

Ellen G. White Estate

MANUSCRIPT RELEASES, VOL. 5 [NOS. 260-346]

ELLEN G. WHITE



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**Manuscript Releases**  
**Volume Five [Nos.**  
**260-346]**

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**Ellen G. White**

**1990**

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### **Overview**

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### **About the Author**

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

### **Further Links**

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Trustees and their successors became increasingly aware of the potential usefulness to the church of this gold mine of unpublished materials.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

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

The Trustees of the  
Ellen G. White Estate.

*Washington, D.C..*

## Contents

Information about this Book . . . . .	i
A Word of Explanation . . . . .	iii
MR No. 260—Publishing Houses as Training Schools . . . . .	9
MR No. 261—In <a href="#">Manuscript Release No. 1185</a> . . . . .	11
MR No. 262—In Testimonies to Southern Africa, pp. 87-89 . . . . .	12
MR No. 263—Ellen White’s Burden in Norway and Sweden . . . . .	13
MR No. 264—A Message to the President of the General Conference . . . . .	17
MR No. 265—The Seven Last Plagues . . . . .	21
MR No. 266—The Roth Family . . . . .	23
Diary . . . . .	28
MR No. 267—Women in the Church . . . . .	31
MR No. 268—Social Work and the Three Angels’ Messages . . . . .	33
MR No. 269—Attitude Toward Creeds . . . . .	45
MR No. 270—The Remnant Church . . . . .	46
MR No. 271—Inspiration . . . . .	50
MR No. 272—Miscellaneous Manuscript Materials . . . . .	52
Ellen White’s Visit to Canada . . . . .	52
The Civil War . . . . .	54
Ellen White’s Visit to Norridgewock, Maine . . . . .	56
MR No. 273—Health and Spirituality . . . . .	57
MR No. 274—Not Processed . . . . .	59
MR No. 275—Working with Parliaments . . . . .	60
MR No. 276—The Work in Mountain View, California . . . . .	63
MR No. 277—The Sabbath . . . . .	69
MR No. 278—Nursing Personnel in Our Medical Institutions . . . . .	76
MR No. 279—The Sabbath . . . . .	77
MR No. 280—The Shut Door; Ellen White’s Labor for Sinners, 1845-1850 . . . . .	79
MR No. 281—Three Early Letters . . . . .	82
MR No. 282—Mariology . . . . .	87
MR No. 283—Writings on Health . . . . .	89
MR No. 284—Miscellaneous Manuscript Items . . . . .	91
Increased Need of Order and Harmony . . . . .	91

A Bedlam of Noise not the Holy Spirit at Work . . . . .	91
MR No. 285—The San Francisco Earthquake . . . . .	93
MR No. 286—The Divine-Human Nature of Christ . . . . .	95
MR No. 287—The Work in Washington . . . . .	98
MR No. 288—In Selected Messages, book 3, pp. 66, 67 . . . .	102
MR No. 289—Sanctification . . . . .	103
MR No. 290—Billiards and the Billiard Hall . . . . .	106
MR No. 291—The Work in the Large Cities . . . . .	109
MR No. 292—From <a href="#">Manuscript 29, 1901</a> , in Sermons and Talks, Vol. 2 . . . . .	111
MR No. 293—The Relation of Ministers and Physicians . . . .	112
MR No. 294—Miscellaneous Manuscript Items . . . . .	117
MR No. 295—Ellen White Comments on Her Work and Inspiration . . . . .	119
Miscellaneous Items . . . . .	129
MR No. 296—Statements on Securing Decisions . . . . .	131
MR No. 297—Miscellaneous Manuscript Items . . . . .	132
MR No. 298—Working for the Wealthy . . . . .	135
MR No. 299—The Amadon Family . . . . .	137
MR No. 300—Gaining a Life Which Lasts Through Eternity	143
MR No. 301—Miscellaneous Manuscript Items . . . . .	144
MR No. 302—Ellen G. White Human-Interest Items . . . . .	145
MR No. 303—In Selected Messages, book 3, pp. 363-378 . .	147
MR No. 304—Spirit of Prophecy Emphasis Week Materials .	148
MR No. 305—Foot-Washing and Fanatics . . . . .	158
MR No. 306—Music . . . . .	159
MR No. 307—In Sermons and Talks, Vol. 1, pp. 360-383 . .	163
MR No. 308—On Elmshaven . . . . .	164
MR No. 309—The Formative Years of the Church . . . . .	165
MR No. 310—Concerning Ellen White’s Marriage . . . . .	170
MR No. 311—Published in The Remnant Church; Its Organization, Authority, Unity, and Triumph (1934), available from White Estate . . . . .	171
MR No. 312—Worldliness in Musical Lines . . . . .	172
MR No. 313—Work Among the Jews . . . . .	173
MR No. 314—Unique E. G. White Expressions . . . . .	177
MR No. 315—Righteousness by Faith; Public Relations . . . .	180
Item on Public Relations . . . . .	180

MR No. 316—Temperate Living and Health Reform . . . . .	181
MR No. 317—Ecstatic Experiences in the Early Days . . . . .	186
MR No. 318—The Christian Pathway . . . . .	202
MR No. 319—History of Adventists in Italy . . . . .	215
MR No. 320—Typical E. G. White Materials . . . . .	222
MR No. 321—Ellen G. White and SDA Education . . . . .	226
MR No. 322—Disparaging the Pioneers . . . . .	227
MR No. 323—A Balance in Book Distribution . . . . .	231
MR No. 324—The Church and Its Mission . . . . .	232
MR No. 325—Confederacies, Etc. . . . .	242
MR No. 326—Sacrificing for the Cause . . . . .	245
MR No. 327—The Church and Its Mission—Continued . . . .	248
MR No. 328—Ellen White’s First Visit to France . . . . .	251
MR No. 329—Securing the Paradise Valley Sanitarium . . . .	254
MR No. 330—Women as Workers in the Cause of God . . . .	256
MR No. 331—Unpublished Materials Selected for Spirit of Prophecy Workshop Seminar Papers . . . . .	260
Principles of Soul Winning . . . . .	260
Minister-laity Relationships to the Mission of the Church .	262
Youth Evangelism . . . . .	263
Perfection and Righteousness by Faith . . . . .	266
Cooperation of God and Man in Salvation . . . . .	267
The Nature of Sin . . . . .	274
Relationship of the Spirit of Prophecy to Church Membership . . . . .	275
New Light . . . . .	276
Miracles . . . . .	276
Signs and Wonders . . . . .	277
Bible Teaching and Textbooks . . . . .	278
Training or Education of Ministers and Bible Teachers . . .	280
Gifts of the Spirit . . . . .	281
Relationship Between Physical, Mental, and Spiritual Health	281
Unity . . . . .	283
MR No. 332—Development of Dr. J. H. Kellogg’s Pantheistic Views . . . . .	293
MR No. 333—Our Health Message . . . . .	294
MR No. 334—Seventh-day Adventists and Lawsuits . . . . .	317
MR No. 335—The Wrath of God . . . . .	326

MR No. 336—E. G. White Materials in the Lucinda Hall Collection . . . . .	327
MR No. 337—Excerpts from E. G. White Messages Found in the Newly Discovered Collection . . . . .	330
MR No. 338—Elder J. N. Andrews and His Work . . . . .	335
MR No. 339—School Industries . . . . .	338
MR No. 340—On Women’s Role . . . . .	339
MR No. 341—In <a href="#">Manuscript Releases 1:175</a> . . . . .	340
MR No. 342—A. R. Henry and Lawsuits . . . . .	341
MR No. 343—Local Elders of the Church . . . . .	346
MR No. 344—The 1888 Experience . . . . .	350
MR No. 345—Ellen G. White Statements About Her Work .	351
MR No. 346—Organization . . . . .	352

## MR No. 260—Publishing Houses as Training Schools

The publishing houses controlled by Seventh-day Adventists are to be educating schools, where the youth are taught to discern between truth and error. The sentiments placed before these youth are to be of a pure, holy character, and are to be enforced and made effective by the godly example of the instructors. Why are the youth brought to our offices of publication unless it is that they may receive an education in truth and righteousness, and that they may also gain a knowledge of the printer's trade, and so be prepared to go to new fields to do work which needs to be done in the advocacy of truth?—[Letter 155, 1901](#), p. 7. (To E. R. Palmer, September 15, 1901.)

During the General Conference [1901] I carried a great burden for the souls of those connected with the Review and Herald. Those who have accepted the responsibility of educating those who have come to Battle Creek to learn the printer's trade, have fallen far below the standard God requires them to reach....

Those who accept the position which gives them charge of apprentices, virtually pledge themselves to show them how to do their work in a thorough manner. They should ever remember that they do the Lord's service with acceptance only when they are fully committed to the right. Let them realize the importance of patiently and kindly training those in their care, teaching them to do their work well.

Refuse to accept slipshod work.... There are some in whose lives defects will always appear because during their apprenticeship they were allowed to do slipshod work.... The learner will make mistakes. This is to be looked for. But as he gains insight into his work, he should make improvement. Tell him that accuracy is expected from him, and never fail to show him that the principles of righteousness which are brought into the business life are to [2]

be brought into religious life.—[Letter 138, 1901](#), pp. 9, 10. (To Managers of Review and Herald office, typed October 16, 1901.)

I have seen for a long time that the apprentices in our publishing houses have not received sufficient attention. It is not enough to see that they work the stated number of hours in the office. Connected with their work there should be hours for education. Studies should be taken up and lessons given at appointed times....

The apprentices should be given instruction in bookkeeping. A knowledge of how to keep accounts will be a great help to them personally and a great advantage in their work.—[Manuscript 81, 1901, 1, 2](#). (Talk given to the board of directors of Pacific Press, August 21, 1901.)

The Echo Office [publishing house in Australia] should be a school. Advantages should be provided whereby the workers may learn to do the work in a more perfect way.—[Manuscript 43, 1898, 7, 8](#). (“Remember the Former Things of Old,” March 22, 1898.)

*Released January 26, 1971.*

**MR No. 261—In Manuscript Release No. 1185**

**MR No. 262—In Testimonies to Southern Africa,  
pp. 87-89**

## **MR No. 263—Ellen White's Burden in Norway and Sweden** [3]

My mind has been burdened in regard to the condition of the church in this place. When the mission fields in this country were opened before me I was shown many things in every branch of the mission that needed a different mold. There was much need of exalting the standard in this place in many respects before a correct and saving influence could go forth to other places. As the truth has been presented here it has taken persons from the world and from the churches and brought them together in church capacity; but not all who have professed to believe the truth are sanctified through it....

God calls upon the workers in this mission to elevate the standard, and to show their regard for His requirements by honoring the Sabbath. Christiania is an important point in our mission fields: it is the great center of our work for the Scandinavian peoples. From this place the publications are sent out, and the laborers go forth to proclaim the commandments of God; and it is of the greatest importance that a right influence be exerted by this church, both by precept and example. The standard must not be placed so low that those who accept the truth shall transgress God's commandments while professing to obey them. Better, far better, would it be to leave them in darkness until they could receive the truth in its purity.

There are those who are watching this people to see what is the influence of the truth upon them. The children of this world are wiser in their generation than the children of light; when the claims of the fourth commandment are set before them, they look to see how it is regarded by those who profess to obey it. They study the life and character of its advocates, to learn whether these are in harmony with their profession of faith; and upon the opinions thus formed many are influenced very largely in the acceptance or rejection of the truth. If this people will conform their lives to the Bible standard, they will be indeed a light in the world, a city set upon a hill.... [4]

From the first, some in Christiania have bargained that they will come so far in their faith, and no farther. They only decided to hold with the church and the world, and unless they are converted, when these [the church and the world] separate they will be swept in with the world. With some, business has come first; it has been a mental reservation with them; and when it comes in conflict with the truth, it is more afflicting with them to give up their idol than to retain a wicked heart. Conscience is on the side of the truth, but their hearts are with the world, and Satan makes speedy work with all such, when the test comes. All who venture to choose their own way before God's requirements are on dangerous ground....

[5] There are very many in the churches who are deceiving their own souls. They reach a standard of their own creating. They think that religion consists of going to church to hear sermons and to have a good, happy feeling. If their emotions are stirred, and a few tears are shed, this is positive evidence to them that they are Christians. Upon these feelings, and a general belief that Jesus is the Saviour of the world, they base their hope of salvation. They do not comprehend that if they ever reach heaven it must be by daily self-denial and conflict. Many whose names are on the church books know no more about practical godliness than the veriest sinner. This fair-weather Christianity will not do in the time toward which we are rushing. Under the sun of scorching trial all such will be found withered away....

We stand on the threshold of great and solemn events. Prophecy is fast fulfilling. A new life is descending from on high and taking possession of God's people. Some souls will have to advance fast or they will have to be left far behind in darkness. The judgment is hastening. The word of God is rebuking, warning, and entreating men to reach the Bible standard, but Satan has brought about such a condition of things in our churches that it will be most difficult to bring them to their senses and arouse them to see their God-given responsibilities. If they will with real contrition of heart confess their sins they may, through watchfulness and prayer, come off conquerors. But they must look beyond earthly gain, away from worldly advantages, to the great beyond. They must hesitate at no sacrifice for Christ's sake, who has paid for them the penalty of the law transgressed.

We are now living in the solemn period of the antitypical day of atonement. In the type, the sins of the people were, on the atonement day, to be called to mind and repented of. It was a time of humiliation and affliction of soul. The greatest care was enjoined that every part of the service be attended to with becoming reverence, lest the anger of the Lord be displayed. The high priest was required to make the most careful and solemn preparation, and he must guard himself with the utmost diligence from all contamination. How much more while the antitypical atonement is going on in heaven, should those who minister in sacred things be holy. “Be ye clean that bear the vessels of the Lord.” Said Christ, “I sanctify Myself that they also may be sanctified.” Those who are sent to the people in Christ’s stead should be men of God, pure in life, pure in conversation, ensamples to the flock. They have a solemn work before them, warning every man and teaching every man, in all wisdom, that we may present every man perfect in Christ Jesus. “Whereunto I also labor striving according to His working which worketh in me mightily.”—[Manuscript 3, 1885, 1, 8, 9, 11-13](#). (Sermon, “The Obedience of the Sabbath,” October 8, 1885.) [6]

We should not allow any feelings to come into our hearts against any of our brethren, for this is not the spirit of Christ; it is not the principle of truth to be finding fault and thinking evil of our brethren. If there are any difficulties that arise in your midst, seek every way that you can to adjust them; this is your Christian duty. You may think that your brother is wholly in the fault, but if your brother does not come to you you must go to him, and try to come together. You must be in harmony; unless you are in harmony with another [person] Christ cannot abide in your heart. Will you bow before God in prayer every day and ask Him to let the light of His Holy Spirit come into your hearts? And do not cease pleading with God until every evil thought and feeling is overcome. Christ says, “Confess your faults one to another, and pray one for another, that ye may be healed.” How much of this work have you done? Should the spirit of confession come into the church you would surely see of the salvation of God....

The trouble with many is they have lost sight of Jesus and fail to see the self-denial and love and mercy in His character, and therefore they do not imitate His life. But Jesus wants us to be one with Him [7]

as He was one with the Father, and He wants us to be united one with another. We want to show to the world that we have a faith that is elevating, that it makes us kind, courteous, self-denying; and begets in us love and reverence for God, and makes us Christian ladies and gentlemen. We must pray more earnestly for the grace of Christ which is essential for us if we preserve our integrity and spiritual life. If any one comes to you and begins to tell you of the faults of another, if you cannot stop that voice in any other way, lift your voice and sing the Doxology. Vain talkers and mischiefmakers are Satan's agents in doing his work. There is a great work to be done for this church, and the sad part of it is there are so many well satisfied with themselves. They must be converted, their thoughts must be directed in a divine channel. We have a mighty soul-purifying truth, and this truth is to sanctify us individually. Satan has come down with great power, knowing that his time is short. He will overthrow the faith of some in this assembly unless we keep close to Jesus. We are warned that he [Satan] will work with all power and signs and lying wonders, and therefore we want to be building up a firm character. All our powers should be trained to war against the enemy, for as Christ's faithful soldiers we want to be minutemen and give no place to the devil....

There is something for every one of us to do to clear the King's highway. We want to confess and forsake our sins and have them go beforehand to judgment that when the times of refreshing shall come from the presence of the Lord, and He shall send Jesus, our sins will be blotted out. What we want is pure and undefiled religion before God....

- [8] And I pray for you, my brethren, that you may make sure work for eternal life. As a messenger of Jesus Christ, I entreat of you to let love come into your hearts. Every soul that shall be saved must be holy and pure in this world. Every soul that falls upon the Rock and is broken, Christ with His everlasting arms gathers them to His bosom. Put your heart into the work.—[Manuscript 4, 1885, 3-6, 8.](#) (Sermon, "Christian Fellowship," November 9, 1885.)

***Released March 24, 1971.***

## MR No. 264—A Message to the President of the General Conference

[9]

You are presented before me as bowed upon your knees in prayer, pleading in an agony of soul. You are praying aloud, saying, “Lord, I look over the field, and there is so much to do to set things in order, so much left undone that ought to be done, that I am burdened and distressed beyond measure. O Lord, who is sufficient for these things? To whom shall I go but unto Thee? Thou hast the words of eternal life. I am utterly weak, and ignorant, and helpless. Where are the poor sheep of Thy pasture, who need to be fed and watched over; but I am not able, I cannot do this great work. Take it, O Lord, it is Thy work. I am only Thy weak instrument. I see so little done in the right spirit, in the spirit that will produce results, that I am disheartened, I do not know how to work.”

Elder Olsen, I hope you will not permit anxiety concerning the neglect of duties of the church to so cloud your mind that you will fail to look steadfastly to Jesus. “Behold the lamb of God, which taketh away the sins of the world.” It is proper to entreat the church to make individual work in repenting because they have left their first love; but never despair. Jesus loves all these souls better than you can love them. You have your work to do. It is a responsible work, but you are not to look at it until it assumes so large proportions, that it hides Jesus from your sight. You are pained because many are satisfied with the form of godliness, while denying the power thereof. They look with satisfaction in the performance of outward ceremonies, and yet there is no evidence that they are virtually connected with God. They are deceived in regard to their condition, and this deception is hard to break up. They know little of the depths of their own natural corruption, or of the infinite holiness of God. They do not realize that the foundation of all their faith and hope should only be the perfection of Jesus our surety. The only genuine saving faith is that which lays hold upon the imputed righteousness of Christ. He is the only source of virtue, of spiritual power and life.

[10]

Each must have a knowledge of God for himself, must have faith in Jesus Christ whom God hath sent. When the members of the church have this experience Christian virtues will shine forth, and they will be clothed with humility. The fruit of this faith will be love, joy, peace, long-suffering, gentleness and goodness, and the object of their lives will be to glorify God day by day.

In looking upon the professed followers of Christ you see great deficiencies in the church, in families, and individuals: but you cannot make one soul clean. We must look to our High Priest, who ever liveth to make intercession for us. Thank God that human agents are not constrained to wear the official breastplate. Jesus is able to bear it. He is able to bear all your burdens. You are invited to cast all your care upon Him. He will be your counselor, your everlasting support. The enemy is working with all deceivableness of unrighteousness: but you must gird yourself with Christ's righteousness, and tell your experience that others may be benefited. Suffer not this or that event, the want of piety in professors, the lack of godly work in those connected with the cause of God confuse and startle you. You have the word of God, take it, believe it, plant your feet upon it, and you will find it is solid rock. In Christ you may stand firmly.

[11] We cannot expect that everything will move along smoothly; for everything is to be shaken that can be shaken. God is testing and proving His people. Angels of God, intelligences of heaven, are watching the development of character, and weighing the moral worth of the professed followers of Christ. Look up, look above the whirl of daily occurrences, and fix your eyes upon Him who never changes and you will endure as seeing Him who is invisible. You may look forward with joy to the finishing of the mystery.

As an instrument in the hand of a Master Workman, you may do what you can, but do not worry. Do the best you can and keep cheerful. Though the father of lies will set every conceivable power at work to discourage and make fainthearted the chosen of God, yet do not permit him to triumph over you. I know that a heavy burden rests upon you, and we will try to bear it with you, though we cannot be upon the ground. But Jesus will be close by your side, and daily you may find rest and peace in Him. You need more rest. You are not immortal, and you cannot bear constant strain. You have a divine armor that Satan wants to strip you of: but trust in Jesus like a little

child. You are to let your light shine, not to make it shine. Jesus will do that. Let the righteousness of Christ surround you as a garment. Believe that all your knowledge, all your wisdom, will come to you from the Holy One of Israel, who will not fail, nor be discouraged.

Though every individual is a probationer, and every day men are deciding their own future destiny, though this is an awful thought, and you feel intensely over the matter, yet you cannot make those who will not place themselves in the channel of light, stand where they may reflect the glory of God. One thing is certain, the names of all the chosen are upon the breastplate of our great High Priest. He says, "I have graven thee on the palms of My hands." Oh, He loves us! He loves us! Praise His holy name! He has bound us to His great heart of love. "Who shall lay anything to the charge of God's elect?" It is God that justifieth. Who is he that condemneth? It is Christ that died. But we are not left with Christ in Joseph's new tomb? "Yes, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."

[12]

Although we may feel deeply over the unbelief and the absence of love for Jesus in those we meet, and even find this lack among those who claim to believe the truth and proclaim it, yet there is no reason why we should despond. Although many have lost the ardor of their first love and are spiritually barren, giving evidence of this fact in their cold formal prayers and heartless testimonies, yet shall we wrap the mantle of gloom about us? No, this would please the enemy. We are to believe that the Lord Jesus lives, that the Sun of Righteousness shines in clear and steady rays, and although Satan may cast his hellish shadow before our eyes, to dim the brightness of the face of Christ to us, yet we are never to forget that His face shines upon us. By faith we are to see Him who is invisible, and never imagine that Jesus has left us to fight the battle alone. Battles we shall have to fight, but heavenly intelligences are in the army of the Lord, and Christ is the captain of our salvation.

There is one thing we should not forget, and that is that "every plant that My heavenly Father hath not planted shall be rooted up." Jesus says, "My sheep hear My voice, and I know them and they follow Me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand. My Father which gave them Me is greater than all; and no man is able to pluck

[13]

them out of My Father's hand." "All that My Father giveth Me shall come to Me; and him that cometh to Me I will in no wise cast out."

We need not utter the mournful lamentation, "The Lord has forsaken me, and my God hath forgotten me." For Jesus never forsakes a soul that desires Him. Men separate themselves from Him by their sins and transgressions; but Jesus draws the souls of men that they may behold Him and fall in love with Him. In Christ is no variableness, neither shadow of turning. Jesus never asks us to bear more burdens than we have strength to bear. Let us not gather so many burdens upon ourselves that we shall be crushed under them. Let us lay the heavy burdens on One who can carry them.

Jesus is our advocate, He is our friend at court. Let us lean on His almighty arm, and go on our way rejoicing, making melody in our hearts unto the Lord. Jesus is made unto us wisdom, and righteousness, and sanctification and redemption. In Him dwells all the fullness of the Godhead bodily. You have a complete Saviour, who is close by your side, and with and through Him you can do all things. You need not seek for more efficient aid. The cause and work in which you are engaged is the Lord's, and He is able to bring forth a people, tried, purified, and made white. There is a God in Israel, who is full of wisdom, grace and power. He who is mighty in counsel will preside at every meeting.

[14] You may weep, my brother, but ever behold through your tears the sunshine and the rainbow of promise. I caution you to heed the words of Christ to His disciples—"Come ye apart, and rest awhile." You cannot always be in the din of battle and preserve your strength; you may have periods of rest. In the name of Jesus, I beseech you to rest. You will lose nothing; for you will come forth from your rest invigorated with more clearness of thought, more strength of intellect, and better prepared to do the important work committed to your charge.—[Letter 23, 1892](#), pp. 1-5. (To Elder O. A. Olsen, September 20, 1892.)

*Released May 11, 1971.*

## MR No. 265—The Seven Last Plagues

[15]

Is it true that the end of all things is at hand? What mean the awful calamities by sea—vessels hurled into eternity without a moment's warning? What mean the accidents by land—fire consuming the riches men have hoarded, much of which has been accumulated by oppression of the poor. The Lord will not interfere to protect the property of those who transgress His law, break His covenant, and trample upon His Sabbath, accepting in its place a spurious rest day.

The plagues of God are already falling upon the earth, sweeping away the most costly structures as if by a breath of fire from heaven. Will not these judgments bring professing Christians to their senses? God permits them to come that the world may take heed, that sinners may be afraid and tremble before Him.—[Manuscript 99, 1902, 12, 13](#). (“Fragments—a Holy People,” typed July 12, 1902.)

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 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.

[16]

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.

These things are the result of 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 unto 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. [17] And the religious world too is to be terribly shaken; for the end of all things is at hand.—[Manuscript 24, 1891](#). (Written about January 1, 1890.)

We are nearing the judgment. Already the plagues of God are beginning to be poured out. Upon some parts of the world God is permitting the plagues to fall. If we would escape these plagues, we must be pure, virtuous, holy, ever remembering that we are God's property. Because He has redeemed us, He wants us to cleanse the soul-temple from every trace of pollution. He wants His people to be healthy Christians, physically and spiritually.—[Manuscript 62, 1901, 5, 6](#). (Sermon at the 1901 General Conference, typed July 9, 1901.)

*Released May 11, 1971*

## MR No. 266—The Roth Family

[18]

I carried a heavy burden while in Europe, and while there I left about two thousand [dollars] of the Lord's entrusted money to advance the work in its different branches. I accepted the charge of Mary and her brother Paul from the hands of a very dear family who love and fear God, pledging myself to be their friend and do to the utmost of my influence to see that they were properly cared for, and that Mary should at my expense receive treatment at the sanitarium at Battle Creek and that Paul, who is a conscientious young man, should be placed where he could be qualifying himself to become a laborer in Switzerland or wherever duty may call him to labor. Those who have shared with me in this work I am truly grateful to, for I consider it a good work.—[Letter 4, 1888](#), p. 1. (To “Dear Brother and Sister W. W. Prescott, September 10, 1888.”)

One week ago last Tuesday we returned home from visiting the churches in Switzerland. We traveled with our own horse and carriage and by thus doing obtained a view of the places and scenery of interest which we should not have done had we ridden on the cars. Switzerland is far ahead of Colorado for landscape scenes. The hills and mountains here are indescribably grand. I do not think I ever viewed scenery which made so deep an impression on my mind. It seemed as though my heart was lifted up to heaven as I viewed the works of God in nature. I could not refrain from saying, “Great and marvelous are Thy works, Lord God Almighty.” I looked upon the high rocks seamed by the mighty cataracts which had worn a channel through them, and at the mountains towering toward heaven and then down hundreds of feet into the ravine through which a rapid stream was noisily beating its way over the stones and rugged rocks. I was filled with awe as I looked upon this scenery. I meditated upon the things which my eyes were beholding. How great was the living God who held and controlled these wonderful places of the earth, holding the mountains of stone in their place by His own hand,

[19]

subject to His will. Oh, what power and what majesty has our God! Himself is the Rock of Ages.

These mountains clad with forest trees and high towering rocks of every conceivable form are beautifully adorned with the fir, hemlock, and beech. The combination of colors is as beautiful as a bouquet. Interspersed with these are pure white blossoms resembling the snowball. All the beauties and the marvelous greatness of things in nature are open to our senses that we may better understand the love of God for man, and learn lessons of His wisdom and His power. These things which my eyes behold draw me personally and trustingly to my heavenly Father, for I recognize Him as the source of all our blessings....

[20] If our hearts were softened and subdued with the love of God they would be open to discern His mercy and loving-kindness, as expressed to us in every shrub and the profusion of blooming flowers which meet our eye in God's world. The delicate leaf, the spires of grass, every lofty tree is an expression of the love of God to His children. They tell us that God is a lover of the beautiful. He speaks to us from nature's book that He delights in the perfection of beauty of character. He would have us look up through nature to nature's God, and would have our hearts drawn out in love and affection to Him as we view His created works. The beautiful forests stretch out before us, and the groves where the merry songsters congregate and make our world vocal with their songs of praise and their rich and joyous music, should awaken the song of melody and gratitude to God in our own hearts. The Lord wants us to rejoice in the works of His creation. He rejoices in the work of His hands, which He has clothed with such a profusion of beauty. His glory is declared not only in the heavens, in the sun, moon, and stars, but in everything in nature, opening bud and blooming flowers, which His hand has created.

We may consider, as Jesus bade us, the lilies of the valley, and the beautiful flowers growing up around us should awaken in our hearts not only reverence but love to God. We need greater natural simplicity, and far more spirituality than we now possess in order to read aright the pages of the book of nature that God has opened before us. We want to grasp through faith the eternal, which He has set before us in earthly forms and semblances that the depths of our

souls may be reached, that we may magnify and reverence the God of nature.

God designs that the scenes of nature should influence the children of God to delight in the pure, simple, quiet beauty with which our Father adorns our earthly home. Jesus tells us that the mightiest king that ever swayed a specter could not compare in gorgeous array to the simple flowers that God has clothed with loveliness. We wish to learn God's lesson out of His book. The heavens above are pure and lovely, in faint colors presented to our senses here upon the earth, and we may put the imagination to the highest stretch to grasp the glories which these represent in the paradise of God; and yet the eye hath not seen, the ear hath not heard, neither hath entered into the heart of man the things which God hath prepared for those who love Him....

[21]

We must be preparing for the white robe of character, in order that we may pass within the pearly gates of the city of God to a heaven of bliss. Revelation presents the scene—fountains of living waters, rivers that are as clear as crystal proceeding out of the throne of God and the Lamb, trees of living green growing on either side of this river of life. The foliage gives health and life to those who eat it, as well as the fruit. The walls and foundation of the city are of precious stone. The streets are paved with gold.

We have in the glorious things of nature a mere shadow of the original, which we shall see in their full loveliness in the Paradise of God. Let us learn the precious lessons which God designed we should. He who careth for the simple flowers in their season, will He not much more care for you whom He has created in His own image? Look upon these things of beauty. God prepared and clothed them with a robe of loveliness, and yet they perish in a day. All these earthly, temporal beauties are to be appreciated as the voice of God speaking to us of the treasures and glories of the unseen and the eternal.

It will be impossible for me to describe the scenery which I beheld on this journey. It is too awfully grand. I might write you much more upon this, but I will pursue my narrative of my journey. Our first day out from Basel at noon we halted under the wide-spread branches of a grand old oak. W. C. W. unharnessed Dolly, and John Vuilleumier brushed her down, using hay as a curry-comb, then left

[22]

her to eat grass, which privilege she enjoyed, if we can judge from appearance. A bed was made for me on the grass. I had been sick for several days, and the proposition was made to defer the journey until the next week, [my] being unable, as they thought, to travel. This day, the twentieth of May, was very warm. I decided to undertake the journey, and if it was impossible for me to travel safely, to return to Basel. I was very weak, but my rest in sleep did me good.

Close by us was a large rock running up abruptly from the road, but in the rear was a platte of level ground which, without much difficulty, would bring one to the top of the huge rock. Here Napoleon placed his cannon upon the top of the rock, and his army must have stood upon the very spot we had chosen for our noon lunch. The name of this place was Laufen, fourteen miles from Basel. Sara McEnterfer prepared the luncheon, which is spread upon the ground upon smooth Manila paper used as a tablecloth. The blessing of God is asked upon our food, and the simple lunch is eaten with a relish.

W. C. W. engaged in writing letters on the calligraph, and Sara washed the dishes in a stream close by, and arranged the dinner basket to be strapped again on the back of the wagon. John took the German and French paper to a house not far distant where we obtained milk and did some missionary work. He obtained names to whom he could send these little messengers of light and truth.

[23] The entire journey was one of interest for remarkable scenery. Having ridden thirty miles, we tarried that night in Moutter, a beautiful village located in a valley of loveliness. The inhabitants are mostly Roman Catholics. We had good accommodations, and early in the morning took a breakfast in our room consisting of bread and hot milk, and then were seated in our carriage again to continue our journey. We arrived at Tramelan about noon and were welcomed by the family of Brother Roth. Brother and Sister Roth are most excellent people, wholehearted in the truth. They have now living seven sons and three daughters. One daughter died in the faith not long since. All are established in the truth that are old enough to understand. Their family are in the best circumstances of any of our people in Switzerland. The father and eldest son are merchant tailors. The second son is a baker, but has given himself to the missionary work, and is fitting up for a laborer. He is a young man

of superior ability. One young woman is working in the office at Basel. She understands French, German, and English. The third son is also working in the office. We enjoyed our visit with this dear family. Tramelan is one of the most beautiful places in Switzerland. It is high up among the mountains. There is much snow there in winter, and the summers are quite warm. I think we shall have a camp meeting in this place before we leave Europe. We had good meetings in Tramelan. I spoke three times.—[Manuscript 20, 1886, 1-5](#). (Untitled, June 11, 1886.)

Do you remember Mary Roth, a girl about sixteen years old, whom you met in Tramelan? Her father and brothers are tailors, and another one is a baker. They say that you visited them in Tramelan. I think you found Mary not well. I went there three times to labor. The water-closets are in the house. The whole house is poisoned by the polluted air. I called the family together, and talked this matter strongly to them.... They receive everything I tell them as being so indeed.

Mary has been an apprentice in this office, but has not been well for some time. The blood is mostly in her head. Sara McEnterfer has been treating her for months—fomentations, foot baths, sponge baths, rubbings, and so on. A physician was called to give her an examination. He says her case is a complicated one, and she must leave the office. Her parents were afraid to have her come home, because I had set before them the poisonous atmosphere in the house, which they were inhaling all the time. I saw that the precious child would not get well here, so I finally proposed that Mary should go to America, to the sanitarium. They consented to let her go. Now I wish you to tell me if this is not the best thing to be done. The physicians here do not know how to take a case without drugging. They commended the way that she has been treated, and recommended her to go to an institution in Basel, under the care of the physician that attended Edith Andrews. The treatment is all given by men with masks on. Mary is a modest young woman, and she would not go there, she said, if she died. What do you think of my sending her to the sanitarium? She has had a hard time the past winter—her feet cold as ice, room not properly heated. Her ankles swell very badly. She came down unable to do anything. I could not spare Sara. She would work over her hours at a time, and I thought

[24]

I would better be to the expense of her treatment at the sanitarium than have Sara take care of her here without conveniences whatever.

[25] They intend to leave here sometime in May. Will forward you the examination paper. I sent for it some time ago to send to you. Her father sends one of her brothers to attend the college. I promised to pay his tuition and board. He gives this young man to the cause. He was raised up from what they feared would be his deathbed. The father made a vow that if the Lord would spare his life, he would give him to the cause of God. He is an excellent young man. I have devoted all the royalty on foreign books to be used in the foreign missions. I thought I would place a fund in the office to be used for the purpose of educating choice young men to become laborers for their own country-men. This young man will come with his sister. They are a nice family.—[Letter 9, 1887](#), pp. 3, 4. (To Dr. J. H. Kellogg, April 15, 1887.)

### Diary

[26] **December 24, 1886**—In early morning we took the cars for Tramelan—Elder Ings and wife and I. Waited one hour at Travannes, then we were taken in dummy to Tramelan. We had just five seats in the cars, and a small stove. We had just had a heavy snowstorm at Basel, but there had been a greater fall of snow as we neared the mountains. We passed slowly along, and the trees looked very beautiful laden down with pure, fresh snow. Some trees had blown over, one uprooted. I think I never saw anything equal to this for beauty—the tall evergreen trees, their boughs loaded with snow. It is a picture of added loveliness. We have not seen a sight like this in magnitude for very many years. I was back in my girlhood in my native State, passing through the pine forests and exclaiming with delight at the lovely picture presented, but I had seen nothing to remind me of this scene so thoroughly as this morning. Thirty years ago such scenes were familiar in the State of Maine. We waited at depot some time for conveyance. At length Brother Roth's son came with sleigh for us, and we had the first sleigh ride we have had for years. It was quite mild. We were welcomed by Brother Roth's family, and all was done for us to make us comfortable. In the evening Brother Erzberger spoke to the Germans. Several came

in from Chaux-de-Fonds and Lausanne. Friday night we had a heavy fall of snow. At Travannes wrote to Professor Brownsberger.

**Tramelan, Switzerland, December 25, 1886**—There have been meetings this forenoon. Brother Erzberger spoke in the forenoon. The dedicatory discourse fell upon me. I spoke with much freedom in regard to the Temple of Solomon and the sacredness that should be observed by all in a home dedicated to God. They should remember it as a place where God meets with His people, and no angry feelings toward earth should exist in the hearts of the worshipers, for this would shut away the Spirit of God from them. This was a very solemn meeting. In the evening some little attention was given to the children of the Sabbath school. They had exercises and were entertained with recitations of scriptures. In the evening Elder Ings spoke to the people. Wrote several pages to Elder Corliss.

**Tramelan, December 26, 1886**—There were meetings in the morning on business. We saw men collecting around some object some little distance from the house on one of the country roads. We were told it was the body of a man who was frozen to death. He started Saturday evening from Tramelan intoxicated and was unable to proceed through the deep snow because of being intoxicated, and lay down and died. He had a mother living. He had been a great grief to that mother, and now there will be mourning for this poor son who died in consequence of strong drink. Sunday afternoon I spoke in a large, commodious hall to about three hundred people. Brother John Vuilleumier interpreted. The audience was attentive and intelligent, and may the Lord bless the word spoken to their good. Tramelan was the place where the truth first found entrance. This was the first church raised up in Switzerland.—[Manuscript 72, 1886, 1, 2](#). (Labors in Switzerland—No. 7. Diary, December 24-31, 1886.)

[27]

**Tramelan, Sabbath, May 22, 1886**—The church in this place has an interesting Sabbath school. I then [after Sabbath school] spoke to the congregation from [Revelation 15:2-4](#). The Lord gave me freedom in speaking and the Lord did bless the hearers. The room for the meeting was crowded full, and many present were affected to tears.

In the afternoon there was a social meeting, and many good testimonies were borne. Nearly all present took part in the meeting. I slept but little that night.

**Tramelan, May 23, 1886**—We rode out about five miles. The scenery was beautiful. Tramelan abounds in rich pine forest groves. It is mountainous. There is fine pasturage for cattle. Cows seem to be in great abundance here, and in this respect the milk, butter, and cheese must be far superior to that in Basel, where the cattle are mostly tied up in stables, or used as oxen to work the land....

[28] The master of the house unharnessed our horse and put him in the stall and fed him with grain. He was well acquainted with Oscar Roth, and he told him that he did not want anything more to do with him since he published such things as he did about the Catholics in the French *Signs*. He said he was greatly offended, and Oscar told him that neither he nor his sister Mary, who was with us, was responsible for these pieces being put in the Signs. He smoothed down after a time and said, "Well, we will talk no more about it. We will talk of something else." We look upon this as being an interesting little bit of experience.—[Manuscript 64, 1886, 5, 6](#). ("Labors in Switzerland," No. 5, diary, April 30-May 23, 1886.)

*Released May 11, 1971.*

## MR No. 267—Women in the Church

[29]

These women give their whole time, and are told that they receive nothing for their labors because their husbands receive their wages. I tell them to go forward and all such decisions will be revised. The Word says, “The laborer is worthy of his hire.” When any such decision as this is made, I will in the name of the Lord, protest. I will feel it my duty to create a fund from my tithe money, to pay these women who are accomplishing just as essential work as the ministers are doing, and this tithe I will reserve for work in the same line as that of the ministers, hunting for souls, fishing for souls. I know that the faithful women should be paid wages as is considered proportionate to the pay received by ministers. They carry the burden of souls, and should not be treated unjustly. These sisters are giving their time to educating those newly come to the faith and hire their own work done, and pay those who work for them. All these things must be adjusted and set in order, and justice be done to all.—[Letter 137, 1898](#), p. 9. (To “Dear Brothers Irwin, Evans, Smith, and Jones,” April 21, 1898.)

The ministers are paid for their work, and this is well. And if the Lord gives the wife, as well as the husband, the burden of labor, and if she devotes her time and her strength to visiting from family to family, opening the Scriptures to them, although the hands of ordination have not been laid upon her, she is accomplishing a work that is in the line of ministry. Should her labors be counted as naught, and her husband’s salary be no more than that of the servant of God whose wife does not give herself to the work, but remains at home to care for her family?

[30]

While I was in America, I was given light upon this subject. I was instructed that there are matters that need to be considered. Injustice has been done to women who labor just as devotedly as their husbands, and who are recognized by God as being as necessary to the work of ministry as their husbands. The method of paying men-laborers and not their wives, is a plan not after the Lord’s order.

Injustice is thus done. A mistake is made. The Lord does not favor this plan. This arrangement, if carried out in our conference, is liable to discourage our sisters from qualifying themselves for the work they should engage in.

A mistake is made when the burden of the work is left entirely upon the ministers. This plan was certainly arranged without the mind of God. Some women are now teaching young women to work successfully as visitors and Bible readers. Women who work in the cause of God should be given wages proportionate to the time they give to the work. God is a God of justice, and if the ministers receive a salary for their work, their wives, who devote themselves just as interestedly to the work as laborers together with God, should be paid in addition to the wages their husbands receive, notwithstanding that they may not ask this. As the devoted minister and his wife engage in the work, they should be paid wages proportionate to the wages of two distinct workers, that they may have means to use as they shall see fit in the cause of God. The Lord has put His Spirit upon them both. If the husband should die, and leave his wife, she is fitted to continue her work in the cause of God, and receive wages for the labor she performs.—[Manuscript 43a, 1898](#) pp. 1, 2. (“The Laborer Is Worthy of His Hire,” typed March 22, 1898.)

*Released May 11, 1971.*

## MR No. 268—Social Work and the Three Angels’ Messages

[32]

He says, “Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord?” Will they accept this reproof, and pray for true repentance? Will they put away their sins and seek for pardon?

There is a work for them to do. They are to bring the atmosphere of heaven into their families, and into their association with their fellow men. They are to represent the character of God, even as it was revealed to Moses. “And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin” [Exodus 34:5-7].

They are to deal with existing evils as the Lord has directed them. They are not to bind themselves in a covenant with the world. The instruction which God gave through Moses to Israel is for His people today: “Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be a snare in the midst of thee,” for Satan works through those who know not God, those who do not acknowledge Him as their Creator and Ruler. “But ye shall destroy their altars, break their images, and cut down their groves,” the groves in which they erected their idol altars, “for thou shalt worship no other god: for the Lord, whose name is Jealous, is a jealous God.”—Manuscript 48, 1900, 1, 2. (“A Warning for This Time,” undated.)

[33]

God desires His people to place themselves in right relation to Him that they may understand what He requires of them. They are to be a commandment-keeping people wherever they are, at home or abroad, and to have the assurance that they are accepted as His

children. They are to take their position in the world as a people whose righteousness goes before them, and whose reward is the glory of the Lord. When we live before the world such consistent lives that it can be said of us that our righteousness goes before us, the glory of the Lord will surely be revealed.

The special work of God's people for this time is brought before us in the words: "They that shall be of thee shall build the old waste places: Thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the sabbath, from doing thy pleasure on My holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father" [Isaiah 58:12-14].

[34] Our great need as a people is that we come into right relation to God. We cannot afford to let one day pass in which we have not laid hold by living faith on the God of Israel. We need the clear light of the Sun of Righteousness to shine upon us. This light is given to those who keep holy the Lord's Sabbath; but we cannot keep this day holy unless we serve the Lord in the manner brought to view in the scripture: "Is not this the fast that I have chosen, to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" [Isaiah 58:6, 7]. This is the work that rests upon every soul who accepts the service of Christ.

The Lord is constantly working for us, and our eyes should be opened to understand and to know His ways. We are to come to Him in living faith. His arm is not shortened, that it cannot save; His ear is not heavy, that He cannot hear. It is our iniquities that separate us from God. What we individually need is the living testimony in our souls that we are seeking God with the whole heart, that we are putting from our lives those things which God declares should not be found there. God desires that we shall stand before the world a holy

people. Why? Because there is a world to be saved by the light of present truth. As we give to the people the truth that is to call them out of darkness into God's marvelous light, our lives, sanctified by the Spirit of truth, are to bear witness to the verity of the message we proclaim.—[Manuscript 35, 1909, 2, 3](#). (“Let Us Publish Salvation,” a talk given May 27, 1909.)

Now we can see what the Lord delights in their doing.

“Then shall thy light break forth as the morning.” Well this is what we wanted to know, Where we can find the light? It will break forth as the morning! What is it that will give us the light? By getting out of ourselves and seeing what good we can do for others, that are around us. We may feel that it is too great a task upon us, but in doing good to others it reacts back upon us, and if we comfort others with the comfort wherewith we are comforted the blessings will come back to us. And how? “Ye are labourers together with God.” You see we are drawing in the same line with Jehovah, and all of the heavenly intelligences are interested in the work going on here in this earth, and if there had not been that interest none of us could be saved.... “And they that shall be of thee,” now mark these words, “shall build the old waste places”: What next? They shall raise up the foundations of many generations; and they shall be called, What? “The repairer of the breach, The restorer of paths to dwell in.” What is that? It is the everlasting law of Jehovah, and it was the transgression of that [law] that brought the fall of man.

[35]

Here it says, “And if thou draw out thy soul to the hungry.” What is this hungering? If there is not a hungering, a starving for the Word of God, tell me?—[Manuscript 5, 1891, 1, 7](#). (Sabbath sermon, January 10, 1891.)

I know that the work you are engaged in is the very work that should be done in connection with the third angel's message, as the hand is connected with the body. I have no fears of workers who are engaged in the work represented in the fifty-eighth chapter of Isaiah.—[Letter 24, 1898](#), pp. 1, 2. (To “Dear Brother Merrill,” March 25, 1898.)

[Isaiah 58](#): “Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgressions, and the house of Jacob their sins. Yet they seek Me daily and delight to know My ways, as a nation that did righteousness and forsook not the ordinances

[36]

of their God: they ask of Me the ordinance of justice; they take delight in approaching to God.” They seek Christ just the same as though they had not forsaken Him. This is a people that seek God as though they were seeking Him in obedience to Him. That is just how they seek the Lord. “They ask of Me the ordinance of justice.” That is the danger, and that is where the Pharisees stumbled. They looked at their outward forms and ceremonies, and their outward performances of worship. And the Pharisees expected that those outward ceremonies would certainly recommend them to Christ, but He showed them that they did not have the spirit of meekness and lowliness that Christ had.

Now He says, “Behold ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high.” Here is a voice that God bids shall be heard on high, and there are voices that they make to be heard on high, and it is not the voice that gives the trumpet the certain sound.

[37] “Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush and to spread sackcloth and ashes under him? wilt thou call this a fast and an acceptable day unto the Lord?” As though the Lord would take great pleasure in that. That is not the kind of a bowing down that He has a pleasure in. “Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and that ye break every yoke?” Here is something that is a work to a purpose. Let us see what it is. “To loose the bands of wickedness, and undo the heavy burdens.” Now here is the very thing in work that the Lord accepts. Why? You say, “I have heard that we are not saved for our good works.” No, but we will not be saved without them. You cannot depend upon your good works for salvation. We must have a living dependence upon a living God. And when there is a living connection with a living God, Christ abides in the heart by living faith, and the human agent works after Christ’s life. He is going to change our life and character that Christ reveals. And if trials come to us we will not manifest a rebellious spirit. The opportunities will present themselves to every one of us, because we see oppression and unkindness, and because we see burdens that would be thrown upon us, and let self come in and exhibit itself. We let self arise. We want to put the trials in the

right place, and where is it? Christ says to everyone that is weary and heavy laden, "Come to Me." And what? "Learn of Me, for I am meek and lowly in heart." And notwithstanding the crush of conflict that we shall have to pass through if we accept the truth of heavenly origin, there is meekness and lowliness in Jesus in every move. Hide in Jesus Christ. Our life and character is hid with Christ in God, so we cannot afford to let any impulse of passion control our words or control our actions, but we must do just as Jesus would have done under similar circumstances, and we are not to be revengeful.

Now the work that is before us we want clearly to understand. It is a work of mercy, a work of love, a work just in Christ's lines. Just as Christ worked. He says that the nobleman went a long journey, and to every man he gave his work. The human agent is to cooperate with the divine. To everyone his work, and this is Christ's work. It is not the man's work. He is not to feel that all he has to do is to attend to his own individual self. No, there is a broader field. He is to occupy till I come, and what is it, "to occupy"? To be laborers together with God. Therefore it is of the greatest consequence that we understand in clear lines what it is to be laborers together with God. We must be imbued with the Spirit of Christ. We cannot labor with God merely from our intellect or our education. We cannot buy the grace of God with money; we cannot buy it with eloquence; we cannot buy it with the power of our intellect. It is God's to begin with. Does any of it belong to us? No, it is received by us from above. We are to occupy to the very best knowledge that we have, and sense our responsibility, and let our light shine through us to those that are around us, and in doing that we are doing the work of God. "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, to let the oppressed go free, and that ye break every yoke?" How are we to do it though? It is to present the obedience to Jesus Christ. And when we present the perfection that there is in His requirements, in His commandments, in His law, we are presenting that which will loose the bands of wickedness, and in the place of making men fast, in the place of shackling them with sin, it will loose the bands of wickedness, and those that are oppressed by the enemy. Who is the enemy? Who is observing us on the right and on the left? It is the one who rebelled against the law of God in heaven. It is the one that fell because

[38]

[39] of his disloyalty, and when we work in his lines we are fastening the shackles of oppression. "His servants ye are to whom ye yield yourselves servants to obey." If it is Christ you obey you are free, because He came to make us free. If we are on Christ's side we stand under the blood-stained banner of Jesus Christ. The blood-stained banner of Prince Emmanuel testifies that we are free, made free in Jesus Christ, because He is the propitiation for our sins, and not for ours only, but for all who shall believe on His name. That is the freedom that we want.

"To let the oppressed go free." What can we say to them? We can show them that obedience to the requirements of Jesus Christ is freedom, liberty, and salvation. It is indeed the perfection of Jesus Christ revealed in our world in His character.

"And that ye break every yoke." We do not want to be bound any more, no matter who it is, or what it is. There is our God whom we must serve. A God who requires our service. Nothing must come in between that God and our souls, because our souls are of infinite value, and we cannot hang them on the ministers. We cannot trust our salvation to them. We must search the Scriptures for ourselves and know what they teach. We must obey what God says. "Is it not to deal thy bread to the hungry, and that thou bring the poor which are cast out to thy house? when thou seest the naked that thou cover him; and that thou hide not thyself from thine own flesh?" How can you do this? By not living extravagantly yourself. By not using every dollar that you have to make yourself a place in the earth, but honor the Lord God of heaven by showing that you esteem humanity from God's standpoint. Jesus Christ is our Redeemer, and we are to feel indeed that He has died to purchase humanity, to give us freedom and liberty which can be given only through Him.

[40] Now let us see what the Spirit of God led His representative on earth to do. What the character of His mission was. He says, "The Spirit of the Lord is upon Me because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." How? Why, He found when He came here that the truth was so mixed with error, that He had to take away the traditions and maxims, and to remove the rubbish, and take the truth which had served in the enemy's

lines to strengthen error, and bring error before the people, rescue it from error and restore it to the native loveliness of its character, and then let that truth stand before the people. The oldest error may be pleaded because of its age, but it may be hoary with age, but that does not make error truth. No, it does not change error into truth. The Jews held their customs received from tradition and repeated from age to age and from generation to generation, and they kept accumulating till He says to them, "Ye are blind." "Ye are both ignorant of the Scriptures and of the power of God." What was the matter? Why they had taught tradition for the commandments of God? That is not the way to do. What did Christ come to present? He says, "The recovery of sight to the blind, to set at liberty them that are bruised." Now you can see that that is in perfect harmony with what we have been reading. "When thou seest the naked that thou cover him." What are you doing if you have the glorious light of truth? What are you doing if God has chosen you to be a peculiar people, a royal people, a holy people? You are to show forth the power of Him who hath called you out of darkness, out of blindness into His marvelous light. Well, if God lets His light shine upon you, do not let your mouth be stopped. Do not let anybody put a falsehood in your mouth because of tradition. Speak the truth as it is in Christ Jesus. [41]

Let the Spirit of God speak for Himself. Do not mix in self, and your own ideas and your own opinions. You want to present the truth as it is in Christ, and when you do that let the truth make its own impressions.

"And that thou hide not thyself from thine own flesh." How much of that there is. There is a little church in Denver where they do not let anyone in if they do any work, and so, of course, Christ does not come in, because He set us the example by working in a carpenter's shop. They exclude everyone. There was a seamstress taken in by a noble family, and they [the people in the church] were highly offended and talked with them. To think that they should let one worker come in! Have they got a secluded heaven? They are hiding themselves from their own flesh. Do just as Jesus did. What did He do? He took a position with the poor. He preached the gospel to the poor in such simple language that they could advance the truth in every line. What does it say in the Scriptures? Christ sent out

a message, Come to My supper. The preparation is made, come to My supper. But they would not hear it. What was the matter? What had they got to do? One said, "I have bought a piece of ground and cannot come," and another said, "I have a yoke of oxen," and another, "I have married a wife," and Christ was angry, and He said, "Go out onto the highways and compel them to come in." How? Were they to take and shackle them? They were to let the bright rays of light shine right upon them in clear, steady, lines that they should follow the words of Jesus. "And I, if I be lifted up... will draw men unto Me." Do you draw them unto Him? That is the very work that is to be done. Let us draw. Shall we go to the highest? Yes, go to the highest powers in the earth and say, "We have got a truth which will satisfy every one of you. You are not satisfied. This is a truth so large and expansive and so deep that it will meet every want that you have." Present to them the precious truth. There are many in palaces that do not know what is the matter with them. Paul had converts in Caesar's household. He did not tell them to come out, but when it came to the point where they could not honor God and stay there, they had a perfect right to change their position, as Christ had the right to take the children of Israel out of Egypt in order that they might keep the Sabbath and have the Lord of heaven exalted before them.

Hide not yourself from your own flesh. Go to work right where you are among any people [where] there is work to do. "Lift up your eyes," says Christ, "and look." Why? For the fields are ripe and ready for harvest. What is interposing? Men interpose themselves right between the people and Christ. They are working in the lines of the enemy, instead of in the light and power of truth, and the God of heaven must see in the human agent the power that says, "Come, for all things are ready." That is what we want. We want to give the people food. They are hungry. We do not want the froth, we do not want the fables, but we want the word of the infinite God. Christ says, "Except ye eat My flesh and drink My blood, ye have not part with Me." What is it to eat His flesh? When the disciples heard that they were offended. They did not discern spiritual things. He says, "The words that I speak unto you, they are spirit and they are life." It is to be doers of the word. Do you think we are going to let people come in with their maxims and customs and blind our

eyes? We have a work to do, to go to the people who have souls to lose or souls to save. What are the terms of salvation? “Thou shalt worship the Lord thy God, and Him only shalt thou serve.” This we will keep ever before us.

Let us see what comes of not being self-centered, and not taking time to brood over our ailments and afflictions. We will take time to consider that there is somebody in the world besides ourselves, and we will begin to work in Christ's lines, our spirits will become anointed and His righteousness will go before us. Then if ye do these things “thy light shall break forth as the morning, and thy health shall spring forth speedily.” And it is a double health. It is not only bodily health, but spiritual health and power, spiritual sinew and muscle. “Thine health shall spring forth speedily; and thy righteousness shall go before thee: and the glory of the Lord shall be thy rereward”—the righteousness of Jesus Christ. He has taken away our sins because we have repented of our transgression of the law of God. Our sin is taken away and in its place the righteousness of God is imputed unto us. Here the vacuum is supplied by blessing of God. That is what supplies the place. “Thy righteousness shall go before thee.” Jesus Christ our righteousness. “And the glory of the Lord shall be thy rereward.” If the righteousness of God goes before in the path that we travel, we have got a most glorious wake behind us. God's people are blessed. They stand out distinguished by light and love and power, and the world sees that there is somebody who will work according to the law of God.

“Then shalt thou call, and the Lord shall answer; thou shalt cry, and He shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day: And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.” That is what we want, to call and the Lord shall answer. “Thou shalt cry, and He shall say, Here I am.” He responds to our call, and says, “What shall I do for you?” He will give you the very thing that your soul hungers after. “If thou take away from the midst of thee the yoke, and putting forth of the finger, and speaking vanity.” It is not

[44]

only the body, but the soul that is expressed in this work. How many we see whose light is in obscurity. Oh, if I could find Jesus. I have letters come to me saying, "How shall I find Jesus? I have prayed but I do not get any answer to my prayer." Christ says, "If ye do these things, I will answer. I am with you. I am right by your side." What can we suppose is the reason that we are in obscurity? The light is shining, and here Christ says, "Then shall thy light rise in obscurity, and thy darkness be as the noon day." Let us thank God. Let a gratitude offering come up to God. "And the Lord shall guide thee continually." If His words to us continue we are not in darkness. "And the Lord shall guide thee continually, and satisfy thy soul in drought, and ... thou shalt be like a watered garden, and like a spring of water, whose waters fail not." Everyone who trusts in Jesus and drinks of the water that He gives them, it shall be in them "as a well of water springing up unto everlasting life." Let us see what work we have to do.

[45] "And they that shall be of thee shall build the old waste places." What is the matter? Do you see any waste places down here in 1894? "Thou shalt raise up the foundations of many generations." What is the matter? Is the foundation gone? "And thou shalt be called, The repairer of the breach, The restorer of paths to dwell in." They will be called among the heavenly intelligences, "the repairers of the breach, the restorers of paths to dwell in." "If thou turn away thy foot from the sabbath, from doing thy pleasure on My holy day; and call the sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

Now we have to understand what the breach is. Look at the fourth commandment. We have assembled here today to acknowledge that the Lord created the heaven and the earth in six days and rested on the seventh day, and sanctified and blessed the seventh day, and set it apart for man to observe. In observing that day, we erect a memorial which is to call God to mind and keep Him in remembrance as the only true and living God to be worshiped by human intelligences. He created the heavens and the earth and He has given us a memorial,

even the observance of the Seventh-day—not the first day. Here comes a power under the control of Satan that puts up the first day to be observed. God calls him the man of sin because he has perpetuated transgression. He [Satan] has taken his side to be on the right hand of the first sinner who ever existed. We do not want to be on his side. Here is the breach that is to be made and it has been a breach for years. Shall we let it always be a breach? Well, some say, [46] “Why do you always talk about the Sabbath? Why don’t you talk about Christ?” Suppose in an enclosure a length of fence was broken down. If we were building that length would you ask why we paid so much attention to that part? What is it? [It is] the Sabbath of the fourth commandment that is broken down. The foundation of many generations is the Seventh-day Sabbath of the Lord our God. “This is the sign,” He says in the thirty-first chapter of Exodus, “this is the sign between Me and you throughout your generations.” Well, now what is the matter? They have broken it down, and the world has taken the liberty to take a day that has no sacredness, no sanctity, and they all worship that as the sabbath. It is a spurious sabbath. God does not accept it. They worship God as though they had not departed from His ordinances, but they have. Shall we accept this child of Papacy? The Protestant world has taken it, the Protestant world has cradled it, the Protestant world has nourished it, but shall we take it as divine, when God says, “Six days shalt thou labor, and do all thy work.” What shall we do? Work at that broken-down line of fence. “Thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.”

Will you please carry that home with you, and read and search and find out about the breach, because every one of you want to become intelligent in faith and doctrine, that you may “give an answer to every man that asketh you a reason of the hope that is in you.” Let us seek the Lord that we may find Him. He wants us to seek Him. God help us to come right to the point, and every one of us be employed in lifting up the Sabbath which has been trampled under the feet of man, and a spurious one put in its place. [47]

You will always find Satan on the side of the oppressor. God does not oppress. God does not bring them [people] in by persecution, for He has let them live all this time, but when Satan gets the lines

in his hands, he takes the spurious sabbath and sets it up against the perfection of Christ and [says] you have got to keep it. That is the spirit of persecution and oppression and bondage. It goes right with the spurious sabbath that has not one syllable for its sanctity in the Word of God. "If you do not keep Sunday, you will not buy or sell." And not only that, but they work their oppression in every way possible, but thank God, He lives. He lived in the days of the apostles when the priests said, "Do not preach any more in the name of Jesus Christ." Somebody else's law was to come in there and show that God had a government. He sent His angel and said, "Go and tell Peter to go and make known My words." And when they came from Peter, lo he was not there. And one came and said, "He is in the Temple preaching." And they sent officers to bring him without violence, and they brought him before the council. They said to [him], "Why do you teach in His name?" But Peter answered and said, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye."

[48] God help us that our eyes may be anointed with the eyesalve that we may see. He will cause you to ride on the high places of the earth, and feed you with the heritage of Jacob thy father. Let us hide under the promise, and let us find refuge in Jesus Christ. He will establish us in truth and righteousness and the glory of the Lord shall be our reward.—[Manuscript 11, 1894, 1-14](#). ("Isaiah 58." Sermon, February 17, 1894.)

*Released June 22, 1971.*

## **MR No. 269—Attitude Toward Creeds**

[49]

The prayer of Christ to His Father, contained in the seventeenth chapter of John, is to be our church creed. It shows us that our difference and disunion are dishonoring to God. Read the whole chapter, verse by verse.—[Manuscript 12, 1899, 1](#). (“The Need of a Knowledge of God’s Word,” typed February 22, 1899.)

*Released June 22, 1971.*

[50]

## **MR No. 270—The Remnant Church**

Greatness without goodness is valueless. It is as a tinkling cymbal. The man who does not gather about him the rays of light that God has let shine upon his pathway will surely surround himself with the shadows of darkness. God designs that His people shall press closer and still closer to the light. Then they will go forward and upward....

Satan has come down with great power, knowing that his time is short. The continued apostasy, the abounding iniquity, which chills the faith and constancy of many, should call the faithful ones to the front. Straight, clear, decided testimonies, freighted with the light for the time, will be given. Truth, undimmed by the furnace, will shine brighter and brighter until the perfect day. The Spirit and power of the coming One will be imparted in large measure to those who are preparing to stand in the day of God, who are hastening the second advent of our Lord and Saviour Jesus Christ. To these faithful ones Christ gives special communications. He talks with them as He talked with His disciples before leaving them. The Spirit of truth will guide them into all truth. God has lines of communication with the world today. Through His appointed agencies, He speaks to the people He is purifying, warning and encouraging them....

[51] Here is a precious promise; the purposes and plans of God are to be opened to His disciples. What is a disciple? A learner, ever learning. Coming events, of a solemn character, are opening before us, and God would not have any one of us think that in these last days there is no more that we need to know. This is a continual snare of Satan. He would have us meet coming events without that special preparation which is essential to guide them through every difficulty. He would have all stumbling their way along in ignorance, making self-conceit, self-esteem, self-confidence, take the place of true knowledge. The more satisfied anyone is with himself, and his present knowledge, the less earnestly and humbly will he seek to be guided into all truth. The less of the Holy Spirit of God he has, the

more self-satisfied and complacent he will feel. He will not search earnestly and with the deepest interest to know more of truth. But unless he keeps pace with the Leader, who is guiding into all truth, he will be left behind, belated, blinded, confused, because he is not walking in the light.... The word of God is to be the man of our counsel.... All heaven is looking upon the remnant people of God, to see if they will make truth alone their shield and buckler. Unless the truth is presented as it is in Jesus, and is planted in the heart by the power of the Spirit of God, even ministers will be found drifting away from Christ, away from piety, away from religious principle. They will become blind leaders of the blind.—[Manuscript 14, 1886, 1, 5, 6, 8-11](#). (“Christian Integrity in the Ministry,” 1886.)

Oh, that all might repent and do their first works. When the churches do this they will love God supremely and their neighbors as themselves. Ephraim shall not envy Judah, and Judah shall not vex Ephraim. Divisions will then be healed, the harsh sounds of strife will no more be heard in the borders of Israel. Through the grace freely given them of God, all will seek to answer the prayer of Christ that His disciples shall be one, even as He and the Father are one. Peace, love, mercy, and benevolence will be the abiding principles of the soul. The love of Christ will be the theme of every tongue, and it will no more be said by the True Witness, “I have somewhat against thee, because thou hast left thy first love.” The people of God will be abiding in Christ, and the love of Jesus will be revealed, and one Spirit will animate all hearts, regenerating and renewing in the image of Christ, fashioning all hearts alike. As living branches of the True Vine, all will be united to Christ the living Head. Christ will abide in every heart, guiding, comforting, sanctifying, and presenting to the world the unity of the followers of Jesus, thus bearing testimony that the heavenly credentials are supplied to the remnant church. In the oneness of Christ’s church it will be proved that God sent His only begotten Son into the world....

[52]

Jesus came to impart to the human soul the Holy Spirit by which the love of God is shed abroad in the heart; but it is impossible to endow men with the Holy Spirit, who are set in their ideas, whose doctrines are all stereotyped and unchangeable, who are walking after the traditions and commandments of men as were the Jews in the time of Christ. They were very punctilious in the observance

of the church, very rigorous in following their forms, but they were destitute of vitality and religious devotion....

[53] The remnant church are called to go through an experience similar to that of the Jews, and the True Witness, who walks up and down in the midst of the seven golden candlesticks, has a solemn message to bear to His people. He says, "I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly and will remove thy candlestick out of his place, except thou repent." The love of God has been waning in the church, and as a result the love of self has sprung up into new activity. With the loss of love for God, there has come the loss of love for the brethren. The church may meet all the description that is given of the Ephesian church, and yet fail in vital godliness. Of them Jesus said, "I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for My name's sake hast laboured, and hast not fainted. Nevertheless, I have somewhat against thee, because thou hast left thy first love."—[Manuscript 154, 1897, 3-7](#). ("God's Messengers," undated.)

There is perfect harmony between the instruction of the Old Testament and that of the New. The Lord Jesus Himself gave to Moses the principles that were to be given to Israel. Lessons of mercy, goodness, generosity, and strict honesty were given by Christ in the Old Testament, and were repeated by Him when He came in human flesh to our world. Shall we not earnestly and prayerfully study these lessons and practice the principles which the Lord has given?—[Letter 83, 1896](#), pp. 14, 15. (To Elder O. A. Olsen, May 22, 1896.)

