highest, holiest principles. Pray as did Daniel—three times a day, alone with God. Confess every sin you have committed, every mistake you have made. If in any way you have injured your fellow students, confess to them also. God says, "Confess your sins one to another, and pray for one another, that ye may be healed." Thus you build barriers between yourself and sin. You are walking in harmony with God. He has avouched Himself as one who will hear and answer your sincere, fervent prayers. He has assured you that He will pardon and accept you. How powerful you may be in this assurance!

The Lord is near to all who call upon Him—near to answer and to bless. Then let every student pray constantly. You may so live that your instructors will feel that they are walled in by the prayers of faithful, loving disciples. Let every student realize that he is in the school to do missionary work. In sympathy and love help one another to advance in the upward path. Labor for the unconverted among you. Keep the missionary spirit alive. Let your hearts be vivified by the Spirit of God. Be eager to give help and courage to others. Those students who receive that they may impart are a great comfort and encouragement to their teachers. The faithful will be tried. But those who endure the trial know better how to help others than if they had never been tried....

We have no time to lose. Students are to be prepared to work intelligently for the Master. Where it is possible, they should, during the school term, engage in city mission work. They should also do missionary work in the surrounding towns and villages. As they labor thus, the value of true education will be revealed....

Now, just now, God needs Calebs and Joshuas. He needs strong, devoted, self-sacrificing young men and women, who will press to the front.... God will help them as He helped Daniel, giving them wisdom and understanding. [172]

Cannot we discern the signs of the times? Cannot we see that Satan is working with intensity of effort, uniting the enemies of God's kingdom in a desperate confederacy, that he may gain control of the world? This work is advancing faster than we imagine. Shall we, who have God's work to do, sink into a lukewarm condition?

To be saved, a man must gain the victory over himself, his temper, his inclinations. His will must be brought into conformity to the will of God. The glory of heaven is for those only who on this earth work out the righteousness of Christ. Students, read carefully and prayerfully the first chapter of James. Seek to understand your individual responsibility. Move steadily forward, and the Lord will make you more than conquerors. Take hold of the work with your teachers, pressing on from victory to victory. Keep yourself under God's discipline....

The religion of Christ never degrades the receiver, never makes him coarse or rough or uncourteous. It never incapacitates him for imparting what he has received. The truth as it is in Jesus is warm with comfort and love. Day by day the soul is to receive this truth, for it is spiritual food. Knowing that we have a living Christ, we may safely trust the soul to His keeping. He says, "Be of good cheer; I have overcome the world." There is divine power for every one who will receive Christ by faith. In the Redeemer's power, practicing self-denial, they can walk in perilous places. "If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me." These words are spoken to every one who desires to be a Christian.... He who shuns the cross shuns the reward promised to the faithful. [173]

Day by day that which takes place in this school is registered in heaven. Day by day the work of each student is recorded in God's book. What shall these books testify regarding your experience during this year?—[Letter 144, 1901](#), pp. 1-10. ("To the Students in Our Schools," October 11, 1901.)

We received letters from home with gladness, but were a little disappointed that none came from you or Willie. I should not have expected much from Willie, but you can write, Edson....

When all around me are locked in slumber I am kept awake with anxiety and I can only obtain relief in silent prayer to God. I understand your dangers and your temptations as few parents can, for He who understandeth the secrets of the heart has been pleased to show me your peculiar dangers and besetments. I do not think you understand your dangers....

When I see you disposed to take a course which is not in accordance with your profession, and which I know will prove an injury to yourself by placing you in the enemy's power, my feelings are intense and a weight of sadness settles upon me which it seems impossible for me to throw off. It binds me like fetters.

[174] As I have seen in you, my poor boy, a disposition to disobedience, I have also seen a yielding to temptation to deceive us. You would have plans formed which you would keep secret from your father and mother, fearing that you would meet opposition in some of your projects or fond plans, and when questioned you have evaded or thrown a different shade upon and around the matter under inspection....

By frequently violating your conscience it has lost much of its tender susceptibility. Every instance when you fall into this deplorable habit binds the chains of the enemy upon you and makes you his captive and a more easy subject for his entire control. You may have become so darkened and hardened by these repeated efforts at concealment and deception that these facts plainly written by a mother's hand, painfully and with an aching heart, may seem like idle tales and may make no lasting impression upon you for good....

Your parents, who live for you and are desirous of your present and future happiness, see you taking a course which leads them often to doubt what you say and to look upon you distrustingly because they know that you are often planning and entering into schemes and enterprises and concealing it from those who gave you birth, who have the right to know every cherished plan, that they may give the advice a boy of your critical age needs....

You have a strong, set will. You make up your mind to do a thing and do not discipline your mind to yield, to be submissive,

to give up your plans which are very pleasing to your own fancy. When opposed by your parents in something you had planned, you outwardly yielded, yet kept it all in your mind, did not give it up at once but kept studying upon it. Your many notions may seem valuable and right to your own inexperienced mind. The experienced minds of your parents may see the foolishness and perhaps hidden danger in these things. But you cherish your own notions and then Satan tempts you to carry out your strong desires unbeknown to your parents. Thus you have been led on to think you understand what is right and best. In our presence you may comply with our wishes, but in our absence you feel restraint gone and do those things that, if you would reflect you would know that we would not allow or consent to your doing. This is what has led you into nearly all the trouble you have ever known. You disobey us in our absence....

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You have followed your own will and projects so many times, concealing all from us, going directly contrary to all our counsel, advice, and prohibitions, that we cannot depend upon you, and this painful fact has been so evinced in your character that you are associated in my mind, not with pleasant thoughts, but with most painful fears and forebodings. Instead of being a comfort you are a source of painful anxiety....

You ought to be my noble, truthful boy, a staff to your father, who is worn with care and constant labor, a comfort to your mother who has nursed you in sickness and cared for you in health. What can cause greater sorrow to parents with high principles and a keen sense of the beauty and importance of truth than to become convinced of the fact that their children are not truthful, that they have learned to deceive? ... Thorns and briars have sprung up in my garden and choked the seed which I have tried to sow. You may say, "Dear me, Mother feels very keenly over trifles. I may not have been exactly truthful in little trifles." Trifles! Dear boy, there are no such things as trifles. Till truth itself is a trifle and valueless, no departure from it in any case can be called so....

You have so long cherished little habits of concealment (especially from your dear father), so long retreated from openness and candor, that you have become habitually secretive, even when there is often no inducement to be so. This makes you unsatisfactory, unstable, and insincere in character. Your habit of excusing and jus-

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tifying yourself is often contrary to your conviction of truth. Every act of this kind is doing much toward forming your character....

Edson, in youth or early years we can trace the characteristics of riper years. The rank and noisome weeds of falsehood and deceit, which choke the precious plants of candor and truth, are sown in the springtime of youth.... After indulging in deception or concealing things from your parents, prevarication comes next; which is a mean, cowardly sort of lying. The path of truth is always safe, straight, and easy; that of deceit has so many windings and turnings that one deviation from uprightness and candor may lead to a thousand deceptions which were not anticipated at the first. A love for candor and truth is respected and loved by everyone not excepting those who place no estimate upon it for its own sake. Concealment, my dear boy, is the child of transgression....

The most positive and particular directions given to you are not remembered to the fulfilling of them. Your mind is almost constantly in such a frame as to make it easy to forget.... These constant failures wear us....

You are not thorough in that which you undertake.... You see no necessity of disciplining your mind. You do not have any system....

[177] Now, Edson, I wish to speak of the evil of these things in another direction. We are not only distressed beyond measure at the seeming hopelessness of reform in you, but a gloom which I cannot express shrouds our minds in regard to your influence upon Willie. You lead him into habits of disobedience and concealment and prevarication.... You do things and enjoin upon him strict secrecy, and when questioned he evades it by saying, "I don't know," when he does know, and thus you lead him to lie in order to keep concealed your cherished, darling projects. This is the most heart-rending of all. You reason and talk and make things appear all smooth to him, when he cannot see through the matter. He adopts your view of it and he is in danger of losing his candor, his frankness.

Oh, Edson, it is the knowledge of these things that is wearing me out and bringing upon me discouragement which will compel me to cease laboring in the cause of God.... Can you see the weighty responsibility which rests upon you? Satan controls your mind and you yield your mind to his control. He knows that it is the surest dart he can aim at us to hinder our labors among God's people, to

so influence your mind that we shall have sorrow and a weight of sadness on your account. Are you willing to bear this responsibility?

...

My dear Edson, you must render an account for the influence you exert. You have been blessed with good instruction and more is expected of you than of boys generally. I do not love to cause you pain, but I dare not withhold from you the light in which I view your case.—[Letter 4, 1865](#), pp. 1-7. (To “My Dear Son Edson,” June 20, 1865.)

My mind goes to you, Martha, in Torre Pellice, and I believe that yourself and husband should attend the meeting of the conference. We want to see you, and we want to see you trusting fully in the precious Saviour. He loves you—He who gave His life for you because He valued your soul.

[178]

I had a dream not long since. I was going through a garden and you were by my side. You kept saying, “Look at this unsightly shrub, this deformed tree, that poor stunted rose bush. This makes me feel bad, for they seem to represent my life and the relation in which I stand before God.” I thought a stately form walked just before us and he said, “Gather the roses and the lilies and the pinks, and leave the thistles and unsightly shrubs, and bruise not the soul that Christ has in His choice keeping.”

I awoke, I slept again and the same dream was repeated. And I awoke and slept and the third time it was repeated. Now I want you to consider this and put away your distrust, your worrying, your fears. Look away from yourself to Jesus.... God has spoken to you words of encouragement; grasp them, act upon them, walk by faith and not by sight. “Faith is the substance of things hoped for, the evidence of things not seen” ([Hebrews 11:1](#)).

Jesus holds His hand beneath you. Jesus will not suffer the enemy to overcome you. Jesus will give you the victory. He has the virtue; He has the righteousness.... It is yours by faith because you love God and keep His commandments. Do not listen to Satan’s lies, but recount God’s promises. Gather the roses and the lilies and the pinks. Talk of the promises of God. Talk faith. Trust in God, for He is your only hope. He is my only hope. I have tremendous battles with Satan’s temptations to discouragements, but I will not yield an inch. I will not give Satan an advantage over my body or my mind.

[179] If you look to yourself, you will see only weakness. There is no Saviour there. You will find Jesus away from yourself. You must look to Him who became sin for us that we might be cleansed from sin and receive of Christ's righteousness....

Talk of His love, talk of His goodness, talk of His power, for He will not suffer you to be tempted above that you are able to bear. In Christ is our righteousness. Jesus makes up our deficiencies because He sees we cannot do it ourselves. While praying for you I see a soft light encompassing a hand stretched out to save you. God's words are our credentials. We stand upon them. We love the truth. We love Jesus. Feelings are no evidence of God's displeasure.

Your life is precious in the sight of God. He has a work for you to do. It is not unfolded to you now, but just walk on trustingly without a single word of doubt, because this would grieve the dear Jesus and show that you were afraid to trust Him. Lay your hand in His.... Oh, what love, what tender love has Jesus manifested in our behalf! The Bible promises are the pinks and the roses and the lilies in the garden of the Lord. Oh, how many walk a dark path, looking to the objectionable, unlovely things on either side of them, when a step higher are the flowers! They think they have no right to say they are children of God and to lay hold on the promises set before them in the gospel, because they do not have the evidence of their acceptance with God. They go through painful struggles, afflicting their souls as did Martin Luther before he learned to cast himself upon Christ's righteousness.

[180] There are many who think they can come to Jesus only in the way the child did who was possessed of the demon that threw him down and tore him as he was being led to the Saviour. You are not of the kind that should have any such conflicts and trials.... There is no requirement for you to take on a burden for yourself, for you are Christ's property. He has you in His hand. His everlasting arms are about you. Your life has not been a life of sinfulness in the common acceptance of the term. You have a conscientious fear to do wrong, a principle in your heart to choose the right, and now you want to turn your face away from the briars and thorns to flowers.

Let the eye be fixed on the Son of Righteousness. Do not make your dear, loving, heavenly Father a tyrant; but see His tenderness, His pity, His large, broad love and His great compassion. His love

exceeds that of a mother for her child. The mother may forget, “yet will I not forget thee, saith the Lord.” Oh, my dear, Jesus wants you to trust Him. May His blessing rest upon you in a rich measure, is my earnest prayer.

You were born with an inheritance of discouragement, and you need constantly to be encouraging a hopeful state of feelings.... A word moves you, while a heavy judgment only is sufficient to move another of a different temperament. Were you situated where you knew you were helping others, however hard the load, however taxing the labor, you would do everything with cheerfulness and distress yourself that you did nothing. Samuel, who served God from his childhood, needed a very different discipline than one who had a set, stubborn, selfish will....

The whole matter has been laid open before me. I know you far better than you know yourself. God will help you to triumph over Satan if you will simply trust Jesus to fight these stern battles that you are wholly unable to fight in your finite strength. You love Jesus and He loves you. Now, just patiently trust in Him, saying over and over, Lord, I am Thine. Cast yourself heartily on Christ. It is not joy that is the evidence that you are a Christian. Your evidence is in a Thus saith the Lord....

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Read the following lines and appropriate the sentiment as your own:

“Other refuge have I none,
Hangs my helpless soul on Thee;
“Leave, oh, leave me not alone!
Still support and comfort me;
All my trust on Thee is stayed,
All my help from Thee I bring;
Cover my defenseless head
With the shadow of Thy wing.

Plenteous grace with Thee is found
Grace to pardon all my sins;
Let the healing streams abound;
Make and keep me pure within;
Thou of life the fountain art,

Freely, let me take of Thee,
Spring Thou up within my heart,
Rise to all eternity.”

—[Letter 35, 1887](#), pp. 2-5. (To Mrs. Martha (A.C.) Bourdeau, February 6, 1887.)

We have closed our third camp meeting. We were well cared for on the ground. We had a small tent, carpeted and swept clean each day. Our friends at Monroe were attentive to all our wants....

Tuesday just as the sun was setting Brother Chase hired a livery team, and we had a pleasant ride through the city of Monroe. Sixteen or seventeen years ago we labored in a large tent in Monroe.... Byron Sperry and Willie were then small boys of about four years of age. They were playmates and dressed nearly alike. Now these baby playmates have grown to manhood....

We parted with our friends in the morning to go on our way to the next camp meeting....

[182] We lay down to sleep Tuesday night about eleven o'clock. In the night we were awakened by a fearful storm. The warring of the elements was very grand and solemn. The lightning flashed. One blaze of light followed another in such quick succession that it seemed like one continued stream of light. The thunder rolled; peal after peal rolled through the earth, and there were reports as though parts of the earth were shattered like breaking glass. I never listened to anything like it before. The heavens were lighted up with the full blaze of lightning. It was awfully grand. In the morning about sunrise the entire heavens presented an appearance of burnished brass....

The conductor tells us there is beautiful scenery before us. We find it even so: granite rocks, beautiful trees, green fields, and cultivated lands. Here is revealed indeed a beautiful picture of nature's loveliness. The air is pure. Nature seems fresh-robed in her natural lovely dress of green foliage, make even this world very beautiful. God has given to us tokens of His love. We may read His love in the book of nature. Every tree, every shrub and bud and blooming flower tells us God is love. We look up through the things of nature which God has hung before our senses in His created works, and we adore the Giver....

It is painful to witness, as we pass from place to place, the reckless, frivolous conduct of many of the youth. The Bible, from beginning to end, attaches the greatest importance to internal rectitude. The books of Moses, the psalms of David, the proverbs of Solomon, the epistles, and our Saviour's teachings present the idea that every man is to be tried by his principles—not by his profession, his talk, or his appearance, but by his principles. If he lacks here, although he may present a good outward appearance, within he may be full of impurity. The heart must be renewed, for out of the heart are the issues of life. The tree must be made good or the good fruit will not appear.

[183]

“Marvel not,” said Christ to Nicodemus, “that I said unto you, Ye must be born again.” [John 3:7](#). God must create in man a clean heart before he will walk in His statutes and keep His commandments to do them. A new moral taste has to be created before man will love to obey the law of God. There must be a connection with heaven which will make men formed in the image of God partakers of the divine nature, having escaped the corruption of the world through lust. We are required to love God supremely, which love we will show by obedience to all His commandments, and by trusting in Christ implicitly. The greater principles of truth must be established in the heart and be revealed in the life by love, faith, humility, and obedience, showing that the religion of Christ has a controlling power over the entire man....

There is a great variety of modern inventions to improve the evils existing in society. We have seen very little enduring good result from merely taking advantage of the impulse of the moment to induce men to promise or resolve to leave their sinful course. Reformation in men is very much needed, but the reformation made under excitement will seldom outlive the excitement in which it originated. It resembles the early dew which vanishes away.... Heart work is needed. The state of the heart regulates the life. The sinner needs to have clearly defined to his understanding what sin is, that he may work understandingly to repent of sin, which is to repent of transgressing the Father's law. When this is fully comprehended by reasoning minds, the seed is sown for a true and thorough conversion.

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Multitudes of varied faith will arise in these last days and will be crying, “Lo here!” “Lo, there!” Such have found some way for

the sinner rather than the Bible way, which teaches that repentance toward God for the transgression of His law and faith in Jesus Christ the world's Redeemer, is the only door through which the sinner may enter. Let the mind and heart be imbued with the principles of God's law. Then they will yield obedience to its sacred claims and gamblers will decrease and the wine cup be abandoned.

We have a very great many instances among us where men of debased appetites and with wrong habits have been brought before the law of God, the true mirror, and shown the defects existing in their moral characters, and then have been pointed to the atoning blood of a crucified Redeemer as the only remedy for sin. Their moral sensibilities have been aroused. They have been made to feel their human weaknesses when plied with temptations. They have felt that a belief in the truth alone could save them. They have accepted present truth. They have been truly converted. They have maintained their integrity in circumstances of great peril, and kept their garments undefiled. The sustaining power of genuine truth in the heart has revealed stern integrity of character and true moral worth. They have not an emotional religion. They have not a surface work. They have found true rock bottom. Real inward principle characterizes their lives. They stand on the elevated platform of God's holy law, and by faith they grasp the atoning blood of Christ which cleanses them from sin.

[185] David sinned. He transgressed the law of God. A prophet was sent of God to reprove and convict David of his great sin. This prophet did not sing to David sensational songs; neither did he relate simple humorous anecdotes. He brought before him an illustration of his own case in a figure and let David pass sentence upon himself; then he stated, "Thou art the man." David repented before God, whose law he had transgressed, and relied for pardon on the efficacy of the blood of Christ.

Look at men who are professedly converted under the excitement of feeling. They are not brought to face the great moral mirror, the law of God, which discovers to them the defects in their character. The law of God is presented to them as a yoke of bondage in contrast to the freedom of the gospel. Cannot these men read in the Word of God for themselves, "Where there is no law there is no transgression"? They feel no binding claims of the law of God; as

a natural consequence they have not a sensitive conscience toward sin. They have not a fixed principle. We may see such Christians in the churches everywhere—see them today one thing, and tomorrow another. Let wealth and fame allure them, and their feelings, which were wrought upon, will change. There is no sacrifice of feeling of conscience which this class of spurious converts will not make to gain the prize. Do such men honor the Bible standard of true piety? Never, never. They are unsound at heart. Just when temptations arise, when the decision must be made whether they will follow inclination or principle, you will see that there is not firmness when it is really needed. If they do not deny their Lord like a Judas or sell their honor like an Arnold, it is because they have not been tempted to do this.

Oh, how much to be admired is a true, sincere Christian! Such a one will be loyal to God and true to his Saviour, living a life of purity, cultivating habits of the strictest temperance, making the Word of God his daily study, earnest and faithful to duty, not wearying in well-doing, growing up into full stature in Jesus Christ, his Head. [186]

What training or education can bear comparison with that of preparing men to be obedient to the law of God, spoken from Sinai and engraven in stone?—[Letter 19a, 1875](#), pp. 1, 2, 4-8. (To “Dear children, Edson and Emma White,” June 24, 1875.)

I am so glad to get an opportunity to write to you, even though I may be able to send only a short letter....

I often in my mind look toward Takoma Park, [Mabel (Mrs. Workman) was at that time serving as matron at the college in Takoma Park.] a place that has been of great interest to me. Your grandfather, I think, never saw this beautiful spot. The Lord selected this place for us for the establishment of our printing house and our school and sanitarium. Here a work of education may be carried on in God’s order. Here principal and teachers should pledge themselves to become true Bible teachers, keeping ever before them the glory of God. If those who hold positions of responsibility in this work are guided by the counsel of God’s Word, all difficulties will be wisely and successfully met.

Christ is the greatest teacher the world has ever known; He is to be the source of our knowledge, our guide in education. He is the Author and the Finisher of our faith. Looking unto Him, we may [187]

increase daily in wisdom and knowledge. Let us be faithful to the trust committed to us. Let us make the word of God our guide in all matters.

We each have a character to form after the divine similitude; we have a duty to perform in maintaining strict temperance in eating and drinking and dressing. And we have the perfect pattern before us in the life of Christ. It is your privilege to study the Guidebook. With determined effort keep your thoughts toward heaven. Christ is your leader. Following Him, you will grow in knowledge of His will and way. You are bought with a price, and it is your privilege to give to others an unerring example of the charity, the love, the righteousness of Christ. He came to the world to teach all, high and low, rich and poor, how to become partakers of the divine nature. “God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” What a privilege is ours! We need faith, a living, growing faith, if we would become partakers of the divine nature, and escape the corruption that is in the world through lust....

Be of good courage in the Lord; make Him your trust.—[Letter 216, 1908](#), pp. 1, 2, 4. (To Mrs. Mabel Workman. Also addressed to Mabel’s husband, Wilfred Workman, for the salutation is, “My Dear Grandchildren,” July 17, 1908.)

[188] You asked me at one time what I thought in regard to your becoming a physician.... Young men ... who are not keen reasoners from cause to effect will never succeed as physicians. The love of ease, and I may say of physical laziness, will unfit a man to become a physician or minister. Ministers and physicians should understand their own building, the body. They should learn how to use and develop their own capabilities. They should see the need of learning to use every part of the human machinery, how to give solidity to the muscles by employing them in taxing, useful labor.

Had you engaged in practical work, as well as in study, you could by diligence have earned yourself means to partially or wholly meet the expense of your course of study, and you would have gained great advantage by the experience. Brain, bone, and muscle need training to do hard labor, and then you can do hard thinking....

All parts of the human machinery must have action. Healthy young men and young women have no need of gymnasium exer-

cises; nor do they need croquet, cricket, ball playing, or any kind of amusement just for the gratification of self, to pass away time. There are useful things to be done by every one of God's created intelligences. Someone needs from you something that will help him. Not one in the Lord's great domain of creation was made to be a drone. Study the Lord's plan in regard to Adam, who was created pure, holy, and healthy. Adam was given something to do. He was to use the organs God had given him. He could not have been idle. His brain must work, not in a mechanical way, like a mere machine. At all times the machinery of the body continues its work; the heart throbs, doing its regular, appointed task, like a steam engine forcing its crimson current unceasingly to all parts of the body. Action, action is seen pervading the whole living machinery. Each organ must do its appointed work. If physical inaction is continued, there will be less and less activity of the brain.

No man is prepared to enter upon a medical course of study until he has learned to earn his bread by the sweat of his brow. When he can do this, he becomes self-reliant... [189]

For a healthy young man, stern, severe exercise is strengthening to brain, bone, and muscle. And it is an essential preparation for the difficult work of a physician. Without such exercise the mind cannot be in working order. It cannot put forth the sharp, quick action that will give scope to its powers. It becomes inactive. Such a youth will never, never become what God designed he should be. He has established so many resting places that he becomes like a stagnant pool....

God has established in the heavens the law of obedient action. Silent but ceaseless, the objects of His creation do their appointed work. The ocean is in constant motion. The springing grass, which today is and tomorrow is cast into the oven, does its errand, clothing the fields with beauty. The leaves are stirred by the wind, and yet no hand is seen to touch them. The sun, moon, and stars are useful and glorious in fulfilling their appointed mission. And man, his mind and body created in God's own similitude, must be active in order to fill his appointed place. Man is not to be idle. Idleness is sin....

The young man who is seeking a preparation for usefulness needs to lay the foundation himself by acquiring through hard, diligent labor the means to prosecute his designs. If young men around him

have allowed their parents to carry the burden of their education, let the young man who is looking on say, I will never do that. I will use my own brain and my physical powers combined to make of myself all that is possible....

[190] It should be the fixed principle of every child and every youth to aim high in all the plans for their lifework. Let the standard which God's word presents be adopted for their government in all things. All this is the Christian's positive duty, and it should be also his positive pleasure. Cultivate respect for yourself because you are Christ's purchased possession. Constantly cherish respect for your own personal influence....

Live for something besides self. If your motives are pure, unselfish; if you are looking out to do work that somebody must do, to show kind attentions and to do courteous acts, you are unconsciously building your own monument. In the home life, in the church, and in the world, you are representing Christ in character. This is the work the Lord calls upon all children and youth to do.

Do good if you would be cherished in the memory of others. Live to be a blessing to all, wherever your lot may be cast. There are so many thousands who do no good in the world. None could point to them as the agency through Jesus Christ in the saving of their souls.... By kindness and love, by self-denying, self-sacrificing deeds, write your names in the hearts of many.—[Letter 103, 1900](#), pp. 1-6. (To Dores Robinson, typed July 13, 1900.)

[191] I have been and still am very anxious in regard to you. I have a strong sympathy for the young.... Your home has been anything but attractive. All these things I take in. All these God notices. But, Fred, there is a right and a wrong way in the course of everyday life. To take the right way is the way to heaven, while to take the wrong course is the way to darkness and the broad road to death.

I was shown, January 3, 1875, [In this vision, given just before the dedication of Battle Creek College, Ellen White was shown not only the experience of various individuals but was also given a view of the potential development of the world work, for it was in this vision that she saw printing presses in publishing houses not yet established in different countries, which years later she recognized as she saw them in operation.] the course you had been pursuing. You were bending your footsteps in the broad road that leads to

death. You were being led captive by Satan at his will, and he was exulting in his power that he had over you. You had two ways before you—one way, which was the way to life, you knew was the way you should go; the other way was the wrong path, which you knew was wrong. You have, against light and knowledge, chosen the wrong way. You know that your course is not pleasing to God. You know that you are going contrary to the word of God. You are not obedient or respectful and you are following a course of folly. You are headstrong and very selfish, choosing your own pleasure.

You have not heeded the letter of counsel I wrote you. Your associations are wrong. Preston and Will are not good boys; they are pursuing the wrong course. They have chosen the wrong path and are walking contrary to God's will. You are pleased and gratified with their company and you are walking contrary to God. Will this pay? Will you choose the society of these boys whom you know do not love right, whom you know do wrong? Does sin and disobedience and lack of courtesy and true regard for parental authority appear attractive to you? Do you admire this in these bold young men? ...

I was shown that your ways are very grievous to the Lord, and since you have chosen the company of some young men your ways have been corrupted. You have grown rough, impudent, disobedient. I saw that it was doing you a great wrong for your father to support you when you were old enough to support yourself, while you do not feel under obligation as a minor to be obedient and help your father with all your power. Your father is hurting you. When you show by your words and actions that you despise the voice of counsel and authority and have no interest to lift your share of the burdens, then your father's obligations cease toward you....

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The knowledge you should be gaining in practical life you do not gain, but feel free to throw off responsibility and choose to do your pleasure. God looks with displeasure upon your course. Your father is grieved.... Will the satisfaction you gain in your reckless course offset the disadvantages? I saw that God has a care and love for your father. He has made some mistakes in judgment in his life, but he has a kind heart of love for his children.

The duty of parents to the children, making them responsible, is equally to bear upon the children. Their duty to their parents is sacred and binding as long as they both shall live. When you feel that

you are your own and can go and come as you please, irrespective of your father's wishes, you should not rely upon your father's purse for clothing or for food. When your responsibility ceases as a faithful, obedient son, then your father's obligation ceases. He should not do you so great an injury which will tell on your whole future life as to support you in school.—[Letter 4, 1875](#), pp. 1-3. (To Frank Belden, January 31, 1875.)

[193] I feel a special interest in our youth who are interested in the truth. I am thankful to God that you love the truth, that you love Jesus, and I am anxious that you should press your way forward and upward in order that you shall reach the standard of Christian character that is revealed in the word of God. Let the word of God be your guidebook, that in everything you may be molded in conduct and character according to its requirements....

Many ask the question, Am I keeping the way of the Lord? This question is one that you should carefully consider. You are the Lord's property both by creation and redemption. You may be a light in your home, and may continually exercise a saving influence in living out the truth. When the truth is in the heart its saving influence will be felt by all that are in the house. A sacred responsibility is resting upon you, and one that requires that you keep your soul pure by consecrating yourself to be wholly the Lord's....

The only way in which the Christian will be able to keep himself unspotted from worldly influences will be by searching the Scriptures and by obeying the word of God to the very letter. Satan is playing the game of life for every soul; but no one need to be overcome by his deceptive reasoning. Those only who consent to his sophistry will be deceived by his counsels. But if the truth of God regulates the life, it must be planted in the heart. The truth will produce true beauty in the soul that will be revealed in the character. But if this result is attained it will be because the truth is cultivated and cherished....

[194] You have brothers, you have sisters, you have a mother, who do not see the light of truth. Let your light shine in such a way that they may see that truth adorns your character. Let your conversation be holy, and let your words and actions be kindly; and if through the grace of Christ you win them to see how precious is the truth as it is

in Jesus, what a comfort, what an encouragement this would be to you! ...

If your affections are upon God, upon heavenly and divine things, you will not find any enjoyment in the company of those who have not the love of God and of truth abiding as a living principle in their souls.... The Lord Jesus cannot keep any soul who places himself upon the enemy's ground and surrounds himself with the society of those who prefer such conversation and conduct as are an offense to the God he reveres and loves....

If you will give yourself fully to Jesus He will create in you an intense desire for the friendship of God, and you will have deep longings to reflect the goodness and the love of Jesus in your life and character to your family and to those who know not the love of God. By cultivating patience, meekness, forbearance, by showing respect and rendering obedience to your father and mother as it is fit in the Lord, you will be giving testimony in your everyday life that the truth has power to sanctify the character....

Your acquaintances, who are utterly averse to spiritual things, are not refined, ennobled, and elevated by the practice of the truth. They are not under the leadership of Christ, but under the black banner of the prince of darkness. To associate with those who neither fear nor love God—unless you associate with them for the purpose of winning them to Jesus—will be a detriment to your spirituality. If you cannot lift them up, their influence will tell upon you in corrupting and tainting your faith. It is right for you to treat them kindly, but not well for you to love and choose their society; for if you choose the atmosphere that surrounds their souls, you will forfeit the companionship of Jesus.

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By every means in your power seek to repress sin; but never for one moment give sanction to sin either by your deeds, your words, your silence, or your presence. Every time sin is sanctioned by the professed follower of Christ the sense of sin is weakened and the judgment thus becomes perverted....

From the light which the Lord has been pleased to give me, I warn you that you are in danger of being deceived by the enemy. You are in danger of choosing your own way and of not following the counsel of God and not walking in obedience to His will. The Holy One has given rules for the guidance of every soul so that no

one need miss his way. These directions mean everything to us, for they form the standard to which every son and daughter of Adam should conform....

You are young, and are in danger of being self-confident. But in choosing your own way, you will not choose the way of wisdom, and if you do so you will become indifferent and careless in regard to divine things. For this reason I write to you that you may learn of the heavenly Teacher His meekness and lowliness of heart. In His strength be steadfast, and stand in opposition to all that is displeasing to God, and encourage all that is right and pure and true....

[196] You are just entering upon womanhood, and if you seek the grace of Christ, if you follow the path where Jesus leads the way, you will become more and more a true woman. You will grow in grace, become wiser by experience, and as you advance from light to a greater light you will become happier. Remember that your life belongs to Jesus, and that you are not to live for yourself alone....

Shun those who are irreverent. Shun one who is a lover of idleness; shun the one who is a scoffer of hallowed things. Avoid the society of one who uses profane language or is addicted to the use of even one glass of liquor. Listen not to the proposals of a man who has no realization of his responsibility to God. The pure truth which sanctifies the soul will give you courage to cut yourself loose from the most pleasing acquaintance whom you know does not love and fear God, and knows nothing of the principles of true righteousness. We may always bear with a friend's infirmities and with his ignorance, but never with his vices. Never marry an unbeliever....

Cling close to those who will have an uplifting tendency, whose souls are surrounded with a pure and holy atmosphere. We shall need all the help we can obtain, for we are called upon to contend with Satan and his army of workers who imbue their human agents with their own satanic spirit, causing them to do according to their will....

Be cautious every step that you advance; you need Jesus at every step. Your life is too precious a thing to be treated as of little worth. Calvary testifies to you of the value of your soul. Consult the word of God in order that you may know how you should use the life that has been purchased for you at infinite cost. As a child of God you

are permitted to contract marriage only in the Lord. Be sure that you do not follow the imagination of your own heart, but move in the fear of God....

If believers associate with unbelievers for the purpose of winning them to Christ they will be witnesses for Christ, and having fulfilled their mission, will withdraw themselves in order to breathe in a pure and holy atmosphere. They will draw near to God, and send up earnest petitions to Christ in behalf of their friends and associates, knowing that He is able to save unto the uttermost all that come unto God by Him. When in the society of unbelievers, ever remember that in character you are a representative of Jesus Christ, and let no light and trifling words, no cheap conversation, be upon your lips. Keep in mind the value of the soul, and remember that it is your privilege and your duty to be in every possible way a laborer together with God. You are not to lower yourself to the same level as that of unbelievers. This manner of conduct will only make you a stumbling block in the way of sinners.... [197]

The Lord will be your helper, and if you trust Him, will bring you up to a noble, elevated standard, and will place your feet upon the platform of eternal truth. Through the grace of Christ you can make a right use of your entrusted capabilities and become an agent for good in winning souls to Christ. Every talent you have should be used on the right side....

When the Holy Spirit moves upon the heart we should co-operate with His molding influence, and we shall have noble aspirations, clear perception of truth, meekness, teachableness, and will perform our duty with humility. This is the way in which you will become better acquainted with God, and acquaintance with God is the privilege of the Christian. Then you can labor for those who are unconverted, and the society of unbelievers will do you no harm, because your life is hid with Christ in God, and you seek the companionship of those who are out of Christ for the purpose of winning them to His service. Your connection with God makes you strong spiritually so that you can withstand any wrong influences which are exerted by them. [198]

I have written to you because I have a love for your soul, and I beseech you to hear my words. I have more to write to you when

I shall find time.—[Letter 51, 1894](#), pp. 1-8. (To “Dear Sister C. Martin,” August 9, 1894.)

You have greater privileges than many youth, more opportunities to learn lessons which will fit you for practical usefulness and enable you to form a character fit for the kingdom of heaven. God calls upon you to improve these privileges and opportunities; but Satan is upon the track of every youth, trying to alienate them from God...

The experience of Adam is a constant warning and reproof to us. We are not to turn aside from the word of God under any circumstances; but the Lord compels obedience from no one. He gives the human agent all the help that he requires to be an overcomer, but leaves him free to place himself, with his inherited and cultivated tendencies, under the control and guidance of the Holy Spirit, or to follow his own imaginations which are only evil, and that continually. He leaves him free to choose his associates from the pure and the righteous, or from among others. He compels no one to obey Him.

[199] Had you understood and obeyed the commandments of God you would now be a pure, clean young man, possessing power to overcome temptation and growing stronger and stronger in self-conquest. You imagine at times that you would like to be a minister, but your course of selfish indulgence disqualifies you for this position. You have been tried in school and out of school, and have been placed in positions calculated to make you useful to your fellow men and approved of by God, if you had chosen to serve God. Had you done this, you would now be sowing seed unto eternal life. God’s word declares that “whatsoever a man soweth, that shall he also reap.” Do you believe the word of God? What are you sowing? “He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.”

I deeply regretted that you were not to attend the school in Cooranbong. I was afraid that the course pursued toward you by the leading men in this place had been too severe, but one night the whole matter was laid open before me, and point after point in your own action was unfolded to me. Notwithstanding the privileges you have had, you have acted in a very ungentlemanly way toward your parents and toward those in the school who were trying to do you good. Your course of action has made their work very hard....

I could not advise the managers of the school to retain you in the school while you were leading other boys astray. If you will not be influenced and controlled by those wiser than you, if evil practices seem more desirable to you than those set forth in the word of God, you will influence others in the wrong direction. Said Christ: "Ye will not come unto me that ye might have life." The power of purpose to resist temptation comes from Christ alone.

Your course of action in the past has not been an honor to your parents. They know not what to do with you; and what courage can they have to expend their means in giving you opportunity to gain an education? If, in your present state of character, they should send you to school among worldlings you would drink in the evil as an ox drinks water. If you had moral power to resist temptation, you could influence others to resist, but you are now so full of your own inventions that an opportunity given you to obtain an education would be worse than thrown away. You would pluck the fruit of the forbidden tree of knowledge, and would feel a pride in thus showing your bravery....

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Take heed that there shall not be in you an evil heart of unbelief, for if there is, all your educational advantages will but give you a further opportunity of showing that you dare to do forbidden things. Your school opportunities will be of no good to you unless you guard your mind strictly. Should your life be extended to the full measure of the allotted years of man, and should you become converted, you will look upon your youthful works with disgust. There is nothing but satanic pleasure in doing evil; and if you will yoke up with Christ, God will give you strength to do the works of Christ.

Do you not appreciate the desire of your teachers that you shall become a student of whom they may be proud? But only in the strength which Jesus Christ gives you can you resist eating of the forbidden tree of knowledge. Evil actions repeated over and over again become second habit, and bear a harvest of evil. One evil thought which you may instill into another's mind, one evil action in which you may educate him, may be the ruin of that soul. If you should attend any school to do that kind of work I would say, Separate him from the school, for he is Satan's agent, be he the son of a minister or of a layman.

You will never be a success in anything until you commence

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at the very first step of the ladder and climb step after step, round after round, not looking down but up, clinging to the ladder, which is Christ. You have been a wayward boy because you have followed the leading of satanic agencies. You have acquired the habit of using the poisonous weed, tobacco, and by your example and influence you have encouraged others in doing the same. Your course of action has been a burden to your father and mother. At great expense you have been sent to school, but this will never change the heart of Burr Corliss and make him a Christian.

You will never be placed in more favorable circumstances to develop a character which God will approve, than you were when at school in Cooranbong. As long as you persist in following your own way you will be misshaped in character and a dishonor to your parents. Your name will be a reproach to them, and you will influence others who would do right, were there not a tempter working with them.

Why not now give your heart to the Lord Jesus? Forever discard the use of tobacco. In the past you have done this, but you did not say, In the name of the Lord I will be pure and clean and holy. You have used tobacco slyly, for your moral power is very flimsy. Your heart is not given to the Lord. Will you not seek for those things that make for your peace? The battle, my youthful friend, is not sham, not pretense. It is a warfare against the fallen foe who is playing the game of life for your soul....

[202] At times you have good impulses, and you heed the impressions of the Spirit of God. But you have little real hatred of meanness, and you receive the enemy ... as an honored guest. You glorify him by opening the door of your heart to him. You do not see him by your side, but he is there, and when led by satanic agencies, you lead others in the same way.

Your boyish ideas of love for young girls does not give anyone a high opinion of you. By letting your mind run in this channel you spoil your thoughts for study. You will be led to form impure associations; your ways and the ways of others will be corrupted. This is just as your case is presented to me, and as long as you persist in following your own way, whoever will seek to guide, influence, or restrain you will meet with the most determined resistance, because your heart is not in harmony with truth and righteousness. Not only

will you disgrace yourself, but you will leave the impression upon the minds of many that your teachers were the real cause of your wrong course of action; for wrongdoing not only acts against the wrongdoer, but reflects upon those who were striving to the uttermost to keep him in the right track.

