

Ellen G. White Estate

MANUSCRIPT RELEASES, VOL. 10 [NOS. 771-850]

ELLEN G. WHITE

Manuscript Releases
Volume Ten [Nos.
771-850]

Ellen G. White

1990

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Information about this Book

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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Further Information

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A Word of Explanation

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trustees and their successors became increasingly aware of the potential usefulness to the church of this gold mine of unpublished materials.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

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

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

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

The Trustees of the

Ellen G. White Estate.

Washington, D.C.

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MR No. 771—Help to Be Given to Foreign Missions

[Note: Budgets for the financial handling of the work of the church did not come into use among Seventh-day Adventists until shortly after the turn of the century. At times workers were sent into the field on the basis that having arrived, they would be self-sustaining. Arthur G. Daniells reported that he and his wife were sent to New Zealand in 1886, equipped with a ticket to the field and an evangelistic tent, and with cautions from the General Conference president to be careful in the expenditure of means. By giving temperance lectures in various Protestant churches at \$5 a night, he secured funds to get his evangelistic tent through customs and soon raised up churches with tithe-paying members. From this tithe, carefully reported to proper authorities, and with laborers' reports properly audited, he was able to sustain himself and his wife. In 1894 Elder William Thurston was sent to Brazil to open the work in Rio de Janeiro through the selling of books in the English language. It was supposed that the returns from book sales would provide support for his family. It was no easy task, as a stranger in a land where a language was spoken which he did not know, to sell English-message-filled books to a people who could not read them. In the providence of God he and his family were sustained at first by gifts of money from perfect strangers. See reports in the 1901 *General Conference Bulletin*.]

Ellen G. White and her helpers were sent to Australia to work in pioneer lines in a continent only shortly before opened to the message. Financial support from the home base was meager and she had to draw on limited personal funds to advance the work there, and even so she and her working staff lived most sacrificially in order to enter upon the opening providences of God.

Particularly offensive to Ellen White was the provision in the 1897 charter for the Battle Creek Sanitarium which specified all profits must be used in the state of Michigan.

It is in the light of these circumstances that the words of this manuscript release were penned in a letter to Dr. Paulson of the Battle Creek Sanitarium.—Arthur L. White.]

Those in the home field are under a solemn obligation to support foreign missions, providing means for the establishment of the interests that are positively essential to give character to the work. Those who do not know the truth cannot be expected to support the missionaries who labor among them. Surely those who have become established in the truth are not so dull of comprehension as to suppose that those who for the first time hear what to them are strange and mysterious doctrines, will take hold readily of unpopular truth, and will support the work, building houses of worship and establishing sanitariums and schools.

How does God regard those who send His servants into a barren field without means and understanding of the work to be done? Shall the messengers of God, sent with strange and peculiar doctrines to a foreign land, be left to make their own way to support themselves and the work? God forbid! If God spares my life to bear my message to our people, the experience of the Lord's workers in Australia will never be repeated in any missionary field. It is a sad thing how hard the work was made with very little means to carry this important work in fields.

[2] I am instructed to set this matter before all our people (not merely a few) in its true light. We are to know from henceforth how to use the talent of means more wisely than we have done in the past. God's money is not to be expended to indifferent ends. Let there be less display and more praying, more sanctified planning, and less show—fewer expensive buildings. This will testify that we believe that we are living near the close of this earth's history. Our people in the home field have been doing a good and grand work in lifting from God's institutions in foreign fields their burden of indebtedness. God will greatly bless them in doing this work.—[Letter 110, 1902](#), p. 9. (To Dr. David Paulson, July 7, 1902.)

White Estate

Washington, D. C.,

March 12, 1980.

**MR No. 772—Workers Need More of Christ’s
Refining Grace**

[3]

You need a different mold upon your character, in order that you may be highly useful. You need to possess more of the love of Christ that your own will may be subdued. You have not realized your obligations to God to be patient, kind, and respectful to your ministering brethren and to every member of the church. You need the kindness, courtesy, meekness, and lowliness of Christ. You have many valuable qualifications that should be perfected to do highest service in the cause of God....

We should never stir up strife by domineering words and actions. Put away everything like hard dealing, and seek for a closer walk with God. You used to be a more meek and humble man than you are now. You need the refining grace of God, the meekness of Christ. There is a work allotted to you that no one can do for you. “Holding forth the word of life,” you are to practically set forth a Christian example. “Do all things without murmuring or disputing: That you may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world: Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain” ([Philippians 2:14-16](#)).