[54] God has a remnant people in the world—a people who are not following worldly policy. Of them we read in the Scripture, "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ".... The Christian world has cast aside the Seventh-day Sabbath, and has exalted the false sabbath. But God has a people who will be loyal to Him. His work is to be carried forward. Churches are to be established as

memorials of the people who bear His sign. These houses of worship, however humble, will continually proclaim the treason of Satan and the holiness of the Sabbath that was instituted when the morning stars sang together and all the sons of God shouted for joy.... Satan is presenting worldly attractions. The churches are teaching for doctrine the commandments of men. Ministers are crying, “There is no law,” failing to see that if there is no law, there is no transgression. It is time for us to show that we have a message from the Lord, a message of no human invention. Workers who will present the truth in its simplicity are greatly needed. The last message of warning is to be given to the world. As God’s people bring the truths of His message into the daily life, practical godliness, purity, and holiness will be seen.—[Manuscript 99, 1902, 1, 7, 10](#). (“Fragments,” typed July 12, 1902.)

The remnant people of God must be a converted people. The presentation of this message is to result in the conversion and sanctification of souls.—[Letter 190, 1908, p. 2](#). (To Brother and Sister Simpson, June 15, 1908.)

***Released June 22, 1971.***

## MR No. 271—Inspiration

You seem to be surprised that I look at matters in the light that I do. You speak of the resolution that you thought ought to have passed at the General Conference. What did that resolution comprehend? It virtually said that nothing should be taught in the college but that which had been taught during the past year. Now my dear brother, I would not wound your feelings, I would not grieve your soul or discourage you; but I must lay some things open before you. I told the conference what had been shown me in the past in reference to resolutions which covered the same ground. I stated that many things had been taught in the college that was as seed sown in minds and would yield a harvest which would not be pleasant to reap. I stated that I had light in reference to this matter.

Both in the [Battle Creek] Tabernacle and in the college the subject of inspiration has been taught, and finite men have taken it upon themselves to say that some things in the Scriptures were inspired and some were not. I was shown that the Lord did not inspire the articles on inspiration published in the *Review*, neither did He approve their endorsement before our youth in the college. When men venture to criticize the Word of God they venture on sacred, holy ground and had better fear and tremble and hide their wisdom as foolishness. God sets no man to pronounce judgment on His Word, selecting some things as inspired and discrediting others as uninspired. The testimonies have been treated in the same way; but God is not in this.

[56] Infidel arguments have been brought into the college for the purpose of instructing our youth how to argue against infidelity. The seeds of infidelity may not at once be developed, yet they will manifest their existence when temptation arises. I have been shown that doubts will enter the heart, arguments in favor of infidelity will fasten in the mind that will finally lead to skepticism as a result of this course.—[Letter 22, 1889](#), pp. 9, 10. (To Elder R. A. Underwood, January 18, 1889.)

***Released June 22, 1971.***

[57] **MR No. 272—Miscellaneous Manuscript Materials**

**Ellen White's Visit to Canada**

Arrived at Battle Creek about noon, then commenced to prepare or have others prepare for the journey to Canada. Could get no one to go with me and Father, and I went alone. I had not been able to eat anything from Sunday noon until Tuesday noon and then only a very little. The journey on Grand Trunk was much easier than anticipated. We arrived at Montreal about eleven o'clock, stopped at a hotel that night. Next day at about noon arrived at Sherbrook. We here took the stage for Magog, sixteen miles. Oh, what a barren rocky country. Poverty, poverty reigning everywhere. We reached the campground about two hours before sundown.

The meeting was small, about one hundred tents on the ground. There is excellent material here, and we think a good work can be done with proper efforts put forth. Nearly all are poor who have embraced the truth.

I spoke Sabbath afternoon and Sunday to a large crowd that came from Waterloo on special trains and also on boats. I had great freedom in speaking to the people, and all seemed to be highly gratified. There had been a strong effort made to pass the prohibition law, but failed. Their head man said, "If Mrs. White could have spoken in the cities when a few weeks ago the question was agitated, they would have carried the day." They said they never heard anything by any speaker equal to that discourse on temperance. The Bourdeaus say that a great victory has been gained to them in Canada in favor of the truth. Had we not attended their camp meeting, it would have been a fearful discouragement upon the cause and work in Canada. I never saw a people so grateful for our labors as in this place.

Tuesday morning we rode in stage sixteen miles to Sherbrook, took cars for Portland. I was sick all day, but my cold is better now. Father is now having this cold and is almost used up.

We reached Waterville [Maine] Wednesday noon. This gives me a little time to write, but my poor heart forbids my doing much. We think our Canada meeting was a very important one.—[Letter 39, 1880](#), pp. 2, 3. (To “Dear Children,” August 19, 1880.)

We wait here [Stillwell Junction] until half past nine o’clock. Get upon the ground about midnight. I am sure the Lord has heard and answered my prayers. I left the Alma camp meeting sick. I had a high fever all night and all day Monday. Yet we went to B. C. and the doctor told me it was certainly not my duty to go to Magog. He said much now depended on me and I should feel that the cause of God demanded that I should keep myself in the very best condition for labor. He made so urgent a plea I really was on the point of giving up going, but I thought I might have fully as wearing labor to remain, as Father was anxious to go. We were two days and two nights on this trip. We had to wait several hours at Sherbrook, for the stage. They loaded on a very large barrel of alcohol, several boxes and any amount of bundles. Our two large trunks and hand baggage and we stowed ourselves in amid all these and rode sixteen miles to Magog. When we came upon the ground the meeting was in session, but they gave a loud shout of victory. There was a joyous welcome for us.

We found our tent well furnished, floor and carpet, upholstered chairs, washstand and two beds, one for Elder Butler, one for Father and me. This was an excellent meeting. I was not well any of the time. My cold was very severe. The discharges from my head were fearful, yet I labored carefully and did not break down. I had very great freedom in speaking. The Lord has sustained me. [59]

On Sunday there was a large company assembled, and I was never more free than upon this occasion. Those who came to hear were enthusiastic over it. They had been making an effort to put down the licensing of liquor selling. They failed. They said, If Mrs. White had come there a week before and spoken in their cities they should have succeeded in putting down the sale of liquor. They said they would have given her \$25.00 a night. I found here it would have been a terrible disappointment if I had failed here. I feel sure this was my duty. We gave great encouragement to the Bourdeaus.

The man who owned the ground was out to hear. His mother was out to all our meetings and will, we think, keep the Sabbath.

She gave me half a dollar. She sent one dollar to Sister Olmstead, Brother Kellogg's wife's cousin, for sending her the *Signs*. She said she had not felt that she could have much interest in the Old Testament, but the articles coming through the *Signs* had made dark things so plain, she was interested and sees a new beauty in the Old Testament she has never seen before. She had considerable to say in reference to our faith. She seemed to be one in spirit with us. Her son is the wealthiest man in Magog.

[60] We had to here meet a party, true immersionists and a party of these spasmodic ones who consider that religion consists in a noise. They shout and bellow and foam and act like men bereft of their reason. This was called the power, but I told them there was no religion in it. It was a spurious article. This is modern sanctification, but it is as opposite to genuine sanctification as light is in contrast with darkness.

We had the privilege of presenting the true sanctification before them. Our testimony on these points was very much needed. Satan will be willing a people who profess to be keeping the law of God should represent themselves before the world in words and deportment as fanatics, for this disgusts unbelievers; and they cast the truth and the fanaticism in the same scale and count it of the same value. The Lord keep His dear people from fanaticism and heresies that are so prevalent everywhere.—[Letter 42, 1880](#), pp. 1-4. (To “Dear Children, Willie and Mary,” September 22, 1880.)

### The Civil War

I saw that Brother A. Ross must be cautious of his words. He has not regarded slavery in a Bible light. He does not see it as God sees it. Brother Ross has expressed himself unguardedly and has exerted a wrong influence. He is watched, and he will surely be in a dangerous position unless he strives to counteract the influence His words have carried. As a people we must use great caution. As we do not engage in the war and pray for union and preach in regard to union, suspicions are aroused. If one like Brother Ross expresses sentiments not fully comprehended, but taken that he favors the South, this people will be branded as Secessionists, and in this excited state of the people but a word would set them on fire and

destroy our safety. Brother Ross's views are not correct in regard to the institution of slavery. [61]

The influence of teachers upon the body has not been right. They have not made known their decided faith and taken a firm stand that all might understand their position and know where to find them. These uncertain teachers who are unwilling to venture and bear any responsibility had better remain in silence until they can tell the time of night, and lead God's people safely and feed them with clean provender, throughly winnowed. These uncertain teachers have nourished the elements of disunion and confusion. Each should look well to his own soul and rule his own spirit. If each would do this, and watch self as eagerly as he watches his brethren, the elements of union would exist in the heart and every separating bar would be broken to fragments. Hearts would flow together like two drops of water. Then there would be power and strength in the ranks of Sabbathkeepers far exceeding anything we have yet seen.

We are living in a most solemn period. Satan and evil angels are arrayed against us with mighty power. The world is on their side to help them, and the most lamentable fact is that professed Sabbathkeepers, claiming to believe important, solemn truth, unite their forces with the combined influences of the powers of darkness to distract and hinder or tear down that which He [Christ] has required His chosen instruments to build up. Some do not work *directly* to tear down, but *indirectly*. They look on with indifference, express doubts, suspicion, fears, and need greater evidence than a *doubting Thomas*. They will not, or do not, put their hand to the work with zeal and exert their energies to build up. Their influence is recorded as one which retards the work of advance and reform among God's people. [62]

Said the angel, "Those who do not gather with Christ scatter abroad." There is no such thing as a neutral position. Every one has influence and his influence tells for or against. Individuals have stood ready to oppose every step of advance of God's people as God in His providence has led them. And those who would venture out have their hearts saddened and distressed by the lack of union and action on the part of their ministering brethren."—[Letter 16, 1861](#). (To the church in Roosevelt, New York, and vicinity, circa 1861.)

### Ellen White's Visit to Norridgewock, Maine

Your uncle and aunt [Mary White Chase] were at the meeting at Norridgewock. They both enjoyed the meeting much. We had an excellent meeting. I spoke four times during the meeting in public. Your father spoke four [times]. We both had freedom in bearing our testimonies. There is an excellent class of people raised up in Norridgewock, and in Athens a new meetinghouse has been built in both these places.—[Letter 13, 1867](#), p. 1. (To William C. White, November 7, 1867.)

[63] We are so earnestly engaged in the work and so much to do, our time and strength is all taken up with labor. There are many here [Norridgewock, Maine] that are upon the point of deciding to identify themselves with this people, but have not strength to decide. Many young here need to be converted. Oh, we do feel so earnest, so anxious to see the work of God progress.... I have spoken one hour and a half this afternoon, and am quite weary. Things move slowly here, yet we are not discouraged. We expect to see a good work accomplished in this State.—[Letter 14, 1867](#), pp. 1, 2. (To J. Edson White, November 9, 1867.)

I labored all through the meeting at Norridgewock, unable to hold up my head only while standing upon my feet. I had a burden for the people which pressed me to say considerable.—[Letter 25, 1868](#), p. 1. (To Edson and Willie White, December 2, 1868.)

*Released June 22, 1971.*

## MR No. 273—Health and Spirituality

[64]

God holds every one responsible for the influence that surrounds his soul, on his own account, and on the account of others. He calls upon young men and young women to be strictly temperate and conscientious in the use of their faculties of mind and body.... Avoid exciting the brain. Too much study stimulates the brain and increases the flow of blood to it. The sure result of this is depravity. The brain cannot be unduly excited without producing impure thoughts and actions. The whole nervous system is affected, and this leads to impurity. The physical and mental powers are depraved, and the temple of the Holy Spirit is defiled. The evil practices are communicated, and the consequences cannot be estimated. I am compelled to speak plainly on this subject.

The proportionate taxation of the powers of mind and body will prevent the tendency to impure thoughts and actions. Teachers should understand this.—[Letter 145, 1897](#), pp. 7, 8. (To W. C. White, August 15, 1897.)

Christ began the work of redemption just where the ruin began—upon the point of appetite.—[Letter 90, 1898](#), p. 8. (To Dr. J. H. Kellogg, October 20, 1898.)

Men will never be truly temperate until the grace of God is an abiding principle in the heart. All the pledges in the world will not make you or your wife health reformers. No mere restriction of your diet will cure your diseased appetite. Brother and Sister ----- will not practice temperance in all things until their hearts are transformed by the grace of God. And they shall wear Christ's yoke and have Christ's meekness and lowliness of heart.—[Letter 73, 1896](#), p. 14. (To Brother and Sister Maxson, October 12, 1896.)

[65]

Two great systems of efficiency are blended in the human body. The circulatory system and the nervous system are combined. The heart is the reservoir of the circulatory system and the brain of the nervous system. From the blood the food is assimilated by the body. Both agencies are ever at work. The food nourishes the whole man;

therefore there is every need of wholesome food. But there is not the slightest call for the great variety of dishes which are nearly always on hand. Much time and labor might be saved in this matter. God does not design that our time should be so fully occupied in contriving dishes to suit the palate. God would have all of His people missionaries in every sense of the word.

In this country in the fruit season what an abundance of fruit there is of every description. Yet the variety of foods which are eaten at one meal often make a cesspool of the stomach.—[Letter 157, 1900](#), p. 6. (To Brethren Farnsworth, Robinson, Starr, Palmer, Carr, and Sharp,” December 12, 1900.)

Only when the brain-power and the talent of speech are sanctified, are we fitted for service.—[Manuscript 95, 1906, 12](#). (Sermon, “Lessons From the Fifteenth of Romans,” October 20, 1906.)

[66] The heart is the citadel of the spiritual life, and it is necessary daily to expel worldly maxims and the spirit of the world from our hearts. The pulsing of the heart is felt through the whole body, and the action of the heart must be sound if there is to be a healthful condition throughout the body. Let the heart be diseased, and sickness is communicated to every member of the body.—[Letter 16, 1895](#), pp. 1, 2, 6. (To Elder C. P. Bollman, June 18, 1895.)

*Released June 22, 1971.*

**MR No. 274—Not Processed**

[67]

## **MR No. 275—Working with Parliaments**

This is God's world, and wicked men are simply permitted to be in it. This earth was deeded to Abraham and his children, and we will come into possession of it before long. We must not feel that we will receive any help from those around us, but we must be where we can help them.

When you begin to work with parliaments, that sets the devil to work, and if he cannot make the work hard for us, who can? Do not let your work be known any more than necessary. Let the truth work. Our best course is not to get up an exemption. God has given light that the least said about these things the better. The devil and all his hosts are working to destroy God's law, and when you begin to work on those lines he will stir up men to believe that we do not regard their laws, nor obey their decrees.

We are not to reveal all our purposes and plans to men. Satan is working in an underhanded way, and he will continue so to work. He will not work openly and above board. His power is to work upon human minds to make a start, to set a powerful movement on foot before the people's minds are prepared for it.

Question: Can we not get the truth before the minds of the members of parliament in a quiet way, and by furnishing them reading?

[68] From the light that has been given me, we should fear that these men and rulers will take their position against the work and then they will act like the devil; but every advantage should be taken to get acquainted with these men; not in a way to produce anything like prejudice. We must appear to them as trying to help others, working on the line of the Christian help work. As they see the good work we do on these lines, their prejudice will be removed in a large measure, and their hearts will be open for more. Then we should not present the Sabbath, but let us present Christ. What if they should begin to oppose you and say, Oh, that's a Seventh-day Adventist?—Lift

Christ up higher and still higher. It means a great deal to be wise as serpents and harmless as doves.

The world is not to be condemned until after they have the light. We must tell them the simple story of conversion. The people are to be pitied, and we want to soften them so that the Spirit of the Lord can mold them. They have been receiving false ideas. If we come close to them, and show them the love of Christ, we can do much more for them....

Question: Would it not be as well for us to present principles rather than dwell upon what the governments will do?

We have nothing to do with the government's actions. It is our duty to obey God, and when they arrest you, take no thought what you shall do. What you are to do is to follow Christ step by step. We need not commence weeks beforehand to examine the question and plan out what we will do when they do so and so, neither what we are to say. Study the truth, and the Spirit of the Lord will bring to your remembrance what you shall say.

The light given me is that in our meetings the speakers should keep a reserve force, so that when the enemy begins to work, we need not resort to strange fire, become combative, and kind of throw the sword. We may thus betray the cause just at the very point where victory is ours. If we should let loose of Jesus and take up our own spirit, it may take months, or perhaps years to counteract that one wrong move. Unless many of us are converted and become as little children, we shall never see the kingdom of God. These are just the lessons we need to bring into our schools. They do not need science so much as these principles.

[69]

In cases where we are brought before the courts, we are to give up our rights unless it brings us in collision with God. It is not our rights we are pleading for, but God's right to our service.

Instead of resisting the penalties imposed unjustly upon us, it would be better to take heed to the Saviour's words:-

“When they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.”—[Manuscript 22a, 1895](#), pp. 4-6. (“Words of Caution Regarding Sunday Labor, the Colored People, and the Way to Oppose Error,” Interview, November 20, 1895.)

***Released August 10, 1971.***

## MR No. 276—The Work in Mountain View, California

[70]

Our work is a sacred one. It should be our aim to so order the work in every place in a way that is well pleasing to God. Every one connected with this work should heed the words of Christ, “Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you and learn of Me; for I am meek and lowly of heart, and ye shall find rest unto your souls. For My yoke is easy, and My burden is light.”

“Come unto Me all ye that labour, and are heavy laden, and I will give you rest.” How shall we obtain that rest? First we must come to Him, then, He continues, “Take My yoke upon you.” God desires a sanctified people, set apart for His service. We are not to gather up burdens that have no special relation to the work of God. “Take My yoke upon you,” He says. Do the work He has specified, that the principles of true Christianity may be represented in everything you undertake.

“Take My yoke upon you, and learn”—of somebody else?—“learn of Me. For I am meek and lowly in heart, and ye shall [in learning of Me] find rest unto your souls.” There is a blessed rest in the assurance that we are working in Christ’s lines.

If it seems best that the office shall be rebuilt in Mountain View, then let every one connected with the work here be a missionary, a blessing to those who know not the truth. “Ye are labourers together with God.” Think how tender Christ was with all who came to Him for help! If all will look, not at the faults of others, but at their own shortcomings, and see that they individually carry out the true principles of the law of God, our brethren and sisters will be a blessing to the community.

[71]

A solemn responsibility rests upon everyone to maintain a living connection with the God of truth. “Ye are,” Christ says, “the light of the world.... Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven.”

All heaven is interested in the work in which we are engaged. We must do a solid, not a superficial, work. I am grieved when I see our printing office doing so much commercial work, virtually saying to the world, "Bring your work to us, we will do it for you." We have more work for the Lord than we can possibly perform. There is much to be done that we will overlook unless we are baptized with the Holy Spirit. We desire that commercialism shall be purged from every office.

[72] I have been considering the question whether we might not print our books, and then place them with other publications to be bound, and thus relieve ourselves of the work of binding them in our own office. But I have recently been shown how this would work. If these books are intrusted to others, they will come out in a cheap form, because those who handle them do not take a special interest in the work. It will not be wise to place our work in the hands of unbelievers, when we have right amongst us those who are ready to do the work conscientiously and well. If our workers will endeavor to become efficient in the various lines of work, if they will strip for the race, and harness for the battle, the Lord will bless them in becoming more and more intelligent and capable to do the work acceptably. Instead of seeking for amusements, they will find their highest pleasure in carrying forward faithfully to the very end of time the sacred work of the Lord.

In regard to the distribution of the work on our publications among unbelievers, the light that has been given me is that it will cost us more in the end than it would to have done the work ourselves in the name and fear of the Lord. The Lord desires the workers in our publishing houses to become very proficient; for they will be taken to distant countries. Many who think they will never be moved from their homes, will be moved away unexpectedly; and unless they have improved their opportunities to obtain an education, they cannot stand upon the eminence that Christ desires them to stand upon.

We must do a thorough work in education. The youth in our offices of publication should receive practical instruction in every line of work connected with the printing of books. Then, if the providence of God shall lead them to other countries, they can learn the language, and be able to print for the people in that country,

the truth that God has committed to us, which must go to every nation, kindred, tongue, and people. The Lord is sending His angels, preparing the hearts of the people to receive the truth. And if we are only consecrated to His service, we shall be sent forth in the spirit and power of Elijah.

From the light given me of God, I know that some should acquire a perfect understanding of every line of work connected with the printing and binding of books; for God will place them in positions where such work will be required of them. Because we are now settled here, we seem to think that we shall never be moved. But there will come a time when there will be a great scattering—a scattering that we do not now dream of—and it will be brought about in unexpected ways. Some of you will be taken away to remote regions, but God will have a work for you there. While you are here, let everyone be teachable. Educate and train every power of the mind, that you may obtain an understanding in every part of the work. Cultivate the voice. Learn to speak so as to make the most favorable impression upon other minds.

[73]

Do not feel that you must seek for amusements. When your heart is brought into harmony with God, then you will have fullness of joy, and you will sing the praises of God out of a full heart. What we need is practical religion, not as an outside garment, but reaching to the very inmost part of our being. Then we can teach one another, and we can speak in the tenderness of Christ. Let us hide in Christ. Would that we all stood covered with humility as with a garment, that we were in active communion with Jesus Christ. Then no one would feel it to be his duty to tear down the work of any other workman. Then there would be a spirit of kindness and tenderness among all the laborers for God. God desires us to respect one another. Those who have learned to wear the yoke of Christ will know that it is a yoke of love and tenderness.

I entreat those who have charge of the office here to be kind and courteous in dealing with the apprentices. Win their souls by kindness. If they do wrong, go to them in the spirit of meekness, and talk and pray with them. Work for the salvation of every one of them. Do not rest till you see that their feet are planted firmly on the Rock of Ages. Then everything will move harmoniously.

[74] If our ministering brethren pass through the office, let them speak kindly and encouragingly to the workmen. Shake hands with them, and enquire as to what progress they are making. Encourage them to climb to the very highest round of the ladder of progress.

If you see something in a brother that needs to be corrected, go to him, and say, Let us pray about this; let us talk with God about it. If you should weep, this will not hurt you. If you were to break your heart before God, He can bind it up, and give you that grace which is unto eternal life. But God has not set you as dictators. He has not committed to you the work of punishing sinners. He desires you to search your own heart, and put away your sins, to work away from every defect of character.

Then what would be the condition of our offices? I have seen representations of what would be. I have seen the angels of God passing from room to room, noting the articles that were being published, noting every word and action of the workmen. Their faces were lighted with joy, and their hands were outstretched in blessing.

But the angels of God are grieved at every manifestation of a harsh spirit. God has given to every one a mind and an experience, possibly a higher experience than ours. We need to learn of Christ to be meek and lowly in heart. "Ask, and ye shall receive, seek, and ye shall find; knock, and it shall be opened unto you."

Let every one understand his accountability to God. It is the privilege of every one to stand in that position where he is assured that the Lord will guide him, because he has proved Him again and again. He has gone to the Lord and asked Him, and the Lord has given him light and knowledge.

[75] But we do not properly acknowledge the goodness of the Lord. The church might be in a much higher position today if when they receive a blessing from God, they would praise Him. Their lips should speak forth His praise. Their hearts should be filled with light and gladness.

A wonderful blessing was represented to me as falling upon a congregation who were seeking the Lord with fasting and prayer. Their countenances were lighted up with the glory of God, and angels were passing from one to another, ministering to them. That is what we wish to see here in Mountain View. We wish to see it in

the meetings that shall be held in Oakland and San Francisco. These cities are just as needy as are other mission fields. Many in them are as great sinners as can be found in any part of the world. If they are properly approached, many of them will be saved. They do not know what the Bible says, nor what it means.

We need more missionaries. I feel an intense desire for the needs of the foreign countries, as they have been presented before me. The angel of God is opening doors in all parts of the world, that a little while ago were closed to the messages of God.

But where are those who have received the necessary education to enter these opening doors? Where are those who have learned of Jesus Christ, to be like Him? If you have not learned this, begin right now. Do not expend one dollar needlessly. You will have a call to invest in His cause, all that you can spare. We cannot afford to be extravagant in anything, when the cause of God is so needy.

We need less of self, and a great deal more of the love of Christ. We need the power of the grace of God that is in His truth. We may profess the truth, but unless we are baptized with the spirit of Christ, into a spirit of love and tenderness, we need a reconversion. If we will love as brethren tenderly, kindly, the praise of God will come from our lips. When we read the Scriptures, we will praise God, and when we are assembled with His saints, we will glorify God with our lips. [76]

We need a sanctified imagination, and a sanctified tongue. Our work is to put on the meekness of Christ, to be kind and tender and courteous. The Lord will not accept the work of any man that is not done in tenderness and love and kindness. He has not set us as rulers, to lord it over His heritage. Let others be moved by Christ, just as we desire to be moved by Him.

Night after night, scenes have been presented to me of little companies pleading with God. He would show them some idol they had been cherishing. Some would give this up, and some would not. But the light of heaven shone from the faces of those who would put away their idols. Then other idols would be shown to them, and again some would put these away. But the light of heaven shown upon all who would give up all for Christ.

We want to receive everything that God has for us in these days when wickedness is so rapidly increasing. Are we learning the

lesson as we see the increase of wickedness, that we must just as verily increase in righteousness? Do we understand that we must be growing in grace, and in the knowledge of our Lord and Saviour, that we must be living upon the plan of addition? “Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance godliness; and to godliness brotherly kindness; and to brotherly kindness charity.”

[77] “For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, 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” [[Peter 1:8-11](#)].

Here is brought to view our eternal-life-insurance policy. We had better make sure that we are living on this plan of addition, and God will multiply unto us grace and peace. Let us fix our eyes on the cross of Calvary, and behold the sacrifice of Christ to secure for us this life-insurance policy—“if ye do these things, 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.”—[Manuscript 73, 1906, 1-8](#). (“The Work in Mountain View,” September 10, 1906.)

***Released August 10, 1971.***

When the people accept and exalt a spurious sabbath, and turn souls away from obedience and loyalty to God, they will reach the point that was reached by the people in the days of Christ.

Oh, if the world could only know this perilous fact, and turn away from the course which they are pursuing! How shortsighted is the policy that is being brought in by the rulers in the land to restore to the man of sin his lost ascendancy! They are manifesting wonderful zeal in taking this spurious sabbath under the care and protection of their legislatures; but they know not what they are doing. They are placing upon a false sabbath divine honors, and when this is fully done, persecution will break forth upon those who observe the Sabbath that God gave in Eden as a memorial of His creative power. Then the commandment of men will be clothed with sacred garments, and will be pronounced holy.—[Manuscript 15, 1896, 14, 15](#). (“Revelation,” April 27, 1896.)

The people of God will have all the test that they can bear. The Sabbath question is a test that will come to the whole world. We need nothing to come in now to make a test for God’s people that shall make more severe for them the test they already have.—[Letter 19, 1897](#), p. 3. (To Elder J. H. Haughey, July 4, 1897.)

How could the fathers work in harmony with the directions here given, while accompanying their children to the schoolroom or the academy on the Sabbath, the day that God has sanctified and blessed? How can they repeat the words of Moses, “Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye shall do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes and say, Surely this great nation is a wise and understanding people.”

“For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon Him for?”

And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day? Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons and thy sons' sons."

With such special directions as these, how can fathers consent to their children attending school on the Sabbath, or any part of the Sabbath, the same as on any common weekday? Here is a cross to lift. Here the line of separation is drawn between the loyal and the disloyal. This is the sign that there is a people who will not make void the law of God although it is at a sacrifice to themselves. Here we may bear our testimony to the world of our allegiance to the Creator and Governor of the world. Here the testimony is borne to the world of the truthfulness of the Sabbath.

[80] One teacher stated before the church that he thought it right to send the children on the Sabbath, quoting the words of Christ, "it is lawful to do well on the Sabbath day." The question is Shall we transgress the plain letter of the commandment in order that our children may be educated in the schools? In the very act of giving them lessons in which there is no sacredness, the Sabbath, which is to be a test to the world, a sign between God and His people, is brought down on a level with the common working days. When we see the law of God made void in our world, then it is the work of every loyal child of God to elevate the standard and show that we are hearkening diligently to the voice of God and teaching His statutes to his children.

Has God made a distinction between the Sabbath and the six working days? If He has done this, man must abide by His decision. The question is not left for each one to decide as his human wisdom shall dictate. God has not left His law for men to sanctify or profane. They are not left to cut and carve for the Almighty. They are to obey the laws of God instituted in Eden, and proclaimed from Mount Sinai in such awful grandeur that the people "did exceeding fear and quake." The Lord's chosen ones must take His law just as He has given it to them, and obey it right loyally, without seeking to change or alter one jot or tittle.—[Manuscript 34, 1897, 9, 10](#). ("Two Opposing Armies; The Sabbath, the Real Test," undated.)

On Friday the clothing of the children is to be looked after. During the week, they should be all laid out by their own hands under the direction of the mother, so that they can dress quietly, without any confusion or rushing about, and hasty speeches. Then come to the table without levity. Boisterous noise and contention should not be allowed any day of the week; but on the Sabbath all should observe quietness. No loud-toned commands should be heard at any time; but on the Sabbath it is entirely out of place. This is God's holy day, the day He has set apart to commemorate His creative works, a day He has sanctified and hallowed.—[Manuscript 57, 1897, 7, 8](#). (Remember the Sabbath Day to Keep It Holy," undated.) [81]

The worship of a common working day, and the multitudinous ceremonies in connection with this false sabbath, are of the same nature as the wrongs pointedly exposed by Christ when he said, "And many such things ye do." The plain evidence of truth is not discerned. Laying aside the commandments of God as altogether unimportant, men follow tradition. They reject the commandments of God, that they may keep their own traditions. Common things are exalted above those that are sacred and heavenly.

The heavenly universe is amazed that in their credulity people transfer the benediction given to the seventh day to the first day of the week. The Sabbath is God's memorial of Creation and rest, and at the beginning of the Sabbath commandment, He gives the word of warning, "Remember the Sabbath day to keep it holy."—[Manuscript 65, 1897, 4](#). ("Jewish Tradition," June 6, 1897.)

The fourth command is the only command to which "Remember" is prefixed. God says, "Remember the Sabbath day to keep it holy." Do not forget it. "Ye shall do My judgments and keep Mine ordinances, to walk therein: I am the Lord your God. Ye shall therefore keep My statutes and My judgments; which if a man do he shall live in them: I am the Lord." The Lord presents Himself as the authority for His requirements. There is to be no departure from the word of the Lord in order to exalt the word of man. God is authority, and what He says is to be done.—[Manuscript 4a, 1898, p. 4](#). ("The True and the False," typed January 9, 1898.) [82]

If men and women would acknowledge the true Sabbath, they would not as they now do despise the word of God. The observance

of the seventh day would be a golden chain binding them to their Creator. But the commandment which points out who the true God is—the Creator and Ruler of the earth—is dishonored and disobeyed. This is the reason why there is so little stability in the world. The churches have refused God’s sign and misrepresented His character. They have torn down God’s sacred rest day, exalting a spurious sabbath in its place. Oh, that men would cease to lock themselves out of heaven by their own perversities.—[Manuscript 28, 1900, 10, 11](#). (“Obedience or Disobedience,” typed May 10, 1900.)

When it is made a crime for My people to keep holy the Sabbath, then will I arise out of My place and punish the world for its iniquity. The earth shall disclose her blood, and shall no more cover her slain.—[Manuscript 33, 1900, 5](#). (“Unfaithful Shepherds,” typed June 25, 1900.)

[83] A breach has been made in the law of God, and He is calling for a people that will repair this breach. A spurious Sabbath has been exalted instead of the Sabbath of Jehovah. Soon laws will be passed compelling all to observe the first day of the week instead of the seventh. We must meet this difficulty, and we shall find trouble enough, without stirring up contention among those who profess to be keeping God’s commandments.—[Manuscript 43, 1908, 7](#). (Sermon, “Lessons from the Fifty-eighth of Isaiah,” March 14, 1908.)

With these plain words [[Exodus 31:16, 17](#)] before us, who of those who know the truth will dare to make less prominent the distinguishing features of our faith. It is an established fact, to be made prominent before all nations, kindreds, tongues, and peoples, that the Lord God made the world in six days, and rested on the seventh day. “Thus the heavens and the earth were finished, and all the host of them, and on the Seventh-day God ended His work which He had made, and He rested on the seventh day from all His work which He had made.”—[Manuscript 162, 1903, 5](#). (“Written for Our Admonition,” June 29, 1903.)

We are very anxious for the success of the work and cause of God. Let us remember that the very first victories are to be won in the home life. During the week let the spirit be kept free from all irritation. Let parents remember that their home is to be a school in which their children are to be prepared for the courts above. Let

their words be right words. No word which their children should not hear should escape their lips. Parents, during the week live as in the sight of a holy God, who has given you children that you may train them for Him. Train for Him the little church in your home, that when the Sabbath comes they may be prepared to worship in the Lord's sanctuary. Each morning and evening present your children to God as His blood-bought heritage. Teach them that their highest duty and privilege is to love and serve God. Teach them that in Him they live and move and have their being. Let the prayer at the commencement of the Sabbath be a prayer of consecration and devotion.—[Manuscript 70, 1900, 1, 2](#). (“What God Expects From Us,” typed December 3, 1900.)

[84]

We would charge all not to wash their dishes on the Sabbath if this can possibly be avoided. God is dishonored by any unnecessary work done on His holy day. It is not inconsistent, but proper, that the dishes should be left unwashed till the close of the Sabbath, if this can be managed.—[Letter 104, 1901](#), pp. 2, 3. (To Brother and Sister E. K. Braman, August 4, 1901.)

The Sabbath was Christ's busiest day for healing the sick. On this day He could best reach those who were laboring during the week. Wherever He went, He was a medical missionary, an unerring physician, speaking words of comfort and love! From Him flowed a stream of healing power, and the sick were made whole. He healed men and women with unhesitating willingness and with hearty joyfulness; for He was glad to be able to restore suffering ones to health.—[Letter 168, 1902](#), p. 1. (To “Dear Sister Ross,” October 23, 1902.)

The Sabbath was God's sign between Him and His people, and evidence of His kindness, mercy, and love, a token by which His people are distinguished from all false religionists of the world. And God has pledged Himself that He will bless them in their obedience, showing Himself that He is their God, and has taken them into covenant relation with Himself, and that He will fulfill His promise to all that are obedient. Not upon the first day, but upon the seventh day, God rested and was refreshed—satisfied with His work of Creation. Then the morning stars sang together, and all the sons of God shouted for joy, and now man's observance of the Lord's day of rest will again cause joy among the angels of heaven. The time in which we

[85]

live is a time when the church militant will realize the oppressive power of persecution, because they keep the Sabbath of Creation, which God has sanctified and blessed.

The observance of the Sabbath is a line of demarcation between him that serveth God and him that serveth Him not. It is God's great memorial of the fact that in six days He created the heavens and the earth and on the seventh day He rested and was refreshed. It is His memorial to preserve among the nations a clear, definite, unmistakable knowledge of the only true God, an evidence that He is a God above all gods. For this reason He set apart the day on which He rested after creating the world, a day in which no common work should be done. God has given men six days in the week in which to labor and do all their work; the one day wherein He rested after creating the world and all things that are therein was to be His own holy day, when men should worship Him, the Creator of the heavens and the earth. This portion of time is especially set apart for rest and for worship, that men may look upon the heavens and the earth, and honor, worship, praise, and exalt the God who created all things by Jesus Christ.

[86] By observing the Sabbath day wherein God rested, the knowledge of God would be preserved. It is a "sign between Me and you that ye may *know* that I am the Lord that doth sanctify you." Those who keep the Sabbath holy as the Lord has specified, reveal that they are His peculiar people, and that He who made the heavens and the earth is their God.—[Manuscript 139, 1903, 7, 8](#). ("The Message in Revelation," typed October 23, 1903.)

The world is now realizing the sure results of transgression of the law of God. His work of Creation completed, the Lord rested on the seventh day, and sanctified the day of His rest, setting it apart as the day which man should devote to His worship. But today the world is largely disregarding the law of Jehovah. Another day has been instituted in the place of God's day of rest. The human agent has set his way and his will against the positive teachings of the word, and the world is plunged in rebellion and sin.—[Manuscript 117, 1908, 2](#). ("A Message to Our Churches in California," December 17, 1908.)

Let us reverence God's institution, the Sabbath day; for it is the sign of our relationship to God, the sign by which we are demonstrated as His people. Let us strive, not to stand highest, but to be

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always obedient to all of God's requirements. It is our privilege to be loyal and obedient, true as steel in maintaining the faith. It is through our obedience, and our loyalty to the truth, that we stand before the world as subjects of Christ's kingdom.—[Letter 54, 1911](#), p. 2. (To Sister [Dr. Laretta] Kress, July 28, 1911.)

***Released August 10, 1971.***

[87] **MR No. 278—Nursing Personnel in Our Medical  
Institutions**

I went up to the next board meeting, and bore a straight testimony, stating how far short the sanitarium was falling of meeting the standard God desired it to meet. I said that the spirituality of many of those connected with the sanitarium seemed to be dead; that unbelievers were employed as nurses, and that the influence of this in the sanitarium is not at all profitable. To employ unbelievers as nurses does not please the Lord or fulfill the purpose for which the sanitarium was established....

The nurses employed in our institutions should clearly understand that they are to be representatives of the saving truths of the gospel. Realizing that they are laborers together with God, they are to do all in their power to pay the debt they owe to Christ. Let them remember that the patients will carry with them to their homes the knowledge of God they gain in the institution.—[Letter 122, 1901](#), pp. 3, 7, 8. (To Dr. J. H. Kellogg, September 11, 1901.)

*Released August 11, 1971.*

The Sabbath of the fourth commandment, sanctified by God, was given to man as the memorial of the creation of the world and all things therein. Ever since the institution of the Sabbath in Eden, Satan has made a determined effort to destroy this memorial, and in its stead to institute a spurious sabbath, in order that the memorial of God's great and wonderful works might be lost from the mind, and there be brought about a worldwide apostasy against God's law. He well knows that, by leading men and women to disregard the fourth commandment, he has placed them on his side of the controversy; for God says, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of *all*."—[Manuscript 24, 1891, 7](#). (Diary, "Satan's Efforts to Destroy the Sabbath Memorial of the Creation," typed February, 1903.)

Here great and positive truth is stated. "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things 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." [2 Peter 1:10, 11](#).

Here is the life-insurance policy for every soul that shall strive in the right way and upon the right principles. They shall never fall, but shall have their eternal life insurance papers in the sign given in [Exodus 31:12-18](#), in the observance of the Lord's Sabbath. This means obedience to all His commandments, for the keeping of the Sabbath which God has sanctified and blessed at Creation, "is a sign between Me and you throughout your generations" "for ever," "that I am the Lord that doth sanctify you." ([Verses 13, 17](#).)

[89]

Here is our test which God has made, and He will fulfill His word, if human agents will show their love to God in keeping all His commandments. If they reverence the Sabbath, which is engraved on the first table of stone, they will keep the first three commandments, and the last six will reveal the duty of man to his fellow man; for the Sabbath sign is the covenant between God and man. It is the

golden clasp which unites man to God in supreme obedience and reverence, and which unites man to his fellow man.—[Manuscript 45, 1900](#). (“What Is the Chaff to the Wheat?” typed July 26, 1900.)

“And these words which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.”

Here is God’s great test, and the sign of our loyalty to Him. We must either observe the Sabbath of the fourth commandment, or repudiate the word, and accept a day that He has not sanctified and set apart for our observance. In the day when every case is decided, these charges of the word of God will be brought forth, and men will be judged by them. Those who have not searched the Scriptures to know what God has commanded, and who have observed a day that He has not blessed, will not be excused for their [90] ignorance.— [Manuscript 99, 1908](#), p. 3. (“The Buena Vista Property as a Probable School Location,” typed September 23, 1908.)

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, May 24, 1898.)

It is the duty we owe to our people and to God to send every ray of light given me of God, demanded for this time, to every tongue and nation!—[Letter 25a, 1889](#), p. 4. (To C. Eldridge, September 8, 1889.)

*Released August 10, 1971.*

**MR No. 280—The Shut Door; Ellen White’s Labor [91]  
for Sinners, 1845-1850**

Oh, my brother and sister, I wish all of God’s people could get a sight of it as God has shown it me. The work of the Lord is going on. Souls are coming in to the truth, and soon the work will be all done. Keep up good courage, hope in God, let nothing weigh thee down. We have the truth. We know it. Praise the Lord. I saw yesterday our work was not to the shepherds who have rejected the former messages, but to the honest deceived who are led astray. I saw the false shepherds would soon be fed with judgment. Let the truth come out everywhere we go, the seventh day is the Sabbath of the Lord our God. Cheer up. There are better days coming.—[Letter 18, 1850](#), p. 1. (To Brother and Sister Hastings, January 11, 1850.)

We were very glad to hear from you that you were striving to be overcomers by the blood of the Lamb and the word of your testimony. Be bold in the cause of God. Do not falter....

The way is now fully open for James to go forward in publishing the Present Truth....

Let us not rest unless we have the abiding witness that our ways please God. Souls are coming out upon the truth all around here. They are those who have not heard the Advent doctrine and some of them are those who went forth to meet the Bridegroom in 1844, but since that time have been deceived by false shepherds until they did not know where they were or what they believed.—[Letter 4, 1850](#), pp. 1, 2. (To Brother and Sister Collins, February 10, 1850.)

I speak because I know what I am talking about. For more than [92]  
forty years I have stood in the desk proclaiming salvation to sinners, and my heart has yearned over them. God has opened before me the glory of heaven, and I have obtained a sight of the majesty and glory of my Redeemer. I have obtained a sight of the angels in glory. I was very young when the physicians said, “You must die, you cannot live more than three months.” It was then that God gave me a sight of His glory, and said, “Go proclaim the message I give you, to the people.”

I started out in my weakness. I could hardly stand. I had not spoken aloud for weeks, but when I stood before the people, God's power came upon me. Voice was given me and I talked from two to three hours with clearness. But when I had finished, my voice again was gone. I traveled for three months in this way and then the pain of the lungs ceased, and ever since I have been doing the work which the Master has given me to do. I have traveled and labored, and God has given me strength to continue unto this day.—[Manuscript 6a, 1886](#), p. 11. (Sermon, "Preparation for the Judgment," June 27, 1886.)

I spoke in the sanitarium chapel yesterday [March 24, 1906] and related some of our experiences in connection with the beginning of our work. I spoke of my conversion, and of how I traveled for months, unable to speak except in a low, husky voice....

[93] The Lord worked with us wherever we went. His glory was in every meeting. I was so blessed, and God worked so wondrously by His Holy Spirit, that I had not the least excuse to doubt that the Lord had chosen me, young as I was, to communicate to others the light given me. The opposition that came, whether from high or low, had no impression upon my mind. Evidence was constantly given that dispelled doubt. Many souls confessed their sins and were converted.

Soon after the beginning of my work, Elder James White and I were married.—[Letter 102, 1906](#), pp. 1, 2. (To Mrs. Nellie H. Druillard, March 25, 1906.)

I now sit down to write you a few lines and give you a little history of our journey and of the dealings of God with us since we left you....

The first Sabbath we spent in Topsham [March 24] was a sweet, interesting time. It seemed that Jesus Himself passed through our midst and shed His light and glory upon us. We all had a rich draught from the well of Bethlehem. The Spirit came upon me and I was taken off in vision. I saw many important things, some of which I will write you before I close this letter. I saw Brother Stowell, of Paris, was wavering upon the shut door. I felt that I must visit them. Although it was fifty miles off and very bad going, I believed God would strengthen me to perform the journey. We went and found they needed strengthening. There had not been a meeting in the place for above two years. We spent one week with them.

Our meetings were very interesting. They were hungry for present truth. We had free, powerful meetings with them. God gave me two visions while there, much to the comfort and strength of the brethren and sisters. Brother Stowell was established in the shut door and all the present truth he had doubted. Strength was given me from on high so that my journey wearied me not at all, and my health has been better ever since. Thank God, He gives us strength as we need....

I will now write you the vision God gave me on the Sabbath, the twenty-fourth of March. We had a glorious meeting. I was taken off in vision. [94]

I saw the commandments of God and shut door could not be separated. I saw the time for the commandments of God to shine out to His people was when the door was opening in the inner apartment of the heavenly sanctuary in 1844. Then Jesus rose up and shut the door in the outer apartment and opened the door in the inner apartment and passed into the Most Holy Place, and the faith of Israel now reaches within the second veil where Jesus now stands by the ark. I saw that Jesus had opened the door in the Most Holy Place and no man can shut it; and that since Jesus had opened the door in the Most Holy Place the commandments have been shining out and God has been testing His people on the holy Sabbath.—[Letter 5, 1849](#), pp. 1-3. (To Brother and Sister Hastings, March 24-30, 1849.)

*Released September 27, 1971.*

## MR No. 281—Three Early Letters

As James is at work and sisters are [away] from home, thought I would employ myself in writing a line to you. My health is quite good for me. My faith is still strong that that very same Jesus that ascended up into heaven will so come in like manner as He went up, and that very, very soon. I have had many trials of late; discouragement at times has laid so fast hold upon me it seemed impossible to shake it off. But thank God, Satan has not got the victory over me yet, and by the grace of God he never shall. I know and feel my weakness, but I have laid hold upon the strong arm of Jehovah, and I can say today I know that my Redeemer liveth, and if He lives I shall live also. Oh, how good it would be to meet with a few of like precious faith to exhort and comfort one another with words of holy cheer from the word of God. The sheep are now scattered, but thank God they are about to be gathered to a good pasture.

Oh, how sweet it will be to meet all the blood-washed throng in the city of our God. 'Tis then we'll sing the song of Moses and the Lamb as we march through the gates into the city, bearing the palms of victory and wearing the crowns of glory.

Brother Bates, you write in a letter to James something about the Bridegroom's coming, as stated in the first published visions. By the letter you would like to know whether I had light on the Bridegroom's coming before I saw it in vision. I can readily answer, No. The Lord showed me the travel of the Advent band and Midnight Cry in December, but He did not show me the Bridegroom's coming until February following. Perhaps you would like to have me give a statement in relation to both visions. At the time I had the vision of the Midnight Cry I had given it up in the past and thought it future, as also most of the band had. I know not what time J. Turner got out his paper. I knew he had one out and one was in the house, but I knew not what was in it, for I did not read a word in it. I had been, and still was very sick. I took no interest in reading, for it injured my

head and made me nervous. After I had the vision and God gave me light, He bade me deliver it to the band, but I shrank from it. I was young, and I thought they would not receive it from me. I disobeyed the Lord, and instead of remaining at home, where the meeting was to be that night, I got in a sleigh in the morning and rode three or four miles and there I found J. T. He merely inquired how I was and if I was in the way of my duty. I said nothing, for I knew I was not. I passed up [to the] chamber and did not see him again for two hours, when he came up, asked if I was to be at meeting that night. I told him, No. He said he wanted to hear my vision and thought it duty for me to go home. I told him I should not. He said no more, but went away. I thought, and told those around me, if I went I should have to come out against his views, thinking he believed with the rest. I had not told any of them what God had shown me, and I did not tell them in what I should cut across his track.

All that day I suffered much in body and mind. It seemed that God had forsaken me entirely. I prayed the Lord if He would give me strength to ride home that night, the first opportunity I would deliver the message He had given me. He did give me strength and I rode home that night. Meeting had been done some time, and not a word was said by any of the family about the meeting.

Very early next morning J. T. called, said he was in haste going out of the city in a short time, and wanted I should tell him all that God had shown me in vision. It was with fear and trembling I told him all. After I had got through he said he had told out the same last evening. I was rejoiced, for I expected he was coming out against me, for all the while I had not heard anyone say what he believed. He said the Lord had sent him to hear me talk the evening before, but as I would not, he meant his children should have the light in some way, so he took them [to the meeting]. There were but few out when he talked, so the next meeting I told my vision, and the band, believing my visions from God, received what God bade me to deliver to them.

[97]

The view about the Bridegroom's coming I had about the middle of February, 1845.

While in Exeter, Maine, in meeting with Israel Dammon, James, and many others, many of them did not believe in a shut door. I suffered much at the commencement of the meeting. Unbelief seemed

to be on every hand. There was one sister there that was called very spiritual. She had traveled and been a powerful preacher the most of the time for twenty years. She had been truly a mother in Israel. But a division had risen in the band on the shut door. She had great sympathy, and could not believe the door was shut. (I had known nothing of their differences.) Sister Durben got up to talk. I felt very, very sad. At length my soul seemed to be in an agony, and while she was talking I fell from my chair to the floor. It was then I had a view of Jesus rising from His mediatorial throne and going to the Holiest as Bridegroom to receive His kingdom. They were all deeply interested in the view. They all said it was entirely new to them. The Lord worked in mighty power setting the truth home to their hearts. Sister Durben knew what the power of the Lord was, for she had felt it many times; and a short time after I fell she was struck down, and fell to the floor, crying to God to have mercy on her. When I came out of vision, my ears were saluted with Sister Durben's singing and shouting with a loud voice. Most of them received the vision, and were settled upon the shut door. Previous to this I had no light on the coming of the Bridegroom, but had expected Him to [come to] this earth to deliver His people on the tenth day of the seventh month. I did not hear a lecture or a word in any way relating to the Bridegroom's going to the Holiest.

I had but very few privileges in 1842, 1843 and 1844. My sisters both went to the camp meetings in New Hampshire and Maine, while my health prevented me from going to but one, in Maine. I know the light I received came from God, it was not taught me by man. I knew not how to write so that others could read it till God gave me my visions. I went to school but very little on account of my health. I do not think I went to school a day after I was twelve years old, and did not go then but a few days at a time, when sickness would cause me to take my bed for weeks and sometimes for months. The first I wrote another that could be called writing was after I had been sick and the prayer of faith was put up for me, and healing [here the sheet ends, and the remainder of the letter is gone.]—[Letter 3, 1847](#), pp. 1-4. (To Joseph Bates, July 13, 1847.)

[99] Dear Sister, I have not forgotten you, although I have not written you. I have often thought of you and prayed for you and the rest of the children, that your and their faith fail not. Do not mingle with

the world; keep separate from them. If you mingle with them you will surely lose strength. Seek to live near to God and to hold sweet communion with Him.—[Letter 8, 1850](#), p. 3. (To Sister Arabella Hastings, August 4, 1850.)

I now sit down to address you a few lines. The reason I have not written before is [that] my time has been improved. I have been writing out the visions for publication and expected them to be out sooner, and then you could have them in print; but as the first paper is delayed and you will be anxious to learn something of our calculations, I will wait no longer.

After you left us we began to enquire of the Lord what He would have us to do, or where we should publish, and it was shown me in vision that James must lay his hand to the work and strive to open the way, and if the way should bend before him, he must remain; but if it was shut up and did not open, we must go elsewhere. James has been doing as God showed me he must do, and the way has opened before him so that the first paper will be off today, and will be folded and in the office tomorrow morning. He does his publishing at Saratoga, nine miles from here. We have not yet got a house. We shall get one as soon as possible near the Springs, where it will be only a few miles from the printing office. We expect our friends this week from Maine, and in about three weeks shall be entirely settled, if not before.

After we parted with you and came to Brother Thompson's, we felt a great interest for this family, especially the children; and Tuesday morning we felt agony of soul for them. We felt that God must work for them, and our earnest, united prayers ascended within the second veil; we claimed the promises for them, and for the first time their voices were heard in prayer. They had a good time that morn, and now they generally pray morning and evening. God is at work for them; praise His holy name.

[100]

There is a stir all around here since the conference reports are being carried (evil of course). Some are anxious to hear for themselves and will come to the meetings. The visions trouble many. They [know] not what to make of them. We shall have the visions published in pamphlet form and if all the particulars are not published in the pamphlet, that I saw at Brother Cushman's, and if you desire it I can write it off for you. As it was coming out so soon in

the pamphlet, I thought that you would not wish me to write them all off for you. We now think that you can have the book in about four weeks.

You must write us upon the reception of this. Do not delay. We want much to hear from you. My health has been quite poor for a short time; the heat affects me, and I have had a very distressing turn of losing my breath. I am weak still; but better than I have been. James's health is the same as when you saw him. We are longing to be delivered from this body of suffering, and put on a glorious immortality. Be strong in the Lord, dear friends. Hold fast whereunto you have attained. Much love to those dear friends I saw at Camden, and all the saints that I have not seen. Tell them to exercise strong and living faith in God, and be united strongly with each other, and not be easily tried. Where there is union there is strength. Be firm and valiant for God and His cause. I should love [101] to see you all, and perhaps we may before Jesus comes. The truth is triumphing, and will still triumph, more and more. Be sure and write us all of you, and we will try to answer your letters.

Your sister in much love and great haste.—[Letter 4, 1851](#), pp. 1, 2. (To Brother and Sister Dodge, July 21, 1851.)

*Released October 18, 1971.*

That God who made the world is the only object to whom human beings should bow. God has not given to any human being the power to claim homage to themselves. He has given to none the power to become an object of worship. “Again, the devil taketh Him up into an exceeding high mountain, and sheweth Him all the kingdoms of the world, and the glory of them; and he saith unto Him, All these things will I give Thee, if Thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve. Then the devil leaveth Him, and, behold, angels came and ministered unto Him.”

Here we are taught that finite man is not to be placed where God should be. He is not to be honored as a god, or to be bowed down to. “Worship Him that made heaven and earth, and the sea, and the fountains of waters.” The man of sin is worshiped in the person of the pope, and his representative, the cardinal. But God has not given this power to pope or prelate. The pope is not regarded by God as anything more than a man who is acting out in our world the character of the man of sin, representing in his claims that power and authority which Satan claimed in the heavenly courts.

Satan inspired these men who claim to be Christ’s vicegerents upon earth. Prayers are offered to private saints in heaven for many favors. But these men are not in heaven. They lie in their graves until the coming of the Son of man in the clouds of heaven. Mary, the mother of our Lord, has not been raised. She is waiting the sound of the trump of God that shall call the dead from their prison house. All the prayers offered to Mary fall to the ground. Mary’s ears have not yet been pierced by the sound of the trump of God.

[103]

The question has been asked, Do you not believe that we should pray to the dead apostles and saints? No; for this would teach for doctrine not a “Thus saith the Lord,” but the “thus saith” of the man of sin, “the son of perdition; who opposeth himself above all that

is called God or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God.”—[Manuscript 163, 1897, 8, 9](#). (“The Third Angel’s Message,” December 17, 1897.)

When Joseph and Mary found Jesus in the Temple, “they were amazed, and His mother said unto Him, Son, why hast Thou thus dealt with us? behold, Thy father and I have sought Thee sorrowing. And He said unto them, How is it that ye sought Me?” Pointing heavenward, He continued, “Wist ye not that I must be about My Father’s business?” Divinity flashed through humanity. The light and glory of heaven illuminated His countenance. But “they understood not the saying which He spake unto them. And He went down with them, and came to Nazareth, and was subject unto them: but His mother kept all these sayings in her heart.”

Christ did not enter upon His public ministry for eighteen years after this, but He was constantly ministering to others, improving every opportunity offered Him. Even in His childhood He spoke words of comfort and tenderness to young and old. His mother could but mark His words, His spirit, His willing obedience to all their requirements.

[104] It is of no use to say, as many writers have said, that Christ was like all children. He was not like all children. Many children are misguided and mismanaged. But Joseph, who was supposed to be His father, and especially Mary, His mother, kept the realization ever before them of their Son’s divine Fatherhood. Their child was instructed in accordance with the sacred character of His mission. His inclination to the right was a constant gratification to His parents.”—[Manuscript 37, 1898, 2, 3](#). (“And the Grace of God Was Upon Him,” typed March 11, 1898.)

*Released October 18, 1971.*

I saw that now we should take special care of the health God has given us, for our work was not yet done. Our testimony must yet be borne and would have influence. I saw that I had spent too much time and strength in sewing and waiting upon and entertaining company. I saw that home cares should be thrown off. The preparing of garments is a snare; others can do that. God has not given me strength for such labor. We should preserve our strength to labor in His cause, and bear our testimony when it is needed. I saw that we should be careful of our strength and not take upon ourselves burdens that others can and should bear.

I saw that we should encourage a cheerful, hopeful, peaceful frame of mind, for our health depends upon our doing this. I saw that it was duty for everyone to have a care for his health, but especially should we turn our attention to our health, and take time to devote to our health that we may in a degree recover from the effects of overdoing and overtaxing the mind. The work God requires of us will not shut us away from caring for our health. The more perfect our health, the more perfect will be our labor.

I saw that when we tax our strength, overlabor, and weary ourselves much, then we take colds and at such times are in danger of diseases taking a dangerous form. We must not leave the care of ourselves for God to see to and to take care of that which He has left for us to watch and care for. It is not safe or pleasing to God to violate the laws of health and then ask Him to take care of our health and keep us from disease when we are living directly contrary to our prayers. I saw that it was a sacred duty to attend to our health, and arouse others to their duty, and yet not take the burden of their case upon us. Yet we have a duty to speak, to come out against intemperance of every kind—intemperance in working, in eating, in drinking, and in drugging—and then point them to God's great medicine, water, pure soft water, for diseases, for health, for cleanliness, and for a luxury.

I saw that my husband should not suffer his mind to dwell upon the wrong side—the dark, gloomy side. He should put from him saddening thoughts and saddening subjects, and be cheerful, happy, grateful, and should have a firm reliance upon God and an unshaken confidence and trust in Him. His health will be much better if he can control his mind. I saw that of all others my husband should have all the rest he can get [on] Sabbath when not preaching. He should not carry into the Sabbath his weekly occupation, that writing he has been doing through the week.

I saw that we should not be silent upon the subject of health, but should wake up minds to the subject.—[Manuscript 1, 1863, 5, 6](#). (Testimony regarding James and Ellen White, 1863, vision given on Sabbath, June 6, 1863.)

***Released October 18, 1971.***

**Increased Need of Order and Harmony**

As we near the final crisis, instead of feeling that there is less need of order and harmony and action, we should be more systematic than heretofore. All our work should be conducted according to well defined plans.

I am receiving light from the Lord that there should be wise generalship at this time more than at any former period of our history.—[Letter 27a, 1892](#), p. 1. (To Elder E. J. Waggoner, December 27, 1892.)

**A Bedlam of Noise not the Holy Spirit at Work**

The things you have described as taking place in Indiana, the Lord has shown me would take place just before the close of probation. Every uncouth thing will be demonstrated. There will be shouting, with drums, music, and dancing. The senses of rational beings will become so confused that they cannot be trusted to make right decisions. And this is called the moving of the Holy Spirit.

The Holy Spirit never reveals itself in such methods, in such a bedlam of noise. This is an invention of Satan to cover up his ingenious methods for making of none effect the pure, sincere, elevating, ennobling, sanctifying truth for this time.... A bedlam of noise shocks the senses and perverts that which if conducted aright might be a blessing. The powers of satanic agencies blend with the din and noise to have a carnival, and this is termed the Holy Spirit's working....

Those participating in the supposed revival receive impressions which lead them adrift. They cannot tell what they formerly knew regarding Bible principles.

[108]

No encouragement should be given to this kind of worship. The same kind of influence came in after the passing of the time in 1844. The same kind of representations were made. Men became excited,

and were worked by a power thought to be the power of God. They turned their bodies over and over, like a carriage wheel, claiming that they could not do this except by supernatural power. There was a belief that the dead were raised and had ascended to heaven. The Lord gave me a message for this fanaticism; for the beautiful principles of Bible truth were being eclipsed.

Men and women, supposed to be guided by the Holy Spirit, held meetings in a state of nudity. They talked about holy flesh. They said they were beyond the power of temptation, and they sang, and shouted, and made all manner of noisy demonstrations. These men and women were not bad, but they were deceived and deluded....

Satan was molding the work, and sensuality was the result. The cause of God was dishonored. Truth, sacred truth, was leveled in the dust by human agencies.

The authorities of the land interfered, and several of the ring leaders were incarcerated within prison walls. By those who were confined in prison this interference was termed persecution for the truth's sake, and thus truth was clothed with garments spotted with the flesh....

[109] I presented the reproof of the Lord regarding this kind of work, showing that its influence was making the truth objectionable and disgusting to the community....

I bore my testimony, declaring that these fanatical movements, this din and noise, were inspired by the spirit of Satan, who was working miracles to deceive if possible the very elect.—[Letter 132, 1900](#), pp. 5-8. (To Brother and Sister S. N. Haskell, October 10, 1900.)

***Released December 10, 1971.***

## MR No. 285—The San Francisco Earthquake

[110]

As we approached San Jose Thursday morning, we began to notice some of the effects of the earthquake....

The new post office and some of the largest stores in the town had been leveled to the ground—totally destroyed. Other buildings were badly wrecked. And when we saw the fallen walls of the Pacific Press, we were sad at heart; but we could not help rejoicing over the fact that no lives were lost.—[Manuscript 45, 1906, 1, 2](#). (“A Visit to Mountain View, California,” May 6, 1906.)

We thought it right on our way home to drive through the city and see the ruin wrought by the earthquake and fire. We drove in an easy carriage through the ruined district. I have no language to describe the awful scene....

I was pleased to see that church which your father, and a few who united with him, built, was untouched by the fire.... The fire came quite close to this section, but it also escaped injury.—[Letter 141, 1906](#), pp. 1, 2. (To Elder J. E. White, May 10, 1906.)

These things make me feel very solemn, because I know that the judgment day is right upon us. The judgments that have already come are a warning, but not the finishing, of the punishment that will come on wicked cities.—[Letter 154, 1906](#), p. 4. (To Elder J. E. White and wife, May 12, 1906.)

The great earthquake of San Francisco is to be followed by earthquakes in other places. We need not be surprised if after a time Oakland should become so wicked that calamities will fall on this city also.—[Letter 10, 1907](#), p. 2. (To the members of the Oakland church, January 18, 1907.)

[111]

I trust that our brethren will build a humble house of worship in Oakland, for we have every reason to believe from the present record of San Francisco’s crimes, and of the murders and robberies that are being committed in Oakland, that another visitation will come to San Francisco, and that calamity will fall on Oakland also.—[Letter 90, 1907](#), p. 2. (To Edson and Emma White, March 10, 1907.)

The light given me is that the wickedness in the cities of San Francisco and Oakland is beyond all imagination. God's wrath is upon many of the inhabitants of these cities. San Francisco has been visited with heavy judgments, but Oakland has been thus far mercifully spared. The time will come when our labor in these places will be cut short, therefore it is important that earnest efforts be put forth now to proclaim to their inhabitants the message of the Lord for them.—[Manuscript 25, 1908, 2](#). (“A Plea for Aggressive Work,” typed May 5, 1908.)

I feel sure that San Francisco and Oakland will again be visited with the judgments of God.—[Letter 2, 1909](#), p. 3. (To Mrs. Josephine Gotzian, January 1, 1909.)

***Released December 10, 1971.***

## **MR No. 286—The Divine-Human Nature of Christ** [112]

The world's Redeemer passed over the ground where Adam fell because of his disobeying the expressed law of Jehovah; and the only begotten Son of God came to our world as a man, to reveal to the world that men could keep the law of God. Satan, the fallen angel, had declared that no man could keep the law of God after the disobedience of Adam. He claimed the whole race under his control.

The Son of God placed Himself in the sinner's stead, and passed over the ground where Adam fell, and endured the temptation in the wilderness which was a hundredfold stronger than was or ever will be brought to bear upon the human race. Jesus resisted the temptations of Satan in the same manner that every tempted soul may resist, by referring him to the inspired record and saying, "It is written."

Christ overcame the temptations as a man. Every man may overcome as Christ overcame. He humbled Himself for us. He was tempted in all points like as we are. He redeemed Adam's disgraceful failure and fall and was conqueror, thus testifying to all the unfallen worlds and to fallen humanity that man could keep the commandments of God through the divine power granted to him of heaven. Jesus the Son of God humbled Himself for us, endured temptation for us, overcame in our behalf, to show us how we may overcome; He has thus bound up His interest with humanity by the closest ties, and has given the positive assurance that we shall not be tempted above that we are able....

The Holy Spirit was promised to be with those who were wrestling for victory, in demonstration of all mightiness, endowing the human agent with supernatural powers, and instructing the ignorant in the mysteries of the kingdom of God. That the Holy Spirit is to be the grand helper, is a wonderful promise. 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 [113]

that humanity might not perish, if the Spirit had not been given as a constant working, regenerating agent to make effectual in our cases what has been wrought out by the world's Redeemer? ...

The world's Redeemer came not only to be a sacrifice for sin but to be an example to man in a holy human character...

We are ever to be thankful that Jesus has proved to us by actual facts that man can keep the commandments of God, giving contradiction to Satan's falsehood that man cannot keep them. The Great Teacher came to our world to stand at the head of humanity, to thus elevate and sanctify humanity by His holy obedience to all of God's requirements showing it is possible to obey all the commandments of God. He had demonstrated that a lifelong obedience is possible.—[Manuscript 1, 1892, 1, 2, 6, 7, 8](#). (“Obedience to God Required,” November 15, 1892.)

[114] As teachers we need to understand that the object and teaching of our Lord was to simplify, in all His instructions, the nature and the necessity of the moral excellence of character which God through His Son has made every provision that human agents should obtain, that they may be laborers together with Jesus Christ.—[Letter 8, 1895](#), p. 8. (To Brother and Sister Baker, February 9, 1896.)

Christ declared, where stands Satan's throne, there shall stand My cross, the instrument of humiliation and suffering. No single principle of human nature will I violate. Clothing My divinity with humility, I will endure every temptation wherewith man is beset. I will call to My aid the powers of heaven, that men and women, imbued with My Spirit, may overcome as I overcame.... The working out of My purposes in behalf of degraded humanity require that divine and human forces be combined....

In the councils of heaven the cross was ordained as the means of atonement. This was to be God's means of winning men to Him. Christ came to this earth to show that in humanity He could keep the holy law of God. “I have kept My Father's commandments,” He declared. The Saviour proposed to re-establish the principles of human dependence upon God and cooperation between God and man. He proposed to unite God and man by the golden chain of love.