Thus it was with the work of Satan in the heavenly courts. He cast the cause of his defection upon Jesus Christ and upon God. If They had not so firmly resisted his plans, he said, he would not have gone on doing as he did. Wrongdoers always find sympathizers, and Satan so represented his case to the angels that he drew many angels from their allegiance to God....

Today “your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.” God sends warnings, reproofs, and corrections, but these are frequently evaded and unheeded, because through his temptation Satan deceives the wrongdoer, causing him to suppose that he is unjustly dealt with. Satan has abated not a particle of his enmity and revenge against God because he did not prevail in heaven, and he works that reforms shall not be made on the earth. [203]

Those who know of the work of the great deceiver should consider his work. By his deceiving power he works through every human agency that will be worked by him, seeking to convert men to his plan of action. When with earnest effort and prayer means are tried in our schools to elevate the students, and lead them in right paths, Satan works through some of the students. By their influence he taints and corrupts others, leading them to disregard the rules of the school and carry out their own plans.

It is a most painful task to separate from the school the one who incites others to disobedience and disloyalty to God, but for the sake of the other students it must be done. God saw that if Satan were not expelled from heaven the angelic host would be in continual danger; and when God-fearing teachers see that to retain a student is to expose others to the influence of his ways, because he loves to pluck and eat of the wrong kind of knowledge, they should separate him from the school....

Your father is a minister of the gospel, and Satan works most zealously to lead the children of ministers to dishonor their parents. If possible he will bring them into captivity to his will and

imbue them with his evil propensities. Will you allow Satan to work through you to destroy the hope and comfort of your parents? Will they be obliged to look upon you with continual sadness because you give yourself into Satan's control? Will you leave them to the discouragement of thinking that they have brought up children who refuse to be instructed by them, who follow their own inclinations whatever happens?

[204] Many parents are weighed down with the perversity of their children; they are broken down in the effort to devise some plan which will prove successful to save their children. Their children, who should have made them happy, are no comfort to them, for selfishness and sin have become sweeter to their taste than the pure and holy things of God.

You have good impulses, and you awaken hope and expectation in the minds of your parents; but so far you have been powerless to resist temptation, and Satan exults in your readiness to do just as he wills. Often you make statements which inspire your parents with hope, but just as often you fall, because you will not resist the enemy. You can not know how it pains your father and mother when you are found on Satan's side. Many times you say, I cannot do this and I cannot do that, when you know that the things you say you cannot do are right for you to do. You can fight against the enemy, not in your own strength but in the strength God is ever ready to give you. Trusting in His word you will never say, I can't.

I appeal to you in the name of the Lord to turn before it is too late. Because you are the son of parents who are co-workers with God, you are supposed to be a well-disposed boy; but often by your waywardness you dishonor your father and mother and counteract the work they are seeking to do.... Will you still pursue such a course of action that your father's heart will be weighed down with grief? Is it a pleasure for you to have all heaven looking upon you with displeasure? Is it a satisfaction for you to place yourself in the ranks of the enemy, to be ordered and controlled by him?

[205] Oh, that now, while it is called today, you would turn to the Lord! Your every deed is making you either better or worse. If your actions are on Satan's side, they leave behind them an influence that continues to work its baleful results. Only the pure, the clean, and the holy can enter the city of God. "Today, if you will hear his voice,

harden not your hearts,” but turn to the Lord, that the path you travel may not leave desolation in its track.—[Letter 15a, 1896](#), pp. 1-8. (To Burr Corliss, April 14, 1896.)

My spirit is stirred within me as I see and sense the short time in which we have to work. Never have there seemed so great results depending upon us as a people. Never was there a time when youth of every age and country were needed to do earnestly the work to be done, as now. Society has claims upon the youth of today. The men who have stood in the forefront of the battle, bearing the burden and heat of the day, will pass off the stage of active life. Where are the young men to fill their places when these wise instructors and counselors can carry their burdens no more? Upon the young these duties must fall. How important that the youth be educating themselves, for upon them these duties will devolve.

Prepare, my son, to discharge your duties with uncorrupted fidelity. I wish I could impress upon young men what they might be and what they might do if they will sense the claims that God has upon them. He has given them capabilities, not to stagnate in indolence, but to strengthen and elevate by noble action.

Willie, my greatest anxiety is not that you should become a great man after the world's standard, but a good man, every day making some progress in meeting God's standard of right. Many young men think that if they can smoke and chew tobacco they have made decided advance toward manhood, and when they can drink a glass of beer or of wine, they have advanced still nearer the perfection of a worldly man. I am rejoiced that you are not seeking by such steps to climb to worldly manhood. This class of popular youth will suffer the consequence of their course of action. Youth may attain to success in forming a character which Heaven shall approve, if they shun all these social evils. [206]

Character must be made. It is the work of a lifetime. It is a work requiring meditation and thought. Judgment must be well exercised, industry and perseverance established. Consider thoughtfully, prayerfully, what character you would be glad to possess before the world. Shall it be that of a fast young man poisoning his blood and enervating his system with tobacco, beclouding the brain with wine and indulgence of perverted appetite? Or will you stand before God and the world with moral courage to resist temptation upon the point

of appetite, standing forth in your Godlike manhood free from the slavery of every pernicious habit of self-indulgence? You can be whichever you choose.

[207] The excellence of your character you must obtain as the result of your own exertion. You will have to learn to bridle appetite. You may be encouraged by others in your work, but they can never do your work of overcoming temptation. You cannot be honest and truthful, industrious and virtuous for them, neither can they become thus for you. In one sense you must stand alone, fighting your own battles. Yet not alone, for you have Jesus and the angels of God to help you. But few reach what they might in excellence of character, because they do not make their aim high. Prosperity and happiness will never grow of their own accord. They are the acquisition of labor, the fruit of long cultivation. I am glad you never have soiled your lips and tainted your breath with tobacco, that you have not indulged in tasting wine. While many youth will not listen to counsel, you have been willing to be taught. God help you to lead others in the right way.—[Letter 22, 1875](#), pp. 1-4. (To “Dear Son Willie,” June 30, 1875.)

It is no small work to train up children for the heavenly courts. It requires patient, protracted, incessant effort....

Sister Matteson should open her heart to the genial, glad rays of the Sun of righteousness, and ever bear in mind that God is love. The attribute of love she should receive into her heart and have it interwoven with all her motherly duties. Then home will be a sunny place to her children.... While she is strict, she must be patient and tender. She must not be so involved in care as to neglect faith and prayer and tenderness and love. She must encourage and discipline herself to have a gentle, winning, loving spirit, which will have a transforming power upon the children and make the home a Bethel, the hearth holy, consecrated....

[208] As children have been brought into the world, it is the duty of parents to educate, discipline and train them, making this life as pleasant for them as possible, and showing a disposition to make them peaceful and happy. Parents should endeavor to keep the soul of the heart mellow with love and affection, thus preparing it for the seed of truth and they should preoccupy the soil by sowing good

seed, otherwise it will be impoverished and corrupted with noxious weeds.

It is a very nice thing to deal with minds. It will require careful study to know how to deal with the tender, impressible minds of children. Too great severity makes them hard and coarse and unfeeling, while a neglect of discipline is like leaving a field untilled; it is speedily covered with weeds, thistles, and briars. The impressible expanding minds of children are thirsting for knowledge.

Parents should make it a point to keep their own minds informed that they may impart knowledge to their children, thus providing their minds with proper food, leaving no place for hunger after debasing pleasure and indulgences. Good, sound instruction is the only preventative of evil communication which corrupt good manners.

You may choose, if you will, whether your children's minds will be occupied with pure, elevated thoughts or with vicious sentiments. You cannot keep these active minds unoccupied, neither can you keep them away from evil. Only the inculcation of right principles in correct knowledge, will exclude the elements of evil. But remember the Lord gives to the earth not only clouds and rain, but the beautiful smiling sunshine which causes the seeds sown to spring up, the green foliage and buds and flowers to appear. Just so, dear parents, should be your work in your family and in the vineyard of the Lord. You need to give not only restrictions and reproofs and correction, but encouragement, the pleasant sunshine of kind words—cheerful, joyful, happy words—in your homes and in the church. You need to keep your souls in patience, waiting, hoping and praying. You will reap if you faint not. You will not always see immediate results, but keep working in faith, quietly waiting for the salvation of God. You should be full of Bible truth, Bible stories and interesting parables, your own heart softened and subdued with its pure morals and fascinating incidents, and as you teach your children, they will catch the inspiration you feel. Like the body, the mind derives its health and strength from the food which it receives. The mind becomes pure, and broad, and elevated when the thoughts and conversation are of that character. Yet it is too often debased, darkened, and soured with fretfulness, censure, and dwelling upon the things of the world instead of being elevated and attracted by heavenly subjects.

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Our children may be made noble, elevated, pure and refined if they have the proper Bible instruction. We want more sunshiny parents and more sunshiny Christians. Oh, what a revelation will be made in the great day of accounts when the judgment shall sit and the books be opened! We are too much shut up to ourselves. The kindly, encouraging word is withheld. The smile which costs us nothing is not given to the children, to the destitute, the oppressed and discouraged. There are some members in the families who need more discipline, kindly training, and patient labor than others. Their stamp of character was given them as their legacy, and they need pity, sympathy and love from those who have transmitted to them their hereditary tendencies. By patient, persevering, labor given in kindly sympathy and love, those wayward ones or apparently perverse ones or dull ones may be fitted to do a good work for the Master. Such ones may possess undeveloped power which will be aroused after a time and they may fill a place far in advance of those from whom you expected very much. It is bad business to let a discouraging blight rest upon the lives of these peculiarly tempered children because they are so.

The same principle should be carried out not only in the family but in the church. The great day will reveal that those who have been earnest and persevering in helping these unpromising cases, so generally neglected and shunned, have as the result many stars in their crown of rejoicing. These very ones who seemed so defective had qualities that needed to be developed by patient love and untiring effort. Such persons have often made the most successful laborers in missionary fields. They know how to help the very ones who like themselves needed help. Was the effort lost upon these apparently one-sided characters? Oh, no, when the right cord was touched, the response came. What a work for the laborer! What a reward will be his! ...

Christians are the light of the world. They should let their light shine in their own homes, and “let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven” ([Matthew 5:16](#)).

We want our taper to illuminate our own home, brightening the path which our children shall travel, and then it will extend its rays beyond our dwellings to be a bright and shining light to the world.—

Letter 16, 1879, pp. 2-6. (To Brother J. G. Matteson, February 21, 1879.)

We are now living for the time being on the Froget place. There is a very good house of three rooms. The surroundings are much more pleasant than at the old place at the mill....

The church at Boulder was organized last Sabbath. Twenty-seven united with the church. About ten more, it is expected, will unite....

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Dear children, I beg of you to be very careful of your deportment. Never, never feel that you may release your diligence to watch unto prayer....

My son, you must not trust to your own strength or have too good an opinion of your own attainments. I have continual fears lest Emma and you both will become careless and neglectful of your duty, that self-indulgence will deprive you of the precious blessings that are only realized by the self-sacrificing, humble, meek and lowly ones. You need to cultivate the graces of the Spirit of God. You have had great light, great privileges, and you will be responsible for all this amount of light. For years a voice has been speaking to you both from heaven, reproving, warning, and encouraging. Have you felt as you should the importance of cherishing every ray of light that has shone upon your pathway?

Emma, I was shown that your time is not always the best employed. You dwarf your mind in reading books that cannot improve the mind. The Bible you should make your study....

Not one of us can live to please and gratify self and yet have the approval of our Redeemer, who lived not to please Himself but to do others good. Our daily record is going up to heaven. What that record shall be our own course will determine. There are but few real missionaries for God in our world, but few who will work the works of Christ, but few who will love their neighbor as themselves, but few who will serve God with their undivided affection, and but few who will win the eternal weight of glory. According to the light received will be the condemnation of every individual.

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God is speaking to us through His word, pointing out the path of faith and righteousness as the only path to glory. All who have the Spirit of Christ will place high value upon the Scriptures, for they are the oracles of God. They are as actually a divine communication saying, "This is the way, walk ye in it" ([Isaiah 30:21](#)), as though these

words came to us from Isaiah in an audible voice. Oh, if the people only believed this, what awe, what reverence, what prostration of soul would attend their searching of the Scriptures, which show the way to eternal life!

The Scriptures are the word of the living God to man, a message from heaven. Every true child of God will love to peruse it, to study it. And if they read it prayerfully, in humility, yet with hope and faith and confidence, it will be a lamp to their feet, a light to their path, and they will not walk in darkness. The more they search for knowledge, the clearer will truth shine, and yet they may never quit their searching, for there is still an infinity of knowledge of light and truth. God would have you both diligent students of His Word.

[213] I have been shown that Edson will search the Scriptures to a limited degree, and his light and knowledge and ability to understand the Word of God will be limited to his researches and his prayer in humility and faith for a knowledge of the truth revealed in God's Word. Light is sown for the righteous and truth for the upright in heart. There may be one hundred able men in the Scriptures where there is now one. But few hunger and thirst for divine knowledge revealed in the Bible, and the result is inefficiency and weakness as far as spirituality is concerned. God will not work by miracles to solve the mysteries of His Word to the lazy, careless, inattentive student. If you, my son, want to be a strong man in the understanding of the Word, search the Scriptures with a humble, prayerful heart.

Emma should read her Bible more and storybooks less. In reading fascinating storybooks, she loses all relish for the Scriptures. God has been speaking to His people in the Testimonies of His spirit, in the Spirit of Prophecy, to lead the minds of His people to the Bible teaching, and these lie on the shelf, neglected, unread, and unheeded.

Edson, I want you to keep one fact before you: that through your neglect to work constantly, earnestly, and perseveringly to perfect Christian character, you have, through the temptations of Satan, become wayward and your energies crippled, your capacities contracted, your desires worldly and selfish. Your soul might now be as "a watered garden," whose waters fail not. Your own soul refreshed, you would be constantly refreshing others. Christ in you a well of water springing up into everlasting life. The souls you

win to Christ will be heirs of immortal life, thus the life of Christ in you will be manifested to others, charming, winning, and gathering them to Christ. Heaven is worth a lifelong, persevering, and untiring effort. Those only who prize it as the pearl of great price and will sell all to obtain the precious treasure will come into possession of it.

Christ has made an infinite sacrifice for man, and man ... is now called upon to make sacrifices on his own account and in his own behalf.

Edson, very many professing to be followers of Christ are lovers of pleasures more than lovers of God.... If my own children are careless and constantly lukewarm, without religious zeal or fervor, they counteract the influence that God would have me exert. Souls [214] will be lost through heedlessness and lack of devotion and piety.

I leave these lines with you, having a burdened soul that you both need this. You forget so easily and slide away from God so naturally, that you need to live hourly, daily, lives of watchfulness and prayer.—[Letter 23, 1879](#), pp. 1-5. (To Edson and Emma White, August 5, 1879.)

I repair to my tent [Mrs. White was attending a camp meeting.] with aching heart, to relieve my mind by writing you some things which were shown me in the vision given me in Battle Creek at our camp meeting.

I cannot express to you the pain I have felt to see you accompanying Mattie, sitting by her side and coming to the meetings together, notwithstanding all that has been shown and all the advice given you.... The Lord has shown you that your association with Mattie was not in any way calculated to help your morals or strengthen your spirituality. You are placing yourself in the way of temptation, and God will leave you to follow the carnal promptings of your own mind.

I have plainly stated that Mattie would not make you a happy wife; she knows nothing of economy. You would both be a financial failure. Your cup of misery would be full. You have made some feeble attempts to break away from her society, but you have soon renewed your attention to her, she sometimes making the advance, and you infatuated with her. You have chosen her company and her frivolous, superficial talk.... This was because you were blinded by [215]

Satan's delusive suggestions. You have spent hours of the night in her company because you were both infatuated. She professes love for you but she knows not the pure love of an unpretending heart. Satan has ensnared your soul.

I was shown you are fascinated, deceived, and Satan exults that one who has scarcely a trait of character that would make a happy wife and a happy home should have an influence to separate you from the mother who loves you with a changeless affection. In the name of the Lord, cease your attentions to Mattie or marry her—do not scandalize the cause of God.

You may pursue a course to cause your mother the keenest sorrow and apprehension and may separate your sympathies from her who has loved and prayed for you and to whom you owe everything, and for what? A bold, forward girl who has not a pure heart or holy affections. Truly it may be said of you, "Thou hast destroyed thyself." You have pursued your own course irrespective of consequences. Your heart has rebelled against your mother because she could not in any way receive Mattie or sanction the attention you gave her. No modest girl would have done as she has done. No God-fearing son, true to duty and principle, would have continued to persistently pursue the course you have done. The carnal heart has clamored for the victory.

[216] Had you followed the light God has given you at this time you would stand free in the Lord, honoring your mother, respecting her judgment and following her counsel, having the highest regard for her happiness, acting the part of a dutiful son. How little do you now appreciate that mother love you once prized so highly. This influence is not divine, but satanic. No greater evidence could be given the world of your sterling worth than your former faithfulness to your mother. This has made you esteemed; this has given you influence.

But the world marks the change in your life and deportment, though not as fully as your brethren. It is a rare circumstance in this age of the world, where selfishness, love of pleasure, and self-indulgence reign, to see a young man turning from the allurements of the world and with religious principle devoting attention and courtesy and respect to his mother. This you did do until Satan's artifices succeeded through Mattie to insinuate and tell falsehoods

which you have believed and which had the influence to separate the mother and son. You have made a mistake in being in her presence, in sitting by her side, or showing her the slightest preference after God had spoken and told you she would be the bane of your life.

Do you believe this testimony or do you reject it?

The intimacy formed with Mattie has not had a tendency to bring you nearer the Lord or to sanctify you through the truth. You are risking your eternal interest in the company of this girl. When the light was first given, had you then humbled your heart and acknowledged your wrong and showed that the word of your godly mother was accepted before the word of an unprincipled girl, you would now have been free. Satan's device would have been broken, and you far advanced in knowledge of the will of God. In the place of idling away your time in the company of this unconsecrated girl, you would have been studying your Bible and been active in the service of God.

Time has passed into eternity with its burden of record [of time] that has been passed in her society. Is this record such that you would never blush to read it? What you might have been and what you have done had you heeded the voice of warning will be seen when the assembled throng shall gather about the great white throne. Oh, Chapin! could you not consider that you were not your own; that you had been brought with an infinite price? Your time, your strength, your affections belong to God, and you are not at liberty to dispose of them as you please.

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Mattie expects to consummate a marriage with you, and you have given her encouragement to expect this by your attentions. Your happiness in this life and in the future life is in peril. You have followed her deceptive, foolish entreaties and your own judgment which have not made you a more consistent Christian or a more faithful, dutiful son. I speak that I do know, and testify that I have seen. If you will separate yourself from her society you will find a welcome in Battle Creek to engage in labor or attend school and fit yourself as a laborer in the cause of God.

If you persist in the course you have pursued it would be much better for you to marry her, for your course is as directly contrary to God's will as to marry her. Satan accomplishes his purpose all the same.

If the atmosphere surrounding her is the most agreeable to you, if she meets your standard for a wife to stand at the head of your family; if, in your calm judgment, taken in the light given you of God, her example would be worthy of imitation, you might as well marry her as to be in her society and conduct yourselves as only man and wife should conduct themselves towards each other. You have about ruined yourself as it is. If through the period of your life you wish to enjoy the society of Mattie as you now appear to enjoy it and be fascinated with it, why not go a step farther than you already have and make yourself her lawful protector and have an undisputed right to devote the hours you choose in her company and be charmed with her presence night after night?

Your acts and conversation are offensive to God. The angels of God bear record of your words and your actions. The light has been given you but you have not heeded it. The course you have pursued is a reproach to the cause of God. Your behavior is unbecoming and unchristian. When you should both be in your beds you have been in one another's society and in one another's arms nearly the whole night. Have your thoughts been more pure, more holy, more elevated and ennobled? Did you have clearer views of duty—greater love for God and the truth? ...

The Lord reads the secrets of the life, the very thoughts and purposes of the heart. You have both departed far from the right, and the only course for you to pursue is to return every step with confession and repentance. While you do not dare to marry, do you know your present attitude is most offensive to God? You give occasion to our enemies to judge our people as being loose in morals....

I arise early this morning—my mind is not at rest in regard to you. In the solemn view presented me a short time since in the night season, your case was shown me. The ledger of heaven was opened, and I read there a record of your life. At a glance I took it in, your weakness, your defects of character. As the eyes of the Judge of all the earth cast one glance at the record and then at you—not a word spoken by Him—your own lips repeated, “Weighed in the balance and found wanting. I have sowed to the flesh; I shall reap corruption.” Your face was as pale as the dead; great drops of perspiration stood upon your forehead; and there, before all the

assembled throng, you openly confessed where you first stumbled, where your feet were first directed in the path to perdition. You cast most bitter reflection upon yourself that you had trusted to your own judgment and walked in your own wisdom, rejected the voice of God, despised the warnings and advice of His servants, and with a perseverance and persistency followed your own pernicious ways by which the way of truth was evil spoken of, and souls were lost who might have been saved through your instrumentality. [219]

Much more I might relate in reference to you, but this is enough for the present. I felt so grateful when I came out of vision and found it was not a present reality, that probation still lingered. And now I call upon you to haste and no longer trifle with eternal things.

You flatter yourself that you are honest, but you are not. You have been and still are welding the chains by your own course of conduct with Mattie that will hold you in the veriest bondage. The voice of God you have rejected; the voice of Satan you have heeded. Light you have called darkness and darkness you have called light. You act like a man bereft of his senses, and for what? A girl without principle, without one really lovable trait of character, proud, extravagant, self-willed, unconsecrated, impatient, heady, without natural affection, impulsive. Yet if you cut entirely loose she might stand a better chance to see herself and humble her heart before God....

You should learn from Achan's case never to underrate the power of temptation. At the very time you may think yourself secure you may be in the greatest danger of stumbling and falling. You cannot meet, in your own strength, and resist temptation. A review of the past will be profitable for you if it is done in a right spirit; you can then, after the excitement and passion have passed away, see more rationally and clearly the dark side of your character, and be humbled in the dust on account of your mistakes and errors, which have brought the frown of God upon you and the church on your account. [220]

When Joshua was nearing the close of his life he took up a review of the past for two reasons—to lead the Israel of God to gratitude for the marked manifestation of God's providence in all their travels, and to lead them to humility of mind under a sense of

their unjust murmurings and repinings and their neglect to follow out the revealed will of God.

Joshua goes on to warn them in a most earnest manner against the idolatry around them. They were warned not to have any connection with idolaters, not to intermarry with them, nor in any way put themselves in danger of being affected and corrupted by their abominations. They were counseled to shun the very appearance of evil, not to dabble around the borders of sin, for this was the surest way to be engulfed in sin and ruin. He showed them that desolation would be the result of their departing from God, and as God was faithful to His promise He would also be faithful in executing His threatenings. The Lord would have you apply this to your individual self.

Joseph, in the providence of God, was deprived of his happy home and the teachings and example of his God-fearing father, and his lot was cast in a family of dark heathen. There his virtue was severely tested.

[221] It is always a critical period in a young man's life when he is separated from home influences and wise counsels and enters upon new scenes and trying tests. But if he does not of his own accord place himself in these positions of danger and remove himself from parental restraint; if, without will or choice of his own, he is placed in dangerous positions and relies upon God for strength—cherishing the love of God in his heart—he will be kept from yielding to temptation by the power of God who placed him in that trying position. God will protect him from being corrupted by the fierce temptation.

God was with Joseph in his new home. He was in the path of duty, suffering wrong but not doing wrong. He therefore had the love and protection of God, for he carried his religious principle into everything he undertook.

What a difference there was in Joseph's case and the case of young men who apparently force their way into the very field of the enemy, exposing themselves to the fierce assaults of Satan. Joseph suffered for righteousness sake, while the trials of others are of their own procuring. Joseph did not conceal his religion or manly piety to avoid persecution.

The Lord prospered Joseph but in the midst of his prosperity comes the darkest adversity. The wife of his master is a licentious woman, one who urged his steps to take hold on hell. Will Joseph yield his moral gold of character to the seductions of a corrupt woman? Will he remember that the eye of God is upon him?

Few temptations are more dangerous or more fatal to young men than the temptation of sensuality, and none if yielded to will prove so decidedly ruinous to soul and body for time and eternity. The welfare of his entire future is suspended upon the decision of a moment. Joseph calmly casts his eyes to heaven for help, slips off his loose outer garment, leaving it in the hand of his tempter, and while his eye is lighted with determined resolve in the place of unholy passion, he exclaims, "How can I do this great wickedness and sin against God?" The victory is gained; he flees from the enchanter; he is saved. [222]

You have had an opportunity to show whether your religion was a practical reality. You have taken liberties in the sight of God and holy angels that you would not take under the observation of your fellow men. True religion extends to all the thoughts of the mind, penetrating to all the secret thoughts of the heart, to all the motives of action, to the object and direction of the affections, to the whole framework of our lives. "Thou, God, seest me," will be the watchword, the guard of the life.

Joseph's faithful integrity led to the loss of his reputation and his liberty. This is the severest test that the virtuous and God-fearing are subjected to, that vice seems to prosper while virtue is trampled in the dust. The seducer was living in prosperity as a model of virtuous propriety, while Joseph, true to principle, was under a degrading charge of the most revolting crime. Joseph's religion kept his temper sweet and his sympathy with humanity warm and strong, notwithstanding all his trials.

There are those who, if they feel they are not rightly used, become sour, ungenerous, crabbed and uncourteous in their words and deportment. They sink down discouraged, hateful and hating others.

But Joseph was a Christian. No sooner does he enter upon prison life than he brings all the brightness of his Christian principles into active exercise; he begins to make himself useful to others. He enters into the troubles of his fellow prisoners. He is cheerful, for he is a

[223] Christian gentleman. God was preparing him under this discipline for a situation of great responsibility, honor, and usefulness, and he was willing to learn; he took kindly to the lessons the Lord would teach him. He learned to bear the yoke in his youth. He learned to govern by first learning obedience himself. He humbled himself, and the Lord exalted him to special honor.

You may take these lessons home. You have need to learn, and may God help you.

I feel a deep interest that this last call shall not be treated indifferently as the former have been. It is the last invitation you will have, if you do not heed this....

It remains to be seen now whether you will pursue the course of infatuation you have done, whether Mattie will after her confession do the same that she has done. I was shown her course was like this—she would make open acknowledgement and then draw upon your sympathies in a most pathetic manner in letters and in conversation. You have been drawn to her again to give her sympathy and encouragement and you were so weak, so completely blinded that you were entangled again more firmly than ever.

You were shown me in her society hours of the night; you know best in what manner these hours were spent. You called on me to speak whether you had broken God's commandments. I ask you, Have you not broken them? How was your time employed hours together night after night? Were your position, your attitude, your affections such that you would want them all registered in the ledger of heaven? I saw, I heard things that would make angels blush.

[224] Every time you placed yourself in her company you grieved the Spirit of God. Your sin was much greater than hers, for you have had an experience that she has not. Her moral sense of right and wrong was never of any value. She would not hold the same mind any length of time. But I was shown you had come to her level; you would prevaricate, and so would she; you have debased yourself, so has she. Once you were beloved of God, a young man of promise, but you have forfeited the confidence of your brethren, and your wisdom has been taken away; you cannot now discern between the sacred and the common; sin has lost its offensive character. You are no more what you were....

No young man should do as you have done to Mattie Stratton, unless married to her; and I was much surprised to see that you did not sense this matter more keenly. Why I write now is to implore you for your soul's sake to dally with temptation no longer. Make short work in breaking this spell that like a fearful nightmare has brooded over you. Cut yourself loose now and forever, if you have any desire for the favor of God.

Such a course as you have pursued has been enough to destroy confidence in you as an honest man and as a Christian, and unless you were under the bewitching of a satanic power you would not have done as you have. But I stand in doubt of you now whether you will change your course of action. I know the power that holds his enchantment over you, and I want you to see and sense it before it shall be too late. Will you now change entirely, cut the last connection with Mattie? Will she do this on her part? If neither of you will do this, marry her at once and disgrace yourselves and the cause of God no more.

Now is the time for you to grasp the light; now is the time to work. Pass this period and you are where you cannot break the power of Satan. Do not trifle with the Spirit of God. Do not delay longer to retrace your steps. Your mother is a woman beloved of God. You have despised her counsel and set your heart in stubbornness. But every pang you have caused her to suffer, every tear to shed, every heartbreaking prayer to send up to heaven, will confront you in the day of God unless you fully repent and redeem the past. There is no excuse for you.

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That so good and faithful a mother should be turned from you, and your affection and time and attention be spent hovering over a girl of no moral worth, is a most astonishing thing. I was shown the true state of these things: the indifference, the inattention, the positive disrespect with which you have treated your mother, and how God looks upon them, you cannot sense. You have been like a man paralyzed, and if you see things at all it is as trees walking. Pray, oh pray, as never before that God would show you your true state as you have been and as you are....

Your mother is right in her estimate of the worth and character of Mattie. She is right in not treating her with respect or inviting her to her house. You are the one that is wrong, because you are

dazed by the bewitching power of Satan. When your mother sees one exerting an influence over her son that is leading him to reject the counsel of God against himself, to treat with indifference all the counsel of church members who see his danger, how can she smile upon and invite such a one to her house? How can she give the least sanction to this forward girl's advances? *She* had done her duty.

[226] *You* have signally failed in almost every respect. Now the rest of your life seek to get back what you have lost. There is scarcely the pure thread of gold in your character now left, but you may be winning back in a measure what you have lost by your own foolishness and stubbornness in a wrong course.... Let the ledger of heaven give a different record of your course.

God bless you.—[Letter 3, 1879](#), pp. 1-13. (To “Dear Brother Chapin Harris,” August, 1879.)

I am pleased to receive a letter from you and was pleased to read your suggestions that it was your mind to remain where you are until you have proved yourself or undone the influence you have exerted. I am pleased that you feel thus. I have, you will see, written very positively and plainly for thus the matter was shown me, and the regard I have for your soul prompted me to relate your case as it was shown me, as one of great peril. It will be difficult for you to see it thus, but in my dream last night you were saying to your mother, “If this is the way the case really is, there is no use for me to try, for I should fail.”

[227] Said I, Chapin Harris, when you try with all perseverance and determined will to retrace your steps and recover yourself from Satan's snare, ... you will escape from your bondage and be a free man. It will require a strong will, in the strength of Jesus, to break up the force of habit, dismiss the adversary of souls that has been entertained by you so long, exchange guests, and welcome Jesus to take possession of the soul temple. But He does not share the heart with Satan. You can, even now, in this late period, make a determined effort, not in your strength but in the strength of Jesus. But Chapin, you have done your mother a great wrong. You have despised her counsel when that counsel was in harmony with the Spirit of God. You have set aside her judgment when that judgment was wise and right. Self-confident and perverse had been your course to bring her to terms, but she would have displeased God had she

shown the least sympathy for your and Mattie's course.... You have proved a disobedient son. You have not honored your mother. You have broken the fifth commandment.

Now, Chapin, let your course change entirely.... Change this order of things, my dear boy. Draw nigh to God and He will draw nigh to you. He will cleanse you from the defilement of sin.... Make all things right.... Let your heart break before God and confess and forsake those things which have separated you from God. This is the work of repentance that you must begin with your mother. You will never come to the light unless you do this. Leave no work undone that you can do to make wrongs right, for you have come now to the crisis....

I do think it would be best for you to prove yourself at home, where you have so decidedly failed, before you shall go elsewhere. Redeem yourself on the field of battle where Satan has conquered you through the artifices of an unprincipled girl. When you shall have proved yourself to have moral courage to stand where you should have stood years ago, then God may entrust you with some work in His cause.... You will have the trial, you will be proved of God. If you come forth as pure gold, then God will use you. Be not faithless, but believing. Your trial will not be for the present joyous, but rather grievous, but it will afterwards yield the peaceable fruit of righteousness. "Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?" ([Hebrews 12:6, 7](#)).

God will not lay on us more than He will impart strength to bear, for He knoweth our frame, He remembereth that we are dust. Had your judgment been sanctified, you would not have been left in darkness by following your own course; you could have cut yourself loose from the power and influence of one whose example and influence has been to demoralize and lead you to sacrifice everything that is valuable for her unworthy society. Now your steps must be down deep in the valley of humiliation. You have felt, My mountain stands sure. I can keep myself. But your past experience and your present position is one that should give you clear discernment of man's depravity because of his departure from God. You have felt contempt and even set feelings of hatred to your mother. You have

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not thus interpreted your feelings and actions but this is the way the Lord regards the matter and is the record standing against you in the books of heaven....

Now, my dear boy, for Christ's sake enter into no further deception in your course. Work as for eternity. Confer not with yourself, but let your heart break before God lest that stone fall upon you and grind you to powder.

What more shall I say to you? What can I say? I want you to be saved. I want you to stand perfect before God.—[Letter 50, 1880](#), pp. 1-4. (To Brother Chapin Harris, September, 1880.)

[229] Your letter is before me and you may be expecting some response. I have been highly pleased with your work, as I have repeated again and again.... We have never urged our faith upon you and while we have felt the deepest solicitude for your spiritual interest and have watched and prayed that you might have strength to follow your convictions and obey the truth, we have kept even this great anxiety to ourselves. It has been known only to ourselves and to God.

Upon religious subjects we have not been reticent, for God has given us our work to act as physicians of souls....

In regard to religious faith being sacred to one's self and not to be interfered with, I cannot harmonize this with the life mission and work of Christ upon the earth. Idolaters have a religion; they may make this same plea: My religion is sacred to myself. Hands off; do not interfere with my honest belief and worship. It is the work of God's servants to feel a deep solicitude for the souls for whom Christ died. And if they see them in error or in danger, through a false faith, it is their duty to do all in their power to convert them to the truth and not leave them in darkness and deception.

We have had hope that the reasons of our faith would commend themselves to your judgment. It is impossible for us to hold our faith as sacred and yet not feel the deepest interest for our relatives who do not see the Bible truth as we see it. We expected that, when we connected with you, your mind would be open to conviction and that you would have a desire to search the Scriptures for yourself to know what is truth. We had no thought but that if your mother should have an opportunity to be with those who observe the Sabbath, she would also, like the noble Bereans, search the Scriptures daily to know if these things were so.

We thought that through you and your mother, Wilbur and Addie would also be converted to the truth. But within two weeks, I have had a sudden awakening and these anxious hopes are dampened if not dead. We are free to acknowledge that we did not connect with you merely from a business standpoint. We should never have presented to you the inducements we have from time to time in remunerations for your labor if we had not an interest deeper and higher for you and yours than merely a business standpoint. We saw your talent, we admired your adaptability, and we saw that you could be of great service to me in my work and to the cause of God generally if your ability were sanctified by connection with heaven. We did not estimate your ability for time merely, but for eternity.... [230]

We have desired so much that your work upon the earth should bear the test of God and meet His “well done, good and faithful servant.” If you shut from us this last hope, if you coolly tell us all the interest you have had and manifested is from a business standpoint, that you have no personal interest even now, after you have had light and evidence and knowledge of the truth, I have no heart to maintain our connection; for I have no hope of any change in you. You will have your ability to use for time but I greatly fear not for eternity....

If we must work purely from a business standpoint, I have not the least heart or courage to continue our connection....

There is no deception so fatal, so hopeless, as a determination to live without God. The histories of good and bad men, faithfully chronicled by the pen of inspiration, were written to impress upon our minds this most practical lesson—that the fear of the Lord is the beginning of wisdom and in the keeping of His commandments there is great reward. All the honors or favors of the world are not sufficient compensation for one hour or one act of disobedience to God. Yet how many accept the temptations offered to Christ and concede to the powers of darkness. Disobedience to God is dishonor and disaster to ourselves. [231]

But all this I am afraid is distasteful to you. You have had from me the deepest affection.... I have loved your society. I have appreciated your labors. Your own mother could not feel any deeper or truer interest for you and any more unselfish—than I have had.... The tendrils of my affections have been too strongly entwined about you.

These tendrils are being severed.... My love is not demonstrative, but none the less deep, earnest, and strong....

Mary, I have no disposition to urge our faith upon you. No, no. If you see nothing in it that savors of truth, I would not have you accept it. Mary, if you should ... only read the book of human nature with its dark and terrible revelations daily revealed to us, you would find reason enough to see that human character will have to be made over and utterly changed or the world will perish in its corruptions. The great mystery to me is not that man must be born again to see kingdom of God, but that he should be unwilling to accept the help that Jesus left the courts of heaven and came to the world to give him; that he should feel so perfectly content and satisfied without His help. Jesus knows that if the world with its pride, its ambition, and its violence possesses the soul, man can have no rest, no peace, no happiness. There is no true elevation of character outside of Christ. There is no peace, happiness or joy attainable for man which can bear comparison for a moment with that which the possessor may find in Christ.

[232] Take the world's conqueror, the commander of armies. He may disturb the thrones of kings and make nations tremble at his approach, and the very same warrior may die in exile, disappointed and humiliated.

Poets may soar to the skies. They may awaken the fiery passions of millions; they may cause any amount of misery over the ruins of their labors, and may die cursing God and the day of their birth.

The greatest philosopher may lift himself up in his pride, he may range through the harmonies and charms of the universe, tracing the wonderful manifestations of creative power and beholding the expressions of infinite wisdom and the formation of worlds, yet he has not wisdom to find God in His great and majestic works. The mystery of God's hand discerned in His creative works he does not comprehend. Wise in the world's knowledge, he is but a fool as far as the mystery of godliness is concerned. Yet just such human greatness attracts the world and millions are ready to worship these gods of this world which pass away to atoms of dust, to know nothing of the immortal life which runs parallel with the life of Jehovah. This glory has perished with their existence. But the humble child of God has the promise of heirship to riches that will endure, glory

that will never cease to brighten with the progress of the ages. The change wrought in his affections has brought him into harmony with the will of the Controller of the universe. Angels have enrolled His name in the record book of heaven and mansions are prepared for his reception when the Lord of life and glory shall appear, the second time without sin unto salvation.

I would that you could see these things as I view them. I would that you could unite your work with ours, not merely from a business standpoint but because you see and accept the word of God and help us to do the great work in warning the world because you see this is the work that God would have you to do.

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But I will say no more at present.—[Letter 36, 1877](#), pp. 1-7. (To “Dear Mary Clough,” November 10, 1877.)

Since our last conversation with you my mind has been drawn to you instinctively.... You are the child of my dear sister. I have a few thoughts I wish to present for your consideration.

Be careful of your associates.... In choosing your friends, you should place your standard as high as possible. The tone of your morals is estimated by the associates you choose. You should avoid contracting an intimate friendship with those whose example you would not choose to imitate. The influence and tendency of such friendship is to assimilate you to their ideas and their views, and unless there is a continual counteracting influence, all unrealized by you their spirit and habit have become yours.

There may be those who have naturally a good intellect and a good cultivated understanding, who have so misapplied and abused these precious gifts of heaven that their standard is low and their habits dissipated. This was the character of one employed in the Office. I knew him only by the name of Guss. I learn he died without repentance and without God. How much his associates are accountable for their influence, which they might have exerted and did not, over this sad case, must be left for the judgment to unfold, when every man’s work will stand for just what it is. There will be no glossing over of wrongs and sins. Right will stand out, clear and prominent, as right; fidelity and true integrity will not be called narrowness or meanness. Lawlessness and unfaithfulness will not be termed liberality, toleration and benevolence. Neglect and

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unfaithfulness will be neglect and unfaithfulness. God's estimate will be placed upon character.