If men in responsible office do not show partiality, but exercise the patience and kindness of Jesus, they will find this course more effective than the preaching of sermons, the exercise of power, or the presentation of strong argument. The silent influence of Christian character will fall upon men as the sunbeams of heaven. May God help you to do right because it is right.—[Letter 22, 1889](#). (To a Leading Worker.)

White Estate

Washington, D. C.,

March 3, 1980.

MR No. 773—Warning Regarding Future Troubles [4]

The Sabbath is the sign between God and His people. Please read the last seven verses of the thirty-first chapter of Exodus ([verses 12-18](#)). What could be more definite, more decided than this? As a people we are to keep ourselves separate from the world. We are to enter into no confederacy with those upon whom for years the light of truth has been shining, but who have not walked in the light. We are conscientiously to honor God, diligently using every means of keeping in covenant relation with Him, that we may receive His blessings—the blessings so essential for the people who are to be so severely tried.

It is time that we planted our feet upon the Rock of Ages. To give the impression that our faith and our religion is not a dominating power over individual self in our lives is greatly to dishonor God. Thus we turn from His commandments, which are our life, and deny that He is our God and we His people. We are not to confederate with any pleasing philosophy. Some have lost themselves in the fog of deception. Clean, holy principles are to be maintained at any cost.

Upon us as a people rests the solemn obligation of taking a more decided stand for truth and righteousness revealed as our pattern than we have taken in the past. The line of demarcation between those who keep the commandments of God and those who do not, is to be revealed with unmistakable clearness....

A thorough acquaintance with the Scriptures is our only safeguard against the seductive errors that Satan will bring in, to deceive if possible the very elect. The Holy Spirit's teaching is God's means of enlightening the minds and purifying the hearts of His people, guiding them in duty, shielding them from danger, keeping them in the fear and love of God, and in patient waiting for His appearing. No one is to say in his heart, My Lord delayeth His coming. We are not to speak a word that will lead anyone to think that our faith is decreasing. We are to do nothing to weaken the confidence that ought to be strengthened, nothing to bewilder minds that ought to be [5]

enlightened by the truth in regard to their positions as transgressors of God's law. We are to stand before God with fear and trembling for what is coming upon our world. I am afraid of men who rely upon their own wisdom, paying court to those who are opposed to the laws that govern God's kingdom, lessening the influence of the truth.

Everything is to be shaken that can be shaken. God is going to shake the heavens and the earth. He declares, "Therefore will I shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of His fierce anger" ([Isaiah 13:13](#)). Deep and solemn truth must now be proclaimed, to prepare the way of the Lord. We are not to pay court to wealthy men in order to receive their help. We are not to yield to the temptation to obliterate the distinctive features of the message that is to be proclaimed to arouse the world from its deathlike slumber.

I have a message of great importance for all: Be afraid of men who rely on their own wisdom, their own supposed good works, and who give, by their words and works, the impression that Seventh-day Adventists have entirely changed the principles they once held. Some will never forget words that have been spoken which show a lack of faith in the truth we advocate in our publications and in our ministry.

- [6] Our message is to be proclaimed with a loud voice, with power and assurance. In a most decided, positive manner we are to show that we have not changed our faith. Do not make it appear that there is no difference between him that serveth God and him that serveth Him not. Build yourselves up by increased purity of faith and Christlikeness of character, increasing in the knowledge of God and of Jesus Christ, who is our righteousness and our sanctification. Let us show that we are a people who keep the commandments of God and have the faith of Jesus Christ. Let the truth abide in the heart. Christ declared, "I sanctify Myself, that they also might be sanctified through the truth" ([John 17:19](#)). Keep yourselves in the love of God by hearkening diligently to His commandments, looking for His keeping power, His mercy, expecting salvation through His grace.—[Letter 110, 1902](#), pp. 7, 8, 10, 11. (To Dr. David Paulson, July 7, 1902.)

White Estate

Washington, D. C.,

March 3, 1980.

[7] **MR No. 774—The Whites Hold Tent Meetings in
Dallas, Texas**

The tent has come from Chicago this morning. Shall pitch it at Virginia Point this week, to commence meetings next Sunday. Father and I will speak perhaps a few evenings after Sunday. Shall then hasten to Dallas, leaving Brother Daniells and Scott Kilgore to continue the meetings at Virginia Point while we hold some meetings with the large tent in Dallas.—[Letter 18, 1879](#). (To W. C. White and wife, February 25, 1879.)