Christ's identity with man will ever be the power of His influence. He became bone of our bone and flesh of our flesh.... He clothed His

divine nature with the garb of humanity, and demonstrated before the heavenly universe, before the unfallen worlds, and before the fallen world how much God loves the human race.—[Manuscript 165, 1899, 2-4](#). (“Words of Counsel to Ministers and Physicians,” typed December 26, 1899.)

By His life in humanity man may become a partaker of the divine nature.... He was born without a taint of sin, but came into the world in like manner as the human family. He did not have a mere semblance of a body, but he took human nature, participating in the life of humanity... Christ helps humanity by taking human nature. Thus He lays hold upon man with His long human arm, and upon the throne of God with His divine arm.—[Letter 97, 1898](#), pp. 4, 5, 7. (To brethren in North Fitzroy, typed November 18, 1898.)

[115]

***Released December 10, 1971.***

[116]

## **MR No. 287—The Work in Washington**

In the city of Washington there is much to be done. I am thankful to God for the privilege of seeing the land that has been purchased for our institutional work in this place. The securing of this land was in the Lord's providence, and I praise God that our brethren had the faith to take this forward step.

As I look over this city, I realize the magnitude of the work to be accomplished. Let every professing Christian feel the necessity of self-denial. Let every one guard against the tendency to expend for the gratification of mere vanity, money that belongs to God—especially in this time when our people are making every effort possible to build in the capital of the nation memorials that will stand in vindication of present truth. Let us study the use of every penny. Some may have formed habits of extravagance; let every such a one now choose another way—the way of obedience and self-denial.

God now calls upon every believer in this center to act his individual part in helping to build up the work that must be done. If you do your duty faithfully, you will find no time for dwelling upon the little trials and annoyances and perplexities that come to you. As the result of laboring earnestly to provide facilities for the salvation of unbelievers, and for the training of many of our own people for soul-saving service, you will find that your souls are refreshed with heaven's richest blessings.

[117] In some respects the situation in Washington reminds me of our pioneer experiences in Cooranbong, Australia. There we secured fifteen hundred acres in the heart of the woods, and began the work of establishing a school. With willing hands the workmen toiled early and late. One by one, at great personal sacrifice to many of our dear brethren and sisters in Australia, the school buildings were erected.

Before this work was finished, the problem of providing a meetinghouse at Cooranbong arose. This problem proved to be a per-

plexing one. It seemed that we had done about all we could, and that it would be impossible to raise means sufficient for erecting a suitable house of worship. Finally, during a council meeting in which the matter was receiving consideration, I offered to go through our settlement, and try to secure gifts of labor and material. Accompanied by my secretary, I visited the workmen living for miles around, and solicited help. Just at this time it happened that several of the carpenters who had been laboring on the school buildings, were temporarily out of employment; and these men generously responded, offering to work on the proposed meetinghouse at a very low wage—less than one-half the usual rate. Several worked for nothing a portion of the time.

The erection of the meetinghouse was pushed forward rapidly. In the providence of God, two hundred pounds came to me from the Wessels family in Africa, just as we were ready to secure lumber; this money brought great relief, as it enabled us to proceed without delay. Many smaller gifts came in. Within a remarkably short time, the building was completed.

It looks as if we may hope to have here in Washington some experiences similar to those we had in Australia, and to receive the same blessings that we received there. May God help us to do what we can in this place. May He give us hearts willing to make sacrifices. Oh, I am thankful, so thankful that the work which for [118] nearly twenty years I have hoped would be done at the nation's capital, has now been begun! As we plan and labor, let us do a great deal more praying than talking. If we lean heavily upon the Mighty One, and live on the plan of addition, the heavenly graces will be multiplied unto us, and we shall see of the salvation of God.

Sometimes I hardly know how to express my gratitude to God because the work in this place has actually begun. We are to remember that we can now see simply the alpha; we desire to see the omega. Having begun, let us not cease our efforts before completing the work. Christ declares, "I am Alpha and Omega, the beginning and the ending." He has been with us at the beginning; and He will round out all the work we shall do, if by faith we continue to walk in the way in which He leads.

Let us talk faith, and not unbelief; let us praise God, and go forward. The Lord is good, and greatly to be praised. At every step

let us praise Him from whom all blessings flow.—[Manuscript 106, 1904, 7-10](#). (Sermon, “Words of Encouragement,” Sabbath, April 30, 1904.)

For many years there was nothing in the city of Washington to represent our faith but a small meetinghouse. During the past two years another meetinghouse has been bought and paid for. This building has been rededicated since we came to Washington. It stands in this important city as a representation of another world than this—the kingdom of heaven; of other laws than the world honors and obeys; of enjoyment and power of a higher order than men possess; of a faith of which Christ is the Alpha and Omega.

[119] I thank God that we have this commodious meetinghouse in Washington. It is a memorial of God’s truth, a sign that He has a people who keep His law, acknowledging Him as the supreme Ruler.—[Letter 247, 1904](#), p. 2. (To W. R. Young, July 19, 1904.)

Last Sabbath [May 7, 1904] I spoke in our new church. [The Memorial or M Street Church, 12th and M Streets, Washington, D.C.] The building was rededicated, and I was asked to preach the dedicatory sermon. The Lord helped me, giving me words to speak which I am told were wholly satisfactory.

I hope that you will all be greatly blessed by the Lord. In our seasons of family worship my petitions ascend for you all. Be of good courage in the Lord. Glorify Him by praise and thanksgiving.—[Letter 157, 1904](#), p. 3. (To Mrs. M. J. Nelson, April 28 and May 10, 1904.)

We were taken to have a hasty look at the church. Its appearance is good, with frontage of stone. Within is a pleasant auditorium for the people to assemble. The windows and front doors are ornamented with stained glass, beautiful in appearance. Four chairs, such as are used in churches, are on the platform, which was well proportioned. The pulpit and highbacked chairs harmonized. Seats and arms are covered with red velvet of the material generally used. I did not spend much time taking in all the advantages of that church building, but I praise the Lord that every debt is paid. Much means have been invested besides the sum of the building as it stood, to make it what it should be—complete in repairs. It is now all finished. There are several rooms. One opens from the auditorium and is seated with chairs for Sabbath school. If the house should need

[120]

enlarging, the partitions could be removed and thus the extension easily made. Washington within a short distance of the Capitol is a victory gained, and it comes to us in the order of the Lord, who has looked upon the necessities that must be supplied. I wanted to praise God aloud for this nice building, all ready now to be rededicated to the Lord, in which His people shall serve Him.—[Manuscript 141, 1904, 4](#). (Diary entry for April 24, 1904, from diary, April 1-30, 1904.)

*Released January 20, 1972.*

**MR No. 288—In Selected Messages, book 3, pp. 66,  
67**

## MR No. 289—Sanctification

[121]

We must have the right kind of faith, combined with good works. If we have saving faith, we shall indeed see of the salvation of God. Let none of us have a superficial faith which means nothing. Do not say, “This one was prayed for, and saved.” This is misleading. This is not that saving faith which works by love and purifies the soul. Every soul will be tested and proved, and if in the proving any man draws back, he will fail to meet the standard of God. “The just shall live by faith.” They will show their faith by their works. “If any man draw back,” God says, “my soul shall have no pleasure in him”....

It is one thing to profess to be a follower of Christ; it is another thing to do honor to Him by sincere faith, standing with firm purpose of heart as His witnesses, bearing public testimony in His name. It is the application of practical godliness that will strengthen the ranks of the professors of the faith. With many the truth is at first enthusiastically received. Then there comes some statement from the Word which is needed for the purification of the soul, and Christ is abandoned by these false disciples. Pride is offended, and Satan’s hellish shadow wraps them about. Thus it has been, and thus it will continue to be to the close of this earth’s history.—[Manuscript 111, 1898, 6, 8](#). (“Prayer and Faith,” typed September 8, 1898.)

I spoke on Sabbath. These men [non-Adventists holding responsible positions whose wives were church members] were all there, no less than three of them hanging in the balance. The wind blew so that the pulpit had to be moved near to the people to preserve me from taking cold. I had great freedom in speaking, and told them plainly that the Lord Jesus was in our midst. I asked them to turn to [Exodus 31](#)—“And the Lord spake unto Moses saying, [Now, said I, listen attentively to what the Lord is saying unto you this day], speak thou unto the children of Israel saying, 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 did sanctify you. Ye shall keep the Sabbath therefore, for it is holy unto you.

[122]

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.” I read to the close of the chapter. Then I asked them if they would turn away from a plain “Thus saith the Lord,” for the sayings of men, when they see that their assertions are entirely contrary to the Word of God. 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.—[Letter 8, 1898](#), pp. 2, 3. (To Sister Josephine Gotzian, February 11, 1898.)

[123] “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 forever; for in six days the Lord made heaven and earth, and on the seventh He rested and was refreshed.”

True sanctification comes through willing obedience. We are distinctly and decidedly taught that the proper observance of the Sabbath brings a knowledge of what constitutes true sanctification. Reputation and even life itself might better be sacrificed than the truth of the word of God. God declares that when His Sabbath is honored as sacred and holy, it is to His people a sign between Him and them, whereby they may know that He is that doth sanctify them. “Ye shall keep the Sabbath therefore; for it is holy unto you.” God has set it apart to be devoted to holy service. It is His memorial of Creation. By His creative power God is distinguished from all other gods that are worshiped. The Sabbath is a public token by which the world may recognize the true and living God. If they obey Him and reverence His holy day, the Sabbath is a continual sign between Him and them, a pledge that He will recognize and fulfill His covenant.

We are to render implicit obedience to the commandments of God. Let us remember that by keeping the Sabbath holy, we are honoring God. And those that honor Him, He will honor.—[Letter 66, 1900](#), pp. 3, 4. (To “Dear Brother Baker,” May 2, 1900.)

Every day our faith should increase. While we say, “I know that I am a sinner,” we can say also, “I know I have a Saviour.” Jesus died for sinners, and He will pardon my sins, if I sincerely repent. It is of no avail to claim to believe on Christ unless we acknowledge the claims of God’s law and daily strive to obey its precepts.—[Manuscript 25, 1886, 2](#). (“Sanctification,” sermon, June 20, 1886.) [124]

The Lord calls upon all who think they know what faith is, to be sure that they are not pulling with only one oar, that their little bark is not going round and round, making no progress at all. Faith without intelligent works is dead, being alone. Faith in the healing power of God will not save unless it is combined with good works.—[Manuscript 86, 1897, 12](#). (“Health Reform Principles,” August 25, 1897.)

Let no one imagine that it is an easy thing to overcome the enemy, and through faith and perfect obedience gain eternal life. Not one can be borne aloft to an incorruptible inheritance without effort on his part. To look back is to grow dizzy, to let go is to perish. Few appreciate the importance of striving constantly to overcome. They relax their diligence, and as the result become selfish and self-indulgent, spiritual vigilance is not thought to be essential. Earnestness in human effort is not brought into the Christian life.—[Letter 53, 1887, p. 9](#). (To “Dear Brethren and Sisters Who Shall Attend the April Meeting at Oakland, California,” undated.)

*Released January 20, 1972.*

[125]

## **MR No. 290—Billiards and the Billiard Hall**

Teach your families that the angels of God are coming in and going out of your house and guarding and watching over the children of men. He wants you to tell them how they appeared to Peter, how they appeared to John, how they appeared to those who suffered in prison for the truth's sake; how the Lord wrought in behalf of John; how He wrought in behalf of Paul, and of Peter; how the angels of God from heaven came right into the prison house and took their prey out of the hands of the enemy. God is constantly working in behalf of His people, and what credit do you give Him for it?

Angels of God are all around us. You do not discern them with your human vision. Satan and his angels are here in this house today. Oh, we want to know these things, and fear and tremble, and to think much more of the power of the angels of God that are watching over and guarding us than we have done hitherto. We want to place ourselves under the blood-stained banner of Prince Emmanuel. We do not want to be serving Baal. We do not want to be giving ourselves up to the powers of darkness. Angels of God are commissioned from heaven to guard the children of men, and yet they draw away from their restraining influences and go where they can have communication with the evil angels; and then the evil angels fasten impressions in their minds that they will never get rid of so long as they live, just as going to the theater, billiard hall, and all such places lead them from the path of God to stand under the black banner of the prince of darkness. Oh, that we might all obey the injunction of the apostle. (Read [2 Corinthians 6:17, 18.](#))

[126]

Oh, what an infinite sacrifice was paid for our redemption! Look at the long fast of Jesus Christ in the wilderness of temptation. Look at all He endured, the agony of the cross, in order to save man; and then, I ask you, What shall we do on our part? God help us that we may come under the influence, the special influence, of the Spirit of God. Then He will let it come upon us with power. He will communicate light to us from heaven, and we will walk in the

light, and live in the light as He is in the light.—*Manuscript 1, 1890.* (“Heaven’s Part in Life’s Conflict,” Sermon, February 1, 1890.)

Life is too short, the hours of probation too precious, for us to make a mistake in our religious life. Earnest men, men of strength are needed in the Master’s service. The call comes to us, “Be not conformed to this world, but be ye transformed by the renewing of your mind.” As we obey this command, the power of the Holy Spirit will come upon mind and body, bringing them into conformity to the will of Christ, and renewing us in His likeness. The hereditary and cultivated tendencies to wrong will die, and Christ will be formed within, the hope of glory. It will be seen that we are indeed followers of Christ.

We are not to trust in our own wisdom, but in the wisdom of God. This will bring into the character the patience, kindness, and love of Christ. And we are to remember that in doing well the work lying nearest us, we shall be prepared for a wider field of usefulness. There is to be constant growth in grace. We are to make constant advancement in preparing for the future immortal life. We shall leave behind no knowledge that in this world we have gained of God and heaven. This mental and spiritual wealth we shall take with us when we answer the call, Child, come up higher. [127]

Let us strive to help those connected with us. To this work let us devote our tact and ingenuity. Let us reach higher and still higher for purity and devotion, our hearts filled with a desire to know the will of God. Let us consecrate our all to the service of humanity. We shall receive our reward in the future life.

Reveal the living charm of the Saviour’s life. Represent Christ by revealing faith and hope and love. In short, copy the Pattern. Let your light shine out in good works. Christians have no need of desire for the billiard table, the theater, the dancing hall, or the many other forms of worldly diversion. A Christian does nothing which he cannot do to the glory of God, upon which he cannot ask the blessing of God.

Work as in the presence of the heavenly intelligences. God calls for loyalty, for faithfulness; for we have been bought with a price. Stand firm in the faith; and you will be more than conquerors through Him who loved you and gave His life for you. To all who claim to be in His service, God says, “Ye are a spectacle to the world, to

angels, and to men.”—[Manuscript 82, 1903, 7-9](#). (“The Promise of the Spirit,” diary, September 25, 1902.)

***Released January 21, 1972.***

## MR No. 291—The Work in the Large Cities

[128]

The words were spoken to me: “Tell My people that time is short. Every effort is now to be made to exalt the truth. In the cities, large and small, the message is to be proclaimed. The third angel’s message is to be united with the second angel’s message, and is to be proclaimed with great power in our large cities. Thus will be given with a loud voice the message that is to prepare a people for the coming of the King”....

The situation in all the large cities must be studied, that the truth may be given to all the people. In these large cities the Lord has many honest souls, who are becoming confused by the strange developments in the religious world. There are many who have been waiting to hear the “certain sound” of the message that would meet the emergency. All over our land the Lord has honest souls, who are standing in uncertainty. The words were spoken: “Repeat the messages in their order. Tell My people to proclaim the message, the binding-off message, that is to [prepare] a people for the coming of the King. Give the world a knowledge of the messages of the first, second and third angels. Bind up the law among My disciples. There are many who will listen because men will speak under the influence of the Holy Spirit. You are twenty years behind; but let the warning voice now be heard speaking with the voice of assurance.”

The message is to be proclaimed with sanctified ability. The word of the Lord has been spoken. God calls for sanctified hearts and lips. The messages of warning are to be given in the large cities, and also in the towns and villages. The men of God’s appointment are to be zealously at work, disposing of our books, and disseminating light. The articles in our papers are not to present the truth in the style of a romance; for this weakens the impression that should be made by the most solemn truth ever committed to mortals. They are to contain a plain, “Thus saith the Lord.” The message must be repeated, and Bible reasons given, not in the style of a romance, but in the style of the Bible. There are many who are watching for the

[129]

evidence of true religion.—[Letter 88, 1910](#). (To A. G. Daniells, September 30, 1910.)

***Released February 17, 1972.***

**MR No. 292—From [Manuscript 29, 1901](#), in  
Sermons and Talks, Vol. 2**

[130]

## **MR No. 293—The Relation of Ministers and Physicians**

It is as much required by God that His followers shall in the medical profession reveal the spirit of Christ in harmonizing in their work as that the ministers of the gospel shall harmonize in their labors for the salvation of souls. This independence to do every one as appears right in his own eyes is after satanic order, but not after Christ. There is need of thorough order and all after Christ, in the medical profession.—[Letter 11c, 1892](#), p. 2. (To S. N. Haskell, February 11, 1892.)

Both men and women can be so much more useful as medical missionaries than as missionaries with the medical education. I am more and more impressed with the fact that a more decided testimony must be borne upon this subject, that more direct efforts must be made to interest the proper persons, setting before them the advantages that every missionary will have in understanding how to treat those who are diseased in body, as well as to minister to sin-sick souls.

[131]

This double ministration will give the laborer together with God access to homes and will enable him to reach all classes of society. An intelligent knowledge of how to treat disease upon hygienic principles will gain the confidence of many who otherwise would not be reached with the truth. In affliction many are humbled in spirit, and words in favor of the truth spoken to them in tenderness by one who is seeking to alleviate physical sufferings, may touch the heart. Prayer, short, weighted with tenderest sympathy, presenting the suffering ones in a faith to the Great Physician will inspire in them a confidence, a rest, and trust that will lend to the health of both soul and body. I have been surprised at being asked by physicians if I did not think it would be more pleasing to God for them to give up their medical practice and enter the ministry. I am prepared to answer such an inquirer:—

If you are a competent physician, you are qualified to do tenfold more good as a missionary for God than if you were to go forth merely as a preacher of the Word. I would advise young men and women to give heed to this matter. Perilous times are before us. The whole world will be involved in perplexity and distress, disease of every kind will be upon the human family, and such ignorance as now prevails concerning the laws of health would result in great suffering and the loss of many lives that might be saved....

In almost every church there are young men and women who might receive education either as nurses or physicians. They will never have a more favorable opportunity than now.... It should ever be kept before them that their work is not only to relieve physical suffering, but to minister to souls that are ready to perish. It is important that everyone who is to act as a medical missionary be skilled in ministering to the soul, as well as to the body. He is to be an imitator of Christ, presenting to the sick and suffering the preciousness of pure and undefiled religion. While doing all in his power to relieve physical distress and to preserve this mortal life, he should point to the mercy and the love of Jesus, the Great Physician, who came that “whosoever believeth in Him might not perish, but have everlasting life.”—[Letter 34, 1892](#), pp. 1, 2, 4. (To Dr. and Mrs. J. H. Kellogg, September 16, 1892.)

There is a most decided work that needs to be done in our churches throughout the field. There has been in many places a lack of cooperation and harmonious action, but if the workers will now lay aside their personal ambitions and prejudices, and will all draw unitedly in Bible lines, a change will be wrought among our people. [132]

Why do not all our ministers heartily cooperate with those who are carrying forward the medical missionary work? Why do they not follow the example of Christ, and carefully study His life, that they may know how He would have them labor? Is it for you, the appointed ministers of Christ, who have His example before you, to stand off and criticize the very work which He came among men to do? ...

The world needs evidences of sincere Christianity. Professed Christianity may be seen everywhere, but when the power of God’s grace is seen in our churches, the members will work the works of

Christ. Natural and hereditary traits of character will be transformed. The indwelling of His 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....

The indifference which has existed among our ministers in regard to health reform and medical missionary work is surprising. Some who do not profess to be Christians treat these matters with greater reverence than do some of our own people, and unless we arouse, they will go in advance of us.—[Letter 54, 1898](#), pp. 1, 7. (To “Dear Brethren in the Ministry,” June 15, 1898.)

[133] When you become one with your brethren, as is represented in the seventeenth chapter of John, you may expect the love and power of God to flow in rich currents into your soul. The work of God is not divided; it is one, and if there is any separation between the medical missionary work and the ministry, it will be because the Holy Spirit is not working upon hearts.—[Letter 40, 1899](#), p. 14. (To Dr. J. H. Kellogg, February 23, 1899.)

Honesty, integrity, justice, mercy, love, compassion, and sympathy are embraced in medical-missionary work. In this work the religion of the Bible is to be practiced. The Lord does not want anyone to work as His representative who follows the wrong customs and practices of worldly physicians in treating suffering humanity....

There is much work to be done, and the Lord has specified that medical-missionary work should be connected with the gospel ministry as the arms are connected with the body. Neither part of the work is complete without this union. God designs medical missionary work to be bound up with the gospel ministry, joined closely to it, because it is the gospel in illustration.

Ministers and doctors are to work in perfect union.... As the physician instructs the people in the principles of true temperance, and as a guardian of souls gives advice to those who are sick in mind and body, the medical missionary work, as the right arm of the body, is doing its work. Countless are the opportunities which come to the physician to warn the careless, cheer the disconsolate and hopeless, and wisely prescribe for the health of the suffering. He is to point his patients to the Great Physician, who can heal both soul and body....

[134] Ministers and physicians are both to work with earnestness to save the souls who are being bound up in Satan's snare. They

are to speak words which point men and women to Jesus, their righteousness, their strength, and the health of their countenance. Continually they are to watch for souls.... This work belongs just as surely to the doctor as to the minister. The Lord designs that the influence of doctors and ministers shall harmonize. By public and private efforts the physician is to seek to win souls to Christ.—[Manuscript 159, 1899, 1, 9, 10](#). (“The Privileges and Duties of a Christian Physician,” December 13, 1899.)

Our physicians are to unite with the work of the ministry of the gospel. Souls are to be saved, that the name of God may be magnified, and the physician is not to feel when brought in contact with the higher classes of society that he must hide the peculiar characteristics which sanctification through the truth give him. The greatest respect will ever be shown to the physician who reveals that he takes his orders from God. Therefore he is not to take himself into his own hands, but be in every respect a representative of Christ.—[Letter 205, 1899](#), pp. 4, 5. (To Dr. J. H. Kellogg, December 15, 1899.)

The Lord has a special work to be done. This work is not to be done in accordance with man’s planning. Medical missionary work is to be closely connected with the ministry of the Word, bound up with the third angel’s message, the last message of mercy and warning to be given to a guilty world. The work of health reform is to be bound up with the gospel. These cannot be separated; for God has united them. When these parts of the work are carried forward on correct lines, the third angel’s message will be given in accordance with God’s purpose.

[135]

God has connected the work of the physician with the work of the minister. Both are needed. Each is to strengthen and give influence to the other. Physicians and ministers are engaged in one and the same great work, a work which embraces truths of infinite importance....

We bear the most solemn message ever given to our world, and physicians and ministers, with all other workers, are to draw together. They are not to pull apart. The physician is not to think that he will be more popular if he stands out separate from the gospel ministry. Doctors and ministers must draw together.—[Manuscript 165, 1899](#),

9, 18. (“Words of Counsel to Ministers and Physicians,” December 26, 1899.)

It is God’s plan to unite solidly the ministry and the medical missionary work. The ministry is connected with the work of health reform as verily as the arm is connected with the body. Health reform is the helping hand of the ministry. Both were bound together in the work of the Lord Jesus. The one gives completeness to the other.—[Letter 157, 1900](#), p. 5. (To Brethren Farnsworth, Robinson, Starr, Palmer, Caro, and Sharp, December 12, 1900.)

[136] The labor of the faithful minister is to be connected with the labors of the physicians. All the workers are to consecrate their talents to the building up of the [Sydney Sanitarium] institution. If they will reflect the light of heaven, souls will be converted. God is to be made first and last and best in everything. The proclamation of the truth for this time is to be the one great interest.—[Letter 8, 1903](#), p. 4. (To Elder J. A. Burden and wife, January 5, 1903.)

The Lord would have the medical-missionary work be to the cause of truth as the hands and arms to the body. You [Dr. Kellogg] have tried to make the medical-missionary work the whole body, but in this you have not succeeded. Let this work occupy its appointed place, just as God designed it should. Let the ministers of the gospel and the medical-missionary workers blend in Christian unity. It is not the will of God that the medical-missionary work shall be all and in all. He designs that the evangelical work and the medical work shall blend in perfect unity. This can be, and every feature of the work can be complete in occupying its proper place in the body....

God will take His whole work in hand, every phase of it, and will carry it forward wondrously, if men will not interfere by bringing in their human inventions, drawing wrong threads into the pattern.

Medical-missionary work is included in the work of the gospel ministry. This is God’s plan. No medical fraternity is complete without the gospel ministry.—[Letter 289, 1904](#), p. 1. (To J. H. Kellogg, September 23, 1904.)

***Released March 23, 1972.***

There is a work to be done in the places where the truth has never been proclaimed. In order to do this work, you need greater than human help. The Lord can take a worm to thrash a mountain. It is close communion with God that qualifies His messengers to subdue the opposition of the enemy. God calls for consecrated workers, who will be true to Him—humble men, who see the need of evangelistic work, and do not draw back, but do each day’s work faithfully, relying upon God for help and strength.—[Letter 43, 1905](#), p. 3. (To “Dear Brethren and Sisters,” January 29, 1905.)

Shun every influence that would tend to cheapen the message that should be given to high and low in the cities. Keep open the channel of communication between your soul and God, that those with whom you associate may recognize the voice of Him who gave His life for you.—[Letter 58, 1910](#), p. 5. (To Elders Daniells and Prescott, June 15, 1910.)

Helpers are needed who have some means, who can engage in some employment and sustain themselves and not draw upon the conference for their support. With genuine faith in the message of truth, such workers could settle in our cities as missionaries, letting their light shine forth to others.—[Letter 19b, 1892](#), p. 4. (To O. A. Olsen, June 19, 1892.)

To the poor and the rich is to be given the message of healing through Christ. My brethren, work earnestly and seriously. This does not mean that you are not to be cheerful, but that you are to put your whole heart into the work of preparing the way for Christ’s coming. He calls for wholehearted, unselfish men to sound the note of warning.—[Manuscript 10, 1905, 5](#). (“Non-essential Subjects to be Avoided,” September 12, 1904.)

Money matters are very close and it is not a little perplexing how to manage to make the shillings and pounds [in Australia] go the longest way and accomplish the most good. I dismissed my workers a couple of weeks ago, and took on another company of workers

who were verily destitute of food to eat and clothing to wear. One, Brother Parcles (?) by name, had taken a little fruit farm, to raise peas and vegetables also, but the frost cut off his peas. I gave him a cow. Until he has fruit for sale he will not have anything coming in. I learned the family were reduced so that they had lived only on squash for several days. I told him to come and I would give him work in making garden, putting in seed. This man has a wife converted from the Catholics, a fine, intelligent woman, a dressmaker. He was a sewing machine agent. They have four children to care for and very nice children they are. I cannot let this family be distressed for food and clothing. I sent my hired man, my horses, and plow, and he broke up the land for them. It took him about one week to do this.—[Letter 156, 1896](#), p. 2. (To Edson and Emma White, September 7, 1896.)

***Released March 23, 1972.***

**MR No. 295—Ellen White Comments on Her Work and Inspiration** [139]

I have tried to do my duty to you and to the Lord Jesus, whom I serve and whose cause I love. The testimonies I have borne you have in truth been presented to me by the Lord. I am sorry that you have rejected the light given....

Are you betraying your Lord, because, in His great mercy, He has shown you just where you are standing spiritually? He knows every purpose of the heart. Nothing is hid from Him. It is not *me* that you are betraying. It is not me that you are so embittered against. It is the Lord, who has given me a message to bear to you.—[Letter 66, 1897](#), pp. 1, 2. (To Brother A. R. Henry, August—, 1897.)

I have answered your letter, but did not send you what I wrote, because I knew that for some time you have been under temptation, and that anything I might say would be liable to be misconstrued, and would not have the influence upon your mind that would relieve your feelings. Nothing I can say will be of value to you as long as you have not an understanding of the work the Lord has given me to do.—[Letter 32, 1899](#), p. 1. (To Mr. and Mrs. Muckersey, typed February 14, 1899.)

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 Colcord's family, and 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 Andrews, September 6, 1887.) [140]

In the night I am aroused from my sleep, and I write in my diary many things that appear as new to me when read, as to any who hear them. If I did not see the matter in my own handwriting, I should not

think my pen had traced it.—[Letter 118, 1898](#), pp. 1, 2. (To Sister S. M. I. Henry, December 1, 1898.)

In public labor do not make prominent and quote that which Sister White has written as authority to sustain your positions. To do this will not increase faith in the testimonies. Bring your evidences, clear and plain, from the Word of God. A Thus saith the Lord is the strongest testimony you can possibly present to the people. Let none be educated to look to Sister White, but to the mighty God, who gives instruction to Sister White.—[Letter 11, 1894](#), p. 2. (To Brother and Sister Colcord, January 16, 1894.)

[141] I have a large amount of precious matter, written at Cooranbong, and dated, December 20, 1896, which is just what is needed at this time. I will have it copied today, and if it is possible get it off in the evening mail. I had lost all trace of these manuscripts, but this morning a pile of copies attracted my attention, which on looking over, I found to my surprise to be just what I wanted.—[Letter 262, 1907](#), pp. 1, 2. (To Elder J. E. White, August 21, 1907.)

How can the Lord bless those who manifest a spirit of “I don’t care,” a spirit which leads them to walk contrary to the light which the Lord has given them. But I do not ask you to take my words. Lay Sister White to one side. Do not quote my works again as long as you live until you can obey the Bible. When you make the Bible your food, your meat and your drink, when you make its principles the elements of your character, you will know better how to receive counsel from God. I exalt the precious word before you today. Do not repeat what I have said, saying, “Sister White said this,” and, “Sister White said that.” Find out what the Lord God of Israel says, and then do what He commands.—[Manuscript 43, 1901, 10](#). (E. G. White talk in college library, April 1, 1901.)

If we have a true understanding of what constitutes the essential education, and endeavor to teach its principles, Christ will stand by us to help us. He promised His followers that when they should stand before councils and judges, they were to take no thought what they should speak. I will instruct you, He said. I will guide you. Knowing what it is to be taught of God, when words of heavenly wisdom are brought to our mind, we will distinguish them from our own thoughts. We shall understand them as the words of God, and we will see in them life and power that is for us.

“I will give you tongue and utterance.” Of all the precious assurances God has given me regarding my work, none has been more precious to me than this, that He would give me tongue and utterance wherever I should go. In places where there was the greatest opposition, every tongue was silenced. I have spoken the plain message to our own people and to the multitude, and my words have been accepted as coming from the Lord.—[Letter 84, 1909](#), pp. 6, 7. (To the teachers in Union College,” May 7, 1909.) [142]

If we pray much as we work, we shall gain more than if we give ourselves entirely to seeking for the wisdom that comes by experience. The Master Workman is supervising His workers. When, as I write, a new thought comes into my mind, I reverentially thank God for the appropriate word or sentence brought to my mind.—[Letter 260, 1903](#), p. 4. (To Dr. George A. Hare, December 2, 1903.)

The awful sense of my responsibility takes possession of me. I do not desire to feel less keenly my obligation to the higher Power. That Presence is ever with me, asserting supreme authority and taking account of the service that I render or withhold.—[Letter 197, 1902](#), p. 2. (To W. C. White, December 9, 1902.)

I cannot at my own impulse, take up a work and launch out into it. I have to be impressed by the Spirit of God. I cannot write unless the Holy Spirit helps me. Sometimes I cannot write at all. Then again I am aroused at 11, 12, and 1 o'clock; and I can write as fast as my hand can move over the paper.—[Letter 11, 1903](#), p. 5. (To J. E. White, January 5, 1903.)

I received your letter and will endeavor to answer it. You say that you received the testimonies, but the portion in regard to deception you do not receive. Nevertheless, my brother, it is true, and hearsay has nothing to do with this case of reproof.—[Letter 28, 1888](#), p. 1. (To Brother Burke, April 5, 1888.) [143]

There are some professed believers who accept certain portions of the testimonies as the message of God, while they reject those portions which condemn their favorite indulgences. Such persons are working contrary to their own welfare, and the welfare of the church. It is essential that we walk in the light while we have the light.—[Manuscript 71, 1908, 1](#). (To Workers in Washington, typed June 19, 1908.)

The greatest tirade may be made against me, but it will not change in the least my mission or my work. We have had this to meet again and again. The Lord gave me the message when I was only 16 years old, and I have been engaged in public labor ever since. Next November I shall be 70 years old. The message the Lord has given me to bear has been in a straight line from light to light, upward and onward from truth to advanced truth.—[Manuscript 29, 1897, 8](#). (“Counsel and Warning,” undated.)

I am exceedingly anxious to use words that will not give anyone a chance to sustain erroneous sentiments. I must use words that will not be misconstrued and made to mean the opposite of that which they were designed to mean....

[144] Satan will continue to bring in his erroneous theories and to claim that his sentiments are true. Seducing spirits are at work. I am to meet the danger positively, denying the right of anyone to use my writings to serve the devil’s purpose to allure and deceive the people of God. God has spared my life that I may present the testimonies given me, to vindicate that which God vindicates, and to denounce every sophistry [intended] to deceive if possible the very elect.—[Manuscript 126, 1905, 3, 7](#). (“A Warning Against Present Dangers,” typed December 29, 1905.)

The Lord did help and bless me in a signal manner during the conference in Melbourne. I labored, before I entered it, very hard giving personal testimonies which I had written out one year before but could not feel clear to send them. I thought of the words of Christ, “I have many things to say unto you, but ye cannot bear them now.” When I enclosed the communication already to mail, it seemed that a voice spoke to me saying, “Not yet, not yet, they will not receive your testimony.”—[Letter 39, 1893](#), p. 2. (To Brother and Sister Maxson, March 20, 1893.)

My heart feels very sad that Brethren \_\_\_\_\_ and \_\_\_\_\_ have taken the position which they have.... You may inquire, “What effect does this have upon you?” Sorrow only, sorrow of soul, but peace and perfect rest and trust in Jesus. To vindicate myself, my position, or my mission, I would not utter ten words. I would not see [fit] to give evidence of my work. “By their fruits ye shall know them.”—[Letter 14, 1897](#), pp. 1, 5. (To “Dear Brother,” March 30, 1897.)

In many hearts the messages I bear find no response. In some hearts they arouse a determined resistance, like the resistance that the work of Christ aroused in the hearts of the Jews. [145]

Sometimes the thought arises, Is it the will of God for me to stand almost alone, as it were, with those who ought to be standing with me and sustaining me, working in various ways to counteract the testimonies given me by God? These reflections are extremely painful, but when I stand before the people, the power of God comes upon me, and I am strengthened to speak the word of reproof and warning.—[Manuscript 22, 1890, 12, 13](#). (Diary, January 10-March 1, 1890.)

Events in the history of the Reformers have been presented before me. I know that the Lord Jesus and His angels have with intense interest watched the battle against the power of Satan, who combined his hosts with evil men for the purpose of extinguishing the divine light, the fire of God's kingdom. They [the Reformers] suffered for Christ's sake scorn, derision, and the hatred of men who knew not God. They were maligned and persecuted even unto death, because they would not renounce their faith. If anyone presumes to take these men in hand, and to lay before the world their errors and mistakes, let him remember that he is dealing with Christ in the person of His saints.—[Letter 48, 1894, p. 4](#). (To Elder Littlejohn, June 3, 1894.)

I am sometimes greatly burdened in the night season. I rise from my bed, and walk the room, praying to the Lord to help me bear the burden, and say nothing to *make* the people believe that the message He has given me is truth. When I can lay this burden on the Lord, I am free indeed. I enjoy peace that I cannot express. I feel lifted up, as if borne by the everlasting Arms, and peace and joy fill my soul. [146]

I am again and again reminded that I am not to try to clear away the confusion and contradiction of faith and feeling and unbelief that is expressed. I am not to be depressed, but am to speak the words of the Lord with authority, and then leave with Him all the consequences. I am instructed by the Great Physician to speak the word that the Lord gives me, whether men will hear or whether they will forbear. I am told that I have nothing to do with the consequences, that God, even the Lord Jehovah, will keep me in perfect peace if I will rest in His love and do the work He has given

me.—[Letter 146, 1902](#), pp. 1, 2. (To Brother and Sister S. Belden, September 22, 1902.)

I have tried not to shun giving to our people the whole counsel of God, but have sometimes deferred matters with the injunction “Thy cannot bear them now.” Even truth cannot be presented in its fullness before minds that are in no preparation spiritually to receive it. I have many things to say, but persons to whom the messages apply cannot in their present unconsecrated stage bear them.—[Letter 55, 1894](#), p. 5. (To Elder O. A. Olsen, undated.)

Again and again, at different times and in different places, decided warnings have been given me. I could not define the import of these warnings; for they were presented to me in figures and symbols.—[Letter 64, 1896](#), p. 1. (To “Dear Sister Lindsay,” May 8, 1896.)

[147] I arose early Thursday morning, about two o’clock, and was writing busily upon the True Vine, when I felt a presence in my room, as I have many times before, and I lost all recollection of what I was about. I seemed to be in the presence of Jesus; He was communicating to me that in which I was to be instructed. Everything was so plain that I could not misunderstand. I was to help one whom I thought I should never be called upon to be troubled with again. I could not understand what it meant; but at once decided not to try to reason about this, but follow the directions. Not an audible word was spoken to my ear, but to my mind. I said, Lord, I will do as Thou hast commanded.—[Letter 36, 1896](#), p. 2. (To Elder S. N. Haskell, April 26, 1896.)

For many months, excepting for a few nights, I have not been able to sleep past one o’clock. I find myself sitting in conversation with you, and others, pleading with you as a mother would plead with her son....

You are doubtless surprised, as I expected you would be, that I write to you in so plain and decided a manner. But this I must do; for I am made a steward of the grace of Christ, and I must do this errand for the Lord. You may feel well satisfied with yourself. You may deny the representation given me of your case. Some are doing this today.... This is the reason that men and women do not always see their errors and mistakes, even when these are pointed out to them. They claim to believe the testimonies that come to

them, until the message comes that they must change their plans and methods, that their character-building must be altogether different, else the storm and tempest will sweep it from its foundation. Then the enemy tempts them to justify themselves.

After reading this message, you will doubtless be tempted to say, This is not so. I am not as I am represented here. Someone has filled Sister White's mind with a mass of trash about me. But I tell you in the name of the Lord that the words of this writing are from God. If you choose thus to dispose of the matter, you should [examine] the measure of your faith in the work that the Lord has given His servant to do.—[Letter 13, 1902](#), pp. 17, 18. (To Brother and Sister Caro, February 3, 1902.) [148]

We returned December 12. On the evening of the next day, Brother Faulkhead called to see me. The burden of his case was upon my mind. I told him that I had a message for him and his wife, which I had several times prepared to send them, but I had felt forbidden by the Spirit of the Lord to do so. I asked him to appoint a time when I could see them. He answered, "I am glad that you did not send me a written communication; I would rather have the message from your lips; had it come in another way I do not think it would have done me any good." He then asked, "Why not give me the message now?" I said, "Can you remain to hear it?" He replied that he would do so. I was very weary, for I had attended the closing exercises of the school that day; but I now arose from the bed where I was lying and read to him for three hours. His heart was softened, tears were in his eyes, and when I ceased reading, he said, "I accept every word; all of it belongs to me." Much of the matter I had read related to the Echo office and its management from the beginning. The Lord also revealed to me Brother Faulkhead's connection with the Free Masons, and I plainly stated that unless he severed every tie that bound him to these associations he would lose his soul.

He said, "I accept the light the Lord has sent me through you. I will act upon it. I am a member of five lodges, and three other lodges are under my control. I transact all of their business. Now I shall attend no more of their meetings, and shall close my business relations with them as fast as possible." I repeated to him the words spoken by my guide in reference to these associations. Giving a certain movement that was made by my guide, I said "I cannot relate [149]

all that was given to me.” Brother Faulkhead told Elder Daniells and others that I gave the particular sign known only by the highest order of Masons, which he had just entered. He said that I did not know the sign, and that I was not aware that I was giving the sign to him. This was special evidence to him that the Lord was working through me to save his soul.—[Letter 46, 1892](#), pp. 3, 4. (To Elder O. A. Olsen, December 13, 1892.)

The characters of God’s people are to be developed by the relation that exists between man and God, between man and his fellow man. In the Scriptures God has set forth practical lessons to govern the life and conduct of all; but though He has given minute particulars in regard to our character, conversation, and conduct, yet in a large measure, His lessons are disregarded and ignored. Besides the instruction in His word, the Lord has given special testimonies to His people, not as a new revelation, but that He may set before us the plain lessons of His Word, that errors may be corrected, that the right way may be pointed out, that every soul may be without excuse.—[Letter 63, 1893](#), p. 3. (To Mr. P. W. B. Wessels, March 17, 1893.)

[150] The Lord desires you to study your Bibles. He has not given any additional light to take the place of His Word. This light is to bring confused minds to His Word, which, if eaten and digested, is as the life-blood of the soul. Then good works will be seen as light shining in darkness.—[Letter 130, 1901](#), p. 1. (To Brother and Sister Sanderson, September 27, 1901.)

I have a work to do for those who will be helped, even if the light given does not harmonize with their ideas. They will recognize the light from God, because they have the fruits of the work which the Lord has been pleased to do through His humble instrument in the last forty-five years. They acknowledge this work to be of God, and are therefore willing to be corrected in their ideas and to change their course of action. But those who will maintain and retain their own ideas, and because they are corrected, conclude that Sister White is influenced to take a certain course of action which is not in harmony with their ideas... could not be benefited. I would not consider such friends to be of any value in a hard place, especially in a crises. Now you have my mind. I do not want to do the work of God in a

bungling manner. I want to know what duty is and move in harmony with the spirit of God....

Frequently I do not anticipate saying the things I do say when I am speaking before the people. God may give me words of reproof, of warning, or encouragement as He sees fit, for the benefit of souls. I shall speak these words, and they may cut across the track of my brethren whom I sincerely love and respect in the truth. To have these words distorted, misapprehended by unbelievers, I expect, and it is no surprise to me. But to have my brethren who are acquainted with my mission and my work, trifle with the message that God gives me to bear, grieves His spirit. It is discouraging to me to have them pick out portions in the testimonies that please them which they construe to justify their own course of action and give the impression that the portion they accept is the voice of God, and then when other testimonies come that bring rebuke upon their course, when words are spoken that do not coincide with their opinions and judgment, they dishonor God's work by saying, "Oh, this we do not accept—it is only Sister White's opinion, and it is no better than my opinion or anyone's else."—[Letter 3, 1889](#), pp. 3, 4, 5. (To Brother Underwood, January 25, 1889.)

[151]

It has been presented to me that, so far as possible, I am to impart instruction in the language of the Scriptures; for there are those whose spiritual discernment is confused, and when their errors are reproved, they will misinterpret and misapply what I might write, and thus make of none-effect the words of warning that the Lord sends. He desires that the messages He sends shall be recognized as the words of eternal truth.—[Letter 280, 1906](#), p. 4. (To "My Brethren and Sisters in Denver and Boulder," August 27, 1906.)

We call upon you to take your stand on the Lord's side, and act your part as a loyal subject of the kingdom. Acknowledge the gift that has been placed in the church for the guidance of God's people in the closing days of earth's history. From the beginning the church of God has had the gift of prophecy in her midst as a living voice to counsel, admonish, and instruct. We have now come to the last days of the work of the third angel's message, when Satan will work with increasing power because he knows that his time is short. At the same time there will come to us through the gifts of the Holy Spirit, diversities of operations in the outpouring of the Spirit. This

[152]

is the time of the latter rain.—[Letter 230, 1908](#), pp. 1, 2. (To Elder A. T. Jones, July 25, 1908.)

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.

Many souls have been helped because they have believed that the messages given me were sent in mercy to the erring. When I have seen those who needed a different phase of Christian experience, I have told them so, for their present and eternal good. And so long as the Lord spares my life, I will do my work faithfully, whether or not men and women shall hear and receive and obey. My work is clearly given me to do, and I shall receive grace in being obedient.

[153] I love God. I love Jesus Christ, the Son of God, and I feel an intense interest in every soul who claims to be a child of God. I am determined to be a faithful steward so long as the Lord shall spare my life. I will not fail nor be discouraged....

I love the Lord; I love my Saviour, and my life is wholly in the hands of God. As long as He sustains me, I shall bear a decided testimony.

Why should I complain? So many times has the Lord raised me up from sickness, so wonderfully has He sustained me, that I can never doubt. I have so many unmistakable evidences of His special blessings, that I could not possibly doubt. He gives me freedom to speak His truth before large numbers of people. 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](#), pp. 2, 3. (To Elder George I. Butler, March 8, 1906.)

Now I receive letters constantly, so many that I could do nothing else than answer them, begging me to pray the Lord that He may have mercy upon them. Now I am not their mediator and do not ever expect to be, and I am not one who shall open my heart to those

individuals as if I were capable of blessing them. I am riding in the same boat with yourself, trusting for salvation in the merits of a crucified and risen Saviour. I want salvation, I want eternal life and I must know the conditions of my obtaining life eternal. You must know it. How is it so natural for us to pour out all our soul troubles and perplexities upon finite beings as ourselves? I leave you to answer the question, why do we do this?—[Manuscript 83, 1891, 2, 3](#). (“Importance of Exercising Faith,” July 22, 1891.)

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

[154]

On one occasion when we were talking together, about your experience in your work, you asked me, “Have you told me all?” I could not say more at that time. Often representations are given me which at first I do not understand. But after a time they are made plain by a repeated presentation of those things that I did not at first comprehend, and in ways that made their meaning clear and unmistakable.—[Letter 329, 1904](#), p. 1. (To Sister Simpson, December 20, 1904.)

### Miscellaneous Items

I have ever tried to keep before our people at our institutions—at Battle Creek, the Pacific Press, and in Europe—that these institutions were placed where the young are to be educated how to do the best work that is essential to be done in such an institution. Now they can come in here with their irreligion and their want of spirituality and with loose principles. They can come in here with their ideas and carry them right through the time of their discipline here. All the time they are being educated they can carry through that spirit.

[155]

“No one is going to drive me to be religious, I am not religiously inclined,” they will say. Well, it is no honor to you. It is a shame to

everyone who takes that position. Who gives you breath? Who keeps the human machinery in motion? Who is it that you are dependent on for every breath you draw? You may feel you are going to be independent, but you cannot be independent and live. Not one. The trouble is that every soul, every individual is dependent upon God, not only for the breath that you draw and the food which you eat; you are dependent upon God for *everything*.—[Manuscript 163, 1898, 1, 2](#). (Address by Mrs. E. G. White to Echo employees, April 14, 1898.)

In the days of Christ the Scribes and Pharisees searched the Old Testament Scriptures. But they interpreted what they read to sustain their tradition. They taught for doctrine the commandments of men. They failed to see the central truth of the living oracles; and in missing this, they missed everything. When Christ came, they refused to receive Him, because He was different from their idea of what the Messiah should be. Divided on most points, they were united on one point—opposition to Christ.—[Manuscript 22, 1890, 3, 4](#). (Diary, January 10—March 1, 1890.)

***Released March 23, 1972.***

## MR No. 296—Statements on Securing Decisions

[156]

Wisdom may be gained in a much larger measure than many suppose who have been laboring for years in the cause of God, which no man has yet attained.—[Letter 14, 1887](#), p. 2. (To Brethren Robinson and Boyd, June 18, 1887.)

The minister must know the nature of the difficulties in the minds of the people, that he may know how to give every man his portion of meat in due season.—[Manuscript 4, 1893, 9](#). (Untitled, January 10, 1893.)

God's ministers are to learn Christ's method of teaching, that they may, as He did, bring fresh flowers full of fragrance from the garden of God's word. Only thus can the need of the soul be supplied.—[Manuscript 2, 1883, 2](#). ("Words to Ministers," typed April 13, 1899.)

There is no need of our making continual blunders in the work of the Lord. Ministers need the guiding philosophy which gives them strength to save souls ready to perish.—[Manuscript 3, 1901, 3](#). ("Notes of Work, #3," typed January 12, 1901.)

*Released March 23, 1972.*

[157]

## MR No. 297—Miscellaneous Manuscript Items

Ellen White and Australia—When I left Australia, I really thought that I might be back in two years. But I may never see Australia again, though, if it were the Lord's will, it is the place where I should most prefer to be. I am closely joined to that field by the most tender associations. I love the brethren and sisters there, and were I younger in years, I would certainly return to the field I love so well.—[Letter 113, 1902](#), p. 5. (To G. A. Irwin, June 15, 1902.)

Ellen White's Visit to Copenhagen, Denmark—[In Copenhagen] there are flowers rich and rare in many of the windows of the stores. From our sleeping room we see a clear lake—artificial. We look down upon the roofs of houses, for we are far up in the world.

A short distance from this is a hospital where the sick, wounded, and diseased are taken and provided with everything—room, food, bedding—for thirty cents per day. This is one of Copenhagen's great blessings, especially for the poorer classes, who must suffer with want of proper care and conveniences if it were not for this merciful provision for rich and poor and suffering humanity in general. We see here the hand organs and strolling musicians seeking to gain a few pence by their music....

There is an appointment out for me tonight. We descend the many steps, turn the corner of the block, then pass under an arch into a court and begin to ascend until we mount four pairs of stairs into the hall....

[158]

Copenhagen, Sunday, October 11, 1895—It is raining this morning. Brother Matteson preached this forenoon and left an appointment for me at five o'clock this afternoon in the city. We are now out from the hustle and confusion of the city. Wrote eighteen pages. I had not been well all day and felt that unless the Lord helped me I could not speak. I cast myself wholly upon my Saviour....

I felt as deeply in earnest for the small congregation before me as if ten thousand were present. I have felt in doing the work of God

I must do my best on every occasion, if there are no more than two hearers. Their souls are precious in the sight of God and they need to receive the very best instruction we can give them, because they have manifested interest enough to come to hear. God wants us to do our very best on all occasions and under all circumstances. “He that is faithful in that which is least is faithful also in much.” The Lord will not accept of careless, indolent work at any time, for the few or for the many. We are His employed servants to bear His message to all who will hear it.

For nearly all my speeches I have my interpreters, often two, who speak to the hearers. I have to keep close attention, and my interpreters—reporting in two languages, and sometimes three—are at work before the different nationalities....

Copenhagen, Monday, October 12, 1885—Brother and Sister Matteson and Willie and myself rode ten miles on the cars into the country. We saw much that was interesting—very fine houses, large fisheries, many nets that were hung to dry. We walked out upon the pier looking into the ocean. The water for a long distance was as clear as crystal. The bottom was pure-white sand, with some mounds of moss, which made the sight very beautiful. We walked to the park. It is a forest of beech trees principally, but there are some evergreens also interspersed.

[159]

These pleasure resorts are for rich and poor, high or low. Every pain is taken to make them attractive, convenient with seats, and beautiful graveled roads, smooth as a floor, and the forest is kept like a very fine cultivated garden. No underbrush, nothing offensive or that will litter in any way. We had not time to go far in the forest, as I had an appointment to speak in the hall in the evening.

I have not been well through the day but walked about one mile to the meeting. The room was crowded. There were many not of our faith present and they looked like intelligent men and women. I spoke from [Titus 2:10-14](#). They listened with the greatest attention. I sought to impress upon them our duty to God and His high claims upon us. Several strangers came to shake hands with me. We rode home in the hack.

The cold made me hoarse but I am glad I did not disappoint the people. There were several who I afterwards learned were convinced of the truth, understood it all, but have not faith and confidence in

God to come out and be separate from the world and lift the cross in obeying the commandments of God. Pleasure loving, dancing, and amusement is that which the people in Copenhagen are living for.... What is to arouse the people? What can arrest their attention to have a care for their souls?

[160] Copenhagen, Tuesday, October 13, 1885—It is a beautiful morning. I am thankful to God I am as well as I am this morning. We visit the dentist and he advises the filling of the tooth that has had the nerve destroyed. I am not prepared to do this yet. It feels very uncomfortable and it may have to be taken out.

Brother Matteson, Willie, Sarah, and I walk to the large and beautiful building of the Panopticon. Here are the great men of the kingdom in wax life-like figures. They appear exactly as if alive. We saw the king of Denmark and his wife, the princess, the prince of Wales and his wife. She is a very beautiful woman, the daughter of the king of Denmark. The king of Norway and his wife both are noble-looking, especially the king. The view was much better than to have seen them in life. All the historic men were dressed exactly as was the custom of their day and time. It seemed difficult to think that these were not living, breathing human beings before us. The expression of the eye and the countenance seemed so perfectly natural....

The city is extensive. It has broad streets which give plenty of room without crowding, large open spaces, ample grounds around large buildings. It is a curious sight to see ships standing in the inlet of water, crowded as thick as possible—many loaded with produce, vegetables and fruit—and on either side of this water crowded with ships are large mercantile buildings, in solid blocks. I never saw anything to resemble Copenhagen. To all intents and purposes the ships look as though they compose a part of the city....

Copenhagen, Wednesday, October 14, 1885—It is foggy this morning, but think it will clear away. Last night I spoke in the hall to all that it would seat. They listened with interest. My text was [Psalm 16:8, 9](#). I had much freedom in speaking.—[Manuscript 25, 1885, 3, 5-9](#). (“First Visit to Denmark,” diary, October 6-14, 1885.)

*Released May 11, 1972*

There are few who understand and appreciate the way of salvation. Graduates of colleges, eloquent orators, able statesmen, men who appear to possess acute and discriminating minds, are in need of education of the higher order; for they are ignorant of the Scriptures and of the power of God. Many are as ignorant as the very heathen in regard to the way in which a sinner can come to God and be justified before Him. They have no excuse for their ignorance; for the inspired oracles declare, “The entrance of thy word giveth light: it giveth understanding to the simple.” “The fear of the Lord is the beginning of wisdom.” When learned men, statesmen, and so-called honorable men are present in a place of worship, the minister thinks he must give them an intellectual treat; but in attempting to do this he loses a precious opportunity of teaching the very lessons that were presented by the greatest Teacher the world ever knew.

All the congregations in our land need to learn more of Christ and Him crucified. A religious experience that is not founded in Christ and Him alone is worthless. These men of intellectual powers need a clear, scriptural presentation of the plan of salvation. Let the truth in its simplicity and power be presented to them. If this does not hold the attention and arouse the interest, they never can be interested in heavenly and divine things. In every congregation there are souls who are unsatisfied. Every Sabbath they want to hear something definite explaining how they can be saved, how they are to become Christians. The important thing for them to know is, How can a sinner be justified before God? Let the way of salvation be presented before them in simplicity, just as plainly as you would speak to a little child, Lift up Jesus as the sinner’s only hope.—[Letter 23a, 1893](#), pp. 9, 10. (To Brother E. H. Gates, January 10, 1893.)

If Bible workers can by wisdom reach the higher classes, it is their duty to do this! They are not to turn away from the necessities of the lower classes, and neither are they to neglect to make any effort to reach the higher classes....

God wants workers who can carry the truth to all classes, high and low, rich and poor. In this work women may act an important part. God grant that those who read these words may put forth earnest efforts to present an open door for consecrated women to enter the field. Those who in their lifework have not come into contact with the higher classes of society, need not feel that they cannot do the work. It is not eloquence that makes their work acceptable. It is through the human and contrite that the Lord works. The dignified and self-sufficient cannot touch or help needy souls.—[Manuscript 43a, 1898](#), pp. 7, 8. (“The Laborer Is Worthy of His Hire,” typed March 22, 1898.)

[163] It is not after the work of Christ to cast the net for the most objectionable class of fish. Efforts can be made for both classes. Our labors for those who have ability and talents should be more earnest and decided; for these, if converted, will become channels of light. If the medical-missionary work is carried forward as it should be, there will be many conversions among the higher classes. Men whose characters have been depraved, and evil and only evil continually, are not the ones whom God can trust with the sacred work which means so much in these last days. “Nevertheless among the chief rulers also many believed on Him, but because of the Pharisees they did not confess Him, lest they should be put out of the synagogue; for they loved the praise of men more than the praise of God.” We must act our part intelligently. All the talents, all the strength possible must be brought in to carry the work forward. We are not to be consumers, but workers together with God. Receiving and imparting is the gospel plan. “He that saith he abideth in Him ought himself also so to walk even as He walked.”—[Letter 4, 1900](#), p. 4. (To Elder and Mrs. G. C. Tenney, January 4, 1900.)

***Released May 17, 1972.***

## MR No. 299—The Amadon Family

[164]

Brother Amadon knows something of our early experiences. He was a member of my family. I am sure that he remembers many of the strait places through which we passed. I am glad that Brother Amadon is now engaged in the Southern work. You may strengthen one another in the most holy faith. Each one is to stand in his lot and place.—[Letter 262, 1903](#), p. 4. (To our ministers and other workers in the Southern States,” November 24, 1903.)

Brother Amadon has been connected with the Review office from its first establishment. Those who labored in the cause from the first, knew what it was to sacrifice: they accepted the least wages which it seemed possible to subsist upon, and sacrificed of even the little they did receive, in order to make the Office a success.—[Manuscript 16, 1890, 8, 9](#). (“The Constant Need of Divine Enlightenment,” 1890.)

[Note: James White suffered a stroke in August, 1865. The next two and a half years were given largely to his recovery, with the Whites residing in 1867 and 1868 at Greenville, Michigan, some 90 miles north of Battle Creek. By the time of the camp meeting at Wright in September, 1868, he was quite recovered, but Ellen, who had the burden of his care, was badly worn. At the camp meeting they were urged to return to Battle Creek, which they agreed to do. In mid-October they moved to Battle Creek, arranged for the building of a home, and then embarked on a journey east which took 11 weeks. Returning to Battle Creek on December 30 they found their home finished and partly furnished with their goods from Greenville. They found a very unwholesome situation in Battle Creek. They faced criticism and gossip. This demanded wearying labor with the church. Finally in mid-April, 1869, much worn, James and Ellen White returned to Greenville hopeful of finding seclusion and an opportunity to write. A few days after their arrival, Ellen White addressed a message to “Brethren Smith and Amadon.” The statement which follows is drawn from this communication.]

*Dear Brethren Smith and Amadon,*

[165]

I will write to you a faint expression of my feelings at this time as I review the past. At the camp meeting at Wright, the Lord was with His people. There solemn pledges were made by the brethren of Battle Creek that they would stand by us, and not permit burdens to come upon us....

I was reluctant to locate in Battle Creek. I had, as it were, fled to Greenville for quietude of mind and freedom from the harassing trials brought upon us unnecessarily by those who should have stood by us....

I pled with my husband not to comply with the wishes of our brethren in regard to locating in Battle Creek until we should have clear light from God that it was His will that we should move from this place. My husband urged that our trials in Battle Creek were over, and that we could in the hands of God be a blessing to the Office, Institute and church....

Our hearts were all aglow, and we both flattered ourselves that we were established in the hearts of the brethren and sisters at Battle Creek. We most earnestly desired this that we might work in harmony with them. In order to do this, their confidence must be established that God was with us....

We looked at Battle Creek our home as a place of rest, especially my husband. I had seen the condition of things which led me to feelings of uncertainty, and insecurity in regard to peace and happiness being enjoyed with our brethren in Battle Creek.

I was shown Brother Smith and wife, dissatisfied and unsettled, looking upon Brother Aldrich and sympathizing with him, and fearing that Brother White did not pursue the right course toward him....

[166] Brother Amadon likewise did not dare to take his position and rebuke wrong for fear in some things he should condemn himself. All seemed held. Satan was at the helm, and you were all being, in a measure, controlled by him....

We have labored and toiled and tugged. We have prayed and wept at home. We could not rest or sleep. There was an accursed thing in the camp which brought the frown of God. I wrote testimony after testimony at the expense of health, and I feared of life, hoping to arouse the consciences of the people at Battle Creek. We bore

testimonies in meetings, and held private interviews out of meeting. But you did not dare to reprove wrong, or stand with us....

I will say no more in regard to the painful state of things caused by the failure of those who ought to have stood by us according to their solemn pledges. Let Satan get the start and pledges, vows, and protestations will melt away like frost before the sun. You have had all the evidences you will ever have to establish your confidence that God is with us....

We labored through that series of meetings tugging at the work with all our might until I was pressed as a cart beneath sheaves, my life almost sacrificed. I nearly died at my post.

Brother Amadon came in the morning after they had prayed for me, and said in a very decided manner, "I know what is the matter with you. You have overlabored, and it is sin. You hold too many meetings. [In the] East you went too fast from place to place. It is wrong. The Lord has cautioned you in this matter. Brother White takes too many burdens on himself in the office."

I was too weak to say much, yet I did say a few words. Who had brought the labor upon us the last few weeks when we came home utterly exhausted to seek for a little rest? It was this condition of things. It was so painful to find that those who ought to sustain us stood aloof or indifferent. It was this that brought the displeasure of God and was like an arrow in our hearts.

[167]

The conversation of George set my mind at work. I could see that it was no use to expect anyone to appreciate our work, our motives, or our sufferings caused by their wrongs. I felt that if we should burden ourselves to death over the wrongs of the church, they would not appreciate it, but say we killed ourselves; we had sinned in doing so, and there the matter would end....

All we have wanted was for the church and our brethren in important positions to be so consecrated that they can, when God leads us to stand against wrong, and when the painful necessity is laid upon us to reprove wrong and sin, let their voice be heard in union with the Spirit of God, who speaks through us in saying, "Amen." If they would have stood by us and shown that they were acquainted with the Spirit of God, it was all we wanted.

But are we safe to be among a people who occupy the position you have occupied in the face of the direct light God has given? Can

we feel free to rest among you when after all the evidence you have had you hesitate to take your position and to know where the Lord's side is? Can we expect God will give you any greater proofs than you have already received that He was using us in His work?

[168] We do not expect you will have any more light nor as much as you have had. We cannot trust you. We can but expect, if any doubtful circumstance should arise, that if one you had confidence in or loved, as you have Brother Aldrich, should be reproved for wrong, you would be found on the wrong side every time, or occupying your "neutral position"....

We shall not withdraw our interest from Battle Creek, but cannot trust our life and happiness in your hands. God does not require it of us. He has called us and commissioned us to do an important work. This work must be done where it will be appreciated and our time not thrown away. It must tell. May God help us to work in humility, trusting in Him to give the increase. In love, Ellen G. White.—[Letter 3, 1869](#), pp. 1-8. (To Brethren Uriah Smith and George Amadon, April 23, 1869.)

I received and read with deep interest Brother Amadon's letter. I sincerely thank you for writing so fully in regard to our old hands. I thank you any time that you can write; I shall be glad to hear from you. I am sorry, so sorry for Katy. Oh that God may touch the heart of Fred, for he will need a Saviour by and by. Tell Kate to keep her hand in the hand of Jesus and He will hold her that her feet shall not slide....

[169] Oh, how thankful I am that Jesus has revealed Himself unto you in Battle Creek! I hope and pray that the church in Battle Creek may follow on to know the Lord until they shall know His goings forth are prepared as the morning. Light, precious light, is to shine upon God's commandment-loving people. Satan meditates their destruction, but Jesus has thoughts of mercy upon them. Then let there not be one doleful note sounded, for the church is the special object of His care and of His love. Talk faith; always talk hope; talk courage.—[Letter 103, 1893](#), pp. 1, 2. (To Brother and Sister Amadon, June 15, 1893.)

This morning I read the letter that came last night from Brother Amadon. I earnestly desire that every soul shall do his own work of

confessing his sins and humbling his soul before God. Let us seek the Lord most earnestly.

I have a spirit of prayer for the church in Battle Creek. I feel intensely for those whom we might look upon as the lost sheep, those who have been with us, but have gone out from us, and those who have been in contention. Let these souls be visited. Let special efforts be made, that the convicting Spirit of God may come upon the people.—[Letter 70, 1906](#), p. 1. (To Brother and Sister Amadon, January 30, 1906.)

We have heard of the calamity that overtook you during the Battle Creek camp meeting, in the wrecking of the large tent. This news does not surprise us; for the prince of the power of the air will do strange things in his efforts to hinder God's people; and much more in the future than he has in the past....

As Lucifer sees that we are making efforts to work the cities as if we meant to give the last message, his wrath will be aroused, and he will employ every device in his power to hinder the work....

Again and again I am instructed to present to our churches in every place the work that should be done, not only where we have churches already established, but in new fields, where the truth has never been fully established. In our cities, as verily as in far-off lands, there are people of all nationalities, whose souls are precious, and who must hear the message. The way must be opened to reach these unworked fields. Decided work must be done. Openings must be made.—[Letter 74, 1910](#), pp. 1, 3. (To Brother George Amadon, September 12, 1910.)

[170]

We received your letter, and I have only encouraging words to write you in reply. I can sympathize with you in your feelings of doubt and perplexity; for there are times when Satan seeks to bring to me the same trouble of mind; and I have to guard myself, that the tempter may not gain the advantage. When these times of doubt come to you, my brother, remember that the Lord Jesus is your friend and keeper. He has not forsaken you. You must not despond; you must not grieve the dear Saviour by cherishing unbelief or distrust of Him.

We must not allow our faith to decrease; it must continually increase. Repeat to yourself the words, "The Lord is my keeper." Put your trust in Him. Call to mind the love He has shown you, the

care He has had for you, the assurance you have had in the past that He has accepted you and blessed you. He is not only the author, but the finisher of your faith. Again and again your case has been presented to me as of one who is cared for and guarded against the power of the enemy by heavenly intelligences.

Brother Amadon, rest in the promises of God. When your mind is clouded because of physical weakness, do not try to think. You know that Jesus loves you. He understands your weakness. You may do His will by simply resting in His arms.

[171] He who took humanity upon Himself knows how to sympathize with the sufferings of humanity. His hand is outstretched in pitying tenderness to every suffering child of His. And those who suffer most have most of His sympathy and pity. He is touched with the feelings of your infirmities.

He desires you to lay your perplexities and troubles at His feet, and to leave them there. When temptations assail you, when darkness seems to surround your soul, look to the place where you last saw the light. Rest in Christ's love, and under His protecting care.