If your most intimate associates are persons of moral worth, you may gain advantage in mingling in their society. Intelligence with moral worth in your associates will have no deleterious influence upon you, but will insensibly invigorate your powers of mind and your morals. If you are found in the society of those whose minds are cast in an inferior mold, and whose opportunities of mental and moral culture have been narrow and low, you will, in the minds of others, lose their respect and your mind will gradually come to sympathize with the imbecility and barrenness with which it is constantly brought in contact....

I will not weary you with a long letter which you may wish I had never written, but I would say, ... in no case neglect your present opportunities and privileges. Choose for your associates those who hold religion and its practical influence in high respect. Keep the future life constantly in view....

If you rightly improve your privileges you will have reason to rejoice, at the close of your probation, that your most intimate associates were persons whom God loved....

Frank, I have been troubled by dreams on your account. I know that you will make decisions at once, decisions for time and eternity. You will not be long in deciding whether you will be the servant of Christ or the servant of Satan. May God help you to choose rightly....

[235] Sinners are continually crying, "You are narrow, so narrow." "Liberalism," cry the lawless; "Bring not your claims of law upon us." "The religion of Christ," says another, "is too hard. I cannot be a Christian; it involves too much"....

Jesus was sinless and had no dread of the consequences of sin. With this exception His condition was as yours. You have not a difficulty that did not press with equal weight upon Him, not a sorrow that His heart has not experienced. His feelings could be hurt with neglect, with indifference of professed friends, as easily as yours. Is your path thorny? Christ's was so in a tenfold sense. Are you distressed? So was He. How well fitted was Christ to be an example!

Jesus was thirty years old before He entered His public ministry. The period of His childhood and youth was one of comparative

obscurity, but of the highest importance. He was in this obscurity laying the foundation of a sound constitution and vigorous mind. He “grew, and waxed strong in spirit” (Luke 1:80). It is not as a man bending under the pressure of age that Jesus is revealed to us traversing the hills of Judea. He was in the strength of His manhood. Jesus once stood in age just where you now stand. Your circumstances, your cogitations at this period of your life, Jesus has had. He cannot overlook you at this critical period. He sees your dangers. He is acquainted with your temptations. He invites you to follow His example.

The character of Christ was one of unexampled excellence, embracing everything pure, true, lovely, and of good report. We have no knowledge of His ever visiting a party of pleasure or a dance hall, and yet He was the perfection of grace and courtly bearing. Christ was no novice; He was distinguished for the high intellectual powers He possessed even in the morning of His life. His youth was not wasted in indolence, neither was it wasted in sensual pleasure, self-indulgence, or frittered away in things of no profit. Not one of his hours from childhood to manhood was misspent, none were misappropriated. [236]

The inspired record says of Him: “Jesus increased in wisdom and stature, and in favor with God and man” (Luke 2:52). As he grew in years He grew in knowledge. He lived temperately; his precious hours were not wasted in dissipating pleasures. He had a truly healthy body and true powers of mind. His physical and mental powers could be expanded and developed as yours or any other youth’s. The Word of God was His study, as it should be yours.

Take Jesus as your standard. Imitate His life. Fall in love with His character. Walk as Christ walked. A new spring will be given to your intellectual faculties, a larger scope to your thoughts, when you bring your powers into vigorous contact with eternal things, which are intrinsically grand and great.

Thoughts of God and of heaven are ennobling. There is no limit to the height you may reach.... Vital religion is of such a character that it will widen the scope and stimulate the movements of the human understanding. There is nothing belittling in the pure religion of Christ. The gospel received will bow down the loftiness of human understanding and lay the haughtiness of men low, that

God alone may be exalted. But in this it does not dwarf the intellect and cripple the energies. It transforms the man, renewing his heart, changing his character, and not cramping the intellect.

[237] True religion unfolds and calls out the mental energies. Conviction and repentance of sin, renunciation of self, and trust in the merits of the blood of Christ cannot be experienced without the individual being made more thoughtful, more intellectual, than he was before. No one will become mentally imbecile by having his attention directed to God. Connection with God is connection with all true wisdom.

But I expect you will become weary of this long letter. Indeed, I had no thought of writing this long letter when I commenced, but I have gone on and on as my thoughts have pressed upon me until you see them on paper.

Frank, will you be a Christian now? Will you be converted to God? Return from your backsliding and repent before God. You alone can break the chains of Satan that bind you. Come fully on the Lord's side.—[Letter 17, 1878](#), pp. 1-6. (To F. E. Belden, March 14, 1878.)

I do not forget you as our frequent letters will testify. I feel deeply the necessity at this time of our being wide awake to duty. We may all do a work for God. Precious are the moments now to be used in seeking to do good. We should feel like having in heaven a store of good works—not to depend upon for salvation but to imitate the life of our Redeemer. Crowd all the good deeds into glory that you can.

Satan will be busy to throw obstacles in your way; but you must press on in faith and hope and courage, looking unto Jesus, the Author and Finisher of our faith....

[238] My son, you had better lay yourself upon the altar of God and be ready to say, "Here am I, Lord. Send me." I think you should keep in view the idea that you may be yet called to speak the truth to others. Have in you a heart of faith and obedience. We are living in solemn times. The last days are upon us and we must realize this and act with reference to it. I hope you will be of good courage and that you will cling to Jesus continually and will love Him truly.

Let your influence be ever on the right side. Seek to draw souls to the truth. You know we were ever looking after the cases of those

who might need help as Carldst Marcus and any others. Keep your mind exercised somewhat in this direction. We go through this world only once. Let us go through it in a manner that God may approve. We cannot afford to make any mistake in this matter. My son, seek for a true and a genuine experience in the things of God.

Every day advance in the divine life. Every day gain some victory in prayer. Learn by exercising faith, its simplicity. God will be our helper if we will only trust in Him.—[Letter 16, 1874](#), pp. 1, 3. (To “My Very Dear Son Clarence,” (W. C. White) February 24, 1874.)

Released May 1, 1969.

[239]

MR No. 225—Miscellaneous

There were several hands employed beside himself who were irreligious, rough men. They agreed among themselves to make it hard for the minister, for as he was unaccustomed to such stern hard work, they would run him down and drive him from the field. He knew at that time nothing of this, but before he went into the field, we sought the Lord most earnestly that He would strengthen and protect him.... As he entered the field, they put the minister to lead in mowing the swath. He took a wide swath. Those who followed, ... bent to with all their energies to keep up close to him, which led him to quicken his steps.... They had gone across the large field but twice when they threw down their scythes and said, “White, do you mean to kill yourself and us? ... We thought you were a minister and could not know by experience how to handle a scythe, but we give you the credit of being far ahead of us and the best mower we ever saw—and you have taken no beer or liquor this hot day. When you came into the field as a worker, we were mad. We did not want a minister in our company.... We have had to give up.”—[Manuscript 19, 1885, 2, 3](#). (Talk at European General Council, September 21, 1885.)

I shall write just as God bids me write. What I have written, I have written. Every word is truth. I am to give to the people of God the warnings given me.—[Letter 95, 1905](#), p. 8. (To Dr. and Mrs. D. H. Kress, March 14, 1905.)

[240]

I have my work to do, to meet the misconceptions of those who suppose themselves able to say what is testimony from God and what is human production. If those who have done this work continue in this course, satanic agencies will choose for them.—[Letter 28, 1906](#), p. 2 (To Brother George Amadon, January 15, 1906.)

I want to say, never repeat to another soul as long as you live the words that W. C. White manipulates my writings and changes them. This is just what the devil is trying to make all believe. W. C. White is true as steel to the cause of God, and no lie which is in circulation

is of the truth.—[Letter 143, 1906](#), p. 1. (To Edson and Emma White, May 21, 1906.)

I am told by one who made a confession to me that doubts and unbelief had been cherished by them against the testimonies because of the words spoken to them by Sister A. One thing mentioned was that the testimonies to individuals had been told me by others, and I gave them purporting to be a message from God. Does my sister know that in this she is making me a hypocrite and a liar...

One case was mentioned by Sister A, that she had told me all about the cause of Brother B's family, and the next thing she heard I was relating the very things she had told me as what the Lord had shown me.

Let me explain. I am often shown families and individuals and when I have an opportunity with those who are acquainted with them, I make inquiry how that family is standing for the purpose of ascertaining if ministers or people have any knowledge of the existing evils.

This was the fact in the case concerning Brother B's family. [241] I wished to see if the testimony was substantiated by facts. But that information given did not originate the testimony although shortsighted, tempted souls may thus interpret it.—[Letter 17, 1887](#), pp. 1, 2. (To Brother and Sister R. F. Andrews, September 6, 1887.)

Released May 29, 1969.

[242]

MR No. 226—Materials on the Sanctuary

When Jesus began His public ministry, He cleansed the Temple from its sacrilegious profanation. Almost the last act of His ministry was to cleanse the Temple again. So in the last work for the warning of the world, two distinct calls are made. The second angel's message, and the voice heard from heaven, "Come out of her, My people, ... for her sins have reached unto heaven, and God hath remembered her iniquities."—[Letter 1f, 1890](#), p. 6. (To "Brethren in Responsible Positions," November 1890.)

The end is near. Every soul will have, in the judgment, exactly the tone of character and morals which they cultivated in this life. Every soul will have in the judgment just that spirit and character they cherished and indulged in their home life, in association with their neighbors, in connection with the members of their own family. And according as they have appreciated the words of Christ, and obeyed them, will be the judgment pronounced upon them by that Man Jesus, who came into the world to give His life a sacrifice for them.—[Letter 16e, 1892](#), p. 10. (To Elder S. N. Haskell, February 6, 1892.)

[243]

When Belshazzar had his great sacrificial feast, there was a witness present which he did not discern. They were drinking their wine and having their luxurious feast, and praising the gods of silver and gold, extolling their own wisdom, but right over against the wall facing the king a bloodless hand traced the terrible characters testifying of his true condition. The message came, "Thou art weighed in the balances and art found wanting." Now the Lord is weighing characters in the sanctuary, and the deeds of those who are careless and indifferent, rushing on in the paths of sin and iniquity, are being registered in the books of heaven.—[Manuscript 6a, 1886](#), p. 3. ("Preparation for the Judgment," June 27, 1886.)

By offering Himself to make intercession for the transgression of the human race, Christ executed the office of priest.—[Manuscript 9, 1896, 9](#). (Untitled, March, 1896.)

Who can approach unto a conception of what Christ has endured when standing in the place of surety for His church in the solemn hour of atonement, when Christ yielded up His life as a sacrificial offering. Never, never, can it be that God again shall so manifest His holiness, His spotless purity.... His utter hatred of sin, His solemn purpose to punish it—and [all] that in the only One who could bear the strokes in behalf of the sinner, and because of His innocence not be consumed. How did the glory of God magnify itself in glorious perfection on that day when Christ's life was yielded up as a sacrifice for the world! When He cried out, "It is finished," there was a mighty earthquake, the rocks rent, the graves flew open, and Christ bowed His head and died.—[Manuscript 6, 1897, 2, 3](#). ("Parable of Invitation to the Marriage Feast," January 1, 1897.)

Christ fulfilled still another feature of the type. "His visage was so marred more than any man, and His form more than the sons of men; so shall He sprinkle many nations." In the Temple service, when the animal brought as a sacrifice was slain, the high priest, clothed in white robes, caught in his hand the blood that gushed forth, and cast it in the direction of the tabernacle or Temple. This was done seven times, as an expression of perfection. So Christ, the great antitype, Himself both high priest and victim, clothed with His own spotless robes of righteousness, after giving His life for the world, cast the virtue of His offering, a crimson current, in the direction of the Holy Place, reconciling man to God through the blood of the cross.—[Manuscript 101, 1897, 11, 12](#). ("The True High Priest," September, 1897.)

[244]

There is a work to be done [in our institutions in 1898], that has not yet been done. The temple courts are not yet cleansed as they must be before the work which Christ did, after the cleansing of the Temple, can be done. Then all the sick were brought to Him, and He laid His hands upon them and healed them all. Here was revealed true godliness, true righteousness, a true use of the Temple for a practical purpose which brought no defilement.—[Manuscript 105, 1898, 12](#). ("The Education Our School Should Give," typed August 26, 1898.)

Each morning at six o'clock [at the Avondale School], Brother Haskell speaks from the Scriptures, giving a Bible lesson. This is free to all, and there is a goodly company out each morning; for it

is a blessing to all. This study lasts for one hour. These meetings are intensely interesting. The subject thus far has been the sanctuary question, and we are highly gratified to see the interest manifested.

[245] All are much interested in the way he presents the subject. He speaks in a clear, simple style, and brings in much scripture to sustain every point. He feels that altogether too little has been said upon this subject; for it is the central pillar that sustains the structure of our position at the present time.—[Letter 126, 1897](#), p. 4. (To Brother and Sister John Wessels, May 18, 1897.)

Let us as a people who have had great light remember that Christ sits among His people as a refiner and purifier of silver. He is continually cleansing the hearts of those who engage in His service as workers together with God. He will work through every soul. He is continually cleansing the hearts of those who are willing to be cleansed, separating the pure from the impure.—[Letter 195, 1899](#), p. 5. (To “Dear Brethren Colcord, Starr, and Hickox,” November 29, 1899.)

Like Aaron, who symbolized Christ, the Saviour bears the names of all His people upon His heart in the holy place. Our great High Priest remembers all the words by which He has encouraged them to trust; for He is ever mindful of His covenant.—[Manuscript 92, 1899, 11](#). (“The Importance of Christ’s Lessons to His Church in the Wilderness,” typed July 12, 1899.)

[246] I believe in Jesus. I know my Saviour loves me, and I love my Jesus. I rest in His love, notwithstanding my imperfections. God has accepted His perfection in my behalf. He is my righteousness and I trust in His merits. I am His repenting, believing child. He has taken away my sin-stained garments and covered me with the robe of His righteousness. Clothed in this garment, I stand before the Father justified. I am of that number who are addressed as the “elect according to the foreknowledge of God the Father, through sanctification of the Spirit.” And what constitutes them the “elect”? “Obedience and the sprinkling of the blood of Jesus Christ.”—[Letter 24, 1895](#), p. 3. (To “Dear Sister Ekman,” May 19, 1895.)

I am instructed to say to those who endeavor to tear down the foundation that has made us Seventh-day Adventists: We are God’s commandmentkeeping people. For the past fifty years every phase of heresy has been brought to bear upon us, to becloud our minds

regarding the teaching of the Word—especially concerning the ministration of Christ in the heavenly sanctuary, and the message of heaven for these last days, as given by the angels of the fourteenth chapter of Revelation. Messages of every order and kind have been urged upon Seventh-day Adventists, to take the place of the truth which, point by point, has been sought out by prayerful study and testified to by the miracle-working power of the Lord. But the way-marks which have made us what we are, are to be preserved, and they will be preserved, as God has signified through His word and the testimonies of His Spirit. He calls upon us to hold firmly with the grip of faith, to the fundamental principles that are based upon unquestionable authority.

God has placed in our hands a banner on which is inscribed the words “The commandments of God and the faith of Jesus.” “Here are they that keep the commandments of God, and have the testimony of Jesus Christ,” he declares. At all times and in all places we are to hold the banner firmly aloft. God’s denominated people are to take a firm stand under the banner of truth. The truths that we have been proclaiming for more than half a century have been contested again and again. Again and again the facts of faith have been disputed; but every time the Lord has established the truth by the working of His Holy Spirit. Those who have arisen to question and overthrow the principles of present truth, have been sternly rebuked.—[Letter 95, 1905](#), pp. 2, 3. (To Dr. and Mrs. D. H. Kress, March 14, 1905.)

[247]

The Lord would have us at this time bring in the testimony written by those who are now dead, to speak in behalf of heavenly things. The Holy Spirit has given instruction for us in these last days. We are to repeat the testimonies that God has given His people, the testimonies that present clear conceptions of the truths of the sanctuary, and that show the relation of Christ to the truths of the sanctuary so clearly brought to view.

If we are the Lord’s appointed messengers, we shall not spring up with new ideas and theories to contradict the message that God has given through His servants since 1844. At that time many sought the Lord with heart and soul and voice. The men whom God raised up were diligent searchers of the Scriptures. And those who today claim to have light, and who contradict the teaching of God’s ordained messengers, who were working under the Holy Spirit’s guidance,

those who get up new theories, which remove the pillars of our faith, are not doing the will of God, but are bringing in fallacies of their own invention, which, if received, will cut the church away from the anchorage of truth, and set them drifting, drifting, to where they will receive any sophistries that may arise.—[Manuscript 75, 1905, 2, 3](#). (“Building the Waste Places.” May, 1905.)

[248] Those who have been feeding their minds on the supposedly excellent but spiritualistic theories of *Living Temple* are in a very dangerous place. For the past fifty years I have been receiving intelligence regarding heavenly things. But the instruction given me has now been used by others to justify and endorse theories in *Living Temple* that are of character to mislead. May the Lord teach me how to meet such things. If necessary I can charge all such work as coming directly from Satan to make the words God has given me testify to a lie.

Nashville, July 4—We are very sorry to read the article written by Elder Tenney in the *Medical Missionary* on the sanctuary question. The enemy has obtained the victory over one minister. If this minister had remained away from the seducing influences that Satan is exerting at the present time in Battle Creek, he might yet be standing on vantage ground.

We are very sorry to see the result of gathering a large number to Battle Creek. Ministers who have been believers in the foundation truths that have made us what we are—Seventh-day Adventists; ministers who went to Battle Creek to teach and strengthen the truths of the Bible, are now, when old and gray-headed, turning from the grand truths of the Bible, and accepting infidel sentiments. This means that the next step will be a denial of a personal God, pulling down the bulwarks of the faith that is plainly revealed in the Scriptures. The sanctuary question is the foundation of our faith.—[Manuscript 20, 1906, 4, 5](#). (“Preach the Word,” typed February 7, 1906.)

[249] In the early days of the message, I have passed through most trying ordeals in refuting false doctrines, and especially such doctrines as Pantheism [which] we are meeting now. We are passing over the same ground.—[Letter 30, 1906](#), p. 2. (To “Dear Brethren and Sisters in Battle Creek,” January 12, 1906.)

For more than a half a century the different points of present truth have been questioned and opposed. New theories have been advanced as truth, which were not truth, and the Spirit of God revealed their error. As the great pillars of our faith have been presented, the Holy Spirit has borne witness to them, and especially is this so regarding the truths of the sanctuary question. Over and over again the Holy Spirit has in a marked manner endorsed the preaching of this doctrine. But today, as in the past, some will be led to form new theories and to deny the truths upon which the Spirit of God has placed His approval.

Any man who seeks to present theories which would lead us from the light that has come to us on the ministration in the heavenly sanctuary, should not be accepted as a teacher. A true understanding of the sanctuary question means much to us as a people. When we were earnestly seeking the Lord for light on that question, light came. In vision I was given such a view of the heavenly sanctuary and the ministration connected with the holy place, that for many days I could not speak of it.—[Manuscript 125, 1907, 6](#). (“Lessons From the Visions of Ezekiel,” July 4, 1905.)

“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. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hast 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” ([Zechariah 3:1-3](#)). Joshua here represents the people of God; and Satan pointing to their filthy garments claims them as his property over which he has a right to exercise his cruel power. But these very ones have improved the hours of probation to confess their sins with contrition of soul and put them away, and Jesus has written pardon against their names.

[250]

Those who have not ceased to sin and who have not repented and sought pardon for their transgressions are not represented in this company; for this company vex their souls over the corruptions and iniquity abounding around them, and God will recognize those who are sighing and crying because of the abominations done in the land. They were not mixed up in these abominations. They had not corrupted their ways before God, but had washed their robes of character and had made them white in the blood of the Lamb.

Satan pointed to their sins which had not yet been blotted out, and which he had tempted them to commit, and then reviled them as being sinners clad with filthy garments. But Jesus changes their appearance. He says, "Take away his filthy garments from him." "Behold I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment, and I said, let him set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments."—[Letter 51, 1886](#), pp. 8, 9. (To "Dear Brother G. I. Butler," September 6, 1886.)

[251]

The Work in San Francisco

It would be difficult to describe my feelings as I stood before the San Francisco church a few weeks ago, and looked over the large congregation. My mind went back to the time when my husband and I were planning to build a place of worship in San Francisco. Some, when they saw the plan, said, It is too large. The house will never be filled. At the same time we were building the office and meetinghouse in Oakland. I thought of the anxiety felt and the earnest prayers offered to God that He would open the way.

At that time I dreamed that I saw as it were two beehives, one in San Francisco and one in Oakland. In the hive in Oakland the bees were diligently at work. Then I looked at the hive in San Francisco, and saw that very little was being done. The hive in Oakland seemed to be by far the more promising. After a time my attention was again called to the hive in San Francisco, and I saw that an entire change had taken place. Great activity was seen among the bees. Much earnest work was being done.

When I related this dream, it was interpreted to mean that San Francisco was a place in which there was a great work to be done. There were among us at that time only three men to whom we could look for financial assistance. These were Brother Morrison and Brother Diggins, who both now sleep in Jesus, and Elder James White. Believers were few in number, and we needed all the courage we could get to brace us for the outlook.

We prayed much in regard to the dream I had had, and I resolved to venture out in accordance with the light given. I decided to sell my property in Battle Creek, and we wrote to the brethren there,

“Sell everything we have in Battle Creek, and send us the money at once.” This was carried through, and we built the church in San Francisco. And the Lord revealed to us that although at first the work in San Francisco would move slowly, yet it would make steady advancement, and San Francisco would become a great center. The Lord would inspire men by His Holy Spirit to carry forward the work with courage and perseverance and faith. [252]

Before leaving Australia, while in Maitland, N.S.W., I was in the night season standing before a large congregation in San Francisco. The Lord gave me a message to bear and freedom in bearing this message. The people had ears to hear and hearts to understand.

I was much encouraged as I stood before our people in San Francisco. I thought of the dream and the instruction which had been given me so many years ago, and then looked at the people assembled, I felt that I could indeed say, The Lord has fulfilled His word. Elder Corliss has been laboring most earnestly to educate the people in what saith the Scriptures and with good results. After I had finished speaking all who wished to give themselves to the Lord were invited to come forward, and in response to this invitation, two hundred came forward. This was a precious refreshing. We know that angels of God were with us. The room was pervaded with the atmosphere of heaven.

Among those who came forward were some who have been attending our meetings in the past and who have become interested in the truth. May they decide to place themselves wholly on the Lord’s side. May they have the courage to receive and live the truth. I felt from my heart that we could say to them, “Come thou with us, and we will do thee good; for the Lord hath spoken good concerning Israel.... It shall be, if thou go with us, yea, it shall be, that what goodness the Lord shall do unto us, the same will we do unto thee.” [253]

We were much pleased by the spirit shown by those assembled. They freely acknowledged the goodness and mercy of God, offering Him praise and thanksgiving. The Lord is glorified when His people praise Him.

When the meeting closed many pressed forward to take my hand and welcome me back to America. I was glad to meet them and take them by the hand.

We earnestly hope that the steps taken in the future in the work in San Francisco will still be steps of progress. The work that has been done there is but a beginning. San Francisco is a world in itself, and the Lord's work there is to be broader and deeper. Souls are to be sought for. The word of the Lord is to be declared, line upon line, precept upon precept, here a little and there a little, that His name may be glorified.

God will use consecrated ability in His service. As His servants impart to others that which they have received, He will entrust them with more to impart. And as they are enabled through His grace to accomplish good, they are to ascribe all the glory to Him who is the Alpha and the Omega, the first and the last. Thus divinity and humanity work together. Men become laborers together with God, working out their own salvation with fear and trembling, realizing always that it is God who works in them, to will and to do of His good pleasure.

[254] There is a great work to be done in San Francisco and Oakland. The Lord will use humble men in these great cities. He can work with those who will labor in His fear. He will give evidence of His power to sincere workers and to sincere inquirers after the truth, who desire not only to know but to perform His will.

There are men and women whom the Lord, through peculiar circumstances, will bring to the front in His work. These will be men and women who have consecrated themselves to Him.

As they walk before Him in faith and trust, He will lead them to places of usefulness and honor. He is a present help in every time of need to those who rely upon Him. He will qualify those who honor His name for important and perilous service, although they may not have time to obtain all the education they desire. The great Teacher understands. What He calls for is the willing devotion of heart and mind. When this is given Him, He will fit the givers for His service, in spite of apparent difficulties and obstacles. In His name and in His strength they will go forth to conquer.

God is testing the motives and principles of men and women. Strong faith and much prayer will bring heavenly angels to our side. By patient continuance in well doing, we become channels of light.—[Manuscript 2, 1901, 1-5](#). (“Notes of Work—2,” typed January 12, 1901.)

Released May 1969.

[255]

MR No. 227—Miscellaneous Items Requested for Publication

This is no time to foster pleasure loving by providing the youth, as they enter upon their student's life, with facilities for the playing of games which are a snare to all who engage in them....

They act as if the school were a place where they were to perfect themselves in sports, as if this were an important branch of their education, and they come armed and equipped for this kind of training. This is all wrong, from beginning to end....

Amusement that serves as exercise and recreation is not to be discarded; nevertheless it must be kept strictly within bounds, else it leads to love of amusement for its own sake, and nourishes the desire for selfish gratification....

A great mistake has been made in following the world's plans and ideas of recreation in indulgence and pleasure-loving. This has resulted in loss every time. We need now to begin over again. It may be essential to lay the foundation of schools after the pattern of the schools of the prophets.—[Letter 47, 1893](#), pp. 5, 6, 7, 9. (T. W. W. Prescott, October 25, 1893.)

You see the work that has been established here. You see that advancement has been made, and that the education has been carried forward in right lines, under many discouraging circumstances....

[256]

Brother Sutherland and Brother Magan do not go out from this place as men who have made a failure, but as men who have made a success.... The students that have been with them need not be ashamed of the education they have received. To the students I would say, You are to let your teachers go willingly. They have had a hard battle here....

They think that they can better glorify God by going to a more needy field. This is their own choice; I have not persuaded them. They did not know but that Sister White would stand in their way. But when they laid the matter before me this morning, I told them

that I would not hinder them for one moment.—[Manuscript 54, 1904, 2, 3, 5](#). (Remarks of E. G. White at Berrien Springs, May 23, 1904.)

Consider the circumstances of the Jewish nation when the prophecies of Daniel were given. The Israelites were in captivity, their Temple had been destroyed, their Temple service suspended. Their religion had centered in the ceremonies of the sacrificial system. They had made the outward forms all important, while they had lost the spirit of true worship. Their services were corrupted with the traditions and practices of heathenism; and in the performance of the sacrificial rites they did not look beyond the shadow to the substance. They did not discern Christ, the true offering for the sins of men. The Lord wrought to bring the people into captivity, and to suspend the services in the Temple, in order that the outward ceremonies might not become the sum-total of their religion. Their principles and practices must be purged from heathenism. The ritual service ceased in order that heart service might be revived. The outward glory was removed that the spiritual might be revealed.

In the land of their captivity, as the people turned unto the Lord with repentance, He manifested Himself unto them. They lacked the outward representation of His presence; but the bright beams of the Sun of Righteousness shone into their minds and hearts. When they called unto God in their humiliation and distress, visions were given to His prophets which unfolded the events of the future—the overthrow of the oppressors of God’s people, the coming of the Redeemer, and the establishment of the everlasting kingdom.—[Letter 57, 1896](#), pp. 3, 4. (To Dr. J. H. Kellogg, May 27, 1896.)

[257]

During the night season while traveling by train in Australia I was hungering and thirsting for righteousness. In my dreams I was standing before many people, urging them with deep earnestness to trust in God, to have increasing faith and confidence in Jesus. He is the chiefest among ten thousand and altogether lovely....

We do not recount God’s mercies often enough. Scarcely any thanksgiving flows back from us to God. By our failure to express gratitude we are dishonoring our Maker. His angels, thousands upon thousands, and ten thousand times ten thousand, are commissioned to minister to those who shall be heirs of salvation. They guard us against temporal evil, and press back the powers of darkness, else we should be destroyed. Why do we not value God’s watchcare? ...

[258]

After I had spoken many words to the people, I awoke. I looked from the window of the sleeper, and saw two white clouds. I feel asleep again, and in my dreams the words were spoken to me, Look at those clouds. Just such clouds enshrouded the heavenly angels who came to herald the birth of Christ to the watching shepherds. “Lo, the angel of the Lord came upon them, and the glory of the Lord shown round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Saviour, which is Christ the Lord.”

I looked from the window of my car, and again saw the two clouds. They were pure white, and occasionally touched each other, and then separated. And until twelve o’clock, when we changed cars, they were in full view. I enjoyed the most precious peace and comfort. My thought was, The angels of the Lord are enshrouded in those pure, beautiful clouds. We have the guardianship of the angels. I felt an assurance that we were to see the salvation of God in the meeting to be held in Brisbane.—[Manuscript 152, 1898, 2-4](#). (“Notes of Travel,” typed November 20, 1898.)

When Jesus takes His place on the great white cloud, he that is holy will be holy still, and he which is filthy will be filthy still. His reward is with Him, to give to every one according as his works shall be.—[Letter 26, 1870](#), p. 9. (To “Dear Brother Seneca King,” circa 1870.)

Released September 8, 1969.

MR No. 228—For Spirit of Prophecy Emphasis Week

[259]

As regards ourselves, ... let us not be so ready to vindicate our own course. Talk of Jesus, exalt Him, and let self sink into nothingness. Little have we suffered for the truth's sake. We know but little of self-denial and suffering....

We shall have enough to praise God for in the future life. We shall thank God for every reproof which taught us our own weakness, and our Saviour's power, patience, and love....

I am not what I ought to be, or what Jesus would have me. I see that I must have more of the spirit of the Master.

I must not let one thought or one feeling arise in my heart against my brethren, for they may be in the sight of God more righteous than I. My feelings must not be stirred. We have battles to fight with ourselves, but we should continually encourage our brethren, ... and should cherish only the very kindest feelings toward them....

I will write out the testimonies of reproof for any one and then my feelings shall not be exercised against them. I will look within.... And when tempted to feel unkindly or to be suspicious and to find fault, I will put this out of my heart quickly....

Let us respect our brethren, give them credit for honesty of purpose and unselfish motives, as we wish they should do for us. We should treat all, rich and poor, high or lowly, exactly as we wish them to treat us....

Let us, dear husband, make melody to God in our hearts.... Let us talk of Jesus and His matchless love.... Let us bring ourselves into harmony with heaven and we will then be in harmony with our brethren and at peace among ourselves....

[260]

May the Lord teach and lead and guide you is my prayer, and may nothing shake our hold on Him.—[Letter 5, 1880](#), pp. 2-6. (To “Dear Husband”, March 18, 1880.)

Elder Loughborough has worked hard.... I believe he has tried to follow the Lord and do His will....

Could Elder Loughborough use his talent in Michigan for a time, and in other States, his firm position on the testimonies would revive the faith of those who have been misled.—[Letter 46, 1890](#), p. 3. (To Elder O. A. Olsen, May 8, 1890.)

I am thankful that Elder Loughborough can still use his abilities and his gifts in God's work. He has stood faithful amid storm and trial.... A few of our old standard-bearers are still living.... We present them before you as men who know what trials are. I am instructed to say, Let every believer respect the men who acted a prominent part during the early days of the message, and who have borne trials and hardships and many privations. These men have grown gray in service. Not long hence they will receive their reward.—[Letter 47, 1902](#), pp. 3, 5, 6. (To Brother and Sister Haskell, February 5, 1902.)

[261] In moving the college from Battle Creek and establishing it in Berrien Springs, Brethren Magan and Sutherland have acted in harmony with the light that God gave. They have worked hard under great difficulties.... God has been with them. He has approved of their efforts.—[Manuscript 54, 1904](#), 1. (Remarks made at Berrien Springs, Michigan, May 23, 1904.)

Christ's commission is, "Go ye into all the world, and preach the gospel to every creature." Those who are impressed to take up the work in the home field or in regions beyond are to go forward in the name of the Lord.—[Letter 60, 1901](#), p. 4. (To Elder A. G. Daniells, typed June 28, 1901.)

All who believe the message for this time will go forth into the harvest field to do something for the Master.—[Letter 61, 1901](#), p. 9. (To Elder A. G. Daniells, typed June 28, 1901.)

Decided changes must be made in the methods and plans that are followed, that the cause of God may be placed upon a higher basis.—[Letter 79, 1901](#), p. 11. (To Elder A. G. Daniells, July 11, 1901.)

Released October 20, 1969.

MR No. 229—Hold Fast to Jesus

[262]

I received your letter last Thursday morning, and was made glad to see you coming to the position in which for years in the past the Lord has signified that He would have you. If you will walk in humility, I am sure that your mind will be fruitful in the knowledge of the Scriptures, and that in studying the life of Christ you will have special help through the Holy Spirit in expressing the ideas that are now so precious to you, and that the Lord will open the minds of those who hear, so that they will be able to grasp the precious things found in the Holy Scriptures.—[Letter 87, 1894](#), p. 1. (To Edson and Emma White, June 28, 1894.)

You have written to me expressing the fact that at times you are sorely tried because your brethren do not encourage you or give you the kind of help that Christians expect from each other. Let not any course that your brethren in the faith may pursue toward you, however much it may try your soul, have any influence upon you to lead you to distrust your Saviour....

Your only course is to lean your whole weight upon Christ. Ever bear in mind that we are now upon trial. In this life we are to form a character either after the divine similitude, or after the similitude of the rebellious one.... You will meet with prejudice, you will meet with opposition; if you are seeking to serve God you will meet with treatment that will be contrary to your natural disposition. Paul said, "I die daily." Do not become provoked when you suffer wrongfully. Hold fast your integrity in Jesus Christ.—[Letter 80, 1894](#), pp. 1, 2, 3. (To Edson White, November 6, 1894.)

[263]

I was shown that you were in great trial, and I said, "Look up where there is light." God loves you, and will not leave you if you will only trust in Him. I know now what some things mean that have been presented to me. You are passing over the same ground that you have passed again and again in times past. I have not heard one word of anything discouraging about you, or of anything that would test your faith; but I saw that you were in great trial, and sorely

tempted. The one who has been my guide so many times said, "Fret not thyself in anywise to do evil. This test and trial is permitted to come upon you; but God lives, and you are to be strengthened and encouraged in the Lord"....

Dear children, Willie has just told me of some things that were related to him by Brother Palmer in reference to the *Gospel Primer*. I had not heard one word of this from anyone, not even from you; but the matter was presented before me in figure before this time.... Trust in the Lord, call upon God in prayer, and look away from men. God cannot make a mistake, He cannot err. If there is no chance whatever for you to cancel your debts, and as far as you can see there is no way open, if the means that would help you do this and to be a blessing to others, is taken away as it appears to be, keep at your work; God knows all about it, and He will open up some way which men will not be able to close. Our God is a God of justice. I know that these things that are not after God's ordering will cut you to the quick.—[Letter 87, 1895](#), pp. 2, 3, 4. (To Edson and Emma White, June 19, 1895.)

[264] I am sitting on my bed in my tent, attempting to write to you. I sent a letter to go to you in the last American mail, but was delayed in writing until I fear it was too late to reach Sydney for that boat. But if it failed to reach that boat you will get it by this one. At that time I sent an order to have one hundred dollars paid to you at Battle Creek, to be used in such cases as you may meet who, if they embrace the truth, must have some help in the lines of food and clothing. This is my duty, and I dare not leave the work to others. They may not see the necessity of the case sufficient to act. They may be hemmed about by a prudence and caution that is not heaven-born. Said Job, "The cause that I knew not I searched out." But there is not need of particular searching on your part, and on the part of your fellow workers. The needs are on every hand....

I know it is impossible to remain in the field where you are, barehanded. God does not require this of any worker in the Southern States. All who engage in labor must have something wherewith they shall help the suffering ones at the right time.—[Letter 80a, 1895](#), pp. 1, 2. (To Mr. and Mrs. J. Edson White, August 16, 1895.)

Dear Edson, I see by your letter that you are again at Battle Creek. God grant that every hour of your life may be spent to His

own name's glory.... Ponder well the paths of your feet. Be swift to hear, slow to speak.... You may be looked upon with suspicion and distrust, but I fully believe that in the providence of God your stay in Battle Creek will be a precious school for you.... If you can do so in an unobtrusive way, try to help Brother Olsen, and stay up his hands. He needs sympathy, and words of hopefulness and courage. But please do not cast reflection upon the men who have not a living connection with God.—[Letter 86, 1895](#), pp. 8, 9. (To Edson White, September 25, 1895.)

[265]

I was glad to receive your letters. They were encouraging. And if you shall get into a strait place for money to help the poor to help themselves, you may draw upon me for one hundred more from the *Review and Herald*.—[Letter 121, 1896](#), p. 1. (To Mr. and Mrs. J. Edson White, April 11, 1896.)

Edson and Emma, win all you can, and when you need one hundred dollars more to invest in the work you have been doing, you may draw on my account at the *Review and Herald* office. There are those in the world who are poor, yet who make many rich. I am glad Brother Kynett and his daughter have united with you in this blessed work. God bless you and them is our daily prayer.—[Letter 119, 1896](#), p. 7. (To Edson and Emma White, July 31, 1896.)

Make no unwise investments. Owe no man anything. Do not bind up borrowed money, making future calculations too abundantly to repay, for this has ever been your weakness. Your only safety is in walking softly before God, holding forth the word of life, receiving the precious light given you of God, for He has chosen you as a light bearer.—[Letter 85, 1895](#), pp. 1, 2. (To J. Edson White, October 7, 1895.)

I was conversing with you in the night season. We were having some serious conversation together. You opened before me freely that which you intended to do. We conversed very pleasantly, and you proposed many things. But after we had canvassed these things thoroughly, you said, “Mother, the only safe path for me is to follow out implicitly the light the Lord has given me in the testimonies you have sent me....”

[266]

“I cannot serve God with a divided heart. I can see that I must not take financial matters upon me, if I would have my mind fruitful

in the Scriptures.”—[Letter 153, 1897](#), p. 1. (To Edson and Emma White, April 6, 1897.)

In the night season I was conversing with you, as I stated to you in my letter of two or three months since. Before that letter could have reached you, I received one from you, stating in substance the things I was talking over with you. You said that you had decided to heed the instruction given you by the Lord not to mingle temporal financial enterprises with your work. This, I know, has ever been your danger.—[Letter 149, 1897](#), p. 4. (To Edson and Emma White, May 30, 1897.)

You ask me what you shall do, for so little help is given to that portion of the field where you are working. Trust it all to the Lord. There is a way opened for you in regard to the Southern field. Appeal to the people. This is the only course you can pursue under the circumstances. Send no statement of the situation through our religious papers, because it will not be honored. Send direct to the people. God’s ways are not to be counterworked by man’s ways....

[267] Human beings in their suffering humanity are crying unto God, and their prayers are just as surely coming up before God as did the blood of Abel. Christlike men will not employ their time in devising to profit self, and promote their own interest. God is not indifferent to the pressing need of white or black in any place, wherever they may be. Who is saying, “Be thou warmed, and be thou fed and clothed,” yet do nothing to relieve the situation?”—[Letter 136, 1898](#), pp. 3, 5. (To Edson and Emma White, August 14, 1898.)

Brother Smouse is engaged in a good work, and the Lord will freely give to all who will receive to impart. I thank the Lord for this work.... I believe the Lord has put it into his heart to do this work. Your father would have instituted ways and means to have helped the work in a field for which anyone had a burden and was doing so much, as you are doing in the Southern field. But let me tell you, there are warm hearts that beat in sympathy with the work in this field....

When means which is raised in answer to appeals made in behalf of the Southern field is otherwise appropriated and not sent to that field, the Lord will send means through other sources. Praise His name! Whenever other efforts to raise means fail, it is your privilege

to create an interest wherever you can.—[Letter 136a, 1898](#), p. 10.
(To Edson White, August 14, 1898.)