White Estate

Washington, D. C.,

March 3, 1980.

MR No. 775—Study of Languages

[8]

Had you, my brother, worked more through an interpreter in the place of studying so much to speak the language, you would have been working your way into the hearts of the people and into the language too, and kept up better courage all the time.—[Letter 1, 1883](#), p. 21. (To J. N. Andrews, March 29, 1883.)

I would caution you [B. L. Whitney], Do not confine yourself to Switzerland, neither settle down to learn the French language, but become acquainted first with the condition of the whole European mission.—[Letter 2, 1883](#), p. 2. (To B. L. Whitney, March 30, 1883.)

[Note: It should be noted that the men specifically addressed in these counsels were older men working a multi-language field, and in the main their duties were quite general in nature. It would be a misuse to suggest that these brief excerpts should counter the counsel given by Ellen White and by church leaders that those called to labor in other countries should be thorough students of the language used in the area in which they were to labor, seeking to master it.]

White Estate

Washington, D. C.

April 2, 1980.

[9]

MR No. 776—Sabbathkeeping in the Arctic

God rested on the seventh day, and set it apart for man to observe in honor of His creation of the heavens and the earth in six literal days. He blessed and sanctified and made holy the day of rest. When men are so careful to search and dig to see in regard to the precise period of time, we are to say, “God made His Sabbath for a round world: and when the seventh day comes to us in that round world, controlled by the sun that rules the day, it is the time, in all countries and lands, to observe the Sabbath. In the countries where there is no sunset for months, and again no sunrise for months, the period of time will be calculated by records kept....

The Lord accepts all the obedience of every creature He has made, according to the circumstances of time in the sun-rising and sun-setting world. Obedience is the test; and all this ploughing into the intricacy of the precise minutes and hours of the Sabbath—it is the test of man’s obedience to honor and glorify God. To sin, or transgression of His law, God will prove a consuming fire. [He says,] The Sabbath observance is a sign between Me and you throughout your generations forever.

[10] When Christ, our Redeemer, came to our world, it was His mission to make men partakers of His divine nature, by bringing all men who would receive and believe and practice the obedience of Christ. They would become one with Christ, and thus be in perfect, complete harmony with the principles of the law of heaven. [By] every man and woman who will receive Christ as his personal Saviour, the law is exalted. The apostle inquires, “Do we then make void the law through faith? God forbid: yea, we establish the law” ([Romans 3:31](#)). The new covenant promise is “I will put my laws into their hearts, and in their minds will I write them” ([Hebrews 10:16](#)).

The Sabbath was made for a round world, and therefore obedience is required of the people that are in perfect consistency with the

Lord's created world.—[Letter 167, 1900](#), pp. 1-3. (To A. G. Irwin, March 23, 1900.)

White Estate

Washington, D. C.,

March 3, 1980.

[11] **MR No. 777—Salvation Out of and Away From
Ourselves**

We are nearing the end of this earth's history. We have only a short time now in which to perfect Christian character. But those who love Jesus will love those who are the purchase of His blood. Far more patience must be exercised, more earnest efforts must be made to save the erring. Man cannot change his own heart or atone for his own sins. He cannot remove one spot or stain of sin from the character. Human merit cannot elevate the soul, and make men fit to meet the favor of God. Salvation is out of and away from ourselves. Salvation is by Jesus Christ, for He alone is our righteousness. Would that everyone would cease to look to himself for merit. We are to find in Jesus Christ all we need, and by cooperating with Him, we shall be complete in Him. "Ye are complete in Him," not having your own righteousness, but having His merits, His righteousness.-[Letter 33, 1894](#), pp. 3, 4. (To Lucinda Hall, August 23, 1894.)

White Estate

Washington, D. C.,

March 3, 1980.

MR No. 778—The Writing and Editing of the E. G. White Books [12]

I sent word that I could furnish materials for volume 4 [*Spirit of Prophecy*] but I must have been wild. Father needs a great deal of my time, and should I attempt to write, I must give my whole time to it. Heretofore I have had a copyist who took charge of all the proofs and who furnished a very nice copy.