Let your mind dwell on the goodness of God, on the great love wherewith He has loved you. If he did not love you, He would not have given Jesus to die for you. His everlasting arms are underneath you. In all your afflictions He is afflicted. Then lift your eyes to Him. When doubt would sweep over your soul, continue to look to Jesus, casting your helpless soul on Him. He ever liveth to make intercession for you. You are precious in His sight.

I will not write you a long letter, but I send these words to you in the hope that they may bring courage and faith to your heart. Christ is all-merciful; and He is your Redeemer. He has not forgotten you. You and your wife may win the crown of life if you will learn the lesson of overcoming by the blood of the Lamb and the word of your testimony. Be of good courage in the Lord.—[Letter 44, 1912](#), pp. 1, 2. (To G. W. Amadon, December 15, 1912.)

*Released May 17, 1972.*

**MR No. 300—Gaining a Life Which Lasts Through Eternity** [172]

All who are doers of the Word of God will be blessed abundantly. Whatever crosses they must lift, whatever losses they must sustain, whatever persecution they may suffer, even if it be to the loss of their temporal life, they are amply recompensed; for they secure that life which lasts through the eternal ages. They walk under the direction of the Father of lights with whom there is no variableness, neither shadow of turning. They shall see His face, and His name shall be in their foreheads.—[Letter 48, 1897](#), p. 14. (To Brethren Daniells and Salisbury, January 21, 1897.)

*Released May 17, 1972.*

**MR No. 301—Miscellaneous Manuscript Items**

I have a great interest in all the schools started by our people. The light that has been given me is that in no case should there be brought into these schools things which, though apparently innocent and harmless, will pervert the senses, and confuse the power of distinguishing between right and wrong. When the drapery that clothes these apparently good efforts is withdrawn, there appears a new work of the enemy's weaving. Thus he would bring in the subtle arguments which he has used in all the churches and more or less in our institutions.—[Letter 84, 1900](#), p. 1. (To Sister Morse, June 7, 1900.)

We women must remember that God has placed us subject to the husband. He is the head and our judgment and views and reasonings must agree with his if possible. If not, the preference in God's Word is given to the husband where it is not a matter of conscience. We must yield to the head.—[Letter 5, 1861](#), p. 2. (To Mrs. J. N. Loughborough, June 6, 1861.)

*Released July 20, 1972.*

**MR No. 302—Ellen G. White Human-Interest Items** [174]

A hearty, willing service to Jesus produces a sunny religion. Those who follow Christ most closely have not been gloomy.—[Manuscript 1, 1867, 6](#). (“Reminiscent Account of the Experience of James White’s Sickness and Recovery,” written in the 1880’s.)

I am sometimes greatly perplexed to know what to do, but I will not be depressed. I am determined to bring all the sunshine into my life that I possibly can.—[Letter 127, 1903](#), p. 4. (To S. N. Haskell, July 1, 1903.)

Brother John, you do not know me. The more trying the situation, the more fortitude I possess.

I shall give way to no outbursts of grief if my heart break. I serve God not impulsively but intelligently. I have a Saviour who will be to me a very present help in time of trouble. I am a Christian. I know in whom I have believed. He expects from me implicit unwavering submission. Undue grief is displeasing to God.

I take up my appointed cross and will follow the Lord fully. I will not give myself to abandonment or grief. I will not yield to a morbid and melancholy state of feeling. I will not complain or murmur at the providence of God. Jesus is my Saviour. He lives. He will never leave me nor forsake me.—[Letter 9, 1881](#), p. 3. (To “Dear Brother and Sister,” October, 1881.)

If I should relate to you the experiences I have had in regard to money matters since I returned home, you would laugh, I know. I can laugh now, but I assure you in the pinch it was no laughing matter.—[Letter 19, 1885](#), p. 2. (To Elder Uriah Smith and wife, March 23, 1885.) [175]

You may be assured I miss your little visits in my room, but the thought you are doing the will of God, helps me to bear the loss of your company.—[Letter 10, 1860](#), p. 1. (To “Dear Husband,” October 12, 1860.)

Babe is fat and healthy, weighed last Thursday 15 pounds. He promises to be a very rugged boy.... I will tell you one thing, he

is so hearty it will cost you quite a bill to keep me and him ... my appetite is good. Food sets well.—[Letter 14, 1860](#), pp. 1, 2. (To “Dear Husband,” November 19, 1860.)

I miss father more and more. Especially do I feel his loss while here in the mountains. I find it a very difficult thing being in the mountains with my husband and [now] in the mountains without him. I am fully of the opinion that my life was so entwined or interwoven with my husband’s that it is about impossible for me to be of any great account without him.—[Letter 17, 1881](#), p. 1. (To “Dear Son Willie” [W. C. White], September 12, 1881.)

[176] Although I miss you very, very much, and love you, yet I feel at present I belong to God to wait for and do His will. I tell you freely it is a great sacrifice to my feelings to have you separated from me as you are, and yet it seems to be that it is as God would have it, and I must be reconciled. It has been hard, so hard.

I wept and prayed and pondered and wept again, and the steady conviction forces itself upon me that it is right as it is. God’s work is great. It demands our first attention. Separated as we are, we shall not be influenced by each other but we shall look to God separately and do our work in His fear and to His glory.—[Letter 32, 1878](#), p. 1. (To “Dear Husband,” June 24, 1878.)

*Released July 20, 1972.*

**MR No. 303—In Selected Messages, book 3, pp.  
363-378**

[177] **MR No. 304—Spirit of Prophecy Emphasis Week  
Materials**

Willie came in presenting the most urgent necessity to pay outstanding bills on the building for the Health Retreat. There was a bill for plastering, and the workmen demanded their money. They were outside parties, but had waited patiently. Our brethren were in dire distress, and almost sick, considering the financial dearth. I said to Willie, “Yes, I will let the money go, and trust in the Lord.” Well, this morning there was thunder and lightning and a heavy shower. It is still raining lightly. This will help the crops, and the sum was just what was needed. We thank Him for the money which was so much needed, and for the blessing of this long-needed rain. Some of the crops are beyond redemption, but some will be helped.

I invest everything in the work necessary to be done in order to advance the cause of truth. May the Lord bless you for this donation. We thank the Lord that it came at the right time to pay some debts which we could not have settled without this gift.—[Letter 23, 1900](#), p. 4. (To Brother and Sister Wesley Hare, February 13, 1900.)

My husband frequently said that when he passed by a beautiful maple tree, he wanted to take off his hat in respect; but that when he saw a large house, he wanted to pass by as quickly as possible. Not the fine houses, but the beauties of nature, appeal to the soul.—[Manuscript 50, 1902, 10](#). (“On Various Phases of Medical-Missionary Work,” typed April 17, 1902.)

[178] I enjoyed looking at the many different kinds of trees in the park but most of all I enjoyed looking at the noble pines. There are medicinal properties in the fragrance of these trees. “Life, life,” my husband used to say when riding amongst the pines. “Breathe deep, Ellen; fill your lungs with the fragrant, life-giving atmosphere.”—[Letter 293, 1904](#), pp. 5, 6. (To Brother and Sister Belden, October 17, 1904.)

When I got off the boat, when I walked up through the streets, it seemed to me as though I was still on the boat, and I would step so high that people must have thought I was drunk....

Just at the entrance to the campground was a large tree, and they told us that that tree had been the place of the Indians' burying ground. Here they would lay their dead until they could take them away to some other spot.—[Manuscript 4, 1878](#), 1. (E. G. White visit to Oregon State Prison, undated.)

We have much hope that this camp meeting shall prove a success. We pray much that God will be with us.

I miss James, oh, so much. And I have feelings of indescribable loneliness, but yet I am among kind friends who do all for me that they can.—[Letter 29, 1878](#), p. 1. (To Lucinda Hall, June 19, 1878.)

I am recovering from my sickness and hope to be in good running order by camp meeting time.—[Letter 30, 1878](#), p. 1. (To "Dear Son Edson," June 20, 1878.)

Our people are desirous of showing what a campground can be and should be. I think they will make a success of it. [179]

It is nearly one week now before the camp meeting commences. Next Thursday I shall have my tent upon the ground.... I cannot sleep nights. My heart is drawn out in prayer to God for a fitness for the work. He will hear; He will answer. I shall be imbued with His Spirit. I shall be strengthened by His might. I have not a doubt of it. Work! I need not cross the plains to find it. It is heaping up everywhere. The harvest is ripe for the sickle and so few laborers. I have no course to mark out for you, not even a suggestion to make. I leave you with your God. Seek His counsel and all will be well. You need have no fears that my judgment or ideas shall conflict with yours. God will teach us. Trust in Him. But my work must be here on the Coast till I get marching orders.—[Letter 31, 1878](#), pp. 2, 4. (To "Dear Husband," June 20, 1878.)

It has cost considerable labor to take a forest and prepare it for a campground, making it attractive and beautiful; but this has been done here. It is the admiration of all who look upon it. The man owning the ground has promised them the land for five years without cost to them, in consideration of the work done to prepare it. The trees are fir and tower up high like the redwood trees of California, only more beautiful in foliage. Some oak and walnut

are interspersed. White pine here reminds me of Maine. The very atmosphere is fragrant with the perfume of these evergreen trees.

[180] One day of our meeting is already in the past and soon the first camp meeting in Oregon will be ended. Will there be souls saved as the result of this effort? May God work for us, is my prayer.—[Letter 35, 1878](#), pp. 2, 3. (To “Dear Husband,” June 27, 1878.)

Yesterday by invitation I spoke to the prisoners.... I was surprised to see so fine a company of intelligent men. Oh, so sad! So many young men, younger than our own dear boys, so bright and looking as though they might fill any position in society. You would not dream that they were prisoners, only as you looked upon their strange dress. And this was so neat and clean; there was nothing repulsive in their appearance.

The superintendent first ushered us in and then at the sound of the bell the heavy iron bolts were drawn back with a loud noise, and there swarmed from their cells one hundred and fifty prisoners. Then we were locked in with them—the warden, superintendent’s wife—a Southern lady—Brother and Sister Carter, Sister Jordan, and myself. The prisoners sang, led by Brother Carter. There was an organ. The performer was a young man, an excellent musician, a man of promise—yet oh, how sad, a convict! I engaged in prayer and every brow bowed. They sang again and then I addressed them.

They listened with the most profound attention as I spoke from these words: “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God”....

The people listened with the most solemn mien, and the tearful eye and quivering lip showed that their hearts, although calloused with sin, felt the words spoken.

[181] Again the heavy bolts were withdrawn, and the prisoners went slowly back to their cells. After all had gone, I was let out. I was introduced to the president and wife. She grasped my hand cordially. Said she: “I would not have lost this opportunity to hear what I have heard for anything. It was all so clear, so simple, and yet so elevating. Women can do far more than men in speaking to these convicts. They can come straight to their hearts.” She thanked me for coming and invited me to come again.

I was asked if I wished to view the prison cells, and I answered, No. Were my husband with me I would talk with some of the

prisoners and visit the cells, but as I was without my husband I did not wish to do so.

I tried to imagine the youth around me as my boys, and to talk with them from a mother's heart of love and sympathy, with no thought of lowering the standard to meet them in their sinful, lawless state, but to exalt the law and hold the standard of the cross of Christ high, and then show them the path of virtue and obedience....

The church in Salem are begging of me to stay with them and labor at least one month. This is an important place. There are many interests here. But I answer them, "No. I have work to do elsewhere."—[Letter 32, 1878](#), pp. 2-4. (To "Dear Husband," June 24, 1878.)

God has given me a testimony to bear to His people that He has given to no other one and I must bear this testimony which is like fire shut up in my bones. I have given myself to the Lord and I feel like praying much and working also.

I would love to see you before you go to Europe but I do not expect to see you. I have given you to God. You and Mary are very dear to me but you both belong to God. I would not hedge up your way for an instant to gratify my motherly feelings. God gave His dear Son to die for sinful man and shall I let selfish feelings come in? No, no, I never expect to look upon your faces again until I meet you around the great white throne. Not a murmur is in my heart. I feel that God has been good to me. He has honored me in giving me children that He can use in His work to advance His cause. This is the greatest blessing that a mother can have, to know that her children are striving in every direction to benefit man and glorify God. These words are expressive of my feelings:

"Do something, do it soon with all thy might;  
An angel's wing would droop if long at rest,  
And God Himself, inactive were no longer blest."—  
[Letter 36, 1878](#), p. 1. (To "Dear Willie" [W. C. White],  
June 28, 1878.)

Every berth and every position on deck where people could bunk down was secured in the *Oregon*.... From eight hundred to a thousand people sailed on the *Republican* for five dollars and back. We shall

have to pay fifteen. We paid twenty-five coming up.—[Letter 39, 1878](#), p. 2. (To “Dear Husband,” July 8, 1878.)

Last night I had quite an experience. The captain told me I should have the porthole open in my berth on lower deck. I heard something I cannot describe. I sprang up and said, “What is that, Edith [Donaldson]?” But the words were scarcely spoken when a stream of water rushed into my berth. I called the steward and he set things in order.... He closed the porthole, and thus ended the fresh air I was to have in my stateroom....

[183] In the dining saloon, there was a table where the so-called nobility were seated—the wealthy men of Oakland and San Francisco. They partook freely of wine, and as one of these men, about sixty years old, became warmed up with wine he felt and talked and acted as Belshazzar did under the influence of wine.... This man called in a loud, boisterous voice, “Steward, bring me more claret.” It was brought. He held it up so that all at the table could view it. “Here,” said he, “is my Christ, all the Christ I want, gentlemen. This is my Jesus. This is good cheer,” and drained the glass, others following his example....

Some laughed as if this were a pleasant joke, while some looked ashamed and disgusted.... The word comes that there is a school of whales in sight and I am called to see them. It is quite an interesting spectacle to see these monsters of the deep spouting the water high up from the ocean. This is a little diversity in our monotonous journey.

I love to watch the waves of the mighty ocean rolling up mountain high. I love to think of One who has power to say, “Here shall thy proud waves be stayed.” “Hitherto shalt thou come, but no further.” [Job 38:11](#).—[Letter 40a, 1878](#), pp. 2, 3. (To “Dear Husband,” July 11, 1878.)

Send to Daniel Bourdeau at Geneva four pages of letter paper with words of comfort to him. Received from him today the present of a watch as a memorial of his kind regards to me whom he says he loves as a mother.—[Manuscript 30, 1885, 5](#). (“Labors in Switzerland #3,” diary, December 16 to 31, 1885.)

[184] I have done scarcely anything on the life of Christ, and have been obliged to often bring Marian to my help, irrespective of the work on the Life of Christ which she has to do under great difficulties,

gathering from all my writings a little here and a little there, to arrange as best she can. But she is in good working order, if I could only feel free to give my whole attention to the work. She has her mind educated and trained for the work; and now I think, as I have thought a few hundred times, I shall be able after this mail closes to take the life of Christ and go ahead with it, if the Lord will.—[Letter 55, 1894](#), p. 6. (To O. A. Olsen, undated.)

Marian Davis is an excellent worker. Sister Eliza Burnham was a good worker, but both of these could not keep pace with my ever-active pen. Eliza is on her way to Australia.—[Letter 105, 1886](#), p. 2. (To “Dear Children,” August 11, 1886.)

Marian greedily grasps every letter I write to others in order to find sentences that she can use in the life of Christ. She has been collecting everything that has a bearing on Christ’s lessons to His disciples, from all possible sources....

I am sorry that I have not more literary help.... It is of no use to expect anything from Marian until the life of Christ is completed.... But the question is, Where shall I find such an one? ... I write many pages before breakfast. I rise in the morning at two, three, and four o’clock.—[Letter 41, 1895](#), pp. 1, 2, 4. (To Dr. J. H. Kellogg, October 25, 1895.)

She [Marian Davis] does her work in this way. She takes my articles which are published in the papers, and pastes them in blank books. She also has a copy of all the letters I write. In preparing a chapter for a book, Marian remembers that I have written something on that special point, which may make the matter more forcible. She begins to search for this, and if when she finds it, she sees that it will make the chapter more clear, she adds it. [185]

The books are not Marian’s productions, but my own, gathered from all my writings. Marian has a large field from which to draw, and her ability to arrange the matter is of great value to me. It saves my pouring over a mass of matter, which I have no time to do.

So you understand that Marian is a most valuable help to me in bringing out my books.—[Letter 61a, 1900](#), pp. 4, 5. (To Elder G. A. Irwin, April 23, 1900.)

Sister Davis is as much pleased as I am to think that *Christ’s Object Lessons* and *Steps to Christ* fill the place that they do in

the Lord's vineyard.—[Letter 9, 1903](#). (To Brother and Sister J. A. Burden, January 6, 1903.)

Marian is sick at the sanitarium. One evening while at the conference in Oakland, she visited the observatory. Not having sufficient wraps, she took a severe cold. We sent her up to the sanitarium, and ever since she has been sick in bed. A nurse has been with her night and day.—[Letter 70, 1903](#), p. 4. (To “Dear Children, Addie and May Walling,” April 27, 1903.)

[186] I am at last in my own room in our home. Marian is no better....

Marian has been with me about twenty-five years. She was my chief worker in arranging the matter for my books. She ever appreciated the writings as sacred matter placed in her hands, and would often relate to me what comfort and blessing she received in performing this work, that it was her health and her life to do this work. She ever handled the matters placed in her hands as sacred.... I shall miss her so much. Who will fill her place?—[Manuscript 146, 1904, 1, 2](#). (“Diary fragment,” entry for October 9, 1904.)

We drove over to the school ground and took Elder Haskell and his wife.... The two boys did not view the scenery much, for they went fast to sleep, and did not waken till the carriage stopped at Morisset. Then Henry woke. I set him between Elder Haskell and me. He looked up at Elder Haskell, and his under lip was thrown out until it was quite prominent. Then he looked at his grandmother, cuddled himself down, and went to sleep again. and slept until we arrived at home....

The boys are hearty fellows. I think it will cost you something to feed them. They are full of life. They can take a few steps now, and are in good health. Today Herbert put his finger in Henry's mouth, and Henry bit it. Oh, how Herbert did cry! For some time he would not look at Henry without crying. But they seldom cry when they hurt themselves.—[Letter 141, 1897](#), pp. 4, 5, 8. (To “Dear Son Willie” [W. C. White], May 5, 1897.)

[187] Wednesday, June 30, 1897.... We rode to the post office. The twins, Herbert and James Henry, saw the horse and wagon at the door and both came running to their grandmother with their little arms outstretched, full of expectation that I would take them. I could not have the heart to disappoint them. Their wraps were thrown on and Sara cared for one and I for the other, and then they were

perfectly happy, having a hold of the end of the lines and supposing they were driving.—[Manuscript 173, 1897, 6](#). (Diary, June, 1897.)

We returned to my home, about three quarters of a mile, took the two babies, Henry and Herbert White, and Sara and I rode in the country about five miles to Martinsville to purchase corn. We went to Mr. Smith's. We had a very pleasant visit with his wife and his daughter. They were very much delighted to see the twins trotting over the oilcloth floor. Mr. Smith had no corn to sell. We then started on our return to Martinsville and found one of the Martins family had corn so we were favored. We purchased two bushels, and bought of them twenty dozen oranges....

They carried the twins to the new house, into larger rooms. I never saw children fifteen months old act as these children did. They would run and laugh and hop and jump and kept up this trotting and running for hours. They acted as if they thought the house was built for their playhouse.—[Manuscript 174, 1897, 21](#). (Diary, July, 1897.)

Monday, August 16, 1897. Sara and I went to Martinsville and Brother Rodd accompanied us. May White and her twin boys went with us and they had a picnic handling the oranges. The piles of bright yellow fruit were very attractive to the little lads. We had a very pleasant drive and when we returned we called for the mail and had quite a large mail to examine. We always take a deep interest in the arrival of mail on the steamer from America.—[Manuscript 175, 1897, 12](#). (Diary, August, 1897.)

[188]

Tuesday, May 10, 1898.... Sara and I rode out about two miles to a lemon orchard.... We obtained the native lemons for two pence a dozen—four cents in American money. While they were gathering the lemons the twins, James Henry and Herbert, now twenty-five months old, were very much pleased gathering the lemons and piling them up in heaps and with their unintelligible language showing them to Grandma....

Friday, May 20, 1898. Sara and I went to Morisset. We mailed our letters at Cooranbong. We took the twins with us. They are very interesting little fellows, chattering to the birds and to the logging bullock teams which we met and which we passed.... I had risen early in the morning to get off letters for the office and was very thankful to keep out in the open air.... The work that needs to be done is to open the way that children may take in the fact that Jesus

loves them and will be greatly pleased if they will love Him and give their young hearts to Him. Parents and children should be united in their willing service to God.—[Manuscript 182, 1898, 1, 2, 6, 15](#). (Diary, May, 1898.)

[189] Monday, June 27, 1898.... Sara and I rode out about two and a half miles to purchase lemons. We took the twins with us.... We backed our platform wagon under the trees and then Sara could stand up in the wagon and pick the lemons, so it was not taxing to her. The two-year-and-half twins enjoyed this very much, but their hands were not strong enough to pull the lemons from their firm fastening. Sara pulled fruit for them.

These are dear little fellows. We hope that they will be kept in health and that they will be the Lord's dedicated to Him daily. I love to think the Lord Jesus loved little children and blessed little children.—[Manuscript 183, 1898, 17, 18](#). (Diary, June, 1898.)

Friday, July 15, 1898.... Rode down to post office. Took the twin children with us. They enjoyed the ride very much. We rode some little time on a new road, but it was rough.—[Manuscript 184, 1898, 6](#). (Diary, July, 1898.)

Monday, August 15, 1898.... We rode about six miles, taking the twins along.... We took lunch and sat out in the open air to eat our lunch. Mrs. Pringle sent us a few oranges when her husband came from the field where he had been at work. He invited us into his house, but we preferred being out of doors....

Sunday, August 21, 1898.... Minnie and the babes and I went on our way to find the first station after leaving Morisset. The roads were exceedingly rough. We feared the horses would be swamped. The corduroy roads were very bad. The smooth round poles put in, and almost entirely uncovered, were a dangerous matter.—[Manuscript 185, 1898, 9, 11](#). (Diary, August, 1898.)

[190] Sunday, September 4, 1898. Willie, May, the children—Mabel and the twins,—went with me to the workers' railroad builders' camp. I spoke to about one dozen women. The men kept afar off.—[Manuscript 186, 1898, 1](#) (Diary, September, 1898.)

May is well; the boys also are in good health. I have carried them each a peach at their meals for the last three days. They enjoy them very much, and smack their lips as if they took great satisfaction in

eating them.—[Letter 137, 1897](#), p. 2. (To “Dear Son Willie” [W. C. White], December 14, 1897.)

Ella May White, Grandma would be very much pleased could she see you this morning. I was very sorry to hear that you fell down the stairs. Was it the long back stairs or the short stairs? I think one of the good angels of the Lord was close by you to prevent your falling and breaking your limbs or killing you. These good angels are watching over you, else you might get into many difficulties.

Remember that the Lord loves you and you please the dear Saviour when you are gentle and kind and obedient, and if you are pleasant and have a beautiful character Jesus will, when He comes, give you a beautiful harp that you can play upon. He will give you a crown of gold and you will be very happy always. You will never fall downstairs, never be sick, but be happy. Try hard every day to be a good, sweet-dispositioned little girl.—[Letter 38b, 1886](#). (To “Dear Daughter Mary” [Mrs. W. C. White, with a note to Ella], June 27, 1886.)

Our camp meeting has been good. One hundred and fifty Sabbathkeepers camped on the ground. It is beautiful encampment upon an island. The falls is within a few feet of the campground, and the fall of water is rather too distinctly heard.... It is excessively hot. We are encamped in a grove belted with underbrush, which makes it impossible to get much air. It has seemed as though we should dissolve.... I must now go upon the stand to speak. Yesterday, Sunday, I spoke to the crowd for one hour and a half. The people listened with great attention, although there was scarcely a breath of air stirring. My clothing was wet through.—[Letter 22a, 1879](#), p. 1. (To “Dear Children Addie and May Walling,” July 14, 1879.)

[191]

*Released July 20, 1972.*

[192]

## **MR No. 305—Foot-Washing and Fanatics**

The excited man kneeling before Ellen said, “The Lord tells me, Sister White, that I must wash your feet.”

“The Lord tells me,” Ellen retorted quickly, “that you have no business with my feet at all. When my feet are washed, it will be by a sister, not by any man.”—Interview with E. G. White in Document File 733c, p. 4. (Portion of narrative related by Mrs. E. G. White.)

At first women and men washed [each other’s] feet, and we felt that was not the right thing to do. I never could do it.—Interview with E. G. White in Document File 733c.

*Released July 20, 1972.*

I saw we must be daily rising and keep the ascendancy above the powers of darkness. Our God is mighty. I saw singing to the glory of God often drove the enemy [away], and praising God would beat him back and give us the victory.—[Manuscript 5, 1850, 1, 2](#). (“A Vision the Lord Gave Me at Oswego,” July 29, 1850.)

It has been revealed to me that not all the families who have a knowledge of the truth have brought the truth into their practice. Every talent of influence is to be sacredly cherished for the purpose of gathering souls to Christ’s side. Young men and young women, do not consider that your musical entertainments, conducted as they are in \_\_\_\_\_ are doing acceptable missionary work. A spirit has come into them that is of a different order. We had this same spirit to meet thirty years ago, and we bore decided testimony against it in Battle Creek.

A decided religious feature should be encouraged in all our gatherings. Light has been given me decidedly again and again. Thirty years ago, when certain ones would assemble together for an evening of singing exercises, the spirit of courting was allowed to come in, and great injury was done to souls, some of whom never recovered.—[Manuscript 57, 1906, 3](#). (“The Work at Mountain View,” May 3, 1906.)

It is not safe for the Lord’s workers to take part in worldly entertainments. Association with worldliness in musical lines is looked upon as harmless by some Sabbathkeepers. But such ones are on dangerous ground. Thus Satan seeks to lead men and women astray, and thus he has gained control of souls. So smooth, so plausible is the working of the enemy that his wiles are not suspected, and many church members become lovers of pleasure more than lovers of God.—[Manuscript 82, 1900, 12](#). (Diary, “From Australia to California,” August 29-September 13, 1900.)

The same night there was beautiful music and fireworks close by across the road. There is an extensive beer garden owned by

the city and carried on by the city. This garden is made attractive with flowers and shrubs and noble trees, giving a nice shade. There are seats that will accommodate hundreds, and little oval tables are adjusted before these seats and this most beautiful instrumental music is played by the band.—[Manuscript 33, 1886, 1](#). (Untitled, September 2, 1886.)

We are having an indescribable concert. Nine are singing—Dutch or German, or French, I cannot tell which. The voices are just splendid, quite entertaining. I think it is a Sunday school excursion company.—[Letter 8, 1876, p. 2](#). (To “Dear Husband,” April 16, 1876.)

I was shown the case of Brother S—that he would be a burden to the church unless he comes into a closer relation with God. He is self-conceited. If his course is questioned he feels hurt. If he thinks another is preferred before him, he feels that it is an injury done to him....

[195] Brother S has a good knowledge of music, but his education in music was of a character to suit the stage rather than the solemn worship of God. Singing is just as much the worship of God in a religious meeting as speaking, and any oddity or peculiarity cultivated attracts the attention of the people and destroys the serious, solemn impression which should be the result of sacred music. Anything strange and eccentric in singing detracts from the seriousness and sacredness of religious service.

Bodily exercise profiteth little. Everything that is connected in any way with religious worship should be dignified, solemn, and impressive. God is not pleased when ministers professing to be Christ’s representatives so misrepresent Christ as to throw the body into acting attitudes, making undignified and coarse gestures, unrefined, coarse gesticulations. All this amuses, and will excite the curiosity of those who wish to see strange, odd, and exciting things, but these things will not elevate the minds and hearts of those who witness them.

The very same may be said of singing. You assume undignified attitudes. You put in all the power and volume of the voice you can. You drown the finer strains and notes of voices more musical than your own. This bodily exercise and the harsh, loud voice makes no melody to those who hear on earth and those who listen in heaven.

This singing is defective and not acceptable to God as perfect, softened, sweet strains of music. There are no such exhibitions among the angels as I have sometimes seen in our meetings. Such harsh notes and gesticulations are not exhibited among the angel choir. Their singing does not grate upon the ear. It is soft and melodious and comes without this great effort I have witnessed. It is not forced and strained, requiring physical exercise. [196]

Brother S is not aware how many are amused and disgusted. Some cannot repress thoughts not very sacred and feelings of levity to see the unrefined motions made in the singing. Brother S exhibits himself. His singing does not have an influence to subdue the heart and touch the feelings. Many have attended the meetings and listened to the words of truth spoken from the pulpit, which have convicted and solemnized their minds; but many times the way the singing has been conducted has not deepened the impression made. The demonstrations and bodily contortions, the unpleasant appearance of the strained, forced effort has appeared so out of place for the house of God, so comical, that the serious impressions made upon the minds have been removed. Those who believe the truth are not as highly thought of as before the singing.

Brother S's case has been a difficult one to manage. He has been like a child undisciplined and uneducated. When his course has been questioned, instead of taking reproof as a blessing, he has let his feelings get the better of his judgment and he has become discouraged and would do nothing. If he could not do in everything as he wanted to do, all in his way, he would not help at all. He has not taken hold of the work earnestly to reform his manners but has given up to mulish feelings that separate the angels from him and bring evil angels around him. The truth of God received in the heart commences its refining, sanctifying influence upon the life....

Brother S ... has thought that singing was about the greatest thing to be done in this world and that he had a very large and grand way of doing it.

Your singing is far from pleasing to the angel choir. Imagine yourself standing in the angel band elevating your shoulders, emphasizing the words, motioning your body and putting in the full volume of your voice. What kind of concert and harmony would there be with such an exhibition before the angels? [197]

Music is of heavenly origin. There is great power in music. It was music from the angelic throng that thrilled the hearts of the shepherds on Bethlehem's plains and swept round the world. It is in music that our praises rise to Him who is the embodiment of purity and harmony. It is with music and songs of victory that the redeemed shall finally enter upon the immortal reward.

There is something peculiarly sacred in the human voice. Its harmony and its subdued and heaven-inspired pathos exceeds every musical instrument. Vocal music is one of God's gifts to men, an instrument that cannot be surpassed or equalled when God's love abounds in the soul. Singing with the spirit and the understanding also is a great addition to devotional services in the house of God.

How this gift has been debased! When sanctified and refined it would accomplish great good in breaking down the barriers of prejudice and hard-hearted unbelief, and would be the means of converting souls. It is not enough to understand the rudiments of singing, but with the understanding, with the knowledge, must be such a connection with heaven that angels can sing through us.

[198] Your voice has been heard in church so loud, so harsh, accompanied or set off with the gesticulations not the most graceful, that the softer and more silvery strains, more like angel music, could not be heard. You have sung more to men than to God. As your voice has been elevated in loud strains above all the congregation, you have been thoughtful of the admiration you were exciting. You have really had such high ideas of your singing, that you have had some thoughts that you should be remunerated for the exercise of this gift.

The love of praise has been the mainspring of your life. This is a poor motive for a Christian. You have wanted to be petted and praised like a child. You have had much to contend with in your own nature. It has been hard work for you to overcome your natural besetments and live a self-denying, holy life.—[Manuscript 5, 1874, 1-4](#). (“Testimony Concerning Brother Stockings,” circa 1874.)

*Released July 20, 1972.*

**MR No. 307—In Sermons and Talks, Vol. 1, pp.  
360-383**

[199]

## MR No. 308—On Elmshaven

The call comes in so decided and earnest a way that we dare not refuse.—[Letter 123, 1900](#). (To Edson and Emma White, August 14, 1900.)

Here was a house all furnished, and we could, as soon as the decision was made and terms accepted, go into this house, and find everything ready in excellent order to begin my home life without the perplexities of purchasing goods and furnishings for housekeeping. Here were horses, carriages, and nearly everything superior far to that which I had left, and the same price for which my home was sold will bring this beautiful, healthful residence, in good order for us to possess.... This manifestation in our behalf was so marked and the desirability of the location so decided I knew the Lord was granting me His rich blessing.... I never anticipated so much in a home that meets my tastes and my desires so perfectly. Next week we shall live in our new home, and we will seek to make it a home after the symbol of heaven.—[Manuscript 96, 1900, 11, 12](#). (“Returning From Australia to America,” diary, August 29 through September, 1900.)

*Released July, 1972.*

## MR No. 309—The Formative Years of the Church [200]

To the church of God who keeps the Sabbath—the seal of the living God. [Used as a closing sentence.]—[Manuscript 3, 1849, 2](#). (To Brethren and Sisters, January 18, 1849.)

I have now written the vision God gave me. [[Early Writings, 43-44](#), “The Open and the Shut Door.”] I am tired sitting so long. Our position looks very clear. We know we have the truth, the midnight cry is behind us; the door was shut in 1844 and Jesus is soon to step out from between God and man. The sealing will then be accomplished—finished up. Oh, let us keep the whole armor of God that we may be ready for battle at any moment. We shall have to fight every inch of ground now. Satan has come down in great power, knowing his time is short; but with the commandments of God written in our hearts and in our minds [we] will go on strong and bold, and although the sons of Anak be many and tall, yet we will go on crying, The commandments of God and the testimony of Jesus. Arabella, the Lord is coming; are you ready? Can you meet Him in peace and say, This is our God, we have waited for Him?—[Letter 5, 1849](#), pp. 5, 6. (To Brother and Sister Hastings, March 24-30, 1849.)

I felt today the necessity of being all, all ready, that when the time of trouble such as never was, shall come, we may be hid. Oh, my Brother and Sister, I wish all of God’s people could get a sight of it as God has shown it [to] me. The work of the Lord is going on. Souls are coming into the truth and soon the work will be all done. [201]

Keep up good courage, hope in God, let nothing weight thee down. We have the truth, we know it; praise the Lord.

I saw yesterday our work was not to the shepherds who have rejected the former messages but to the honest deceived who are led astray. I saw the shepherds would soon be fed with judgment. Let the truth come out everywhere we go, the seventh day is the Sabbath of the Lord our God.—[Letter 24, 1850](#), p. 1. (To Brother and Sister Hastings, January 11, 1850.)

I saw Satan had worked through her [Sister A's mother] effectually to bind God's children. When one had attempted to make an effort to rise and get the victory, the rest were like loadstones to drag him down. I saw you should rise together and unitedly get the victory over the powers of darkness and sing and shout to the glory of God. I saw that we are the only people upon earth from whom God is to get glory, and if we should hold our peace the very stones would cry out, for God must receive glory from some of those who dwell upon the earth. The only company who can praise and honor God, I saw, are those who are keeping the commandments of God and have the faith of Jesus.—[Manuscript 5a, 1850](#), p. 1. (General manuscript, July, 1850.)

[202] God's people are rising, said the angel, never to fall again. Be careful, said the angel, lest the branches be cut off and others are raised up in their stead. I saw that some would bear fruit and work to the glory of God. I saw we must keep close to Jesus and fast and pray if we could not get the victory over the powers of darkness. I then saw Brother J. He had wounded and torn the hearts of God's people. I saw he had been stubborn and rebellious, and unless he changed his course entirely, the church should disfellowship him, for he has been a dead weight to the church....

I told the angel that I could not endure to see any in Israel falling back.... Said the angel, the desolations of Zion are accomplished. I saw he took away the first and established the second; that is, those who were in the faith would become rebellious and be purged out and others who had not heard the Adventist doctrine and rejected it, would embrace the truth and take their places.—[Manuscript 5, 1850, 2-4](#). (“A Vision the Lord Gave Me at Oswego,” July 29, 1850.)

The Lord showed me that he, James, must take the testimonies that the leading Adventists published in '44, and republish them and make them ashamed. He is now doing that work.—[Letter 8, 1850](#), p. 1. (To Arabella Hastings, August 4, 1850.)

I saw that the women of [Revelation 18:4](#) meant the churches and that we were bid to “come out of her” that we be not defiled, partake of her sins, and receive of her plagues. I saw that Brother Bates had not applied [Revelation 18:4](#) correctly, and his error had caused confusion.—[Manuscript 14, 1850, 2](#). (General manuscript, September, 1850.)

God showed me the necessity of getting out a chart. I saw it was needed and that the truth made plain upon tables would affect much and would cause souls to come to the knowledge of the truth.— [203]  
[Letter 26, 1850](#), p. 1. (To Brother and Sister Loveland, November 1, 1850.)

On our return to Brother Nichol's, the Lord gave me a vision and showed me that the truth must be made plain upon tables, and it would cause many to decide for the truth by the third angel's message with the two former being made plain upon tables. I also saw it was as necessary for the paper to be published as for the messengers to go, for the messengers need a paper to carry with them containing present truth to put in the hands of those who hear and then the truth would not fade from the mind, and that the paper would go where the messengers could not go. Other things I saw, which will appear in the paper....

We told him [Brother H] of some of his errors in the past, that the 1335 days were ended, and numerous [other] errors of his.—[Letter 28, 1850](#), pp. 1-3 (To "The Church in Brother Hastings' House," November 7, 1850.)

Then I saw souls that were needy. They were honest and they needed the prejudice torn from them that they have received from their leaders and then they can receive the truth. I saw the burden of the message should be the first, second, and third angels' messages, and those who had any hope in God would yield to the force of that truth.

How mighty and glorious it looked to me. Oh, what privilege is ours, and that of being among the children of God and believing the mighty truth, a poor, despised company, but how honored of God.

I saw if Israel moved steadily along, going according to Bible [204]  
order, they would be as terrible as an army with banners. Said the angel, "Should any tarry that have the truth and can given an explanation of it from the Word of God? No, no! They must go quickly." Then I saw Brother Bates, that he must buckle on the armor.

Said the angel, "Dost thou expect to be free from trials? Fight the good fight of faith. The angel of God will go before thee, and some souls will be benefitted and receive the truth."

Then I saw Laodiceans. They will make a mighty effort. Will they get the victory? One who has the truth will chase a thousand, and two will put ten thousand to flight. They are coming to conclusions that bring them into close quarters and they cannot tell where they be themselves, for they are lost in the foggy, terrible fear that takes hold of them. Anguish of spirit will seize them. Dare they admit that the door is shut? The sin against the Holy Ghost was to ascribe to Satan what belongs to God, or what the Holy Ghost has done. They said the shut door was of the devil, and now admit it is against their own lives. They shall die the death. Look ye at the Pattern. Follow Him, for He is meek and lowly in heart. Shut your eyes to everything but the present, saving truth.—[Manuscript 11, 1850, 3, 4](#). (Vision at Paris, Maine, December 25, 1850.)

[205] I saw that this world was rocked in the cradle of security so that communications might not be cut off from place to place, and that messengers might have full time to carry the message to the children of God, that they receive it and be sealed with the seal of the living God, and be prepared to pass through the time of trouble such as never was.—[Manuscript 5, 1851, 3](#). (“Opposition to the Sabbath,” May 18, 1851.)

The faith of Jesus takes in the whole life and divine character of Christ.—[Letter 2, 1851](#), p. 4. (To “Dear Brother Pierce,” undated.)

I saw that we must have the truth got out oftener—that the only paper in the land owned and approved of God should come out oftener than once in two weeks, while papers that are full of error come out weekly and some oftener than that.—[Letter 5, 1853](#), p. 1. (To Brother and Sister Dodge, July 4, 1853.)

I saw the nominal churches had fallen, coldness and death reigned in their midst. God gave them His word to humble them, if they had followed His teachings. But they got above the work, it was too humbling for them to repeat the same simple story when they met together. They tried to get something new and great, and studied how they could please men and have their words exact to their ear, and God’s Spirit left them, for instead of praying and talking to God, they prayed and talked to man.—[Letter 9, 1853](#), p. 2. (To Sister Kellogg, December 4, 1853.)

The destroying angel is soon to go forth again, not to destroy the first-born only [as in Egypt], but to slay utterly old and young, both men and women and little children who have not the mark.

Parents, the Lord has shown me that if you wish to save your children, separate them from the world, keep them from other wicked children. Subdue their tempers and evil passions; teach them to obey you, then they can more easily obey the commandments of God. After you have done your duty, carry your children to God and plead His blessing upon them, and He that said, “Suffer little children to come unto Me and forbid them not,” will be ready to listen to your prayers for them, and the seal or mark of the believing parents will cover the children if they are brought up right. [206]

If parents neglect their duty, and leave their children to indulge in wicked, evil passions, the destroying angel will cut them down, and you parents will have an awful account to give for the neglect of your children. You who have not done your duty, now awake and redeem the time. It is but short, but you can work faithfully and can do much for your children. God corrects us when we err and go astray from Him, and you should correct your children when they do wrong. It will be for their happiness here and hereafter.—[Manuscript 5, 1854, 1, 2](#). (“Gather the Children,” June, 1854.)

I had great freedom in talking upon faith, that faith and feeling should not be confounded together. They are distinct as the east is from the west. In the darkest hours it is then we should exercise faith, and not suffer our feelings to govern us, but press our faith through the dark clouds to the throne of God and claim the blessing of heaven. When our faith grasps the blessing, then the blessing is ours, for our faith has got hold of it, and when our faith brings the blessing down to us—when the dark clouds scatter and divine rays of light from Jesus illumine our darkness—then it is no more faith, it is feeling. The evidence has come and it is feeling that has swallowed up the faith. This view of faith and feeling seemed to enlighten some minds and we had a most powerful conference meeting.—[Letter 4, 1854](#), pp. 1, 2. (To “Dear Friends,” October 12, 1854.) [207]

*Released September 15, 1972.*

[208] **MR No. 310—Concerning Ellen White’s Marriage**

We were in Paris, Maine, with the Stowell’s. Here this man came and he said he had a beautiful conveyance, and he would convey me right to different places where I wanted to go, around by Vermont, and then around by Massachusetts.

“No, sir. You cannot do that.”

He said the Lord had told him he must.

“No,” said I, “He has not.... I have had my special orders. I may trust Elder James White.” I never expected to be married....

It was not over a year, before James White talked it over with me. He said something had come up, and he should have to go away and leave me to go with whomsoever I would, or we must be married. He said something had got to be done. So we were married, and have been married ever since. Although he is dead, I feel that he is the best man that ever trod shoe leather.—Document File 733c, pp. 8, 10, 11. (Interview with Mrs. E. G. White, regarding early experiences.)

*Released September 15, 1972.*

**MR No. 311— Published in *The Remnant Church;  
Its Organization, Authority, Unity, and Triumph*  
(1934), available from White Estate**

**MR No. 312—Worldliness in Musical Lines**

It is not safe for the Lord's workers to take part in worldly entertainments. Association with worldliness in musical lines is looked upon as harmless by some Sabbath-keepers. But such ones are on dangerous ground. Thus Satan seeks to lead men and women astray, and thus he has gained control of souls. So smooth, so plausible is the working of the enemy that his wiles are not suspected, and many church members become lovers of pleasure more than lovers of God.

There is a right way and a wrong way. Ever since Adam yielded his mind to Satan's device, the conflict has raged between right and wrong, between God and Satan. Connected with the doing of right there is a power that Satan cannot overcome. Righteousness has a vitality that is divine. Truth will triumph at last over falsehood, and God will vanquish the enemy.

Good and evil never harmonize. Between light and darkness there can be no compromise. Truth is light revealed; error is darkness. Light has no fellowship with darkness, righteousness no fellowship with unrighteousness. The safety of Christ's soldiers is assured only when they work and sleep with their amour on.—[Manuscript 82, 1900, 12](#). (Diary, "From Australia to California," September 10, 1900.)

*Released March 7, 1973.*

Israel trusted in the ark of God and worshiped it instead of the God which the ark represented. And the Lord removed from His people the symbol of His presence, the assurance to them of the presence and power of God. Then the Jewish nation no longer stood as a chosen generation, a royal priesthood. They had forgotten their God, and were scattered into all parts of the world. Those who were loyal and steadfast and true in obedience to His commandments, the Lord favored. He manifested Himself to them in order to keep up the light of His presence, the beams of the Sun of Righteousness. In the absence of the ceremonial ordinances, the outward display and glory of God was removed from the Jewish nation for such a time as God determined; but the inner glory of representative men was to shine forth. Even in the land of their captivity was the Lord God revealed. For all who were faithful, wherever they were, the way was left open to approach God through prayer and supplication and heavenly communion.—[Manuscript 122, 1897, 7, 8.](#) (“Daniel,” March 10, 1897.)

We have yet to learn that the whole Jewish economy is a compacted prophecy of the gospel. It is the gospel in figures; for from the pillar of cloud Christ Himself presented the duty of man to his fellow man. In Christ’s words to His appointed agencies, both in the Old Testament and in the New, the Christian virtues are plainly brought out. Christ scattered the precious grains of truth through all His teaching. All will find them to be as precious pearls, rich in value, if they will practice the principles plainly laid down. The Old Testa-  
ment is the ground where practical godliness was first sown. This was represented in Christ’s words to His disciples.—[Manuscript 130, 1897, 9, 10.](#) (“The Truth as It Is in Jesus,” November 23, 1897.)

Christ had many truths to give to His disciples, of which He could not speak, because they did not advance with the light that was flashed upon the Levitical laws and the sacrificial offerings. They did not embrace the light, advance with the light, and follow on to still

greater brightness as Providence should lead the way.—[Manuscript 143, 1897, 10](#). (“Christ’s Mission to Earth,” December 9, 1897.)

Concerning the work in behalf of the Jewish people being done by Brother Gilbert, I am instructed to say, Give him all the encouragement that is possible. Do not bind about his work by many forbiddings. Help him, so that through his efforts, and the efforts of his fellow laborers, many of the seed of Israel may be grafted to the true stock, Christ Jesus. The Lord will work through men of different nationalities to do a work for their fellow countrymen.

To Brother Gilbert I would say, You must be guarded. Do not tax your powers so severely. Hitherto the Lord has been with you, and He will continue to bless your efforts, and will lead others to unite with you in your work. But you are in danger from more sources than one. Your enemies will be incensed against you because this truth is being carried to the Jews.

[212] My brother, the Jewish people are not the only ones who are being helped by your work. Our own people need the example thus set before them. I bid you be of good courage. In your labors, do not wait for some great and wonderful opening, but seize the opportunities as they come. The power of truth will be vindicated as the servants of God make faithful use of the opportunities that present themselves for labor.

We are close to the time spoken of by Daniel the prophet: “At that time shall Michael stand up, that great prince that standeth for the children of thy people: and there shall be a time of trouble such as never was since there was a nation, even to that same time: but at that time thy people shall be delivered, every one whose name shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever.” [[Daniel 12:1-3](#).] The Lord is about to do a short and effectual work in the earth....

I am instructed to refer our workers to the tenth chapter of Acts. Read this chapter, and pray over it. When you have your understanding opened, and realize what this instruction means to you, you will begin earnestly to work for the souls in your home field. Unless

our people arouse to their duties for missions at home, they will be found wanting in the day of God. [[Acts 10:1-35](#) quoted.]

I present to you this experience in which the Lord wrought for one who feared His name. We can learn from this study a lesson of the way in which God works on human minds. I, with my husband, who now sleeps in Jesus, have passed through similar scenes. We have seen the arm of God break the power of oppression and tyranny, and dispel from minds the dark clouds of ignorance and superstition. [213]

We can see that a much more decided work is being done in our cities than in the past. We are to preach the gospel to the Jews, as well as to the Gentiles. The glorious message of the power of God unto salvation is to be made known to all men. We are to bring far more simplicity and Bible goodness into our work for the Lord. There is to be no erecting of barriers, no depending on human agencies for wisdom. Our work is to be given as freely to the Jews as to the Gentiles.

“Preach the gospel” is the word given of God. Preach the gospel, not in high-flown language, but in simplicity. This blessed gospel of our Lord is the only message that is unto eternal life. I have been shown that there are heathen in our own country who must be instructed as though they were little children. Our lamps must be constantly trimmed and burning. Schools must be established where the ignorant can be instructed in simple ways. The gospel must be preached by teachers who reveal their kindness of heart in loving deeds.

Just as soon as a worker departs from the simplicity of the truth, the Lord ceases to use him, and works through those who are meek and lowly in heart. He who is the light and life of the gospel was made flesh and dwelt among us. A sympathizer with humanity, He fed the hungry, healed the sick, and went about through all the cities of the land doing good to men.

All our works are to be wrought in Christ. By becoming partakers of His nature, His followers are to work His works. The ministry of Christ for men was the interpretation of His great commission to the disciples, “Go ye into all the world, and preach the gospel to every creature.” [214]

[[John 3:31-35](#) quoted.]—[Manuscript 1, 1908, 1-6](#). (“Work Among the Jews,” February 3, 1908.)

***Released March 7, 1973.***

## MR No. 314—Unique E. G. White Expressions

[215]

Matters must be so arranged that canvassers shall have enough to live on without overdrawing. This door of temptation must be closed and barred. However honest a canvasser may be, circumstances will arise in his work which will be a sore temptation to him. Let the barn be locked before the horse is stolen. This is the best way.—[Letter 10, 1901](#), pp. 1, 2. (To E. R. Palmer, January 21, 1901.)

Every room in the soul temple has become more or less defiled, and needs cleansing. The cobwebbed closet of conscience is to be entered. The windows of the soul are to be closed earthward, and thrown wide open heavenward, that the bright beams of the Sun of Righteousness may have free access. The memory is to be refreshed by Bible principles. The mind is to be kept clear and pure, that it may distinguish between good and evil. As you repeat the prayer Christ taught His disciples, and then strive to answer it in the daily life, the Holy Spirit will renew the mind and heart, and will give you strength to carry out high and holy purposes.—[Manuscript 24, 1901, 12](#). (Untitled, typed March 4, 1901.)

Do not pick flaws any more. Oh, I see enough buzzards, and I see enough vultures that are trying and watching for dead bodies; but we want nothing of that. We want no picking and picking and picking of flaws in others. Attend to number one, and you have got all that you have got to do.—[Manuscript 43a, 1901](#), p. 21. (Talk before representative brethren in the college library, April 1, 1901.)

[216]

The cars moved as noiselessly as a person walking with slipped feet across a carpeted room.—[Letter 22, 1902](#), p. 2. (To Edson and Emma White, February 1, 1902.)

To prevail with Him, we must move in accordance with the Spirit's guidance. We may be hedged in by perplexities, but let us hold fast. Our great lack is perseverance, stick-to-itiveness.—[Letter 154, 1902](#), p. 5. (To Brother T. S. Whitelock, October 6, 1902.)

In getting up out of the easy chair of self-satisfaction and going forth to give the light of truth to their fellowmen, God's people will

learn an excellent lesson.—[Letter 56, 1902](#), p. 2. (To P. T. Magan, April 6, 1902.)

Overwillingness in relieving the wants of the needy is a sin that very few are guilty of, and one that should be freely forgiven.—[Letter 83, 1902](#), p. 5. (To Elder G. I. Butler and the burden-bearers in the Southern field, June 3, 1902.)

[217] Many are in too great a hurry to pray. With hurried steps they pass the shadow of Christ's loving presence, pausing perhaps for a few moments within the sacred precincts, but not waiting for counsel. They have no time to sit down, no time to remain with the divine Teacher. With their burdens, they return to their work.—[Letter 80, 1902](#), p. 2 (To "My Dear Son Edson," May 25, 1902.)

We hold the title deeds to real estate in the kingdom of glory. Never were title deeds drawn out more strictly according to law, or signed more legibly, than those that give God's people a right to the heavenly mansions. "Let not your heart be troubled," Christ says, "ye believe in God, believe also in Me. In My Father's house are many mansions."—[Letter 144, 1903](#), p. 5. (To Edson White, July 12, 1903.)

Put away your cast-iron dignity. God has not told you to cherish any such thing. Let your hearts be filled with the love of Christ. Then Christlike sympathy will shine forth from your faces.—[Letter 203, 1903](#), p. 10. (To those in positions of responsibility in the Nashville Publishing House, September 14, 1903.)

The Lord designs that men who have had great light should so appreciate Jesus Christ, the Truth and the Light, that the sweetness of the breath of the soul will testify that they have eaten of the living bread.—[Manuscript 87, 1907, 2](#). ("Our Duty Toward the Jews," typed August 16, 1907.)

[218] In the family the spirit of criticizing and faultfinding should have no place. The peace of the home is too sacred to be marred by this spirit. But how often, when seated at the meal table, the members of the family pass round a dish of criticism, faultfinding, and scandal.—[Letter 272, 1903](#), pp. 1, 2. (To "My Dear Brethren and Sisters Gathered in Council at Nashville," December 20, 1903.)

We see something which teaches us a lesson in almost everything around us. As we journeyed along we met a smooth, clever-looking dog; as he trotted along, we noticed a large, fierce, savage-looking

dog standing by the roadside looking very fierce, waiting the coming of the clever-looking animal, ready to pounce upon him. We thought we would watch the result. Soon the little dog that was trotting along noticed his fierce companion and slacked his pace. He seemed to understand his enemy and he dared not run by, but in a most humble manner crawled along upon the ground. Thus he continued to crouch and crawl until he had come up to the fierce-looking dog, who immediately pounced upon him. The dog would not battle but rolled upon the ground in a begging manner. The big dog could not fight alone. He left the clever, pleading animal, who was still afraid of irritating him. So he walked along slowly, acting as though he wished to run but did not dare to. At length he increased his pace a little until he was sure he could outrun the other big dog; then he ran along as fast as he could go, looking back to see if the other followed. If human beings would only manifest such humility under injustice as this dumb creature, how many unhappy quarrels might be saved.—[Manuscript 6, 1859, 1](#). (Diary, April 1 to June 30, 1859.)

***Released March 7, 1973.***

[219]

## **MR No. 315—Righteousness by Faith; Public Relations**

I have had the question asked, What do you think of this light that these men are presenting? Why, I have been presenting it to you for the last forty-five years—the matchless charms of Christ. This is what I have been trying to present before your minds. When Brother Waggoner brought out these ideas in Minneapolis, it was the first clear teaching on this subject from any human lips I had heard, excepting the conversations between myself and my husband. I have said to myself, It is because God has presented it to me in vision that I see it so clearly, and they cannot see it because they have never had it presented to them as I have. And when another presented it, every fiber of my heart said, Amen.—[Manuscript 5, 1889, 10](#). (Sermon, Rome, New York, June 19, 1889.)

### **Item on Public Relations**

The Lord God is walking through our churches, through our institutions, beholding their outward appearance. The atmosphere which surrounds us is making its impression, not only on the human family, but on the heavenly universe. Angels are impressed with the things which they behold in the outward surroundings of God's people—[Letter 35, 1901](#), p. 4. (To “Dear Brethren and Sisters at Crystal Springs,” March 7, 1901.)

*Released March 7, 1973.*

## MR No. 316—Temperate Living and Health Reform [220]

If you would engage in the work of saving souls, the knowledge of God and of His word must circulate in your heart, as the vital current of life circulates through your body.—[Letter 103, 1896](#), p. 4. (To the workers in Sydney, July 17, 1896.)

I am more and more burdened as I see young men coming from the school at Battle Creek deficient in the education they should have. It pains me as I realize how many who should be instructed have not the privilege. From the light given me from the Lord, I know that four or five successive years of application to book study is a mistake. Those who encourage this close application to books, working the brain, and neglecting the education they should gain by using the muscles proportionately with the brain, are simply incapable of retaining the lessons they endeavor to learn. If one third of the time now occupied in the study of books, using the mental machinery, were occupied in learning lessons in regard to the right use of one's own physical powers, it would be much more after the Lord's order, and would elevate the labor question, placing it where idleness would be regarded as a departure from the word and plans of God. The right use of one's self includes the whole circle of human obligations to one's self, to the world, and to God. Then use the physical power proportionately with the mental powers.

While studying authors and lesson books parts of the time, students should study with the same application the human machinery, and at the same time demonstrate the fact by using the physical organs in manual labor. Thus they answer the purpose of their Creator. [221] They become self-made men and women.—[Letter 103, 1897](#), pp. 1, 2. (To E. A. Sutherland, July 23, 1897.)

God has claims upon all who are engaged in His service. He desires that every power and endowment shall be under the divine control, and that they shall be as healthy as careful, strictly temperate habits can make them. We are under obligation to God to make an unreserved consecration of ourselves to Him, body and soul, with

all the faculties appreciated as God's entrusted gifts, to be employed in His service. All our energies and capabilities are to be constantly strengthened and improved during this period of probationary time.

But those who have occupied positions of influence have not appreciated the work which has been so long neglected. They have not become interested and diligent students of the building which God has made for His habitation. They consider it far more important to become learners upon subjects of less consequence to the human agent. Thousands upon thousands know nothing of the body, and how to care for it. David declared, "I am fearfully and wonderfully made." And when God has given us such a habitation, why should not every apartment be critically examined. The chambers of the mind and the heart apartment are the most important. Why should men and women continue in ignorance, and live in the basement of the house, enjoying sensual and debasing pleasures?—[Manuscript 3, 1897, 2, 3](#). ("Health Reforms," January 11, 1897.)

[222]

The mother is to teach her children that as members of the household, they are to act their part in cheerfully carrying the burdens of the home. She is also to explain to them the construction of the muscles of the body, and their connection with the nerves, which our wise heavenly Father has provided as the means whereby the human machinery is kept in motion. Every organ of the body is a servant to the mind, and has its part to perform. David exclaimed, "I am fearfully and wonderfully made"; and yet how few have any special interest in the construction of the human habitation....

The mother may feel that it would be easier to avoid the duty of educating her children to find their chief exercise and recreation in bearing burdens. She may think it hard to open before them the knowledge of their own bodies. But she does her children great harm if she neglects to give them this education. Their Creator furnished them with this wonderful machinery that it might be exercised, and strengthened by use. The muscles are dependent on the brain and nerves for the power of action. The mind wills to move the limbs. To keep this machinery in working order, it is essential that brain, bone, and muscle be brought into action. The exercise of the muscles quickens the circulation of the blood. How important then that parents understand the philosophy of the healthful action of brain,

bone, muscles, and nerves and how needful that they educate their children in this line.

Simple lessons in the use of the various organs of the body should be given to children to commit to memory. The idea that it is physical exercise that strengthens every organ and gives new life and nourishment to every part of the living machinery, should be firmly imprinted on the mind. This is the law that God has ordained shall govern the body. Every part must be exercised. The harmonious working of the whole is required in order for the members of a family to do service in the home, and help each other to acquire education and discipline. The brain must plan and devise, and the muscles must carry out the will of the brain. [223]

If in early years children were thus trained to habits of usefulness in the home, they would obtain an education far superior to that gained by close confinement in the schoolroom. But if part of the muscles are unused, it will soon be seen that the blood does not nourish these muscles. The limbs do not increase in size and strength as they would if they were used. Students who have but little exercise in the open air soon grow weak and lose flesh. The brain is overworked, while the physical organs are left to rust with inaction. Inactivity is not the law the Lord has ordained for the human body, and if this law is followed, feebleness, debility, and disease will come as the result. But nerves and muscles will increase and strengthen if they are exercised.

We lose or gain physical strength just in accordance with the way in which we treat the body. When the largest portion of time is devoted to brain work, the organs of imagination lose their healthy tone. The brain is morbidly excited by being constantly exercised, while the muscular system is weak from lack of exercise. There is a manifest loss of strength and increase of debility, which in time makes its influence felt on the brain. As far as possible harmony should be preserved between the mental and physical powers. This is necessary for the health of the entire system....

The exercise gained in mere play does not give the inspiration that quickens every organ of the body. Exercise merely for exercise soon becomes uninteresting. Let children take exercise by performing the duties of the home, thus relieving the overtaxed mother. If daughters would follow this plan instead of allowing their time to [224]

be occupied by a round of selfish pleasure, they would enjoy the satisfaction of knowing that they had done their duty and borne their share of the home duties....

Temperance is to be practiced in eating as well as in drinking. Many people eat more food than nature requires. The vital powers are exhausted in the effort to throw off the excess. The liver and kidneys become diseased. Less food would have nourished the system, and its powers would not have been taxed by overwork. The gastric juice works on the amount that the system can assimilate, and the surplus remains undigested, to decay, making the breath offensive, and causing a disagreeable taste in the mouth....

Wealth cannot secure a relish for food that is eaten at irregular periods, when the system does not require it. The stomach is taxed with the effort to grind up this food. It has no time to rest. Often when a large variety of food is placed before people, they eat because the food tastes good. The blood is called from all parts of the body to dispose of this food, and cold hands, cold feet, and cold limbs are the consequence. The digestive organs are deprived of their power to do good work. They have used the full amount of food demanded by the systems, and the remainder is left to decay.—[Letter 53, 1898](#), pp. 1-7. (“To the Teachers and Students in Our Schools,” typed June 12, 1898.)

[225] The Lord has a work for every one to do. There are those who suppose that they can be saved by merely assenting to the truth. But this cannot be. True conversion acts like leaven, permeating every part of the being, filling the man with a desire to serve Christ. Received into the heart, the truth transforms the entire being, bringing it into conformity to the Spirit of Christ. There is a development of all the powers; for the heart is changed....

The Lord calls for volunteers to enter His army. Sickly men and sickly women need to become health reformers. Eat fewer kinds of food at one meal. Discard pastries, cakes, and the dishes prepared to tempt the appetite. Eat simple, wholesome food, and eat it with thanksgiving. God will cooperate with you in preserving your health if you eat with care, refusing to put unnecessary burdens on the stomach. God has graciously made the path of nature sure and safe, wide enough for all who will walk in it. He has given for

our sustenance the wholesome and health-giving productions of the earth.

Let the physicians who are burdened with ill health take time to study from cause to effect. Take your meals as regularly as you can, and eat slowly. I beseech ministers and physicians not to dig their graves with their teeth. Remember that the body is the temple of the Holy Spirit, and that it is to be kept pure and undefiled, fit for a dwelling place for Christ.—[Letter 152, 1901](#), pp. 3, 4, 7, 8. (To the brethren in Iowa, typed October 29, 1901.)

***Released March 7, 1973.***

[226]

## **MR No. 317—Ecstatic Experiences in the Early Days**

Our conference at Topsham was one of deep interest. Twenty-eight were present; all took part in the meeting.

Sunday the power of God came upon us like a mighty rushing wind. All arose upon their feet and praised God with a loud voice; it was something as it was when the foundation of the house of God was laid. The voice of weeping could not be told from the voice of shouting. It was a triumphant time; all were strengthened and refreshed. I never witnessed such a powerful time before.—[Letter 28, 1850](#), p. 1. (To the church in Brother Hasting's home, November 7, 1850.)

Our last conference was one of deep interest. Two were dug from beneath the rubbish. The present truth was presented in its clear light and it found way to the hearts of the erring. Before the meeting closed all were upon their knees, some were crying for mercy that had been cold-hearted and indifferent, others were begging for a closer walk with God and for salvation. It was as powerful a time as I ever witnessed; the slaying power of God was in our midst. Shouts of victory filled the dwelling. The saints here seem to be rising and growing in grace and knowledge of the truth.—[Letter 30, 1850](#), p. 1. (To Brother and Sister Loveland, December 13, 1850.)

[227]

Our meeting yesterday was interesting especially in the evening the Spirit of God settled upon us like the dew upon the mown grass, and our hearts were made joyful in God. We feel the need of being fully prepared and fitted to stand in the battle in the day of the Lord.—[Letter 1, 1851](#), p. 1. (To Brother and Sister Preston, October 19, 1851.)

We were united in praying last evening for the Spirit of the Lord to fall upon us. God heard our earnest cries. I was taken off in vision. I saw how great and holy God was. Said the angel, "Walk carefully before Him, for He is high and lifted up and the train of His glory fills the temple." I saw that everything in heaven was in perfect order.

Said the angel, “Look ye; Christ is the head; move in order, move in order. Have a meaning to everything.”

Said the angel, “Behold ye, and know how perfect, how beautiful the order in heaven; follow it”....

I saw that the exercises were in great danger of being adulterated, and their former opinion and knowledge governing in a measure their exercise, therefore implicit confidence could not be placed in these exercises. But if anyone was lost to everything around him, and should be in the state that Paul was in, whether in the body or out of the body, he could not tell, and God communicate to him through His angels, there would be then no danger of a mistake.

I saw that we should strive at all times to be free from unhealthy and unnecessary excitement. I saw that there was great danger of leaving the Word of God and resting down and trusting in exercises. I saw that God had moved by His Spirit upon your company in some of their exercises and their promptings; but I saw danger ahead....

I saw that the burden of the message now was the truth. The Word of God should be strictly followed and held up to the people of God. And it would be beautiful and lovely if God’s people should be brought into a strait [place], to see the workings of God through exercises of visions. [228]

But I saw in our conference meeting some laid out the work that God was to give exercises, and rebels were to be purged out in the meeting. Then the honest, conscientious ones began to tremble. I am afraid [that] I shall be purged out, and they take their minds from Jesus, and fix them upon themselves and others, and the meeting leaves them lower than it found them. I saw that we must try to lift our minds above self and have them dwell upon God, the high and lofty One....

I saw the burden of the message should be the first, second, and third angels’ messages, and those who had any hope in God would yield to the force of that truth. How mighty and glorious it looked to me. Oh, what privilege is ours, that of being among the children of God and believing the mighty truth—a poor, despised company, but how honored of God!

I saw if Israel moved steadily along, going according to Bible order, they would be as terrible as an army with banners.—[Manuscript 11, 1850, 1-3](#). (Vision at Paris, Maine, December 25, 1850.)

[229] I saw that the spirit that both Bennet and Libby possessed while Brother and Sister Phillips were in union with them, was an unclean spirit and an unholy spirit, and Brother and Sister O have not as yet realized and admitted and shaken it off. The spirit moved strongly on the feelings, and these feelings, many of them, are yet cherished as sacred, [indited by] the Holy Ghost.

But many times when it was upon Brother and Sister Phillips, they knew not what spirit they were of. At the time these men were professing so much of the Holy Ghost, especially Bennet, his life was corrupt, his heart vile. I was shown that a great many have been entirely thrown off their balance by not understanding the spirit that some of these [seemingly] very good and professedly holy men possessed. That they have felt the influence of and received great blessings through the influence of their prayers and apparent faith.

It has stumbled many an honest soul, and here they have grounded and made shipwreck of faith. They trusted to feeling, to an influence or power that was brought to bear upon their feelings. I saw that many, very many had been truly converted through the influence of persons who were living in open violation of the commandments of God, their lives vile and corrupt....