Released November 10, 1969.

[268]

MR No. 230—Women's Dress

God Himself is taking care of you. “And why take ye thought for raiment? Consider the lilies of the field how they grow; they toil not, neither do they spin: and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these” [[Matthew 6:29](#)]. He has been telling about raiment. Now that God that puts the tints and the color upon all these things, can He not provide for us suitable clothing and comfortable clothing, neat and warm clothing? We need not practice extravagance. There are other ways for our clothing than that. Now He says, “Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall He not much more clothe you, O ye of little faith?” Well now, why not trust Him who made the beautiful lilies of the valley?

In America we have the fresh-water lilies. These beautiful lilies come up pure, spotless, perfect, without a single mar. They come up through a mass of debris. I said to my son, “I want you to make an effort to get me the stem of that lily as near the root as possible. I want you to understand something about it.” He drew up a handful of lilies and I looked at them. They were all full of open channels, and the stems were gathering the properties from the pure sands beneath, and these were being developed into the pure and spotless lily. It refused all the debris. It refused every unsightly thing, but there it was developed in its purity. Now this is exactly the way that we are to educate our youth in this world. Let their minds and hearts be instructed who God is, who Jesus Christ is, and the sacrifice that He has made in our behalf. Let them draw the purity, the virtue, the grace, the courtesy, the love, the forbearance; let them draw it from the Source of all power.—[Manuscript 43a, 1894](#). (Sermon, October 28, 1894.)

[269]

To young ladies I would say, tight-lacing is a sin, and will bring its sure results. The lungs, the liver, the heart, need all the room the Lord has provided for them. Your Creator understood how much

room the heart and liver require in order to act their vital parts in the human organism. Let not Satan tempt you to crowd the delicate organs, so that they shall be trammelled in their work. Do not, because the fashions of this unregenerate world are taken up as desirable, so crowd the life forces that they have no freedom. Satan suggested all such fashions that the human family might suffer the sure results of abusing God's handiwork.—[Letter 103, 1897](#), p. 5. (To Prof. E. A. Sutherland, July 23, 1897.)

There is far too little of self-denial and self-sacrifice among those who claim church fellowship; far too little confession of sin. Church members need to be reconverted, and sanctified in soul, body, and spirit, if they would increase in faith, and grow in grace. But an unsanctified course of action has so long been followed, that the church should now be alarmed. The power of the Holy Spirit, so much needed on the human heart, is not felt. Many who profess to believe and receive the Word of God are deceived; they are not practicing the truth. They are not following on to know the Lord, that they may know that His going forth is prepared as the morning.—[Manuscript 141, 1907, 3](#). (Words to church members, June 19, 1907.)

Released September, 1969

[270]

MR No. 231—Material on Sanctification

Pray for me. I have trials that none but God knows of, but I have started for eternal life and I cannot stop this side. I must see the inside of glory, stagger not at the promises, but believe. Faith, simple faith, is what we want, a firm reliance and trust in God. Faith will drive back the powers of darkness; only have faith and you will have a clear, sweet atmosphere to live and breathe in.—[Letter 1, 1848](#), p. 3. (To Brother and Sister Hastings, May 29, 1848.)

I will take time to write you a few lines. I earnestly desire to see you. I pray God to bless and sanctify you.—[Letter 18, 1850](#), p. 1. (To Brother and Sister Hastings, January 11, 1850.)

My other little one is many hundred miles from me. Sometimes Satan tempts me to complain and think my lot is a hard one, but I will not harbor this temptation. I should not want to live unless I could live to do some good to others. I want all self to die. I have this consolation that God is pleased with my sacrifice, that of offering up my children to him. Do pray for me. I need much grace to perform my duty faithfully and deliver the straight message that God lays upon me to deliver.—[Letter 30, 1850](#), pp. 2, 3. (To Brother and Sister Loveland, December 13, 1850.)

[271]

At times I feel the power of God even in my flesh and yet I am not satisfied. I want to plunge deeper and deeper in the ocean of God's love and be wholly swallowed up in Him.—[Letter 26, 1850](#), p. 2. (To Brother and Sister Loveland, November 1, 1850.)

I saw that the great work would be West. Many fields have not yet been visited that should be. It is true that many of those that have moved have not answered the design of God. God directed them to go, but not to do as they have done. After they were West, they should have lived out their faith; but they have acted like drunken men. But God is working for them. They see their sin and error and are laying their possession upon the altar, and preparing to labor for God.—[Letter 2, 1851](#), p. 6. (To Brother Pierce, 1851.)

We must be perfect Christians, deny ourselves all the way along, tread the narrow thorny pathway that our Jesus trod, and then if we are final overcomers, heaven, sweet heaven, will be cheap enough.—[Letter 5, 1851](#), p. 1. (To Brother Barnes, December 14, 1851.)

Jesus is our pattern. Let us study to have our lives as near like Christ's as possible. My soul cries out after the living God. My very being longs after Him. Oh, to reflect His lovely image perfectly! Oh, for to be wholly consecrated to Him! Oh, how hard it is for dear self to die.—[Letter 9, 1851](#), p. 1. (To Brother and Sister Dodge, December 21, 1851.)

Released December 17, 1969.

[272]

MR No. 232—On the Work in New York City

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 new born 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 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....

[273]

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

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

“Walk in the light.” To walk in the light means to resolve, to exercise thought, to exert will power, in an earnest endeavor to represent Christ in sweetness of character. It means to put away all gloom. You are not to rest satisfied simply in saying, “I am a child of God.” Are you beholding Jesus, and, by beholding, becoming changed into His likeness? To walk in the light means advancement and progress in spiritual attainments. Paul declared, “Not as though I had already attained, 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 “walk in love,” to “walk in newness of life.” It is “perfecting holiness in the fear of God”....

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

[274]

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 light that shineth more and more unto the perfect day.”—[Letter 98, 1902](#), pp. 3, 4, 6, 7, 10-12. (To the church and companies in Greater New York, July 8, 1902.)

God’s encouraging message of mercy should be proclaimed in the cities of America. Men and women living in these cities are rapidly becoming more and still more entangled in their business

relations. They are acting wildly in the erection of buildings whose towers reach high into the heavens. Their minds are filled with schemes and ambitious devisings. God is bidding every one of His ministering servants: “Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression; and the house of Jacob their sins.”...

[275] At this time, when there are persons, even among worldlings, who are willing to concede favors to us, let not the brethren of responsibility at the center of the work be slow to acknowledge the good work begun. Let them encourage the efforts of their fellow workers to plant the seeds of truth in new soil. Let them not be negligent or slack in sustaining these workers. When the Lord opens ways to establish small institutions in different places, let the men in positions of trust help their brethren to take advantage of these offers by advancing means to them, and giving them words of good cheer. Let not our leading brethren discourage God’s servants from entering these providential openings.—[Manuscript 154, 1902, 1, 2](#). (“Our Opportunity to Work the Cities of America,” October 24, 1902.)

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

From the light that I have had, I know that New York City must be worked, and that now is the time for this work to be done. Elder Haskell has struggled to gain a foothold there; but where is the means to begin the sanitarium work and the hygienic restaurant work that should be established in many localities in that great city? We are glad to be able to say that already a restaurant has been opened in Brooklyn.—[Manuscript 133, 1902, 4](#). (General manuscript entitled “Fragments,” October 30, 1902.)

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

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

Lift up Christ, the sin-pardoning Saviour. Bend all your efforts to proclaiming His message of forgiveness. A great work is to be done. In the future there will be many conversions. Some now in error will be preaching the truth.—[Letter 190, 1902](#), pp. 2, 3. (To E. E. Franke, December 11, 1902.)

There is the great city of New York. Much might have been done in it that had not been done. Are you surprised that I should keep these cities before the notice of our people? We have scarcely touched Greater New York with the tips of our fingers.—[Letter 187, 1905](#), p. 2. (To “Dear Brother,” probably A. G. Daniells, February 26, 1905.)

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

[277]

All the grand displays that have been made in the medical missionary work, or in buildings, or in dress, or in any line of adornment, are contrary to the will of God. Our work is to be carefully studied, and is to be in accordance with our Saviour’s plan. He might have had armies of angels to display His true, princely character, but he laid all that aside, and came to our world in the garb of humanity, to suffer with humanity all the temptations wherewith man is tempted. He was tempted in all points as human beings are tempted, that He

might reveal that it is possible for us to be victorious overcomers, one with Christ as Christ is one with the Father. He came unto His own, and His own received Him not; but as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name.

God calls upon Seventh-day Adventists to reveal to the world that we are preparing for those mansions that Christ has gone to prepare for those who will purify their souls by obeying the truth as it is in Jesus. Let every soul who will come after Christ, deny himself, and take up his cross, and follow Him. Thus saith the great Teacher.—[Letter 309, 1905](#), pp. 5, 6. (To J. A. Burden, November 1, 1905.)

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

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

Our cities are to be worked with the third angel's message. Notwithstanding the light that has been given, there seems to be but little accomplished so far.—[Letter 136, 1909](#), p. 1. (To G. B. Starr, October 14, 1909.)

[279] You should feel a decided responsibility for the working of New York City. The men in the business houses of New York and other large cities, as verily as the heathen in foreign lands, must be reached with the message. The enemy would be rejoiced to see the grand, saving truth for this time confined to a few places. He is not inactive. He is instilling into the minds of men his deceptive theories to blind their eyes and confuse their understanding, that the saving truth may

not be brought to their knowledge. Soon the Sunday laws will be enforced, and men in positions of trust will be embittered against the little handful of God's commandment-keeping people.—[Letter 168, 1909](#), p. 5. (To the officers of the General Conference, December 1, 1909.)

Missions should be established in all our large cities, and earnest efforts put forth for these neglected centers. The workers should receive training, that they may labor discreetly and intelligently. When camp meetings are held there should be a decided interest manifested for the people in the vicinity.—[Letter 172, 1909](#), p. 3. (To J. E. White and wife, December 22, 1909.)

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

I am charged to repeat the warnings given in the past—that it is not by making a great display that the work in New York and other places is to be carried forward. In the past mistakes have been made in the work in New York, mistakes which placed an erroneous stamp on the work, [Reference is to the work of E. E. Franke in 1901-1903.] and left a wrong impression on the minds of those who witnessed the wonderful performance. Much time has thus been lost, and many false impressions made, regarding our work and the truth we believe.—[Manuscript 59, 1912, 4](#). (General manuscript, entitled, "Fragments," August 13, 1912.)

[280]

During my stay in southern California, I was enabled to visit places that in the past have been presented to me by the Lord as suitable for the establishment of sanitariums and a school. For years I have been given special light that we are not to establish large centers for our work in the cities. The turmoil and confusion that fills these cities, the conditions brought about by the labor unions and the strikes, would prove a great hindrance to our work. Men are seeking to bring those engaged in the different trades under certain unions. This is not God's planning, but the planning of a power that we should in no case acknowledge. God's word is fulfilling; the wicked are binding themselves in bundles ready to be burned.

We are now to use all our entrusted capabilities in giving the last warning message to the world. In this work we are to preserve our

individuality. We are not to unite with secret societies or with trade unions. We are to stand free in God, looking constantly to Christ for instruction at every step. All our movements are to be made with a realization of the importance of the work to be accomplished for the Lord.

[281] I have been instructed that the work in southern California should have advantages that it has not yet enjoyed. I have been shown that in southern California there are properties for sale on which buildings are already erected that could be utilized for our work, and other properties in localities especially suited to sanitarium work, and that such properties will be offered to us at much less than their original cost. In these places, away from the din and confusion of the congested cities, we can establish sanitariums in which the sick can be cared for in the way in which God designs them to be cared for. In our efforts to help the sick, we are to take them away from the cities, where they are continually annoyed by the noise of trains and street cars, and where there is little besides houses to see, to places where they can be surrounded by scenes of nature, where they can have the blessing of fresh air and sunshine.

This subject was laid out before me in Australia. Light was given me that the cities would be filled with confusion, violence, and crime, and that these things would increase till the close of this earth's history. There is much to be said on this point. Instruction is to be given line upon line, precept upon precept, here a little, and there a little. And our physicians and teachers should be quick to see the advantages of retired locations for our sanitariums and schools.

Properties such as these to which I have referred are being offered to us, and some of them we should purchase when it is plain that they are what we need, and when provision can be made for their acquisition without a burdensome debt. Where there are orchards on these places, so much the better, but on other properties, where the buildings are just what we need, trees can be set out.

[282] The fact that, in many cases, the owners of these properties are anxious to dispose of them, and are therefore willing to sell at a low price, is greatly in our favor. We must study economy in the outlay of means. At this stage of our work, we are not to erect large buildings in any of the cities. And we are not to follow extravagant and unduly large plans in our work in any place. We are to remember the cities

that have been neglected and that must now be worked. The people in these cities must have the light of truth. In our establishment of sanitariums, we are not to spend large sums of money in the erection of costly buildings; for there are many places to be worked. We are to be wise in securing advantages already provided that the Lord desires us to have. We are to be as wise as serpents and as harmless as doves in our efforts to secure country properties at a low figure, and from these outpost centers we are to work the cities.

The work in southern California is to advance more rapidly than it has advanced in the past. The means lying in banks or hidden in the earth is now called for to strengthen the work in southern California. Every year many thousands of tourists visit southern California, and by various methods we should try to reach them with the truth.

Our medical missionary work in Los Angeles should be in a far more favorable position than it is. The Lord designs that much more shall be done in this city than has been done there. But I cannot speak freely about this at present; for fear that men will take advantage of what I say, and will endeavor, by my words, to vindicate wrong plans. Some of the brethren in Los Angeles have at times lacked spiritual discernment. They have not always been able to see what could be done by proper effort on their part. A large work has been done in some lines, but the methods followed have not been such as to bring glory to God in the saving of souls.

I have been instructed that the greatest work that we can do in this life is to prepare ourselves and to help others to prepare for the future immortal life. We are to arrange our business in such a way that we and all who are connected with us shall be able to serve God with all our powers. We must allow nothing to intervene that would obscure our vision of heavenly things.

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The Restaurant Work

We must do more than we have done to reach the people of our cities. We are not to erect large buildings in these cities, but over and over again the light has been given that plants should be made in every city of America. We have no time to neglect the doing of this work, which for years has been outlined before us.

The Lord has a message for our cities, and this message we are to proclaim in our camp meetings and through our publications. In addition to this, hygienic restaurants are to be established in the cities, and by them the message of temperance is to be proclaimed. Arrangements should be made to hold meetings in connection with our restaurants. Whenever possible, let a room be provided where the patrons can be invited to lectures on the science of health and Christian temperance, where they can receive instruction on the preparation of wholesome food, and on other important subjects. In these meetings there should be prayer and singing and talks on appropriate Bible subjects. As the people are taught how to preserve physical health, many opportunities will be found to sow the seeds of the gospel of the kingdom.

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The subjects should be presented in such a way as to impress the people favorably. There should be in the meetings nothing of a theatrical nature. The singing should not be done by a few only. All present should be encouraged to join in the song service. There are those who have a special gift of song, and there are times when a special message is borne by one singing alone or by several uniting in song. But the singing is seldom to be done by a few. The ability to sing is a talent of influence, which God desires all to cultivate and use to His name's glory.

Those who come to our restaurants should be supplied with reading matter. Leaflets treating on the lessons of Christ should be given them. The burden of supplying this reading matter should be shared by all our people. All who come should be given something to read. It may be that many will leave the tract unread, but one among those in whose hands you place it may be searching for light. He will read and study what you give him, and then, perhaps will pass it on to others.

The workers in our restaurants should live in such close connection with God that He can send to them the conviction to talk personally about spiritual things to such and such a one who comes to the restaurant. When self is crucified, and Christ is formed within, the hope of glory, we shall reveal, in thought, word, and deed, the reality of our belief in the truth. The Lord will be with us, and through us the Holy Spirit will work to reach those who are out of Christ.

This is the work that God has instructed me should be done by those in our restaurants. I did not suppose that they would have any other policy than to proclaim the message for this time. I can see no other reason for the existence of our restaurants than the proclamation of this message.

Care of the Helpers

[285]

Our restaurant managers are to work for the salvation of the employees. They are not to overwork, placing themselves where they have neither strength nor inclination to help the workers spiritually. They are to devote their best powers to instructing their employees in spiritual lines, explaining the Scriptures to them, and praying with them and for them. They are to guard the religious interests of their children. Patiently and tenderly they are to watch over them, doing all in their power to help them to perfect Christian characters. Their words are to be like apples of gold in pictures of silver; their actions are to be free from every trace of selfishness and harshness. They are to stand as minute men, watching for souls as they that must give an account. They are to strive to keep their helpers standing on vantage ground, where their courage will constantly grow stronger and their faith in God constantly increase.

Unless a change takes place soon in the way that some of our restaurants are conducted, I shall feel under obligation to warn our people against sending their children to them as workers. Many of those who patronize our restaurants do not bring with them the angels of God; they do not desire the companionship of these holy beings. They bring with them a worldly influence, and to withstand this influence, the workers need to be closely connected with God. The managers of our restaurants must do more to save the young people in their employ. They must put forth greater efforts to keep them alive spiritually, so that their young minds will not be swayed by the worldly spirit with which they are constantly brought in contact. As I viewed the girls and the young women in the Los Angeles restaurant, my heart ached. They need a shepherd. Every one of them needs to be sheltered by home influences.

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There is danger that the youth, entering our restaurants as believers and desiring to help in the cause of God, will become weary and

disheartened, losing their zeal and courage, and growing cold and indifferent. We cannot crowd these youth into small, dark rooms, and deprive them of the privileges of home life, and then expect them to have a wholesome religious experience. The care that should be given to these employees is one of the reasons that it would be better to have in a large city several small restaurants instead of one large one.

I have been shown that the workers are to be brought together where they can be as a family, where they can feel that they are in a home. They are God's helping hand, and they are to be treated as carefully and tenderly as Christ declared that the little child whom He set in the midst of His disciples was to be treated. "Whosoever shall offend one of these little ones which believe in Me," He said, "it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.... Take heed that ye despise not one of these little ones; for I say unto you that in heaven their angels do always behold the face of My Father which is in heaven."

[287] Instead of trying to maintain one large restaurant in each city, it will be better to establish several smaller ones in different parts. These smaller ones will recommend the principles of health reform just as well as the larger establishment, and will be much more easily managed. Besides, we are not commissioned to feed the world, but to educate, educate. In smaller restaurants, there is not so much work to do, and the helpers have more time to devote to the study of the Word, more time to learn how to do their work well, and more time to answer the inquiries of the patrons who are desirous of learning about the principles of health reform.

Let us give more time to the study of the Bible. We do not understand the Word as we should. The book of Revelation opens with an injunction to us to understand the instruction that it contains. "Blessed is he that readeth, and they that hear the words of this prophecy," God declares, "and keep those things which are written therein; for the time is at hand." When we as a people understand what this books means to us, there will be seen among us a great revival. We do not understand fully the lessons that it teaches, notwithstanding the injunction given us to search and study it.

Our object in restaurant work should be the conversion of souls. If we fulfill the purpose of God in this work, the righteousness of Christ must go before us and the glory of the Lord must be our rearward. But if there is no ingathering of souls, if the helpers themselves are not spiritually benefitted, if they are not glorifying God in word and deed, why should we open and maintain such establishments? If we cannot conduct our restaurants to God's glory, if we cannot exert through them a strong religious influence, it would be better for us to close them up, and use the talents of our youth in other lines of work. But I believe that our restaurants can be so conducted that they will be the means of saving souls. Let us seek the Lord earnestly for humility of heart, that He may teach us how to walk in the light of His counsel, how to understand His word, how to accept it, and how to put it into practice.

Closing Our Restaurants on the Sabbath

[288]

Before leaving Los Angeles, I had an opportunity to talk with Mrs. Moran in regard to some of these matters. She asked me about the advisability of keeping the restaurant open on the Sabbath for a limited number. I told her that there was danger of breaking the law of God by serving a few on the Sabbath as well as by serving many. To serve either a few or many on this day will give the impression that we are lax in principle, and thus a wrong influence will be exerted on both patrons and helpers.

Since the last General Conference, this matter has been clearly presented to me. Our restaurants should not be opened on the Sabbath. Unless they are closed, and the Lord's day is honored, the blessing of God can not be expected to rest upon this branch of His work. Those who are engaged in our restaurants must have opportunity to rest on the Sabbath, else they will backslide. The Lord does not require them to furnish meals for the public on the Sabbath. If those who come to our restaurants choose to take away with them on Friday, health foods sufficient to last over the Sabbath, let them do this. But our restaurant workers should not be asked to work on the Sabbath.

The closed doors on the Sabbath stamp the restaurant as a memorial for God, a memorial that declares that the Seventh-day is the

Sabbath, and that on it no unnecessary work is to be done. When thinking men find that our restaurants are closed on the Sabbath, they will begin to make inquiries in regard to the principles that lead us to close our doors on Saturday. In answering their questions we shall have opportunity to make them acquainted with the truth for this time.

[289] There is danger that our restaurants will be conducted in such a way that our helpers will work very hard day after day and week after week, and yet not be able to point to any good accomplished. This matter needs careful consideration. We have no right to bind our young people up in a work that yields no fruit to the glory of God.

There is danger that the restaurant work, though regarded as a wonderfully successful way of doing good, will be so conducted that it will promote merely the physical good of men and women. Those chosen to manage this work must be careful, consecrated men, lest investigation prove that the cause of God is not advanced by the efforts put forth. A work may apparently bear the features of supreme excellence, but it is not good in God's sight unless it is performed with an earnest desire to do His will and fulfill His purpose. If God is not recognized as the author and end of our actions, they are weighed in the balances of the sanctuary and found wanting.

Religious life must characterize our business transactions if we keep the breath of life in our souls. We have been instructed that pure, strong faith in a "thus saith the Lord" must bear a signal part in all our business enterprises, else all who are connected with these enterprises, whatever they may be, will stand on losing ground. When God can accept us as laborers together with Him in seeking to save the souls ready to perish He can cooperate with us in carrying forward the enterprises with which we are connected. And His cooperation places us where our efforts work out His plans. It unites us with Christ, and from Him we derive the nourishment that enables us to bear "much fruit."

[290] "In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but faith which worketh by love." Let us walk humbly with God, seeking Him diligently and serving Him earnestly, lest we be found unprofitable servants. Our Lord loves to have us trust

Him implicitly, recognizing the sacredness of His work and His power to carry it forward. We need not be in darkness and doubt. Christ is constantly inviting us, “Look unto Me. He that followeth Me shall not walk in darkness, but shall have the light of life.” No man can look to Christ without being strengthened and uplifted. By beholding Him, he is changed into the same image, and cherishes the same spirit. All sullenness and gloom are gone. His experience is as clear as the sunlight. The consciousness that Jesus loves him fills him with joy and gladness, and he reflects the divine image. His constant question is, “What shall I render unto Thee for Thine infinite love and mercy to me? I am Thy servant; for Thou hast loosed my bonds.”—[Letter 157, 1902](#), pp. 1-14. (To the directors of the Los Angeles County Medical Missionary and Benevolent Association, October 13, 1902.)

Released January 27, 1970.

[291]

MR No. 233—No Kings

The enemy of Christ is intensely active. He seeks to take possession of human minds, that he may bring in division, discord, and a party spirit. He seeks to create division among the people of God, that they may be weakened, and that their influence for good on the world may be lessened.

He presents scientific propositions that are contrary to Christ's teaching, and contrary to the faith and the doctrines that have been outlined before us ever since the first proclamation of this message—doctrines that are sustained by the Scriptures. Our message is to be definitely proclaimed. We are to exalt the truths that were given to John on the Isle of Patmos, showing that the end is near.

The pope claims authority over the practice of many who do not recognize Christ as our only authority. He places himself in the position of God, and the weak and uninformed are kept from the knowledge that would reveal to them their privileges as children of God. We are to have no kings, no rulers, no popes among us. It is time for us diligently to heed the messages that have brought us out from the world.—[Letter 212, 1903](#), p. 8. (To the teachers at Emmanuel Missionary College, September 23, 1903.)

[292]

In the past, the Lord's work has been carried on altogether too much in accordance with the dictation of human agencies.... A time of great perplexity and distress is not the time to be in a hurry to cut the knot of difficulty. In such a time are needed men of God-given ingenuity, tact, and patience. They are to work in such a way that they will "hurt not the oil and the wine."—[Manuscript 140, 1902, 2, 3](#). ("Principles for the Guidance of Men in Positions of Responsibility," November 6, 1902.)

God helping His people, the circle of kings who dared to take such great responsibilities shall never again exercise their unsanctified power in the so-called "regular lines." Too much power has been invested in unrevived, unreformed human agencies.—[Letter 60, 1901](#). (To Elder A. G. Daniells, typed June 28, 1901.)

It has been a necessity to organize union conferences, that the General Conference shall not exercise dictation over all the separate conferences. The power vested in the [General] Conference is not to be centered in one man, or two men, or six men; there is to be a council of men over the separate divisions.... In the work of God no kingly authority is to be exercised by any human being, or by two or three.—[Manuscript 26, 1903, 1](#). (“Regarding the Work of the General Conference,” April 3, 1901.)

No man’s intelligence is to become such a controlling power that one man will have kingly authority in Battle Creek or in any other place. In no line of work is any one man to have power to turn the wheel. God forbids.—[Manuscript 140, 1902, 2](#). (“Principles for the Guidance of Men in Positions of Responsibility,” November 6, 1902.)

God would have you a thoroughly converted man. The work of conversion is to begin in your heart and to work outward in your life. You are no longer to exercise a kingly power, as you certainly have done in the past.—[Letter 52, 1903, p. 1](#) (To J. H. Kellogg, April 5, 1903.)

[293]

Let us be careful how we press our opinions upon those whom God has instructed. “If any of you lack wisdom, let him ask of God.” Brother Daniells, God would not have you suppose that you can exercise a kingly power over your brethren.—[Letter 49, 1903, p. 3](#). (To Elder Daniells and his fellow workers.)

Items Requested for 1971 Week of Prayer Reading

God had a church when Adam and Eve and Abel accepted and hailed with joy the good news that Jesus was their Redeemer. These realized as fully then as we realize now the promise of the presence of God in their midst. Whenever Enoch found one or two who were willing to hear the message he had for them, Jesus joined with them in their worship of God. In Enoch’s day there were some among the wicked inhabitants of earth who believed. The Lord never yet has left His faithful few without His presence nor the world without a witness.—[Manuscript 43, 1900](#).

Released January 27, 1970.

MR No. 234—Materials for Conflict and Courage

MR No. 235—E. G. White Prayer

[294]

[This prayer was offered by Ellen G. White at the close of a missionary sermon on the Fresno, California, campground, October 11, 1902. On this occasion thirteen workers were set apart for work in foreign fields.]

My heavenly Father, we come to Thee at this time just as we are—poor and needy and helpless—unless Thou wilt take hold of our case. And Thou hast said, “Let him take hold of My strength, and make peace with Me: and He shall make peace with Me.”

May the petition of this congregation come up before Thee at this time as a power before Thy throne. We know that our Saviour is presenting His hands before Thee, saying, “I have graven them upon the palms of My hands.” Oh, God, I plead with Thee, for Christ’s sake, that Thou wilt accept our petitions for these that are going away. They know not what is before them; but they have Thy promise that Thy righteousness shall go before them, and that the glory of the Lord shall be their rearward.

We love Thee, our Saviour; and we desire to see gathered into Thy fold every soul that it is possible to save. Imbue, we beseech Thee, this whole congregation with Thy holiness upon this Sabbath day. Oh, may the light of heaven shine forth upon Thy people here. Let the Holy Spirit rest upon those who shall leave us. We have told them, Lord, that we would pray for them; and we now present our petitions in their behalf, praying that Thou wouldst help them to put on the whole armor of God. Take them in charge, Lord, and prepare them this day for service. Oh, my Lord, I beseech of Thee that Thou wouldst open doors where they can enter. Here are some who are preparing to go to China in a little while. Fit them for service, Lord; give them courage; prepare the way before them. They have been learning how to present the truth of God to those of their own nationality; and wilt Thou help them, my Father?

[295]

I beseech Thee, Lord, to arouse the church as they never have been aroused before. Oh, stir up their hearts, Lord. Many of them

are now in a paralyzed condition, because they have done so little; but when they begin to use their capabilities for Thee, we know that Thou wilt give them Thy reviving power. Oh, my heavenly Father, I ask Thee that for the sake of Jesus of Nazareth, Thou wouldst bless this entire congregation. Let the sinners in Zion feel the convicting power of God upon them. Let them tremble before Thee, lest they neglect to seek thee until it is too late. I ask Thee, Lord, to open their hearts to receive the Saviour, who has been knocking, knocking, knocking for entrance, until the hairs of His head are wet with the dew of night. Oh, my Father, my Father, wilt Thou, for the sake of Christ, move upon every heart in this congregation!

I ask Thee, Jesus, that the salvation of God may be revealed, and that those of our people who by their donations have helped so nobly to carry the work, will not become weary in well doing. We know that call after call comes to them; but O my Father, Thou art giving to them gift upon gift, and art letting them have the blessings of the dew, the sunshine, and the showers, making their fields fruitful.

I ask Thee, my heavenly Father, that the rich blessing of heaven may fall upon this congregation when, after returning to their homes, they try in their humble way to visit their neighbors, to help those who are sick, and to do missionary work wherever they are.

[296] Oh, my Father, my Father, I look right to Thee. Thou hast heard my petition so many times. I believe in Thee; I rejoice in Thee; and I know that Thy word will be verified.

Bless the sinners here. Bless the youth here. As they go to our schools to become educated, fit them up, that they may become missionaries for God. Take them as they are. Encircle them in the arms of thy mercy, and love them freely, and Thy blessed name shall have all the glory when the human family shall be gathered home by Thee—when we shall unite as members of the royal family, children of the heavenly King.

Oh, I thank Thee that we have a God who hears prayer; that we have a Saviour who is touched with the feeling of our infirmities; and that we have the privilege of working for the salvation of souls. Bless our ministers; imbue them with Thy power. Let the Holy Ghost come upon them. Oh, let heaven be opened, and let the light of Thy glory be revealed, and let it be known that there is a God in Israel who hears and answers prayer.

And now we commit all to Thee. We know that these missionaries will be kept by Thy power; for Thou alone canst keep them; and Thy blessed name shall have all the praise, all the glory, now and forevermore. Amen.—[Manuscript 126, 1902, 22-25](#). (Missionary sermon, October 11, 1902.)

Released February 1970.

[297]

MR No. 236—The Work in New York City

Sunday the 24th was a rainy, disagreeable day. I was surprised at the attendance in the hall in New York City. There was a very much larger number than we could reasonably expect. I spoke from [1 John 3](#). The Lord gave me freedom in speaking His word. The blessing of the Lord seemed to attend the word spoken. May the Lord bless the hearers.... But my burden did not leave me. I had a message to the believers in New York City, that all who are truly converted unto the proclamation of the third angel's message must not present to the world, to angels, and to men, division in the place of unity. The truth of God sanctifies the receiver to be a channel and representative of His grace to the world, and to angels, and to men.—[Manuscript 130, 1901, 1, 10](#). (Untitled, November 27, 1901.)

To all who hear my testimony in New York City, I testify that the words which are written in this testimony are of a surety appropriate to this people. Open the door of the heart to Jesus Christ. Let Him come in and take possession of the entire being.... The plagues of the Lord God of Hosts are in our world. Men and women are perishing in consequence of the judgments that have been sent by Him, because they do not take heed to His works and ways. Nevertheless they do not say, Because of our sins the Lord has done this.—[Manuscript 128, 1901, 12, 13, 15](#). (“The Principles That Should Control the Lord's Workers,” typed December 24, 1901.)

[298]

I am not able to write much, but the words were spoken, Forbid him not. Messages will be given out of the usual order. The judgments of God are in the land. While missions must be established to do the work you are doing, to reach a certain class of people according to the light given, yet besides this, a message is to be borne so decidedly as to startle the hearers.—[Letter 159, 1901, p. 2](#). (To Elder S. N. Haskell, November 3, 1901.)

I have just signed my name on the back of the check which I received today. The money is due you from me. I have used it in Australia to open work in new fields. I have hired this to help you

in New York. You need it. And you can not tell how pleased I am to secure this money, giving my note for it. I wish you had the five thousand. As soon as you enter into any arrangements for the purchase of the hall, I can send an appeal to some persons who I think will help.—[Letter 160, 1901](#), p. 1. (To Elder and Mrs. S. N. Haskell, November 3, 1901.)

This morning we received an excEllaent letter from Sister Haskell. I am sure that a good work is being done in New York, and I wish that the work there were a hundredfold stronger than it is.—[Letter 243, 1903](#), p. 5. (To “Dear Sister Lucinda Hall,” May 11, 1903.)

It has been presented to me, but I dare not express it or hardly breathe it, that in such cities as New York, Utica, and Buffalo, God will move upon the hearts of monied men, when the Bible, and the Bible alone, is presented as the light of the world. In these cities the truth is to go forth as a lamp that burneth.—[Letter 132, 1901](#), pp. 1, 2. (To Elder and Mrs. S. N. Haskell, October 7, 1901.)

[299]

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

It is very important that at this stage of the work in New York, Elder Haskell have well-qualified helpers, men who have the true missionary spirit, who will take up the work in accordance with Christ’s example. Brother Brunson is needed in New York, and I am somewhat surprised to see that now, just as he is getting hold of the work there, plans are being made to call him away. I hope that the Lord will give Elder Brunson clear light in regard to his post of duty. It is a man’s privilege to know for himself whether he is in the right place, without depending on any other man’s preferences or decisions as to where he shall devote his energies.... The work in New York has been laid open before me. The Lord has shown me that the circumstances connected with that work are of such a character as to make it necessary that no haphazard work be done in sending men there. Elder Haskell needs the very best helper

[300] that can be provided—a man who will not make friction, who will understand his duty and do it. In answer to prayer, such a man has appeared. To take him from the field just as he is getting acquainted with the work, and put him where there are already several workers of talent and ability, is not in the order of the Lord.

Let Brother Brunson remain where he is, and if you need someone else on the school faculty, ask the Lord to provide for your necessity.—[Letter 142, 1901](#), pp. 1, 2, 3, 4. (To “Dear Brother E. A. Sutherland,” October 16, 1901.)

We are thankful that in Greater New York doors are opening for the truth to find entrance in many hearts. Elder Haskell and wife are of good courage in the Lord. Certainly they have a grand opening. Before Elder Haskell’s special effort was begun, there were some good workers in Greater New York. But until Elder Haskell and wife went there, the way was not fully opened. Brother and Sister Haskell began their effort quietly in some of the immense blocks in the city, doing house-to-house work. This is as it should be. Already a good company has been raised up.—[Letter 14, 1902](#), p. 2. (To Brother and Sister Irwin, February 4, 1902.)

I thank you both for writing. I have had much writing to do of late. And, as I consider the matter, I realize that it is a very, very long “of late.” I feel deeply interested in your work in New York City, and have often desired that it were possible for me to step before your assemblies and bear my testimony.—[Letter 185, 1903](#), p. 1. (To Elder and Mrs. S. N. Haskell, August 17, 1903.)

[301] The medical missionary work is the pioneer work of the gospel. Work for the sick and suffering tends to remove prejudice against the evangelical work. The hearts of those for whom medical missionary work is done are often, by this means, opened to the truth. By this work wealthy people may be reached, who with their means will assist in the work. This has been demonstrated in Australia.—[Letter 103, 1904](#), pp. 4, 5. (To “Dear Brother Craw,” February 24, 1904.)

Released March 3, 1970.

**MR No. 237—Ellen White’s Burden for God’s
People**

[302]

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

November 21—During the night season I was specially moved upon by the Spirit of God. My soul had been drawn out in earnest supplication to God. I was distressed on account of the backsliding of His people. While lying in bed, unable to sleep because of the burden resting upon me, I was pleading with the Lord. I fell asleep, and in the night season I was taught of God. My guide said, “I have a work for you to do. You must speak the words given you by the Lord. After these words have been spoken, your duty is done”....

Brooklyn, New York, Sabbath, November 22—This morning I pleaded most earnestly with the Lord for His presence, for the enlightenment which He alone can give me. I wrestled for some time in prayer, and placed myself decidedly on the Lord’s side, to believe every word that proceeds out of the mouth of God. I will not take myself out of His hands, infirmities press me at all times, and my faith is tested severely. Oh, that I may never lose sight of Jesus, my hope and my consolation.

I spoke to a room packed with interested listeners, from Isaiah fifty-eight. The Lord’s presence was in the congregation. We knew that His Holy Spirit was impressing the hearts of those present. As soon as I had ceased speaking, a woman of commanding appearance arose, and bore a testimony from a full heart. She thanked the Lord, she said, that she was present to hear that discourse: for it had decided her to keep the Sabbath of the Lord. Although trials and difficulties were before her, she would trust in the Lord, for He would be her fortress, her support, and she would make known the light of truth to others. Testimonies followed in quick succession. Brother Washburn bore a good testimony. The Spirit of the Lord was upon him, and his face was pale. He said that he knew that the spirit

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and power of God was in the message borne by Sister White, and that he had been receiving light and blessing. He felt more deeply the Spirit of the Lord than he had ever felt it before in his religious experience.

Brother Asa Robinson bore witness that the Lord had deeply impressed his mind, and he longed to drink richer and deeper draughts of the water of life than he had ever yet done. Elder Lindsay spoke with deep contrition of soul, referring to the remarks of the speaker in reference to Joshua, and the words spoken to him by Christ. They gave him courage and hope and light and increased faith. The people of God, represented by Joshua, stood before the angel of God clothed with filthy garments, and Satan was complaining because he was prevented from destroying them as he was determined to do. He pointed to their filthy garments as a reason why he should do this. But the Lord Jesus would not permit him to destroy them. With the voice and attitude of a king he said, "Take away the filthy garments from him." Turning to Joshua, who represented the people of God, Christ said, "I will clothe thee with change of raiment, even the righteousness of Christ." Brother Lindsay said he felt that he had labored in his own strength too long, clothed with the filthy garments of selfishness. He wanted the endowment of the Spirit of God and the baptism of the Holy Ghost, that he might no longer [304] work in his own spirit, after his own way and will. Others followed with testimonies right to the point.

We then invited those who had not this evidence of their acceptance with God to come forward, and about forty responded. Many of these expressed their desire to be clothed with the garments of Christ's righteousness. It was evident that the Spirit of the Lord was making deep impressions on the minds of all present. Many with deep feeling asked the prayers of God's people in behalf of fathers, mothers, husbands, wives, brothers, and sisters. We bowed in prayer, and I know that the Lord's presence was with us. Most earnest, heartfelt supplications ascended in faith to the throne of God, and the Lord harkened and heard those earnest cries. Many hearts were blessed, and their countenances reflected the bright beams of the Sun of righteousness.

This was a precious day to our souls, a season long to be remembered, never, never to be forgotten. Praise and thanksgiving ascended

from the hearts and lips of many to the glory of God. "Whoso offereth praise glorifieth God." The Lord would have His people a bright, cheerful, gladsome people, lightbearers to the world. Light, precious light, represents the cheerfulness and happiness which should be reflected to the world.

November 24, 1890—I rise this morning with gratitude in my heart for a precious night's rest. The cars on the elevated railroad have been thundering past all night, but I have slept excEllently well.

I did not fill my appointment at the hall yesterday evening at five o'clock. The managers of the building let it to other parties when our people had engaged it for the day. But we could not help ourselves, as there was no written contract. This ought always to be secured. We must be more thorough in our business management. Many had purposed to come with their unbelieving relatives, and this was a great disappointment to them. They wept with sorrow. This disappointment we must reckon among the "all things" that shall work together for good to those that love God. [305]

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

I have now spoken four times in the morning and business meetings and for one hour last evening to the canvassing class.—[Manuscript 29a, 1890](#), pp. 1, 6-8, 10. (General manuscript—diary, November 20-25, 1890.)