You well know my deficiency in this respect. It is a great task for me to arrange my matter to be placed in the hands of the printer without any aid in the matter. If I could do as I have done, write and have a competent copyist prepare my writings for the press, I could do considerable. But as it is, I dare not promise copy to get out a form oftener than once in two weeks, even if I can do that.—[Letter 4d, 1878](#). (To W. C. and Mary White, January 22, 1878.)

I have quite a number of letters to go, but shall not try to have them fitted up, for several have written me that when they could have the matter direct from my hand, it was far more forcible than after it had been prepared. It sounded like another thing, and as the matter is not designed for publication, I shall not send it to Fanny [Bolton]. [Fanny Bolton was employed as a literary assistant to Ellen G. White during the early 1890's. A talented writer herself, she sometimes chafed under the anonymity required of those who were employed to correct Ellen White's writings grammatically and eliminate repetition, but who were forbidden to insert their own ideas into Ellen White's manuscripts. Although Mrs. White approved of all articles and books before they were released for publication, she apparently felt that Miss Bolton at times went beyond her assigned duties. In 1894, Miss Bolton was finally separated from Mrs. White's work after repeated cycles of criticism followed by apologies and confessions.] I think Fanny feels that many of my expressions can be bettered, and she takes the life and point out of them.—[Letter 77, 1892](#). (To W. C. White, October 21, 1892.)

[13] I have all my publications closely examined. I desire that nothing shall appear in print without careful investigation. Of course I would not want men who have not a Christian experience, or are lacking in ability to appreciate literary merit, to be placed as judges of what is essential to come before the people, as pure provender thoroughly winnowed from the chaff. I laid out all my manuscript on *Patriarchs and Prophets* and on vol. IV [*Great Controversy*] before the book committee for examination and criticism. I also placed these manuscripts in the hands of some of our ministers for examination. The more criticism of them the better for the work.—[Letter 49, 1894](#). (August 3, 1894, to W. H. Littlejohn.)

After coming to NSW [New South Wales, Australia], he [W. C. White] did for a short time devote one hour a day to the reading of matter on the life of Christ, which my chief worker [Marian Davis] had grouped together, gleaning from my discourses and the articles and letters I have written. This is the advancement that has been made on the Life of Christ.—[Letter 69, 1894](#). (October 1, 1894, to “Representative Men.”)

I thank the Lord that I have slept more hours the past night—until 4:00 a.m. Wednesday I could not sleep after half past one a.m. My mind was burdened and in the visions of the night subjects were pressed upon my mind and I awoke. I could not find relief until I arose and commenced to trace upon paper that which burdened me, which in object lessons was presented before me. Thursday I slept until half past two o’clock and then I arose and again relieved my mind by writing.—[Manuscript 74, 1894](#). (Diary, April 28, 1894.)

White Estate

Washington, D. C.,

April 2, 1980.

MR No. 779—Religious Use of Buildings Once Used [14] for Corrupt Purposes

I have been asked the question, Is it right for our people to purchase the hall in which Elder [S. N.] Haskell has been holding meetings in New York, seeing that this hall was once used for wicked purposes?

I reply, Were I at liberty to express my mind in regard to many of the fine houses in our cities, I could tell you much that would astonish you. And most revolting disclosures could be made regarding some who attend our meetings. But we do not say to our ministers, “Why do you spend your time on such a wicked audience?” What said Christ when accused of eating with publicans and sinners?—“I am not come to call the righteous, but sinners to repentance.”

This world is our field of missionary toil, but how few among Seventh-day Adventists have realized this! The condition of our large cities is represented by the condition of the world before the flood, when “God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually” ([Genesis 6:5](#)). God-dishonoring sins are practiced by people living in lordly houses, but some of these very people under the preaching of the last testing message will be convicted and converted. From His inexhaustible store of grace God can endow all who come to Him. Looking upon humanity, fallen and degraded, He declares that the Holy Spirit shall be poured out upon all flesh. Many who have never heard the truth shall feel the conviction of the Spirit as they listen to the message of startling importance.

If the hall mentioned is in a position favorable for our work, and [15]
if God sees fit to open the way for us to purchase this hall, and it is changed from a place where God is dishonored to a place where He is honored—taken away from those who have corrupted it, and placed in the hands of a people who are striving for sanctification and holiness—will not a victory be gained for the Lord?