I saw the great danger of those who have been connected with this spirit setting down this or that as the power of God, and “knowing” this to be His power, and if they yield this or that they give up their whole Christian experience....

You all go too much by feeling. I saw Brother Pierce would often try to talk the truth; if he did not have that liberty and success, that freedom he anticipated, he settled down, [thinking] that God did not call him to that work. Now if it had not been for this, Brother Pierce might have been more useful than he has been.

[230] All, every one of God’s called and chosen servants, have had just such times, and if they had followed their feelings, would have given up, [feeling] that that was not the work God had given them to do. But the servants of God will always have obstacles to surmount. But do not yield up readily; keep trying, and plow your way through the darkness. Look away to Jesus, depend upon Him entirely.

You follow feelings too much, and if you feel clouds come over you, you let it influence you too much. Feeling is as unsafe a guide as you can follow. You make altogether too much of a happy flight

of feeling or a shouting time. These times will come, but they are not always an undoubted evidence that we are right. You have made too much of these seasons, and in some of them there has been a fanatical spirit not in accordance with the spirit of truth. I saw that there was a more useful place for your gifts to be occupied where they can move and stir souls.—[Letter 2, 1851](#), pp. 1-5. (To Brother Pierce, undated.)

I saw how this spirit [of spiritual magnetism] or power will leave the individual, after the power has passed off. Instead of their having more strength from God than they had before they felt this power, and more grace to overcome every wrong word or action, instead of being spiritually minded and having their minds fixed upon heaven and heavenly things, it was the reverse of this.

Those who have been exercised by this false spirit have a depressed, sunken, empty, void, unsatisfied, stupid feeling. They will feel a lack of the grace of God, be in danger of speaking impatiently and from the impulse of the moment, feel that they have lost all their religion, though they hardly know how.—[Manuscript 3, 1854](#). (Testimony to churches in New York State, February 12, 1854.)

[231]

I followed in exhortation. I had great freedom in talking upon faith, that faith and feeling should not be confounded together. They are distinct as the east is from the west. In the darkest hours it is then we should exercise faith, and not suffer our feelings to govern us, but press our faith through the dark clouds to the throne of God and claim the blessing of Heaven. When our faith grasps the blessing, then the blessing is ours, for our faith has got hold of it, and when our faith brings the blessing down to us—when the dark clouds scatter and divine rays of light from Jesus illumine our darkness—then it is no more faith, it is feeling. The evidence has come, and it is feeling that has swallowed up the faith. This view of faith and feeling seemed to enlighten some minds and we had a most powerful conference meeting.—[Letter 4, 1854](#). (To “Dear Friends,” October 12, 1854.)

When you have received the baptism of the Holy Spirit, then you will understand more of the joys of salvation than you have known all your life hitherto. “Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses to Me ... unto the uttermost parts of the earth.”—[Letter 33, 1890](#), pp. 9, 10. (To

“Dear Brethren and Sisters in Norwich, Massachusetts,” December 4, 1890.)

[232] I rejoiced when I heard that the Holy Ghost had been poured out upon our people in America, and I have been anxiously waiting new developments in America as was seen after the Holy Spirit descended on the day of Pentecost. I thought similar fruits would be seen, that the missionary spirit of God would burn in the hearts of all upon whom the Spirit of God was manifestly moving.—[Letter 9a, 1893](#), p. 8. (To “Dear Brethren in America,” August 1, 1893.)

Our camp meeting from its commencement to the present time has been most solemn and the Spirit of the Lord in a most signal manner has been manifested in the social and preaching meetings. The great sin of Jerusalem was the rejection of her present blessings and present warnings. I spoke from these words, “And when He was come near, He beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.” [[Luke 19:41, 42.](#)]

I made a practical application of these words to the people of God. The solemn power of God was upon me and upon the hearers. The tearful eye and earnest looks revealed the true state of feelings.—[Letter 16, 1875](#), p. 7. (To Elder G. I. Butler, June 6, 1875.)

[233] Our meetings have been excellent from the commencement. Monday at seven o’clock I spoke to the Scandinavians, Brother Matteson interpreting. I had great freedom, and the Spirit of the Lord rested upon those who heard, if we could judge by the solemnity expressed in the countenance and the tearful eyes....

Tuesday morning, the closing meeting was held. I felt much of the Spirit of God as I addressed the congregation about one half an hour. The melting Spirit of God was in the meeting, and harmony and peace of Christ prevailed [in] the meeting.—[Letter 20, 1875](#), pp. 2, 3. (To W. C. White and Mary, June 27, 1875.)

Friday was a precious day. The rubbish has been removed from the door of the heart, and they have opened it to Jesus. Everything has been without excitement or extravagance. The leaven of Christ’s righteousness has been introduced into the experience and has energized the soul. Oh, that it may continue to work in its mysterious

power until its diffusive influence quickens the lukewarm souls with whom it is brought in contact.

Softly and silently the power of the divine Spirit does its work, wakening the dulled senses, quickening the soul, and arousing its sensibilities, until each member of the church shall indeed be the light of the world.—[Letter 85, 1889](#), p. 8. (To “My Dear Brethren,” circa April 1889.)

I miss you here so much, but the Lord has not left me alone. Today has been a precious day to us in Oregon. The Spirit of the Lord was manifested in a most marked manner in the nine-o’clock social meeting. Many humble, good testimonies were borne and the melting Spirit of God rested upon preachers and people....

The Spirit of the Lord rested upon the congregation. His sweet, melting power was in our midst. How thankful we should be for these heavenly tokens!—[Letter 37, 1878](#). (To “Dear Husband,” June 28, 1878.)

[234]

I went out to the stand with trembling, my head throbbing with pain. I spoke from the fifty-eighth chapter of Isaiah. The Lord spoke through me. The words came in demonstration of the Spirit and power, almost faster than I could articulate them. The congregation were nearly all in tears. I called them forward, and about fifty came forward, and they bore testimony. All were weeping like children. All felt the power and presence of God. There was indeed the revealing of His power. Hearts were subdued and broken before God.—[Letter 29, 1880](#), p. 3. (To James White, May 20, 1880.)

One place we were laboring in America, and there was every youth in our college ... converted as we were telling them the simple story of the cross, to come to Jesus just as they were. Such an experience....

The glory of God came into that meeting. It seemed at times at the commencement of the meeting that the glory of God was about to drop upon us, but it did not come only to a few, but at this time like a tidal wave it swept through that congregation, and what a time of rejoicing.

There were no wild demonstrations, for the praise of God does not lead to that. We never hear of any such things as that in the life of Christ, as jumping up and down and around, and screaming and

hollering. No; God's work appeals to the senses and reason of men and women.

[235] There are no such outward demonstrations. But the Spirit of God has an influence upon the human heart that shows itself in the countenance, and the shining of the very face reveals Jesus within. Now it was a miracle of God's mercy that took every student in that school and transformed them in character, and sent them out as missionaries. Two of the teachers are now in Tahiti as missionaries that were in that meeting. The light of the glory of God was there.—[Manuscript 49, 1894, 10, 11](#). (Sermon at Ashfield, Australia, Camp meeting, November 3, 1894.)

Every influence will be set in operation by satanic agencies, to divert minds from the genuine work that will place men as laborers together with God. All who do not aggressively labor in the warfare where Christ, the mighty General of armies, leads, will be in the opposite party, composing the armies of the prince of darkness. They will lead the people away from the living issues that should occupy their minds and hearts and prepare them to distinguish between the voice of the world and the voice of Jesus Christ. We must ourselves be very watchful and prayerful, that we may be able to understand [distinguish] the voice of the deceiver from the voice of Him who always speaks the truth. Those who are worked by the Holy Spirit are not led by a feeling of enthusiasm, which soon goes out in darkness. The spell of Christ's influence is abiding. "Be still and know that I am God." This is a solemn abiding quietude in God.

[236] There is danger that all of us will have too much zeal, and too little of Christ's sound wisdom and unquestionable prudence. Every one must stand individually as an active, working agency for the Master, beholding His work as it is given in His word for our practice. Individually, they must think for themselves. With an open Bible before them, they must study under the influence and presence of Jesus Christ, inquiring and knowing for their individual selves what is the way of the Lord.—[Letter 77, 1900, p. 2](#). (To Dr. J. H. Kellogg.)

The great work for the salvation of your own souls and the souls of your fellowmen is not the best done in a state of excitement, when the feelings are stirred. The preparation essential to do the work of God acceptably and successfully must be obtained in searching

the Scriptures and in humble, earnest prayer, in quietness, in peace. There is a work to be done, not merely when the soul is stirred with fervor and emotion, and feeling takes the place of thought, and the helm of control is lost in excitement and busy conflict. God's Spirit moves upon the mind and controls the emotions of the soul.

The rational thought and the right feelings and the faultless life come from the same source and are quiet and strong and sensible in their operation. To possess and enjoy the Spirit of God, there must be a conformity to the life, the actions to the will, of God; the heart must be prepared; the soul temple cleansed from defilement of self and sin. Then the power of grace comes in, and God works with His ministers.—[Letter 24, 1880](#), p. 3. (To "Dear Husband," April 17, 1880.)

Wednesday morning. Attended the early morning [meeting]. The room was full. I was pleased to see so great interest manifested. I spoke in regard to the necessity of our ministers' being fitted up day by day with the baptism of the Holy Ghost, before going forth to their labors. Christ has promised it, why should they not have it? Lay hold by faith.

[237]

Many precious testimonies were borne, but yet there is not that fullness of faith that reaches out for a *fullness* of the blessing of God, as it is our privilege and duty to have. I fear many will go away from this meeting greatly in need of the very blessings that it is their privilege to receive, just now.—[Manuscript 22, 1889, 15](#). (Diary, October 16-31, 1889.)

How easy, then, for the breach to be healed. It should have been Brother Cornell's study, How can I help the cause of God and prevent an open rupture here? One Holy Ghost meeting would have healed the wound; but instead of healing the difficulty, Brother Cornell made a wide breach.—[Letter 6, 1856](#), p. 3. (To Brethren Cornell, Palmer, and Dr. Kellogg, circa 1856.)

To the church in your place. What God showed me while I was with you. I saw that you had been sinking, growing dormant and unbelieving. I also saw that you have not glorified God as you should have done, by offering praise. I saw that the powers of darkness had been getting the victory over you....

I saw that Satan had worked through her effectually to bind God's children. When one had attempted to make an effort to rise and get

[238] the victory, the rest were like loadstones to drag him down. I saw you should rise together, and unitedly get the victory over the powers of darkness and sing and shout to the glory of God.

I saw that we are the only people upon the earth from whom God is to get glory, and if we should hold our peace the very stones would cry out, for God must receive glory from some of those who dwell upon the earth. The only company who can praise and honor God, I saw, are those who are keeping the commandments of God and have the faith of Jesus....

Singing, I saw, often drove away the enemy and shouting would beat him back. I saw that pride had crept in among you, and there was not childlike simplicity among you. The fear of man, I saw, must all go.—[Manuscript 5a, 1850](#), pp. 1, 2. (“To the Church in Your Place,” July, 1850.)

I saw we must be daily rising and [must] keep the ascendancy above the powers of darkness. Our God is mighty. I saw singing to the glory of God often drove the enemy, and praising God would beat him back and give us the victory. I saw that there was too little glorifying God, too little childlike simplicity among the remnant.—[Manuscript 5, 1850, 1, 2](#). (“A Vision the Lord Gave Me at Oswego,” July 29, 1850.)

James was taken with the cholera morbus. He failed very fast until yesterday, p.m. Then he made a request for us to pray for him. Brother Harris was gone to his work, so that it only left Sister Harris, Clarissa, and Sarah and myself. We all felt unworthy to engage in the work.... Our united prayers went up to God and the answer came.

[239] Sister Harris and Clarissa were set entirely free, and they prayed God with a loud voice. The Spirit caused Clarissa to laugh aloud. James was healed every whit; the great distress he had had in his head was every whit removed, and he looked as though he had got the holy anointing. The fever and all pain left him, and he ate and was strengthened. He walked out upon his faith, harnessed his horse, and he and I went to Port Byron, one mile and a half and back. He gained strength very fast. He is quite strong today. Praise the good Lord.—[Letter 12, 1850](#), p. 2. (To Brother and Sister Howland, August 15, 1850.)

Here we are at Brother [E. P.] Butler’s. Oh, how changed everything is here! God had wrought for us mightily; praise His

holy name. At Washington the Lord took the rule of the meeting Himself....

You remember I was not very well when we parted. I continued to grow feeble, and all day Sabbath was very weak, not able to sit up; in the eve I fainted quite away. The brethren prayed over me and I was healed and taken off in vision. I had a deep plunge in the glory, and the state of things in Washington was revealed to me, which I declared plainly to them....

Monday forenoon we held another meeting and it was the best meeting of the whole; sweet union and love prevailed in the meeting....

Just as the meeting closed, Sister Meade, who had been afflicted with a slow fever, requested us to pray for her. We went into a room by ourselves, Brethren Holt, Wheeler, Stowell, James, and self. After I had anointed her with oil we prayed over her, and she was healed every whit and fell prostrate by the power of God. That night we got into a rowboat and went on the pond about one mile to Brother Meade's. His sister was there with a very sick child. We anointed it with oil and prayed over it, and God heard our prayers....

[240]

Tuesday, [November 4] the same eve, the conference commenced....

In the morn we all seemed to have an agonizing cry for God to work like Himself, a wonder-working God. Our prayers were answered. The power of God came down; it was a good season; angels were hovering over us. I was taken off in vision....

Six wagonloads of us left Johnson and came to Sister Benson's, twenty miles, took some refreshment, and then went on to Brother Butler's. Brethren Baker and Hart were with us. Brother Baker had not slept any for two or three nights, troubled with disease of the heart. He said he must go home and be sick some days, but we got a spirit of prayer for him and the Lord heard us pray.

Brother Baker was healed, and he glorified God with a loud voice; he had a baptism of the Holy Ghost. We parted with him and Brother Hart rejoicing, triumphant in God.—[Letter 8, 1851](#), pp. 1, 2, 6. (To Brother and Sister Howland, November 12, 1851.)

We received your very kind letter in due time, and designed answering it before, but have been quite sick.... Last Thursday eve, the family bore my case to the great Physician, and I tried to

[241] have faith for myself and was immediately healed. The glory of the Lord shone about us, and we all rejoiced and triumphed in God for His unbounded goodness to us. All in the room were blest and shouted the praise of God.—[Letter 9, 1853](#), p. 1. (To Sister Kellogg, December 5, 1853.)

We are now on the [South] Lancaster campground. We rode out with Brother Haskell for to plead for a blessing for your father. We have just bowed in the grove and had a most precious season of prayer. Father was blessed....

In the evening all assembled in the parlor at Brother Haskell's while father made some remarks.... We then, according to his request, anointed him with oil in the name of the Lord, following the directions in James five. We then united in prayer. We had the assurance that God's ear was open to our prayer. What a scene of breaking of heart, of tears, and confessions and humiliation before God. The dear Saviour came sacredly near to us. We claimed the promises of God. Precious light, grace, and peace flowed in upon us. We wept and shouted for joy.

Father's face was lighted up with the glory of God. Sister Ings felt His power as never before. We all shouted the praise of God. It was weeping for joy and blessing of God with gladness of heart. Everyone in the room was blessed.

We know that the Great Healer has come near, not only to your father but your mother. We have claimed the promise of God, and this is the victory, even your faith. We were all a happy company. The confusion of brain left your father. He has had a slow fever since his illness. His stomach was relieved. God has wrought. Praise His holy name. Your father will not die but live to praise and glorify God.

[242] We returned to rest, but we could not sleep. We were too happy for sleep. We praised our Saviour nearly all night. There was not much sleeping done in the house that night. God had come with His holy presence into the house, and His sanctifying presence was too highly prized to sleep over the hours to us so precious. We have been very happy ever since. Peace and joy have flowed in upon our souls like a river. There has been uninterrupted peace and rest in the dear Saviour. Such an assurance as we are having is worth more than riches or gold, honor or worldly glory. I prize it! I prize

it! The praise of God has been in our hearts, and upon our lips continually since that good evening. My peace is like a river and the righteousness thereof like the waves of the sea.—[Letter 11, 1877](#), pp. 1, 2. (To “Dear Children,” August 31, 1877.)

The Lord is willing to bless us. We may have a fullness in Jesus. We are individually to be tested and tried. We must all pass through the refining process, until all the impurities in our characters are burned away. Every individual member of the church will be subjected to the furnace fire. The Refiner means not to extinguish them, but to purify them from all dross.

The Lord has wrought in your midst, and Satan, who is ever active watching for a favorable opportunity, has intruded himself to mingle fanaticism with God’s work, to sow tares with the good seed. We need to live very close to Jesus in order to discern the precious from the spurious.—[Letter 21, 1886](#), p. 5. (To “Dear Brethren and Sisters in Healdsburg,” July 9, 1886.)

He [Elder E. P. Daniels] is hasty; he feels strongly and acts impulsively.... He is not a perfect man, but I know how God regards him—as a man of erring, impulsive disposition, but one who loves and fears Him, and one who will reach hearts if he has those in whom he can have confidence as counselors to help him.—[Letter 10, 1885](#), pp. 1, 2. (To J. H. Waggoner, November 4, 1885.)

[243]

I wish to say some things in reference to the revival at Healdsburg.

I wish to say I am not in harmony with your treatment of this matter. That there were fanatical ones who pressed into that work I would not deny. But if you move in the future as you have done in this matter, you may be assured of one thing, you will condemn the work of the latter rain when it shall come. For you will see at that time far greater evidences of fanaticism.

I believe the work at Healdsburg to be genuine. I believe there were the deep movings of the Spirit of God. I believe unconsecrated, unconverted ones urged themselves to the front. The enemy always works through those of unbalanced minds and imperfect characters. I do not believe that Elder [E. P.] Daniels moved wisely in all things, and it would be a new chapter in the experience of workers if there were not a mistake made in some things....

When an effort shall be made in the work of God, Satan will be on the ground to urge himself to notice, but shall it be the work of ministers to stretch out the hand and say, This must go no farther, for it is not the work of God? I believe that God was giving the people in Healdsburg a warning....

[244] I wish you could see what a delicate, dangerous matter it is to meddle with the work of God unless you have light from heaven to guide you in your decisions.... I fear you have grieved the Spirit of God. The fruits were good in the work at Healdsburg, but the spurious was brought in as well as the genuine. Then it needed men of discernment, of calm, well-balanced minds, to come in when there was peril and indiscretion, to have a molding influence upon the work. You could have done this. You had no moral right to stop the meetings and to stop Elder Daniels from going right forward with the work and making the very most of the interest started, to gather outsiders into the interest if possible....

In regard to Elder [E. P.] Daniels, he is finite; he is not infallible. But there is such a disposition to judge others. They do not keep in view that God works by whom He will. Christ is to be seen as officiating through the delegated servant. The great evil is that the mind becomes narrowed and loses sight of the chief Worker; it gets on the instrument and decides the people cannot be advantaged unless the manners and the habits of the worker meet their own pattern exactly. They regard the speaker as a man, merely, not a messenger whom God may use to deliver a message or do a certain work. God has chosen man to do a certain work. His mental capacities may be weak, but then the evidence is more apparent that God works. His speech may not be eloquent, but that is no evidence that he has not a message from God. His knowledge may be limited, but in many cases God can work with His wisdom through such an agent, and the power be seen of God, more than through one possessing natural and acquired abilities and who knows it and has confidence in himself, in his judgment, in his knowledge, in his manner of address.

[245] But Elder [E. P.] Daniels is an acceptable speaker and, as I have been shown, a man of not the deepest judgment, one who needed a counselor; but he is a man who could come close to the hearts of the people and one who possesses sympathy in personal efforts that would penetrate the barriers built up about the soul that resisted the

influence of the truth. God works in and through frail instruments, and He is not discerned.—[Letter 76, 1886](#), pp. 1-4. (To J. H. Waggoner, J. N. Loughborough, A. T. Jones, and E. J. Waggoner, Undated.)

Just such a work as I hope has been done in Healdsburg, will be done in every church in our land, and through ways and means that we do not look for. Let this work go forward everywhere. Let sins be confessed. Let iniquities be revealed. Let it extend far and near. This work will be done. Men may pronounce against it because it does not come in their exact line. Fanaticism will also come in as it always has done when God works. The net will gather in its meshes both bad and good, but who will dare to cast the whole thing overboard, because all are not of the right kind of fish? I feel deeply over this matter. I do not doubt but that Elder Daniels has erred in some things, but has his error been of that character that it makes him unworthy of a place among God's people?—[Letter 10, 1885](#), p. 3. (To J. H. Waggoner, November 4, 1885.)

In regard to the revival meetings at Healdsburg, it surely bears fruit of being the work of God, but in every such revival Satan gains advantages by coming in through unconsecrated persons who have had little or no experience in a life of piety and godliness. These elements will press to the front and on such occasions will be the most forward, the most zealous and enthusiastic. [246]

The very ones who could not be trusted with any important religious interest would take any burden, shoulder any responsibility, as though they were men and women who had earned a reputation through a life of self-denial, of self-sacrifice and devotion, that they were capable of deciding important questions and leading the church.

To put confidence in these would be like committing big vessels into the hands of children to manage on the high seas. Such persons need the transforming grace of Christ daily in order to bear fruit to the glory of God. "Learn of Me," says Christ, "for I am meek and lowly in heart." Such persons have never learned this lesson. If they would wear Christ's yoke and lift Christ's burdens then they would understand better how they might help and bless others.

Now I suppose these individuals were the very ones who were the most officious in the meetings in Healdsburg. From what I have been shown I would suppose that they were of that number that

composed the private meetings, where only those “who were wholly the Lord’s” met. I know what I am talking about, for these matters have been laid open before me several times; and yet I would say to my brethren and sisters in Healdsburg, I believe the Spirit of God has done a work for you.

[247] Hold fast everything that is good. Have no spirit of Phariseeism; have no loftiness and self-confidence. The lower you lie at the foot of the cross, the more distinct and the more precious will be your views of Christ our Redeemer. The one grace that is so much wanted with everyone who professes to be a follower of Christ is meekness, humility, humbleness of mind. One view of Jesus sends self-importance to the winds....

I have a deep interest for the church in Healdsburg. Their prosperity depends upon the right hold that they have on Jesus. The presence of personal home piety will tell upon their own character, upon the character of their children, and upon their behavior toward the animals which they use.—[Letter 9, 1886](#), pp. 2, 3. (To Brother and Sister Harmon, February 8, 1886.)

Many prayers have been offered for the outpouring of the Holy Spirit, and recently there have been demonstrations of gladness of heart in those who have looked intently and undividedly to Jesus Christ, the Lamb slain from the foundation of the world. There has been in your midst repentance and confession of sin, with true remorse of soul. There was a sense of the all-sufficient sacrifice, and the realizing of the fulfillment of the promise in the pardon, in transferring the live coal from the altar of atonement and touching the lips, which was the pledge of forgiveness. Lips defiled with sin were expressing the loftiest praise. Hosanna! Blessed be He that cometh in the name of the Lord! Hosanna in the highest! ...

[248] But what returns have our young people made to the Lord? Has it been as it was with the people of Israel on the most solemn occasion described in Exodus? Moses had gone up into the mount to receive instruction from the Lord, and the whole congregation should have been in humble attitude before God; but instead of that they ate and drank and rose up to play. Has there been a similar experience in Battle Creek? Have not many lost their hold on God? Did the exercise in games of football bring the participants into more close relation to God?

In the night season messages have been given to me to give to you in Battle Creek, and to all our schools. While it is in the order of God that the physical powers shall be trained as well as the mental, yet the physical exercise should in character be in complete harmony with the lessons given by Jesus Christ to His disciples. That which is given to the world should be seen in the lives of Christians; so that in education and in self-training the heavenly intelligences should not record in the books that the students and the teachers in our schools are “lovers of pleasure more than lovers of God.”—[Manuscript 51, 1893, 1, 2](#). (To teachers and students of Battle Creek College and all educational institutions, December, 1893.)

Last Wednesday about six o'clock p.m., a brother came from Portland, eleven miles from here, and wanted we should go and pray for his wife, for she was just alive, and that was all. She was taken so violent that they called in a physician. He tried to help her, but could do her no good, and said she must die. Another physician was consulted, who said he could do nothing. The last was the most celebrated physician in Middletown, Connecticut.

Sister Penfield told her husband to go for God's people, she sent for us. It was rather of a trial for me to start, it was rainy and I had been very weak all day, but I concluded to go. James felt he must go too. Brother and Sister Ralph also went according to her request. We prayed for her at ten o'clock that night and the Spirit began to settle. She had been in very great agony, but we anointed her with oil in the name of the Lord, and then our earnest cries went up to God for healing power. [249]

God began to work, the pain ceased, but we did not get the full victory we wanted that night. She rested well that night, was free from pain. In the morn we united in prayer for her again. The power came down like a mighty, rushing wind, the room was filled with the glory of God, and I was swallowed up in the glory and was taken off in vision. I saw the willingness of God to heal the afflicted and distressed....

The work of healing was done up well. She grew stronger in body and mind.... Sister Penfield is strong. Praise the Lord.—[Letter 1, 1848](#), pp. 4, 5. (To Brother and Sister Hastings, May 29, 1848.)

*Released January 18, 1973.*

[250]

## MR No. 318—The Christian Pathway

“If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples. As the Father hath loved Me, so have I loved you; continue ye in My love. If ye keep My commandments, ye shall abide in My love, even as I have kept My Father’s commandments, and abide in His love.”

God holds up before us as a high standard—perfect obedience to His law. Only through obedience, and faith in the Saviour, can we gain eternal life. Christ pitied the fallen race, and gave His life for them, that, through His grace, they might be overcomers, and at last enter the city of God. Should we not show our appreciation for the great sacrifice made in our behalf? Should not our hearts be filled with gratitude to God for the gift of His Son? Should not the love shown for us awaken in us an earnest desire to bring our lives into conformity to the will of God?

Christ came to this earth because the law was so sacred and so immutable that not one jot or tittle of it could be changed to meet man in his fallen condition. Christ clothed His divinity with humanity, and by His death made it possible for man to be restored to the favor that Adam lost.

It is our duty to search the Scriptures, and from them learn our duty. My brethren and sisters, go to the Bible, and from it learn God’s will concerning you. If you rely upon human beings for instruction, you may be misled in regard to your duty. Let us not hold the doctrines of men, but the truths of God’s word.

[251]

We must not think that by walking in the path of obedience, we shall escape trials; for the enemy will do all in his power to hinder us from gaining heaven. But the Saviour has promised to help us. Have you trials? So had Jesus. Are you tempted? So was He—in all points like as we are. 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.” “There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.”

When Christ was upon this earth, the people flocked to hear Him. So simple and plain were His words that the most unlearned among the people could understand Him, and His hearers listened as if spellbound. This enraged the scribes and Pharisees. They were filled with envy because the people listened so attentively to the words of this new Teacher. They determined to break His hold upon the multitudes. They began by attacking His character, saying that He was born in sin, and that He cast out devils through the prince of the devils. Thus were fulfilled the words, “They hated Me without a cause.” The Jewish leaders magnified and persecuted the One who is chiefest among ten thousands and altogether lovely.

As we separate from the world and its customs, we shall meet with the displeasure of worldlings. The world hated the One who was the very embodiment of virtue, because He was better than they were. The servant is not greater than his Lord. If our ways please God, the world will hate us. If the Majesty of heaven came to this world, and endured a life of humiliation and a death of shame, why should we shrink back because obedience involves a cross? If He was persecuted, can we expect better treatment?

[252]

Christ laid the truth before the Jewish people, and called them to obedience. If they had accepted His counsel, they would not have cherished hatred in their hearts. But Christ declared, “Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.”

It is not enough to profess the religion of Christ. This religion must be lived. All sin is to be put away, and the law of God is to be obeyed. The truth must be given the first place in the life. Christ represents the truth as leaven, which a woman hid in three measures of meal, till the whole was leavened. The truth is to continue to work in the life until the whole character is transformed.

“The entrance of thy word giveth light; it giveth understanding unto the simple.” A casual reading of the Scriptures will not answer. The Bible must be closely and diligently searched. As we make

this Book the man of our counsel, our hearts will be filled with love for the heavenly Father, who, through the ministration of angels, is ever watching over us. Could our eyes be opened, we should see heavenly messengers guarding and keeping us from the attacks of evil angels, and protecting us from harm and accident.

[253] I point you to the Lamb of God, who takes away the sin of the world. He will comfort and sustain all who come to Him for help. Our Saviour did not remain in the tomb. He rose from the dead, and is now making intercession for us. He wants to take the garments of sin from those who desire a better world than this, and clothe them with the robes of His righteousness. He is a living, all-powerful Saviour, and we ought to have unwavering faith in Him; for he says, "Whatsoever ye shall ask in my name, that will I do." Let us seek a close connection with Christ; for thus only can we grow in grace and in a knowledge of the truth.

An eternal weight of glory, and a life that measures with the life of God, await the overcomer. Our minds should be constantly dwelling on the goodness of God and the future home of the saints, and we should ever be striving for perfection of character, that at last we may be given entrance into the city of God. Outside the city there will be those who love and make a lie, and with them there will be those who have distrusted God. How important, then, that we have the love of Christ in our hearts, and cherish constantly the spirit that will lead us to obey our Creator.

Let us take our stand under the blood-stained banner of Prince Emmanuel. Those who at the coming of Christ are standing under the black banner of rebellion, can not enter into immortal life. "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." When you are tried and tempted, remember that Jesus is your helper. He will give you grace to resist every temptation, if you will strive to walk in harmony with the precepts of God.—[Manuscript 30, 1886, 1-4](#). (Sermon, "The Christian Pathway," November 7, 1886.)

"I am the Light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life."

[254] Those who walk in obedience will know what truth is. But the heart that is separated from the truth has no relish for sacred things, because the truth condemns that which it holds dear.

Christ says, "I am the good shepherd, and know My sheep, and am known of Mine." In order to know the truth, we must be willing to obey. Those whose affections are placed on the world are not willing to give up their plans for the plans of Christ. They walk in darkness, not knowing whither they go.

The precious light of truth flashes upon the pathway of every one who seeks for it. But iniquity abounds, and for this reason the love of many waxes cold. Those who would be successful in fighting the battles of the Lord must have on the whole armor. They must hold up before the world the One who is able to save to the uttermost all who come to Him. They must put away sin; for this God hates.

What is sin? John defines it in these words, "Whoever committeth sin transgresseth also the law; for sin is the transgression of the law." Obedience to the law is the standard held up before us. There is no reason why we should be transgressors. We may be Christians in every sense of the word. By constant prayer we are to bring Christ into our lives. From Him we are to receive the grace that will enable us to overcome. Only by receiving this grace can we go on from strength to strength, and gain a fitness for eternal life. We shall have conflicts and temptations to meet, and we are to meet them in the spirit of Christ. The Saviour says, "My grace is sufficient."

We shall be known by the fruit that appears in our lives. A pure fountain will not send forth an impure stream, neither will a true Christian utter words of abuse, or enter into contention with those around him. When we set our hearts on God, we shall have a constant battle to fight; for we have the enemy of all righteousness to contend with. In every conceivable way he will seek to discourage us and cast us down. The world stands opposed to Christ and His work. But those who are striving to do the will of God have this consolation—they are united with the highest authorities of heaven. Trusting in Christ, and advancing step by step, the children of God will gain the victory.

[255]

If we desire a place in the world to come, we must bring our will into subjection to the will of God. We must follow the light that shines upon our pathway. To go contrary to this light is to walk away from Christ.

It should be our highest aim in life to get ready for heaven. Sanctification is not the work of a moment, but of a lifetime. The

sinner must repent of his sin, and come to Jesus for pardon. The promise is, "If we confess our sins, He is faithful and just to forgive our sins, and to cleanse us from all unrighteousness." "We know that He was manifested to take away our sins, and in Him is no sin." "Whosoever abideth in Him sinneth not." Many are deceived on this point. Their minds are confused, and they do not know what sin is. But they can know, by studying the word of God.

[256] There is a higher standard for us to reach than we have yet reached. We must be cleansed from all unrighteousness. Paul says, "I have not ceased to warn you from house to house." Why did he do this? Because the law was transgressed. He himself, when he saw his true condition, exercised repentance toward God and faith toward our Lord Jesus Christ. Let no one think that while he is living in transgression he will be allowed to enter the gates of the holy city. Those who when Christ comes are in rebellion against God will not be admitted to the courts above. No rebel will enter heaven.

Daily we are to be preparing for the kingdom of glory. God's standard is to test our character. If we endure the test, we shall be given a place among the redeemed.

We must bring heaven into our hearts, into the daily life. Christ is an all-powerful helper, and those who follow Him will not walk in darkness, but will understand the thoughts of heaven. They will understand the voice of the true Shepherd, and will walk in obedience.

We must search the Scriptures for ourselves. As we search them as for hidden treasure, the truths that we find will give us strength to stand in the day of God. God holds us responsible for those around us. There are sinners to save, souls to be won. Shall we allow iniquity to separate us from Christ, from the work that He has given us? Let each one of us say, I will not disappoint the Saviour. He shall not have died for me in vain. I want to praise Him through all eternity. I must have heaven at any cost.

Would you see the King in His beauty? Would you stand around the great white throne? Then you must obey God's commandments, because none will enter heaven who refuse to accept the law of Jehovah as the rule of life.—[Manuscript 31, 1886, 1-4](#). (Sermon, "Giving Up Our will for God's Will," November 7, 1886.)

"My sheep hear My voice, and I know them, and they follow Me. And I give unto them eternal life; and they shall never perish,

neither shall any man pluck them out of My hand. My Father, which [257] gave them Me, is greater than all; and no man is able to pluck them out of My Father's hand. I and My Father are one." [John 10:27-30.]

Here Christ has said, "My sheep hear My voice, ... and they follow Me." We have the fact presented that no one could pluck them out of His hand. "Whosoever heareth these sayings of Mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock." [Matthew 7:24, 25.]

Now it is very important that we should search the Scriptures ourselves, for we are enjoined to give a reason of the hope that is within us with meekness and fear. What saith the Scriptures? For they are our chart and guide to heaven. It is not safe for us to follow any man unless his word is in harmony with the Scriptures.

What saith our Redeemer? for we want to know what to do. The answer comes to walk in the light as it is unfolded to us. Our Saviour has made an infinite sacrifice for us that we may regain that which was lost by Adam. Christ offered Himself a substitute for man. He left His happy position in heaven, and laid off His royal robes, His crown, and dignity, and for our sakes became poor. He did not come to mingle with the great or to appear in splendor, but He associated Himself with the poor, to lift them up from their low estate; and for all this love He was despised and rejected of men.

He says, "What could have been done more to My vineyard that I have not done in it?" [Isaiah 5:4.]

He has set us an example in order that we may know how to walk [258] in conformity with His will. Christ is a true Shepherd. His example, if followed, will lead us aright. How precious was His gentle spirit. He was meek and lowly in heart. No jealousy, no envy, no iniquity was found in Him. He passed over the same ground where Adam fell, thus showing us that it is possible for man to overcome. Those who follow Christ will be obedient; they will not trample on one of God's holy precepts.

It is very important to know whom we are following. There are precious victories for us to gain. "If any man will come after Me, let him deny himself, and take up his cross, and follow Me." [Matthew 16:24.] But how apt men are to shrink from the reproach that the

truth will bring and then be led to disobey the requirements of God. There have been those in the past who have suffered for the truth's sake. It was to them dearer than life, and men lost their lives to gain eternal life. It will not be surprising if we have to suffer, if we are tried. When these trials come, it may be on account of temporal things, but we must not allow the things of this life to govern us. "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." [Matthew 6:33.] If we are sanctified through the truth, then we shall let nothing come between us and our duty to God. "What is a man profited, if he should gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" [Matthew 16:26.] There are many who exchange their souls for this life. But what is a man profited if he should gain this world? For he cannot have this world and the one to come.

[259]

When the Son of man comes from heaven with all His glory, He will then reward every man according to his works. Here we are appointed to the future life. We have a heaven to gain and a hell to shun. Paul says, "If in this life only we have hope in Christ, we are of all men most miserable." [1 Corinthians 15:19.] We want to think of the future home, where there is no disappointment, no sin, no enemy, no outburst of passion. And all of this will be realized by those who will follow the true Shepherd and obey the commandments of God. Although Satan is at war with the followers of Christ, the true Shepherd will not allow anyone to pluck them out of His hand. Every soul that comes in sincerity will find help. Our heavenly Father tells us to ask, and if we ask we shall receive. He knows that we are deformed by sin. He knows our weakness. He knows that Satan is striving to control the passions of men; and He has sent Christ to break every yoke, to set before man an example, and it is for us to copy the perfect Pattern, for heaven is worth everything.

Wherever we look we see deformity caused by sin, and we all need a Saviour, one who will save to the uttermost. But we must do our part to work out our own salvation. I am so glad that I have a Saviour, one who can help me. God did not send angels to this world to save man, but His own Son, who suffered and was tempted on all points like as we are, and He knows how to succor all that are tempted and tried. This is done that we may have salvation.

What more could have been done than has been done? This should evidence to us that God has great love for the human race, therefore in return He demands obedience from our hands.

The young man came to Christ and asked, “What good thing shall I do, that I may have eternal life?” The answer was, “If thou wilt enter into life, keep the commandments” [Matthew 19:16, 17]. The same answer was given to the lawyer, and the lawyer told Him that the law told him to “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.” And Christ said unto him, “Thou hast answered right: this do, and thou shalt live” [Luke 10:27, 28]. So you have the whole duty laid down, and that is to keep the commandments if you expect to have eternal life. What was lost through Adam by disobedience must be brought back by obedience. [260]

You may ask, What is the value of one soul? I will point you to Calvary. The precious Saviour placed an estimate upon man, and He became poor that we may be elevated. With His divine arm He came to lift us up, and this was done by the sacrifice of His own life. He knew that man could not overcome in his own strength, and He left the courts of heaven that we might be reconciled to the Father. Oh, what matchless love! Well may John exclaim, “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God.” 1 John 3:1. It is sin that caused this great sacrifice to be made, and now God claims from us loyalty, and to walk in the light of His perfect rule and standard in order that we might be brought back to our Eden home. Christ is the true Shepherd and Leader, and if we do not follow Him by doing as He did, then we are none of His.

We want heaven and its joy. We want to put away sin, and it is our privilege to ask, “What is sin?” The Bible gives the definition: “Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law” [1 John 3:4]. The law of God is the rule of our life, and by it our characters will be measured. It is the work of Satan to keep you from forming a right character that will meet the perfect standard. I desire that you should have a heaven of bliss, and the great gift will be bestowed on those that obey. Our precious Saviour has provided everything for us, and we should remember Jesus and follow Him. [261]

How does Christ look upon those who claim to be His followers, who are engaged in strife and contention? He wants us to be like Him. We must become acquainted with our Saviour and grow up step by step, and thus attain to immortal life. What efforts would men put forth to honor a worldly emperor or king? If they were going to appear before such, they would make every preparation to appear before him aright. Then how particular we should be who are expecting to meet the King of kings!

The command is “Come out from among them, ... and I will receive you, ... and ye shall be My sons and daughters” [[2 Corinthians 6:17, 18](#)]. What greater honor could be conferred upon mortal man? This life is filled with anguish and sorrow, but the promise is eternal life, a life without sorrow. This is a precious boon, and how earnest we should be to enter heaven! God has given us a moral standard, and we need not make any mistake, for the rule is laid down, and it is here that we must fit up for eternal life. And it is only through obedience that we obtain it. But we have this to encourage us, that Jesus knows our weakness and He will assist us to gain heaven, and we must believe the truth and remember that we are taken into the workshop to be fitted to join the heavenly family and to connect with the heavenly choir. Then let all sin be put away, and let us bring heaven into our lives. If we let Christ rule in our hearts we shall have heaven below, and thus be fitted up for a heaven above.

[262]

Oh, what matchless charm there is in Jesus! And to dwell with Him and stand around His throne, having all the stains of sin washed away in the blood of Christ, to dwell with Him forever and ever, is surely worth striving for. Angels will attend us here and help us to walk aright, and keep us from the evil. We need to love one another as Christ loved us, and be a blessing to all around us. Christ has told us that if we are followers of Him He will lead us to the fountains of living waters, and God shall wipe away all tears from our eyes. “They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat” [[Revelation 7:16](#)].

I have chosen Christ as my portion and I want to share with Him in His sufferings and be a partaker with Him in His joy. If we remain close to our Redeemer He has promised that no one shall pluck us out of His hand.

I present to you eternal life. Will you have it? If so, here is the condition and blessing: “Blessed are they that do His commandments, that they may have right to the tree of life, and my enter in through the gates into the city” [Revelation 22:14]. May God help you to enter is my prayer.—Manuscript 38, 1886, 1-6. (Sermon, “Whom Are We Following?” November 11, 1886.)

“If ye love Me, keep My commandments” [John 14:15].

Here is presented before us the fact that they that love God will keep His commandments. The Spirit of truth “the world cannot receive, because it seeth Him not, neither knoweth Him.” It should not be surprising to those who keep the commandments of God if they should meet the opposition of the world. The Word tells us to be separated from the disobedient. This will cause a feeling of opposition to arise with those who have a hatred toward the precepts of their Creator. But we cannot afford to be disloyal to God for the friendship of the world. The truth is worldwide, and if we have a knowledge of it, we must not let those who are in darkness lead us from it.

[263]

We want to be loved by Heaven, and we have evidence of that love when we look at Calvary. Now it is our duty to love God in return, and we can manifest that love by keeping His sayings. Jesus says that “He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him.” “Many therefore of His disciples when they had heard this said, This is a hard saying” [John 6:56, 60]. “From that time many of His disciples went back and walked no more with Him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life.” [Verses 66-68.] “And the Jews marvelled, saying, How knoweth this Man letters, having never learned? Jesus answered them and said, My doctrine is not Mine, but His that sent Me. If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of Myself” [John 7:15-17].

“He that eateth My flesh, and drinketh My blood.” How can we explain the meaning of these words? “It is the spirit that quickeneth; ... the words that I speak unto you, they are spirit, and they are life” [John 6:63]. So we see the eating of the flesh and drinking the blood is in obeying His word. “He that hath My commandments, and keepeth them” [John 14:21]. “If ye keep My commandments, ye shall

[264] abide in My love; even as I have kept My Father's commandments, and abide in His love" [John 15:10]. Now we want to be in harmony with our Redeemer, and if we are, that is evidence that we keep His sayings. The souls of men are of the highest value, and it is our duty to know that we are in harmony with God. We need to cultivate faith in God and His word.

After the resurrection, the disciples went forth to proclaim to men that Christ had risen, but there were influences that opposed them. The Sadducees were grieved that they taught the people and preached through Jesus the resurrection of the dead. They laid hands upon them and put them in hold. Now had the disciples committed an error in preaching that Christ had risen from the dead? Shall we say that the Sadducees were right and that the disciples were wrong? No, it could not be truthfully said, for they were giving truth for that time; but it did not please the people.

On the morrow the high priest and rulers and elders came together at Jerusalem. There was to be a trial of this matter, and the question was asked, By what name have ye done this? The disciples had wrought a miracle in their midst by healing the impotent man. They boldly declared before the council that this miracle was done through Jesus of Nazareth, and they said, "This is the stone which was set at naught of you builders. Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they have been with Jesus" [Acts 4:11, 13].

[265] Now we see that here is a people moved by the Holy Ghost. God had given Peter and John a message to give to the people, and it was their [the people's] privilege to accept, but they would not. We can see by the position taken by these professed people of God that they were arrayed against the truth. They said, "What shall we do to these men? for that indeed a notable miracle hath done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it. But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name. And they called them, and commanded them not to speak at all nor teach in the name of Jesus" [Verses 16, 17]. But the apostles Peter and John had a truth to present and they would not be stilled by these wicked counsellors. They "answered and said unto them, Whether it be right

in the sight of God to hearken unto you more than unto God, judge ye” [Verse 19].

So we see that it is important to prize what the Lord says and be persistent in declaring the truth whether it is pleasing or not. If we have a desire to know truth God will open our hearts to receive it, and it is not safe to resist conviction because of opposition. It is for us to accept the light.

These disciples of Christ continued to teach. Then “the captain with the officers” came upon them with violence, and the only reason given is because they were turning the attention of the people away from the rulers to the gospel of Christ.

The Lord would have us look to Him and cry for His Holy Spirit, for there are souls to save. We need not only work out our own salvation, but it is our duty to assist others to become acquainted with God. This should be done with fear and trembling. We should accept the word of God and have His love in our hearts. Christ says, “If ye love Me, keep My commandments” [John 14:15]. If we have the love of God in our hearts we shall be happy. We may be poor in this world, but we are joint heirs with Jesus Christ.

We want to be rich in faith. This will require diligence in the study of God’s Word. Thus we shall become wise. The Rabbis were astonished as they heard from the lips of the disciples the great wisdom that they possessed, knowing that they had not been [formally] educated. It was by searching out the hidden treasures of the Lord that they had obtained this knowledge. Even so we, if we search the Scriptures with a desire to understand them, shall know of the doctrine. [266]

Allow no man to hinder you in gaining an understanding of the truth and in keeping the commandments of God. There have been disciples in all ages who did comply with the requirements of God. For so doing they got into trouble, and so it will be in this age. If you find trouble because of your faith, go to Christ. In Him there is help. I decided when the Sabbath was made known to me that I must obey. We have known what it is to suffer hunger, but we would bow before God and ask for His blessing. We knew that we could not be saved in error as long as the Bible was before us, for it is a plain command that we should search the Scriptures. We must not stop to inquire of others what our duty is. The Word of God is sufficient. If

it tells us to keep the commandments, it is our duty to obey at any cost.

I remember when we could not get together any more Sabbath-keepers than are present here today, but we loved Jesus and we knew that the angels were in our midst and we had strength and support against the opposition that was raised against us. We had the assurance that God would be with us. We did not know but that we should be thrust into prison because we kept the commandments of God.

[267]

We were admonished not to teach the doctrines of the soon coming of Christ and the commandments, but we stated that we had to declare the truth. Windows have been broken because our prayers were heard, but God had a care for us. Officers came to our assistance and those who wished to see us punished were themselves threatened. God gave us favor.

We must not question whether we shall have trials. It is always best to be on the Lord's side. More than one scandal has followed me. Should this drive me away from Jesus because I was a partaker with His suffering? We are commanded to take up the cross and follow Him. He suffered reproach that we might be saved from death. Christ says, "If you love Me, keep My commandments." And if we comply it is an evidence that we love Him. "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city" [[Revelation 22:14](#)].—[Manuscript 47, 1886, 1-5](#). (Sermon, "Keep My Commandments," November 14, 1886.)

*Released March 7, 1973.*

**September 18, 1885**—Dr. Vincenzo Guerini, a most promising, affable Italian, filled a tooth for me, from which the filling had come out. He is considered a superior workman in Naples, Italy. He is full in the faith. He filled three hundred cavities at the last conference for our people, for which he would receive nothing.

**September 19, 1885**—At half past six had a consultation with the Brethren Bourdeau, their wives, and Brother Whitney and his wife. We were talking in regard to the best way to help the Italian brethren. We received some light by talking over the matter together.

**September 21, 1885**—Brother Mallon bore an excellent testimony. He is an Italian. His wife was educated in Holland and speaks three languages. She is a woman of uncommon ability.

**September 23, 1885**—It was considered advisable that as soon as it could be well brought about, A. C. Bourdeau should go to Torre Pellice in Italy to labor, to hold what the truth has already gained and to gain still others to the truth. Brother and Sister Mallon live in this place. Brother Mallon is a publisher; has a printing office....

Daniel [Bourdeau] then presented his plans that France and Italy be not encouraged to unite with Switzerland, but become a separate conference and use their means among themselves to build up their own conference. This I earnestly opposed, for the influence would be bad. It would not lead to union and harmony in the work, but to separate interest and they would not labor for that oneness that the Lord demands.

**September 24, 1885**—Attended early morning meeting. “If any man thirst let him come unto Me and drink.” I had the burden to speak of the different nationalities and the necessity of union and harmonizing in their efforts, that Italians, Germans, French, Swedes, and every tribe and nation have, not six paths, but only one model to copy, and this one mould to receive—Jesus Christ the perfect example.—[Manuscript 16a, 1885](#), pp. 23-27. (Diary, “The Journey to Europe,” July 7 to September 24, 1885.)

I present that my brethren shall understand just how I treat this matter....

The law of God was the great subject of controversy in heaven. It is the great subject of controversy ever since the fall of Satan and will continue to be the great test question showing the loyal and the transgressors in two parties.—[Manuscript 22, 1885, 6, 9](#). (Diary, Torre Pellice, Italy, circa November 30, 1885.)

**November 20, 1885**—I have a conversation with Elder Whitney. He presents before me that necessity of our speedily visiting Italy. They need help at this time.

[270] **November 23, 1885**—Have conversation with Elder Whitney. He read letters from Brethren D. and A. C. Bourdeau, urging our going to Italy, and Daniel urges us come around through Geneva. But this will cost time and money, and as our tickets take us on that route in returning we decide to go direct to Italy, leaving Basel next Thursday morning, which will bring us into Torre Pellice about noon.—[Manuscript 28, 1885, 1, 4](#). (Diary, “Labors in Switzerland,” November 20-25, 1885.)

**December 6, 1885**—In the evening I spoke from [Matthew 14:52](#). A young man consented to serve as my interpreter. His father encouraged him to do this. We hope this effort will help him. He says it is the first time he has interpreted for anyone. He has a good education, and we hope he will have moral courage to take his stand on the true platform. His father seems interested to hear me speak....

**December 9, 1885**—How little knowledge these people have of the laws of life and health! But should you try to enlighten them, they would take it as an offense. We can only hope that the truth will take hold upon the hearts of some and then they will be elevated and sanctified through the truth.... From what we see with our eyes we think the cattle generally are well cared for—much better than the women.

**December 11, 1885**—He [the owner of a hall Adventists wished to rent] was smooth as only an Italian can be, but none the less determined.

**December 13, 1885**—Two brothers, and a son of one, are ministers. These three understood English.—[Manuscript 29, 1885, 8, 11, 12, 13](#). (Diary, November 26 to December 15, 1885.)

**December 22, 1885**—Received a large bundle of letters from Brother Daniel [Bourdeau]. He writes tenderly. May the Lord guide His servant in judgment is my prayer and spare his life until his work is done. He does too much, and we know not how to hinder him. He has an active brain that cannot find repose and rest.—[Manuscript 30, 1885, 4](#). (Diary, “Labors in Switzerland—#3,” December 16 to 31, 1885.) [271]

I attended the morning meeting. There was quite a large gathering of Germans, French, Italians, and English....

After meeting, Dr. Vincenzo Guerini, an Italian, filled a tooth for me. He is a refined gentleman, a dentist. He is considered the best workman in Naples. He is fully in the truth. A man of excellent spirit....

At half past six a.m. had a consultation with Brethren Bourdeau, Whitney, and their families. We were considering the best way to help the Italian Mission. We can see only one way, if we can bring it to pass, to connect Brother and Sister Mallon from Torre Pellice with the Basel Publishing House, and A. C. Bourdeau with his family go to Italy and occupy their house.... The talent of Brother and Sister Mallon is much needed in the publishing house at Basel....

One brother who has been laboring in Naples, Biglia by name, had been unwilling to come under the control of the conference. Yet he depended on them for means to carry on the work in his own way. He had manifested a spirit of independence. He expressed himself with deep feeling and confessed his unconsecrated condition. He said, “I have heard and read about the mission of Sister White, but now I have seen and handled this matter myself. I acknowledge that the power of God has come to my heart through her testimony. I receive it as from God. I humble myself before God. God’s voice in reproof of my sins has come to me through Sister White”....

I had a talk with Brother Whitney in regard to Brother and Sister Mallon’s uniting their talent with the publishing house in Basel. It is thought best to carry this through. May the Lord help in working up this matter.—[Letter 23, 1885](#), pp. 1-4. (To Elder G. I. Butler, September 18, 1885.) [272]

We left Basel April 16, and arrived here safely and are all as well as usual. We were some wearied as it took us till Friday four o’clock to reach our destination. Our tickets took us by Milan and

we had the privilege of visiting the cathedral there. This is one of the greatest cathedrals in Europe. We saw some other interesting things.

I spoke to the people here in Torre Pellice on Sabbath. I was so thankful for the blessing of the Lord that I felt, and also those assembled felt it. We had a precious season. Today I go five miles out where Bro. A. C. Bourdeau has been laboring, to speak at four o'clock....

Evening meetings are very taxing to me, for I cannot sleep after speaking till midnight. Elder Bourdeau and Bro. Bigleo went to Villar Pellice to fill the appointment given out for me....

The hall where they hold their meetings was packed full and then there was a large number, from 100 to 200, who could not get in, so a Bro. Geymete preached to the crowd outdoors while Elder A. C. Bourdeau to those inside. Thus two meetings were going on at the same time....

[273] My soul is burdened for poor, benighted Italy. I weep and pray over the matter, begging for wisdom and the power of God that He will help the laborers here, that the truth shall triumph, and that the work shall move on against the darkness and superstition and error. We cannot appreciate the truth only in contrast with error; with the dark background, false doctrines, and error, the truth shines forth clear and connected, link after link, uniting in a perfect whole; it binds all that is good and true together, and connects them with heaven.—[Manuscript 15a, 1886](#), pp. 1, 4. (“Labors in Italy,” April 18, 1886.)

My text was [Matthew 9:28-30](#). The congregation were, many of them, intelligent men and women. I presented the truth in its simplicity, that old and young could understand. This was the manner of Jesus’ preaching. He taught the people in simplicity. He used no large words that the unlearned could not understand. The unlearned, the veriest child, could understand His words....

The elder of the Baptist church sent a request by one for the privilege of asking some questions and making some remarks after the discourse. Some prominent members of his church were present. He stated he wished to present his ideas.... None of these men will open their churches for us to speak to their congregations and yet when we have to crowd into little rooms and go out in the open

air they would press their opposition to the truth even under these circumstances....

April 26 we had profitable conversation with Brother Biglia in regard to his future field of labor, as he is now desirous to give himself full to the work.—[Manuscript 55, 1886, 2](#). (“Visit to Babbio, Italy,” Sunday, April 25, 1886.)

**April 19, 1886**—It is a hard field, but not any harder field than Jesus had to work in—no harder hearts than Jesus had to meet, no greater discouragements than Jesus met daily.... [274]

Our prayer to our heavenly Father is that light may shine in upon the moral darkness of the people here in these Piedmont Valleys....

**April 20, 1886**—The Vaudois ministers are satisfied to be supported, to keep the people in a state of ignorance. They are religiously without life and practical godliness and are content to remain so.

**April 21, 1886**—Brother Biglia arrived here. He called on Mr. Mallon and expected to meet him as he had done, but was treated very rudely. We had met him only about an hour before. Brother Biglia had not heard of his apostasy, and he was greatly shocked. He asked where A. C. Bourdeau lived and if Brother White had arrived at Torre Pellice. He answered roughly [that] he knew nothing about them and he had nothing to do with them.

**April 24, 1886**—There is a Vaudois church and a Catholic church in this place, but the Protestant church is as firmly closed against us as is the Catholic. We will have to reach the people through God in some way. A tent is sent for and that will be tried ere long....

**April 27, 1886**—Superstition, unbelief, and ignorance prevail here in Italy among these Vaudois. Has the glory forever departed from this people, the descendants of the Waldenses? The religion, systems, and forms, have sunk into apostasy. Will they never rise again? There is in Christianity that which these churches do not possess.—[Manuscript 62, 1886, 7, 9, 11, 20](#). (Diary, “Second Visit to Italy,” April 15 to 29, 1886.)

There is one man who has been laboring in Naples, who by appointment met us in Torre Pellice, Italy, and we labored with him, and sought most earnestly to help him to take hold of the work, not as a fighter, contending and debating, as was his habit, driving [275]

people away from the truth rather than into it. He saw we talked the truth, not with storm; not pelting the people with denunciations like hailstones....

This brother from Naples said he had received much light, and would labor in altogether a different manner than he had done. The Italians are an excitable people. They will bring every power to bear suddenly, and under great excitement will exclaim, "Is this so? What will you do? Will you keep the Sabbath? *Say Yes or No!*" They are as sharp as a razor, [and] cut off the ears of the people, and make them mad, and that is the end of the business, so far as converting them to the truth is concerned.

Now we have to work with these men who are really intelligent, just as we worked with them one by one in the infancy of the Seventh-day Adventist cause; separating from these precious souls their unsanctified ways and manners; talking to them about Jesus, His great love, His meekness, His lowliness, His self-denial. These rough stones we bring if possible into the worship of God where they will be hewed and squared, and all the rough edges removed, and they be polished under the divine hand until they will make precious stones in the temple of God and shall be living stones, emitting light. Thus they may grow up into a holy temple for God....

[276] Brother A. C. Bourdeau occasionally attends these meetings [in the stables] but the principal workers are Italians.... Italians can stand this atmosphere much better, so we are seeking to educate the Italians to go into the stables, and when once the people are interested, then halls are hired. These halls are generally only rooms in a private dwelling, which will hold about one hundred people. Then Elder A. C. Bourdeau, our laborer in Italy, speaks to them. But if they should once get the impression that he would not condescend to meet them in the stable, they would say, because he is an American he thinks himself too good to associate with us, and we will not go to hear him....

Brother Geyment, an Italian, is doing what he can. We tried to educate him. He can talk both French and Italian, so he is fitted for this field. This brother walks up the rugged mountains through the defiles in paths where precipices are on either side, and where in fogs, which are so common to these mountains, a stranger would most surely imperil his life, but one who is accustomed to these trails

can find his way, but he dare not go alone. He is holding meetings in three different villages, one five miles away, another seven, and another three. He goes on foot to these places, holds his meetings commencing at eight o'clock and then walks home, getting to his bed about midnight. This is done night after night....

We left W. C. White with Brother Geymet to attend the meeting in the stable.—[Letter 44, 1886](#), pp. 2-6. (To Brother and Sister W. H. Littlejohn, May 10, 1886.)

***Released March 7, 1973.***

[277]

## MR No. 320—Typical E. G. White Materials

Letters came to me from some attending the Healdsburg College in regard to Brother E. J. Waggoner's teachings in regard to the two laws. I wrote immediately protesting against their doing contrary to the light which God had given us in regard to all differences of opinion.

Elder Butler has had such an amount of burdens he was not prepared to do this subject justice. Brother E. J. Waggoner has had his mind exercised on this subject, but to bring these differences into our General Conference is a mistake; it should not be done....

Elder [J. H.] Waggoner has loved discussions and contention. I fear that E. J. Waggoner has cultivated a love for the same. We need now good humble religion. E. J. Waggoner needs humility, meekness, and Brother Jones can be a power for good if he will constantly cultivate practical godliness that he may teach this to the people.—[Letter 37, 1887](#), pp. 2, 4. (To E. J. Waggoner and A. T. Jones, February 18, 1887.)

[278]

If Satan can impress the mind, and stir up the passions of those who claim to believe the truth, and thus lead them to unite with the forces of evil, he is well pleased. If once he can get them to commit themselves on the wrong side, he has laid his plans to lead them on a long journey; through his deceptive wiles he will cause them to act upon the same principles he adopted in his disaffection in heaven. They take step after step in the false way, until there seems to be no other course for them except to go on, believing they are right in their bitterness of feeling toward their brethren. Will the Lord's messenger bear the pressure brought against him? ...

Should the Lord's messengers, after standing manfully for the truth for a time, fall under temptation, and dishonor Him who has given them their work, will that be proof that the message is not true? No, because the Bible is true.—[Letter 19d, 1892](#), pp. 7, 9. (To O. A. Olsen, September 1, 1892.)

We have failed, decidedly failed, in allowing so much to be done in one place. Everything is not to be brought under the control of one institution. Such an effort, carried out, results in placing an open door of temptation before the man at the head of the principal institution.—[Letter 190, 1903](#), p. 2. (To Elder A. G. Daniells, August 27, 1903.)

When Dr. Kellogg receives the messages of warning given during the past twenty years; when he is sincerely converted; when he acts as a consistent, level-headed Christian worker; when his energies are devoted to carrying forward medical missionary work after the methods and in the Spirit of Christ; when he bears a testimony that has in it no signs of double meaning or of misconstruction of the light God has given, then we may have confidence that he is following the light....

This subject has been kept before me for the past twenty years, yea, for more than twenty years. Before my husband's death, Dr. Kellogg came to my room to tell me that he had great light. He sat down and told me what it was. It was similar to some of the views that he has presented in *Living Temple*. I said, "Those theories are wrong. I have met them before. I had to meet them when I first began to travel"....

[279]

Ministers and people were deceived by these sophistries. They lead to making God a nonentity and Christ a nonentity. We are to rebuke these theories in the name of the Lord.

As I talked about these things, laying the whole matter before Dr. Kellogg, and showing him what the outcome of receiving these theories would be, he seemed to be dazed. I said, "Never teach such theories in our institutions; do not present them to the people."—[Manuscript 70, 1905, 3, 4](#). ("A Message of Warning," a talk at the General Conference of 1905.)

The Lord had directed Brethren Sutherland and Magan, men of sound principles, to establish the work at Madison. They have devised and planned and sacrificed in order to carry the work there after God's order; but the work has been long in coming to completion. It is the privilege of these brethren to receive gifts from any of our people whom the Spirit of the Lord impresses to help. They should have means—God's means—with which to do the Lord's work....

The Lord selected the farm at Madison, and He signified that it should be worked on right lines, that others, learning from the workers in Madison might take up a similar work and conduct it in a like manner. Brethren Sutherland and Magan are chosen of God and faithful, and the Lord of heaven says of them, I have a work for these men and women for missionary fields. The Spirit of the Lord is with His workers. He has not restricted the labors of these self-denying, self-sacrificing men.

[280] The school at Madison not only educates in a knowledge of the Scriptures, but it gives a practical training that fits the student to go forth as a self-supporting missionary to the field to which he is called. In his student days he is taught how to build, simply and substantially, how to cultivate the land and care for the injured. This training for medical-missionary work is one of the grandest objects for which any school can be established....

If many more in other schools were receiving a similar training, we as a people would become a spectacle to the world, to angels, and to men. The message would quickly be carried to every country, and souls now in darkness would be brought to the light. These men under the special light the Lord has given, are not to be hindered in any way, for the Lord is leading them.

It would have been pleasing to God, if, while the Madison school has been doing its work, similar schools had been established in different parts of the Southern field....

There is plenty of land lying waste in the South that might have been improved as the land about the Madison School has been improved. The time is soon coming when God's people, because of persecution, will be scattered in many countries. Those who have received an all-round education will have the advantage where they are. The Lord reveals divine wisdom in thus leading His people to the training of all their faculties and capabilities for the work of disseminating truth....

[281] To all who would mark out a certain definite course for their brother to pursue, the Lord says, Stand out of the way. Satan and his emissaries are doing enough of this kind of work. We are altogether too near the close of this earth's history to seek to block the wheels of the chariot of truth. God's workers are to come into line, to pray together, to counsel together. And whenever it is impossible for them

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to gather for counsel, God will instruct through His Spirit those who sincerely desire to serve Him.—[Letter 32a, 1908](#), pp. 1-4, 8. (“To Those Bearing Responsibilities in Washington and Other Centers,” January 6, 1908.)

***Released March 7, 1973.***

[282] **MR No. 321—Ellen G. White and SDA Education**

I want all our teachers and students to have this book [*Education*] as soon as they possibly can. I can hardly await the process of publication. I want the principles contained in this book to go everywhere. We must take a higher stand on education.—[Letter 58, 1900](#), pp. 1, 2. (To Elder and Mrs. G. B. Starr, April 11, 1900.)

The book *Education* should be widely read. It should be regarded as a treasure given by God to help His people in this crisis of their history.—[Letter 90, 1907](#), p. 2. (To Edson and Emma White, March 10, 1907.)

*Released March 7, 1973.*

## MR No. 322—Disparaging the Pioneers

[283]

It is possible to relate that which has happened in connection with the past experiences of the people of God, and so relate it as to make their experience assume a ludicrous and objectionable appearance. It is not fair to take certain features of the work and set them apart from the great whole. A mixture of truth and error may be presented in so doing, which our enemies would handle greatly to the disadvantage of the truth and to the hindrance of the work and cause of God....

Let none of our brethren imagine that they are doing God's service in presenting the deficiencies of men who have done good, grand, acceptable work in laboring to unfold the message of mercy to fallen men, for the salvation of perishing souls. Suppose that these brethren have weak traits of character which they have inherited from their deficient ancestors, shall these deficiencies be hunted up and made prominent?

Shall men whom God has chosen to carry out the reformation against the papacy and idolatry be presented in an objectionable light? The banner of the ruler of the synagogue of Satan was lifted high, and error apparently marched in triumph, and the Reformers through the grace given them of God, waged a successful warfare against the host of darkness. Events in the history of the Reformers have been presented before me. I know that the Lord Jesus and His angels have with intense interest watched the battle against the power of Satan, who combined his hosts with evil men for the purpose of extinguishing the divine light, the fire of God's kingdom. They suffered for Christ's sake scorn, derision, and the hatred of men who knew not God. They were maligned and persecuted even unto death, because they would not renounce their faith. If anyone presumes to take these men in hand, and to lay before the world their errors and mistakes, let him remember that he is dealing with Christ in the person of His saints....

[284]

You have made public the errors and defects of the people of God, and in so doing have dishonored God and Jesus Christ. I would not for my right arm have given to the world that which you have written. You have not been conscious of what would be the influence of your work....

The Lord did not call upon you to present these things to the public as a correct history of our people. Your work will make it necessary for us to put forth labor to show why these brethren took the extreme position that they did, and call up the circumstances that vindicate those upon whom your articles have laid suspicion and reproach.

You were not in the early experience of the people of whom you have written, and who have been laid to rest from their labors. You have given but a partial view; for you have not presented the fact that the power of God worked in connection with their labors, even though they made some mistakes. You have made prominent before the world the errors of the brethren, but have not represented the fact that God worked to correct those errors, and to set the objectionable matters right. Opposers will be glad to multiply the matter which has been furnished to their hand by our people. You have arrayed the errors of the early apostles, the errors of those who were precious in the eyes of the Lord in the days of Christ.