Yesterday (October 30) was a trying day for me, especially in the evening. As we approached New York City it was about ten o'clock. I much dislike the elevated railroad. We changed so often, and had to travel up and down the stairs and be exposed to currents of air, with the cold upon me. I was feeling very disagreeable. We waited at one station more than half an hour while Brother Robinson and Willie White went to seek a place to deposit the calligraph and large luggage. Here I got cold by being exposed to currents of air, and greatly feared the consequences. It was eleven o'clock at night when we reached the mission at Brother Robinson's. It was some time before we could awaken anyone. We succeeded at last and we were welcomed into the mission. Had a cup of warm drink and retired. The elevated railroad was very near our chamber and the noise of travel was continued until late, but I slept the sleep of weariness. As early as possible after breakfast and a season of prayer we started on

[306] our journey back to New York City to take the cars. We had to go through the same wearisome process, going upstairs and downstairs to ride on the elevated railroad, in order to get to our destination.

We felt thankful when the hurry and bustle were over and we were seated in the cars for Salamanca, New York, which place we reached Thursday night at eleven o'clock. I was sick and tired and nervous. It seemed to me I could not endure the overheating of the cars. There was no comfort to passengers notwithstanding their earnest protests. One man would complain of the ventilators being opened or the door being opened and he would succeed in getting them closed. I hope never to have to suffer such nervous prostration as on that car.—[Manuscript 44, 1890, 1, 2](#). (“Experience at Salamanca, N.Y.,” diary, October 30 to November 4, 1890.)

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

We were pleased to learn a train left about ten p.m. My berth had been procured, and I had the privilege of resting in my berth. When we reached Baltimore the car we were in was filled with an offensive oil smell, combined with heavy smoke. I was afraid the fire axle box was on fire and that this caused the smoke. We tarried some time in Baltimore, and I tried to keep my breathing organs covered so as not to take into my lungs the oppressive atmosphere that was almost stifling.

[307] **Brooklyn, New York, November 15, 1890**—We arrived here in this city Friday morning. I was pleased to ride all the way from the ferry in the streetcar and not on the elevated railroad. We had a good room assigned to my use exclusively, but the elevated railroad goes directly by the house and I was fearful the thundering noise would prevent me from sleeping. There is a large company who are being accommodated in three different tenements.

Brooklyn, New York, Sunday, November 16, 1890—I spoke to a full house at eleven o'clock Sabbath a.m. with much freedom. I do not think I have ever seen a better class of people before me. There was nobility and intelligence. We had a good social meeting. Many excellent testimonies were borne. The sisters Charlotte and Sarah Haskins, whom I knew in my youth, were present to hear me. I was glad to meet them. Spoke from [John 15](#).

Brooklyn, New York, Sunday, November 16—I spoke to the people with much freedom from [2 Peter 1:1-8](#).

Brooklyn, New York, November 17, 1890—Attended morning meeting and spoke to the people with much freedom upon the subject of faith and the righteousness of Christ. Brother Lindsay made decided confession to the point. He called those forward who desired a deeper work of grace in their hearts. Quite a number responded, and by request I prayed in their behalf. The Lord came graciously near to bless us, and we know that He has peace and rest for the souls of all who come to Him as their only hope. We so much desire the softening, subduing influence of the Spirit of God upon our own hearts. I remained for the conference meeting and was requested to speak and say what I thought of having a ministerial school established in Brooklyn, united with a school for the canvassers and educating Bible readers. I told them I was not prepared to speak to the point intelligently. I wished to give the subject more reflection and earnest prayer, seeking counsel from God.

Brooklyn, New York, November 18, 1890—Attended morning meeting. We had an excellent meeting. Many live testimonies were borne. I tried to impress upon the people that we must have simplicity of faith and perfect trust in our heavenly Father. I felt urged by the Spirit of God to speak plainly. [308]

We remained for the conference meeting, and many important matters were discussed. I was again called on for my counsel in reference to having a school held in New York City. I answered that I had light upon this matter, that I could now speak. It was not advisable to have a school [in New York] for the purpose of educating ministers and canvassers. There was such a school already in session in Battle Creek. Facilities and a combination of varied talents were positively essential to make such a school a complete success. To have one man's mind, one man's mold, and one man's talent as educator, or even the talents of two or three men, were not all that was necessary. There must be a broader and deeper work in educating ministers to understand the Scriptures, and to labor intelligently and devotedly, humbling walking with God. The work of fitting up canvassers was another thing, although this work also demanded that men appointed to educate in this line should be men who were in close communion with God.

Brooklyn, New York, Thursday, November 20, 1890—I arose at four o'clock. Sought the Lord in prayer. This is a day of feebleness to me, yet I will put my trust in God, who is my helper and my God. I wrote many pages to be used at the present time, at the close of this year 1890.

[309] With Sarah I fulfilled an engagement to take dinner with Brother and Sister King. Again I mounted two pairs of stairs to reach the elevated railroad to take the cars to their place. We had one change. I feel very disagreeable riding so high up in the air. We had a very pleasant visit. Sister King is the sister of Sister Tay and one with whom we have been long acquainted.—[Manuscript 46, 1890, 2-5](#). (“Through Washington to Brooklyn”, November 13-20, 1890.)

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

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

Another feature of the meeting was the bright, happy, cheerful faces that were pleasant to look upon and then the testimonies that were so cheerfully and gladly given, almost universally of a hopeful

character. The hearts of many were brimming full and running over with gratitude that they had been blessed with the privilege of hearing the truth and with hearts ready to respond to the drawing influence of the Spirit of God. This is that which the true witness describes as “the first love.”

It was evident that these precious souls had something more than formality. They had spirit and life and the manifest ministration of the Spirit. All testimonies borne by ministers and lay members were explicit upon the point of disclaiming any pretensions or power in themselves in their most earnest reasoning and in the proclamation of the truth, of conveying saving knowledge to any minds. The agency of the Holy Spirit of God alone could touch and subdue the human heart. The necessity was urged upon all hearers to pray for divine illumination and to search the Scriptures for themselves. All their most earnest efforts would prove an entire failure unless the Lord Himself should by His divine power combine with the human agency. “Not by might, nor by power, but by My Spirit, saith the Lord of hosts” [[Zechariah 4:6](#)].

Talk as Christ talked; work as Christ worked. We must look to Christ and live. Catching sight of His loveliness, we long to practice the virtues and righteousness of Christ. It is by beholding Christ that we become changed into His image, and by renouncing self, giving our hearts up wholly to Jesus for His Spirit to refine, ennoble and elevate, we will be in close connection with the future world, bathed in the bright beams of the Sun of righteousness. We rejoice with joy unspeakable and full of glory. Then we are commanded to go in to other cities and towns and tell them the good news with hearts all aglow with divine love, even to them that are afar off, even as many as the Lord your God shall call. [311]

Tell to others the blessed truths of His word and in obeying the words of Christ, continue in His love. How He urges us by the love we bear to Him to keep His commandments. He does this, not to urge us to do impossible things, but because He knows what it means to keep His Father's commandments.

He wants every soul that heareth His invitation to say the same to others, and to receive His richest gifts, for He knows that in keeping the commandments of God, we are not brought into servile bondage,

but are made free through the blood of Jesus Christ. “And in keeping of them [His commandments] there is great reward” [Psalm 19:11].

Tell it to others with pen and voice, with piety, with humility, with love, representing the character of Christ.—[Manuscript 48, 1890, 1, 2, 12](#). (“Reflections on Labors in Brooklyn,” November 26, 1890.)

[312] Again at Brooklyn, New York, (January 9, 1891) I had a deep, earnest desire for the Lord to work with His people. Oh, how my heart was drawn out in wrestling prayer to God that He would manifest His power on the Sabbath day and greatly bless His people. He did all this and far more than I had asked. It seemed that a tidal wave of the glory of the Lord swept over the congregation, and many, many souls were filled with a rich blessing of God, and this occasion to them was one never to be forgotten. They bore testimony that the power of God thrilled through and through them. Some persons were as pale as death, but their countenances were shining with the glory of God. This church had been newly raised up, and was in need of encouragement. Oh, bless the Lord, bless the Lord! Oh, my soul! for the great goodness and mercy of God!

One brother in a prominent position in the Chicago mission had been so weighted down with discouragement that we all feared that he would separate from the work, but he was present at that meeting and was greatly blessed. He said that he came to that meeting, heavy in heart and under a dark cloud, but the Lord Jesus met him while bowed in prayer. We had called them forward, but he did not come; but the Lord met him. “I seemed to have the Lord Jesus close beside me,” he said. “How lovely, how precious; I thought I could reach Him. I knew Jesus was by my side.” And then he broke out in a description of Christ as seen by the eye of faith. He was a man very reticent, but of few words; but his tongue was loosed, his language was eloquent, as he expressed the attributes of Christ as He was revealed to him. Said he, “I am as light as a feather, I am happy in God, and I want to get back to Chicago and tell them what the Lord has wrought for me.” Others bore testimony of the power of the Holy Spirit that came upon them.—[Manuscript 2, 1891, 1, 2](#). (Untitled, January 9, 1891.)

October 25, 1901—I am much surprised at the way in which the work in New York is being managed. While we were at the

General Conference, the Lord presented the city of New York to me, as a field that has never been worked. One little corner has received some labor, but the work done was of such a character that it must never be repeated. Testimonies were sent to Elder Franke, reproving the spirit which he manifested toward those who came out from the world under his labors.... [313]

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

The plan to bring Elder Franke into New York now, when there are plenty of other places in which he can labor, is a mistake. God desires the work to be established in New York after His order. There are some who are deeply convicted and nothing should be allowed to break up the interest.—[Letter 149, 1901](#), pp. 1, 2. (To Elder J. E. Jayne, October 25, 1901.)

Could not sleep after half past one o'clock. I am much perplexed. I have much light presented to me. I would be very much relieved could I express the intense interest I have for the people in the cities that have never yet been worked. I have yesterday, Sabbath, had the pleasure of speaking in Trenton.—[Manuscript 169, 1901, 2](#). (Diary fragments, August 16 to November 27, 1901.)

Our coming on this journey must have been in the order of the Lord. We have evidence it was timely. We found the mission in New York City established in a block up five flights of stairs. The elevator works for the whole block; so we were favored in not having to walk up flights of stairs. We were pleased to see a nice company of workers, who are intelligent; all in connection with this mission, are, we think, doing their best.... [314]

We found that our tickets could not be changed; therefore W.C.W. joined us on our journey to New York City. I have spoken twice to the mission workers. We have visited Brooklyn, Brother King and

his wife, and Sister Tay, who is a member of their family. We had a prayer season with them. We also visited Brother Jayne's family, and had a visit with them, and a season of prayer. It was a very wearisome ride to Brother King's. The continual changing of cars, and having to walk much, wearied me; but that is in the past—not to be undertaken again. Brother King's family live in the third story, and the going up and down the steep stairs was not agreeable. Of the little family, they were all at home but Brother King. They were glad to see us, and we were much pleased to see them.

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

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

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

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

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

I am deeply impressed that Trenton will be a central interest, as well as Brooklyn, and still other localities outside the city of New York. We see indeed the fields in every direction in and outside of New York to be worked. There should be a hall secured to call the people together in New York City, and from surrounding localities out of New York City. Will all who are now interested in this work during the Week of Prayer make their gifts and offerings, as the Spirit of the Lord shall prompt them to do, in helping the objects of religious missions that are greatly in need of help? Do not feel if you do this, you are robbing the very needy localities that present themselves at the present time.—[Letter 183, 1901](#), pp. 1-4. (To “Dear Brother,” November 12, 1901.)

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

Now that we have come to the East we will remain for about six weeks longer. There is an important meeting at South Lancaster, Eastern Conference. That gives me two weeks in New York City. I have two Sabbaths and two Sundays there.—[Letter 217, 1901](#), pp. 1, 2. (To Herbert and Lillian Lacey, November 4, 1901.)

I will write now a few words. I have never borne my testimony in New York City, but have had an impression I should do this. About twelve years ago, I think it was, we had the meetings in a central hall in Brooklyn. I am some way impressed I should be in New York and bear my testimony in that hall hired by our brethren. I am burdened with the outlook, and I think I shall without further delay

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go to the city of New York. I had rather be there at this time of the year than in the summer. The situation has been presented to me in many ways. I could help them if God gives me a message to go and I am sure we could come home the southern route if you stay until December.

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

I think now that it was my duty to have gone with you when you went. I have no special burden on the hillside. Elder A. T. Jones and Brother Taylor are at work in the sanitarium. There is a better atmosphere prevailing in the sanitarium. I have not been up there to speak since you have been gone, I think. But the only difficulty that presents itself is the danger of being snowed in from getting back to California, but the southern route is open and I could come back by Los Angeles, and what have I to do with the coming back?

[318] The testimony given me of God is for just such emergencies as are in New York City. I cannot change the impression that I should go. And unless something shall interfere I shall go direct to New York City.

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

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

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

Now if the Lord will help me I shall go without stopping to have the least arrangements made of clothing or anything else, but just pick up and go, and I shall not suffer if no preparations are made. If you will arrange to join me in New York City, Amen and amen. If other arrangements are made for Nashville, then I will not break up any arrangements, but the Lord helping me I shall make a start from this place this evening or tomorrow morning. Now this is my purpose and the Lord helping me I shall carry it out. The burden is on me for that great city New York, and the Lord will open the way for me as He has in securing the hall where I can speak to the people. [319]

I should not have written this on this paper, but expected to have it copied, and as it must be delayed if copied, I will send it as it is.—[Letter 224, 1901](#), pp. 1, 2, 4-5. (To W. C. White, November 4, 1901.)

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

Who gives men power to get wealth? It is the Lord, and He desires the monied men to be converted and act as His helping hand in reaching other men. He desires those who can help in His work of reform and restoration, to see the precious light of truth and be

[320] transformed in character, that they may unite with the Majesty of heaven in using His entrusted capital of means to open the way whereby other wealthy men may see that now is their time and opportunity to use their means in saving souls ready to perish. He would have them invest the means He has lent them in doing good, opening the way for His gospel to be preached to all classes.

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

Let nothing draw you from the work. Men and women may unite with the Prince of heaven in turning souls from unrighteousness to righteousness. The people must have the saving truth for this time. Entreat the men who have means to return to the Lord the treasures He has lent them in trust, that in New York there may be established a center from which Bible truth in its simplicity can be given to the people. Many all through the city are praying for light. They want to understand what is truth. Men who have money will reveal a living faith in the word of God and will return to the Lord the means He has lent them in trust that light may shine amid the darkness of sin and error.—[Letter 141, 1901](#), pp. 3-5. (To Brother and Sister S. N. Haskell, September 16, 1901.)

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

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

privilege to give something to advance the work in New York City?—[Letter 6, 1902](#), p. 1. (To Gilbert Collins, January 3, 1902)

The message that God gave to the churches in Ephesus and Sardis are applicable to those who in this age have had great light but have not opened the door of the heart to the knock of Christ. The Lord has shown plainly that He has a controversy with His people. The fires that have lately raged in New York and other cities were no accident. It was the hand of omnipotent power. The Spirit of God is withdrawing from the world because the warnings of heaven have not been heeded. We need to beware, for a similar condition of things is coming in amongst us as a people.—[Manuscript 18, 1903, 3](#) (“A Call to Repentance,” November 10, 1902.)

Shall not the ministers of God go into these crowded centers, as Portland, as Baltimore, and there lift up their voices in warning to multitudes? What are our conferences for, if not for the carrying forward of this very work? At such a time as this, every hand is to be employed. New York City and all our cities are to be worked. The Lord is coming. The end is near; yea, it hasteth greatly.—[Manuscript 53, 1909, 5](#). (“Proclaiming the Third Angel’s Message in Cities at Home and Abroad,” June 11, 1909.)

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The beginning of the work may be small, but let all that you do be a symbol of the work the Lord desires to see done in the world.—[Letter 195, 1901](#), p. 2. (To Elder and Mrs. S. N. Haskell, September 23, 1901.)

Every minister of the gospel should be prepared to do practical medical missionary work. The medical missionary work is to be as closely united with the gospel ministry as the arm is united to the body.—[Manuscript 117, 1901, 2](#). (“The Need of Aggressive Effort,” typed November 14, 1901.)

Released March 1970.

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MR No. 238—Faith Needed to Stand the Trials

We received your kind and sweet letter in due time. James was in New York when it came and my health was very poor at that time or I should have written you before his return. He came home last Tuesday, had a good time in western New York feeding the hungry sheep. We have been in a very tried state of late while we see the wrongs in Connecticut. My soul has carried the burden of distress for two weeks past.

Last Sabbath was a trying day to me. As soon as meeting commenced my burden grew heavier. My heart ached almost to bursting. I was obliged to leave the room and not come in again until meeting closed. I cried aloud for a long time, but tears would not relieve me. I thought I must leave Connecticut and made up my mind to go to western New York. Last Sunday we were at Brother Ralph's and we engaged in prayer for the special teachings of God how to move, whether to go to N.Y. or stay in Connecticut. The spirit came and we had a powerful season. Brother and Sister Ralph were both laid prostrate and remained helpless for some time. I was taken off in vision and saw concerning the state of some here and also saw there would be a conference at your place and that it was duty of my husband to attend and that a conference should be holden in Paris, Maine, and souls would be strengthened and comforted there. I then saw it was not duty to go to New York, but that we must tarry and abide where we were, so our minds are made up what to do, and may God give me strength to endure the trials I shall have to pass through here.

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This morning we had a good time; my soul was taken into a sacred nearness to God. I could hold sweet communion with Him, my peace was as a river and my poor heart burned with love to God. Praise His holy name. My soul doth magnify the Lord for his tender kindness unto me.

I was rejoiced to hear of the good time you had at your house with Sister Gorham and Eastman. I should love to have been one

of your company. I have not forgotten the good seasons we had together, neither have I forgotten your kindness to us. May the Lord reward you and your labors of love unto us. We have had sweet union together. Oh, may it last until Jesus comes. Let nothing cast you down but be encouraged and remember Jesus hath the watchful care over you.

Time is very short, deliverance is coming and Satan knows it and is working in great power. I can see the restraint is being taken off from the wicked, and very soon when Jesus steps out from between the Father and man it will be entirely gone. Now is the time we must watch on every hand, against the wiles of Satan and have steady, abiding faith in God, faith that will stand the trial, such faith as Elijah had when he prayed for rain. He prayed once and sent his servant to see if there was any sign of his prayer being answered, and although there was none, outward appearance was against him, yet he did not give up in discouragement but bid his servant to go again yet seven times. Elijah had faith that holds on and that would stand the trials seven times. At last the cloud appeared and the heavens gave rain.

Bless God, the prayer of faith will bring the dew of heaven and our souls will be watered by it. Hold on to faith, let your feelings be what they will. Oh, how my soul feels for the flock of God. I long to be out among them. I often awake myself crying to God's people to get ready, get ready that the cloak of Almighty God may be thrown around them and they be hid in the time of trouble. [325]

I shall be deprived of the privilege of meeting with you in conference. I feel the privation but the will of the Lord be done. My heart and mind will be there, and my prayers shall be for you that God would work among you.

How are the children? Do they feel their acceptance with God? Dear children, do not rest a moment if you do not, God loves to hear the prayers of the young. Call upon Him and make your peace with Him that you may stand in the day of slaughter. I do love you, children, and I want you to be saved in the kingdom and enjoy the beauty of the earth made new. Get ready, get ready, love not this world, love not the wicked, but God and those who have His image.

Tell Sister Gorham to be of good courage; tell her although she may be in the heated furnace the Lord will not leave her. Tell her to

hold fast the truth whatever opposition she may have. It's better to serve God than man, His strength is sufficient for her.

Love to Sister Eastman and Brother Gardner. Should love to see you all. Pray for me. I have trials that none but God knows of, but I have started for eternal life and I cannot stop this side. I must see the inside of glory, stagger not at the promise but believe. Faith, simple faith is what we want, a firm reliance and trust in God. Faith will drive back the powers of darkness; only have faith and you will have a clear, sweet atmosphere to live and breathe in.

[326] Kiss the little morsel for me, and do write us often as you can. This is a hasty line. Pray for me.—[Letter 1, 1848](#) (To Brother and Sister Hastings, May 29, 1848.)

Released March 1970.

MR No. 239—Narrow Ideas and Selfish Motives

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A sister once desired me to find her a child to adopt, and told me the qualifications the child must have. She did not want a child prone to selfishness, but one that had a sweet disposition and would be obedient, one who would never deceive or tell an untruth, one who had qualities and would make a capable, useful, intelligent woman. I said:

“Sister, do you think that in taking such a child you are doing a deed of mercy? Such a child would be fit for heaven, and not fitted for the atmosphere of your home. You desire one that possesses qualities that you have not yourself. If you can obtain such a child you will be fortunate. If you want to do real missionary work, and wish me to find you a child with faults and errors such as are subject to humanity, and then seek to the utmost in your power in the name of Jesus to work for the interest of that child, then I will find such a child for you. This would be doing true missionary work to mold the child after the divine pattern. You would be doing the work Christ came to the world to do for us poor fallen souls.

“And while you are engaged in this work of educating and training a soul for the future immortal life you are in a school yourself learning self-control, practicing virtues you wish the child to practice. You will be kind and patient because you want to set the child a good example; you will be circumspect in all your conduct because you want the child to be circumspect. You will guard your words, never manifesting impatience, because you want this child to be patient. You will not fret and scold, because you do not want the child to fret and scold. You will seek to be earnest and true in the service of God because you want that child to reverence God and appreciate spiritual things. I can find you an imperfect child, full of faults and errors, to entrust to your care if you will only undertake to do the missionary work faithfully for the Master.”

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I am glad to say that this sister was ashamed of her narrow ideas and selfish motives.—[Letter 19, 1886](#), p. 4. (To S. N. Haskell, July 12, 1886.)

Released April 27, 1970.

MR No. 240—The Holy Spirit

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We are living in the dispensation of the Spirit; we hold in our hands the promise of His Spirit, and ministers may be qualified to give the trumpet a certain sound, to arouse the sleeping people and set them at work for themselves and for others out of the fold.—[Letter 15, 1889](#).

The Holy Spirit is to be presented in every discourse. What wonderful statements Christ has made concerning His representative to the world! This is the theme of encouragement to be kept before the people. In comprehending the office of the Holy Spirit, we shall bring all blessings to ourselves. He will make us complete in Christ.—[Manuscript 8, 1898](#).

The promised outpouring of God's life-giving Spirit has been and is still the great hope of God's people. It is the hope and glory of Zion. In this time of spiritual declension God's ministry is to stand in dignity, efficiency, and power.—[Manuscript 14, 1901](#).

He will impart His Holy Spirit in the plenitude of His reviving, and there shall not be room enough to receive it. Nothing but the baptism of the Holy Spirit can bring up the church to its right position, and prepare the people of God for the fast approaching conflict.—[Letter 15, 1889](#).

Evil has been accumulating for centuries and could only be resisted by the mighty power of the Holy Spirit, the Third Person of the Godhead.... Another spirit must be met; for the essence of evil was working in all ways, and the submission of man to this satanic captivity was amazing.—[Letter 8, 1896](#).

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A message will soon be given by God's appointment that will swell into a loud cry.... We are standing upon the borders of the greatest event in the world's history, and Satan must not have power over the people of God, causing them to sleep on. The papacy will appear in its power.... The time of trouble is near, and we are to awake to a realization of this.—[Letter 54, 1906](#).

All human effort combined is weakness without the deep moving of the Spirit of God.... Without His help the deep learning and restless energy of a Paul, the eloquence and talent of an Apollos, will fall infinitely short of convicting and bringing one soul to repentance.... While man can do nothing without God, the Lord would do nothing without the human channel.—[Letter 85, 1898](#).

Unless the human agent inclines his heart to do God's will, and takes up God's service, the light will shine in vain. A thousandfold more light and conviction would accomplish nothing. God knows he has had sufficient evidence already.—[Letter 135, 1898](#).

[331] The only power that can quicken the heart into activity is the power which will give life to the dead—the Holy Spirit of God.... Hang your helpless soul upon your Mediator. In and through Him, and Him alone, you can come to God.... The Holy Spirit is your hope.—[Letter 124, 1901](#).

We do not want more of God any more urgently than He wants all there is of us to be consecrated to His service.—[Letter 27, 1892](#).

The more we discover our real need, our real poverty, the more we desire the gift of the Holy Spirit.... It is because we do not see our need, do not realize our poverty, that we do not pour forth earnest entreaties, looking unto Jesus the author and finisher of our faith for the bestowal of the blessing.—[Manuscript 3, 1892](#).

The Spirit is constantly showing to the soul glimpses of the things of God.... The Spirit's energy is working in the heart and leading the inclinations of the will to Jesus by living faith and complete dependence on Divine power to *will* and to *do* of His good pleasure. The Spirit taketh the things of God, just as fast as the soul resolves, and acts in accordance with the light revealed.—[Letter 135, 1898](#).

Of what avail would it have been to us that the only begotten Son of God had humbled Himself, endured the temptations of the wily foe and wrestled with him during His entire life on earth, and died the just for the unjust ... if the Spirit had not been given as a constant, working, regenerating agent to make effectual in our cases what had been wrought out by the world's Redeemer.—[Manuscript 1, 1892](#).

[332] When the Holy Spirit is allowed to do His work on human hearts, self will be crucified.—[Letter 270, 1907](#).

Subjection to the Word of God means the restoration of one's self. Let Christ work by His Holy Spirit, and awaken you as from the dead.—[Letter 8, 1896](#).

Receiving the Spirit of Christ, every one of His followers will fulfil a divinely appointed mission not merely to be an influence among influences, but to be a special influence for God in every sense of the term.—[Manuscript 130, 1902](#).

If received and appreciated, the Holy Spirit will make us holy, Christlike.—[Letter 178, 1907](#).

The influence of the Holy Spirit is the life of Christ in the soul.... Those who know the indwelling of the Spirit reveal the fruit of the Spirit—love, joy, peace, longsuffering, gentleness, goodness, faith.—[Manuscript 41, 1896](#).

The purification through the Spirit must take place in their minds and hearts. Unless this divine principle is brought into the life and practice, there can be no such fruit borne as unfeigned, fervent love for one another.—[Manuscript 63, 1900](#).

We cannot render to God supreme love and honor if we do not recognize the Holy Spirit.—[Manuscript 59, 1900](#). [333]

He who yields himself to the control of His Spirit lays hold of Christ with the living grasp of an earnest, definite faith, an intensity of love that nothing can quench.—[Letter 10, 1899](#).

“He shall not speak of Himself,” He said, “He shall glorify Me.” As Christ came to glorify the Father by the revelation of His infinite love, so the Spirit came to glorify Christ.—[Letter 213, 1903](#).

James and John thought that for the asking they could have the highest place in the kingdom of God.... They did not realize that before they could share Christ's glory, they must wear His yoke.—[Letter 22, 1902](#).

The reason why the Holy Spirit does not work among us ... is the unbelief in God and the lack of confidence in one another. This was the work of the power of darkness to lead us to suspect our brethren and stand apart as criticizers.—[Letter 7, 1899](#).

As a people we need to seek most earnestly for the energizing power of the Holy Spirit.—[Letter 200, 1902](#).

If we obtain the victory we must be earnest ourselves and plead with God for His Holy Spirit. We must talk and pray in faith that we [334]

may have the precious anointment of the Holy Spirit.—[Letter 230, 1899](#).

To those who in faith claimed this promise it was speedily fulfilled.... As the disciples made humble supplication to God, their differences were swept away. They became of one mind. Then the way was prepared for the Holy Spirit to enter the cleansed, consecrated soul temples. Every heart was filled with the Spirit.—[Manuscript 21, 1900](#).

We are too easily satisfied with limited, special, far-between blessings. We are to lay hold of God by faith and labor to bring souls to Christ. We are too dull in our doctrinal discourses upon the truth as it is in Jesus.... Come in consecration to holier ground, and still holier.... Let the truth take hold of the spiritual part of our own nature, and then the current of divine power will be communicated to those whom we address.—[Letter 230, 1899](#).

[335] The Holy Spirit invites all genuine prayer. I have learned to know that, in all my intercessions, the Spirit intercedes for me and for all saints whose intercessions are according to the will of God, we shall pray in conformity to His revealed will, and in submission to His will which we know not.... Jesus is waiting to breathe upon all His disciples, and give them the inspiration of His sanctifying Spirit, and transfuse the vital influence from Himself to His people.... Their will must be submitted to His will, they must act with His Spirit that it may be no more they that live, but Christ that liveth in them. Jesus is seeking to impress upon them the thought that in giving His Holy Spirit He is giving to them the glory which the Father hath given Him.—[Letter 11b, 1892](#).

The Lord Jesus has placed Himself under obligation never to disappoint a true seeker for the Holy Spirit's guidance.—[Letter 68, 1900](#).

Those who beg at midnight for loaves to feed the hungry souls, will be successful. The law of God is that as we receive we are to impart.... In the name of the Lord I entreat you, ask and receive the Holy Spirit. Press to the side of Christ. But this Spirit can only be received by those who are consecrated, who will deny self, lifting the cross and following the Lord.—[Letter 10, 1899](#).

Pray, Oh, pray most earnestly, “Put Thy Spirit, Lord, Thy Holy Spirit, within my heart, that I may be sincere in keeping my baptismal vow.”—[Manuscript 130, 1902](#).

Seasons of prayer should be held for the outpouring of the Holy Spirit.—[Letter 292, 1907](#).

Could there be a convocation of all the churches on earth, the object of their united cry should be for the Holy Spirit. When we have that, Christ our sufficiency is ever present, we shall have every want supplied. We shall have the mind of Christ.—[Letter 114, 1894](#).

God will not do for man that which He requires man shall do for himself through his own earnest willing cooperation.... He cannot of himself move one step toward Christ without the Spirit of God draws him, and this drawing is ever, and will continue until man grieves the Holy Ghost by his persistent refusal.—[Letter 135, 1898](#).

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Time and time again the Lord has longed to communicate His Spirit in rich measure, but there was no place for Him to rest. He was not recognized or valued. The blindness of mind, the hardness of hearts interpreted Him as something of which they should be afraid. Some hidden evil lurks in the heart to hinder the manifestation of the power of God, and His Spirit cannot descend.—[Letter 43, 1890](#).

Before giving us the baptism of the Holy Spirit, our heavenly Father will try us, to see if we can live without dishonoring Him.... Do not think that you can have great spiritual blessings without complying with the conditions God Himself has laid down.—[Letter 22, 1902](#).

When God’s people will believe, when they will turn their attention to that which is true, and living, and real, the Holy Spirit, in strong heavenly currents, will be poured upon the church.—[Manuscript 21, 1900](#).

Arouse from your deathlike slumbers.... Come into right connection with Him by yielding to the creating power of the Holy Spirit. Then will be seen in the church the unity that is of value in God’s sight.—[Manuscript 64, 1898](#).

Fields of labor were opened to be worked, and all found wherever they went in Christ’s name, His representative in the Holy Spirit opened the hearts and doors for the disciples. All were of one mind and all felt that their resources must be taxed to the uttermost of their

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ability. A work was before them to preach Christ and Him crucified through the whole world.—[Manuscript 130, 1901](#).

The religion of Christ means much more than forgiveness of sins. It means taking away ours, and filling the vacuum with the Holy Spirit. It means divine illumination, rejoicing in God.—[Manuscript 2, 1899](#).

His Spirit will be communicated to human instrumentalities, giving them light before which moral darkness must flee away.—[Letter 43, 1890](#).

God's message to each of us is, "My son, give Me thine heart."...Then open the heart to the Divine Spirit and you will appreciate the value of the human soul...

The power of the Holy Spirit is drawing to God all who will be drawn. He is convincing men that the commandments of God are a life and death question with them.—[Manuscript 44, 1900](#).

Unless we can feel brotherly love for those around us, the Holy Spirit cannot work upon our hearts and minds.—[Letter 68, 1896](#).

[338] The soul who yields his heart to be worked by the Holy Spirit will be a living channel of light in the inculcation of the precepts and truth of the Word of God, winning others to obedience of the commandments of God.—[Manuscript 166, 1897](#).

The question is sometimes asked, "Why, if we have the truth, do we not see a greater manifestation of the Spirit of God?" God cannot reveal Himself till those who profess to be Christians are doers of His word in their private lives, till there is oneness with Christ, a sanctification of body, soul, and spirit. Then they will be fit temples for the indwelling of the Holy Spirit.—[Letter 139, 1898](#).

I would that we had the baptism of the Holy Spirit, and this we must have before we can reveal perfection of life and character. I would that each member of the church would open the heart to Jesus, saying, "Come, heavenly Guest, abide with me."—[Letter 139, 1898](#).

Those who are imbued with His Spirit will have an intense love for everyone for whom He has died, and will work earnestly to bring into the heavenly garner a harvest of souls. Filled with His Spirit, men and women will be animated with the same desire to save sinners that animated Christ in His lifework as a missionary sent of God.—[Manuscript 130, 1902](#).

Released July 14, 1970.

MR No. 241—On Sanctification

Brother and Sister Fairfield have a work to do to set their own house and hearts in order. Brother Fairfield's former experience in Campbellism has been unfortunate for him. He has brought along many things connected with that peculiar belief which he has ingrafted in the third angel's message. It has no part with that message. He has not seen and felt the necessity of the Spirit of God upon the heart to influence the life, the words and acts. He has made his religious experience too much of a form.

The theory of the truth he has seen and acknowledged, but the special work of sanctification through the truth he has not become acquainted with. Self has appeared. If anything was spoken in meeting which did not meet his standard, he would rebuke, not in love and humility, but harshly with severe cutting words. This strong language is not proper for any Christian to use, especially one who has need of much greater experience himself, and who has very many wrongs to correct.—[Manuscript 2, 1869, 1](#). (“Testimony to the Mount Pleasant Church,” May, 1869.)

February 26, 1874, Monday—I had a very impressive dream. I thought a First-day Adventist brought in to me a large cake of beautiful-looking honey and said, “This is to feed the children.”

I did not break the perfect-looking comb of honey, but tapped on the top of it to see how solid it was. Immediately there ran out from the bottom of the comb a mouse, and another, and another, until four had been counted. Then six ran out in a body. I became startled and said, “This will never do. Those mice are very destructive. They will devour all before them. We must not try to save the honey, for the mice have injured it so that it must be worthless. We must get it out of the house at once.”

We took hold of the honey to remove it, and were surprised to find only a thin crust. There was no substance within. It was hollow. We cast honey and mice and all away together.

The moment I awoke, I said, “This is Elder Grant’s sanctification. Very beautiful without, but covering destructive errors represented by the mice.

He does not have the sanctification of the Bible. The Redeemer of men prayed to His Father, “Sanctify them through Thy truth; Thy word is truth.”

“And hereby we do know that we know Him, if we keep His commandments. He that saith, I know him, and keepeth not His commandments, is a liar, and the truth is not in him. But whosoever keepeth His word, in him verily is the love of God perfected.” This is true Bible sanctification, to love God and to keep His commandments.—[Manuscript 2, 1874, 5, 6](#). (“Diary—1,” 1874, January 1 to February 16, 1874.)

What is genuine sanctification? Read [Exodus 31](#). In that chapter we shall understand the term, for God Himself has defined it. The Lord Jesus had given the special directions how to build the tabernacle. As the children of Israel had been compelled to work on the Sabbath, the sacredness of the day was not preserved. As slaves in Egypt, they had largely lost the knowledge of the Sabbath. This is the reason the commandments of God were given in awful grandeur upon Mount Sinai. The Lord would guard His Sabbath in particular, and He knew the people would forget the commandment of the Sabbath, and in their zeal the workmen would say, “This work is the Lord’s, and under His supervision, and we can do His work without observing the Sabbath.” Therefore God enforced their observance of the Sabbath. He spoke through Moses to the people.

“Verily My sabbaths ye shall keep: for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the sabbath of rest, holy to the Lord: whosoever doeth any work in the sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between Me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day

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He rested, and was refreshed. And He gave unto Moses, when He had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God.” [Exodus 31:13-18.]—Letter 19c, 1874, p. 2. (Written to her son Willie, April 20, 1874.)

[342] You, my dear Brother Thurston, need to die to self. You need your will brought into subjection to the will of God. You have held views of sanctification and holiness which have not been of that genuine article which produces fruit of the right quality. Sanctification is not an outward work. It does not consist in praying and exhorting in meeting, but it takes hold of the very life and molds the words and actions, transforming the character....

Brother Pratt is qualified in some respects to work in this cause for its success and its advancement. But Brother Pratt should have great care that he does not err in reproofing his brethren and in dealing too strongly, mixing in with his efforts a sternness and severity that wounds. All this savors of self. Brother Pratt should move very circumspectly. His words should be select, well chosen. All his connection with his brethren should be in humility, in brokenness and tenderness, not using sharp words or suffering himself to speak words that savor of censure.

Brother Pratt can act an important part in this work if he will see the necessity of consecration and devotion to God. He needs to be spiritualized. He has zeal and earnestness, but it needs to be mingled with the softening influence of the Spirit of God. He needs the pruning knife of the Spirit of God to remove the rough surface from his character and polish him, and his words might be in wisdom, that all his acts might be in reference to the glory of God, and that he might not make enemies but friends.

There seem to be important positions that need to be filled by men who are truly sanctified, having the spirit of the Master. And there is a most positive necessity of overcoming self, that their work and efforts should not be marred by the defects in their character.—Manuscript 6, 1874, 1, 2, 3, 4. (Testimony to Wisconsin workers, June, 1874.)

[343] There was a man, perhaps you know him. He claimed to be holy. The idea of repentance, said he, is not in the Bible. If, says he, a man comes to me and says that he believes in Jesus, I take him right into

the church, whether he is baptized or not; I have done so with a good many. And, says he, I have not committed a sin in six years. There are some on this boat, says he, that believe that we [are] sanctified by [keeping] the law. There is a woman on this boat, by the name of White that teaches this.

I heard this, and I stepped up to him and said, Elder Brown, you hold right on, I cannot permit that statement to go. Mrs. White has never said such a thing in any of her writings, nor has she ever spoken such a thing, for we do not believe that the law sanctifies anyone. We believe that we must keep that law or we will not be saved in the kingdom of heaven. The transgressor cannot be saved in the kingdom of glory. It is not the law that sanctifies anyone, nor saves us; that law stands and cries out, repent, that your sins may be blotted out. And then the sinner goes to Jesus, and as the sinner promises that he will obey the requirements of the law, He blots out their guilty stains and sets them free, and gives them power with God.—[Manuscript 5, 1885, 7](#). (Sermon at Santa Rosa, “Hearing and Doing,” March 7, 1885.)

We are looking beyond time; we are looking to eternity. We are trying to live in such a way that Christ can say, Well done, good and faithful servant. Let us live, every one of us, in that way. We may make mistakes; we may err; but God will not leave us in error. “If we sin we have an advocate with the Father, Jesus Christ the righteous.” There is hope for us; we are prisoners of hope. Let us grasp the rich promises of God. The garden of God is full of rich promises. Oh, let us gather them; let us take them home; let us show that we believe in God. Let us take Him at His word; let not one of us be found distrusting God or doubting Him. [344]

Let us be growing Christians. We are not to stand still. We are to be in advance today of what we were yesterday; every day learning to be more trustful, more fully relying upon Jesus. Thus we are to grow up. You do not at one bound reach perfection; sanctification is the work of a lifetime....