Look at this matter in a rational light, and you will see that the building is innocent of any crime. The disgrace has been brought on it by men who have perverted their God-given powers. The building itself has done nothing wrong. The behavior of wicked men has given it a bad name. Not the building, but the men who have dishonored their Creator by a wrong use of it, should be stigmatized. They have perverted their powers by the use of strong drink—a curse that has made thousands of buildings a hell on earth.—[Manuscript 127, 1901, 2-4.](#) ([Untitled Manuscript, December 23, 1901.](#))

White Estate

Washington, D. C.,

March 17, 1980.

MR No. 780—Work for the Cities of the East

[16]

Here we are, July 3. Our journey was rather trying from South Lancaster [Massachusetts] to Portland, Maine. The cars seemed inferior and there were some who for a time could not obtain seats. I had a seat with a stranger and the cars were crowded. We thought this a very uninteresting part of our journey.

At Portland we found my nephew for whom we were looking and whom I had never seen—the son of my twin sister who has been dead several years. We had a hearty reception. My nephew's influence helped to obtain the land on which to pitch our tents, and there was plenty of room.

He and his wife were glad to meet us. They are members of the Baptist church. They are well located and he is well situated. He has his business to attend to—a store—and we have not seen much of him. His wife appears to be an excellent woman. They have one child who is off at school in Gorham to obtain an education in a favorable location.

We feel deeply over Portland. We have not been here for many years. We were acquainted with Portland when the great advent movement was going on in 1840-1843, when Father [William] Miller, Elder [J. V.] Himes, and many of the leading important speakers were giving the testing message. For years the warning was given in this important city of Portland, and the power of God attended the message. But time has been passing and I was given an important message for the people.

For many years there has not been a special work carried forward, and now we are here and much light has been given me recently that Portland and these cities in the Eastern States, that ought to have been labored for many years ago, must be worked. For years very little has been done to build up the work that ought to have been done in many places. Proper men should have been duly appointed and special efforts made, and not leave such a place almost destitute of help. Workers must now be appointed who will make most determined

[17]

efforts, working and praying and drawing in even cords. Men must be appointed who will first lay hold of the Lord's gracious promises and then, under subjection to the Holy Spirit, do the very work which has been neglected—build a church or hire a suitable place to build up the work, all under the Holy Spirit's guidance.

Read Acts and learn the lessons brought to view in the first chapter and following chapters, especially the first chapter. This whole history is of importance to the setting of things in order. We need to encourage a special work to be done.

Jesus went about all the cities and villages teaching in the synagogues and preaching the gospel of the kingdom and healing every sickness and every disease among the people. When He saw the multitudes He was moved with compassion on them because they fainted and were scattered abroad as sheep having no shepherd. Then said He unto His disciples, "The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest." [[Matthew 10:1-10](#), quoted.]

[18] This chapter is an important one. There is an important message to bear to the people. You will be called to many places, and as you respond, the burden will come to you. You have no time to lose. Our people need now to seek the Lord decidedly to understand that in our conference there is to be a change made. There is to be a division of the working fields and centers made that will give appropriate governing power to each section. Officers are needed with well-balanced minds to give proper attention to such fields as Portland and other parts of Maine that need help. This neglect is to be remedied as fast as possible. Departments must be organized and workers chosen who will assume responsibilities in the fear of God. Some mistakes may be made in choosing men. But let the divisions be made. Have a force of working men who will consent to be worked. And then have the different sections come together in quarterly meetings and compare notes and counsel together.

Our cities in the East have been passed by and scarcely worked at all. The question was asked, "What have you done for these cities?" God asks it. The Lord looks upon this neglected work and declares, "Divide, and change, and re-elect, if necessary, but be sure that self is first under rule to God." The Lord is displeased that so large a work,

embracing such vast responsibilities, is permitted year after year to be borne by so few—the same men—when the special message has been over and over set before the General Conference that specified centers are to be made.

We feel now an intensity of burden for places that the last messages have not yet reached. There are the Eastern States left unwarned. What will we do to get the truth before cities and in the highways and the byways that have never heard the warning? Christ has pointed them out distinctly. Oh, that the Lord would work upon human hearts, and the truth [might] bear its weight with power and be felt in its purity! Now is our time and opportunity to let the light shine forth in clear, distinct rays from the Word of the Lord. Truth and righteousness are to go before us to the people. The work is to be carried forward in earnest, sincere labor and in the pure gospel simplicity. How many restraints are continually raised up lest some means shall be called for in needy places! I am to lift up my voice of warning, for the work has not made a beginning in many places, but many hindrances have been suggested where the Lord designed only encouragement. Urgency should be given and these hindrances are to be removed. Men of faith are needed, who will not put up the bars, because there will be need of means to start the work.