[285] In presenting the extreme positions that have been taken by the messengers of God, do you think that confidence will be inspired in the work of God for this time? Let God by inspiration trace the errors of His people for their instruction and admonition; but let not finite lips or pens dwell upon those features of the experience of God's people that will have a tendency to confuse and cloud the mind. Let no one call attention to the errors of those whose general work has been accepted of God. The articles you have presented are not of a character to leave a true and fair impression upon the minds of those who read them concerning our work and our workers....

God's children are very precious in His sight, and those who by pen or voice weaken the influence of even the least of those who believe in Jesus Christ, are registered in heaven as injurers of the Lord Himself. "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." We need to remember that we should guard carefully our thoughts, our feelings, our works,

our actions, lest we wound and bruise the Saviour in the person of His saints; for He has told us plainly that He identifies Himself with suffering humanity. Not one of God's faithful ones will receive the honor of a crown of life in the kingdom of glory, who has not passed through severe conflicts and trials. Every one who wins in running the race for the immortal crown, will have striven lawfully....

We are to direct the weapons of our warfare against our foes, but never to turn them toward those who are under marching orders from the Kings of kings, who are fighting manfully the battles of the Lord of lords. Let no one aim at a soldier whom God recognizes, whom God has sent forth to bear a special message to the world and to do a special work. The soldiers of Christ may not always reveal perfection in their step, but their mistakes should call out from their fellow comrades not words that will weaken, but words that will strengthen, and will help them to recover their lost ground. They should not turn the glory of God to dishonor, and give an advantage to the bitterest foes of their King.

[286]

Let not fellow-soldiers be severe, unreasonable judges of their comrades, and make the most of every defect. Let them not manifest satanic attributes in becoming accusers of the brethren. We shall find ourselves misrepresented and falsified by the world, while we are maintaining the truth and vindicating God's downtrodden law; but let no one dishonor the cause of God by making public some mistake that the soldiers of Christ may make, when that mistake is seen and corrected by [the] ones who have taken some false position.... God will charge those who unwisely expose the mistakes of their brethren with sin of far greater magnitude than He will charge the one who makes a misstep. Criticism and condemnation of the brethren are counted as criticism and condemnation of Christ.—[Letter 48, 1894](#). (To Elder W. H. Littlejohn, June 3, 1894.)

As one who has had an experience in the work of God for this time from the beginning of my life, I am bound up in the work and I would say a few words to my brethren in the faith. I have been acquainted with everything that has arisen in connection with the work that has borne the appearance of fanaticism. The Lord by His power revealed the mistakes and errors that the brethren were committing, and those souls who had sincere love for God opened their minds and hearts to receive the light that was sent of God, and

[287] He forgave the mistakes they made, and through His great mercy cast their mistakes and errors into the depths of the sea. Now since God has thus covered their errors, who will presume to uncover them, and to present them to the world? Who has authorized any one to present God's chosen, adopted children to the world, clothed in a robe of darkness?—[Manuscript 27, 1894, 1](#). (To "Dear Brethren in the Seventh-day Adventist Faith," June 7, 1894.)

I wish to say a few words to you. I placed the wrong copy of a special testimony in your hands. The one I supposed I had let you have, written to Elder Butler, was one that could be freely circulated anywhere. But special testimonies that deal in special subjects are not to be brought out before any and every party.

I suppose that this [that] is in your hands is my special personal property, and matter that mentions names should not go into your hands. Now please return that private copy to me and let it not be made public.... I did not suppose I put these into your hands.

All I can say is, Enjoin on all who have read this matter or heard it read, that it is too sacred a matter to be treated as common property at this period of time. It may have to come, but it is not to be made known at present. Will you return these copies to me as soon as possible and do not read this matter to anyone? ...

The personal letter to Elder Butler was not designed to be made public. Return it to me if you please and keep no copy of the same. I will expect this to be done.—[Letter 353, 1906, p. 1](#). (To Brother Walter Harper, November 9, 1906.)

*Released May 9, 1973.*

## MR No. 323—A Balance in Book Distribution

[288]

I cannot see why the health books should not have a permanent place as well as the other publications, notwithstanding human prejudices to the contrary. But I have not, as I have told you, carried any special burden of this work for a few years. My mind has been so fully occupied with the burden upon me of getting before the people the light having special reference to these last days and the great crisis before us. The world is to be warned, and I have felt so deeply over volume 4 [The *Great Controversy*, enlarged 1888 edition] standing still as it has done, that all other consideration of books for which I was not personally responsible has not been a burden or consideration. I have now fully decided to do something and do it at once. I must put in operation or devise some plan that the people, believers and unbelievers, shall have the light....

I do not demerit *Bible Readings*. It is a book which will do a great amount of good, but it can never take the place that the Lord designed that volume 4 should have in the world and among our people. I have spread before them the light given me of Heaven in that book. In conversation with Frank [Belden] he was constantly referring to *Thoughts on Daniel and Revelation*—that no more had been done for that than for volume 4. I consider that that book should go everywhere.

If *Thoughts on Daniel and Revelation* does not receive the sale it should, if *Bible Readings* is carried to the neglect of other publications highly essential for the people to have, that neglect will not excuse the matter of why volume 4 should not be pushed and its circulation be tenfold what it has been the present year. It is a duty we owe to our people and to God to send every ray of light given me of God, demanded for this time, to every tongue and nation.—[Letter 25a, 1889](#), pp. 3, 4. (To Brother Eldridge, September 8, 1889.)

[289]

*Released May 9, 1973.*

[290]

## MR No. 324—The Church and Its Mission

War is coming against the remnant because they keep the commandments of God and have the testimony of Jesus.... Don't yield your sacred peculiarities which distinguish you from the world, from the nominal church and backslidden Adventists.... The nominal churches are in darkness and corrupt. They have shut out the gifts God has placed in the church.—[Letter 7, 1856](#), pp. 1, 2. (To "Dear Friends in Mansville," circa, 1856.)

You inquire what the faith of Jesus is. I have seen that the brethren and sisters have not understood the faith of Jesus in its true light. They have taught that it is healing the sick, etc. It is not healing the sick, merely, but it is all the teachings of Jesus in the New Testament. "The commandments of God and the faith of Jesus." I saw that it was the whole New Testament, which relates to Jesus.—[Letter 4, 1857](#), p. 2. (To Brother Pierce, December 3, 1857.)

Your commission has not run out. Your time is not yours. God does not wait in His work for you to study your convenience or wait your time. Angels of God were prepared to trouble hearts, and through the instruments of God's choosing lay the truth before unbelievers. But the instrument was not ready to do his part, to throw his whole energies into the work, and be a mouthpiece for God. The angels in their work wait not for anyone's convenience, but pass on to do their work, fulfill their mission, and move on other hearts.—[Letter 2, 1859](#), p. 1. (To Brother Byington, June 21, 1859.)

[291]

I saw that the third angel is leading out a people and fitting them for translation. They are to be purified through obeying the truth. I saw that a work must be done in your family before God can be well pleased with you.... When you are baptized with the third angel's message, the soul-purifying truth for this time will make a separation between you and the world that you have never yet experienced.—[Letter 13, 1859](#), pp. 1, 2. (To "Dear Friends," June 8, 1859.)

The design of the truth is to elevate the receiver, to purify him from all filthiness of the flesh and spirit. I was shown that we are looked upon as a degraded people. We are a sect everywhere spoken against, and unless we do take an elevated position, we are miserable representatives of the truth and we stand in the way of those who would believe the truth. Our lives, our acts, must be so circumspect and faultless as to commend the truth to unbelievers, especially to those who have any disposition to receive it. The truth is to elevate, to cleanse, to purify, to sanctify, to fit us for translation, prepare us for the company of holy angels, sinless beings in the kingdom of God.

Some who have lacked order, cleanliness and elevated feelings, look upon those who have refined taste and neatness and order as being proud. They feel uncomfortable because others do not come down to their level. This is all wrong. The truth does not bring us all down on a level, but brings us all up on a level. You are too careless, too neglectful of your person and apparel. God calls for a reform on your part. You are a hindrance to others embracing the truth. You must begin to work and reform. God cannot approve and bless you, until you can be a better example and better represent the truth. Take a more elevated position.

[292]

Unbelievers are disgusted with anything in Sabbathkeepers which looks like slackness and uncleanness. Every act, every deed must be studied. All our course must be so that it cannot be censured justly. We must take every appearance [of] evil away from those who are watching us.

In the efforts made to get the truth before unbelievers, your low position has hindered the efforts from proving successful. You have not let the truth elevate you. You have not let its influence sanctify you.

Now God requires of His people to carry out the truth they profess. There are many of them poor and cannot obtain conveniences, yet He enjoins upon them strict cleanliness and order. God is no less particular now than when He gave directions to the children of Israel to observe cleanliness “lest the Lord pass by and see their uncleanness” and would not go up with their armies to battle against their enemies. These stumbling blocks must be moved out of the way. God requires cleanliness of person, neatness of dress, and order

and cleanliness in your houses, or God will not bless you, and you will be a hindrance to the cause of God.—[Letter 11, 1861](#), pp. 1, 2. (To “Dear Friends,” December 1861.)

[293] Says the True Witness, “I know thy works.” Angels of God are weighing moral worth. The Lord is reviving the living, pointed testimony which will help develop character and purify the church. If you had suffered the truth to purify you, your labors would have been blessed to the church, but you chose your own course, to follow your own way, and you have not been baptized with the spirit of the third angel’s message, and your labors cannot benefit the cause of God....

The truth is designed to elevate the receiver, to refine his taste and sanctify his judgment. There should be a continual aim to imitate the society we expect soon to associate with—angels of God who have never fallen by sin. Our characters should be holy, our manners comely, our words without guile, and we should go on step by step until we are all fitted for translation. There is a work to be done to attain to this. Add to our faith virtue, to virtue knowledge, etc.—[Letter 18, 1861](#), pp. 2, 3. (To Brother H. G. Buck, January 19, 1861.)

Other cases were presented before me. They needed to have a thorough reformation. Some are so untidy in their houses that God will not enter their dwelling, for they are unclean in His sight. Their clothing and persons are filthy. God notices these things, and such untidy, slack persons are not Christians, however high may be their profession. Without a reform they will be left to one side, for they cannot go on with God’s people. They let their children do as they please and leave them uncontrolled.—[Letter 22, 1861](#), p. 3. (To “Dear Friends in Caledonia,” January 22, 1861.)

A father is bound to his family by sacred, holy ties. Every member of the family centers in the father; his name is houseband, the true definition of husband. He is the lawmaker, illustrating in his own manly bearing sterner virtues, energy, integrity, honesty, and practical usefulness.

[294] The father in one sense is the priest of the household, laying upon the altar of God the morning and evening sacrifice, the wife and children uniting in prayer and praise. With such a household Jesus will tarry and through His quickening influence your joyful

exclamations shall yet be heard here, and amid higher and more lofty scenes, “Behold I and the children whom Thou hast given me.” Saved, saved, eternally saved, having escaped the corruption that is in the world through lust, heirs now of immortality! Oh, how few fathers realize the responsibility resting upon them! How few have learned the art of governing their children, perfect self-control. When this is attained, it is easy to control, to educate the children to self-control.—[Letter 27, 1870](#), pp. 2, 3. (To Brother Alchin, circa 1870.)

A minister should not introduce the truth in a place unless he can accomplish the labor he has begun, for if he just introduces the truth and does not remove prejudice and objections from minds, it is ten times worse than if he had never struck a blow. God will acknowledge only thorough workmen as laborers in His cause.—[Letter 28, 1870](#), p. 3. (To ministers in Minnesota.)

In the last vision given me, which was on December 10, 1871, I was shown the condition of God’s people. They are not awake and showing their faith by their works. I was pointed to ancient Israel. They had great light and exalted privileges, yet they did not live up to the light or appreciate their privileges, and their light became darkness, and they walked in the light of their own eyes instead of the counsel of God. The people of God in these last days are following the example of ancient Israel.—[Letter 1a, 1872](#), p. 1. (To Brother Lay, January 11, 1872.)

[295]

Conference opened well. Brother Matteson is speaking upon the incidents connected with souls embracing the truth. Speaks of a man in Denmark on the point of embracing the truth.—[Manuscript 13, 1873, 4](#). (Diary, November 14, 1874.)

We are now a sect everywhere spoken against, and we are by some accounted the offscouring of all things. Many unbelievers say it is only the weak-minded and the poor, low class of society who believe these singular doctrines. And the inconsistent course of some professed Sabbathkeepers gives them occasion to say such things.

“We are made a spectacle unto the world, and to angels, and to men.” ([1 Corinthians 4:9](#)). It is of the highest importance that Sabbathkeepers live out their faith in every particular. They should be prompt and neat, and keep their business matters all straight. If

they believe the truth from the heart they will do this. The truth will, if carried out, reform their lives.—[Manuscript 3, 1861, 13, 14](#). (“Testimony for Mill Grove Church,” circa 1861.)

[296]

His influence as far as the Sabbath is concerned is the same as that of the Seventh Day Baptists. Separate the Sabbath from the message, and it loses its force and power, but the Sabbath connected with the message of the third angel and the testimony of Jesus—the whole taken together—cannot be overthrown. They have a power and force which affects and convicts the unbeliever and infidel and brings them out with some strength to stand and live and grow and flourish.—[Manuscript 3, 1862, 4, 5](#). (“The Cause in Wisconsin,” circa 1862.)

Organization is to bring into agreement and union individuals who will pledge themselves to have a care for each other, to advise with and counsel each other. Elders, local and traveling, are appointed by the church and by the Lord to oversee the church, to reprove, exhort, and rebuke the unruly and to comfort the feeble-minded. There is no higher tribunal upon earth than the church of God. And if the members of the church will not submit to the decision of the church, and will not be counseled and advised by it, they cannot be helped. If one and then another think they know best and choose their own judgment instead of the judgment of the church, what kind of a church would we have? What would be the use of a church if each one is permitted to choose his own course of action? Everything would be in the greatest confusion; there would be no harmony, no union.

[297]

I was referred to [Hebrews 13:17](#): “Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account.” [1 Thessalonians 5:12, 13](#): “And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work’s sake.” [Matthew 18:15-18](#): “Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto

you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.”

God has bestowed power on the church and the ministers of the church, and it is not a light matter to resist the authority and despise the judgment of God’s ministers.... You should have submitted to the judgment of the church. If they decided wrong, God could take hold of this matter in His own time and vindicate the right. He does not lay upon you the responsibility of keeping the church in order.—[Letter 5, 1863](#), pp. 1-3. (To Brother and Sister Scott, July 6, 1863.)

Said the angel, “Rebellion will occur up to the time of the closing up of the work of the third angel’s message. Marvel not, neither be discouraged. He who conquered the leader in rebellion stands at the head of this great work. Although Satan may exult and seem for a time to triumph, the first great Conqueror has His eyes upon him, and he can go no further than He permits. He is permitted to have power for a time to reveal the truehearted, to prove the faithful, to develop the spurious and separate them from the pure in heart. Rebels will be purged out from among the loyal and true in due time, for the truth has gathered of every kind.”—[Manuscript 1, 1865, 3](#). (“Rebellion Within the Ranks,” circa 1865.)

I was shown that the work was not left in the hands of James or any other one upon earth. Angels of God have charge of the work, and they counsel and direct the people through chosen agents and thus the work moves forward.... God will choose simple instruments to carry forward this great work, but they only carry out the mind and will of the great Master at the head of the work.—[Manuscript 4, 1866, 2](#). (“Regarding James White as a Laborer,” circa 1866.)

[298]

I saw that Brother Morrell was a nervous dyspeptic. Should he adopt the health reform, his health would improve. Everything of a stimulating nature as tea, coffee, or flesh meats, he should avoid. These are all too stimulating, too great a tax to the nervous system. They do not impart strength as he supposes to the nerves, but take the strength from the nerves and use his reserve force, vital force. They have an exhilarating influence at first, but in the end [leave] him just as much below the medium, as through their influence he was raised above the medium. These things are an injury, and he should by degrees leave all stimulating, irritating causes and eat

food that will not simulate and draw upon the strength of the nerves, thus having an influence to debilitate the nervous system. He will for a time feel the need of these hurtful brain- and nerve-weakening indulgences, but in time he will recover as much by their disuse as he has lost through their use. Then can the brain think more calmly, sleep will not be so uncertain....

[299] You will have a healthy mind if you are temperate in eating and drinking and in labor. Temperance in all things is required. Make a decided move. God requires it of you. Adopt strict temperance in all your habits. Leave off stimulating, hurtful indulgences.”—[Letter 20, 1867](#), pp. 2, 3, 5. (To Brother Morrell, December 28, 1867.)

All who profess to be children of God should be missionaries. You ought to be working in the Master’s vineyard. To one is committed five talents, to another two, and to another one. And every one is accountable to God for these gifts.

Your talents are committed to you to be improved, and unless you trade upon these talents, unless you are faithful to your trust, your fate will be similar to that of the man who hid his Lord’s money in the earth. “I knew that thou wast an austere man,” said the unprofitable servant, “reaping where thou hast not sowed, and gathering where thou hast not strawed, and I was afraid, and hid thy money in the earth; lo, there thou hast that is thine.” The sentence passed upon him was “Take ye the unprofitable servant, and bind him hand and foot, and cast him into outer darkness. There shall be weeping and gnashing of teeth.” This will be the portion of many professing Christians at the present day, unless they arouse, and work mightily to redeem the time.

[300] God calls upon you to put all your strength into the work. You will have to render an account for the good you might have done had you been standing in a right position, but which you have failed to do. Oh, that you might see that it is time you were co-workers with Christ and the heavenly angels. Will you awake? There are souls in your midst who are in need of help. Have you felt a burden of soul to bring them to the cross? Bear in mind that just that degree of love you have for God you will reveal for your brethren, and for sinners who are lost and undone and out of Christ.—[Manuscript 1, 1869, 14, 15](#). (“Diligence in the Work of Preparation,” March 26, 1869.)

I saw that it was a much harder work to convert souls to the truth from the French than from the Americans.—[Letter 25, 1870](#), p. 2. (“Testimony Regarding D. T. Bourdeau and Wife,” circa 1870.)

The angels of God are moving upon hearts. They are actively engaged in clearing the way that the truth may be brought before the people. The end of all things is at hand. Satan is availing himself of every means to thwart the purposes of God and to make the truth of God of none effect. While Satan is pouring in his darkness, angels of God are diligently at work forcing back the gross darkness, that there may be a place for the truth. If the ministers of God will move forward in humble faith, relying fully upon God to work with their efforts, they will not pray in vain. Angels are waiting, ready to help, longing to help with our efforts.

The message of solemn warning must be given to all nations, tongues, and people. The message will convict and convert the hearers or condemn them. All will be left without excuse.

In the teaching of Christ He placed Himself in the great thoroughfares where was the stream of travel from all parts of the world. He was to sow broadcast the gospel seeds. He illustrated the great truths. He preached by the sower casting his seed upon all kinds of soil. Some fell by the wayside, and it was trodden down, and the fowls of the air came and devoured it up, and some fell on stony ground, where it had not much earth and immediately it sprang up. When the sun was up it was scorched and withered away. Some fell among thorns and yielded no fruit. Other fell on good ground and brought forth, some thirty, some sixty, and some one hundredfold.

[301]

Just so will be the experience of every gospel laborer.—[Manuscript 1a, 1874](#), pp. 1, 2. (“The Work in California,” 1874.)

When the Sabbath is brought to us we should from its commencement place a guard upon ourselves, upon our acts and our words lest we rob God by appropriating that time which is strictly the Lord’s to our use.

We should not do ourselves or suffer our children to do any manner of our own work for a livelihood or for gain or that could have been done in six days. Friday is the day of preparation. It should be devoted to thinking and doing and conversing upon things necessary, preparatory to the Sabbath, that nothing should be left unsaid or undone to be said and done upon the Sabbath which will in the sight

of heaven be regarded as a violation of the sacredness of the Sabbath. God requires not only refraining from physical labor upon the Sabbath, but the mind must be disciplined to dwell upon sacred themes. The fourth commandment is virtually transgressed by conversing upon worldly things, business transactions, and light and trifling conversation. Talking upon everything or anything which may come into the mind is speaking their own words. Every deviation from the right brings into bondage and condemnation.

[302] Brother\_\_\_\_\_, you must discipline yourself to discern the sacred high and elevated character of the Sabbath of the fourth commandment, and labor to raise the standard in your family and among God's people where you have by precept and example lowered it. Counteract the influence you have exerted in this respect, by a change of words and acts. You have too often forgotten and spoken your own words upon God's sanctified day. You have failed to remember the Sabbath day to keep it holy.

You have been unguarded and frequently joined with the unconsecrated in conversation upon common topics of the day—in regard to losses and gains, stock and provisions, crops, etc. This is all wrong and injures your influence. Your example is wrong. In this respect you should reform. Those who are not thoroughly converted to the truth frequently refrain from physical labor upon the Sabbath while their minds are left free to run upon worldly business and their tongues speak out what is in their hearts—cattle, crops, losses, gains, etc. All this is Sabbathbreaking. If the mind is running upon worldly business, the tongue will reveal it, for out of the abundance of the heart the mouth speaketh.

The example of ministers, especially in this respect, should be circumspect, and they [should] anxiously restrict their conversation upon the Sabbath to religious themes, dwelling upon present truth, present duty, the Christian's hopes and trials, conflicts and afflictions, and overcoming at last and the reward gained.

Ministers of Jesus Christ should stand as reprovers to those who fail to remember the Sabbath day to keep it holy. When in a family or company composed mostly of Sabbathkeepers, if conversation is introduced, calculated to lead to conversation upon worldly things, it should be kindly rebuked. A spirit of devotion to God should be encouraged upon His sanctified, holy day. We should not feel as

much at liberty to occupy God's holy sanctified time in an unprofitable, useless manner than we should any of the days of the week given to us. It is not pleasing to God to sleep off a greater portion of sanctified, holy, honorable time. While doing this, we are not honoring our Creator. By this example we testify the six working days are too precious for me to stop and rest. I must make money. I must not take even the allowance of sleep my physical wants require, I will make it up on the Sabbath, for that day is given to me as a rest day. I will not tax myself by attending meeting, but will rest, for I need rest.

[303]

Such make a wrong use of the sanctified rest day. They should upon that day especially interest their family in its observance and should gather with the few or many as the case may be and devote the time and energies in spiritual exercises, that the divine influence and sanctification resting upon the Sabbath may attend them through the week until another holy Sabbath comes around. Of all the days in the week none are as favorable for devotional thoughts and feelings as the Sabbath.

All heaven was represented to me as upon the Sabbath beholding and watching those who acknowledged the claims of the fourth commandment upon them and were observing the Sabbath. Angels were marking their interest in, and their high sense of, the divine institution of God's appointment.

Those who sanctified the Lord God in their hearts by a strict devotional frame of mind and sought to improve the sacred hours in helping, to the best of their ability, others to serve and honor God and to call the Sabbath a delight were placing blessings upon those faithful ones. Special light and help and special strength were given to them, while on the other hand angels were turning from those who failed to appreciate the sacredness of God's sanctified day, removing their light and strength. I saw them overshadowed with a cloud, desponding, frequently sad. They felt a lack of the Spirit of God.—[Manuscript 5, 1867](#), pp. 9, 11. (“The Case of Brother Howard,” circa 1867.)

[304]

*Released May 9, 1973.*

[305]

## MR No. 325—Confederacies, Etc.

There are men in the church and in the world who have educated themselves to practice fraud, and for this they will be brought into judgment.... Men have chosen to stand, not under the blood-stained banner of Prince Immanuel, but under the rebel flag to do the works of a rebellious prince. They may have sold their souls for money. They may have taken their Lord's money to purchase wheat and the facilities whereby poor men live, that they may extort from the Lord's creatures the highest prices. They make for themselves princely fortunes.

But for all this the Lord says He will bring them into judgment. In God's sight such a man has made himself an outcast. He has sold his soul for that which he may lose at any time. He has worshiped an idol; covetousness was his sin, and the means needed to bless humanity has become to him the greatest curse.—[Letter 89, 1898](#), pp. 9, 10. (To J. E. White, October 30, 1898.)

God does not design that men shall appropriate all that the earth produces for their own selfish purposes. He calls upon them to bring their tithes and offerings into His storehouse, that there may be meat in His house.

[306]

In India, China, Russia, and the cities of America, thousands of men and women are dying of starvation. The monied men, because they have the power, control the market. They purchase at low rates all they can obtain, and then sell at greatly increased prices. This means starvation to the poorer classes, and will result in a civil war. There will be a time of trouble such as never was since there was a nation. "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble such as never was since there was a nation, even to that same time; and at that time thy people shall be delivered, everyone that shall be found written in the book.... Many shall be purified, and made white, and tried; but the wicked shall do wickedly, and none of the wicked shall understand, but the wise

shall understand.”—[Manuscript 114, 1899](#). (General manuscript, untitled, typed August 13, 1899.)

This [[James 5:1-6](#), just quoted] is the state of the world today. Men are grasping at all they can possibly obtain, paying their laborers the lowest prices, while they expect the highest prices themselves. Selfishness, avariciousness, and covetousness, which is idolatry, are cherished. Thousands of dollars are locked up, where they are of no use to anyone. Those who own this money live in a state of continual worry lest they will lose their treasure. Thus the Lord’s entrusted capital fails to bring an increase to Him. God says, Put it out to usury. Use it to benefit and bless someone who in his turn will benefit someone else. By the blessing of God money put into circulation to help others steadily increases, multiplying itself.—[Letter 131, 1900](#), p. 13. (To A. G. Daniells, October 14, 1900.)

I am instructed to say that, from all the light given me of God, the subscribing of names to papers that fasten minds under the control of other minds, and bind people to the institutions at Battle Creek, is not after God’s order. We see a power and kingship manifested in the management of the medical missionary and health food business which cannot be approved. The burden of this food work is not placed upon Dr. Kellogg alone. The responsibility and control of this work are not to be confined to one man or one group of men. [307]

I have been instructed that God will work upon human minds, and will give to men in various places ability to produce health foods. By His Holy Spirit the Lord will guide His workers in the preparation of foods, and improvements will constantly be made. The profits on these foods are to be used for the good of suffering humanity everywhere, as cases may require. The income from the foods is not to be confined to the use of the sanitariums. There are other interests that will need to be sustained.

The health foods are now regarded as of man’s originating, and if any other productions are made, the thought arises, “Are they not infringing on our rights?” But the health foods are of God’s originating, as a blessing to His people. They are not to be bound about and held under the control of the powers at Battle Creek, as their special property. This business is God’s property, and He will give enlightenment to other human agencies for its development. “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." We are not to follow the principle of wealthy worldly men—of buying up and storing the whole supply of a food product, and then making people pay a high price for it; for thus the poor are made to suffer.—[Letter 192, 1901](#), pp. 1, 2. (“To the Leaders in the Medical Missionary Work,” July 5, 1901.)

***Released May 9, 1973.***

We know best how this cause started. We have studied, in every way, ways and means in order that we might have something to carry us from place to place in the cause of truth. To reach the very first conference that we ever had in the State of Connecticut, my husband worked at cutting cordwood at twenty-five cents a cord. He was not used to work, and the rheumatism came in his wrists so that night after night he was unable to sleep because of the pain. Our prayers ascended night after night that God would relieve him from pain.... He would say, "Wife, we must be sure to keep \$5.00 by us, and if we come short of means we will not use that five dollars."

I have fainted on the floor with a sick child in my arms more than twice for the want of food to eat. Then the word came, "Cannot you come and hold a meeting with us in Connecticut?" When my husband settled with his employer he had ten dollars, and with that we made our way to that conference.

It was there that the work began to branch out, and here is where he began to do his first publishing. He was a lame man, caused by cutting the ankle bone in his youth, but he walked nine miles to the printing office to carry his paper. At another time he took his scythe and went into the field to mow grass in order to get means to carry him to the conference in New York. And so the truth of God began to spread in New York, and this is a little sample of the way that we first introduced the truth into different places.

For months my husband worked, handling stone until the skin was worn off his fingers and the blood dripped from the ends of his fingers. This was in the very places where he had spoken in the desk before thousands. Even then he did not obtain the money for his hard work. Do you know, the remembrance of this is the very best part of my experience? He went through the streets of Brunswick, Maine, with a bag upon his shoulders containing a little rice and meal and beans to keep us from starving, and when he came into

the house singing, I said, "Have we come to this, husband? Has the Lord forsaken us and our work?"

He lifted up his hand and said, "Hush, hush, the Lord has not forsaken us..."

This is the way that we commenced this work....

This is the way the Lord has taught us to trust in Him. This is the way the truth has entered many places. And for years we worked constantly day and night in order to carry forward this work. I might stand here and relate instances such as I have given you till tomorrow morning, but I will present only these few. I want to tell you now that we have been working to the utmost of our ability to establish missions in different places.

At the time when the mission was first started here, I had received a present of a nice silk dress. It cost forty-five dollars. I looked at that dress and thought of our friends over here. Brother Andrews had just sent in a letter stating that there was a certain work that they wanted to do but they had not the means.

Now, I thought, these friends, out of the kindness of their hearts, have made me this present; now it is my privilege to use that gift in such a way that they might lay up treasure in heaven.

[310] I went to one of our merchants, a Sabbathkeeper, and said, "Sell that dress for all you can get for it." He sold it for fifty dollars. Then I sent that money on here to the mission. The very act of my doing that brought in at that very time means from other individuals, and Brother Andrews wrote back to us that the very sum he wanted came at that time.

We are establishing missions and building meetinghouses in America. I have had some property I could not sell, and as I could not sell, I hired money and tried to invest it where it was most needed in the cause. Already we have placed thirty thousand dollars in the treasury of heaven. Our treasury now is, I might say, about empty. In many places we have had very close financial pressure. A night or two ago I dreamed that I was pleading with God. I awoke myself pleading with Him to send means to advance His own cause and work. I propose, brethren and sisters, that we present our empty treasury to God in living faith and ask Him to supply our needs.

In California we wanted so much to build a boarding house for our students.... All we could do was to send up our earnest petitions

to God for that object. With many tears we did it. Then I went into my room and commenced writing. I heard a knock at the door and opened it to Sister Scott. She said, "I have some money that I want to put into the cause. Do you know where it is needed most?"

"Yes," said I, "we have just been pleading with God to send us some means." "Well," said she, "I can let you have \$5,000 and help you to find more. I have felt such a burden that I feel it a relief to get rid of it." The tears ran down her face.

She was thankful that she could discharge this burden. And so we had money to start our boarding house. [311]

Why cannot we come to God with these matters? I think we depend too much upon others. Now let us have living faith in God. I have lain awake night after night until I have gotten into an almost sleepless condition since I have been here.... I can see no other way but that we must pray. The Lord has gold and silver, and the cattle upon a thousand hills are His. And while we rely upon Him and do the very best we can, He will send help to advance His cause.—[Manuscript 14, 1885, 1-4](#). ("Before the European Council," September 20, 1885.)

I have thought that if every Seventh-day Adventist family would, during the year 1900, cut off every needless indulgence, and place the money thus saved in the Lord's treasury, there would be "meat in His house." A rich blessing would rest upon those thus practicing self-denial. The Lord would give them more to give.... Oh, how my soul has thirsted for the pennies and shillings and pounds which have slipped through the fingers of those who do not realize how much they have spent for self and pride. Christ is hungering and thirsting for the money that men and women and children are thoughtlessly spending for self-gratification.

If they denied their inclinations, this money might be used to do a most precious work for Christ.

God desires every one to bear his part in saving money for the many calls that come in for help to carry forward the work of God. This work is never to cease.—[Letter 24, 1900](#), pp. 3, 4. (To Sister Wessels, February 15, 1900.) [312]

*Released May, 1973.*

[313]

## **MR No. 327—The Church and Its Mission—Continued**

The third angel's message is most solemn, fearful, and important. To us God has entrusted it, and we are accountable for the way we handle this sacred testing truth. If our defects of character betray us into sins which repulse souls and turn them from the truth, their blood will be upon our garments.—[Letter 1, 1873](#), p. 10. (To Brother and Sister Canright, November 12, 1873.)

God would have Brother Smith visit foreign countries as His missionary if he would do the work of God thoroughly and faithfully.—[Letter 10, 1873](#), p. 8. (To Brother Smith, May 14, 1873.)

I ask you to consider, Have we indeed the last message of mercy to be given to the world? If we have the truth, we have a great and important work before us. We should keep a close connection with God, for it is through His power alone we can reach hearts and minds with a truth which requires self-denial and the lifting of the cross to obey it. The work must go to regions beyond. The world is to be warned, the message of truth must be heard and will be heeded by some, and be to them a savor of life unto life, while to others it is a savor of death unto death.

[314]

Noah fulfilled the will of God in bearing God's message to an impenitent, pleasure-loving, corrupt people—the inhabitants of the Noachic world. Only eight of that vast population accepted the warning, fled for refuge into the ark, and were saved. The message of Noah condemned the world. God will have men who will give the message of warning in this age of the world. All will have sufficient light to accept the saving truth, obey God's requirements in keeping all His commandments, and be saved. Jesus, the Saviour of the world, declares that same unbelief will exist prior to the coming of Christ as prevailed before the Flood. But the fact that moral darkness covers the earth and gross darkness the people shall not change our course of duty in lifting up our voice in warnings, showing the people

professing to be the children of God their transgressions, and the house of Jacob their sins.

We are bearing the mighty, the most solemn, testing message ever given to the world. I have a part to act in this, and my brethren have a part to act in it. To every man God has given his work, according to their several ability.

Children, let your light shine forth to others. If you live only for yourselves, the heavenly benediction of “Well done” will not be yours. We must not live for self, but to be a blessing to others. The heart unrefreshed with the dew and rain of heaven becomes distrustful, discontented. Both God’s mercies and judgments are alike misinterpreted and unimproved. There is not a walking in the light. He that walketh in darkness knoweth not whither he goeth. He forgets that he is a steward of the grace of Christ. If we as a people have the truth, as we believe without a doubt we have, there is no time to be lost. We must work to get the message of warning before all we possibly can. Ministers have a work to do. Laymen cannot meet the accountability and be idle....

This is the work of God. We take hold of it in the name of the Lord. He will give us strength. By faith we claim His power to help us. We feel that we cannot rest until we see the work moving forward more surely, earnestly, and upon a more elevated, broader platform than it has hitherto done on this coast. We have our preferences where we would love to be and love to work, but these must not come in to control us. God has a perfect right to us, to ours, a right to say go or come, do this or that, and we as His agents must do His will freely, not our own will. Our means, our children, ourselves are all His. He is our Creator. If we can only honor God, how grateful we should be. We must save souls to Jesus Christ. If God blesses and honors our plans,—we shall see souls saved as the result.—[Letter 19b, 1874](#), pp. 3-5. (To Edson and Emma White, April 27, 1874.)

[315]

Time is short, and what is done must be done quickly. This is a world-wide message and we have not time to rest upon our lees. We must awake to action and duty. Is the world to be tested upon this message? It is then a worldwide message, and is not to be confined to a corner. It must be agitated, agitated. The work does not depend alone upon the ministers. The church—the lay members—must feel

their individual responsibility and be working members.—[Letter 25, 1874](#), p. 3. (To Brother and Sister Smith, May 6, 1874.)

[316] Brethren Cornell and Canright seem to think that if they give out notices to a full tent night after night it is enough, but my husband will not let it go so. There is so much to divert and distract the attention. Every day papers are to be scattered. Your father has a paper to be scattered daily with a full notice of meetings and some parts of our faith. Thus efforts must not be made for naught. We must act like men and women of faith, as though we were alive.—[Letter 27, 1874](#), p. 4. (To W. C. White, May 15, 1874.)

*Released May, 1973.*

## MR No. 328—Ellen White's First Visit to France

[317]

Men were pushing and crowding one another, screeching at the top of their voices. Many were hoarse, and yet they shrieked on louder than ever. Hundreds were there, and men were coming and going, wrestling, crowding one another like madmen. And what was this all for? Trading in stocks. Some would gain, others lose. And it was all for a little of the inheritance in this life. Should we press in the value of the gift of eternal life, should we present the heavenly treasures, they would not be attracted for one moment. I thought of the scene when the day of judgment should take place. What confusion would come to all who have not made God their dependence and were not prepared for the great day of final decision. Let us make our calling and election sure....

These paintings might have been seen through other eyes than mine and be adored as evidences or specimens of wonderful taste and skill. But I have had my mind so completely satisfied and at rest with the works of God brought to our senses in nature, and have been so fully satisfied in viewing the glory of the heavens, the works of God's creation, that these things in imitation of the natural seemed to fall so far below the works of the great Master Artist who made our world and everything beautiful in it, that these pictures could not charm my senses and meet my ideal....

The best part and the most interesting part to us was the relation of the fact that this grand building was presented to the government for a hospital or asylum for old soldiers who served in Napoleon's armies. Their families and their children and grandchildren were to be taken care of. There have been as many as five hundred sick and disabled soldiers in this building at one time. Their preparation for cooking is very extensive. These soldiers are supported by the government....

[318]

We looked upon the bust of Pius VI. The marble statue beneath the bust contained the heart of the pope. This is the pope specified in prophecy, which received the deadly wound. He was carried

captive to Valence, and we looked upon the tower where he was confined and where he died. From this tower he could look upon the beautiful waters of the Rhone, and this gave him much delight. It was a gratification to look upon this representation of the pope which prophecy has so faithfully described. We looked upon a black cloth stretched across the walls of the portion of the building where the people were worshiping the second day of November. This black cloth was adorned with ghastly death-heads and bones in white, which looked frightful. But they were observing the feast for the dead. These vestments of the priests symbolically adorned with large figures of the cross and with a variety of colors, bore no resemblance to the simplicity of worship. But priestly ceremonies burdened with pompous display, processions, and art to produce effect are abundant. Lighted tapers and outward display are very poor substitutes for spiritual vitality, which was wanting....

[319] There was a young man of excellent capabilities—a bookbinder. He had been learning the trade for nearly three years, and for his labor he was paid only three dollars per week and boarded himself. His keeping the Sabbath threw him out of two days. His sister has a good education, but keeping the Sabbath places her where she labors daily for twenty cents per day in doing common serving. She would make a good missionary worker if she only had the chance. Her mother engages in working in the field, receiving twenty cents when she can obtain work. We must seek to connect them with the office in Basel.—[Manuscript 70, 1886](#), pp. 1-3, 7, 8. (Diary, “First Visit to France,” October 14 to November 2, 1886.)

Souls are being added to the church in Chaux-de-Fonds, showing that, notwithstanding the unfavorable situation, yet souls have courage to decide for the truth, to keep the Sabbath because it is truth. And if all do what they can, hoping and believing that God will pity them and help them in their great need, they will surely see His promises verified in this matter. If all will be united, counsel together, pray together, and live out their faith, the Lord will work for their good and His own name’s glory....

I have donated my horse, for which I paid \$175; my carriage, for which I paid \$110; my harness, for which I paid thirty dollars. I have had these in use a little more than one year. They may sell them and get what they can to invest in the house of worship. I

pledged also \$100 towards a meetinghouse in Bienne. We can see no other way to do than to build houses of worship, and our brethren must begin to work themselves into houses under their control as tenement houses.—[Manuscript 31, 1887](#), pp. 3-5. (Diary, “Second Visit to France,” May 13-22, 1887.)

***Released July, 1973.***

[320]

## **MR No. 329—Securing the Paradise Valley Sanitarium**

I hope that you will look to God for counsel, and that you will endeavor to carry out the plans that were decided upon before Willie left for the East. Work steadily to the point. Show tact and skill in devising, and promptitude in action. You will have to exercise your own judgment; for we may be called away from California. It may be that the Lord will impress me that it is my duty to spend some time in Washington. And I may be directed to remain here with my workers.

But whatever you do, you are to move forward carefully and intelligently in building up the sanitarium work in San Diego. Do not fold your hands, thinking that your strength lies in doing nothing. You are to do the Lord's will. Are not the souls of those whom Christ has redeemed worth saving?

God desires His workers to take counsel together. Be subject one to another, but do not hold back in weakness and indecision, failing to do what needs to be done. Do not act an undecided, indefinite part. Make up your minds what needs to be done, and move steadily forward in the doing of it. Do not take one backward step. Show those with whom you come in contact that they are to work out their own salvation with holy boldness, and at the same time with fear and trembling, lest they fail to fulfill God's purpose for them.

Be prompt minutemen. Do not delay in carrying out the plans that have been decided upon. I have just read Dr. Whitelock's last letter again, and I can hardly understand why there should be any hesitation in taking steps to secure the property that I thought we had decided to purchase.

[321]

I understand that the ten acres of land adjoining the sanitarium property, and hitherto used as a chicken ranch, were offered to us for four hundred dollars, and that they have been secured.

You are on the ground, and as businessmen, you should know what steps to take. I will do my part. If a crisis comes, and you are

in need of funds, send to me, and I will borrow some money from the bank, and send it to you.

Sister Gotzian has pledged herself to share with me the purchase of the property. Let all the business connected with the purchase of the property be conducted with the utmost care. Be sure that the papers are drawn up correctly. Let everything be made secure. If attention is not given to this matter, we shall meet with disappointment.

In a short time, about four weeks, I think, a meeting of the Pacific Union Conference will be held. This will be an important meeting, and at it I wish to be able to show that something has been done toward establishing sanitarium work in San Diego. If the arrangements for the purchase of the Potts Sanitarium have not been completed, see that this is done without delay. And the Granger property should also be secured, I think.

Will you please let me know just how matters stand, that I may understand what I must do to fulfill the pledge that I made with Sister Gotzian. We promised each other to share equally in the financial burden of purchasing this property. I am anxious to help all I can. If you need means to make the purchase of the Granger property secure, please let me know.

I hope and pray that you will work disinterestedly to secure the sanitarium property and the property adjoining it. Do your best, and success will attend your efforts. [322]

I may spend some time in Washington, but I do not know definitely in regard to this. It may be that I shall go to San Diego. I shall wait and watch and pray, asking the Lord for guidance.—[Letter 81, 1904](#), pp. 1-3. (“To Those Connected With the Potts Paradise Valley Sanitarium Enterprise,” February 15, 1904.)

*Released July, 1973.*

[323]

## **MR No. 330—Women as Workers in the Cause of God**

Some matters have been presented to me in regard to the laborers who are seeking to do all in their power to win souls to Jesus Christ.... The ministers are paid for their work, and this is well. And if the Lord gives the wife, as well as the husband, the burden of labor, and if she devotes her time and her strength to visiting from family to family, opening the Scriptures to them, although the hands of ordination have not been laid upon her, she is accomplishing a work that is in the line of ministry. Should her labors be counted as nought, and her husband's salary be no more than that of the servant of God whose wife does not give herself to the work, but remains at home to care for her family?

While I was in America, I was given light upon this subject. I was instructed that there are matters that need to be considered. Injustice has been done to women who labor just as devotedly as their husbands, and who are recognized by God as being as necessary to the work of ministry as their husbands. The method of paying men laborers and not their wives is a plan not after the Lord's order. Injustice is thus done. A mistake is made. The Lord does not favor this plan. This arrangement, if carried out in our conferences, is liable to discourage our sisters from qualifying themselves for the work they should engage in.

[324]

A mistake is made when the burden of the work is left entirely upon the ministers. This plan was certainly arranged without the mind of God. Some women are now teaching young women to work successfully as visitors and Bible readers. Women who work in the cause of God should be given wages proportionate to the time they give to the work. God is a God of justice, and if the ministers receive a salary for their work, their wives, who devote themselves just as interestedly to the work as laborers together with God, should be paid in addition to the wages their husbands receive, notwithstanding that they may not ask this. As the devoted minister and his wife

engage in the work, they should be paid wages proportionate to the wages of two distinct workers, that they may have means to use as they shall see fit in the cause of God. The Lord has put His spirit upon them both. If the husband should die, and leave his wife, she is fitted to continue her work in the cause of God, and receive wages for the labor she performs.

Seventh-day Adventists are not in any way to belittle woman's work. If a woman puts her housework in the hands of a faithful, prudent helper, and leaves her children in good care, while she engages in the work, the conference should have wisdom to understand the justice of her receiving wages.

Women helped our Saviour by uniting with Him in His work. And the great apostle Paul writes, "Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved. I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord. And I entreat thee also, true yoke-fellow, help those women which labored with me in the gospel, with Clement also, and with other my fellow-laborers, whose names are in the book of life."

If women do the work that is not the most agreeable to many of those who labor in word and doctrine, and if their works testify that they are accomplishing a work that has been manifestly neglected, should not such labor be looked upon as being as rich in results as the work of the ordained ministers? Should it not command the hire of the laborers? Would not such workers be defrauded if they were not paid?

[325]

This question is not for men to settle. The Lord has settled it. You are to do your duty to the women who labor in the gospel, whose work testifies that they are essential to carry the truth into families. Their work is just the work that must be done. In many respects a woman can impart knowledge to her sisters that a man cannot. The cause would suffer great loss without this kind of labor. Again and again the Lord has shown me that women teachers are just as greatly needed to do the work to which He has appointed them as are men. They should not be compelled by the sentiments and rules of others to depend upon donations for their payment, any more than should the ministers.

Letters have come to me from several, asking my advice upon the question, Should ministers' wives adopt infant children? Would I advise them to do this kind of work. To some who were regarding this matter favorably, I answered, No; God would have you help your husband in his work. The Lord has not given you children of your own; His wisdom is not to be questioned. He knows what is best. Consecrate your powers to God as a Christian worker. You can help your husband in many ways.

You can support him in his work by working for him, by keeping your intellect improved. By using the ability God has given you, you can be a home-keeper. And more than this, you can help to give the message.

[326] There are women who should labor in the gospel ministry. In many respects they would do more good than the ministers who neglect to visit the flock of God. Husband and wife may unite in this work, and when it is possible, they should. The way is open for consecrated women. But the enemy would be pleased to have the women whom God could use to help hundreds, binding up their time and strength on one helpless little mortal, that requires constant care and attention.

“Thus saith the Lord, Keep ye judgment, and do justice: for My salvation is near to come, and My righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it: that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil. Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from His people: neither let the eunuch say, Behold, I am a dry tree. For thus saith the Lord unto the eunuchs that keep My Sabbaths, and choose the things that please Me, and take hold of My covenant: even unto them will I give in Mine house and within My walls, a name and a place better than of sons and daughters: I will give them an everlasting name, that shall not be cut off. Also the sons of the stranger, that join themselves to the Lord to serve Him, and to love the name of the Lord, to be His servants, every one that keepeth the Sabbath from polluting it, and taketh hold of My covenant: even them will I bring to My holy mountain, and make them joyful in My house of prayer: their burnt offerings and their sacrifices shall be accepted upon Mine altar, for Mine house shall

be called a house of prayer for all people. The Lord God, which gathereth the outcasts of Israel saith, Yet will I gather others to Him, beside those that are gathered unto Him.”

This is the grand and noble work that the minister and his wife [327] may qualify themselves to do as faithful shepherds and guardians of the flock. There are those who have no inclination or fitness to help the struggling souls who are ignorant and poor. If these feel it their duty to take orphan children, and care for them, they may do a good work. But let the choice of children be first made from among those who have been left orphans by Sabbathkeeping parents. God will bless men and women as they share their homes with this class.

But the wives of our ministers, who can themselves act a part in the work of educating others, should in the love of God be co-laborers with Christ. Let them not voluntarily tie their hands by the care of an infant.

Those women who labor to teach souls to seek for the new birth in Christ Jesus, are doing a precious work. They consecrate themselves to God, and they are just as verily laborers for God as are their husbands. They can enter families to which ministers could find no access. They can listen to the sorrows of the depressed and oppressed. They can shed rays of light into discouraged souls. They can pray with them. They can open the Scriptures, and enlighten them from a “Thus saith the Lord.”—[Manuscript 43a, 1898](#). (“The Laborer Is Worthy of His Hire,” March 22, 1898.)

*Released August, 1973.*

[328] **MR No. 331—Unpublished Materials Selected for  
Spirit of Prophecy Workshop Seminar Papers**

**Principles of Soul Winning**

**Repeat and Repeat the Message**—Where there are missions established gather everything possible surrounding them. Make effort after effort and not stop with one course of lectures; the second is needed far more than the first, and will establish points....

If those who knew the truth and were established in it were indeed in need of having its importance kept ever before them and their minds stirred up by the repetition of it, how important that this work is not neglected for those newly come to the faith. Everything in the interpretation of the Scripture is new and strange to them, and they will be in danger of losing the force of the truth and of receiving ideas not correct. In many efforts that have been made the work has been left incomplete. One man alone should not commence this work or finish it, for one man becomes too weary to follow up the pulpit effort and teach and minister, but two should be connected in this effort. And if their manner of labor is not the same this will be all the better, for then one man's mold and ideas will not have too great power upon the minds of those for whom they labor.

[329] When the arguments for present truth are presented for the first time, it is difficult to fasten the points upon the mind. And although some may see sufficiently to decide, yet for all this there is need of going all over the very same ground again, and giving another course of lectures. New ones will be added to the hearers, and the second series of discourses fastens upon the mind, and by Bible readings and a more definite explanation of the truth more souls will be gathered and established there that have taken their stand upon present truth. This is the only work that should be accepted as giving "full proof of thy ministry."—**Letter 60, 1886**, pp. 2-4. (To John and Julia Corliss, December 25, 1886.)

—When Shall We Baptize? The test of discipleship is not brought to bear as closely as it should be upon those who present themselves for baptism. It should be understood whether those who profess to be converted are simply taking the name of Seventh-day Adventist, or whether they are taking their stand on the Lord's side, to come out of the world and be separate and touch not the unclean thing. When they give evidence that they fully understand their position, they are to be accepted. But when they show that they are following the customs and fashions and sentiments of the world, they are to be faithfully dealt with. If they feel no burden to change their course of action, they should not be accepted as members of the church. The Lord wants those who compose His church to be true, faithful stewards of the grace of Christ.

The sin of these last days is upon the professed people of God. Through selfishness, love of pleasure, and love of dress, they deny the Christ that their church membership says that they follow. I thank God that Jesus Christ knows every impulse in the heart of the believer. Many profess to be children of God, who do not follow Christ. Their frivolity, their cheap conversation, their want of high-toned piety, their low aims, mislead others, who would pursue a different course were it not for the example of these deceptive characters, who do not love Christ or do His will, but simply follow their own imaginations.

[330]

Jesus is acquainted with every heart that is humble, meek, and lowly. These have trials, and make mistakes, but they are broken-hearted because they grieve the Saviour, who loved them and died for them. They come humbly to His feet; they fight His battles. In meekness and lowliness of heart, they seek to do good to others. They seek to advance the cause of truth in good and earnest endeavor.

The Lord Jesus loves those for whom He has given His life, and when worldly influences are allowed to come in between them and their Helper, when idols are chosen before Christ, when His appeals to the human soul are regarded with indifference, and there is no response, Jesus is grieved.... Those who will be the most highly honored are those who take up their cross daily, and follow Christ.—[Manuscript 7, 1898](#), pp. 10, 11. (“True Education in Our Churches,” undated.)

**Indwelling of Jesus the Secret**—Every one who in living faith follows Jesus, with an eye single to His glory, will see of the salvation of God just as surely as these discouraged, despondent fishermen saw their boats filled by the miraculous draught. It was because Christ was in the ship, that they were successful in their efforts to catch fish. The indwelling presence of the Saviour is equally necessary in the work of winning souls.—[Manuscript 67, 1903](#), p. 2. (“Fishers of Men,” July 5, 1903.)

[331] **Minister-laity Relationships to the Mission of the Church**

**Set New Believers to Work**—Just as soon as a church is organized, the members should be set to work, taught to go forth in God-given power to find others and tell them of the story of redeeming love. The power of the gospel is to come upon the companies raised up, fitting them for service. Some of the new converts will be so filled with the power of the Lord that they will at once enter the work, imparting that which they have received.

The newly formed churches will need to be educated. The minister should not devote so much of his time to preaching as to educating. The people are to be taught how to extend the knowledge of the truth. If they do this work successfully, they will labor so diligently that they will have no time or disposition to weaken the hands of their brethren by unkind criticism. Their one desire will be to carry the truth to the regions beyond.—[Manuscript 127, 1901](#), pp. 9, 10. (“Nature of Building Thoroughness in Work,” November 26, 1901.)

**Draw Laymen in Early**—It was at the very beginning of His ministry that Christ began to gather in His helpers. This is a lesson to all ministers. They should constantly be looking for and training those who they think could help them in their work. They should not stand alone, trying to do by themselves all that needs to be done.

Christ would make these humble fishermen, in connection with Himself, the means of taking men out of the service of Satan, and making them believers in Christ, teaching them in regard to the kingdom of God. In this work they would become His ministers, fishers of men. They were to be His prime ministers.—[Letter 53, 1905](#), p. 3. (To Brethren Ballenger and Palmer, February 2, 1905.)

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**Youth Evangelism**

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**God Will Suggest Thoughts**—If you will only follow on to *know the Lord*, and do His bidding, you will know by your experience that God will suggest thoughts to you as you attempt to speak words to those who are around you, to restrain them from doing wrong, and to point out to them the way of life....

“Rejoice in the Lord, always,” and through His grace you may overcome one difficulty after another. Such an experience will strengthen your faith, that you may believe that it is possible for you to be an overcomer....

They formed associations with other youth who in their words and actions manifested objectionable traits of character. They lost a sense of what God requires of them, and what He longs to do for them. Oh, if they had but followed on to know the Lord, they might have known that His going forth was prepared as the morning. I tried to encourage them. But when such ones form companionship with others who give themselves up to cheap conversation, and who indulge in smoking and in liquor-drinking, they are lost, unless they repent and become converted....

Let them remember that their baptism is a semblance of death to the world, to its fashions, its customs, and its evil practices. They are to be dead to the world, but alive unto God. In Him there is for us the power of life.—[Manuscript 61, 1907](#), pp. 3, 4. (“Address to Young People,” June 27, 1907.)

**The Fruit of Conversion**—Now you can see how foolish it is, how inconsistent it is, for those who have a special influence and a special work to perform in our world, that show capability, that show tact, that show that they have excellent qualities for usefulness and duty, how foolish it is for the human being to present them and praise them as wonderfully smart, as wonderfully capable, [so that] the person feels that unless he can be fed with this kind of flattery and praise, he does not really receive what is his due. Now Christ tells us plainly that the whole power, the whole fruit-bearing quality, is in the parent vine stock. Then let them be abiding in Christ, and drawing the nourishment from Christ, and what shall we see? We shall see something, the world will see something. There is a clear line of distinction between the believing and the unbelieving,

[333]

between those that obey God, and those that disobey Him; there is a decided and marked difference in the fruit they bear.... The fruit is the character....

Every ability that you have, every power that you have, your reasoning powers, every talent that you have, every capability that you have, is to be brought right into the religious life, and the kindness, the compassion, the pitifulness; the love of God is the fruit borne upon the branch that is grafted into the living vine. And then as the rich clusters of fruit are upon the boughs, the vine stock, that is introduced and grafted into the living vine, why the rich clusters bow down that branch, showing that those that bear the most fruit, the richest clusters, have the true humility of lowliness, like Christ. He says, Learn of Me. Come unto Me. Now let us every one hear it. [334] It is the invitation, not from the speaker, but it is the invitation from Jesus Christ Himself.—[Manuscript 43, 1894](#), pp. 2, 9, 11. (“The Vine and the Branches,” October 27, 1894.)

**We May Have the Descent of the Spirit Now**—Are we Christians in deed and in truth, or are we such in name only? Christians are growing up a holy temple unto the Lord. But “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.” This represents a constant growth in Christian character, growth in spiritual-mindedness.

The church of Christ in the world is to be a powerful people, a name and praise in all the earth. Jesus has done everything to accomplish this. Now there need to be earnest, deep, sincere efforts to redeem the past unfaithfulness. Time, precious time, has been lost in wanderings and backslidings from God. Every character is to be weighed in the balance of the sanctuary; if the moral character and spiritual advancement do not correspond to the benefits, opportunities and blessings bestowed, “wanting” is written against the name.

The Light of the world is our Leader, and the path has been growing brighter and brighter as we have advanced in the footsteps of Jesus. Oh, that we may keep close to our Leader, and He will fill every heart with His divine love, love to God, and love for one another. How long shall entreaties and warnings be given before

~~they will be valued sufficiently to be heeded? Why not now put~~  
away all selfishness, all sin, through the grace of our Lord Jesus Christ? Many are not on safe ground. They have not a clear title to an inheritance among the sanctified. And while the atoning blood is presented in our behalf, why not make earnest, thorough work and seek to be complete in Christ Jesus?

[335]

All who claim to be children of God should seek daily to understand why they believe, by searching the Scriptures for themselves. They who with humble hearts study the character of Jesus, will come more and more to reflect His image. The descent of the Holy Spirit upon the church is looked forward to, as in the future; but it is the privilege of the church to have it now. Seek for it, pray for it, believe for it. We must have it, and Heaven is waiting to bestow it.—**Letter 15, 1892**, pp. 8-10. (To Elder S.N. Haskell, June 25, 1892.)

God designs that the plan of redemption shall come to His people as the latter rain; for they are fast losing their connection with God. They are trusting in man, and glorifying man, and their strength is proportionate to the strength of their dependence. Some matters have been opened before me which will be fulfilled ere long. We are to know more than we do at the present time. We are to comprehend the deep things of God. There are themes to be dwelt upon which are worthy of more than a passing notice. Angels have desired to look into the truths which are revealed to the people who are searching God's word and with contrite hearts praying for wisdom, for greater lengths and breadths and heights of that knowledge which God alone can give.—**Manuscript 75, 1899**, p. 4. (Untitled, May 11, 1899.)

**As the Latter Rain**—Christ assured His disciples that after His ascension He would send them a gift. What was the gift that was deemed worthy of His inauguration in the heavenly courts? The Holy Spirit, sent to enlighten, convert, and sanctify the soul. God would give all gifts in one; therefore He sent the Holy Spirit. Then why should not we expect the fulfillment of this promise, "These signs shall follow them that believe"? Why do we not look for the gift of God in its fullness?

[336]

Christ is saying to us, "O ye of little faith." Our hearts must be worked by the Holy Spirit. We must believe that the Lord wants us to come to Him just as we are, without any delay, and in faith call upon Him to work for us. The Lord desires to manifest His power

among His people. Where there is now one at work there should be more than a thousand, not ordained ministers, but men and women of faith and prayer, who can work for God....

We need to arouse. We need to be holier and still holier. Before the prophecy “The weak shall be as David, and David as the angel of the Lord” can be fulfilled the children of God must put away every thought of suspicion against their brethren. Heart must beat in unison with heart. Christian benevolence and brotherly love must be far more abundantly shown. The words are ringing in my ears “Draw together, draw together.” The desire for pre-eminence must die. One subject of emulation must swallow up all others: Who will most nearly resemble Christ in character? Who will most entirely hide self in Christ?—[Letter 12, 1900](#), pp. 1, 2. (To Elder and Mrs. S. N. Haskell, February 5, 1900.)

[337]

**Who Will Appreciate It**—We may be sure that when the Holy Spirit is poured out, those who did not receive and appreciate the early rain will not see or understand the value of the latter rain.—[Letter 8, 1896](#), p. 9. (To “My Brethren in America,” February 6, 1896.)

### **Perfection and Righteousness by Faith**

**True Surrender to God**—Wait not for some magical change to be wrought in you, without taking the requisite steps yourself. Life must be with you a humble working out your own salvation with fear and trembling for it is God that worketh in you to will and to do of His good pleasure. Halt not, but escape for your life.

Many of your brethren and sisters have been helping you in a wrong course. May God forgive them. They have caused dissension and confusion in the church. Christ requires that we shall press together, that we shall be one with Him as He is one with the Father. You must depend on God, be disciplined and trained for the higher life. Yes, depend on God; wait His pleasure; follow Him; rely in obedience on the strength of His word.

To obey when it seems the hardest is true surrender to God. This will quicken your moral nature and subdue your pride. Learn to submit your will to God’s will, and you will be made meet for the

MR No. 331—*Unpublished Materials Selected for Spirit of Prophecy Workshop*  
*Seminar Papers* 267  
inheritance of the saints in light.—[Manuscript 12, 1888](#), pp. 4, 5.  
(Letter written to a brother who was in deception, 1888.)

**Fight the Good Fight of Faith**—We must battle constantly in order to fight the good fight of faith. We can keep our souls in patient trust only as we put on Christ. A general faith is not enough. We must put on the robe of Christ’s righteousness, and wear it openly, bravely, decidedly exhibiting Christ and not expect too much of finite man, but keep looking unto Jesus, and become ravished with the perfection of His character. Then we shall individually make manifest the character of Jesus, and make it evident that we are invigorated by the truth; because it sanctifies the soul and brings into captivity every thought to the obedience of Christ.—[Letter 14, 1891](#), p. 11. (To Elder S. N. Haskell, December 11, 1891.) [338]

**The Battles With Self**—Every missionary will have hard battles to fight with self, and these combats will not become fewer, but if we are constantly growing in Christian experience, if we continue to look to Jesus in faith, strength will be given us for every emergency. All the powers and faculties of a regenerated nature must be brought into constant, daily exercise. Every day we shall have occasion to crucify self, to war against inclination and a perverse temperament that would draw the will in a wrong direction. The repose and triumph of victory are not yet ours, except as we by faith enter into the victory that Christ has gained for us.—[Manuscript 14, 1892](#), p. 2. (“Counsel to a Minister’s Wife,” September 19, 1892.)

**Until Perfection of Character Is Reached**—At this time in the history of the world, we should have but one object in view—to gain eternal life. Every other desire should be subordinate to this. The work of regeneration must go on in every soul until perfection of character is reached; for nothing short of this will meet the mind of God.—[Manuscript 119, 1899](#), p. 1. (“Words to Parents,” August 21, 1899.) [339]

### Cooperation of God and Man in Salvation

**A Partaker of the Divine Nature**—He who cooperates with God, striving earnestly to separate himself from the world and its corrupt influences, becomes a partaker of the divine nature, “having escaped the corruption that is in the world through lust.” Can those

who realize that they are members of the royal family, children of the heavenly King, heirs of God and joint-heirs with Christ, degrade a nature that, through the merits of Christ, is related to angels, to Christ, yea, and to God Himself? Can those who realize the possibilities before them, who know that they are called to receive an immortal inheritance, to reign as kings and priests on the earth, fail to use every power of their being in an effort to become one with Christ? ...

Men will never reach the spiritual or intellectual heights that God wishes them to attain, until they become partakers of the divine nature. They may gain a measure of intellectual power; but of what use is intellectual strength without spiritual power? Man, in all his moral degradation may be made pure and unselfish, and he may bear in his life the divine credentials.—[Manuscript 18, 1892](#), pp. 2, 7. (“Bought With a Price,” December, 1892.)

[340] **Eyes Fixed on Jesus**—Every one of us can make our election sure, or we can make it a failure. “If ye do these things ye shall never fall.” If we live on the plan of addition, God will work for us on the plan of multiplication.

The one who appreciates the word of eternal life will be a most diligent worker. He is to work out his own salvation with fear and trembling. Why the fear, you say, why the trembling? Lest he shall in some way make crooked paths for his feet. He is to place himself in such a position that he can keep his eyes fixed on Jesus. He is to behold Him and His character. Those who do this live on the plan of addition, not the plan of subtraction.

“Add to your faith.” You have faith in Jesus Christ as your Saviour. All should have faith in Him as a Saviour. We are to work in accordance with that faith. We show our faith by working, by keeping our eyes fixed on the mark of the prize of our high calling in Christ Jesus.

He who beholds Jesus, realizing what He is to us and what we are to Him, will be diligent. He will live on the plan of addition, adding to his faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity. This is a process of growth. He who cooperates with Christ will not be found tomorrow where he is today. Every day he will follow on

to know the Lord, that he may know that His going forth is prepared as the morning. Of those who live in this way it will be written at last, “Ye are complete in him.”—[Manuscript 102, 1899](#), pp. 2, 3. (“Remarks Made in the School Chapel” Avondale, Australia, July 9, 1899.)

**The True Fruit of Conversion**—[2 Peter 1](#) gives the genuine work of sanctification. Read and understand this chapter. There is need that the grace of God be seen and realized in our influence in the religious life and character. “Grace and peace be multiplied unto you through the knowledge of God, and Jesus our Lord.” Then comes the true fruit of genuine conversion in living on the plan of addition. These precious, elevating principles are to be brought into our daily experience. The promises of God accepted in genuine faith have a fragrant influence upon the life and the character, making the human agent to reflect the image of the Divine.

[341]

The plan of progression in sanctification is brought to view in this chapter in plain lines. “Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.” Then the progression and growth in grace and qualifications of character are given, working on the plan of addition.

God works for the striving ones who exercise faith and practice godliness in the home life, in the church life, and in the small and larger interests that will unfold as we advance upward, climbing on the ladder that Peter has presented to every believer. If these practical workings of duties are faithfully attended to, God works on His part on the plan of multiplication, imparting grace to the one who imparts in his life the grace given him in representing genuine sanctification to the world in his own character. “If these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things [the true representation of Christ’s character] is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.”—[Manuscript 45, 1900](#), pp. 6, 7. (“What Is the Chaff to the Wheat?” April 28, 1900.)

[342]

**Believe Unto Salvation**—Let us begin to believe unto salvation. Let us come to God in faith, fully assured that as we surrender all to Him, He will make us Christlike in character. Then, one with Christ,

we can reveal Him to the world. Then our fitful, haphazard work will cease.

Will He not restore in us the divine image? Then let us have faith in Him. Let us now, just now, place ourselves where He can give us His Holy Spirit. Then we can give to the world a revelation of what true religion does for men and women.—[Letter 153, 1902](#), p. 9. (To Elder and Mrs. S. N. Haskell, September 27, 1902.)

**What It Means to Hunger and Thirst**—“Blessed are they which do hunger and thirst after righteousness,” craving for a knowledge of the word of God as children hunger for bread. This hungering and thirsting for righteousness means praying, believing, receiving Christ as an indwelling Saviour. This is continual sanctification....