I remember in 1843 a man and his wife ... who expected the Lord to come in 1844, and they were waiting and watching. And every day they would pray to God; before they would bid each other goodnight, they would say, It may be the Lord will come when we are asleep, and we want to be ready. The husband would ask his

wife if he had said a word during the day that she thought was not in accordance with the truth and the faith which they professed; and then she would ask him the same question. Then they would bow before the Lord and ask Him if they had sinned in thought or word or action, and if so, that He would forgive that transgression. Now we want just such simplicity as this.

You want to be like little children, hanging upon the merits of a crucified-and-risen Saviour, and then you will be fortified. How? The angels of God will be around you as a wall of fire; the righteousness of Christ, which you claim, goes before you, and the glory of God is your rearward. God sanctify our tongues; God sanctify our thoughts; God sanctify our minds, that we may dwell upon heavenly themes, and then that we may impart that knowledge and light to others. There is great advancement for us, and do not stop here.

[345] May God help you to make the most of your responsibilities.—[Manuscript 9, 1891, 14, 15, 18, 19](#). (Sermon, “Make Proper Use of Talents,” August 22, 1891.)

The thoughts must be upon heavenly things if you desire the Holy Spirit of God to impress truth upon the mind and soften and subdue the heart, inspiring ardent love of truth, of justice, of mercy, and of purity. The Spirit will bring to your remembrance the most precious jewels of thought. The whole heart will be warm with the contemplation of Jesus and His love, His teachings will be cherished, and you will love to speak to others the comforting things that have been opened to you by the Spirit of God. This is the privilege of every son and daughter of God. Oh, if those who believe the truth would love and fear the Lord always, if they would abide in Christ, they would treasure up the most precious experience; they would have moral and intellectual power; the grace of God would be in them “like a well of water springing up into everlasting life,” and would flow forth from them as streams of living water. When persecution comes, the influence of such souls will be manifest; they will delight to magnify the truth.”—[Letter 19b, 1892](#), p. 6. (Written to Elder O.A. Olsen, June 19, 1892.)

Truth, precious truth, is sanctifying in its influence. The sanctification of the soul by the operation of the Holy Spirit is the implanting of Christ’s nature in humanity. It is the grace of our Lord Jesus Christ revealed in character, and the grace of Christ brought into active

exercise in good works. Thus the character is transformed more and more perfectly after the image of Christ, in righteousness and true holiness. There are broad requirements in divine truth stretching out into one line after another of good works. The truths of the gospel are not unconnected; uniting, they form one string of heavenly jewels, as in the personal work of Christ, and like threads of gold they run through the whole of Christian work and experience. [346]

Christ is the complete system of truth. He says, "I am the way, the truth, and the life." All true believers center in Christ, their character is irradiated by Christ; all meet in Christ, and circulate about Christ. Truth comes from heaven to purify and cleanse the human agent from every moral defilement. It leads to benevolent action, to kind, tender, thoughtful love toward the needy, the distressed, the suffering. This is practical obedience to the words of Christ.—[Manuscript 34, 1894, 6](#). ("Testimony 4," August 3, 1894.)

Satan claimed to be sanctified, and exalted himself above God even in the courts of heaven. So great was his deceptive power that he corrupted a large number of angels, and enlisted their sympathy in his selfish interest. When he tempted Christ in the wilderness he claimed that he was sanctified, that he was a pure angel from the heavenly courts; but Jesus was not deceived by his pretensions and neither will those be deceived who live by every word that proceedeth out of the mouth of God. God will not accept a willful, imperfect obedience. Those who claim to be sanctified, and yet turn away their ears from hearing the law prove themselves to be the children of disobedience whose carnal hearts are not subject to the law of God, and neither indeed can be.—[Manuscript 40, 1894, 6](#). [347] ("Sanctification and Repentance," October 10, 1894.)

For a long time I have desired to have something prepared on the subject of Sanctification by Faith; for this subject has not appeared in the form that it should.—[Letter 59, 1895](#), p. 5. (To Brother and Sister O. A. Olsen, May 12, 1895.)

The Word has made the statement, "I am the Lord that do sanctify you" if you observe the Sabbath. This is the only true sanctification in the Scriptures—that which comes from God because of obedience to His commandments. Then we may know that the little companies assembled together to worship the Lord on the day which He has blessed and made holy, have a right to claim the rich blessings of

Jehovah. He who has declared that His words are spirit and life, should have their faith in strong exercise that the Lord Jesus is an honored guest in their assemblies. “Where two or three are met together in My name, there am I in their midst.” If He is there, it is to enlighten and bless. Therefore as we assemble together, we all have a solemn sense of the presence of God, and know that the angels of God are in the assembly. The messengers of the gospel know by experience its truth, power and excEllence. It is the hours of the Sabbath that are sacred and sanctified and holy, and every true worshiper who keeps holy the Sabbath, should claim the promise, “That ye may know I am the Lord that doth sanctify you.”

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I tried to make this point as impressive as possible, that the Sabbath day was a special occasion on which the people of the Lord were celebrating the memorial of His Creation; that on the Sabbath the Lord was in the assembly to bless and sanctify, and if they have faith in the Lord every Sabbath would be a day when His people in a special manner will be blessed in their acts of obedience in keeping the commandments of God.—[Letter 8, 1898](#), pp. 3, 4. (To Mrs. Gotzian, February 14, 1898.)

“We love Him, because He first loved us.” True conversion, true sanctification, will be the cause of the change in our views and our feelings toward one another and toward God. “We have known and believed the love that God hath toward us. God is love, and he that dwelleth in love dwelleth in God, and God in him.” We must increase in faith. We must know the sanctification of the Spirit. In earnest prayer we must seek God, that the divine Spirit may work in us. God then will be glorified by the example of the human agent. We shall be workers together with God.

Sanctification of soul, body, and spirit will surround us with the atmosphere of heaven. If God has chosen us from eternity, it is that we might be holy, our conscience purged from dead works to serve the living God. We must not in any way make self our god. God has given Himself to die for us, that He might purify us from all iniquity. The Lord will carry on this work of perfection for us if we will allow ourselves to be controlled by Him. He carries on this work for our good and His own name’s glory.

We must bear a living testimony to the people, presenting before them the simplicity of faith. We must take God at His word, and

believe that He will do just as He has said. If He chastises us, it is that we may be partakers of His divine nature. It runs through all His designs and plans to carry on a daily sanctification in us. Shall we not see our work? Shall we not present to others their duty, the privilege they have of growing in grace and in the knowledge of Jesus Christ?

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“This is the will of God, even your sanctification.” We have not pressed forward to the mark of the prize of our high calling. Self has found too much room. Oh, let the work be done under the special direction of the Holy Spirit. The Lord demands all the powers of mind and being. It is His will that we should be conformed to Him in will, in temper, in spirit, in our meditations. The work of righteousness cannot be carried forward unless we exercise implicit faith. Move every day under God’s mighty working power. The fruit of righteousness is quietness and assurance forever. If we had exercised more faith in God and had trusted less to our own ideas and wisdom, God would have manifested His power in a marked manner on human hearts. By a union with Him, by living faith, we are privileged to enjoy the virtue and efficacy of His mediation. Hence we are crucified with Christ, dead with Christ, risen with Christ, to walk in newness of life with Him.—[Letter 105, 1898](#), pp. 5-7. (To Elder and Mrs. S. N. Haskell, November 28, 1898.)

The human organism is the handiwork of God. The organs employed in all the different functions of the body were made by Him. The Lord gives us food and drink that the wants of the human body may be supplied. He had given the earth different properties adapted to the growth of food fit for His children. He gives the sunshine and the showers, the early and the latter rain. He forms the clouds and sends the dew. All are His gifts. He has bestowed His blessings upon us liberally, but all these blessings will not restore the blessings of God unless man cooperates with God making painstaking effort to know himself, to understand how to care for the delicate human machinery. He must diligently help to keep himself in harmony with nature’s laws. He who consecrates all his powers to God, seeking intelligently to obey the laws of nature, stands in his God-given manhood, and is recorded in the books of heaven as *a man*—[Letter 139, 1898](#), p. 16. (To Elder A. T. Jones, December 16, 1898.)

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The gospel fits all periods and all relations of life. No man can separate fellowship with God from a life of holiness. Sanctification takes in the whole being. Many in this our day claim fellowship with God while by their lives they deny their claim. "If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth; but if we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." To walk in the light is to know and obey the truth. To have fellowship with one another is to treat one another as children of God.—[Letter 21, 1901](#), pp. 13, 14. (To Elder E. E. Franke, October 5, 1900.)

By our faith and works we are to declare that God is our wisdom, our sanctification, our righteousness. He has given us the strongest encouragement to draw nigh to Him, and the nearer we come to Him, the nearer we come to the law of harmony and unity and holiness.

[351] The practical lesson we are all to learn in genuine Bible religion is that we are to be of one mind and one judgment, that the law of God is a law of love to God and to man. Even disappointment and suffering is made unto us a means of sanctification. It elevates and purifies the soul, helping us to work out the will of God.—[Letter 54, 1901](#), p. 2 (To "My Dear Son Edson White," June, 1901.)

Two nights ago, I awoke at ten o'clock, heavily burdened in regard to the lack of the Holy Spirit's working among our people. I rose and walked the room, pleading with the Lord to come closer, very much closer to His people, endowing them with such power that they may work His work so mightily that through them may be revealed the abundant grace of Christ....

In the Sermon on the Mount, Christ has given a definition of true sanctification. He lived a life of holiness. He was an object-lesson of what His followers are to be. We are to be crucified with Christ, buried with Him, and then quickened by His Spirit. Then we are filled with His life.

Our sanctification is God's object in all his dealing with us. He has chosen us from eternity that we may be holy. Christ gave Himself for our redemption, that through our faith in His power to save from sin, we might be made complete in Him. In giving us His Word, He has given us bread from heaven. He declares that if we eat His flesh and drink His blood, we shall receive eternal life. Why do we

not dwell more upon this? Why do we not strive to make it easily understood, when it means so much? Why do not Christians open their eyes to see the work God requires them to do? Sanctification is the progressive work of a lifetime. The Lord declares, “This is the will of God, even your sanctification.” Is it your will that your desires and inclinations shall be brought into conformity to the divine will? [352]

As Christians, we have pledged ourselves to realize and fulfill our responsibilities, and to show to the world that we have a close connection with God. Thus, through the godly words and works of His disciples, Christ is to be represented.

God demands of us perfect obedience to His law—the expression of His character. “Do we then make void the law through faith? God forbid; yea, we establish the law.” This law is the echo of God’s voice, saying to us, “Holier, yes, holier still.” Desire the fullness of the grace of Christ; yea, long—hunger and thirst—after righteousness. The promise is, “Ye *shall* be filled.” Let your heart be filled with an intense longing for this righteousness, the work of which God’s Word declares is peace, and its effect, quietness and assurance forever.

It is our privilege to be partakers of the divine nature, having escaped the corruption that is in the world through lust. God has plainly stated that He requires us to be perfect; and because He requires this, He has made provision that we may be partakers of the divine nature. Only thus can we gain success in our striving for eternal life. The power is given by Christ. “As many as received Him, to them gave He power to become the sons of God.”

God requires of us conformity to His image. Holiness is the reflection from His people of the bright rays of His glory. But in order to reflect this glory, man must work with God. The heart and mind must be emptied of all that leads to wrong. The Word of God must be read and studied with an earnest desire to gain from it spiritual power. The bread of heaven must become a part of the life. Thus we gain eternal life. Then is answered the prayer of the Saviour, “Sanctify them through Thy truth; Thy word is truth.”—[Letter 153, 1902](#), pp. 6-9. (To Elder and Mrs. S. N. Haskell, September 27, 1902.) [353]

“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.” To be justified means to be pardoned.

To those whom God justifies He imputes Christ's righteousness; for the Saviour has taken away our sins. We stand before the throne of God justified and sanctified. We are emptied of self, and through the sanctification of the truth Christ abides in our hearts.—[Letter 202, 1902](#), pp. 1, 2. (General letter to “My Dear Brethren and Sisters,” December 15, 1902.)

I wish to say that all over the fields there is not among the laborers that humiliation of soul, that sanctification of the Spirit of God that there should be. Of what use is it for us to say that we have the grace of Christ, unless this grace is revealed in the daily life, in the thoughts, the words, and the actions?

[354] Before leaving Australia and since coming to this country, I have been instructed that there is a great work to be done in America. Those who were in the work at the beginning are passing away. Few are left of the pioneers of the cause. The work must fall on the younger brethren. The world is filled with strife for the supremacy. The spirit of pulling apart, of war, or animosity and disorganization, is in the very air we breathe. Our only hope is to remember that we are little children—God's little children. “Behold the nations before Him are as a drop of a bucket and are counted as the small dust of the balance.” We are inclined to exalt self. But God wants no self-exaltation in His work. He wants us to labor in simplicity and humility, as His little children, learning daily of Him. We must bring His word into the practical life. We talk the truth, we preach the truth, but we do not live the truth.—[Manuscript 11, 1903, 1](#). (“Words of Counsel”, March 26, 1903.)

If sanctified through the truth, those who carry the last message of warning and mercy to a guilty world will act in accordance with the principles of truth. Knowing and obeying the truth, they cannot be otherwise than in fellowship one with another. Through confession and reformation they will remove everything that divides hearts. And He who forgives our sins cleanses us from all the rubbish that has been accumulating around us through human devising—rubbish that encouraged alienation and strife, and that perpetuated difficulties because of our refusal to submit to Christ's yoke.

The soul needs cleansing. The love of the truth sanctifies the soul. Sanctification is not the work of a moment; it is the result of a yielding of the heart to Christ, an acceptance of the conditions of

salvation—a process that God will carry forward day by day, steadily, progressively, never ending, but ever blending heart with heart, soul with soul, a refining process going on day by day, in God’s own way, in doing His will until all true believers are complete in Him. This is the work that is to be done by every believer.—[Letter 192, 1903](#), pp. 6, 7. (To A. T. Jones, August 28, 1903.) [355]

The prayer of Christ is for all God’s ministers. “Sanctify them to Thy service,” Christ prayed. Then their credentials will be ratified in heaven. Qualify them for their office in the ministry. I have called them. They have consented to take up the work that is to be done.

When the sacredness of Christ’s character is brought into the daily life, God is glorified. In the work of the gospel minister, the same proofs are to be given that Christ gave in His work. All who accept the responsibility of working as physicians and ministers are to perfect their efforts through the sanctification of the truth. Sanctification means purification. The wisdom that comes from above is first pure, then peaceable. It is only thus that they can be qualified to do the work that Christ did in the world in proclaiming the truth. The word of God, obeyed, is the divine revelation that works in heart and mind, and sanctifies the soul. The words of truth are to be cherished. Not one charge given by God is to be disregarded. If obeyed, the Word will restrain every evil thought, word, and act....

True holiness is the fruit of Christ’s death. It was by this infinite sacrifice that the Holy Spirit was purchased for the human family. Christ gave Himself for His church, that through obedience to the sacred words of truth the members might receive His sanctification.—[Letter 336, 1906](#), pp. 5-7. (To “Brethren in Responsible Positions in Australia,” October 25, 1906.)

It is the gospel, and the gospel alone, that will sanctify the soul. And this makes possible to the receiver that life “that measures with the life of God.” This is the record that God has given us, even eternal life; and this life is in His Son. He who is a partaker of the divine nature will escape the corruptions that are in the world through lust. His faith in Christ as the Life-giver, gives him life. “These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.” [356]

This life of sanctification and joy in believing is for every soul who in faith will claim the promises of the Word of God, and draw upon divine strength for the work of overcoming.—[Letter 393, 1907](#), p. 3. (To Mabel Workman, November, 1907.)

If we keep our minds stayed upon Christ, He will come unto us as the rain, as the former and latter rain upon the earth. As the Sun of righteousness, He will arise with healing in His wings. We may grow as the lily, revive as the corn, and grow as the vine. By constantly looking to and patterning after Christ, as our personal Saviour, we shall grow up into Him in all things. Our faith will grow, our conscience will be sanctified. We will more and more become like Christ in all our works and words. Thank God, we shall believe His Word. “The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law.”—[Letter 106, 1908](#), p. 5. (To Elder and Mrs. S. N. Haskell, April 2, 1908.)

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Let workers be selected who are qualified to teach the truth wisely in clear, simple lines. Let us not wait before beginning this work until all the way is made clear. Faith says, Move forward. Christ says, “Lo I am with you alway, even unto the end of the world.” Go on, step by step, departing not from that spirit of sanctification through the truth which the presence of the Spirit of God and obedience to the truth will give. Let none who have accepted this blessed faith and hope be found lacking in the spirit of self-sacrifice as they engage in the sacred work of presenting to the people, the truth in its simplicity.—[Letter 142, 1909](#), p. 8. (To A. G. Daniells, October 27, 1909.)

As a people, and individually, we need to receive fresh supplies of grace day by day. We need the endowment of the Holy Spirit, which is able to sanctify the soul. Many of us do not realize the sacredness of our profession of faith; therefore there is much talking and little real faith, little convincing evidence that the Holy Spirit is imbuing our hearts, illuminating our minds, and strengthening us to perform the will of Him who day by day is calling us out of darkness and into His marvelous light.—[Manuscript 55, 1912, 1](#). (To sanitarium workers: “A Call to Awake,” typed August 3, 1912.)

Released May 14, 1970.

MR No. 242—Place a Right Estimate Upon Eternal Things [358]

The same men are not to compose your boards year after year. Changes should have been made long ago. God would have the church roll away her reproach, but as long as men who have felt fully competent to work without accepting counsel of God are kept in office year after year, this cannot be done. This state of things is leavening every branch of the work, because men do not feel their need of the guidance of the Holy Spirit. When men feel competent to pronounce judgment and condemn the Holy Spirit, they do a work for themselves which will be difficult to counteract. The whole head becomes weak, and the discernment so weak that it is apt to judge unrighteously. The Spirit still calls, but they do not hear nor heed the call of God.—[Letter 6, 1895](#), p. 7. (To “The Brethren Who Shall Assemble in General Conference,” October 21, 1894.)

Better far would be the cross, the disappointment, the shattered earthly prospect, the neglect of friends, the disapproval of the world, than to sit with princes, and lose heaven.

One passion after another, one project after another, sways the heart, and expels the Holy Spirit from the soul. The love of the world is permitted to come in and take possession of, and rule the heart but the Lord Jesus would have us, as rational creatures, place a right estimate upon eternal things, so as not to lose eternity out of our reckoning.—[Manuscript 52, 1896, 1](#). (Untitled, undated.)

If we could only realize that in every congregation there may be souls who are being called upon for the last time to repent! who, like the Jewish nation, have advanced step by step almost imperceptibly in resistance of the Spirit of God, until spiritual blindness has taken the place of the light they once enjoyed. Under a spirit of unbelief, envy, and criticism, the evidences they have had are no longer evidence, but a matter of questioning and doubt. Truth is misunderstood, and perverted to mean error.... [359]

Those who resist the Holy Spirit of God, and provoke Him to depart, know not to what lengths Satan will lead them. “O, that thou hadst known, even thou, in this thy day, the things that belong unto thy peace.” Shall the words of Christ be irrevocably spoken, “But now they are hid from thine eyes?” When the Holy Spirit departs from the human agents, they will do those things which they once viewed in a correct light. They will follow step by step in the footsteps of Satan. Who then can strive with them to any purpose? Will the minister plead for them and with them? All their words are as idle tales. These souls have Satan close beside them to misconstrue the words spoken, and bring them to their understanding in a perverted light. They are misinterpreted by them; for when the Spirit of God is grieved away, every appeal made through the Lord’s servants is meaningless to them. They will misconstrue every word. They will laugh and turn into ridicule the most solemn words of Scripture, which, if they were not bewitched by satanic agencies, would make them tremble. Every appeal made to those who are in need of help is in vain. They will not hear a word of reproof or counsel. They despise all the entreaties of the Spirit, and disobey the commandments of God which they have once vindicated and exalted. Well may the words of the apostle come home to such souls, [360] “Who hath bewitched you that ye should not obey the truth?” They have followed the counsel of their own heart until truth is no more truth to them.—[Manuscript 28, 1897, 11-13](#). (Manuscript entitled “Judas,” undated.)

The Pharisees sinned against the Holy Ghost. Their talent of speech was used to abuse the world’s Redeemer, and the recording angel wrote their words in the books of heaven. They attributed to satanic agencies the holy power of God, manifested in the works of Christ. They could not evade His wonderful works, or attribute them to natural causes, so they said, “They are the works of the devil.” In unbelief they spoke of the Son of God as a human being. The works of healing done before them, works which no man had done or could do, were a manifestation of the power of God, but they charged Christ with being in league with hell. Stubborn, sullen, ironhearted, they determined to close their eyes to all evidence, and thus they committed the unpardonable sin.—[Manuscript 73, 1897, 4, 5](#). (“Our Words,” July 2, 1897.)

God will not trust His Holy Spirit to those who would work contrary to its deep inward earnest working. Young men who will indulge in intemperate habits, in smoking and tampering with the wine cup, will so corrupt the principles of the soul, that these objectionable things become one with their nature, a part of themselves, not only to demoralize themselves, but others. Low gratifications indulged, and indulged continuously, degrade the entire being. The taste for evil and love of coarseness becomes natural. Stain after stain gathers like leprosy upon the soul, until they are suddenly destroyed, and that without remedy. The sinner may repent, and Jesus may accept his contrition, and will pardon his transgression, but the influence of that time of evil-doing upon others can never be entirely counteracted.—[Manuscript 126, 1897, 13, 14](#). (“The Training of Children,” November 15, 1897.)

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The sin of foolish talk is common among those who claim to believe the most solemn truths ever given to our world. Because of this commonplace, frivolous talk, the Spirit of the Lord is grieved away. Improper conversation is the reason of such a lack of faith and power among the people of God.—[Letter 47, 1897, p. 2](#). (To Brethren Daniells and Palmer, June 28, 1897.)

There are special communications which the Lord makes through His word and His Spirit which always agree; but some peculiar bias of mind, some cultivated traits of character, make it impossible for the Lord to work us by His Holy Spirit, because we think we know how to work ourselves.—[Letter 147, 1897, p. 6](#). (To Edson White, September 12, 1897.)

Oh, how my heart longs to see the workers place themselves in positions where the Lord can pour out His Holy Spirit abundantly upon them, that they may give God all the glory of the increase, and not take any credit to themselves. Here is where the Spirit of God is quenched. Man is placed where God should be, if any good is accomplished. God has not received the glory, and man has been exalted, as the one who gave the increase.—[Letter 150, 1897, p. 2](#). (To “Dear Children,” November 6, 1897.)

The Lord sustained me through the camp meeting. I attended some counsel meetings which called out from me the reason why the Holy Spirit does not work among us. It is the unbelief of God and the lack of confidence in one another. It is the work of the power

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of darkness to lead us to suspect our brethren and stand apart as criticizers. At one meeting I think I read and talked to the ministers for two hours. I needed to brace up all I possibly could to do the work the Lord had appointed me to do.—[Letter 7, 1899](#), pp. 1, 2. (To Elder and Mrs. S. N. Haskell, January 22, 1899.)

Those who do evil with their gossiping tongues, who sow discord by selfish ideas and thoughts by any jealousies, evil surmisings, or covetousness, they grieve the Holy Spirit of God, for they are working at cross-purposes with God, instead of answering the purposes of Christ, instead of answering the prayer of Christ that His disciples may be one as He is one with the Father. They are working entirely in the lines the enemy has marked out.—[Letter 20, 1899](#), pp. 7, 7a. (To Philip Wessels, February 3, 1899.)

[363] If the Holy Spirit is rejected, all my words will not help to remove, even for the time being, the false representations that have been made, and Satan stands ready to invent more. If the evidence already given is rejected, all other evidence will be useless until there is seen the converting power of God upon minds. If the convincing impressions of the Holy Spirit made in the past will not be accepted as trustworthy evidence, nothing that can be presented hereafter will reach them, because the bewitching guile of Satan has perverted their discernment.—[Manuscript 61, 1906, 1, 2](#). (“Hold Fast the Beginning of Your Confidence”, June 3, 1906.)

The Body as the Temple of God

We profess to believe a very great and solemn truth; we profess to believe that we are living in the very last scenes of this earth’s history, and if we practice our faith we shall have a telling influence upon all that are around us. But if while we claim to believe this great and divine truth while our works do not correspond with our faith our influence is far less than though we made no profession to believe the sacred and important truths.

The apostle continues “I keep under my body and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a cast away” [[1 Corinthians 9:27](#)]. Everything in regard to his appetite, his words, his practices, and his passions, all his members were brought under the controlling influence of

the Spirit of God and sanctified intellect. He shows to those who are around him the advantages of the knowledge that he has gained through the Scriptures and the living oracles of God. By living in connection with God, he shows the advantages he has gained by having right principles and by practicing them in his daily life. He will deny himself; he will not indulge himself.

Every temptation and every suggestion that he has to gratify his inclination and passion, he meets and overcomes with his resolution: "I keep under my body and bring it into subjection." Then he gives the reason, "lest that by any means when I have preached to others I myself should be cast away." What a tremendous result is here brought out! How clearly it is presented before us that he must carry out the principles of truth which he has accepted, and claimed to believe; must carry out these principles when he sits down at another's table, or when he engages in conversation with others. There is one principle to be kept ever before him, and that is as a representative of Jesus Christ, he must gather the divine rays from glory. He must reveal that the light which he grasps with his intellect has reached not only the chambers of the mind but has taken possession of the inner sanctuary of the soul. He must exhibit all the aptness, all the advantages of this kind, that he may elevate these ennobling truths, and the light which is of heavenly origin.... The influence of the Spirit of God is brought to combine with human agencies. The power is all of God but there must be a cooperation. The God of heaven does not work for man without his cooperation. The Spirit of God unites with the human effort. Thus it is that we become laborers together with God.—[Manuscript 3, 1888, 1, 2.](#) ("Living for God," September 25, 1888.)

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Day by day the human structure performs its work under the great Master Architect, who superintends every function of the body, seeking to make it into a glorious temple for Himself. This is beyond the comprehension of any physician unless he has a knowledge of God, the great Master-Builder. If he does not seek to know God, and to become intelligent in regard to His constant and ceaseless miracle-working power, he will abuse God's building. When God works so wondrously, man, the human agent, should become intelligent in regard to the machinery of his body, that this temple of God shall not be misused, and become the habitation of devils, the hold of

[365] every foul spirit, and the cage of every unclean and hateful bird. But thousands upon thousands are ignorant of the house they live in. David exclaims, “I am fearfully and wonderfully made.” Then let us consider this matter carefully, exercising self-denial and temperance in all things.”—[Letter 17, 1895](#), pp. 7, 8. (To Brother Caldwell, September 6, 1895.)

The question is sometimes asked, “Why, if we have the truth, do we not see a greater manifestation of the Spirit of God?” God cannot reveal Himself till those who profess to be Christians are doers of His word in their private lives, till there is oneness with Christ, a sanctification of body, soul, and spirit. Then they will be fit temples for the indwelling of the Holy Spirit....

“We are labourers together with God; ye are God’s husbandry, ye are God’s building.”

God has given man land to be cultivated. But in order to reap the harvest, there must be harmonious action between divine and human agencies. The plough and other implements of labor must be used at the right times. The seed must be sown in its season. Man is not to fail of doing his part. If he is careless and negligent, his unfaithfulness testifies against him. The harvest is proportionate to the energy he has expended.—[Letter 139, 1898](#), p. 16. (To Elder A. T. Jones, December 16, 1898.)

[366] If the truth were comprehended and practiced, licentiousness would not be allowed to destroy the physical and mental powers. The apostle Paul writes, “Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God: as God hath said, I will dwell in them and walk in them: and I will be their God and they shall be My people. Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters saith the Lord Almighty,” “Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.”

There is no mystery in these words. If the human agent is a doer of the word he will be a laborer together with God in keeping his body free from defilement. If he loves God with all his heart and mind and soul and strength, he cannot defile his body, which is the temple of God.

Abuse of the temple of God has brought upon men and women suffering and misery which no human tongue can describe. “The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor light. Let us walk honestly in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make no provision for the flesh to fulfill the lusts thereof.”

Those who will open their understanding to comprehend these things, will make wonderful reforms in their lives. The apostle writes, “Ye are God’s husbandry, ye are God’s building.” Those who are perfecting Christian characters will make decided changes in their lives that they may present themselves to God holy and blameless, without spot, or wrinkle, or any such thing.—[Manuscript 143, 1899, 10, 11](#). (“Co-workers With Christ,” typed October 4, 1899.)

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Three nights before the Review office burned, I was in an agony that words cannot describe. I could not sleep. I walked the room, praying to God to have mercy upon His people. Then I seemed to be in the Review office, with the men who have the management of the institution. I was trying to speak to them and thus to help them. One of authority arose and said, “You say, The temple of the Lord, the temple of the Lord are we; therefore we have authority to do this thing and that thing and the other thing. But the word of God forbids many of the things that you propose to do.” At His first advent, Christ cleansed the temple. Prior to His second advent, He will again cleanse the temple. Why? Because commercial work has been brought in, and God has been forgotten. With hurry here and hurry there somewhere else, there was no time to think of heaven. The principles of God’s law were presented, and I heard the question asked, “How much of the law have you obeyed?” Then the word was spoken, “God will cleanse and purify His temple in His displeasure.”

In the visions of the night, I saw a sword of fire hung out over Battle Creek.

[368] Brethren, God is in earnest with us. I want to tell you that if after the warnings given in these burnings, the leaders of our people go right on, just as they have done in the past, exalting themselves, God will take the bodies next. Just as surely as He lives, He will speak to them in language that they cannot fail to understand.

God is watching us to see if we will humble ourselves before Him as little children. I speak these words now that we may come to Him in humility and contrition, and find out what He requires of us.

God wants us to learn what it means to be temples of the Lord. When we learn this, His saving grace will come to us, and the terrible dissension that is doing so much to weaken our efforts will no longer be seen among us.

Think of these words; pray over them. Come to the Lord as little children. Plead with Him for His salvation. If we receive His salvation into our hearts, His power will be with us, and success will crown our efforts....

Let us begin our work on correct principles. And when you go home, take your Bibles, and read the law that you must meet in the judgment. Read the specifications given regarding the law. Come near to God, and He will receive you. Exercise the simple faith of a little child.—[Manuscript 11, 1903](#), 6, 6b. (“Words of Counsel,” March 26, 1903.)

[369] The three great powers of heaven pledge themselves to furnish to the Christian all the assistance he requires. The Spirit changes the heart of stone to the heart of flesh. And by partaking of the word of God, eating the flesh and drinking the blood of His Son, Christians obtain an experience that is after the divine similitude. When Christ abides in the heart by faith, the Christian is the temple of God. Christ does not abide in the heart of the sinner, but hearts that are susceptible to the influence of Heaven’s instrumentalities, and have been sanctified by obedience to the truth, are representatives of His righteousness.—[Letter 53, 1904](#), p. 6. (To W. W. Prescott, January 26, 1904.)

“Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and 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.”

As you learn how to care for the sick, and how to conform to the laws that will preserve the body in health, carry out the instruction you receive. Remember that you are not to yield to the temptations of appetite, or in any way defile or mar the body that God desires for the habitation of His Spirit. By a conscientious care of your health, show your appreciation of the price that Christ has paid for you.—[Manuscript 8, 1905, 3, 4](#). (“Growing in Grace,” September 23, 1904.)

Released May 14, 1970.

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MR No. 243—Medical Missionary Work

Every minister who preaches the gospel to the people should study the laws of physical health. He should carefully consider what effect eating and drinking have upon the health of the soul. By precept and example, by a life of obedience to nature's laws, he can present the truth upon this subject in a forcible manner.—[Letter 73a, 1896](#), pp. 7, 8. (To Dr. and Mrs. Maxson, August 30, 1896.)

There are many who nourish and keep alive a constant prejudice against Dr. Kellogg. He is doing a large work. Why do they not fill their places in the ministry as well, as zealously, as he is filling his place? Why do not the ministers of our churches do the very work that ought to have been done years ago? I am glad that someone has taken up the work which has been so neglected.

The complaint comes, Dr. Kellogg has gathered up all the young men he can get, and therefore we have no workers. But this is the very best thing that could be done for the young men and the work.... Get some of these young men and young women to work in the churches. Combine medical missionary work with the proclamation of the third angel's message. Make regular, organized efforts to lift the churches out of the dead level in which they have been for years. Send out into the churches workers who will set the principles of health reform connected with the third angel's message before the church in [Michigan Conference]. See if the breath of life will not then come into these churches....

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Take hold of the work of health reform. If any of the ministers have the idea that the medical missionary work is gaining undue preponderance, let them take the men who have been working in these lines with them in their fields of labor, two here and two there. Let the ministers receive these medical missionaries as they would receive Christ, and see what work they can do. I do not think they will find them dwarfs in religious experience. See if, in this way, you cannot bring some of heaven's vital current into the churches.—[Letter 42, 1898](#), pp. 1, 2, 6. (To G. A. Irwin, May 19, 1898.)

Why do you not cooperate with those who are carrying forward the medical missionary work? ... Is it for you, who have the example of Christ before you, to stand off and criticize? ...

Can those who believe the gospel of Christ not see that the work now being done in medical missionary lines is the very work Christ commanded should be done? What is clearer than that those who are doing this work are fulfilling the Saviour's commission? Brethren, do you believe the word of God? Would you know how you can best please your Saviour? It is by laying aside your self-assumed dignity, and learning in the school of Christ how to wear His yoke and carry His burdens.

The world needs evidence of sincere Christianity. Spurious Christianity may be seen everywhere. When the power of God's grace is felt in our churches, the members will work the works of Christ. Their natural and hereditary traits of character will be transformed by the Spirit that dwelt in the greatest Minister that ever trod the soil of this fallen world. The indwelling of this Spirit will enable them to reveal Christ's likeness, and in proportion to the purity of their piety will be the success of their work.—[Letter 54a, 1898](#), pp. 1, 3, 4. (To "The Ministers of Our Conferences," June, 1898.)

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I speak to my brethren in America: Why do some of our ministering brethren manifest so little interest in health reform? We were greatly burdened after the Ashfield camp meeting to see ministers who did not receive and practice the light on health reform, and who were making no advancement in spiritual growth. The messages given on this great and needful subject seemed to be distasteful to some of our ministers. They would put forth some faint efforts to reform, but because they had no mind to practice it, they lapsed into an indifference upon the subject. Then, in order to vindicate their own course of action, they began to pick flaws in the men who advocated this reform. If they could find any excuse for remaining away, they would not attend the meetings where health reform was presented. These men became its bitterest enemies. They were displeased with those who gave it their attention and presented it to the people. Thus those who should have been the first to advocate the principles of health reform in every line of their work, by precept and example, showed that they were not in harmony with it.

[373] What then? They visited with their brethren, and at the table revealed their principles by eating meat and drinking tea and coffee. Then they would make some remark in regard to their not being so “straight-laced” as some of their brethren and sisters. These men were not making that progress in divine things that would make them safe teachers. They were opposed to health reform because instruction on temperance in all things was opposed to their practice of self-indulgence. This was the great stumbling block in the way of our bringing the people to investigate and practice and teach the truth of health reform.—[Manuscript 103, 1898, 1, 2](#). (“A Word to Our Ministers in Regard to Health Reform,” typed August 23, 1898.)

The Lord has given Dr. Kellogg his work. It is a fact that our ministers are very slow to become health reformers, notwithstanding all the light which the Lord has given upon this subject. This has caused Dr. Kellogg to lose confidence in them. Their tardy work in health reform has created in him a spirit of criticism, and he has borne down on them in an unsparing manner, which the Lord does not sanction. He has belittled the gospel ministry, and in his regard and ideas has placed the medical missionary work above the ministry. I have seen that in the censuring of ministers remarks have been made which have not been to the honor and glory of God.—[Manuscript 175, 1898, 4, 5](#). (Diary, “Medical Men and the Ministry,” January, 1898.)

[374] The words that some have spoken against the chosen ministers of God have been spoken against Christ. The sarcastic references made by physicians to those ministers who did not entertain the same ideas as they themselves with reference to the so-called medical missionary work, have had their influence. God will work in His own time and in His own way to counteract the leaven that has thus been introduced; but at what a cost has this influence been exerted! The effect of this influence will not be fully known until the judgment sits and the books are opened. Then it will be seen that souls who might have stood firm as overcomers were confused and led into crooked paths. The sacred truth for this time has been covered with disrespectful statements. Principles have been presented which are entirely contrary to the teaching of Christ. Statements have been made which have confused minds with regard to the truth of God’s word; and some will never disentangle themselves from the

seductive error into which they have fallen. They will never see the true bearing of the last closing message. Their influence is lost to the cause at the very time that it is most needed.—[Letter 3, 1901](#), pp. 6, 7. (To Dr. E. R. Caro, January 3, 1901.)

The Lord is not pleased with a division between medical missionary physicians and gospel workers. By some, strange walls have been built up. We should study to reach the unity of the faith. Truth will bear away the victory on every point.—[Letter 172, 1907](#), p. 2. (To Prof. P. T. Magan, May 15, 1907.)

Doctor-Minister Relationships

A great work is to be done by true medical missionaries. They are to be wide awake and vigilant. They are to fight manfully for God, having on every piece of the Christian armor. They are to be loyal to their Leader, obeying His commandments.

Medical missionary work has been presented as the entering wedge of present truth. It is by this work that hearts are reached, and those once prejudiced are softened and subdued. This is the work that is to be done today.

In due course of time, a sanitarium will be erected at Berrien Springs, not to compete with any other sanitarium, but to help to represent our work in clear, straight lines, and to give the students an opportunity of learning how to care for the sick.—[Letter 110, 1902](#), p. 8. (To Dr. David Paulson, July 7, 1902.)

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Released May 14, 1970.

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MR No. 244—Sanitariums

The Lord has presented before me very many fields in which we have no sanitariums. Medical institutions are to be established in many places. In every city the gospel of Christ is to be proclaimed. The brethren in charge of the work should now be making arrangements to do the work that must be done in places where nothing has been done. Camp meetings must be held to open the way for our workers. In all our camp meetings earnest efforts should be made to arouse the people. The best ministerial talent must be obtained for these meetings. The third angel's message is to be presented in its fullness, including the testing truths of the Sabbath question.

In our camp meetings let the people who are unacquainted with the truth be taught in regard to the revelation that Christ came to the world to give to His servant John on the Isle of Patmos.—[Letter 110, 1902](#), p. 3. (To Dr. David Paulson, July 7, 1902.)

The pure, living principles of the gospel are to be respected. God has a people in His church who are laboring just as disinterestedly to save sinners, as the medical missionary workers have been laboring. He calls upon His medical missionary workers to labor unitedly with His church, and not to allow any physician to control their efforts by His authority. The Lord now calls upon His people to unify. Let all our medical missionaries unite with our ministers in soul-saving work.—[Letter 220, 1903](#), p. 9. (To Dr. David Paulson, October 14, 1903.)

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The only objectionable feature is the ride into Chicago, but as this city is to be worked, this cannot be avoided....

God's word is indeed a light shining amidst the moral darkness. And in our sanitariums, above all other places, the religion of Christ is to be clearly exemplified. This is why I have urged that many small sanitariums be established in places out of the cities, that men and women may hear and understand the word of the Lord, and be brought under a special, direct influence from heaven.—[Letter 181, 1904](#), pp. 1, 3. (To Mrs. Lucinda Hall, May 26, 1904.)

The students in our various colleges and training schools are to have wise medical teachers. The students are to be given wise religious instruction. Their teachers are to be men who fear the Lord, men of self-control, whose lives give evidence that they have learned to obey and reverence God.—[Letter 279, 1904](#), p. 5. (To Brethren Paulson, Sadler, Jones, and Waggoner, August 1, 1904.)