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There is now to be a change, and there must be division of responsibility to remedy the neglect. The same men are not to be selected for all responsibilities, for their past showing is not a confirmation of their wisdom or correct bearings. We have come to a place where there must be a change in the administration. One set of men are not always to stand as qualified for the bearing of large responsibilities. Men are needed who evidence that they are ruled by the Lord and controlled by strictest integrity. I am pained to say there needs to be a change of elements. The present showing is not correct in the sight of God. Many things that should have been done have not been done. Many souls that might have been reached, and the truth bear a decided victory, have not been reached. Nothing has been done in large neglected centers because of the necessity of means to do the work. It is time that a change is made, that the neglected cities are entered everywhere in America. In different sections men are to be appointed to care for these different sections.—[Manuscript](#)

113, 1909, 1-5 (“The Work in Portland, Maine, and the East,” July 3, 1909.)

White Estate

Washington, D. C.,

March 17, 1980.

God Has Given Man the Preference—You have sought to please your friends altogether too much, and if you would have eternal life you must cut loose from relatives and acquaintances and not seek to please them but, have your eye single to the glory of God, and serve Him with your whole heart. This will not wean you from your husband at all, but will draw you closer to him, and cause you to leave father, mother, sisters and brothers and friends and cleave to your husband, and love him better than anyone on earth, and make his wishes your wishes. And you can live in harmony and happiness....

God has given the man the preference, he is the head, and the wife is to obey the husband, and the husband is not to be bitter against the wife, but love her as his own body. Dear sister, I saw that you were not half given up to God, not half consecrated to Him. Your will was not swallowed up in the will of God. And you must get ready, fitted and prepared for Christ's coming, or you will come short, be weighed in the balance and found wanting. You must be more devoted to God, more in earnest about your soul's salvation and eternal interest. I saw that if you would labor with your husband for God, you would not lose your reward. That is, labor to have him free and not lay a feather in his way, but cheer, encourage, and hold him up by your prayers.—[Letter 6, 1854](#), pp. 1-2. (To Mrs. J. N. Loughborough, Winter of 1854.)

God Is Sifting His People—It is true the world is dark. Opposition may wax strong. The trifler and scorner may grow bolder and harder in their iniquity. Yet, for all this, we will not be moved. We have not run as uncertainly. No, no. My heart is fixed, trusting in God. We have a whole Saviour. We can rejoice in His rich fullness. I long to be more devoted to God, more consecrated to Him. This world is too dark for me. Jesus said He would go away and prepare mansions for us, that where He is we may be also. Praise God for this. My heart leaps with joy at the cheering prospect....

Dear sister, do not be discouraged. God is sifting His people. He will have a clean and holy people. We cannot read the heart of man. God has not placed in man a window, that we can look into his heart and see what is there, but He has opened ways to keep the church pure and clean. A people have arisen, a corrupt people that could not live with the people of God. All their evil passions must be gratified. They had a suitable time to repent if they would, and overcome their wrongs, but no. Self was too dear to die. They nourished it and it grew strong, and they separated from the peculiar, self-denying people of God....

The sieve is going, and let us not say, "Stay Thy hand, O God." We know not the heart of man. If God causes the feelings of the heart to be manifested and gives you sight of what is in the heart by the words of the mouth (by the fullness of the heart the mouth speaketh), let it not afflict your soul too much, although your hopes may be cruelly disappointed. But the church must be purged, and will be. "Fret not thyself because of evildoers." God reigns; let the people tremble.—[Letter 2a, 1856](#), pp. 2,3,4. (To Brother and Sister Loveland, January 24, 1856.)

[22] **The Death of John Herbert White**—The past year has been a year of peculiar trials to me. It has been a year of discouragements and suffering. Twenty-four days and twenty-four nights we watched our suffering little one, but it seemed to be our heavenly Father's will to take him from us. We feel to submit to His wise providence. Much of the time during his sickness I was mourning and pleading before the Lord that, if consistent with His will, my precious one might be spared. I could give vent to my feelings with bitter tears. But when my little one was dying, I could not weep. I fainted at the funeral, but although my heart ached to bursting, I could not shed a tear. For one week this anguish pressed me. My mind was in a continual study as to why it should be so.