But when God gives men work to do, they are to do that work, irrespective of what others may think or do, looking not at the mistakes of their brethren. And in humility and meekness, they are to strive to preserve unity and harmony. From the root of humility, meekness, and lowliness, springs the most precious greatness of mind—greatness which leads men to conform to the image of Jesus. Those who possess this greatness gain an experience that is of the highest value to them. They have patience and trust in God, and a faith that is invincible. Their true heart-consecration and devotion keeps self out of sight. Having a sense of their own weakness, they appreciate the help which the Lord gives them. They crave the grace of God, that they may do that which is right and pure and true.—[Letter 68, 1896](#), pp. 3-5. (To Elder S. McCullagh, July 12, 1896.)

**Nourishment for All the Needs of the Soul**—The soul needs spiritual food and drink. This is supplied in the words of Christ. Those who receive Him as a personal Saviour, and look constantly to Him, receive nourishment sufficient for all the needs of the soul. Those who are united with Christ through the daily, hourly exercise of the faith which works by love and purifies the soul, receive the forgiveness of their sins, and are sanctified unto eternal life.—[Manuscript 12a, 1901](#), p. 1. (“To Those Who Are Worried Over Minor Matters,” February 12, 1901.)

**To Work as Christ Worked**—A heart that feels its constant dependence on the Lord Jesus is necessary to success in the Christian life. Christ’s disciples must work as He worked. As they give

themselves wholly to Him for service, the similitude of His character is stamped upon their hearts by His Spirit....

The message that Christ bore we are to bear. There is a satisfaction of soul that all may have,—a sanctification that will reveal the outworking of the principles of truth in the daily life. It rests with us individually to place ourselves where God can give us this sanctification. We are to reveal the purity of character that Christ revealed, that we may set a right example before those who are seeking the right way....

[344]

They will need to cling close to the One who gave His life for them, that they might have power to become the sons of God, power to obtain the victory over sin. They are to live the Christ-life, revealing purity and holiness. Never are they to gloss over sin. Never are they to have perverted appetites and passions. These appetites and passions are to be uprooted and cast away. The children of God are not to be slaves of passion. Their lives are to show that the truth has sanctified their souls. The reason is to be sanctified and carefully guarded as a precious, heaven-sent gift. Their hearts are to be gladdened by the rich promises given them, and the bright prospects before them. Every feature of their experience is to be radiant with heaven's brightness. Their lives are to be filled with thanksgiving....

Complete union with Christ and with one another is absolutely necessary to the perfection of believers. Christ's presence by faith in the hearts of believers is their power, their life. It brings union with God. "Thou in me." Union with God through Christ makes the church perfect.—[Manuscript 182, 1905, 3-7](#). ("The Christian Life," undated.)

**Live on the Bread of Life**—The heart needs a power that is found only in the word of God. This power is the bread of life, which, if a man eat thereof, he shall live forever. He is not merely to taste occasionally of the bread which comes down from heaven. He is to live on the words which are spirit and life to the receiver. The earnest grasp of truth, the personal appropriation of the words of Christ, works a transformation in the character.

[345]

"Verily, verily I say unto you, Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise

him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him. As the living Father hath sent Me, and I live by the Father, so he that eateth Me, even he shall live by Me.” “It is the spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life.” Pardon and sanctification come as a result of receiving and practicing Christ’s words.—[Letter 130, 1901](#), p. 2. (To Brother and Sister Sanderson, September 27, 1901.)

**Sanctified by the Spirit**—A great hindrance to the advancement of the work has been brought by church members who, though knowing the truth, have not been sanctified by the truth. It is through sanctification of the truth that we are enabled to appreciate the teachings of Christ, given to guide men and women in all the conduct of life.—[Letter 272, 1903](#), p. 1. (To “My Dear Brethren and Sisters Gathered in Council at Nashville,” December 20, 1903.)

[346] **Every Soul May Enjoy Sanctification**—It is the privilege of every soul to be favored with the rich blessing of sanctification, through the work of the Spirit of God upon the heart. But before this can be our experience, self must die, and we must learn to trust in the Lord as His dear children. By faith we must claim as our own His precious promises.—[Letter 202, 1907](#), p. 1. (“To the Brethren Who Are Laboring in Merced,” June 13, 1907.)

**To Shine Without Superficial Attempt**—Those who would experience more of the sanctification of the truth in their own souls, should present the truth to those who are ignorant of it. Never will they find a more elevating, ennobling work....

Christ’s followers have no need to try to shine. If they will behold constantly the life of Christ, they will be changed in mind and heart, into the same image. Then they will shine without any superficial attempt.—[Manuscript 31, 1908](#), pp. 2, 4. (“Deeper Consecration,” May 17, 1908.)

**What the Holy Spirit Does for Man**—If our minds are controlled by the Holy Spirit, we shall understand the lesson taught by the parable of the leaven. As the leaven operates on the meal, so the Holy Spirit operates on the human heart, absorbing all the capabilities and powers, bringing soul, body, and spirit into conformity to Christ. Man cannot make this change. It can be made only by the

~~Holy Spirit. In those who submit to the control of the Spirit, new thoughts, new feelings, new purposes are awakened. The mind is changed; the faculties are set to work....~~

The moment we surrender ourselves to God, believing in Jesus we have the righteousness of Christ. We realize that we have been redeemed from sin, and appreciate His sacrifice to purchase our freedom.... This sanctification we must all experience, else we can never gain eternal life. It is obtained by a union with Christ, a union which no power of Satan can break. Christ demands undivided heart-service, the entire use of mind, soul, heart, and strength.—[Manuscript 68, 1898](#), pp. 2, 6-9. (“The Leaven of Truth,” June 9, 1898.)

[347]

**Sanctification, Habitual Communion With God**—God will more than fulfill the highest expectations of those who put their trust in Him. He desires us to remember that when we are humble and contrite, we stand where He can and will manifest Himself to us. He is well pleased when we urge past mercies and blessings as a reason why He should bestow on us higher and greater blessings.... He is honored when we set apart the seventh day as sacred and holy. To those who do this the Sabbath is a sign, “that they may know,” God declares, “that I am the Lord that doth sanctify them.” Sanctification means habitual communion with God. There is nothing so great and so powerful as God’s love for those who are His children by adoption.—[Manuscript 80, 1900](#), pp. 8, 9. (“A Holy People,” July 4, 1900.)

**Sanctification Through Willing Obedience**—True sanctification comes through willing obedience. We are distinctly and decidedly taught that the proper observance of the Sabbath brings a knowledge of what constitutes true sanctification. Reputation and even life itself might better be sacrificed than the truth of the word of God.—[Letter 66, 1900](#), p. 3. (To W. L. H. Baker, May 2, 1900.)

**God’s Part in Sanctification**—“Why,” says one, “how can we do all this if the Lord is coming so soon?” Why, the Lord can do more in one hour than we can do in a whole lifetime, and when He sees that His people are fully consecrated, let me tell you, a great work will be done in a short time, and the message of truth is to be carried into the dark places of the earth, where it has never been proclaimed....

[348]

It is the word of infinite power that He wants you to eat and drink; He wants you to eat His flesh and drink His blood, and then the power of God will be in your midst. Then the voice will be touched with a peculiar power.—[Manuscript 93a, 1899](#), pp. 4, 9. (“Closing Address,” July 23, 1899.)

### The Nature of Sin

**What Sin Does**—I was present in your assembly on one occasion, and was speaking to the church in regard to their danger, when One stepped into our midst whom we knew to be a messenger from God. The words that fell from his lips were such that the people sat with their eyes riveted upon him. A few covered their faces, and would not look at the speaker: for it seemed to pain them. They writhed under his words, and were desirous to leave, but dared not.

He said, “It is the essence of sin to allow yourselves to become a contradiction of God’s will. Had it not been for the perverting influence of sin, the character and conduct of God’s creatures would have ever been in perfect harmony with His will. But this is not the case, and because of this, it becomes necessary for every individual to search for the right way. But studying the word of God, and carrying out its precepts in all their business transactions, men may carefully discern the spirit which controls the actions. In the place [349] of following human impulse and natural inclination, they may learn, by diligent study, the principles which should control the sons and daughters of Adam.”—[Letter 22, 1896](#), p. 3. (To W. A. Colcord, June 22, 1896.)

Your case has been presented before me, and I have felt very anxious for you.... Satan has been watching you closely. Only a little farther on his ground, and the Spirit of God would have been driven forever from your heart, the Lord would have left you, and Satan, cruel in his power, would have cut you off in your sins.—[Letter 46, 1888](#), p. 1. (To Brother Frisbie, December 30, 1888.)

**When It Is Not Willful Sin**—Those who are in connection with God are channels of the power of the Holy Spirit. If one who daily communes with God errs from the path, if he turns a moment from looking steadfastly unto Jesus, it is not because he sins willfully: for when he sees his mistake, he turns again and fastens his eyes

upon Jesus, and the fact that he has erred does not make him less dear to the heart of God. He knows that he has communion with the Saviour, and when reproved for his mistake, in some matter of judgment, he does not walk sullenly and complain of God: but turns the mistake into a victory. He learns a lesson from the words of the Master, and takes heed that he be not again deceived....

The wisdom of so-called intellectual men cannot be relied upon, unless they have learned, and are daily learning, lessons in the school of Christ. Men in their supposed wisdom may plan and devise theories and systems of philosophy, but the Lord calls them vain and foolish....

The people have not been educated to bear their testimonies as they should have been, although the Lord has been pleased to give much light upon this matter. There has been altogether too much preaching, and not enough pains taken to educate those who have newly come to the faith to speak and to pray, and learn how to do service for the Master. This kind of work is of far greater importance than is frequent preaching. It is a mistake for the preacher to do all the speaking. He should do faithful labor to teach the people who have not had an experience to learn how to speak, to learn how to pray in such a way that they may improve week by week.—[Letter 54, 1894](#), pp. 10-12. (To Elder O. A. Olsen, June 10, 1894.)

[350]

## Relationship of the Spirit of Prophecy to Church Membership

**Why the Testimonies Needed**—False repentance for a wrong course is a base yielding to persuasion or fear. True repentance toward God reveals a humble mind that is full of sanctified boldness and courage to sustain the right. These will listen to hear the voice of God. They will obey the calls and warnings they receive.

There are many who seemingly make a beginning to repent and vindicate the truth and holiness, but they fail. Why? Because they love the praise of men more than the approval of God. They turn away from light, and do exactly contrary, supposing their human devising to be wisdom.

A godly jealousy is essential for us all. If the word of God were eaten as the food for the soul, if it were treated with deference and respect, there would be no necessity for the many and repeated

- [351] Testimonies that are borne. The simple declarations of Scripture would be received and acted upon.—[Letter 127, 1896](#), pp. 5, 6. (To O. A. Olsen, December 1, 1896.)

### New Light

**The Message, Not the Messenger**—When a new view is presented, the question is often asked, “Who are its advocates? What is the position or influence of the one who would teach us, who have been students of the Bible for many years?” God will send His words of warning by whom He will send. And the question to be settled is not what person is it who brings the message; this does not in any way affect the word spoken. “By their fruits ye shall know them.”—[Letter 19d, 1892](#), pp. 7, 8. (To Elder O. A. Olsen, September 1, 1892.)

### Miracles

**God’s People to Stand the Test of Miracle-working Powers**—We are not to regard any human being as one to be believed and trusted, unless it is evident that he is established in the truth of the word of God. Some who have been leaders in the work of God are seeking to make of none effect the work that God has placed in the world to educate His people, and to prepare them to stand the test of the miracle-working powers that would make void the precious facts of faith that have for the last sixty years been given under the power of the Holy Spirit.—[Letter 256, 1906](#), pp. 1, 2. (To “My Ministering Brethren in Australia,” August 1, 1906.)

- [352] Are God’s People Prepared for False Miracles? It is fully time that every responsible worker should take his stand firmly on the word of God. This word is to be our defense when Satan works with such lying wonders that if it were possible he would deceive the very elect. It is then that those who have not stood firmly for the truth will unite with the unbelieving who love and make a lie. When these wonders are performed, when the sick are healed and other marvels are wrought, they will be deceived. Are we prepared for the perilous times that are right upon us? or are we standing where we will fall

*Seminar Papers* 277  
an easy prey to the wiles of the devil?—[Manuscript 81, 1908](#), p. 7.  
(“Words of Exhortation and Warning,” June 26, 1908.)

**Miracle-working Power of Satan Will Deceive Many**—As the condition of the church and the world was opened before me, and I beheld the fearful scenes that lie just before us, I was alarmed at the outlook; and night after night, while all in the house were sleeping, I wrote out the things given me of God. I was shown the heresies which are to arise, the delusions that will prevail, the miracle-working power of Satan—the false Christs that will appear—that will deceive the greater part even of the religious world, and that would, if it were possible, draw away even the elect.—[Letter 1, 1890](#), p. 2. (To “Dear Brethren,” May 14, 1890.)

**Many Will Go From Us, Giving Heed to Seducing Spirits**—A superficial faith results in a superficial experience.... The light given me has been very forcible that many would go out from us, giving heed to seducing spirits, and doctrines of devils. The Lord desires that every soul who claims to believe the truth shall have an intelligent knowledge of what is truth. False prophets will arise, and will deceive many. Everything is to be shaken that can be shaken. Then does it not become every one to understand the reasons of our faith? In place of having so many sermons, there should be a more close searching of the Word of God, opening the Scriptures text by text, and searching for the strong evidence that sustain the fundamental doctrines that have brought us where we now are, upon the platform of eternal truth.—[Letter 1, 1897](#), pp. 1, 2. (To the church in Adelaide, April 22, 1897.)

[353]

## Signs and Wonders

**Earth Quaked at the Tread of Heavenly Throng**—Signs and wonders in the heavens were given to the wise men in the East who were searching for Christ. To shepherds who were keeping their flocks on the hills of Bethlehem, the angel host appeared. All heaven recognized the advent of Christ. Angels were present in the judgment hall, and when Christ was scourged with the cruel thongs, they could scarcely endure the sight. Angels of heaven were present at His death. The darkness that covered the earth at His crucifixion concealed the company of heaven’s powerful agencies, but the earth

quaked at the tread of the heavenly throng. The rocks were rent; for three hours the earth was shrouded in impenetrable darkness; nature with her dark robes hid the sufferings of the Son of God.

[354] And will Christ's second coming be wanting in glory? No; He comes to triumph. At His death, creation shrouded itself in darkness, and all nature sympathized with His sorrow and humiliation. And nature will testify her triumph at His second appearing.... The Lord would have our perceptions keen to understand that these mighty ones who visit our world have borne an active part in all the work which we have called our own. These heavenly beings are ministering angels and they frequently disguise themselves in the form of human beings....

Many, under different circumstances have listened to the voices of the inhabitants of other worlds. They have come to act a part in this life. They have spoken in assemblies, and opened before assemblies human histories, and have done works which it was impossible for human agencies to do. Time and again have they been the generals of armies. They have been sent forth to cleanse away pestilence. They have eaten at the humble board of families. Often they have appeared as weary travelers in need of shelter for the night.—[Manuscript 39, 1898](#), pp. 4-8. (“The Day of Reckoning,” November 22, 1898.)

### **Bible Teaching and Textbooks**

[355] **To Prepare Textbooks**—In the church schools to be established, I cannot recommend [the program of] no textbooks whatever, [or to] set inexperienced teachers to be managers. The lessons given in these schools will be of a wrong order, and soon it will be evident that the school is disappointing people. Something is wrong. The teachers themselves do not have an understanding of the Bible lessons to be given. They need that one shall teach them. We must move intelligently. Books can be prepared for children that will not contain a thread of infidelity, but these books must be simplified to meet the understanding of the small children. A teacher of little experience who attempts to teach all the lessons from the Bible alone will not understand half the time what are the real points of the lesson. There should be a close and thorough examination into this matter

of books. Much thought and no hasty work must be given to it by those teachers who have learned their lessons from the Sacred Word. Having learned obedience, they will sympathize with the children....

These church schools are a very serious matter. Young persons without a deep experimental evidence that the truth has begun its sanctifying influence upon their hearts, will make a failure in attempting to teach in any church school....

Books should be prepared as soon as possible to lead minds to a study of the Bible.—[Letter 136a, 1898](#), pp. 1-4. (To “Dear Son Edson,” August 14, 1898.)

Again last night I was speaking with you in regard to the textbooks in our schools. I was commissioned to give you a warning. Do not, as you shall meet our schools in California and other places, present to them the ideas that look so clear and plain to you in reference to the textbooks in our schools. They are not prepared for this, and already confusion is working and will work with reference to this point. There are many things to be considered in regard to this matter.

If we follow on to know the Lord, we shall see things more clearly than we discern them now. But neither teachers nor students are prepared to make rapid changes. We need the baptism of the Holy Spirit, else minds will misinterpret the subjects and handle them in such a way as to bring confusion rather than light. As you shall go into the study of opening the Scriptures to the schools, do not introduce the matter of simple books being discarded. It will do harm to the uninformed, who, half catching at things, and supposing they know it all, yet utterly unable as teachers to understand the matter in all its bearings, will advance theories which one and another will grasp at, but will not understand.—[Letter 104, 1899](#), pp. 1, 2. (To Elder S. N. Haskell, August 1, 1899.)

[356]

**Ellen G. White Commends the Swiss Schools**—I see some things here in Switzerland that I think are worthy of imitation. The teachers of the schools always go out with their pupils while they are at play, and teach them how to amuse themselves and repress any disorder or any wrong. This is an invariable law, and includes children from five to fifteen years of age.

As a reward for good behavior and studious habits the teachers take their scholars out and have a long walk with them, dismissing

the school earlier than usual. I like this, I think there is less opportunity for the children to yield to temptation. The teachers seem to enter into the sports of the children and to regulate them.

I cannot in any way sanction the idea that children must feel that they are under a constant distrust, and must be watched, and cannot act as children. But let the teachers join in the amusements of the children, be one with them, and show they want them to be happy, and it will give the children confidence. They can be controlled by love, but not by a stern, strict, unbending rule, to follow them in their meals and in their amusements.—[Letter 42, 1886](#), p. 3. (To Brother Ramsey, April 7, 1886.)

[357] **General Counsel**—Those who instruct the children should be men and women of principle.... Let every teacher who accepts the responsibility to educate the children and youth examine himself and study critically from cause to effect.—[Manuscript 34, 1893](#), pp. 8, 10. (“The Successful Teacher,” May 18, 1893.)

No one who will be satisfied with a low standard should have the responsibility of training the youth. The true teacher will try by precept and example to win souls to Christ. He will receive the truth in the love of it, allowing it to cleanse his own heart and mold and fashion his character after the divine similitude.—[Letter 148, 1908](#), pp. 2, 3. (To Dr. E. R. Caro, May 12, 1908.)

### **Training or Education of Ministers and Bible Teachers**

**Training Essential**—A proposition was made that Brethren Hare and Hickox begin tent work at once in East Maitland. But light was given me Tuesday night that this would be a premature movement.... They all need to learn how to speak, what subjects to handle and how to present the truth in such a clear, connected, simple manner that old and young will see its consistency. No haphazard work is to be done; for this would greatly dishonor God....

[358] To learn how to open the Scriptures to others in an acceptable manner means close application and hard study. This is necessary in order to give a connected discourse in a clear, forcible way, making all the important points stand out so clear as not to be misunderstood.—[Letter 185, 1899](#), p. 2. (To Brother and Sister J. J. Wessels, November 15, 1899.)

~~—Link Inexperience With Experienced—~~We are failing in another direction, and that is that men who can work should be linked in their labors with those who are inexperienced, that they may get an experience in the right direction.—[Manuscript 19b, 1890](#), p. 3. (Talk before the General Conference Committee, July 14, 1890.)

### Gifts of the Spirit

**Same Gifts as Given to Apostles**—When a laborer has found his place in the work, it is not wise for him to step out and take upon himself some other duties that will interfere with his appointed work....

From age to age Christ had delivered His treasures to the church, and from one generation to another His faithful servants have improved the talents lent them. The gifts that eighteen hundred years ago He placed in the hands of His chosen ministers, the twelve apostles, have descended to His workers in this age. Yet how few of us realize our high privileges, and our true position as ministers of His grace.—[Letter 206, 1907](#), pp. 1, 2. (To Elder G. C. Tenney, June 3, 1907.)

**Blessings Withheld Because Men Fail**—It is because men have failed to copy the life of Christ that the great Head of the church has been restrained from bestowing His blessings largely. For such men cannot be used by the heavenly agencies in transforming the world to Christ's divine image.—[Manuscript 25, 1899](#), p. 9. (“Faithfulness in the Work of God,” March 12, 1899.) [359]

### Relationship Between Physical, Mental, and Spiritual Health

**Occupy the Mind With Studies of the Most Use**—God would have the mental faculties kept pure and clean. But often too great a variety of food is given to the mind. It is impossible for this to be properly taken care of and used. The brain should be relieved of all unnecessary burden. Only the studies which will be of the most use, not only here but in the future life, which will provide the best instruction for body and soul, will be carried over into eternity....

The study of books written by infidels does great harm. Thus tares are sown in the minds and hearts of students. Yet this is the

food often given to the brain, while many have little knowledge of subjects which pertain to eternal interests, which they ought to understand....

Jesus Christ is our spiritual touchstone. He reveals the Father. Nothing should be given as food to the brain that will bring before the mind any mist or cloud in regard to the Word of God....

Man was formed in the image of God. But Satan worked constantly to destroy the divine similitude. Man yielded to temptation, and God's image was obliterated. Christ put His hand a second time to the work. He would recreate man. When the fullness of time came, God sent forth His Son....

The eternal Word appeared in human form, bringing with Him all grace, all healing, all efficiency....

[360] Read Christ's prayer to His Father, intended not merely as an important lesson in education for the disciples, but to come down through all time for the benefit of those who would read the inspired writings....

What can the most learned in book lore know aright without a knowledge of the Word of God? Without the education found in the Bible, how shall we reach the next world, where we shall enter the presence of God and see His face? Nothing of this world's wisdom, the knowledge gained from books, presents a true and sure foundation upon which we can build for eternity.—[Manuscript 15, 1898](#), pp. 1-5. (“The Fear of the Lord Is the Beginning of Wisdom,” undated.)

God would be recognized as the author of our being. That life He has given us is not to be trifled with. Recklessness in the bodily habits reveals a recklessness of moral character.

The health of the body is to be regarded as essential for the advancement of growth in grace, an even temper. If food is given to the stomach which will prove a tax to it, it will surely result in perverting the finer feelings of the heart. The stomach has a controlling influence upon the whole being, and has everything to do with the health of the whole body. If the stomach is not properly cared for, the formation of a moral character will be hindered.... Erroneous eating and drinking will result in erroneous thinking and acting.... Those who choose to be presumptuous, saying, “The Lord has healed me, and I need not restrict my diet, I can eat and drink as

I please,” will ere long need, in body and soul, the restoring power of God.—[Manuscript 113, 1898](#), pp. 3, 4. (“Present Your Bodies a Living Sacrifice,” September 8, 1898.)

[361]

**The Entire Being**—Real religion has its seat in the heart; and as it is an abiding principle there, it works outwardly, molding the external conduct, until the entire being is conformed to the image of Christ; even the thoughts are brought into subjection to the mind of Christ. If the abiding principle is not in the heart, the mind will be molded after the deceiving similitude of Satan’s mind, working his will, to the ruin of the soul. The atmosphere which surrounds such souls is deleterious to all around them, whether believers or unbelievers.

When the mind is not under the direct influence of the Spirit of God, Satan can mold it as he chooses. All the rational powers which he controls he will carnalize.—[Letter 8, 1891](#), pp. 2, 5. (To Brother Craig, February 4, 1891.)

## Unity

**Good Cooking, True Missionary Work**—If your duty lies in the kitchen, seek to be a perfect cook. Prepare food which will be healthful, nourishing, and appetizing, so that the members of the family need not resort to stimulants of any kind. This is true missionary work.—[Manuscript 47, 1896](#), p. 7. (“The Lack of Unity a Cause of Failure,” undated.)

**Unity Unity in Variety**—Life in nature objects to uniformity. There is variety in the human body, from the eyes to the feet. Yet all these members are dependent upon one another to make a perfect whole. In all the variety composing the human body, there is harmonious action in conformity to the laws controlling the being....

[362]

The more we as believers drink in of the Spirit, the more we shall be animated and united by His surpassing love.—[Letter 53, 1900](#), pp. 1-4. (To Elder S. N. Haskell, April 5, 1900.)

**Illustrated by the Vine and the Branches**—By the figure of the vine and the branches Christ illustrated not only the relation that should exist between Him and His followers but also the union between every believer and his fellow-believer. The branches of the vine are related to each other; but they are not alike. Each has

its own individuality, which cannot be merged into that of another, but all have a special connection with each other. The root that supplies nourishment to one branch supplies nourishment to every other branch. Each must depend alike on the vine for sustenance; all must be joined to the parent stalk. The life and growth and faithfulness of each depend alike on the parent vine. In obedience to the laws of nature, their common hold of the true vine makes them one; in their diversity there is unity.

[363] The lesson of the vine and its branches holds a deep meaning for the workers in the cause of God. Every worker is to draw his strength from the same Source, and while the individuality of each is to be maintained, unity and harmony is to be preserved. When this spirit of oneness pervades the work, our institutions throughout the world will be united in their interests, while the individuality of any one will not be merged into that of any other one....

It is not the purpose of God to centralize in this way, bringing all the interests of one branch of the work under the management of a comparatively few men. In His great purpose of advancing the cause of truth in the earth, He designs that every part of His work shall blend with every other part. The workers are to draw together in the Spirit of Christ. In their diversity, they are to preserve unity. One institution is not to be brought under the control of another, but all are to exercise their powers harmoniously.—[Letter 112, 1907](#), pp. 4. 5. (To the directors of the Nashville Sanitarium and the Southern Union Conference, March 10, 1907.)

Do not allow your individuality to become prominent. If differences arise, do not insist on having your own way, thereby creating strife. Let your individual preferences be unexpressed, when you see that they would create discord.

Unless some question of vital importance is involved, be ready to yield your own opinion rather than to create a dispute. Even though you may by argument gain your point, yet you may place a burden upon someone else, far outweighing the advantage you think you will gain. It is hard to heal the wounds caused by harsh words.

[364] Often you may preserve peace by guarding the tongue. Never introduce into your conversation matters that will create strife, hurting your own soul, and the souls of others. Keep your differences to yourself. Tell them only to God.—[Manuscript 60, 1903](#), p. 2.

**Unite With Confidence in One Another**—It is not in accordance with the mind of the Lord to encourage suspicion, jealousy, envy, and evil surmising. The Lord desires His people to unite and to look constantly to Jesus. They are to work in sympathy and love, with entire confidence in one another. Christ declares, “All ye are brethren.”—[Letter 116, 1901](#), p. 3. (To Elder W. M. Healey, August 21, 1901.)

**The Law of Cooperation**—The Lord has designed that His people shall organize and combine all the united elements, sanctified through the truth, as vast influential agencies to transform the human into divine agencies, to work out as united plans, the divine cooperating with the human, the power of the future world brought into and imparted to the present, which means the Holy Spirit pervading His body, the church....

All the united converted agencies are to combine in one, and the law of cooperation is the great one work in reciprocal influence. There is to be no kingly power, one man controlling the whole. All influences are brought to bear one upon the other in revealing Christ and the cross to a world that is perishing in sin and iniquity.—[Letter 183, 1901](#), pp. 6, 7. (To “Dear \_\_\_\_\_,” November 26, 1901.)

**Perfect Oneness**—I urge our people to cease their criticism and evil-speaking, and go to God in earnest prayer, asking Him to help the erring. Let them link up with one another and with Christ. Let them study the seventeenth of John, and learn how to pray and how to live the prayer of Christ. He is the comforter. He will abide in their hearts, making their joy full. His words will be to them as the bread of life, and in the strength thus gained they will be enabled to develop characters that will be an honor to God. Perfect Christian fellowship will exist among them. There will be seen in their lives the fruit that always appears as the result of obedience to the truth.

Let us make Christ’s prayer the rule of our life, that we may form characters that will reveal to the world the power of the grace of God. Let there be less talk about petty differences, and a more diligent study of what the prayer of Christ means to those who believe on His name. We are to pray for union, and then live in such a way that God can answer our prayers.

Perfect oneness—a union as close as the union existing between the Father and the Son—this is what will give success to the efforts of God’s workers.—[Manuscript 1, 1903](#), p. 6. (“An Appeal,” January 7, 1903.)

**Union With God through Christ**—Complete union with Christ and with one another is absolutely necessary to the perfection of believers. Christ’s presence by faith in the hearts of believers is their power, their life. It brings union with God. “Thou in me.” Union with God through Christ makes the church perfect.—[Manuscript 182, 1905, 7](#).

[366] **Why So Little Effort to Preserve Unity—an Appeal to an influential Minister**—We need to walk very carefully before God. I have in times past had many heartaches as I have been shown your dangers. When once you have taken a position in regard to any subject, there is a set determination to hold to the stand taken. You have not pursued a right course in reference to the questions upon which there is a difference of opinion. At times you are altogether too sharp and severe toward your brethren who are younger in years, and yet whom the Lord is manifestly using to give light to His people.

The One who has paid the purchase money for our souls, prayed just prior to His crucifixion, “Neither pray I for these alone, but for them also which shall believe on Me through their word; that they also may be one in Us: that the world may believe that Thou hast sent Me.”

Here are the credentials we are to bear to the world, that the Lord hath sent His Son, Jesus, “that whosoever believeth in Him should not perish, but have everlasting life.” When so much importance is attached to the unity of believers, why is there so little effort to preserve unity? Why are not the words of our Saviour more decidedly practiced? Why is not greater caution exercised that differences should not exist; and if there are differences of opinion, why swell them to as large proportions as possible, and make the breach as wide as possible? Why present these differences conspicuously before the world?

This matter grieves my soul, because it grieves the soul of Him who died for us that we should be one in Him and one in God.

~~—I have great respect and love for you, my brother, and it hurts me to see you in any way taking a course that in the least resembles the course pursued by the Jewish nation, which separated them from God and bound up their minds in prejudice and unbelief, that the true light shining all about them was not discovered and acknowledged....~~

[367]

I have been shown it is because the feelings of the natural heart, unsubdued by grace, have the supremacy. If they had an understanding of the word of God, men living amid the perils of the last days would rather sacrifice their dignity, though dear as the right arm or the right eye, than disregard the plainest precepts of God's word as they have done....

The enemy has been making you wide awake to discern error in those whose views in some points differed from yours. You have thought that you could see inconsistencies in Brethren A and B and those who were in harmony with them. My dear brother, those men are human; in the intensity of their feelings they may make mistakes; their expressions may sometimes be stronger than will impress minds favorably. But have you as a colaborer, one who has had long experience in the work, gone to these men with your soul imbued with the love of God, feeling pained to the very heart to perceive a shade of difference in views and positions, and said to them, "Brethren, we must be a unit"? Christ prayed that we might be one as He is one with the Father. Let us together bring our ideas to the Scriptures. Let us lay aside prejudice, and be determined we will cherish brotherly love, and in meekness and lowliness of mind try to see eye to eye."

But few have courage to do this; yet it is the only Christlike course that will prevent divisions.—[Letter 25b, 1892](#), pp. 1-8. ("Conflicts and Victories of the Church," August 30, 1892.)

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

[368]

“they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.”—[Letter 98, 1902](#), p. 3. (“To the Churches and Companies in Greater New York,” July 8, 1902.)

**Deficiencies Supplied as Men of Varied Abilities Work Together**—The Lord has not qualified any one of us to bear the burden of the work alone. He has associated together men of different minds, that they may counsel with and assist one another. In this way the deficiency in the experience and the abilities of one is supplied by the experience and the abilities of another. We should all study carefully the instruction given in Corinthians and Ephesians regarding our relation to one another as members of the body of Christ....

[369] Christ is mine and I am His. It is positively necessary for us to sit down and think how Christ our Saviour descended from heaven, from the throne of God, clothing His divinity with humanity, to show all mankind what human beings may become if they will unite their weakness to His strength, if they will die to self and live to Christ. Thus the strong, unchristlike traits of character that they have cherished will be softened, subdued, purified. They will unite one with another, that they may be one with Christ in God.—[Letter 80, 1902](#), pp. 1-7. (To Elder J. E. White, May 25, 1902.)

**Reciprocal Action**—In the varied lines of Christ’s work, each part depends on the other part. God has made provision for reciprocal action and mutual relation of all animated beings. He has made arrangements that all shall be connected together, and the whole to God. No one can be dropped out of the Lord’s plan without affecting the whole. Nothing is independent of the rest. In creating Adam and Eve as our parents, God designed that each human being should stand related to the rest, to be a part of the web of humanity.—[Manuscript 157, 1898](#), p. 1. (“Be Ye Therefore Perfect,” typed December 6, 1898.)

**God’s Kingdom Allows No Place for Strife for Supremacy**—Christ gave His disciples a most important lesson in regard to who should be His disciples. In the kingdom that I am about to set up, He said, strife for the supremacy shall have no place. All ye are brethren. All My servants there shall be equal. The only greatness recognized there will be the greatness of humility and devotion to the service of others. He that humbleth himself shall be exalted,

and he that exalteth himself shall be abased. He who seeks to serve others by self-denial and self-sacrifice will be given the attributes of character that commend themselves to God, and [will] develop wisdom, true patience, forbearance, kindness, compassion. This gives him the chiefest place in the kingdom of God....

“He that will come after Me,” Christ said, “let him deny himself, and take up his cross daily, and follow Me.” This is the proof of discipleship. If church members would be doers of the word, as they solemnly pledged themselves to be when they received baptism, they would love their brethren, and would be constantly seeking for unity and harmony....

[370]

If we are laborers with Christ, we shall work just as Christ worked. Our way and our dispositions are not to be grafted into the work. If we have not the Spirit of Christ, we are none of His. Profession is nothing. “By their fruits ye shall know them.”—[Manuscript 165, 1898](#), pp. 1-11. (“Unity a Test of Discipleship,” typed December 13, 1898.)

**Not by Human Methods**—When church members are imbued with Christ’s Spirit, they will be able to fulfill His commission. But unless they strive with all their capabilities to answer the prayer, “Neither pray I for these alone, but for them also which shall believe on Me through their word, that they all may be one, as Thou, Father, art in Me, and I in Thee,” they are not bound up with Him. The spirit developed by the natural character will not lead us to work as Christ worked. There can be no unity while this spirit is cherished. The pure principles of God’s word, which are essential to our moral health and purity, cannot be followed while self is upheld. Individual consecration means that the whole being, mind, soul, heart, and strength, is placed on the side of Christ. This is genuine sanctification, and is brought about through obedience to the truth. This sanctification every individual must have who would overcome as Christ overcame. Each must possess that faith that works by love and purifies the soul. This will produce true unity.

[371]

The unity that God requires cannot be secured or maintained by any human methods. But all who are united to the parent stock, as the branch is united to the vine, will be one in Christ.—[Manuscript 156, 1898](#), p. 2. (“The Need of Self-sacrificing Effort,” typed December 5, 1898.)

Self must be laid aside; or God will lay the human instrument aside.—[Manuscript 168, 1898](#), p. 4. (“Fragments,” undated.)

Christ’s seamless garment is a representation of the unity that should exist in the church. All must see that there must be no rending of the seamless robe.—[Letter 107, 1898](#), p. 2. (To the brethren and sisters in Rockhampton,” November 6, 1898.)

The truth cherished in the heart will work out a blessed unity among Christ’s disciples in the lower school of earth.—[Manuscript 9, 1906](#), p. 8. (“Unity in Christ,” typed January 16, 1906.)

**Christlike Forbearance Basic to Unity**—May the Lord show you all what to do that you may be filled with thanksgiving, gratitude, and praise to God for the precious gift of the Son of God, and not with envying, jealousies, and rivalries. Then true love and unity will exist....

[372] Nothing can perfect a perfect unity in the church but the spirit of Christlike forbearance. Satan can sow discord; Christ alone can harmonize the disagreeing elements.... When you as individual members of the church love God supremely and your neighbor as yourself, then there will be no labored efforts to be in unity, there will be a oneness in Christ, the ears to report will be closed, and no one will take up a reproach against his neighbor. The members of the church will cherish love and unity and be as one great family. Then we shall bear the credentials to the world that will testify that God has sent His Son into the world. Christ has said, “By this shall all men know that ye are My disciples, if ye have love one for another”....

Let the capacities of the mind expand that you may take in the heavenly beauties and the blessed promises. Only believe in Jesus and learn in the school of the greatest Teacher the world ever knew, and His grace will act mightily upon the intellect and heart. This teaching gives clearness to the mental vision. It gives compass to the power of the thought; ideas are created, the soul hunger is filled. The heart is softened and subdued and filled with glowing love, that neither discouragement, despondency, affliction, nor trial can quench. God will open to the mind’s eye [to] His preciousness and His fullness. Then let us labor and love.—[Letter 29, 1889](#), pp. 5-9. (To Brother and Sister Buckner, November 8, 1889.)

—**Endowment of Holy Spirit Brings Unity**—But I know that just as soon as the Holy Spirit shall come upon hearts, there will be unity in voice and understanding; and wisdom will be given us.—[Manuscript 16, 1903](#), p. 4. (“Unity of Effort,” talk at General Conference, April 1, 1903.)

**Bound by the Golden Chain of Love**—Christians are to be united, not in faultfinding and criticism, but in fellowship, in dependence one upon the other, bound by the golden links of the chain of love. If they will unite in partaking of the divine nature, they will be bound to the throne of God. This must be the case if we are ever to meet the Lord Jesus. There must be a receiving of the attributes of pure, holy, sanctified characters, such characters as man would ever have possessed had he remained loyal and true to God. By an intelligent understanding of the word of truth, we may understand the character of Christ.—[Letter 366, 1907](#), p. 4. (To Elder J. E. White, November 10, 1907.)

[373]

**Through Prayer and Bible Study**—Now let the work grow, and let there be the strongest union possible among the workers, heart cemented to heart through prayer and searching of the Scriptures. In order that this union may exist, let your hearts be joined together in Christ Jesus.—[Letter 8, 1907](#), p. 1. (To Elder O. A. Olsen and his fellow workers, January 17, 1907.)

**Not by Independent Action**—An army would be demoralized if they did not learn to obey orders of the captain. Each soldier must act in concert. Union is strength; without union efforts are meaningless. Whatever excellent qualities a soldier may possess, he cannot be a safe trustworthy soldier if he claims a right to act independently of his fellow comrades. This independent action cannot be maintained in the service of Christ...

Self-restraint is essential to be exercised by every Christian if they answer the prayer of Christ. He is not a good soldier who will not submit his own judgment and his own ideas to preserve unity of action. We have a noble captain and every soldier must obey orders. The meekness and lowliness of Christ always leads to unity and hence to strength in united action.—[Letter 62, 1886](#), pp. 5, 6. (To Dr. J. H. Kellogg, circa August 2, 1886.)

[374]

**Illustrated by Temple and Its Foundation**—The word of God represents the power of the Christian church to be an individual

dependence upon Christ and unity between the members. The union between the members of the church and the leader is illustrated by a temple and its foundation. The whole weight of the temple rests upon the foundation, without which it could not stand. So the members of the church of Christ are to build upon Him; for He is the only true foundation.—[Letter 20, 1896](#), pp. 4, 5. (To Brethren Colcord, Daniells, and Faulkhead, August 25, 1896.)

***Released August 1973.***

## MR No. 332—Development of Dr. J. H. Kellogg's Pantheistic Views

[375]

Soon after Dr. Kellogg first connected with the sanitarium, I was shown that he was in danger of entertaining false views of God. I labored with him, telling him that his case had been presented to me, and that I had been shown just what the holding of such ideas would lead to.—[Letter 214, 1903](#), p. 2. (To Brethren Sutherland and Magan, October 9, 1903.)

I told Elder A. T. Jones that which the Lord has presented to me in regard to the source from which the doctor was receiving his education in these seductive theories. I told him that our brother was under the influence of Satanic agencies, and that for so long a time had he been working away from the principles of truth and righteousness, that he had been entangled, and had in himself no power to escape from the snare of the enemy.—[Letter 220, 1903](#), p. 7. (To David Paulson, October 14, 1903.)

Before leaving Washington for Berrien Springs, I was instructed upon some points regarding the work at Battle Creek. In the night season I was in a large meeting. Dr. Kellogg was speaking, and he was filled with enthusiasm regarding his subject. His associate physicians and ministers of the gospel were present. The subject upon which he was speaking was life, and the relation of God to all living things. In his presentation he cloaked the matter somewhat, but in reality he was presenting scientific theories which are akin to pantheism, as of the highest value.... One by my side told me that the evil angels had taken captive the mind of the speaker....

Dr. Kellogg has been studying these matters for a long time, and has been preparing himself to present his ideas and to lead souls to adopt them.—[Manuscript 64, 1904](#), pp. 1, 2. (“A Warning Against Deceptive Teaching,” June 23, 1907.)

[376]

*Released August 9, 1973*

[377]

## MR No. 333—Our Health Message

I have seen in vision that tobacco was a filthy weed, and that it must be laid aside or given up. Said my accompanying angel, “If it is an idol it is high time it was given up, and unless it is given up the frown of God will be upon the one that uses it, and he cannot be sealed with the seal of the living God.” If it is used as a medicine, go to God, He is the great Physician, and those that use the filthy weed for medicine greatly dishonor God.—[Letter 5, 1851](#). (To Brother Barnes, December 14, 1851.)

I then saw a lack of cleanliness among Sabbathkeepers.... I saw that God would not acknowledge an untidy and unclean person as a Christian....

I saw that these things should meet with an open rebuke, and if there was not a change immediately in some that profess the truth, in these things, they should be put out of the camp....

If we wish good health we must take special care of the health God has given us, deny the unhealthy appetite, eat more coarse food with little grease. Then you can consistently ask God’s blessing upon such food as is congenial with your natures. We must pray as did Solomon for food convenient for us, and act accordingly, and God will bless us. Some Sabbathkeepers make a god of their bellies, waste their means in getting rich food. Such I saw, if saved at all, would know what pinching is unless they deny their appetites and eat to the glory of God. There are but few who eat to the glory of God.—[Manuscript 1, 1854](#). (“Reproof for Adultery and Neglect,” February 12, 1854.)

[378]

Early this morning we were called up to go to Brother Loughborough’s. They think their child is dying. Dress hastily and go to the afflicted family. The little one was dying....

This is a dark, dreary world. The whole human family are subject to disease, sorrow, and death.—[Manuscript 1, 1860](#). (Diary, January 2, 1860.)

If you had left off tobacco entirely and never touched that filthy weed after you had started the last time, your appetite for strong drink you could the more readily have subdued.—[Letter 1, 1861](#). (To Victory Jones, January, 1861.)

I have been thinking long and patiently upon what you said to me in regard to your wearing hoops. I am prepared to answer: Do not put on hoops by any means. I believe that God will have His people distinct from the nations around them. They are peculiar and should we strive to abolish or put away every sign that marks us as peculiar? No, no; let us preserve the signs which distinguish us in dress, as well as articles of faith. By putting on hoops, however small, you not only give countenance, but a powerful influence to this ridiculous fashion, and you place yourself where you could not reprove those who may choose to wear the larger hoops. Stand clear from this disgusting fashion. My mouth is open. I shall speak plain upon hoops in the next Review.—[Letter 5, 1861](#). (To Mary Loughborough, June 6, 1861.)

Many interpret the visions to suit their own peculiar ideas, and God is grieved, His church weakened, and the cause dishonored by childish contentions and by misinterpreting what He has seen fit to reveal. I saw that God would soon remove all light given through visions unless they were appreciated and the church make a better use of them than they have done. The church, with humble hearts, must in meekness search carefully for their own wrongs which have separated God from them....

[379]

Hoops, I saw, should be discarded from the ranks of Sabbath-keepers. Their influence and practice should be a rebuke to this ridiculous fashion which has been a screen to iniquity. Its first rise was from a house of ill fame in Paris. Never was such iniquity practiced as since this hoop invention; never were there so many murders of infants and never were virtue and modesty so rare. It has almost departed from this enlightened land.—[Letter 16a, 1861](#). (To the Church in Roosevelt, New York, August 3, 1861.)

You write about quilted skirts, that it is wrong to wear heavy skirts. My answer you will see in next paper. [See [The Review and Herald, June 25, 1861](#), page 37, reprinted in *Testimonies*, volume 1, pages 274-287.] If that does not convince and settle your mind, please write again. The more I dwell upon this matter, the plainer

is it to me that the wearing of hoops is one of the abominations of the land that God would have us utterly discard. Our practice and example should be a standing rebuke to this ridiculous fashion.—[Letter 6, 1861](#). (To Mary Loughborough, June 17, 1861.)

I have been trying to find time to write to you for some days, but there is so much to be done I cannot do half I wish to.

[380] Adelia and the children have been examined today. The doctor pronounces Adelia sick. We shall have their written prescriptions this week, then you can know more in regard to them....

They have all styles of dress here. Some are very becoming, if not so short. We shall get patterns from this place and I think we can get out a style of dress more healthful than we now wear and yet not be bloomer or the American costume. Our dresses according to my idea should be from four to six inches shorter than now worn and should in no case reach lower than the top of the heel of the shoe and could be a little shorter even than this with all modesty. I am going to get up a style of dress on my own hook which will accord perfectly with that which has been shown me. Health demands it. Our feeble women must dispense with heavy skirts and tight waists if they value health.

Brother Lockwood, don't groan now. I am not going to extremes, but conscience and health requires a reform.

We shall never imitate Miss Dr. Austin or Mrs. Dr. York. They dress very much like men. We shall imitate or follow no fashion we have ever yet seen. We shall institute a fashion which will be both economical and healthful.

[381] You may ask what we think of this institution. Some things are excellent. Some things are not good. Their views and teachings in regard to health are, I think, correct. But Dr. Jackson mixes up his theology too much with health questions which theology to us is certainly objectionable. He deems it necessary for the health of his patients to let them have pleasurable excitement to keep their spirits up. They play cards for amusements, have a dance once a week and seem to mix these things up with religion.

These things of course, we should not countenance, yet, when I view the matter from another standpoint, I am led to inquire, What better can be done for the feeble sick who have no hope of heaven, no consolation received by the Christian? Their sources of enjoyment

must be derived from a different source; while the Christian has the elevating influence of the power of grace, the sinner must draw from another source his enjoyments. If ever I prize Christ and the Christian hope, it is here, while looking upon poor invalids with but little prospect before them of ever recovering their health and having no hope for a better life. Dr. Jackson carries out his principles in regard to diet to the letter. He places no butter or salt upon his table, no meat or any kind of grease. But he sets a liberal table. Waiters are constantly in attendance and if a dish is getting low they remove it and replenish. The food I call liberal and good. All the difficulty is, there is danger of eating too much. All our food is eaten with a keen relish. If anyone requires a little salt they have it supplied for the asking. A little bell sits by their plate, which they use to call the waiter, who provides them what they ask.

From 12 o'clock to quarter before two are resting hours. Everything is quiet. All undress and go to bed. But I forgot to state at half past ten comes the taking of baths. All patients who take treatment enter a large carpeted room with stove in it. All around the room are hooks. Upon these hooks are the sheets of the patients. Each has their particular hook and their number over the hook.

Upon entering this room, the one who undresses first, wraps a sheet about her and signifies her readiness for a bath. By removing a tin from a hook painted on the back side with brown paint, they hold that tin until the bath-tending women ask, What does No. 1 want? She then tells them either sitz bath, half bath, or dry rubbing according to their prescription. They say, All ready. Then the patient turns this tin brown-side-out and goes to her bath. This saves all confusion, for it is known when all are served.

[382]

The bath women put on old duds reaching to the knees, are barefooted and bare-legged and look bad. Yet their manner of dress is according to their work.

I do think we should have an institution in Michigan to which our Sabbathkeeping invalids can resort. Dr. Lay is doing well. He is in the very best place he could be in to learn. He is studying all his leisure moments and is coming out a thorough convert. His wife is doing well. She is gaining, walks well for her. She is one hundred percent better than when she came here. Dr. Lay is respected in this institution. He ranks among their physicians. I think they [would]

be unwilling to have them leave. Dr. Lay thinks some of going to New York City to Dr. Trall's college to attend lectures, obtain a diploma, and come out a regular M.D. I believe the Lord's hand is in our coming to this place. We shall learn all we can and try to make a right use of it.

[383] Yesterday we attended the celebration of a wedding conducted in style, worthy of imitation. Dr.'s only son, James, was married to Miss Katie Johnson. They were married in their father's cottage and then came to the hall where all the patients were congregated and all the members of the household, also sick patients confined to their rooms were brought out, laid upon sofas and placed in rocking chairs upon the large platform occupied by those who lecture. Some were cripples, some diseased in various ways. The hall was decorated in tasteful style, nothing superfluous or silly. After the bridegroom and bride walked in, then Mrs. Dr. York conducted us to them and gave all who desired an introduction to them. There was a long table arranged with food which was placed upon plates and passed around to each one. Then waiters were constantly passing around with a supply if any more was required. Grapes were passed around in abundance. Everything was liberal, yet plain. They did not even on this occasion depart from their principles of diet, which made the thing consistent and admirable. They had extras, graham pudding with dates in it, gems mixed with raisins, custard, apple pie and baked apples, a few other simple things. Nothing like fine flour was seen, even upon this extra occasion.

I am afraid as a people we should not carry out our principles as well. After we had eaten, Mr. Clark, a great musician, sang and played upon an instrument of music, cabinet organ. His song was very amusing, but enough of this.

I don't know when you will get another letter. I meant to send the price of those shoes so if any wanted cheap shoes they could get them for their children. But there are so many hands and so many different prices and kinds of shoes that I think it would be impossible to tell you so that you could understand in regards to them. They had better remain until we return, I think.

[384] We hope you will enjoy yourselves well in our absence. By cheerful, above all things be happy. Look on the bright side and

may the blessing of God rest upon you in rich abundance.—[Letter 6, 1864](#). (To Brother and Sister Lockwood, September 1864.)

We have here met with a lady who was at Our Home at Dansville when we were there. She introduced me to her husband. They attended our meetings. Your father gave a temperance discourse Sunday morning. She sat with her husband in their carriage just outside the curtains of the tent. They are intelligent people and the first in the place. They invited us to visit them, and today we comply with their request. She made the remark in regard to your father's discourse that it seemed to her she was listening to Dr. Jackson again. She spoke especially of my speaking at the convention, said she had never forgotten it; that it had been a great help to her since that time; that it had especially benefited her.—[Letter 3, 1865](#). (To Edson and Willie White, June 13, 1865.)

Someone told me that they would put in the steel-rimmed buttons left from my dress but they cannot be found. If there is one dozen left I want them sent; if not, get enough to make one dozen. I need them up and down the front of my short dress. That is the way they all have them. The black buttons left from my dresses I also want for my short plaid dress. There is a little box of buttons I left in the front chamber. Send them if you please.—[Letter 5, 1865](#). (To "Dear Children," September 18, 1865.)

I would like to have you send to us the health journal in which Graham gives his apology for being sick. It is a few numbers stitched together, sent from Adams Center, from which we selected largely. Please send (to us at Our Home, Dansville, New York) one half a dozen of our pictures, both on one card, and one dozen each separate; also two of James, large, and two of mine, the best you can find. Please send a couple dozen *How to Live*, bound.—[Letter 6, 1865](#). (To "Dear Children," September 22, 1865.)

Edson, ... it has been told me that you were seen riding with the Walters girl. I do not charge this upon you as a grievous sin, but you are well aware that we would not approve of your showing partiality or attention to any young miss at your age. When you are old enough to begin to manifest preference for any particular one we are the ones to be consulted and to choose for you. I wish you to be carefree of your acts, not make yourself foolish and a subject of ridicule. You are but a boy yet. Will you please to remember it,

[385]

and rely upon your parents' advice and instruction?—[Letter 7, 1865](#). (To Edson White, December 13, 1865.)

My breakfast this morning was plenty of well-cooked mush, one gem, and two raw apples. This noon, baked potatoes with a little milk gravy and one gem, one spoonful of turnip, and one small apple.—[Letter 8, 1865](#). (To James White, November 21, 1865).

[386] There is a work of reform to be carried on in your family. Your children need to be taught lessons of self-denial. They are feeble children. They have [not] much constitution to draw upon; therefore the greatest pains should be taken with their diet. They should eat the simplest food at regular intervals. Their appetites and taste should not be consulted at the injury of their stomachs. This has been done too much, and they have been made more nervous and have had less patience and self-control. Their stomachs should be consulted instead of their taste. Digestive organs should not be overtaxed, for they have but little force of constitution to draw upon. Nature should be left unburdened to carry on her work.

Laura consults the taste, the appetite, more than the stomach, the digestive organs. A simple, wholesome diet should be allowed the children and that only at regular intervals, not oftener than three times a day, and less would be better.—[Letter 17, 1864](#). (To Brother and Sister Kellogg, circa 1864.)

We left Topsham the fifteenth, complying with the urgent request of the church in this place. We traveled day and night, near one thousand miles; left Topsham Tuesday arriving at Battle Creek Thursday about four o'clock p.m. We lived on our simple fare of crackers and apples until we sat down at our own table in our own home. I did not feel justified to pay fifty cents apiece for eating at the places of refreshments when we could just as well take our simple fare and lunch it on the road. We tasted nothing warm from the commencement of the journey to the close.—[Letter 10, 1863](#). (To Sister Cornell, December 22, 1863.)

[387] The first night after we came here [Rochester, New York] I dreamed of being at Dansville and of the power of God resting upon me in such abundance that I was nearly lost to everything around me, and I was exalting God and our Saviour as the great Physician and the Deliverer of His afflicted, suffering children. The Spirit of inspiration was upon me. I could not forbear, and in a most exalted,

elevated strain I was magnifying the power of Jesus and His saving grace, His exalted, spotless character, His blameless life.

Dr. Jackson was near me, afraid that his patients would hear me, and wished to lay his hand upon me and hinder me, but he was awed and dared not move; he seemed held by the power of God. I awoke very happy.—[Letter 9, 1865](#). (To “Dear Husband,” November 22, 1865.)

I live here about as I do at Dansville. Mornings I eat mush, gems, and uncooked apples. At dinner baked potatoes, raw apples, and gems.... All here pray earnestly for you and notwithstanding Dr. Jackson’s “long time” I believe you will astonish the whole fraternity by a speedy recovery to health. Many times in the day you are in my mind and I say aloud, God lives and reigns, and I believe we shall live to praise Him.—[Letter 10, 1865](#). (To “Dear Husband,” November 24, 1865.)

Edson, I hope you will not eat much sweet. Your skin is in a bad condition. You must tell Anna to get fruit instead of molasses. I know she is a great lover of sweet but I don’t want she should encourage you in eating it. Don’t stint yourself on fruit. Apples at one dollar a bushel are not high, and are more beneficial to health. You must manage to bathe as often as twice a week. Don’t neglect this.—[Letter 7, 1866](#). (To Edson White, December 13, 1866.)

[388]

In the vision given me at Rochester I was shown that God in His providence has been especially leading Brother Lay to obtain an experience that would be beneficial to himself and to the cause of God.... All through your life, Sister Lay, you have had, to a greater or less degree, a diseased imagination. God designed your affliction for your good, that it should remove from you many things detrimental to you and which had proved a leaden weight to your husband. You have not realized your condition or the effect both your physical and mental infirmities have had upon your husband. They have made him a weak man, in every sense of the word, when he might have been strong. He has suffered in mind intensely when it all might have been saved had you viewed calmly, rationally, and as a Christian wife should.... The experience you have had at Dansville has greatly helped you to appreciate his worth, and yet, dear sister, you must view things from a higher, more elevated standpoint....

[389] I was shown that while at Dansville you both learned much, but Heaven designed to accomplish a still greater work for you both if you would walk in the way that God could work for you. Dr. Lay saw errors in the chief physician at Dansville in regard to the course he pursued toward Mrs. Jackson, which he would never be influenced to imitate. He abhors all such fondness and familiarity as this man exhibited towards females. Yet I was shown that God would not have him remain a much longer time at Dansville, for he would be in danger of receiving some things or viewing some things in the same light or much in the same light as Dr. Jackson viewed them, which would hinder his influence in the position God would have him fill.—[Letter 6, 1867](#). (To Brother and Sister Lay, May 6, 1867.)

The health reform is a great enterprise and is a part of the truth closely connected with present truth as the arm is connected with the body....

Dr. Lay is not qualified to carry on so large a business as you are laying out for him. His health will not admit of it, and he is not qualified to sustain and manage large interests with increase of burdens.

If his wife possessed physical and mental health he would be better prepared to bear the burdens already resting upon him.... You should not suffer Dr. Lay to urge you, Dr. Byington, or any other doctor under the sun, to move in the dark. There is too much back-water now to make any very extensive moves. Dr. Lay has well done to move out in this great work, but he can bear no heavier burdens. In his desire to see the work grow he may urge matters faster than can be well carried forward with the best results to the glory of God.—[Letter 8, 1867](#). (To Brother Aldrich, August 20, 1867.)

Tell Sister Lampson I can see no objection to her attending Trall's lectures and more fully qualifying herself to act her part in the institution.—[Letter 14, 1867](#). (To Edson White, November 9, 1867.)

[390] You should feel that God enjoins upon you to eat and drink and dress and work and study in accordance with the laws of health and life, that no organ of your body or mind shall become enfeebled.... If the schoolroom is illy ventilated, do not remain in it the entire period of school hours. Ask to take your book and go into the open

air. If in winter, put on your overcoats and mittens, walk and study, for in this way you will give food to your lungs and strengthen your system to endure any amount of taxation. You have complained of headache because of heated rooms. If teachers and scholars are ignorant of the bad effects of these overheated rooms and will close the windows and take into the lungs the impure air, modestly ask the teacher to excuse you, telling them it is the positive request of your mother. If this is not granted, your only alternative is to leave school, and we will be at the expense to employ a private teacher. I feel the necessity of your regarding these matters in their true light. Act up to the knowledge and intelligence you have. Health and life are not to be sacrificed to others' whims.—[Letter 15, 1867](#). (To Edson and Willie White, November 9, 1867.)

It was thought best to avail ourselves of the advantages of the Health Institution at Dansville, New York. Here we took the afflicted one [James White after his stroke], but we did not leave God behind. We did not feel that the three months passed at this institution was in vain. We did not receive [all these] ideas and sentiments and suggestions advanced, but we did gather many things of value from those who had obtained an experience in health reform. We did not feel that there was any necessity of gathering the chaff with the wheat....

Dr. Jackson carried the idea that it was the duty of all who were at the institution to pay the fiddler whether they favored dancing or not, and those who would not do this might as well pick up their things and leave. A committee was appointed to solicit donations for this purpose. There were conscientious members of different churches as patients at the health cure, who could not unite in this exercise, for they could not harmonize such amusements as card playing and dancing, with Christian principles. These decided they would have to leave. [391]

In the bathroom I was solicited to donate to the fiddler, although Dr. Jackson had told them to pass us by, for our principles were well known. Yet this missionary upon the dancing question had not understood the matter, as the doctor designed it. Without any desire to offend the doctor, and determined not to offend God, I told the lady frankly I could not use my money for any such purposes, neither would I sanction this dancing exercise, by my influence. "I am a

follower of Jesus.”—[Manuscript 1, 1867](#). (“Reminiscent Account of the Experience of James White’s Sickness and Recovery,” written in 1880’s.)

[392] That which I have written in regard to health was not taken from books or papers. As I related the things which I had been shown to others, the question was asked, “Have you seen the paper, *The Laws of Life* or the *Water Cure Journal*?” I told them No, I had not seen either of the papers. Said they, “What you have seen agrees very much with much of their teachings.” I talked freely with Dr. Lay and many others upon the things which had been shown me in reference to health. I had never seen a paper treating upon health.

After the vision was given me, my husband was aroused upon the health question. He obtained books, upon our eastern journey, but I would not read them. My view was clear, and I did not want to read anything until I had fully completed my books. My views were written independent of books or of the opinions of others.—[Manuscript 7, 1867](#). (“Writing Out the Light on Health Reform,” undated.)

Now, my dear son, I want you to qualify yourself by studious habits to attend medical college. Be careful of your means. You will want them all. If you dress and live simply and are economical, we will provide your clothing. Don’t let quarters and half dollars slip from your hands here to purchase things you may think that you need.—[Letter 21, 1867](#). (To “Dear Children,” December 29, 1867.)

I have frequently asked myself What could you have done with so much money? Edson, I am answered in a dream, you are not a health reformer in principle. You do not live up to the light God has given and, while you neglect one ray of light that the Lord has graciously permitted to shine upon your pathway, you will be in darkness. When you boarded yourself, did not you spend money for nuts, candies and hurtful things and eat these between meals and at any time? I concluded that your frequent headaches were caused by the indulgence of your appetite....

[393] I have been thinking that to take dinner with your grandparents was not the best especially on the Sabbath. They do not prepare food in a manner I would like to have you eat. I fear that like the Israelites, [your] appetite controls reason and you lust after the flesh pots of Egypt.... Do not your grandparents use pork and meat, mince

pies, etc? I must insist that while we pay your board, you be regular at your meals for your physical and moral health.

I beg of you to read in volume four, of *Spiritual Gifts*, what the Lord has been pleased to communicate to your mother.—[Letter 5, 1868](#). (To Edson White, February 27, 1868.)

I am not in good health. I am unable to labor in the cause of God or to engage in the most simple labor of the household. I have told you a period I had entered in my life untried by me which would determine in a short period the chances of life or death with me. I have more indications of going down into the grave than of rallying. My vitality is at a low ebb. Your Aunt Sarah died passing through this critical time. My lungs are affected. Dr. Trall said I would probably go with consumption in this time. Dr. Jackson said I should probably fail in this time. Nature would be severely taxed, and the only question would be, Were there vital forces remaining to sustain the change of nature? My lungs have remained unaffected until last winter. The fainting fit I had on the cars nearly closed my life. My lungs are painful. How I shall come out I cannot tell. I suffer much pain.

I wish to write a few things to you. Brother Hull has just come in to inquire in regard to his studying to be a physician. He is conversing with your father while I am writing. I felt pained. He has proved himself worthy of encouragement to commence study. The position I believe the Lord desired you to fill, but we could not, dared not, encourage you to study, for you have shown such weakness to resist temptation. We feared to put you to any test to prove you in so important a position, for you had shown you had no strength to endure the test in smaller matters....

[394]

You have to break the hands of wrong and long-formed habits and learn anew. You should be distrustful ever of following your own will, your own desire. Practice self-denial. You are watched. Your character is bearing a close test....

Others note your weakness. They read these things. Little things develop a person's character and principles. They know the instructions we have given you and they watch to see how near our instructions are followed and how sacredly regarded.—[Letter 6, 1869](#). (To Edson White, June 10, 1869.)

You [Brother and Sister Lay] received ideas at Dansville from Dr. Jackson which you have spoken of before the others and before your children, which will not bear to be carried out. From Dr. Jackson's standpoint they may not appear as objectionable and dangerous, but when viewed from a Christian standpoint they are positively dangerous. The instructions he has given in regard to shunning physical labor, has proved a great injury to many. The do-nothing system is a dangerous theory. The necessity of amusements, as he teaches and enjoins upon his patients, in order to occupy the time and engage the mind, is made a substitute for useful, healthful exercise, and physical labor.

[395] Amusements excite the brain more than useful employment. Physical exercise and labor have a more happy influence upon the mind and strengthen the muscles, improve the circulation, and give the invalid the satisfaction of knowing his own power of endurance; whereas, if he is restricted from healthful exercise and physical labor, his attention is called to himself and he is in constant danger of thinking himself worse off than he really is, and of having established with him a diseased imagination, which causes him to have continual fear that he is overdoing, overexercising, and overtaxing his power of endurance. At the same time, if he should engage in well-directed labor, using his strength and not abusing it, he would find that this physical exercise would prove a more powerful and effective agent in his recovery of health than even the water treatment he is receiving.

The inactivity of the mental and physical powers, so far as useful labor is concerned, is that which keeps the invalid in a condition of feebleness that he feels powerless to rise above. It also gives these invalids a greater opportunity to indulge in impure imagination and self-abuse, which indulgence has brought many of them where they are in feebleness. They are told they have expended too much vitality, have labored too hard, when in nine cases out of ten, the labor they performed was the only redeeming thing in their life, and saved them from utter ruin. While their mind was thus engaged, they could not have as favorable an opportunity to debase their own bodies and complete the work of destruction for themselves. To have such cease all labor of brain and muscle is to give them an ample opportunity to be led captive by the temptations of Satan.

[396] Dr. Jackson has recommended the sexes associating together.

He has instructed them to mingle together, stating that this was necessary for their health. Such teaching has done and is doing great injury to inexperienced youth and children, and is a great satisfaction to men and women of suspicious morals, a class whose passions have never been controlled, and for this reason they are suffering from mental and physical disorders. These are instructed from a health standpoint to be in the company of the other sex, which opens a door of temptation before them. Passion rouses like a lion in some of these, and every consideration is overborne, everything elevated is sacrificed to lustful passion. This is an age when corruption is teeming everywhere. Were the minds and bodies of men and women in a healthful condition, were the animal passions subject to the higher powers of the mind, it might be comparatively safe to teach that boys and girls, and youth of still more mature age, could be benefited by being much in each other's society, the boys with the girls, the girls with the boys. If the minds of the youth of this age were pure, innocent, and uncorrupted, the girls might have a softening influence upon the boys, and the boys with their stronger, firmer natures, might have a tendency to ennoble the girls. But it is a fact, a painful fact, that there is not one girl out of one hundred who is pure-minded, and there is not one boy out of one hundred whose morals are untainted....

It was not the taxation of study alone that was doing the work of injury to your children, but that their own wrong habits were sapping the brain, and robbing the entire body of vital energy. The nervous system was becoming shattered by being often excited and thus laying the foundation for premature and certain decay. Self-abuse is killing thousands and tens of thousands.—[Letter 30, 1870](#). (To Dr. and Sister Lay, February 13, 1870.)