About a mile and a half from the sanitarium we saw the soldiers' home where there are located hundreds of veterans and their wives. Special missionary work should be carried forward at this home. Let men who fear the Lord seek to redeem the time, and take up a work that has been neglected for these old people. Christ has purchased their souls with the price of His own blood. For this field there should be selected discreet men and women who will not fail nor be discouraged. And let no one belittle their efforts, for the Lord will be with those who labor with Him in self-denial and self-sacrifice. This work is as important as is the work in the foreign countries.—[Letter 124, 1909](#), pp. 3, 4. (To the laborers in Indiana, August 12, 1909.)

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The Lord would so educate the minds of all who serve Him that we can reflect the light given us, by cultivating our powers to reflect back glory to the Giver. All our powers are entrusted to us to be used in the accomplishment of the work of saving souls. All the powers of the mind are to be used, through sanctification of the truth, to win souls. In such a work God is glorified.—[Letter 6, 1911](#), p. 1. (To Dr. David Paulson, February 6, 1911.)

Marital Relations

The animal passions, cherished and indulged, become very strong in this age, and untold evils in the marriage life are the sure results. In the place of the mind being developed and having the controlling power, the animal propensities rule over the higher and nobler powers until they are brought into subjection to the animal propensities. What is the result? Women's delicate organs are worn out and become diseased; childbearing is no more safe; sexual privileges are abused. Men are corrupting their own bodies, and the wife has become a bed servant to their inordinate, base lusts, until there is no fear of God before their eyes. To indulge impulse that degrades both body and soul is the order of the marriage life,

[379] and what is the sure result? The most terrible, painful diseases are brought upon women, and the curse of God rests upon men and women in loathsome diseases that need not be at all, if a righteous course were pursued in eating and drinking.”...

Nothing but the truth of God can either make man savingly wise or keep him so. If there is an immortal life to be obtained, if a pure and holy character must be developed in order to gain entrance to the presence of the Lord God and the society of heavenly angels, then why do not teachers, physicians, and preachers act this in their example and by their teaching? Why are they not more zealous for the Master? Why do they not have burning love for souls for whom Christ died? If man is to become immortal, his mind must be in harmony with God’s mind. The true disciple in the school of Christ, whose mind is in harmony with the mind of God, will be not only constantly learning, but teaching as well as learning, constantly reflecting light, teaching upward and away from the common, prevailing errors of this perverse and adulterous generation....

A Christian is to be constantly watching the Pattern, and imitating the holy example of Jesus. Then a right spirit will be infused into the life and character of others. If God were daily sought in earnest, humble prayer for light and guidance, there would be a sure detecting in the individual course of action, unholy practices and many unholy plans would be repressed, and Jesus would be made the rule of life.—[Manuscript 14, 1888, 2, 3, 5](#). (Untitled, February 1, 1888.)

[380] Let the husband and wife in their marriage relations prove a help and a blessing to one another. Let them consider the cost of every indulgence in intemperance and sensualism. These indulgences do not increase love, nor ennoble and elevate. Those who will indulge the animal passions and gratify lust will surely stamp upon their offspring the debasing practices, the grossness of their own physical and moral defilement. By physical, mental and moral cultures all may become co-workers with Christ. Very much depends upon the parents. It lies with them whether they will bring into the world children who will prove a blessing or a curse.—[Manuscript 3, 1897, 13, 14](#). (“Health Reforms,” January 11, 1897.)

Again the apostle writes, “Husbands, love your wives, and be not bitter against them. Husbands, love your wives, even as Christ loved the church, and gave Himself for it.” How can a man love his wife, who subjects her to continual child-bearing. Before her strength is recovered from one trying ordeal, she is subjected to another. There is no real love in this; it is merely the low, sensual gratification of animal passion. How can that man keep the glory of God in view? What does he know of the pure, elevated attribute of love?

Christ loved the church, “and gave Himself for it, that He might ... cleanse it with the washing of water by the word, that He might present it to Himself ... [without] spot, or wrinkle, or any such thing; but that it should be ... without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself, ... but nourisheth and cherisheth it, even as the Lord the church: for we are members of His body, of His flesh, and of His bones. For this cause shall a man leave his father and mother, and shall be joined to his wife, and they two shall be one flesh.”

Will the man who loves his wife as Christ loved the church imperil her life, and cut off from all missionary service, by filling her hands and mind with the grave responsibilities which children bring with them into the world? Will he gratify his own passion to the sacrifice of his wife, subjecting her as often as possible to the painful ordeal of maternity? Is this cherishing the wife as Christ nourishes and cherishes the church? In pursuing such a course is the husband studying the spiritual and physical good of his wife, that he may present her to God without spot and blameless?

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That man is not fit to stand as the head of his wife who does not realize his obligations to God to purify himself even as He is pure, and to present his body to God a living sacrifice. If he enervates his system by base earthliness and corrupt practices, how can he present his body a living sacrifice holy and acceptable to God? The husband who stands as the head of his wife as Christ stands as the head of His church, who loves his wife as he loves his own body, and cherishes and nourishes her as Christ the church, will not act in a way to destroy either his own powers or the powers of his wife.—[Manuscript 152, 1899, 3, 4](#). (“The Temple of God Must Be Holy,” typed October 31, 1899.)

The lower passions are to be strictly guarded. The perceptive faculties are abused, terribly abused, when the passions are allowed to run riot. When the passions are indulged, the blood, instead of circulating to all parts of the body, thereby relieving the heart and clearing the mind, is called in undue amount to the internal organs. [382] Disease comes as the result. The mind cannot be healthy until the evil is seen and remedied.—[Manuscript 24, 1900, 4](#). (“Words of Instruction to Physicians and Nurses,” typed April 3, 1900.)

Released May 14, 1970.

Meat eating means animalism just to that degree in which we indulge in it. Our sensual passions need to be starved to death, not stimulated, that Christ may occupy the soul-temple. This is God's claim of love.—[Letter 3, 1884](#), p. 8. (To “Dear Friends at the Health Retreat,” February 5, 1884.)

You know not the danger of eating meat merely because your appetite craves it. By partaking of this diet, man places in his mouth that which stimulates unholy passions. Unhallowed emotions fill the mind, and the spiritual eyesight is beclouded; for the tendency of self-gratification is to corrupt the taste and the judgment. By furnishing your table with this kind of food, you go counter to the will of God. A condition of things is brought about which will lead to a disregard of the precepts of God's law....

But it is not an easy matter to overcome hereditary and cultivated tendencies to wrong. Self is masterful, and strives for the victory. But to “him that overcometh” the promises are given. The Lord presents the right way, but He compels no one to obey. He leaves those to whom He has given to the light to receive or despise it, but their course of action is followed by sure results. Cause must produce effect.... Parents have a most solemn obligation resting upon them to conform to right habits of eating and drinking. Set before your children simple, wholesome food, avoiding everything of a stimulating nature. The effect which a meat diet has upon nervous children is not to make them sweet tempered and patient, but peevish, irritable, passionate, and impatient of restraint. Virtuous practices are lost, and corruption destroys mind, soul, and body.—[Manuscript 47, 1896, 6-8](#). (“The Lack of Unity a Cause of Failure,” 1896.)

Eating the flesh of dead animals is deleterious to the health of the body, and all who use a meat diet are increasing their animal passions and are lessening their susceptibility of the soul to realize the force of truth and the necessity of its being brought into their

practical life.—[Letter 54, 1896](#), p. 5. (To Dr. J. H. Kellogg, July 10, 1896.)

Eating the flesh of dead animals has an injurious effect upon spirituality. When meat is made the staple article of food, the higher faculties are overborne by the lower passions. These things are an offense to God, and are the cause of a decline in spiritual life.... Whatever we do in the line of eating and drinking should be done with the special purpose of nourishing the body, that we may serve God to His name's glory. The whole body is the property of God, and we must give strict attention to our physical well-being, for the religious life is closely related to physical habits and practices.—[Letter 69, 1896](#), pp. 3, 5. (To Brother McCullagh, July 11, 1896.)

The Lord has been teaching His people that it is for their spiritual and physical good to abstain from flesh eating. There is no need to eat the flesh of dead animals.—[Letter 83, 1901](#), p. 1. (To “Dear Brethren and Sisters,” July 15, 1901.)

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What we eat and drink has an important bearing on our lives, and Christians should bring their habits of eating and drinking into conformity with the laws of nature. We must sense our obligations toward God in these matters. Obedience to the laws of health should be made a matter of earnest study; for willing ignorance on this subject is sin. Each one should feel a personal obligation to carry out the laws of healthful living.

Many turn away from the light, provoked because a word of caution is given, and ask, “May we not do as we please with ourselves?” Did you create yourselves? Did you pay the redemption price for your souls and bodies? If so, you belong to yourselves. But the word of God declares, “Ye are bought with a price,” “the precious blood of Christ.” The word of God tells us plainly that our natural habits are to be strictly guarded and controlled. “Abstain from fleshly lusts, which war against the soul. If we diligently heed its precepts, we shall be conformed, physically and spiritually into the image of God.—[Letter 103, 1896](#), pp. 10, 11. (To the workers in Sydney, July 17, 1896.)

Indulgence in meat-eating, and tea-drinking and other forms of self-pleasing is injurious to the health of body and the soul.... Every indulgence of perverted appetite is a fleshly lust which wars against the soul. By your large meat-eating you are placing in your

stomach that which animalizes you. While strengthening the animal propensities, you are weakening the higher, holier attributes, which you so need to cultivate. Your sensibilities are blunted, so that you cannot discern sacred things.

The violation of principle in eating and drinking perverts your discrimination as to what constitutes sin. If you give loose rein to your appetite, you will give loose rein to your passions.—[Letter 23, 1896](#), pp. 4, 5. (To Brother Collins, December 14, 1896.) [386]

Those who eat too largely and those who eat unhealthful food, bring trouble upon themselves, unfitting themselves for the service of God. It is dangerous to eat meat; for animals are suffering from many deadly diseases. Those who persist in eating the flesh of animals sacrifice spirituality to a perverted appetite. Their bodies become full of disease.—[Manuscript 66, 1901, 4, 5](#). (“Fragments. Work in the South,” typed July 28, 1901.)

God requires continual advancement from His people. They need to learn that indulged appetite is the greatest hindrance to mental improvement and soul sanctification. As a people, with all our profession of health reform, we eat too much. Indulgence of appetite is the greatest cause of physical and mental debility, and lies largely at the foundation of feebleness and premature death. Intemperance begins at our tables when we use an unwise combination of foods. Let the individual who is seeking to possess purity of spirit bear in mind that in Christ there is power to control the appetite.—[Manuscript 73, 1908, 3](#). (“Counsels Repeated,” typed June 19, 1908.)

As we approach the close of this earth’s history, selfishness, violence, and crime prevail, as in the days of Noah. And the cause is the same—the excessive indulgence of the appetites and passions. A reform in the habits of life is especially needed at this time, in order to fit a people for the coming of Christ. The Saviour Himself warns the church: “Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares.” [387]

Hygienic reform is a subject that we need to understand in order to be prepared for the events that are close upon us. It is a branch of the Lord’s work which has not received the attention it deserves, and much has been lost through neglect. It should have a prominent place; it is not a matter to be trifled with, to be passed over as

nonessential, or to be treated as a jest. If the church would manifest a greater interest in this reform, their influence for good would be greatly increased.

For those who are looking for the coming of the Lord, for those who are called to be laborers in His vineyard—for all who are fitting themselves for a place in the everlasting kingdom—how important that the brain be clear, and the body as free as possible from disease.—[Manuscript 59, 1890, 2, 3](#). (“Hygienic Reform: Our Present Work,” no date.)

Released May 14, 1970.

There are some things I wish to address particularly to yourself and to your wife. You both need to be guarded; you both have strong wills, and are not wanting in self-confidence...

In your association with others, there is danger of you both being over-bearing and exacting. You will also be in danger of this in your own married life, unless you daily humble your hearts before God, and individually feel the great need of learning in the school of Christ the lesson of meekness, humility, and lowliness of heart.

Your ways seem to be right in your own eyes, when they may be far from right. God would have you less self-sufficient... Your ideas and plans should be closely and critically examined, for you are in danger of circumscribing the work, of placing your own mold upon it, and of using your narrow ideas and cheap plans, which generally prove to be the dearest in the end. You belittle the work by so doing. While it is well to exercise economy, let the work of God ever stand in its elevated noble dignity.

As you are to begin work in a new mission, be careful that your defects are not exalted as virtues, and thus retard the work of God. It is testing truths that we are bringing before the people, and in every movement these truths should be elevated to stand in moral beauty before those for whom we labor... Do not cheapen the work of God. Let it stand forth as from God. Let it bear no human impress, but the impress of the divine. Self is to be lost sight of in Jesus. It is not safe to allow your own ideas and judgment, your set ways, your peculiar traits of character, to be a controlling power. There is great need of breadth in your calculations in order to place the work high in all your plans, proportionate to its importance....

There has been much lost through following the mistaken ideas of our good brethren whose plans were narrow, and they lowered the work to their peculiar ways and ideas so that the higher classes were not reached. The appearance of the work impressed the minds of unbelievers as being of very little worth—some stray offshoot of

religious theory, that was beneath their attention. Much has been lost for want of wise methods of labor. Every effort should be made to give dignity and character to the work. Special efforts should be made to secure the good will of men in responsible positions, without sacrificing one principle of truth or righteousness, but by sacrificing our own ways and manner of approaching the people.

Much more would be effected by using more tact and discretion in the presentation of the truth. Through the neglect of this many have a misconception of our faith and of our doctrine which they would not have if the very first impression made upon their minds had been more favorable. It is our duty to get as close to the people as we can....

The workers in this cause should not feel that the only way they can do is to go at the people pointedly, with all subjects of truth and doctrine as held by Seventh-day Adventists, for this would close their ears at the very onset....

[390] God would have you be as lambs among wolves, as wise as serpents and as harmless as doves. You cannot do this and follow your own ideas and your own plans. You must modify your method of labor. You need not feel that all the truth is to be spoken to unbelievers on any and every occasion. You should plan carefully what to say and what to leave unsaid. This is not practicing deception; it is to work as Paul worked. He says, "Being crafty, I caught you with guile."... You must vary your labor, and not have one way which you think must be followed at all times and in all places. Your ways may seem to you a success, but if you used more tact, more of the wisdom of the serpent, you would have seen much more real results of your work....

A great and solemn work is before us—to reach the people where they are. Do not feel it your bounden duty the first thing to tell the people, "We are Seventh-day Adventists; we believe the seventh day is the Sabbath; we believe in the non-immortality of the soul," and thus erect most formidable barriers between you and those you wish to reach. But speak to them, as you may have opportunity, upon points of doctrine wherein you can agree, and dwell on practical godliness. Give them evidence that you are a Christian, desiring peace, and that you love their souls. Let them see that you are conscientious. Thus you will gain their confidence, and then there

will be time enough for the doctrines. Let the hard iron heart be subdued, the soil prepared, and then lead them along cautiously, presenting in love the truth as it is in Jesus Christ.

It requires great wisdom to reach ministers and noblemen. Why should these be neglected or passed by, as they certainly have been by our people? These classes are responsible to God just in proportion to the capital of talents intrusted to them. Should there not be greater study and much more humble prayer for wisdom to reach these classes? Where much is given, much will be required. Then should there not be wisdom and tact used to gain these souls to Jesus Christ, who will be, if converted, polished instruments in the hands of the Lord to reach others? The Lord's help we must have to know how to undertake His work in a skillful manner. Self must not become prominent.

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God has a work to be done that the workers have not yet fully comprehended. Their message is to go to ministers and to worldly wise men, for these are to be tested with the light of truth. It is to be set forth before the learned ones of this world judiciously and in its native dignity. There must be most earnest seeking of God, most thorough study; for the mental powers will be taxed to the uttermost to lay plans according to the Lord's order that shall place His work on the higher and more elevated platform where it should ever have stood. Men's little ideas and narrow plans have bound about the work....

After the most earnest efforts have been made to bring the truth before those whom God has intrusted with large responsibilities, be not discouraged if they reject it. They did the same in the days of Christ. Be sure to keep up the dignity of the work by well-ordered plans and a goodly conversation. Do not think that you have elevated the standard too high....

You do not know yourself, and you need daily to be imbued with the Spirit of Jesus, else you will, in your dealing with your brethren and with unbelievers, become small, narrow, and penurious, and turn souls in disgust from the truth. If you cultivate these peculiar traits of character you will give deformity to the work. You must grow out of this narrowness; you must have breadth; you must get out of this dealing, for it belittles you in every way....

We feel, dear Brother and Sister _____, the tenderest sym-

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pathy for you both, and for your little ones as you enter this new field. We feel deeply for you in your separation from friends and acquaintances, your brethren and sisters whom you love. But we know this message is a worldwide message, and we are and must continue to be laborers together with God. I know the Lord loves you and wants to bring you into more close relationship with Himself. Only seek for the mold of God to be upon you, and you will constantly improve in every way until your labors will bear the full approval of Heaven. But never for a moment entertain the idea that you have no improvements to make; for you have many.... You are not one who is constantly learning, improving, studying how to adjust yourself to circumstances. You have not adapted yourself to the situation of things, but have been inclined to take an independent course, to follow your own plans, in the place of blending with the workers....

God will be with you if you will be with Him. Take care that you do not leave a wrong impression upon minds in reference to yourself.... We need the cloudy pillar to lead us constantly. We have the assurance of the presence of God; you have it—"Lo, I am with you always, even unto the end of the world." [[Matthew 28:20](#).] God bless you.—[Letter 12, 1887](#), pp. 1-4, 6, 7, 11, 12. (To Brother Boyd: "Broader View of the Work Necessary," June 25, 1887.)

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

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

You are indeed laborers together with God, and will you seek most earnestly to answer the prayer of Christ that you may be one as He is one with the Father? Let there be no dissensions among you. When each wants to have his own way, disparaging the methods of others, the tendency is to bring great confusion into the work. Each becomes discouraged, and this leads to the discouragement of others who are quick to discern any variance. This is a bad example to set, especially in a new field, where everything should move like well regulated machinery, the work of one matching the work of another, thus manifesting that you are God's instruments.

If you fully realize the importance of God's work, you will not work in opposition one to another....

Each worker is to use his God-given ability to the utmost for the uplifting of Christ's kingdom on earth. We each have an individuality in manner and bearing, and this is as it should be; but this need not prevent our working together in perfect harmony.... You may have [394] diverse temperaments, and yet be laborers together with God, all working in harmony, and when all your ability is put into the work, you will accomplish the best results.... The Lord's resources are unlimited; we are only instruments in His hands, and great things can be accomplished through His name....

If one of your number decides that he cannot cooperate with his brethren, and has no desire to work because of differences of opinion, the course to be pursued is without a question. Humble yourselves before God, and resort to prayer, for you cannot and must not attempt to work at variance....

God has a great work to be accomplished in _____, and no plans must be laid without the aid of His infinite wisdom. After your plans of labor have been talked over together, mingled with earnest prayer, work, work for Christ. Be not intimidated by apparent difficulties which threaten to obstruct your pathway. There is a right way to work, and God will direct you therein. If you labor in perfect unity, with unselfish interest, and brotherly love, angels of God will be with you. This is God's work, and He will make the rough places smooth, He will prepare the way before you. The work which is to be done in foreign countries can never be done by mortal man unaided by divine Wisdom....

[395] The Lord has revealed many things to me concerning the manner in which the work should be carried forward in new fields, and has shown me that if a certain course were pursued, it would narrow the work and cause it to be marred. Perfect harmony can exist only through the abundant grace of Christ.—[Letter 4, 1890](#), pp. 1, 2, 4, 5, 7, 9. (To “Dear Brethren Now Laboring as Missionaries in the Field of Africa, March, 1890.)

I feel deeply in regard to the missionary work in South Africa. I do hope you will not look to man, nor trust in men, but look to God and trust in God. We may expect large things, even the deep movings of the Spirit of God, if we have faith in His promises. Our greatest sin is unbelief in God. Has He not shown us how precious we are in His sight, and with what value He regards our souls, by giving us Jesus? We are required to unite our souls with Jesus Christ that we may have no tame, commonplace experience.—[Letter 92, 1896](#), p. 2. (To “Dear Brother A. T. Robinson,” September 2, 1896.)

Those extra buildings in Cape Town might far better have been plants in other localities. The erection of building after building in Battle Creek has not been after the order of God. Plants should have been made in regions beyond. The same mistake has been made in Africa as in Battle Creek. We ask you to keep your eyes open, and see if there are no ways to reach the souls who are not of our faith. Do something in this line.—[Letter 79, 1899](#), p. 3. (To “Dear Brother W. S. Hyatt,” May 3, 1899.)

[396] I will say to my brethren in South Africa, There has not been that wisdom and keen foresight used in dealing with the Wessels family that there should have been.... True, they have not been free from mistakes and errors, but others, who have had much greater light, have revealed that they also erred. Have you given these brethren encouragement and wise, judicious help, or have you closed every avenue whereby they might be helped to be laborers together with God? Have you left them to drift whichever way they would? ... Have you not crowded out their influence, that they might have no part or lot with you? Much more might have been done than has been done to bind them up with the work.... Lines of work could have been entered into that would have called the young men of the Wessels family to act a part in God’s cause. Then they would not have drifted away into the world....

It is a sad fact that not all the men who have come from America as workers have been a help and blessing.... They were not living in connection with God.... There are those who have not exercised wisdom in dealing with human minds, who have been too indifferent to reach out a hand warm with sympathy and earnest, intelligent love to help the ones Satan has tried to secure for His service. Circumstances consign every man, whatever his position, to a practical test; and the actual results of this test are offered to the world for inspection....

It grieves my heart to think of what might have been if the ones who enter the missionary field had been humble, devoted, consecrated workers.

Those who enter any portion of the Lord's vast vineyard should understand that their supposed acquired abilities will not give them success in their work. A too great recognition of self will place one where he will be alone, terribly alone, without cooperation of his brethren, and without the cooperation of heavenly agencies.

Some of the workers ... have been hindrances and not helps. The day of God will reveal the results of their work. They made confusion because they were not converted. Self was working without the power of the pure, true agency. Had these workers been sanctified, purified, and cleansed from all selfishness and self-superiority, had they had a genuine experience in the things of God, had their example and influence been right, Africa would not be what it is today. The grand, far-reaching influence of the truth would have embraced many other territories....

[397]

If, in Africa, there had been consecrated workers to push their way into unworked fields, with the full cooperation of the men who are bearing responsibilities, the influence of this work would have added large numbers to the Lord's kingdom. But the same error has been committed in Africa that was committed in Battle Creek—a center was made in one place at a large outlay of means, while other portions of the Lord's vineyard which should have been worked were neglected. God will use in His work humble men who do not think themselves so useful that they trust to their own judgment and efficiency.

In Africa there were those who because of their humility were supposed to be unable to do much. Christ worked with these men.

God gave them wisdom. But supposedly wiser men bound about the work, and gave little encouragement for it to advance.... Had the work been done that needed to be done, men of talent would have come to a knowledge of the truth, men who could have translated our books into different languages. Every dollar expended in America in adding building to building was needed in the fields that might have been entered but were not because many of the workers sent to Africa were ... unable to take in the situation. They were not willing to deny self, lift the cross, and follow where Jesus led the way.—Letter 183, 1899, pp. 3, 5, 10-12. (To “Dear Brother W. S. Hyatt,” November 9, 1899.)

Let those who select the missionaries make close investigation and see if they have consecrated themselves body, soul and spirit to God, to preserve their powers for the work that is suffering to be done. Men and women who have not settled purpose, who are not consecrated to the work, should not be sent at great expense to labor in other fields.—[Manuscript 152, 1899, 1](#). (“The Temple of God Must Be Holy,” typed October 31, 1899.)

It is a solemn, serious matter to select missionaries for foreign countries. The men whom God will accept for this work must be as true as steel to principle. They must be men who are emptied of self, men who give evidence that they are wearing Christ’s yoke and manifesting His meekness and lowliness of heart.

The very best talent is required in such fields as Africa and Australia. We have to work in and through Christ, and in some places with the consent of the corrupt churches, although we cannot respect their claims, wherever the church is managed by the state.

We have to use wisdom in representing the truth; our speech must be tempered, else we cut ourselves off from gaining access to those who need help. The wisdom of angelic agencies must be imparted to human instrumentalities, else the door will be closed to the message the people need. “Be ye wise as serpents and harmless as doves.”...

[399] The Word of God is to be lived as well as preached. It is to be brought into every phase of the Christian work done in this world. The men God has appointed to do His work must be emptied of self. Let Jesus in. Open the door of the heart to the heavenly Guest. Let no man be looked up to as God. When those who come nigh [to]

God in service are consecrated, cleansed, and purified, approaching nearer and still nearer the divine benevolence, they can voice the commission of God, and be respected....

God designs that men shall be drawn constantly upward by the strong moral attraction of that which is above. Had the workers in Africa remembered this, they would have done a great work by their God-fearing, unselfish attitude. Those in Africa would have been inspired to use their physical and mental capabilities for God. The work would have gone forward among the Dutch and other languages. Publications containing the truth would have been circulated everywhere. Ministers and rulers would have been converted to the truth.... Those who work in the South African field must understand the bearing of the situation. Their connection with their African brethren is a reciprocal one. [It should be noted that while principles here enunciated would apply in all relationships between overseas workers and national workers and believers, Ellen White in this instance is speaking of the inter-relationships between the early missionaries sent from America and the Dutch and English peoples residing in South Africa.] There are men of talent in Africa, and if the workers from America knew how to ... recognize the ability and talent possessed by their African brethren, much more good would be done. Those who love God and obey His word are to be closely united. They are to work together, using their talents in various ways....

Those in Africa who possessed capabilities should have been united with their American brethren. If the brethren and sisters from America had united with the African believers, songs of joy would have been heard among the heavenly angels, recognizing the human relationship as a union with God. Could the curtain have been rolled back, we would have seen heavenly angels all prepared to cooperate with human intelligence for the advancement of the work.—[Letter 187, 1899](#), pp. 3-6. (To “Dear Brother S. N. Haskell,” November 16, 1899.) [400]

The Lord has a great work to be done. Changes are continually taking place. In our association with those of different nationality, education, and experience we shall find that it is a life and death struggle to bear forward the gospel in all its purity.... Paul wrote to Timothy, his son in the gospel, “God hath not given us the spirit of

fear; but of power, and of love, and of a sound mind. Be not therefore ashamed of the testimony of our Lord, nor of me His prisoner; but be thou partaker of the afflictions of the gospel according to the power of God, who hath saved us and called us with an holy calling, not according to our own works, but according to His purpose and grace, which was given us in Christ Jesus, before the world began.”—[Manuscript 31, 1900, 2, 5](#). (Diary, typed June 18, 1900.)

[401] It is safer to educate students at home than to send them to America to receive an education; for in America they see and hear much that does them no good, which they would not see and hear were they to remain in their own country. Too many of the methods and habits and fashions have been transported from America to __- ____, and the result is not favorable. The very best teachers should be sent from America to foreign countries to educate the young.—[Letter 188, 1899](#), p. 5. (To “Dear Brother and Sister S. N. Haskell,” November 13, 1899.)

Released May 14, 1970.

MR No. 247—Recollections of the Discovery of the Sanctuary Truth [402]

We remember when the Adventists keeping the Sabbath could be readily counted, and epistles were addressed to all in a day. We acted a part in the first conference that was ever held among Seventh-day Adventists, which was convened in Connecticut.... We had nothing in our possession but our spare wardrobe and a firm faith and confidence in the truth, dearer to us than life itself.

The light upon the fourth commandment, which was new and unpopular and generally rejected by our Adventist brethren and sisters, we had accepted. If we had trials and difficulties before this, in accepting the message that the Lord would soon come the second time to our world with power and great glory, we found that accepting new and advanced truth brought us into positions of still greater difficulty. It brought down upon us not only the opposition of the Christian world who refused to believe in the Lord's soon coming, but opposition unexpectedly came upon us from those with whom we had been united in the faith and glorious hope of the second advent of our Saviour. In the place of closely investigating the Scriptures as did the noble Bereans to see if these things were so, there were those with whom we had taken sweet counsel together who denounced the third angel's message as heresy.

The beams of light were shining forth from the open door of the temple of God in heaven, and our attention was called to the ark of God in that temple, containing the tables of stone, upon which were engraved the law of God. We saw, in tracing down the commandments, that the fourth commandment— placed in the very bosom of the decalogue—had been perverted; that we had ignorantly been keeping the first day of the week, a common working day, as sacred, when the fourth commandment stated that the seventh day was the Sabbath ordained and set apart by God Himself for man to keep holy. He sanctified the day and man was to show special honor to God in observing the day He had given him. This commandment [403]

is the great truth which unites the two dispensations, the Mosaic and the Christian, and the light upon the sanctuary shows their relation to each other.

A few began to search the Scriptures after the disappointment in 1844, and the result was light in regard to what constituted the sanctuary. This searching revealed the fact that the prophecy referred not to this earth as the sanctuary to be cleansed at the end of the days, but to the heavenly sanctuary; and this truth explained our disappointment in 1844. Investigation of the Scriptures also revealed the light upon the Sabbath.

Now we saw a great work to be done to present this light to the people, for the sanctuary question, if understood, would remove all perplexities as to where we were standing in prophecy, and explain clearly the disappointment in 1844. The light of prophecy would then appear clear and forcible to those who would search the Scriptures with hearts open to receive the truth which had been so undiscerned. New hope and courage took possession of our souls....

Now the work was before us to proclaim the third angel's message. We were poor, destitute of means, and disease upon us, yet we had faith and courage in the Lord.—[Manuscript 76, 1886, 1-3](#). (“Recollections of Early Days of the Message in America,” November, 1886.)

[404]

Age to Come

God has shown me about some trying to get a substitute after the time passed, some would get Jesus upon the great white cloud, others would be looking to old Jerusalem, or as they called it the age-to-come.—[Letter 8, 1851](#), p. 4. (To “Dear Brother and Sister Howland,” November 12, 1851.)

Released May 14, 1970.

MR No. 248—E. G. White's Report of Minneapolis Conference [405]

Our meeting is closed. I have on last Sabbath given my last discourse. There seemed for the first time to be considerable feelings in the congregation. I called them forward for prayers although the church was densely packed. Quite a number came forward. The Lord gave me the Spirit of supplication and His blessing came upon me. I did not go out to meeting this morning. This has been a most laborious meeting, for Willie and I have had to watch at every point lest there should be moves made, resolutions passed, that would prove detrimental to the future work.

I have spoken nearly twenty times with great freedom and we believe that this meeting will result in great good. We know not the future, but we feel that Jesus stands at the helm and we shall not be shipwrecked. My courage and faith have been good and have not failed me, notwithstanding we have had the hardest and most incomprehensible tug of war we have ever had among our people. The matter cannot be explained by pen unless I should write many, many pages; so I had better not undertake the job.

Elder Olsen is to be president of the General Conference and Brother Dan Jones of Kansas is to help him. Elder Haskell will serve until Brother Olsen shall come from Europe. I cannot tell what the future may reveal, but we shall remain for about four weeks in Battle Creek and get out a testimony that should come out just now without delay. Then we can see how matters move at the great center of the work. We are determined to do all we can in the fear of God to help our people in this emergency.

A sick man's mind has had a controlling power over the General Conference Committee, and the ministers have been the shadow and echo of Elder Butler about as long as it is healthy and for the good of the cause. Envy, evil surmisings, jealousies have been working like leaven until the whole lump seemed to be leavened.... [406]

Willie has gone a few miles to Minnehaha Falls—the first time he has had a moment to be off sentinel duty—committees, committees, committees. He has not yet come back.

We have it quite cool here. We have all had colds, but we have had considerable sunshine and but very little rain. We have had good food and that which we could enjoy. Sarah is some better of her cold. I could not spend any time to nurse a cold, for I have been in the harness every day.

Today, Sunday, I have not attended meeting, but have had to visit considerably. I am grateful to God for the strength and freedom and power of His Spirit in bearing my testimony, although it has made the least impression upon many minds than at any period before in my history. Satan has seemed to have power to hinder my work in a wonderful degree, but I tremble to think what would have been in this meeting if we had not been here. God would have worked in some way to prevent this spirit brought to the meeting having a controlling power. But we are not the least discouraged. We trust in the Lord God of Israel. The truth will triumph and we mean to triumph with it.

We think of you all at home and would be pleased to be with you, but our wishes are not to be consulted. The Lord is our leader, let Him direct our course and we will follow where He leads the way....

[407] Now I shall write you something more as soon as we can after we reach Battle Creek. Excuse this hasty line. Much love to all the family, especially Ella and Mabel.

P.S. I have one nice warm pair of stockings knit for Willie and I have the second pair almost done.

Just as I was folding this letter this great blotch came to make it look bad.—[Letter 82, 1888](#), p. 1-4. (To “Dear Daughter Mary” (Mrs. W. C. White), November 4, 1888.)

On Berrien Springs

I hear that there is some thought of locating the school at Berrien Springs in the southwest of Michigan. I am much pleased with the description of this place.... In such a place as Berrien Springs the school can be made an object lesson, and I hope that no one will

interpose to prevent the carrying forward of this work.—[Letter 80, 1901](#), pp. 4, 5. (To the managers of the Review and Herald office, July 12, 1901.)

Released September 9, 1970.

[408]

MR No. 249—Experience of James White

There were several hands employed beside himself [James White] who were irreligious, rough men. They agreed among themselves to make it hard for the minister, for as he was unaccustomed to such stern hard work, they would run him down and drive him from the field. He knew at that time nothing of this, but before he went into the field, we sought the Lord most earnestly that He would strengthen and protect him....

As he entered the field, they put the minister to lead in mowing the swath. He took a wide swath. Those who followed ... bent to with all their energies to keep up close to him which led him to quicken his steps.... They had gone across the large field but twice when they threw down their scythes and said, “White, do you mean to kill yourself and us? ... We thought you were a minister and could not know by experience how to handle a scythe, but we give you the credit of being far ahead of us and the best mower we ever saw—and you have taken no beer or liquor this hot day. When you came into the field as a worker, we were mad. We did not want a minister in our company.... We have had to give up.”...

My husband thanked them for their compliments but he felt that he had One to thank whom they did not love, trust, or serve—the God of heaven.

[409]

This day’s work proved to him a blessing in more ways than one. It broke down the stiff prejudice that existed against him as a minister; and the severe strain of nerve and muscle he was under while enduring the heat of the noonday sun, ... [caused] the cords in the limb [to become] relaxed, [and] he found himself bringing his wounded foot squarely to the ground. After this he stepped so firmly, no one would imagine he had ever been lame.”—*Manuscript 19, 1885, 2, 3*. (“European General Council,” September 21, 1885.)

Released September 9, 1970.

MR No. 250—Pure Doctrine Elevates and Ennobles [410]

In our character-building, each person is responsible for the way in which he builds. We are to lay on the foundation stone material that will do honor to God. There are many in our work who teach speculative theories, rather than the simple truths which Christ taught. Every one will be tested, to see whether his conversion is real. The pure doctrines that are taught in working faith, the gold, silver, and precious stones that are brought to the foundation, will elevate and ennoble the receiver. But the teaching which is mingled with human philosophy can never sanctify.

The long-expected day of God will soon test every man's work. "The fire shall try every man's work of what sort it is." In the great day of God the worthless material will be consumed; but the gold of true, simple, humble faith will never lose its value. It can never be consumed; for it is imperishable. All selfishness, all false religion, will then appear as they are. One hour of transgression will be seen to be a great loss, while the fear of the Lord will be seen to be the beginning of wisdom. The pleasure of self-indulgence will perish as stubble, while the gold of steadfast principle, maintained at any cost, will endure forever.—[Manuscript 130, 1899, 13, 14](#). ("The Test of Obedience," typed September 8, 1899.)

Never give up your faith and hope in God. Cling to the promises. Do not trust in your feelings, but in the naked word of God. Believe the assurances of the Lord. Take your stand upon the plain thus saith the Lord, and rest there, feeling or no feeling. Faith is not always followed by feelings of ecstasy, but hope thou in God. Trust wholly in Him.—[Letter 159, 1905](#), pp. 2, 3. (To Mrs. J. E. Daigneau, June 11, 1905.) [411]

The worker is not to follow his own ideas and plans for work. The Lord's individuality is to be sunk in no living being. Christ's followers are to love God supremely, and their neighbor as themselves.

It is as much the privilege of every individual member of the church to know from the Word God's will in regard to his course of action as it is for the president of the conference, or for any other man in office of trust. The Lord would be sought unto by all who would be instructed and enlightened and worked by the Holy Spirit. God is ready to commune with His people.—[Manuscript 15, 1897, 1](#). (“Individual Experience Necessary,” March 14, 1897.)

Christ charged those whom He healed to tell the good news in the home circle, but not to the world. He would not convert the world by His miracles. His work was to present the Word, that man might not live by bread alone, but by every word that proceedeth out of the mouth of God. His prayer for them was, “sanctify them through Thy truth: Thy word is truth”....

[412] The time has now come when we need to hide in the cleft of the Rock, and view the character of God. Enoch walked with God 300 years. He reflected upon God, he contemplated his character, and his life was well-pleasing in the sight of God. And on the part of his children today there should be just such a meditation upon the Word of God. It should not only be read, but carefully studied; for it furnishes the only safe standard and guide in the formation of moral character, and the only sure road to intellectual culture.—[Manuscript 29, 1896, 6, 8](#). (October 31, 1896.)

Eating the flesh and drinking the blood of the Son of God, we become one with Him. Unity of purpose and harmony of action marks our work. This mutual love and confidence constitutes a moral force which is a convincing power to the world. When absolute homage is paid to the Word of God in matters of doctrine and principle, there will be no easy fellowship with the world. There will be no slipshod religion. When the Bible and the Bible alone is the rule of our faith and practice, the influence of our lives will have a telling power on the world.—[Manuscript 177, 1899, 11](#). (“The Medical Missionary Work,” May 10, 1899.)

The Bible is so precious to me. The more I read it, the more light in Christian experience I gain. God's Word seems to be written purposely for me. In it a balm is provided for all my fears and worries. I love my Saviour because I believe His Word and many others have this same experience.—[Manuscript 152, 1898, 2](#). (Notes of travel. Typed November 20, 1898.)

The question is sometimes raised, What if Sister White should die? I answer, the books that she has written will not die. They are a living witness to what saith the Scriptures.—[Letter 55, 1905](#), p. 2. (To Elder O. A. Olsen, January 30, 1905.)

You will be without excuse if you do not study the Word of God, [413] that you may understand how inseparable are Christian doctrine and Christian practice.—[Letter 63, 1893](#), p. 5. (To P. W. B. Wessels, March 17, 1893.)

Released January 7, 1971.

MR No. 251—Not Processed

MR No. 252—The Secret of our Success

[414]

Our success in any religious effort depends upon our simplicity in Christ Jesus and unity and love for one another.—[Letter 56, 1894](#), p. 2. (To Elder A. O. Olsen, October 26, 1894.)

Counsel Regarding Work in the Inner City

Here we were in this new world, with only a very few churches, mostly composed of poor people who were not prepared to give financial aid to the work. How could we meet the requirements in establishing churches and conferences and build up the work in medical missionary lines? We needed health foods, but we had no money to purchase material or machinery with which to prepare them.

Then I thought of what we had done and were doing here to help the poor, to lift up the bowed down and oppressed, to clothe the naked and feed the hungry, all of whom were just as precious in the sight of the Lord as the same class in America....

We helped one man pay for his place, advancing him money to be returned when he was able. Another must have money to pay the rent on his place. To another we loaned a cow. Those who were wounded and sick and ready to die we took to our own home, feeding and nursing them free.... Then came another boy with an injured knee. Sister McEnterfer gives him treatment daily....

God does not require the workmen to obtain their education and training in order to devote themselves exclusively to the poorer classes. Some can engage in that work, and let them draw their means largely from those outside of our faith. This work might be presented in such a way that every dollar would draw from our people and there be no resources for aggressive warfare in new fields.

[415]

Let not the work for the poor and debased draw the means from our churches so that they shall neglect the needs of the work all over our world. This has been done, and will be done again unless there

is a decided change of operations. The great question of our duty to humanity is a serious one, and much of the grace of God is needed in deciding as to the best way to work in order to accomplish the greatest amount of good....

There is no question but that it is a duty for some to labor among the outcasts, and try to save the souls that are perishing. But there is such a thing as leading men to center all their energies on this class when God has called them to another work. Satan is inventing every kind of plan to enfeeble our churches. He seeks to place them where they will not become strong and have the work of God abiding in them so that they may overcome the wicked one. We must not be ignorant of his devices.—[Letter 4, 1899](#), pp. 7, 28, 30. (To “Dr. Kellogg and All Who Are Connected With Him in the Sanitarium Board and Councils,” January 6, 1899.)

We see the work that must be done, and in every place we enter we unite medical missionary work with the gospel ministry, just as God would have with our limited resources. We labor earnestly for the poor, the distressed and the sick.

[416] If we find a poor widow struggling to support her family we show our sympathy in a tangible way, and help her to help herself. We seek to awaken the missionary spirit in our churches. We appeal to the members to show their religion by their works of sympathy and do all they can.—[Letter 232, 1899](#), p. 6. (To Dr. J. H. Kellogg, November 10, 1899.)

In all our work the law of God must be presented, with its far-reaching requirements, to lead men and women and youth to see the need of loyalty to God. The efforts put forth to rescue degraded outcasts will not be of any avail unless the claims of the law of Jehovah are imprinted on mind and heart.—[Manuscript 150, 1899](#), p. 17, 18. (Untitled. typed October 26, 1899.)

These words may arouse discussion, but nevertheless I tell you the truth. I long to have our people move solidly. They have been more or less harnessing themselves to a work which has not relation to the grand work for this time. I have carried this burden of agony of soul....

God forbid that the purposes Dr. Kellogg has in mind should be carried out. Our work is not to be a divided work.—[Manuscript](#)

6, 1900, 12, 13. (“Words of Instruction Regarding the Medical Missionary Work,” typed January 12, 1900.)

He [God] has not made it the special work of Dr. Kellogg to go into the worst dens of iniquity in the large cities. The Lord does not require impossibilities of men. He gives to every man his work. The work which He gave to Dr. Kellogg was to symbolize to the world the ministry of the gospel in medical missionary work.—[Letter 205, 1899](#), p. 6. (To Dr. J. H. Kellogg, typed December 19, 1899.) [417]

I tell you plainly that you are carrying forward that which you call missionary work according to misconceived judgment and opinions. The sanitarium will be weakened and suffer because you have given yourself up to do a work for which God will call you to account.

I have been instructed that you have been doing a work which the Lord never appointed you to do.... The place assigned you by the Lord was under Him in the divine theocracy. You were to learn of Jesus, the great Teacher. You were to be and do after His character and example.—[Letter 215b, 1899](#), pp. 1, 2. (To Dr. J. H. Kellogg, December 14, 1899.)

Too much commercial work has been mingled with the medical missionary work. The capabilities that should have been developed under God in caring for the sick, and doing the work of a physician of the soul, as well as of the body, have, in recent years, been used largely in launching out in various enterprises. These enterprises necessitated the carrying of many responsibilities that the Lord never intended that Dr. Kellogg should bear.

The Chicago work was not in all respects carried on in the right way. Too great an effort was made to feed a large class. Too much money was used in doing slum work.

God did not lay upon Dr. Kellogg the responsibility of doing so much of this kind of work. The Lord declared, “He is My physician.” [Letter 218, 1906](#), pp. 3, 4. (To “Elders of the Battle Creek Church, and to Our Ministers and Physicians Throughout the Field,” June 28, 1906.) [418]

One part of the work is not to be made all-absorbing, to the detriment and hindrance of other parts. This has recently been so distinctly presented to me that I am compelled to speak....

You have misappropriated God’s money in doing a work you were not appointed to do, while missionary fields white for the

harvest have been left without facilities. They did not receive their portion of the Lord's entrusted capital. The enemy has blinded your eyes, so that you have not seen the necessity of cooperating with the Lord's missionaries in fields which are ripe for the harvest....

You are full of ambitious projects for a class that will not, with scarcely an exception, be capable of honoring and glorifying God. You have sunk your interests deeply in a work that will not properly represent the refined, elevated character of the truth.

There should be no lessening of the zeal or fervor or energy shown in the work of saving souls ready to perish. But all the time and means are not to be consumed in one line of work, while the work for God's vineyard as a whole is neglected. This disproportion is brought in and the work is swayed in wrong lines.—[Letter 85, 1900](#), pp. 2, 5. (To Dr. J. H. Kellogg, May, 1900.)

[419] I know that God would not have His money absorbed in Chicago as it now is.... A large amount of money has been used in a way which has accomplished very little. Much has been spent on a class of people who will never be fitted to receive and impart, unless the Holy Spirit shall make them entirely new, heart, mind, and body. The work done for this class has been disproportionately large in comparison with the work that has been done in fields that are waiting and longing for the truth. How many more years will the way of man counterwork that which God would have done?—[Letter 92, 1900](#).

In every city there should be missionaries, evangelists appointed to work for the lower classes, who through abuse are ruining themselves. But all the resources are not to be used in this work, or the work of bringing the truth to other cities and missionary fields afar off from America will not be accomplished.—[Letter 86, 1900](#), p. 4. (To "Dear Brother A. G. Daniells," June 18, 1900.)

Those who have been placed as stewards of the Lord's goods should see that everything is managed in such a way as to bring the Lord the greatest revenue. A wise steward will not select a few portions of the vineyard and absorb in them the means which God has intended for the entire field....

The vineyard must be cultivated, vines must be planted, that crops may be gathered. To every man is not committed the same task, and the work in the different lines must be done in unselfish-

ness. The minds of the workers are first to be molded by God through His appointed agencies; the word of the Lord is to be communicated to men, to supply their minds with suggestions and methods for working the field in such a way as to present to God the very best returns from all parts of His vineyard.—[Manuscript 109, 1899](#). (August 3, 1899.)

Means have been drawn from the sanitarium to erect buildings [420] for the care of people who can never be relied on to fill places in the ministry or on councils. They have not a knowledge of the work of character-building and they cannot be relied on as men of forethought. They have ruined their mental powers and nearly destroyed their spiritual discernment by the indulgence of appetite and passion, and this makes them weak. They are fickle and changeable.—[Letter 215b, 1899](#), p. 2. (To Dr. J. H. Kellogg, typed December 14, 1899.)

We do not advise our people to open up a work in our cities, to the extent of erecting buildings to which they can invite the most depraved class of people to come and receive food and beds and treatment without money and without price. None are required to establish a work in any city which gives to an indiscriminate class an invitation to be supported by the charities of the Seventh-day Adventists people, whose special work is to bear an unpopular message to the world. The commission is given to bear the message to all nations.—[Letter 90, 1900](#), p. 2. (To Elder and Mrs. S. N. Haskell, June 12, 1900.)

We are to present the truth to those in the highways. This work has been neglected. We have a work to do for the higher classes, and this work needs all our capabilities. While we are in no case to neglect the poor and destitute, we have neither men nor money for the work among the very lowest classes. We point our workers to a higher grade. All reasons for this I cannot explain now.

The fields ripe for the harvest have been spread before me. We [421] must work for the higher class of people. Then we shall have strength and ability with which to carry forward in the lines which God has pointed out.—[Letter 164, 1901](#), p. 2. (To “Dear Brother A. G. Daniells,” January 23, 1901.)

If men feel that God has called them to devote all their missionary efforts to the worst part of the cities, no one should forbid them to work.—[Letter 3, 1900](#).

If there are men who will take up the work of laboring for the most degraded, men upon whom God has laid the burden to labor for the masses in a variety of ways, let these converted ones go forth and gather from the world the means required to do this work. Let them not depend on the means which God intends shall sustain the work of His gospel.—[Letter 205, 1899](#), p. 6. (To Dr. J. H. Kellogg, typed December 19, 1899.)

The Lord's poor subjects are to be helped in every case where it will be for their benefit. They are to be placed where they can help themselves. We have no question in regard to the cases of this class of poor. The best methods of helping them are to be carefully and prayerfully considered.

The Lord lays this responsibility upon every church.... God suffers His poor to be in the borders of every church.... They are not to pass by the Lord's poor but they are to deny themselves of luxuries ... that they may make the suffering, needy ones comfortable.

[422] After this they may reach still farther to help those who are not of the household of faith, if they are the proper subjects to be helped.—[Manuscript 46, 1900](#). (See [Testimonies for the Church 1:272-274](#).)

If the efforts, the talent, the labor, the money, which have been thrown into Chicago for the last several years had been appropriated toward acquainting with the truth of God for these last days a class of people who could have been reached with wise, well directed efforts, many would have received the truth who would now be working to give it to others of their own class.—[Manuscript 46, 1900, 3](#). (“The Temperance Work,” typed July 25, 1900.)

The Work for the Present Time

I have been shown that you are in danger, in great peril, of becoming just what the enemy desire you to be—unbalanced in mind. It is not pleasant for me to speak of this by letter, but the Lord has used me to do this work, and I dare not keep silent. If I did, I should be as one who saw your danger, and lifted not up his voice to warn you.

Light has been given me that you have carried so-called medical missionary work altogether too far. For a long time warnings and

cautions have been sent to you. You have made this work not the arm, but the body. God has instructed me that the work you have set yourself to do is not the work He has given you to do....

When you dipped so deeply into work in the slums, to lift up the most degraded, you were not gathering with Christ as you supposed. To you was given the special work of standing at your post of duty in the sanitarium, as its manager, in connection with God's appointed agencies. But you took so many responsibilities upon yourself that it was as though one man's brain, and that your own, was brain for all the others. If your course was questioned, you did not receive the criticism offered, till finally no one dared to say, "Why do ye so?" Their silence has been registered in heaven as unfaithfulness. Many have viewed matters in the same light in which you have viewed them.

[423]

In the past I have not dared to hold my peace, and all I can do now is to enforce what I have already said to you. I know that you may class me with your enemies because I tell you the truth. This truth may conflict with your ideas, but nevertheless, it is the truth. The principles upon which you are working will not stand the test. The Lord does not call upon you to create interests which will not show the best results or accomplish the work that is to be done in proclaiming the last message of mercy to a deceived, perishing world. The Lord would not have any enterprise started which would not be for the healthfulness and solidity of the work which is to perfect a people to prepare the way of the Lord.

The Lord has not led you to take upon yourself such large responsibilities. I was made to understand that all available resources had been drawn upon to sustain the many interests you have set in operation. This hinders the advancement of the work. When accomplished, the work you have started would not have the best results, if carried forward in the way in which it is being carried. Had a portion of the means thus used been used in holding camp meetings, in lifting the banner of truth, in educating workers in regard to carrying on the work after the camp meetings, God would have been glorified. We are following the direction of God as to how the work shall be done....

[424]

Your students are not receiving an all-round education. The minds of men and women must be disciplined in such a way that

they can carry forward the work solidly. The work in all parts of the Lord's vineyard is to be built up. In every gathering of our people there should be those who can plan and devise how to build up the work upon a sure foundation.

The enemy has been working and will continue to work to take advantage of circumstances. Thus he tried to create an emotional experience. He has tried to bring about a condition of things which would lead men to belittle the ministers of the gospel and criticize their work. This has already been done. A wild spirit of speculation and adventure will hurt the very work which should be regarded as most sacred.

The work done for outcasts may be so managed that it will not bear the very best aspect. Unless those rescued are taught that sin is the transgression of the law, unless they are educated to know what is truth, what will the work done for them amount to? It will be work done with very little result....

Some of the work that has been done is represented as being like men rolling large stones up a hill with great effort. When nearly at the top of the hill, the stones rolled again to the bottom. The men only succeeded in taking a few to the top. In the work done for the degraded—what effort it has taken to reach them, what expense, and then to lead them to stand against appetite and base passions! Is this work to be permitted to swallow up all the workers and all the money needed to sustain the various branches of the work of the cause of God? I answer, No.

Camp meetings are to be held; not one mammoth camp meeting, but small camp meetings in different localities. After the camp meeting is over, let a house be hired for the accommodation of the workers, and let these workers go out among the people and ascertain who are willing to take their position on the Lord's side. One thing is certain: We have a work to do similar to the work done in the early history of the message. This work we are trying to carry forward in this country [Australia].

But the Lord does not give us directions to erect buildings for the care of babies, although this is a good work. But it is not the work for the present time. Let the world do all it will in this line. Our time and means must be invested in a different line of work. We

are to carry the last message of mercy in the very best way to reach those in the churches who are hungering and praying for light....

We are to give to the people the warnings contained in Revelation. But many workers are engaged in a line of work that is disqualifying them to preach the word and do the very work God has appointed them to do. The truth in regard to the Sabbath of the Lord is to be proclaimed. The Seventh-day is to be shown to be the seal of the living God. People are to be shown what they may expect from the papal power. The time has come when the Protestant churches are reaching out to grasp the hand of the power that has made void the law of God... [Here follows lengthy quotations from [Revelation 18](#) and brief comments.]

This is the message Satan would have silenced.... Shall this message be considered an inferior matter? [426]

I am commissioned to speak to all those who are engaged as physicians in our institutions. A reformation is required in regard to the management of these institutions. They are not to be conducted as the world would conduct them.... The work done in our medical institutions is to correspond with the words “medical missionary work.” We do not want the Lord to think ill of us because we misrepresent the work of Christ. God has not given us permission to do a work which will not bear the investigation of the judgment.—[Letter 232, 1899](#), pp. 1-7, 9, 10. (To Dr. J. H. Kellogg, November 10, 1899.)

Appeal For a Balanced Work

Dear Brother and Sister Irwin,

A happy new year to you.... I am so very much interested in the work that I have told you was presented before me. I saw large companies and small companies stretching out their hands and saying, “Come and help us. We want you to open to us the word of God.” In all my experiences I have not seen so general inquiring interest to be taught the truth. There have been some backsets, but the Lord has not left His people....

I think that so far twelve have taken their stand at Maitland; but we must have more, and shall have many converts who believe.

[427] The best of house-to-house labor is being done. There is a wide extended circle to be worked. Such kindness and courtesy as we have received from the people makes us more urgent for their souls, and we will labor to the utmost of our ability. These people are not of the depraved class, but their souls are just as much value as are the souls of the most abandoned characters....

I see that your difficulties are becoming more settled and pronounced because Dr. Kellogg refuses counsel and chooses to do the very things that God has told him not to do. But the Lord God Omnipotent reigneth. If Dr. Kellogg refuses to change his methods of labor, then the sure result will come....

Seek to save Dr. Kellogg from himself. He is not heeding the counsel he should heed. He is not satisfied because the Lord has signified that the missionary work does not consist alone in the slum work in Chicago. That work, thought to be the great and important thing to be done, is a very defective and expensive work. It has absorbed the means, and has deprived our poverty-stricken foreign mission fields of the help God designed them to have. The use of means in what is called the medical missionary work needs most thorough investigation. Means have been consumed and will continue to be consumed in a work which is not the greatest or most important to be done in our world....

[428] The Lord has signified that the missionary, health-restorative gospel shall never be separated from the ministry of the word. The Lord Jesus has in His own example shown us the way in which His work is to be done in the restoration of suffering humanity. It is the Lord's purpose that in every part of our world health institutions shall be established as a part of the gospel work. If men feel that God has called them to devote all their missionary efforts to the worst part of the cities, no one should forbid them to work. But the Lord has in His own wisdom established sanitariums as a special illustration of the gospel work to be done in magnifying the truth. But medical missionary work is not to be made a separate work, under a separate organization from the gospel ministry, after one man's mind and one man's judgment. The work in all its branches is to be one.

The medical missionary work God has set in operation as a practical illustration of the gospel, but there is not to be in any place

a mammoth settlement to be supported, while in many other places there is the very same need of a representation of the gospel truth.

Plants must be made in all parts of the world. America is not all the world. The expenditure of means to set in operation the medical missionary work as it now stands has not been made under the divine theocracy. There needs to be a decided change. The money consumed in one line has brought a great dearth of means in other lines where it should be invested to make the medical missionary work the very thing God designed it should be.

Dr. Kellogg must understand that God is not best glorified by his all-absorbing interest in the past, the present, and the future of the medical missionary work after the same practice. The sanitarium needs all that there is of him to keep its healthful position and standing. This has been greatly neglected in carrying out a work that God has not ordered. The means coming into the sanitarium have been devoted to a work that was not after the Lord's order. This was why I was bidden to call upon the sanitarium for means to establish a health institution in this new world [Australia]. With this means we could be provided with facilities to do missionary work which would tell with great power in this country.

Donations large and abundant have come into the hands of Dr. Kellogg. These should not have been swallowed up in doing that which the world would do largely, but the world will not do the work which God has committed to His people. He requires us to be wide awake in preparing the way for Christ's second coming. This work is included in the commission Christ gave to His disciples. He bids us, "Lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins."—[Letter 3, 1900](#), pp. 1-5. (To Elder and Mrs. G. A. Irwin, January 1, 1900.) [429]

Before the World Clear and Distinct

I am more than surprised when you have had the warnings so long ago that you have not appropriated them and thus avoided coming into difficult situations. The Lord has sent you warnings, but you have not heeded them....

Of the work you have taken up in Chicago the Lord inquires, "John, who hath required this at your hands?" You have establish-

ments in America of your own ambitious creating. As you belong to the Seventh-day Adventist people, God has given you another work to do. You have not been called to do this work. Money and talent should not be diverted from the principal work for this time, which is to prepare a people who shall be brought into working order in connection with the gospel ministry. The truth of the third angel's message ... is to be proclaimed to warn the world of the conflict in which every individual will have a part.

[430] The Lord is not pleased with your repressing the truth to carry another banner, and to work the works that do not bear the insignia of the work for this time. There is a people to be warned, and the very means you have used to encourage and feed and sustain a class of people who could not honor the truth or honor the commandments of God, has been depriving the cause of God of the means which the Lord has designed should help His work to advance in clear, straight, distinct lines. The means that were to prosper His own work for His chosen people you have thrown away in place of putting it "into the work of God to carry" the present truth amid the opposition and persecution of its enemies.

The deceptive power of the enemy has led you to leave God's banner trailing in the dust while Dr. Kellogg has committed himself as working "undenominationally" in a work which has taken the money from a people who are decidedly a denominational people. God's signature they bear as the loyal commandment-keeping subjects of His kingdom, a peculiar people, zealous of good works. No man's name is to be exalted as creator....

In the working of the cause of God for this time the benevolent work should give special help to those who, through the presentation of truth at our camp meetings, are convicted and converted. They become the loyal subjects of the kingdom of God and unite with those who keep the commandments of God and have the faith of Jesus. They are to be laborers together with God as is represented in Isaiah fifty-eight. That chapter does not sustain you in the kind of work you are doing and in expending God's revenue on that class of people found in the slums. There we obtain the least results for labor put forth in true conversions and additions to strengthen the forces of workers together with God.

[431] We must engage in the work of caring especially for those who

have the moral courage to accept the truth, lose their situations in consequence, and are refused work to earn means to support their families. There must be a fund to aid the worthy poor families who love God and keep His commandments.

They are not to be left without help and forced to work on the Sabbath or because the means that God designed for His loyal people are diverted into channels that help the most unworthy and disobedient and the transgressors of His law. These are favored while the people who are beloved of God receive no favors from the popular churches. They have trampled on God's law themselves, made a breach in it, torn down His memorial, and what is left for the poor saints who are placed in most discouraging circumstances for conscientiously obeying the truth? God has not vindicated your course for years, and I do not want you to continue in it till the bitter end. Shall the poor among God's people be left without any provision being made for them? Shall it be made as hard as possible for them to obtain means to live? ...

I am instructed to say to you that it is not the Lord's Spirit that has inspired you to take up the work which other churches will do, but who will not help the people loyal to God a jot or tittle. Who will need help as the commandment-keeping people of God will need it in the conscientious discharge of their duties in becoming loyal and true to God's commandments? Those who have thought and devised this work had their God-appointed work, but He never gave them the work of absorbing the funds that come in their hands that there should be no meat in the house-of-God's treasury to satisfy the hungry souls, hungry for temporal bread, and hungry for the bread of life.

Satan has been pleased to have means absorbed in the work that has been done, because it would hinder aggressive warfare in behalf of the truth in new territory, and leave him, with his power undisturbed. This money invested was not yours to invest. You were not placed as a steward of funds to use after your judgment. The fields calling for help cannot have it, for there is an empty treasury, and it will continue empty until those who ought to consider shall come to their senses. [432]

The work has been hindered, the cause of God should have a different showing, far different, and who is to blame for this hindrance?

You give heed to men not of our faith. You delight to show what you have done, and by a free use of money that was not yours to handle, in a way that God has not appointed, fields have been left barren of the very facilities that could have been furnished them. Where are your counselors? They have not been true to advise you. God never set you to engage in gathering means, and in doing the work that the Salvation Army are doing. Let them work in that line, and you attend to your *appointed work*, and not spend God's means in channels that are not doing the work of God for this time....

Your voice is working against the success and triumph of the truth in these last days. Our God has a message for His people represented by an angel flying through heaven proclaiming the last message to a fallen world. What is the angel proclaiming? The commandments of God and the faith of Jesus. This represents that God's messengers are to hold this banner high, and with no feeble voice proclaim to a perishing world the commandments of God and the faith of Jesus....

[433] You are leading away from the very work to be done. You are presenting obstructions by diverting workers and means in a direction that God has never appointed....

God has plainly revealed to me that our faith as Seventh-day Adventists is to stand before the world clear and distinct in all our institutions. The truth is losing its peculiar, holy character in the sanitarium in America. It is changing.—[Letter 45, 1900](#), pp. 1-8. (To Dr. J. H. Kellogg, March 12, 1900.)

Released August 25, 1970.

MR No. 253—A Consecrated Ministry

[434]

Now I tell you God will not be trifled with. God is a jealous God, and when He manifests His power as He has manifested it, it is very nigh unto the sin [against] the Holy Ghost to disbelieve it. The revealings of God's power have not had any effect to move and to stir persons from their position of doubting and unbelief. God help us that we may remove ourselves out of the snares of the devil! If ever a people needed to be removed, it is those that took their position in Minneapolis at that time on the wrong side....

Now brethren, we want to have the simplicity of Christ. I know that He has a blessing for us. He had it at Minneapolis, and He had it for us at the time of the General Conference here. But there was no reception. Some received the light for the people, and rejoiced in it. Then there were others that stood right back, and their position has given confidence to others to talk unbelief, and cherish it. Now, brethren, if you expect that every difficulty is going to be laid out in clear lines before you, and you wait until it is, then you will have to wait until the judgment, and you will be weighed in the balances and found wanting....

Brethren, why not pray to God? Why not get in such a position that you can lay right hold of the hand of God? Why wait for God to humble us? Now God has been waiting for those men that have stood in the way, to humble themselves; but the word has come to me, 'If they do not humble themselves, I will humble them.' Now, God will work. He will have the work prepared for His Spirit. There is to be a preparation for the last great day, and we want to come into a position where we can work unitedly with intense earnestness and courage for God."—[Manuscript 2, 1890, 8-10](#). ("A Consecrated Ministry," February 13, 1890.)

[435]

Released September 24, 1970.

[436]

MR No. 254—Items on Joseph Bates

I told them that the mother of the orphan children of Brother Belden worked with her hands at housework to earn money to give Brother Bates to carry the message to Waitsfield, Vermont.—[Manuscript 7, 1873, 6](#). (Diary at Battle Creek, May 1-31, 1873.)

I saw that James should not be discouraged if all did not feel the interest in the paper that he did. I saw that Brother Bates had not the interest in the paper that he should have, and that his lack of interest had discouraged James.—[Manuscript 12, 1850, 1](#). (Untitled, circa. January, 1850.)

I saw Brother Bates, that he must buckle on the armor.—[Manuscript 11, 1850, 3](#). (Visit at Paris, Maine, December 25, 1850.)

I saw it was for no wrong of yours that she [Mrs. Hastings] was taken away, but if Brother Bates had come directly to your house, she would have been rescued from the grasp of the enemy.—[Letter 10, 1850](#), p. 2. (To Leonard Hastings, March 18, 1850.)

[437]

I saw that the above named errors of Brother Bates [his position on helping the poor; praying for the sick before unbelievers] and others more dangerous brought confusion and had destroyed James's confidence in Brother Bates; I saw that James at first had godly jealousy for the truth, then other jealousy crept in until he was jealous of most every move Brother Bates would make. These wrongs I saw must be taken out of the way.—[Manuscript 14, 1850, 2](#). (General manuscript from Hiram Edson's manuscript, September, 1850.)

Brother Bates is with us. He is coming to see you West. His duty is there for present. I never saw him as free as now. God is with him.—[Letter 2, 1852](#), p. 2. (To "Brethren and Sisters in Jackson," June 2, 1852.)

Those who have earthly possessions will have a work to do, a sacrifice to make.... When the truth is presented in its clearness and is brought to bear upon the heart, some, while under the warming, quickening influence of the Spirit of God, get the sacrifice almost on the altar. But they do not consecrate all fully to God, and as

the saving influence of the truth wears away they lose the spirit of sacrifice, the strong foe again obtains control of the mind, the love of the world revives, and again they hug it to their bosoms and serve their treasure instead of God. The battle is between truth and the love of the world.—[Manuscript 4, 1860, 1](#). (Testimony to Monterey, Michigan, church, undated.)

Went to the stores with Brother Bates and Augusta Bognes. They purchased a coat for Brother Bates.—[Manuscript 5, 1859, 12](#). (Diary, January 1 to March 31, 1859, written February 4.)

Released January 26, 1971.

[438] **MR No. 255—Church Members to Have the Mind
of Christ**

“Verily I say unto you, whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven” ([Matthew 18:18](#)). When every specification which Christ has given has been carried out in the true, Christian spirit, then, and then only, Heaven ratifies the decision of the church, because its members have the mind of Christ, and do as He would do were He upon the earth.—[Letter 1c, 1890](#), p. 3. (To Brethren Atwood and Pratt, May 28, 1890.)

Released September 27, 1970.

The work committed to us by the Lord will advance rapidly only when we labor in unity.... “Yes,” says one, “this is exactly what I believe in—consolidation.” But Christian unity is not what the world calls consolidation. Unity among brethren results in consolidation with Christ and with the heavenly angels. Such consolidation is heaven-born.—[Letter 67, 1903](#), p. 1. (To “Our Brethren Assembled at the Medical Missionary Council at Battle Creek,” April 23, 1903.)

During the past night I have been in conversation with you; and several of the responsible men were present. There were propositions made for the conference to consolidate the Pacific Press with the publishing house at Battle Creek. Said Brother Olsen, “We want to hear from Sister White on this subject if she has any light from the Lord.” I then repeated that which I have written.... I stated that the Pacific Press Publishing House was to stand independent as far as its workings are concerned. It must preserve its individuality, and not become one with the institution at Battle Creek. Unfortunately, it has in some respects followed in its tread, feeling that it must do this, but as far as Brother C. H. Jones has done this in adopting their methods of dealing, and in other lines, which I cannot now enumerate, he has weakened his influence, and has not received the approval of God.

Warnings have been given me that it is not wise to consolidate the Pacific Press with the R&H Publishing House. Time will convince all that this matter is too serious a thing to be trifled with. The Battle Creek Publishing House is not to be the only power among Seventh-day Adventists. It must stand largely alone. The Pacific Press should not be made to fear the influence of the power invested in the publishing house at Battle Creek, ... so that it shall absorb the Pacific Press, making them one organ. The Pacific Press must stand by itself. The two institutions cannot better advance the work of God in consolidation, as has been contemplated. It is God’s will that they stand as independent bodies.

The active agencies in connection with the work at Battle Creek have placed a wrong mold upon the work. Men have devised and planned in a manner that is not after the order of God, and the publishing house in California has altogether too largely followed and adopted the methods and inventions proceeding from Battle Creek. Strength and power will be in our institutions if they keep close to the word of God in all their connection and dealing with their fellow-men. Character is determined by what we love best and labor for most zealously. We judge of the internal, the unseen, by the manifest developments. A good man, out of the good treasure of his heart, bringeth forth good things. God does not deal with actions so much as with the heart that prompts them. How vitally important it is that all who claim to believe the truth, make the truth fragrant by a life like that of Him who is truth. Oh, many make so little of the truth, and think so little of Jesus.—[Letter 80a, 1896](#), pp. 1, 2. (To Elder O. A. Olsen, April 1, 1896.)

The overbearing spirit manifested in the Review and Herald office in lording it over God's heritage has been looked upon by the God of heaven with indignation....

[441] I tell you in the name of the Lord, Advance no farther in your work of loading down by bearing such institutions as the Health Retreat. Take your hands off from the Pacific Press.... You cannot retrieve your past record by seeking to reconstruct, reorganize, and consolidate other institutions with the institutions so defective in Battle Creek. I cry to you in the name of the Lord, No, No. Leave the Pacific Press under God's theocracy, and humble your hearts before God before it is everlastingly too late.—[Manuscript 7, 1897, 5, 6](#). (Untitled, January 27, 1897.)

I now wish to say that had not the Review and Herald been destroyed, the plans that you and Elder Daniells were forming would have made it necessary for me to say many things to counteract what you were working to accomplish. In your feelings of opposition to the proper development of the smaller printing offices, and your desire to bring much of our publishing work to Battle Creek, you were on the wrong track. But the Lord has taken this matter in hand, in a way that must be recognized, and it is not now necessary for me to carry this burden on my heart.—[Letter 92, 1903](#), p. 1. (To "Dear Brother Palmer." May 21, 1903.)

It would be dangerous to consolidate all our institutions under one head at Battle Creek, and let one institution control all the others. This would prove a curse. The Lord has not designed that Battle Creek should control all these instrumentalities.—[Manuscript 11, 1895, 12](#). (“Publishing Houses,” 1895.)

I fear that those at Battle Creek have also made a mistake in taking over the schools and the Health Retreat at St. Helena.—[Letter 64, 1896](#), p. 3. (To “Dear Sister Lindsay,” May 8, 1896.) [442]

The man who magnifies his own office in working in any line to bind about the conscience of another, be he president of the General Conference, president of a small conference, or the elder or deacon or lay member of a church, he is out of God’s line. The Lord has been dishonored by the misrepresentations that have weakened and discouraged some of His servants, and deprived them of the opportunity to employ their talents because they will not sell their conscience or their powers for other men to use. God desires that men shall stand in their own individual responsibility, and while they are consecrated to Him there will be unity in their diversity, as branches of the true Vine.—[Manuscript 66, 1898, 5, 6](#). (“To the General Conference and Our Publishing Institutions,” typed May 24, 1898.)

Already it has been proved that there was a lack of faithfulness in men placed in important positions of trust. The simplicity of the work was forgotten; the principles God had laid down were ignored; self-denial and self-sacrifice were not maintained; selfishness was indulged because the men in positions of trust were not with heart and soul relying upon divine wisdom and power, but walking after the imagination of their own hearts. This scripture was presented to me as applicable: [Jeremiah 7:1-14, 23, 24](#).

Thank God, some changes have been made, but they have been made very slowly, reluctantly, and imperfectly. Now, my brethren, all who have an individual interest in the work of God, before you shall feel competent to change the publications now doing their respective work in their several branches, I beseech you to humble your own hearts before God, else the ones who have been often reproved and counseled and who still choose to work in their own way will be as described in [Jeremiah 9:3-8, 12-15](#). The Lord has a great work to do in our world, but selfish men, had they had their [443]

own way, would have exalted themselves, and allowed the precious cause of God to be burdened through their ambitious projects and imaginations; for they lived and worked to please themselves. God has brought about changes, yet there is need of still greater changes. It is not a light wrong that has been done, and there should be repentance and confession.

I have little faith in the large or small confederacy that is being formed. It looks dark and forbidding to me. There is need of great care and wisdom in carrying forward the work.—[Letter 71, 1894](#).

Released January 26, 1971.

MR No. 257—God Has Not Restrained the Powers of Darkness [444]

There are soul-destroying superstitions in our world in 1890. When Christ shall come the second time, the whole world will be represented by two classes, the just and the unjust, the righteous and the unrighteous. Preceding the great sign of the coming of the Son of man, there will be signs and wonders in the heavens.

I expect that during the year 1890 there will be great mortality. There will be crimes greater than any now on record. There will be weeping and lamentation and woe. During the past year, 1889, there has been brought to us almost daily the news of disasters by sea and by land—unusually destructive fires; earthquakes burying cities and villages with their inhabitants; railway accidents most terrible; tornadoes and floods that destroyed an immense amount of property, including the terrible Johnstown and Williamsport floods, which destroyed more than two thousand lives.

The disasters of the past year [1889] in America have caused hearts to tremble, and similar disasters have fallen upon other countries. Already sprinklings from the vials of God's wrath have been let fall upon land and sea, affecting the elements of the air. The causes of these unusual conditions are being searched for, but in vain.

God has not restrained the powers of darkness from carrying forward their deadly work of vitiating the air, one of the sources of life and nutrition, with a deadly miasma. Not only is vegetable life affected, but man suffers from pestilences. Cholera and unexplainable diseases have broken out. Diphtheria raging to a limited extent, is gathering its harvest of precious little ones, and seems to be almost uncontrollable. [445]

These things are the result of the drops from the vials of God's wrath being sprinkled on the earth, and are but faint representations of what will be in the near future. Earthquakes in various places have been felt, but these disturbances have been very limited. This year

we may expect to have more. During the year that has just closed, whole cities have become nearly extinct. Thousands of people have been buried in the bowels of the earth. Premonitory convulsions have been felt in many places, giving warning of what may come as a surprise when the earth shakes and opens. Terrible shocks will come upon the earth, and the lordly palaces erected at great expense will certainly become heaps of ruins. The earth's crust will be rent by the outbursts of the elements concealed in the bowels of the earth. These elements, once broken loose, will sweep away the treasures of those who for years have been adding to their wealth by securing large possessions at starvation prices from those in their employ. And the religious world, too, is to be terribly shaken; for the end of all things is at hand.—[Manuscript 24, 1891](#).

On Tobacco

[446] If the poisonous tobacco is such a soother for gentlemen, is it not for the ladies? Shall the women go through the streets polluting the air with the smoke of the noxious weed? One has just as much right as the other. But what right have any of the human race to defile themselves? What right have any to poison the air that is given us of Heaven? There is no justice in it, no more than is in the use of alcohol to poison and deform the image of God.—[Manuscript 26, 1887, 6](#). (From sermon preached in Tramelan, France, “A Living Sacrifice,” February 6, 1887.)

MR No. 258—Men of Consecrated Ability Needed

[447]

The decisions which have been made in various lines have shown that some of the men chosen were not men of consecrated ability, men who were of value because of their experience in living connection with God. They become self-confident, wise in their own conceit....

No language can be formed to describe the result of placing unfaithful, unconverted men in holy places....

Sanctification through the Holy Spirit binds up man's will and purpose with the will and purpose of God.—[Manuscript 91, 1899, 4, 7, 15, 16](#). (“Words of Counsel Regarding the Management of the Work of God,” June 19, 1899.)

He [a certain conference president] is a man lost in the woods, blinded by a dangerous confidence in himself....

One stood by my side and said, “These men are becoming too wise to follow a plain Thus saith the Lord. They are departing from God....

Awake, awake from your stupor, you have been under the control of other human minds. No longer allow yourselves to treat with indifference subjects that need to be presented to the people with clearness. Your president does not realize where he stands in the sight of God. Influences have been brought in that have turned his mind away from the preparation that is essential for these last days. And he has turned away from Christ, the spirit of commercialism has absorbed his mind. The Light of the world has been eclipsed. There is a profession to know God, but there is often a denial of Him in word and action.—[Manuscript 127, 1907, 3-5](#). (“The Work in Southern California,” November 3, 1907.)

Ministers, presidents of conferences—no matter who you are or what you are—you are under the eye of Jehovah, and it becomes you to find out whether your ways please the Lord. Are you getting ready, preparing for the last change?—[Manuscript 21, 1903, 7](#). (“A Call to Repentance,” April 5, 1903.)

The church is now as a vast hospital, filled with the spiritually sick, who need to be placed under the influence of the refining furnace, until all dross is consumed.—[Manuscript 108, 1901, 8](#). (Diary, August 14, 1901.)

Some [who have been hearing the truth] speak in commendation as if it were a horse or cow they were inspecting with a view to purchasing if the terms suited them.—[Letter 22, 1892, p. 2](#). (To Elder O. A. Olsen, November 23, 1892.)

In a special sense presidents of conferences have a decided work to do. Those who stand as sentinels need to be aroused; for they are watchmen, entrusted with the work of sounding the last note of warning to a perishing world. They are to lay hold of the work in earnest, as men entrusted with the giving of the last message of mercy. It is no time now to stand before the people with a tame spiritless message.—[Manuscript 59, 1912, 3](#). (Fragments, typed August 13, 1912.)

[448] I now call upon presidents of conferences and men in respon-
[449] sible positions to set in operation every possible means by which the members of the churches may learn how to work for the perishing. Let those who have had experience teach those who are inexperienced. Let them pray together, and search the Word of God together.—[Letter 314, 1907, p. 5](#). (To Elders A. G. Daniells and I. H. Evans, September 23, 1907.)

Have we lost all sense of our position as the Lord's chosen people, who are to represent Christ and to proclaim to the world the last message of mercy? "Ye are a chosen generation."—[Manuscript 75, 1898, 12](#). (June 16, 1898.)

It is the duty of every Christian to be sanctified. The church must take up her individual responsibility; it cannot be vested in any minister. They may help you, but they can never do your work. The church of God is the great depository of truth. They must have skill, efficiency, and ability as home missionaries.—[Letter 38, 1890, pp. 6, 7](#). (To Brethren Church and Bell, and all the church in Fresno, February 21, 1890.)

Released January 26, 1971.

MR No. 259—We Should Be Doers of the Word

[450]

God has told us what to do in our lifework, and how to form characters for the future, immortal life. If we pay heed to the instructions given, we shall be doers of the word. His words are not permits, not suggestions, but the decisions of an infallible Judge. They are divine maxims, the very specified laws which will judge us in the last days. No man is excusable for acting as though he were at liberty to cancel the decisions of God, to disregard His directions and injunctions, to review them, criticize them, reverse them as he sees fit. The words of God are righteousness and truth, but they are strangely unheeded. If men cannot shape His sayings to their liking, they depart from His directions, and break His commandments. But thank God we have the living oracles, the lamp of life, and he only is wise who walks in the light. God cannot change the word that has gone out of His lips. Man cannot depart from God's plans, except at the peril of his soul. He cannot sit safely in judgment upon the word of God; for that word is to judge him when he shall stand before the great white throne. Let all bear in mind that the judgment shall sit, and the books shall be opened, and every one shall be judged according to his works.

The religion of every man must be in harmony with the Bible. No man can disregard one word of God, or walk contrary to his expressed will, receiving or rejecting it as he pleases, and be guiltless in the judgment. He will be brought face to face with the record, and will have to answer to the charge against him.—[Letter 24, 1890](#), pp. 7, 8. (To “Dear Brother Saxby,” August 13, 1890.)

The soul must fully own the power and authority of the word of God. Then, though we may make mistakes, we always have a touchstone by which to test our ways and a standard by which we may, by true service, recall the heart and conscience.—[Letter 48, 1903](#), p. 5. (To Dr. and Mrs. D. H. Kress, April 1, 1903.)

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Released January 26, 1971.