[397]

We visited Dr. Lewis.... We think him near insanity. He has a house in which he has put two hundred and thirty thousand dollars and he is yet making improvements. We stepped into apparently a little bedroom, four by six, sat upon a nice sofa, and were hoisted by an elevator up four stories to Dr. Lewis' room; and yet there were four stories above the doctor's rooms. We could look all over Boston. The doctor has been engaged in business so long that he has a diseased brain. He told us frankly all about his condition. I think this statement of his case helped father. It certainly explained things

to me I had not before understood. I see that we must all be more careful of our words and actions when father is overwhelmed with care.—[Letter 15, 1871](#). (To Edson and Emma White, November 15, 1871.)

We visited Dio Lewis and found him an overworked man. He is liberal, open-hearted, and frank. The doctor has been overworking his brain. Your father enjoys the change. He resolves now not to confine himself so closely to Battle Creek. We have had excellent meetings.—[Letter 15a, 1871](#). (To Edson and Emma White, November 15, 1871.)

[398] I wish to say to you, my children, live near to God. Do not follow the example of anyone. Christ is your pattern. Maintain a life of conscientiousness, of faithfulness, of watchfulness and prayer. In regard to your going to Trall's, you must rely upon your own resources as much as possible. We want to do our duty to our children and to our fellow men in general.—[Letter 14, 1872](#). (To Edson and Emma White, September, 1872.)

Edson, don't be in great haste to leave for Trall's. Make the most of your time. Elder [Merritt] Kellogg will start for Trall's November 8, and will get to Battle Creek November 15, and will leave for Trall's November 20. He is writing to Trall that he is coming from California with one more to accompany him, and in Battle Creek will be joined by several and to hold on and not commence his lectures till he gets there with his company. Brother Kellogg has a library of the textbooks and other books that you need. He says you can have the use of these books. One can read to the company and all be benefited. He will be a great help to you all as he is one term in advance of you. He will be a father to you, an excellent counselor; he is humble and has the cause of God at heart. We hope that you will take Brother Kellogg's counsel.—[Letter 19, 1872](#). (To Edson and Emma White, October 25, 1872.)

We made the case of your father a special subject of our prayers.... The blessing and power of God rested upon your father and mother. We both fell to the floor. Your father, as he rose upon his feet to praise God, could not stand. The blessing of God rested upon him with such remarkable power. The angels of God seemed all around us. The awful, glorious presence of God was in our midst. Elder

Loughborough felt the power of God all through his body. The room seemed holy.

The healing power of God came upon your father, and we believe that he will be qualified by spiritual and physical strength for the great work before us. The praise of God was in our hearts and upon our lips. We shouted the high praises of God. Whoso offereth praise glorifieth God. This is the work and power of God. [399]

Our souls do magnify the Lord for all His wonderful works to the children of men.

God has delivered us from discouragement and bondage of darkness. In Him is no darkness at all. God will place our feet in a large place. We shall not walk in darkness, but have the light of life. Streams of light seemed to come upon us from our heavenly Father and the room seemed to be illuminated with the presence of the Lord.—[Letter 20, 1872](#). (To Edson and Willie White, December 7, 1872.)

I hope Edson will not get homesick. I received a good letter from Emma about one week since. Received another last night. We answer her letters promptly, seeking to encourage her in every way we can. We do not feel that it would be best for Emma to go to Trall's. We knew she would be homesick and lonely, but Edson, my son, be sure to anchor when you get home, not break over the bounds of health reform. Be settled, and waver not, and Emma will gradually come to the right way of living. She cannot be expected to do it all at once. You have not been a health reformer with firm principles, Edson, on your part. Aided by enlightened conscience, Emma will be all right. Children, move from principle....

I have dropped my department in *Reformer*. I thought perhaps my productions savored so much of religious sentiments it might be best to give readers a little rest for a time. Does Trall pick to pieces my writings and quiz them any?—[Letter 6, 1873](#). (To “Dear Children,” February 6, 1873.) [400]

A very influential man has seen notice of the Health Institute in a Chicago paper, and he came here yesterday. He is a health reformer and has eaten but one meal a day for ten years. He is a healthy-looking man and wishes to become acquainted with my husband and myself. He will spend Sabbath and first day here. He has felt no union with Dr. Trall or Fowler, because he saw that they were

leaning toward infidelity.—[Letter 61, 1874](#). (To Brother Littlejohn, November 11, 1874.)

This is the great heart of the work, and if the body here is healthy a healthful current will be diffused through the entire body. Your father's and my influence is needed here more than in any other place. We are appreciated here. We can do more good when we are appreciated than when we are not. We never had greater influence among our people than at the present time. They all look up to us as father and mother.—[Letter 46, 1876](#). (To "Dear Children," October 26, 1876.)

[401] You ask in regard to canvassers who travel and have to eat bread with swine's flesh in it. I see here a serious difficulty, but there is a remedy. Learn to make good, hygienic rolls and keep them with you. You can generally obtain hot milk, or at least a cup of hot water with milk, and this, with fruit or without fruit, will nourish the system. Many plans may be devised with some little tact and labor that many difficulties in the line of eating unwholesome food may be overcome. I advise every Sabbathkeeping canvasser to avoid meat eating, not because it is regarded as sin to eat meat, but because it is not healthful. The animal creation is groaning.—[Manuscript 15, 1889](#). ("Counsels to our Colporteurs Regarding Carefulness in Diet," circa 1889.)

My Brother, I have some things to say to you in the name of the Lord. The matter has been opened before me, and this morning urges itself upon my mind in a most impressive manner.... It is unfortunate for your wife and children that you are an invalid, because your mind is affected by the condition of your stomach, and you are often very exacting.... Your health will improve when your heart is under the subduing influence of the Spirit of God, and you let the peace of God rule, not be a transient guest, in your soul. Now I wish to tell you something of what the Lord has shown me, in my own case and a score of others, in reference to diet. Some years ago Elder Loughborough's family were living very much as yours have been, discarding salt, and rigidly following a certain course they had marked out. All were dyspeptics. Elder Loughborough did not have strength to perform his ministerial labors, and the children ate double the amount of food they should have had, because the wants of the stomach were not met.

I was shown that the ideas they had received in regard to diet were not to be carried out as they had been. All ate largely, and yet were unsatisfied. Nature, I saw, had a heavy tax put upon her, and yet was not nourished. I have not time now to state all the particulars, but I was shown that death would be the result unless a change was brought about at once. But Elder Loughborough's wife was possessed of a conscientiousness that was painful, an affliction to herself and all connected with her. Sick and suffering as she was, her conscience—which certainly could not have been a sanctified conscience—held her to the extreme course she had adopted. [402]

I was shown that the Lord would have them study from cause to effect and see that it was best to break up a routine in which the system was not nourished. It was a mistake to discard salt altogether as they had done; it would be better for them to use it moderately; that instead of eating so largely of gems and potatoes, and gravies, and strong sauce, they would be benefited by using a little meat two or three times a week. Well, Elder Loughborough changed his diet and began to gain in strength. His wife made no change, and she died about a year after I had labored with them so earnestly....

I have been shown by the Lord that you are making a mistake in your own diet. A change is necessary for you healthwise. How can you recommend that which you call health reform, when it does so little for you? Just study this matter in a different light from that in which you viewed it heretofore.

There is a wide difference in constitutions and temperaments, and the demands of the system differ greatly in different persons. What would be food for one might be poison for another; so precise rules cannot be laid down to fit every case. I cannot eat beans, for they are poison to me; but for me to say that for this reason no one must eat them would be simply ridiculous. I cannot eat a spoonful of milk gravy, or milk toast, without suffering in consequence; but other members of my family can eat these things, and realize no such effect; therefore I take that which suits my stomach best, and they do the same. We have no words, no contention, all moves along harmoniously in my large family, for I do not attempt to dictate what they shall or shall not eat. Many years ago, while at Dr. Jackson's, I undertook to leave it [salt] off entirely, because he advocated this in his lectures. But he came to me and said, "I request you not to [403]

come into the dining hall to eat. A moderate use of salt is necessary to you; without it you will become a dyspeptic. I will send your meals to your room.” After a while, however, I again tried the saltless food, but was again reduced in strength and fainted from weakness. Although every effort was made to counteract the effect of the six-weeks’ trial, I was all summer in so feeble a condition that my life was despaired of. I was healed in answer to prayer, else I should not have been alive today.

I write this for your good. I am pained to see you suffering so much, and wish that you might have better health. It never pays to take extreme views of health reform. From the light that God has given me, I am convinced that a change of diet will benefit your health.—[Letter 19a, 1891](#). (To H. C. Miller, April 2, 1891.)

On a certain night my mind was again deeply exercised in reference to students going to Ann Arbor. It was shown me that this ought not to be, unless it was deemed essential for their receiving medical completion of their education in that line. All cannot discern the dangers which will have to be met in Ann Arbor. The temptations that will surely come through association.

[404] I would advise no one to go there unless it is a positive necessity. These matters have been most clearly presented to me—[Letter 50, 1893](#). (To Brother and Sister Prescott, November 14, 1893.)

There is no need now for any special alteration in our dress. The plain simple style of dress now worn, made in the most healthful way, demands no hoops and no long trails and is presentable anywhere, and these things should not come in to divert our minds from the grand test which is to decide the eternal destiny of a world—the commandments of God and the faith of Jesus.

We are nearing the close of this world’s history. A plain, direct testimony is now needed, as given in the word of God, in regard to the plainness of dress. This should be our burden....

The reform dress, which was once advocated, proved a battle at every step. Members of the church, refusing to adopt this healthful style of dress, caused dissension and discord. With some there was no uniformity and taste in the preparation of the dress as it had been plainly set before them. This was food for talk. The result was that the objectionable features, the pants were left off. The burden of advocating the reform dress was removed because that which was

given as a blessing was turned into a curse. There were some things that made the reform dress a decided blessing. With it the ridiculous hoops which were then the fashion, could not possibly be worn. The long dress skirts trailing on the ground and sweeping up the filth of the streets could not be patronized. But a more sensible style of dress has now been adopted, which does not embrace these objectionable features. We need nothing to come in now to make a test for God's people that shall make more severe for them the test they already have. The enemy would be pleased to get up issues now to divert the minds of the people and get them into controversy over the subject of dress. Let our sisters dress plainly, as many do, having the dress of good material, durable, modest, appropriate for this age, and let not the dress question fill the mind....

[405]

The Lord has not moved upon any of our sisters to adopt the reform dress. The difficulties that we once had to meet are not to be brought in again. There was so much resistance among our own people that it was removed from them. It would then have proved a blessing. But there must be no branching out now into singular forms of dress. There have been plenty of strange doings in Battle Creek with the bicycle craze, which has greatly displeased the Lord and greatly dishonored the cause of present truth. God holds those responsible who have expended money in this direction. They have greatly injured the influence of the work and the cause of God.

Let there be no tests manufactured now to absorb time and minds to bring in new reforms. We have now to face tremendous issues, and all the time and power of our thought are to be called to the living issues before us. I know that the voice raised to create something new in the matter of dress now should be quenched. Put all that there is of you in working to get as close as possible to perishing souls. See if you cannot by a consistent, harmonious, all-round character, [and] by the presentations of truth to individuals who are out of Christ, save some souls from ruin.

I beg of our people to walk carefully and circumspectly before God. Follow the custom of dress in health reform, but do not again introduce the short dress and pants unless you have the word of the Lord for it.—[Letter 19, 1897](#). (To J. H. Haughey, July 4, 1897.)

[406]

My dear brother, as I have before written to you, I know that the Lord had placed you in a very responsible position, standing as you

do as the greatest physician in our world, a man to whom the Lord has given understanding and knowledge, that you may do justice and judgment, and reveal the true missionary spirit in the institution which is to represent truth in contrast with error.—[Letter 206, 1899](#). (To Dr. J. H. Kellogg, December 10, 1899.)

Oh, how it has hurt me to have blocks thrown in my way in regard to this subject. Some have said, “Sister White eats cheese, and therefore we are at liberty to eat cheese.” I have tasted cheese once or twice, but that is a different thing from making it an article of diet. Once when at Minneapolis, I sat down at a table on which there was some cheese. I was quite sick at the time, and some of my brethren told me that they thought if I ate a little cheese, it might do me good. I ate a small piece, and from then it has been reported in large assemblies that Sister White eats cheese.

I have not had meat in my house for years. But do not give up the use of meat because Sister White does not eat it. I would not give a farthing for your health reform if that is what it is based upon. I want you to stand in your individual dignity and in your individual consecration before God.—[Manuscript 43, 1901](#). (“Talk in College Library,” April 1, 1901.)

[407] In the night seasons I have had conversations with you.—[Letter 180, 1901](#). (To J. H. Kellogg, July 28, 1901.)

Battle Creek is not the only place to which we are to look for the education of nurses and other medical-missionary workers. In every sanitarium established, preparation must be made to train young men and young women to be medical missionaries....

Never are we to rely upon worldly recognition and rank. Never are we, in the establishment of institutions, to try to compete with worldly institutions in size or splendor.—[Letter 128, 1902](#). (To the General Conference Committee and Medical Missionary Board, July 6, 1902.)

I have the tenderest feelings toward you, Dr. Kellogg. There is no one on earth who understands you as well as I do, and no one else who will tell you of your dangers. When the Lord gives me a message for you, I shall surely give it to you.—[Letter 174, 1902](#). (To Dr. J. H. Kellogg, November 11, 1902.)

The principles of health reform mean a great deal to us. When the message first came to me, I was weak and feeble, fainting once or

twice a day. I was pleading with God for help, and He opened before me the great subject of health reform. He instructed me that those who were keeping His commandments must be brought into sacred relation with Himself, and that by temperance in eating and drinking they must keep mind and body in the most favorable condition for His service.

I was instructed that the use of flesh meat has a tendency to animalize the nature, and to rob men and women of the love and sympathy which they should feel for everyone. We are built up from that which we eat, and those whose diet is largely composed of animal food are brought into a condition where they allow the lower passions to assume control of the higher powers of the being. I accepted the light on health reform as it came to me. I took my position knowing that the Lord would strengthen me, and He has strengthened me. I have better health today, notwithstanding I am seventy-six years old, than I had in my younger days. I thank God for the principles of health reform, and if there are any here today who have backslidden in this respect, I say to them that God calls upon them to be converted, and to take their position in accordance with the light He has given. In denying perverted appetite, you will place yourself where God can cooperate with you. We do not mark out any precise line to be followed in diet. There are many kinds of wholesome food. But we do say that flesh meat is not the right food for God's people. It animalizes human beings. In a country such as this, where there are fruits, grains, and nuts in abundance, how can one think that he must eat the flesh of dead animals?—[Manuscript 50, 1904](#). (“Lessons From [Revelation 3](#),” May 21, 1904.) [408]

This is what we need: simple food prepared in a simple, wholesome, and relishable manner. We have no butter and no meat on our table. We do not think fried potatoes are healthful, for there is more or less grease or butter used in preparing them. Good baked or boiled potatoes served up with cream and a sprinkling of salt are the most healthful. The remnants of Irish and sweet potatoes are prepared with a little cream and salt and rebaked, and not fried; they are excellent. I have had a good appetite and relish my food, and am perfectly satisfied with the portion which I select, which I know does not injure my digestive organs. Others can eat food which I [409]

cannot, such as lentils and beans.—[Letter 322, 1905](#). (To Brother and Sister Belden, November 26, 1905.)

While many of the workers in the W.C.T.U. have heard the truth of the third angel's message, there are many more who have never had it presented to them in its fullness. These women will not be condemned for not receiving that which they have not heard. I have been shown that if the Sabbath truth is presented to these, many will accept it. We should not neglect them, or treat them as if they were opposed to the cause of present truth. By showing ourselves interested in their work of temperance, we shall open the way to give them the light we have.—[Letter 302, 1907](#). (To Dr. Lillis Wood-Star, September 19, 1907.)

*Released June, 1973*

## MR No. 334—Seventh-day Adventists and Lawsuits [410]

When troubles arise in the church we should not go for help to lawyers not of our faith. God does not desire us to open church difficulties before those who do not fear Him. He would not have us depend for help on those who do not obey His requirements. Those who trust in such counselors show that they have not faith in God. By their lack of faith the Lord is greatly dishonored, and their course works great injury to themselves. In appealing to unbelievers to settle difficulties in the church they are biting and devouring one another, “to be consumed one of another” [[Galatians 5:15](#)].

These men cast aside the counsel God has given, and do the very things He has bidden them not to do. They show that they have chosen the world as their judge, and in heaven their names are registered as one with unbelievers. Christ is crucified afresh, and put to open shame. Let these men know that God does not hear their prayers. They insult His holy name, and He will leave them to the buffetings of Satan until they shall see their folly and seek the Lord by confession of their sin.

Matters connected with the church are to be kept within its own borders. If a Christian is abused, he is to take it patiently; if defrauded, he is not to appeal to courts of justice. Rather let him suffer loss and wrong. God will deal with the unworthy church member who defrauds his brother or the cause of God; the Christian need not contend for his rights. God will deal with the one who violates these rights. “Vengeance is mine, I will repay, saith the Lord.” [[Romans 12:19](#).] An account is kept of all these matters, and for all the Lord declares that He will avenge. He will bring every work into judgment. [411]

The interests of the cause of God are not to be committed to men who have no connection with heaven. The interests of those who are disloyal to God cannot be safe counsellors. They have not that wisdom which comes from above. They are not to be trusted to pass judgment in matters connected with God’s cause, matters upon

which such great results depend. If we follow their judgment we shall surely be brought into very difficult places, and shall retard the work of God. Those who are not connected with God are connected with the enemy of God, and while they may be honest in the advice they give, they themselves are blinded and deceived. Satan puts suggestions into the mind and words into the mouth that are entirely contrary to the mind and will of God. Thus he works through them to allure us into false paths. He will mislead, entangle, and ruin us if he can.

Anciently it was a great sin for the people of God to give themselves away to the enemy, and open before them either their perplexity or their prosperity. Under the ancient economy it was a sin to offer sacrifice upon the wrong altar. It was a sin to offer incense kindled by the wrong fire.

We are in danger of mingling the sacred and the common. The holy fire from God is to be used in our efforts. The true altar is Christ; the true fire is the Holy Spirit. This is our inspiration. It is only as the Holy Spirit leads and guides a man that he is a safe counselor. If we turn aside from God and from His chosen ones to inquire at strange altars we shall be answered according to our works.

[412] Let us show perfect trust in our Leader. Let us seek wisdom from the Fountain of wisdom. In every perplexing or trying situation, let God's people agree as touching the thing they desire, and then let them unite in offering prayer to God, and persevere in asking for the help they need. We are to acknowledge God in all our counsel, and when we ask of Him, we are to believe that we receive the very blessings sought.—[Manuscript 196, 1898](#), pp. 1-4. (“Appealing to Lawyers.”)

When you engaged in that lawsuit against A, I said if Elder B has gone so far as to enter into that business, it will be a blot upon his life. I have sorrowed because of your course in this; I know that it is not right, and will not in the least relieve the situation for you in any way. It is only a manifestation of that wisdom which is not from above.

I was informed that you intended to institute a suit against me, on the ground that you had been wronged by the testimonies given in your case. A letter came to me, threatening that if I did not

acknowledge that I had wronged you, the suit would be entered upon. Now, I could hardly believe that you had gone so decidedly on the enemy's ground, knowing my lifework as well as you do.

All that I have written to you, every word of it, was the truth. I have no retractions to make. I have done only that which I know to be my duty to do. My only motive in publishing the matter was the hope of saving you. I had no thought but of sincere pity and love for your soul. You yourself know that I have great interest for your soul....

If anyone shall seek to hinder me in this work by appealing to the law, I shall not abate one jot of the testimonies given. The work in which I am engaged is not my work. It is the work of God, which He has given me to do. I did not believe that you would do so terrible a thing as to lift your finite hand against the God of heaven. Whoever shall do this work, let it not be B....

[413]

I want to say to you, Do not extort money from anyone because of words spoken against you or yours. You harm yourself by so doing. If we are looking unto Jesus, the Author and Finisher of our faith, we shall be able to pray, "Lord, forgive us our trespasses, as we forgive those who trespass against us." Jesus did not appeal to the law for redress when He was unjustly accused. When he was reviled, He reviled not again; when He was threatened, he did not retaliate.—[Letter 38, 1891](#). (November 10, 1891.)

Something must be done to save the people of God from being deceived and led astray. There may be those whose hearts are accustomed to resistance, who will seek to do harm to the one who has reproved them, and resort to the law for "damages" done to their poor souls. Cain killed his brother because, when Abel reproved him for disregard of God's expressed requirements, he thought he had done him damage....

If a suit is instituted in earthly tribunals, and God suffers it to come to trial, it is that His own name may be glorified. But a woe will be upon the man who gives himself to do this work. God reads the motives, whatever they may be. I pray that the Lord will teach our brethren to be straightforward, and make no compromise in the matter. The cause of God has been bruised and wounded by any such men connecting with it, and the sooner they are separated from it, the better.

[414]

But the Lord has a controversy with those who have acted in an underhanded manner, those who have failed to do their duty in their responsible positions of trust. Every soul is worth saving, and this poor soul might have been saved from the tempter's power if those connected with him had done their duty. The Lord holds them accountable for their neglect of frank, open dealing. Years ago a plain, straightforward work should have been done....

The Lord has sent warnings and reproof, but they have not been heeded. In the Battle Creek buildings important interests have been piled up which should have been distributed over a larger territory. Man's reasoning and devising has made things very complicated and hard to disentangle. Let the men who are so fearful of their record here in this world only be one quarter as anxious to have their record good on high, to have their motives pure, and lofty, and unsullied, and they will feel safe in committing their case to God's tribunal. Then they can say, "It is a small thing for me to be judged by any man's judgment."—[Letter 19a, 1897](#). (To "Brethren in Battle Creek," July 27, 1897.)

[415] I have written largely in regard to Christians who believe the truth placing their cases in courts of law to obtain redress. In doing this, they are biting and devouring one another in every sense of the word "to consume one another." They cast aside the inspired counsel of God and in the face of the message He gives they do the very thing He has told them not to do. Such men may as well stop praying to God, for He will not hear their prayers. They insult Jehovah, and He will leave them to become the subjects of Satan until they shall see their folly and seek the Lord by confession of their sins....

I ask you, my brother, to help those who have acted like men with their eyes put out to wake up and be converted, that God can use them. We have a solemn message from God. We have no time to lose. Ask and receive, that you may give.—[Letter 61, 1898](#). (To A. T. Jones, August 1, 1898.)

The world and unconverted church members are in sympathy. Some, when God reproves them for wanting their own way, make the world their confidence, and bring church matters before the world for decision. Then there is collision and strife, and Christ is crucified afresh and put to open shame. Those church members who appeal to the courts of the world show that they have chosen the world as

their judge, and their names are registered in heaven as one with unbelievers. How eagerly the world seizes the statements of those who betray sacred trusts!

This action, of appealing to human courts, never before entered into by Seventh-day Adventists, has now been done. God has permitted this that you who have been deceived may understand what power is controlling those who have had entrusted to them great responsibilities. Where are God's sentinels? Where are the men who will stand shoulder to shoulder, heart to heart, with the truth, present truth for this time, in possession of the heart?—[Manuscript 64, 1898](#). (“The Danger of Rejecting Light,” May 19, 1898.)

The widow and the fatherless are the objects of the Lord's special care, and those who in any way rob them of the means they should have, those who regard their wants with indifference, will be dealt with by the Judge of all the earth. Men cannot receive God's favor while they are unfeeling and selfish. The Lord will test His people as individuals. He will not suffer His heritage to be oppressed....

[416]

If you are afflicted or unjustly used, cry to God. Turn away from those whose hearts are as steel, and make your requests known to your Maker. Your case may seem discouraging, but do not look at outward appearances. Continue to pray. Have faith in God; for He has promised that He will hear the prayer of faith. “Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come, and will not tarry.”

The judge spoken of in this parable represents those judges who, when human life is in the balance, decide the question in accordance with debased, perverted sentiments. He neither feared God nor regarded man. Self was his god. By this God would show us to what depths of degradation men can sink. This judge was filled with Satanic attributes. Appetite and passion had destroyed his powers of perception. When men yield their powers to Satan, their lower nature is fully developed.

There are judges now in office who neither fear God nor regard man. Intemperate practices, liquor drinking, and tobacco using are perverting the judgment of many who occupy positions of responsibility. These unfaithful stewards will be stripped of their robes of

[417] honor. They will one day stand before the bar of God, to be tried, and the Judge of all the earth will judge righteously.... The teaching of this parable is applicable to the church of God at this time. When troubles assail, do not go for help to lawyers not of our faith. God would not have us open church difficulties before those who do not fear Him. Let God's people agree as touching the thing they desire, and then let them unite in offering prayer to God, persevering in asking for deliverance. God would not have us depend for help upon those who do not obey His requirements. They have not that wisdom that cometh down from above. Those who trust in such counselors show that they have not faith in God. They dishonor Him by appealing to unbelievers to settle difficulties in the church. What do they think they will gain by opening to lawyers the supposed wrongdoings of their fellow church members? ...

Much pride of heart has been revealed by the professed people of God. Many selfish opinions have been cherished. It has been regarded as justifiable to appeal to lawyers to adjust difficulties. Thus God's people have shown, as did ancient Israel, that notwithstanding He has led and prospered them, they will dishonor Him by seeking help from unbelievers....

From this we see that the Lord requires His people to be particular in carrying out right principles. When they are in trouble He would have them call upon Him, in the place of betraying the cause of God into the hands of unbelievers. It is a betrayal of sacred trust to open before unbelievers the working of God's institutions. In this way false statements are made, and these statements are reported to others. Those who do this counterwork the cause of God. They are adversaries of the truth.—[Manuscript 72, 1898](#). (“Shall Not God Avenge His Own Elect?” June 14, 1898.)

[418] How can men to whom have been committed the living oracles of God appeal to lawyers who are disloyal to God, to settle matters relating to the cause of God? Can we be surprised that more souls are not convinced of the truth when pride, self-love, and self-exaltation make those who claim to believe the truth more like men who have lost their first love than like the children of God?—[Manuscript 75, 1898](#). (“Come Out From Among Them, and Be Ye Separate,” June 16, 1898.)

The saints are to judge the world. Then are they to depend upon the world, and upon the world's lawyers to settle their difficulties? God does not want them to take their troubles to the subjects of the enemy for decision. Let us have confidence in one another.—[Manuscript 71, 1903](#). (“To Every Man His Work,” June 18, 1903.)

To lean upon the arm of the law is a disgrace to Christians; yet this evil has been brought in and cherished among the Lord's chosen people. Worldly principles have been stealthily introduced, until in practice many of our workers are becoming like the Laodiceans—halfhearted, because so much dependence is placed on lawyers and legal documents and agreements. Such a condition of things is abhorrent to God.—[Manuscript 128, 1903](#). (“Wrongdoing to Be Condemned; Righteousness to Be Exalted,” October 4, 1903.)

I want to tell you that the very first thing you must do is to follow the following Scriptures: [419]

“Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.”

“Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more the things that pertain to this life? If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church. I speak to your shame. Is it so, that there is not a wise man among you? No, not one that shall be able to judge between his brethren? But brother goeth to law with brother, and that before the unbelievers. Now therefore there is utterly a fault among you, because ye go to law with one another. Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded? Nay, ye do wrong, and defraud, and that your brethren. Know ye not that the unrighteous shall not inherit the kingdom of God?”

Will you consider that you have known what it means to feel the moving of the Holy Spirit upon your heart, before you had ed-

[420] uated yourself to criticize, to find fault, to accuse, to rail against your brethren? When I consider what you might have been, had you improved your God-given powers, had you striven to be kind and pure and unselfish, exerting a spiritual influence and increasing in stability and good works, my heart aches! Had you set a Christlike example, many souls would have been helped in following it. Who can estimate what a good work you might have done had you followed without deviation the instruction given in the teachings of Christ? You have left off to be wise and to do good. But I have hope that you will see yourself as you are and make diligent efforts to counterwork your past influence. I have hope that you will enter the narrow way and pass through the gate that leads unto eternal life.... If you are saved from sin you must have an experience altogether different from that which you now have. God hath shined in our hearts, to give what? A knowledge higher, greater, and infinitely more ennobling than the knowledge that this world gives. When church members have this knowledge, their practice will be of a character to recommend their faith. By a well ordered life, and godly conversation, they will reveal Christ. There will be no lawsuits between neighbors or brothers.

I call upon you in the name of Christ to withdraw the suit that you have begun and never bring another into court. God forbids you thus to dishonor His name. You have had great light and many opportunities, and you cannot afford to unite with worldlings and follow their methods. Remember that the Lord will treat you according to the stand that you take in this life.

I plead with you to turn to the Lord before it is too late....

[421] I tell you solemnly that if you take the action which you now purpose to take, you will never recover from the result of it. If you open before the world the wrongs that you suppose your brethren have done you, there will be some things that will have to be said on the other side. I have a caution to give you. In regard to the case of those who shared large responsibilities with you in the Review and Herald, and who have turned to be enemies of the work, you will not wish to hear the verdict that shall be passed upon them when the judgment shall sit and the books shall be opened, and every man shall be judged according to the things written in the books. I want to save you from following a course that would link you up with

those who have linked themselves up with fallen angels, to do all the harm they possibly can to those who love God, and who, under great difficulty, are striving to proclaim present truth to the world.

Those against whom you bring your charges know that I have not approved of their manner of dealing with you, and that I have reproved them for their unfeeling management of your case. There are those who have not acted honorably. They have not done as they would be done by. But because of this, should you, in the face of the warnings given, move so manifestly against the instruction given? I beg of you not to cut yourself off from the confidence of your brethren and from taking a part in the publishing work. I would rather share your loss than to have you push this matter through to the injury of your soul, giving Satan an opportunity to present your case before unbelievers in a most ridiculous light, and to hold up the office of publication in a disparaging light....

Take this case out of the lawyers' hands. It seems awful to me to think that you will go directly contrary to the plain word of God, and will open to the world your cruel work against God's commandment-keeping people. If this action of yours were to tell only against those who have done injustice, the harm would not be so far-reaching; but can you not see that it will arouse prejudice against God's people as a body? Thus you will bruise and wound Christ in the person of His saints, and cause Satan to exult because through you he could work against God's people and against His institutions, doing them great harm.—[Letter 301, 1905](#). (To Frank Belden, October 20, 1905.)

[422]

*Released June 26, 1973*

[423]

## **MR No. 335—The Wrath of God**

Having taken a survey of all that would be required of Him, Christ summed up the guilt to be cancelled. God's wrath against sin and the punishment for sin must be exhausted. Christ gathered the entire responsibility to His heart, and bent His whole being to the task. He clothed His divinity with humanity and prepared Himself for the sword that was to smite Him as our substitute and surety. "Therefore doth My Father love Me," He said, "because I lay down My life that I might take it again." He was wounded for our transgressions, bruised for our iniquities; the chastisement of our peace was upon Him, and by His stripes we are healed.—[Manuscript 44, 1898](#), p. 3. ("The Pearl of Great Price," undated.)

*Released June 26, 1973*

**MR No. 336—E. G. White Materials in the Lucinda [424]  
Hall Collection**

I saw that there was great necessity of more energy being manifested by the commandment keepers in their meetings, and out of their meetings. I saw that all should have something to say for God, and by so doing they would be blessed, for a book of remembrance is kept of those who do not forsake the assembling of themselves together. The remnant are to overcome by the blood of the Lamb and the word of their testimony.

I saw that some expected to overcome alone by the blood of the Lamb, without making any special effort of their own. I saw that God had been merciful in giving us the power of speech. He has given us tongue and utterance, and we are accountable to Him for it, and we should glorify God with our mouths, speaking in favor of Him and His truth. We should overcome by the word of our testimony through the blood of the Lamb. I saw that they did not come together to sit still, and look at each other. But those were remembered of God who came together to honor and glorify Him, to speak of His glory and talk of His power. Such ones would be remembered and blessings from God would rest upon them and they would be refreshed. If all moved as I saw they should, no precious time would run to waste. No reproofs would be needed, or called for about long prayers and testimonies, for all the time would be occupied by short, sweet, testimonies and prayers, that were to the point. Ask, believe, and receive. There is too much mocking God, too much praying that is no praying and that wearies angels and that displeases God. Too many vain unmeaning petitions.

First I saw that we were to feel needy, then ask God for the very [425]  
things we need, and believe that He gives them to us, even while we ask. I then saw if we took this course our faith would grow, all would be edified, the weak would be made strong and encouraged, the discouraged and desponding made to look up and believe that God is a rewarder of all those who diligently seek Him.

I saw that the strong hand of the enemy is set against the work of God, and the help and strength of every one who loves the cause of truth should be enlisted and great interest manifested by them to uphold the hands of those who advocate the truth, and to take a course to shut out the enemy and weaken his power. All should stand as one united in this work, every energy of the soul should be awake, for what is done should be done quickly.

I then saw the third angel. Said my accompanying angel, "Fearful is his word, awful is his mission. He is the angel that is to select the wheat from the tares, and seal or bind the wheat for the heavenly garner." These things should engage the whole mind, the whole attention. Again I was shown the necessity of those who believe we are having the last message of mercy, being separate from those who are daily receiving or imbibing new error. I saw that neither young nor old should attend the assemblies of those who are in error and darkness. Said the angel, "Let the mind cease to dwell on things of no profit."

[426] I saw that Satan and those who published error are very busy and energetic to get their views before the minds of others, and that it was not as it should be, that the only paper owned and approved of God should come out so seldom. I saw that the last day signs should be brought out and shown clear, for the spiritual manifestations of the devil were on the increase.

I saw that all must be united and have their sympathies with the paper, and with those who have the burden and labor upon them. I saw the Lord would not have or suffer anyone to have charge of the paper unless He qualified them for the work and fitted them for the station. [Some asterisks in the original copy seem to indicate some deletions.]

I saw that many who enjoyed the truth of the first and second angel's messages and felt the power and glory of the messages have since rejected the light that came from heaven, called it of the devil, and there was more hope of sinners than of such. Many that know nothing of the first two messages saw not their effects and their glory, that have not hardened their hearts, will be brought to the light of truth. As they see one precious link of the chain, they could understand and see the whole chain and joyfully acknowledge the first and second messages. But those who have called the power of

the Holy Ghost that attended these messages of the devil, and will not hear the third, are those who will be shut out.—[Manuscript 3, 1853](#). (“Vision for Commandment Keepers,” July 2, 1853.)

***Released August 8, 1973.***

[427] **MR No. 337—Excerpts from E. G. White Messages  
Found in the Newly Discovered Collection**

I prize her society and no other one can fill her place to us. She is a dear, precious child to me. Her worth cannot be estimated by its weight in gold. She is my twin sister indeed in Christ.—[Letter 44, 1874](#), p. 3. (To “Dear Husband,” July 17, 1874.)

We must see you without fail. Now do not delay coming. God has united you with us and so do not be induced to go contrary to His providence.—[Letter 70, 1874](#), p. 1. (To Sister Lucinda Hall, October 8, 1874).

We want you to come at once if possible. We want to care for you while you are poorly. We shall have the best girl that we can find to do our work and shall have a small family. Rosetta [Lucinda’s sister] will stay here some weeks and longer if it is your judgment. We wish to see you and consult with you, but we don’t want you to do a stroke of work but just be a lady for once in your life....

We know what you sacrificed—and with what cheerfulness—for the truth’s sake. God is acquainted with every sacrifice you have made, and you will certainly be a sharer in the eternal reward to the true faithful workers. If we get any reward you will most surely....

[428] My precious Lucinda, you are dearer to me than any earthly sister I have living. May the blessing of God and His peace abide upon you is my most earnest prayer.—[Letter 71, 1874](#), pp. 1-2. (To “Dear Lucinda,” October 14, 1874.)

We have just weighed our nameless one. He weighs twelve pounds and a half good weight. He is fat and healthy. The small clothes we made for him can but just touch around him.... I have felt so lonesome that I could not prevent two or three crying spells.—[Letter 17, 1860](#), p. 1. [To “Dear Lucinda,” October 24, 1860.]

I improve this opportunity while the yet-nameless one is asleep. (Send him a name)....

My back is weak and I am so lame I cannot get around much. I went upstairs once on my knees to get these things together for

the poor.... I have a long cry now and then it does me good. I feel better afterwards.—[Letter 18, 1860](#), pp. 1, 2. (To “Dear Lucinda,” November 2, 1860.)

They have rented their house down street and pay ... only fifty cents a week for winter and seventy-five in summer.—[Letter 17, 1860](#), (To “Dear Lucinda,” October 24, 1860.)

We shall have to get up a little sewing bee for Sarah.—[Letter 26, 1861](#). (To Lucinda Hall, May 4, 1861.)

I rode out to Jonestown. Brother Van Horn and Ellen Lane accompanied me. We had a special prayer for Cyrus.... I have visited Father Norton and prayed with him. He is much broken. Visited Brother Gardiner and prayed with him yesterday.—[Letter 28, 1873](#). (To “Dear Sister Lucinda,” December 17, 1873.)

[429]

I have worked before day and after dark every moment I could get to arrange the children’s clothing.—[Letter 78, 1874](#). (To “Dear Sister Lucinda,” December 2, 1874.)

It is my wish that the children study and write some each day. If they improve their moments they can acquire considerable knowledge of the sciences so that when they shall attend school in the winter they will not be behind children of their age. If the children have a purpose and a will they can advance in knowledge daily. If they really want to learn they need not depend upon excitement of school to stimulate them to obtain an education. If the children would practice in writing following closely the copy books and making use of the instruction they have had in writing they can by practice become good writers. But patience is required in this, as well as other things.

This skill of writing correctly will not come to them without an effort on their part.... If the moments were employed by the children in study that they spend in reading with no particular object in view of benefiting the mind, of obtaining useful knowledge, very many could obtain a good education without ever entering a schoolroom.—[Letter 28, 1871](#). (To “Dear Friends at Home,” June 2, 1871.)

Our little girls are just as good as they can be. We enjoy their company very much.... I have cut out [for] May a dress of that light plaid.—[Letter 76, 1874](#). (To “Dear Sister Lucinda,” November 23, 1874.)

[430]

Mary Sawyer has finished up my purple dress.—[Letter 27, 1873](#). (To “Dear Sister Lucinda,” November 27, 1873.)

We now have the house all carpeted, every room except the halls. I have carpeting for these halls and about ready to put it down.... I am getting sewing done up. Have made sheets and pillowcases and my clothes are in good order....

James says I must have this go at once. Will close up.—[Letter 76, 1874](#). (To “Dear Sister Lucinda,” November 23, 1874.)

We have just got the house furnished and settled. Everything is comfortable. We have a nice warm room at the head of the kitchen stairs with a stove in it. There is a fire built in it on nights and mornings that the children may dress by it. It is nicely carpeted with a new pretty carpeting and makes a very nice sleeping room....

We have plenty of apples and potatoes in the cellar for winter and were never so comfortably situated as now.—[Letter 79, 1874](#). (To “Dear Sister Lucinda,” December 14, 1874.)

I wish you would send a slip of snow balls and a trumpet vine.—[Letter 61, 1876](#). (To “Dear Lucinda,” April 27, 1876.)

[431] Your mother is real smart and cheerful as a bird. I heard a great rumpus yesterday in the dining room, laughing and protesting. I found out your mother was washing dishes. Rosette had got her round the waist and called Lillie, who took her feet, and they tugged her and put her on the lounge, and she was so overcome with laughter—and they too—it was difficult for them to explain to me their mischief.—[Letter 27, 1873](#). (To “Dear Sister Lucinda,” November 27, 1873.)

When I went to Battle Creek I had to labor hard and I was quite exhausted and, on my way to Ohio, took cold and although suffering with hoarseness spoke three times [at the Ohio camp meeting] to about three thousand people. This about used me up. I could not talk for a day or two even in private conversation. But today on the Indiana campground I spoke for the first time this afternoon.” [Letter 69, 1874](#). (To “Dear Lucinda,” September 25, 1874.)

I have a special work at this time to write out the things which the Lord has shown me.... I have felt that I must neglect everything to get out these writings. I have not attended meetings for two weeks. While Elders Waggoner and Loughborough are here I let them do the work, and I keep all my strength for one purpose—to write.... I

have a work to do which has been a great burden to my soul. How great, no one but the Lord knows. Again, I want time to have my mind calm and composed. I want to have time to meditate and pray while engaged in this work.... Oh, Lucinda, I do love Jesus. He is so near, so precious to me. Oh, pray for me Lucinda. Pray that heavenly wisdom may be given me. I want to make every move in God. I want this work got out right. I must do this work to the acceptance of God.—[Letter 59, 1876](#). (To “Dear Sister Lucinda,” April 8, 1876.)

[432]

I am working to the very extent of my strength, ... and my prayer is for the Lord to help strengthen and bless me in this work. He does do this or I could not do what I have done. My spirit yearns after God and I dare not trust to myself at all.—[Letter 61, 1876](#). (To “Dear Lucinda,” April 27, 1876.)

The cause of God is a part of us. Our experience and lives are interwoven with this cause. We have had no separate existence. It has been a part of our very being. The believers in present truth have seemed like our children. When the cause of God prospers, we are happy. But when wrongs exist among them, we are unhappy and nothing can make us glad. The earth, its treasures and joys, are nothing to us. Our interest is not here. Is it then strange that my husband with his sensitive feelings should suffer in mind?—[Letter 5a, 1861](#). (To “Dear Sister Lucinda,” April 5, 1861.)

Lucinda, how apt we are to look to ourselves trying to hunt up some worthiness in us to make us acceptable to God, or else to be-moan that lack of worthiness we are so anxious to find. Jesus invites us to come just as we are although polluted with sin. We cannot make ourselves better. It is more pleasing to God for us to come to Him just as we are in our helplessness, in our hopelessness, and cast ourselves upon His mercy, upon His worthiness. Our necessity will then be God’s opportunity....

[433]

We lack living, abiding faith. When clouds surround us we are apt to sink under the cloud instead of laboring to have our faith alive amid the darkness and gloom. O let us not distrust God, but venture out. Trust, trust, forever trust.—[Letter 26, 1861](#). (To “Dear Sister Lucinda,” May 4, 1861.)

How important that we maintain our separate distinction from the world. But it is a fearful fact that we as a people are losing

our simplicity and the marks of our peculiarity. We cannot honor God while mixed up with the world, following their fashions and customs.

Oh, that God would impress upon His church the necessity of unity of action and activity, and great care to maintain our elevated position. The Lord is not slack concerning His promises. He will not refuse or delay to give any counsel or support necessary for our continual advancement when we receive it and improve it.

It was not the good pleasure of God that the children of Israel should wander so long in the wilderness. God would have brought them directly to promised land if they had loved to have been led by Him; and because they so often and so many times grieved Him in the desert, He swore in His wrath they should not enter into His rest, save those two that wholly followed Him.

A greater than Joshua is in the midst of God's people to lead them to victory if they will submit to be led. All power in heaven and earth is committed to the Captain of our salvation. He has said for our encouragement: "Lo I am with you alway" and "Be of good cheer, I have overcome the world."

[434]

Dear friends, the warfare is before us. The work which God gives us to do, He is able to accomplish by us. If we fail of obeying God, the promise of God cannot be fulfilled to us. Oh, let us unitedly seek God and follow in a course of strict obedience.—[Letter 27, 1861](#). (To "Dear Sister Lucinda," June 19, 1861.)

*Released August 8, 1973.*

Now, I thought, these friends, out of the kindness of their hearts, have made me this present; now it is my privilege to use that gift in such a way that they may lay up treasure in heaven. I went to one of our merchants, a Sabbathkeeper, and said, “Sell that dress for all you can get for it.” He sold it for fifty dollars. Then I sent that money on here to the mission. The very act of my doing that brought in at that very time means from other individuals, and Brother Andrews wrote back to us that the very sum he wanted came at that time.—[Manuscript 14, 1885](#). (“Talk Before the European Council,” September 20, 1885.)

Elder Andrews, when he was driving his oxen, had his Bible with him and he would take it out and read a few words and then think of these while he went on with his work. Thus he obtained a knowledge of the Scriptures and of the love of God to man. We can all have our Bibles with us and when we have a spare moment we can read a verse and thus keep our minds fixed upon God.—[Manuscript 33, 1885](#). (Sermon, November 10, 1885.)

[J. N. Andrews] would go out into the field with his oxen, and as he drove them, he would refer to his book, and read a few words or sentences, and then repeat these in full, loud tones in order to exercise his lungs, as well as to impress the words and sentences upon his memory.—[Manuscript 91, 1903](#). (“Self-Improvement,” Address at Teachers’ Institute, August 20, 1903.)

I saw in my last vision that Waukon was not the place for John.... I saw that he had been in perfect bondage to his uncles and had tried in every way to please them. A continual fear of his uncles has been upon him.... I saw again that it was not safe for John to be in Waukon for other reasons.... I saw that John should not go to Waukon to remain there.—[Letter 2, 1863](#). (To Brother Cornell, June 20, 1863.)

Brother Andrews left his aged mother, an only brother ... and many friends in America, to obey the call of God and enter this new missionary field. He came to you at quite a sacrifice.

Elder Andrews is a conscientious servant of Jesus Christ.... We sent you the ablest man in all our ranks.... We needed Elder Andrews here. But we thought his great caution, his experience, his God-fearing dignity in the desk, would be just what you needed. We hoped you would accept his counsel, and aid him in every way possible while he was a stranger in a strange country.—[Letter 2a, 1878](#). (To “Dear Brethren in Switzerland,” August 29, 1878.)

Sorrow upon sorrow will come upon us if he [Elder Andrews] is removed from us.—[Letter 1, 1854](#). (To Sister Harriet [Stevens], March 10, 1854.)

He [Elder Andrews] leaves for Europe next week. Our prayers are that God may go with him.—[Letter 50b, 1874](#). (To Edson and Emma White, September, 1874.)

[437] I had no opportunity to bid him [Elder Andrews] goodbye and I did not care to say goodbye. We may never, never meet again.—[Letter 51, 1874](#). (To “Dear Husband,” September 10, 1874.)

The news which reached us last night was sad indeed to us all.... I knew that God would sustain you under your great loss.... God knew what was best for her [J. N. Andrews’s daughter, Mary] and for you.... You are not a stranger to Jesus and His love....

The Lord loves you, my dear brother. He loves you.... A better day is coming, precious to the faithful ones.... I was shown you with head bowed down and mourning as you followed Mary to her last home in this world.

Then I saw the Lord look lovingly upon you. I saw the Life-giver come and your wife and children come forth from their graves clothed with immortal splendor. Look at the things which are unseen.... May God bless and encourage your heart, is my prayer. Your sympathizing sister, (signed) Ellen G. White.—[Letter 71, 1878](#). (To J. N. Andrews, December 5, 1878.)

Brother Andrews was His [God’s] ambassador.—[Manuscript 8, 1867](#). (“Testimony Concerning Brethren McPherson and Cramer,” circa 1867.)

From what God has shown me from time to time, Brother Andrews was His chosen servant, to do a work others could not do.—[Letter 13, 1871](#). (To “My Dear Husband,” September 2, 1871.)

***Released August 8, 1973.***

**MR No. 339—School Industries**

I told the brethren that on no account were the industries that have been started at Healdsburg College to be discontinued. It is of the utmost importance that industrial lines of work shall be carried forward in our schools. The students will find that in genuine muscular exercise there is a great blessing. Let teachers and students be of good courage. Let them put energy into their work. And if at times they make an apparent failure, let them try again.

Let them learn how to gain control of self, how to work together in love and harmony, how to conquer difficulties. Let them strive for sweetness of temper. This is a grace that the Lord Jesus will highly commend. If they learn these lessons, they will have gained a grand victory.—[Letter 136, 1903](#), p. 3. (To W. C. White, July 8, 1903.)

*Released August 20, 1973.*

## MR No. 340—On Women's Role

[439]

It is not right for you to suppose that I am striving to be first, striving for leadership.... I want it to be understood that I have no ambition to have the name of leader, or any other name that may be given me, except that of a messenger of God. I claim no other name or position. My life and works speak for themselves.—[Letter 320, 1905](#), p. 4. (To J. H. Kellogg, November 21, 1905.)

The work of Christ was largely composed of personal interviews. He had a faithful regard for the one-soul audience. From that one soul was carried the intelligence received to thousands....

My sister, there are many ways open before you. Address the crowds whenever you can. Hold every jot of influence you gain by association, that will introduce the leaven into the meal. Every man and every woman has his and her work to do for the Master. Personal consecration and sanctification to God will bring better results than the most imposing display. Personal work must be done, and personal sanctification makes each one a partaker with the Lord Jesus Christ, and He is invincible....

Teach our sisters that their question should be each day, Lord, what wilt Thou have me to do this day? Each consecrated vessel will daily have the holy oil emptied into it, to be emptied out into other vessels. Every day we may advance in the perfection of Christian character. As we wait and watch for opportunities to do the will and work of God, every word we utter, every work we perform in Christ's lines will have an enduring preeminence. I am so glad, my sister, that you did not sever your connection from the Women's Christian Temperance Union. You may have to sever this connection, but not yet, not yet. Hold your place. Speak the words given you by God, and the Lord will certainly work with you.—[Letter 54, 1899](#), pp. 3-7. (To Mrs. S.M.I. Henry, March 24, 1899.)

[440]

*Released October 31, 1973.*

**MR No. 341—In Manuscript Releases 1:175**

## MR No. 342—A. R. Henry and Lawsuits

[441]

While I respect ... your capabilities as a businessman, which led me to urge your coming to the great heart of the work in Battle Creek, I still shall urge that you may in some respects greatly improve. I know that this coming was not your choice, yet notwithstanding, God had lessons for you to learn that were essential. You need a different mould of character. There is need of your bringing into your character more of Christ.... You need the love of Christ. The winning charms of Jesus. Compassion, tenderness, and love need to be cultivated. This will not make you a less successful businessman but will give you greater success. You have valuable traits of character, but without this love, this compassion, you will only be a one-sided, imperfect man.

If all your intrusted capabilities are submerged in Christ and you take on the mould of Christ's character, you will grow up into the full stature of a perfect man in Christ Jesus. You need this love in your family. You need it woven into all your plans, and into all your words and actions. You need to be often tender and express sympathy but there is none allowed to come into your life....

Carry sunshine into your home, restrain threatenings, put away your criticism, and do not rule too much. Let mercy and love bear sway. Do not cover these up. Oh, my brother, you want more of Jesus in dealing with the minds of your children. You are so stern, so severe; the law of love is so little regarded that in dealing with your wife and children you raise their combativeness and place them beyond your reach. There should be altogether a different atmosphere in your home. They do not respect you or your words or government. Bitter words are passed from one to another. This has a depressing influence upon you. Let all the sunlight into your family you can, in pleasant words, in commendation, but don't criticize and censure and threaten, all this will be reflected back upon you....

[442]

The Lord loves you, but He wants you to love Him, to meditate upon Him. Reflect upon the purity, the loveliness of His character

and be like Him. He wants you to be a kind, loving, affectionate husband, and father, and brother and friend.—[Letter 39, 1886](#). (To A. R. Henry, March 28, 1886.)

Brethren A. R. Henry and Harmon Lindsay, God is in earnest with you. Your duty is plain and imperative. Your minds need cultivation—that you may discern heavenly things, and choose them above the common and the earthly. Let not the present opportunity pass unimproved. Unless the warnings that God in His mercy is sending to you are heeded, before a long time shall elapse you will make shipwreck of faith. You have sown the seeds of unbelief all along the line. And you have so long refused the evidence of the operation of the Holy Spirit that it is questionable whether you will ever again recognize the light from heaven....

Again I appeal to you: will you now be zealous and repent? You have shown your zeal in strong words and oppressive measures toward your brethren. Now I beseech you to give evidence of earnest repentance before it shall be forever too late.—[Manuscript 18, 1896](#). (“Danger of Self-Sufficiency in God’s Work,” May 30, 1895.)

[443] The very same power has been working upon you, A. R. Henry, leading you to betray Christ as verily as it led Judas to sell Him for money. You are selling your Lord, and betraying His cause to His enemies, irrespective of consequences; and thus reproach is brought upon the truth. By so doing you demonstrate the truth of the warnings and admonitions that have been given you....

Could your eyes have been opened as you with others sat in counsel, you would have discerned the unseen Watcher marking your words and noting the hasty, overbearing spirit which controlled your decisions, especially when something took place to arouse your combativeness. A sufferer from indigestion, you have brought the results of this into council meetings and board meetings. You have presided when, owing to your diseased imagination, you were not fit to preside. You were not always in this frame of mind, but at times were conciliating and conceding. Angels of God were present to help you when you did wish and strive to do the will of God.—[Letter 41, 1898](#). (To A. R. Henry, May 6, 1898.)

I have a deep interest in you. I love the souls of those in whose behalf Christ died on the cross of Calvary. What are you about to do? Be assured that you are not setting yourself against men, but

against God. If you realized what this means, you would no more do the work you are purposing to do than you would sever your right hand from your body.

You may plead that your brethren have not treated you as they should. No; in all things they have not done as they should. You yourself in connection with others have departed from pure principles. As a result of this, a strange spirit has entered the institution with which you were connected. Human principles have taken the place of justice, mercy, and the love of God. This inauguration of wrong principles has been an offense to God, and His work in the institution has gone crookedly; for He cannot serve with the sins of any man....

[444]

My brother, will you increase the wrong you have done by robbing the cause of God of money to which you have no right? Are you willing to make yourself responsible for all that this action will entail. Satan has such control over your mind that in your own strength you have no power from the snare to go. You think that if you follow his suggestions, you will increase your means. But every dollar thus extorted means robbery of God. The course you have planned, if followed, will place you where no one will envy you. It will be disastrous to your eternal destiny....

If you had any realization of what is involved in the suit for which you are planning, you would not advance one step farther. I have an earnest desire for the salvation of your soul. I want you to change your course of action. Then you will be at peace and rest, knowing that the Lord has had compassion on you, and has cleansed you from the sins so grievous in His sight. But if you do as you have purposed, you will not only betray yourself; you will betray the cause of God into the hands of its enemies, and you will crucify the Son of God afresh and put Him to an open shame. If you do this, how will you meet your record in the day of judgment? ...

Remember that you are making a mistake when you think that your conflict is with human agencies. Will a man rob God? Will you in a court of unbelievers carry on a trial against one of God's institutions, saying that it has injured you? Soon, in a higher court than any on this earth, all will see that by the inauguration of wrong principle's God's institution has been crippled, bruised, and wounded. It will be seen that you in association with others by injustice and

[445]

wrong management, have hurt the Lord's instrumentalities; and that thus the work which should have gone forward in prosperity was brought into confusion.—[Letter 18, 1901](#). (To A. R. Henry, January 20, 1901.)

My Brother A. R. Henry, I have a message for you.... I have a message for those in Battle Creek who have been overcome by the temptations of the adversary. I call upon those who are accusing their brethren, and who are taking an attitude that hinders the Lord's work, to come into harmony.... I beg of you, for Christ's sake, not to find fault with others, but to deal with your own mistakes. Notwithstanding the trouble and perplexity you have made for others, the Lord is very merciful, and if you repent, He will pardon you. But you cannot gain favor with God by trying to make your brethren appear in the worst light. Your only hope is to deal honestly with yourself. Keep away from worldly lawyers. This is the rock on which many have wrecked their barque....

Remember that to a large degree you have originated the difficulties that have reacted on you. Improve the opportunity offered you to turn to God in repentance. You are not to convince others of their wrongdoing, but to take yourself in hand, and seek the Lord with all the powers of your being....

[446] Your desire to obtain money has been your snare. You have allowed this desire to lead you to embarrass the work of God. But is the money that you have obtained worth the anxiety, the toil, the misconception, the perplexity, that it costs?

You are needy, helpless, undone. Plead the atoning sacrifice of Christ. Cease your rebellion against God. Open the door of your heart to the knock of the heavenly Guest. Your prayers are worthless unless you have faith in the One who gave His life for you. He died on the cross of Calvary that you might not perish. This is the great day of atonement, in which all are to humble their hearts before God, trusting in the efficacy of Christ's sacrifice.

The gifts of the Spirit, the promises of pardon, of consolation, the proffers of assistance, the invitations of love—all the provisions peculiar to the gospel—are for you. However sinful you may have been, God will receive you if you will now repent. Seek the Lord while He may be found, call upon Him while He is near. Open your cold, proud heart to the Saviour. Confess, confess your sins. "If we

confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” Confess your own sins, and leave others to confess theirs. Make everything right between your soul and God. Accept Christ’s gracious invitation.... He is calling on you to repent; for the kingdom of heaven is at hand. Let your heart break; let your love go out to Him who gave His life that you might live. Let your will become submissive to the will of God. Then you will drink at a purer fountain, even the fountain of living water.—[Letter 209, 1904](#). (To A. R. Henry, June 24, 1904.)

***Released October 31, 1973.***

[447]

## MR No. 343—Local Elders of the Church

Elders and deacons are chosen to have a care for the prosperity of the church; yet these leaders, especially in young churches, should not feel at liberty, on their own judgment and responsibility, to cut off offending members from the church; they are not invested with such authority. Many indulge a zeal like that of Jehu, and rashly venture to make decisions in matters of grave importance, while they themselves have no connection with God. They should humbly and earnestly seek wisdom from the One who has placed them in their position, and should be very modest in assuming responsibilities. They should also lay the matter before the president of their conference; and counsel with him.—[Manuscript 1, 1878](#). (To the church at Ligonier, Indiana, October, 1878.)

[448]

Are not the qualifications which he says are essential in the deacon, equally essential in the elder of the church? The deacons were church officers. [2 Corinthians 6:4](#): “But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses.” [1 Timothy 5:22](#): “Lay hands suddenly on no man, neither be partakers of other men’s sins: keep thyself pure.” Here is a matter that is worthy of consideration. In the twenty-first verse the solemn charge is given: “I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.” These verses, 21 and 22, need to be carefully and prayerfully considered. Sin should be rebuked. Whatever opposition and trial might come to the elder of the church because of his faithfulness, he should not swerve from true principles.—[Manuscript 1a, 1890](#). (“A Consecrated Ministry,” February 13, 1890.)

“Without me ye can do nothing.” Keep this before every congregation, that it is entireness, wholeness of purpose that God will accept: but what is the matter that the church elders and officers do not arouse and seek with earnest prayer and determined effort to set the people in the church to work. Are elders in these churches

carrying any burden? Do they feel any care for the souls of the sheep of God's pasture? Do they humble their heart before God and by faith lay hold on the grace of Christ and put away their sins and believe their repentance is accepted before God? Have they piety? Have they devotion to God? Will the elders of the church, the officers of the church, draw nigh to God, will they now in probationary time learn the lessons of Jesus Christ and practice them until they shall ascend the high places of faith and command a clearer, more spiritual view of the situation?—[Manuscript 20, 1893](#). (“Missionary Work,” May 9, 1893.)

In the name of Jesus, who with His own blood has paid the purchase money, that men may be co-workers with Him, I ask you not to offend or hurt any souls by your impatience at their ignorance....

There will come into this work men of varied temperaments, weak on some points. Men chosen as elders of the church or as deacons will be tempted on some points; but whatever the temptation may be, they may conquer it. Will they fight the enemy? Will they drive him from them, and stand as victor, or will they do the work Satan wishes them to do, by putting into another's mind the thoughts of evil they have been tempted to cherish? They do good service for Satan by communicating those evil thoughts to another mind, setting him to watch with keen scrutiny, to think and speak evil of his brethren, and to pass along the dish prepared by Satan to poison others. This is the root of bitterness springing up, whereby many are defiled.—[Manuscript 40, 1896](#). (“The Workers Needed in Cooranbong,” December 31, 1896.)

[449]

There is a decided work to be done in our churches. Those chosen as elders of the churches are to be men of experience, who have a knowledge of the truth and are sound in the faith.

In his letter to Titus, Paul points out the qualifications which should be possessed by those placed in charge of the flock of God.—[Manuscript 67, 1900](#). (“Words of Instruction to the Church,” November 29, 1900.)

The qualifications of an elder are plainly stated by the apostle Paul: “If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a bishop must be blameless, as the steward of God, not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality,

a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.”

[450] If a man does not show wisdom in the management of the church in his own house, how can he show wisdom in the management of the larger church outside? How can he bear the responsibilities which mean so much, if he cannot govern his own children? Wise discrimination is not shown in this matter. God’s blessing will not rest upon the minister who neglects the education and training of his children. He has a sacred trust, and he should in no case set before church members a defective example in the management of his home.—[Manuscript 104, 1901](#). (“The Need of Reform,” October 8, 1901.)

“The elders who are among you I exhort, who also am an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God’s heritage, but being ensamples to the flock.”

In the charge to feed the flock of God there is a threefold duty. “Feed the flock of God”—by preaching to them His word, by giving them earnest, personal labor, by setting them a right example. “Feed the flock of God,” “taking the oversight thereof,” having a personal care for the blood-bought heritage committed to your charge, “being ensamples to the flock”—following Christ in self-denial and self-sacrifice, in the life revealing holiness to the Lord. All this is to be done of a ready, cheerful mind, “neither as being lords over God’s heritage,” tyrannizing over them the human tests. The truth of God’s word is to be the test.—[Letter 108, 1902](#). (To N. D. Faulkhead, July 14, 1902.)

[451] “The elders which are among you,” Peter continues, “I exhort, who also am an elder, and a witness of the sufferings of Christ, and also a partaker of the glory which shall be revealed.” He who is chosen to fill the office of elder is not, because of this, to become self-exalted. Let him remember that the office does not make the man, but that before angels and before men he is to honor his office....

To Aaron and Hur, assisted by the elders who had been granted a revelation of God’s glory, was given the charge of the people

in the absence of Moses. Aaron had long stood side by side with Moses, and Hur was a man who had been entrusted with weighty responsibilities. How carefully these men should have guarded the church in the wilderness while Moses was in the mount with God....

Today as then men of determination are needed—men who will stand stiffly for the truth at all times and under all circumstances, men who, when they see that others are becoming untrue to principle, will lift their voice in warning against the danger of apostasy.—[Letter 69, 1904](#). (To J. E. White, February 9, 1904.)

Those who occupy the position of under shepherds, as elders of the church, are to exercise a watchful diligence over the Lord's flock. This is not to be a lording, dictatorial vigilance. They are to encourage and strengthen.—[Manuscript 43, 1907](#). (“Exhortation to Faithfulness to Church Members and Elders,” March 12, 1907.)

***Released October 31, 1973.***

**MR No. 344—The 1888 Experience**

I am distressed beyond any words my pen can trace. Unmistakably, Elder G [a responsible General Conference Worker] has acted as did Aaron, in regard to these men [A. R. Henry and Harmon Lindsay] who have been opposed to the work of God ever since the Minneapolis meeting. They have not repented of their course of action in resisting light and evidence. Long ago I wrote to A. R. Henry, but not a word of response has come from him to me. I have recently written to Harmon Lindsay and his wife, but I suppose he will not respect the matter sufficiently to reply.—[Letter 100, 1896](#). (To O. A. Tait, August 26, 1896.)

*Released October 31, 1973.*

**MR No. 345—Ellen G. White Statements About Her Work** [453]

I praise the Lord that it is my privilege to have editing my writings those who love God and seem as fully interested in the preparation of the articles as myself. They are all conscientious workers. My son, W. C. White, is a very necessary help to take this business and work it out. Miss Marian Davis has been with me twenty-five years and is an efficient worker. From the articles already published over a period of years she selects and brings together the matter for bookmaking.—[Manuscript 171, 1903](#). (Diary, January 3 to 31, 1903.)

My heart is drawn out to write upon [Ephesians 3](#). I read this over and over and how very precious are these words.—[Manuscript 222, 1902](#). (Diary, August to September, 1902.)

I pray much in the night season, when the condition of the churches burdens me so that I cannot sleep. On one or two nights I walked the floor, unable to sleep until three o'clock in the morning. I tell you plainly that I do not like this wakefulness. I am trying to educate myself to sleep, and the Lord is helping me. For the last few nights, I have slept until three o'clock. But when I think of the peril of souls and of the state of our churches, I am so deeply moved and so burdened that I cannot sleep.—[Letter 68, 1902](#). (To Brother and Sister D. H. Kress, April 28, 1902.)

*Released October 31, 1973.*

## MR No. 346—Organization

There were some of our people who did not send their children to [the newly opened Bible school in Melbourne] school; they were waiting to see if it would prove a success. I was reminded of those who pursued the same course away back in our early experience in the matter of organization. After the Lord had revealed His will and given light in reference to the matter, there were some, yes, quite a large number, who did not give their support in this advance step. They kept entirely silent. A very few sustained my husband, and we fought the battle over and over again, obtaining a decided victory in every conflict.

Some who did not oppose, said that before taking their position, they would wait to see the working out of the enterprise. Some placed themselves in a position of questioning and criticizing, and others of noncommittal. The Lord did not honor their unbelief. In refusing to move forward until they knew for a certainty that the undertaking would succeed, they placed themselves where their influence hindered the work. These lost a precious blessing. They did not discern and follow closely the opening providence of God. They did not heed the command, “Go forward.”—[Letter 46, 1892](#). (To O. A. Olsen, December 13, 1892.)

[Note: The manuscript from which the following extract is taken deals with abuses which came about as responsible men at the Review and Herald dealt unjustly with authors.]

[455] Brethren, what was it that led some of our number to question the benefit of organization? The matter has been opened before me, and the reason was that they feared to see so much power vested in unsanctified hands. It was a foreboding that just such a condition as has come about would exist. We may well fear a direful reaction. There must be a decided change. Men must be converted, or as long as they hold power they will use it to oppress their brethren. If not converted, they must be removed.—[Manuscript 11, 1895](#). (“Publishing Houses,” April 10, 1895.)

We may claim to be Seventh-day Adventists, and yet fail of realizing how exalted is the standard to which we must attain in order to deserve this name. Some have felt ashamed of being known as Seventh-day Adventists. Those who are ashamed of this name should never connect with those who feel it an honor to bear this name. And those who are Christ's witnesses, standing where the truths of the Bible have placed them, are worthy of the name they bear.—[Letter 6, 1903](#). (To Dr. E. R. Caro, January 4, 1902.)

Again and again I have been shown that the past experiences of God's people are not to be counted as dead facts. We are not to treat the record of these experiences as we would treat a last-year's almanac.—[Letter 238, 1903](#). (To Elder A. G. Daniells, November 1, 1903.)

***Released October 31, 1973.***