While my baby lived, I thought I knew what my duty was. I pressed him to my heart and rejoiced that at least for one winter I should be released from any great responsibility, for it was not my duty to travel in winter with my infant. But when he was removed, I was again thrown into great uncertainty. The drowsy state of God's people nearly crushed me. A horror of great darkness came over me. I could not sleep through the night, for a severe pain

was in my heart. I could find no rest in any position [in which] I might lie. Finally I fainted, and continued to faint a number of times, until my husband was seriously alarmed. He feared I must die. He sent for the brethren [Brethren Amadon, Kellogg, and C. Smith ([Testimonies for the Church 1:247-8](#))] to come and pray for me. Their fervent and effectual prayers prevailed with God. I was relieved, and immediately taken off in vision. The cause of God in different places was then presented before me.—[Letter 17, 1861](#), pp. 1-2. (To W. S. Ingraham, January 17, 1861.)

Ellen White Needs Help With Domestic Duties—Lucinda, in order to do my duty in writing and helping James in his writing I ought to have a girl with me all the time to take the care of the sewing from me. For five weeks Sister Cynthia Carr has been with me, but she must soon leave and then again I shall have no help. Sometimes I think I will confine myself to my little family and attend to their wants, but if I do I am sure to lose ground and bring condemnation on myself. I hope that the Lord will raise me up suitable help, if He has a work for me to do. I cannot do my duty to my family and devote myself to the benefit of God's children too. My mind cannot be everlastingly planning and cutting and contriving, and yet be prepared to write for the *Review* and *Instructor* and answer the numerous letters sent in to me. I want to know my place and then I will try to fill it. Lucinda, I was thankful for your help when you were with us. I know that it was a great sacrifice for your mother to have you come so far from home. But if you could come home and be with me again the coming winter and spring, I should be perfectly suited.—[Letter 27, 1861](#), pp. 1-2. (To Lucinda Hall, June 19, 1861.)

James White Suffers Unpleasant Memories, Must Delegate Responsibilities—Sabbath, June 6, 1863, I was shown some things in regard to my husband and myself. I saw that Satan was persevering in his efforts to destroy our usefulness. I saw that we neither understood the depth and keenness of the heart trials of the other. Each heart was peculiarly sensitive, therefore each should be especially careful not to cause the other one shade of sadness or trial. Trials without will come, but strong in each other's love, each deeply sympathizing with the other, united in the work of God, [we] can stand nobly, faithfully together, and every trial will only work for good if well borne. I saw that my husband had expected others to

[23]

[24] carry out things just as they were in his mind, just as he would carry them out. When they fail to do this, it annoys him, his peace is destroyed. He can see and take in readily at a glance more than some can see or comprehend with some study. This has troubled him, because others could not carry out his mind and views of order and perfection in their work. Therefore he has felt he must see to this and that, fearing it will be done wrong. Even if it was done wrong a few times, he should not perplex his mind and take the burden of overseeing these things. Let those who labor in the Office learn, let them practice and study and perplex their own brains, make a failure, correct it, and try again, avoiding their former mistakes. In this way they will learn to bear burdens and responsibilities and can take that care which it is their duty to take.

My husband must take time to do those things which his judgment tells him will preserve his health. He has thought that he must throw off the burdens which were upon him and leave the Office and throw off responsibilities and cares, or his mind would be a wreck. I saw that when the Lord released him from his position, He would give him just a clear evidence of his release as He gave him when He laid the burden of the work upon him. But I saw that he had borne too many burdens and his ministering brethren have let him bear them. They have stood back and excused themselves while he was weighed down, crushed beneath censure until God vindicated His cause. If they had taken their share of the burdens it would have eased him greatly, but instead of this there have been more burdens caused by the course pursued by the ministers than by all the people. The shepherds have been unwise and the poor sheep have suffered from unwise, as well as from false, shepherds.—[Manuscript 1, 1863, 1, 4-5](#). (“Testimony Regarding James and Ellen White.”)

[25] **Mutual Trust Needed Between Husband and Wife**—I was shown that although a couple were married, gave themselves to each other by a most solemn vow in the sight of heaven and holy angels, and the two were one, yet each had a separate identity which the marriage covenant could not destroy. Although bound to one another, yet each has an influence to exert in the world and they should not be so selfishly engrossed with each other as to shut themselves away from society and bury up their usefulness and influence

Many cases have been shown me in vision where the first evil seed sown in the family was an expression, look, or act of doubt on the part of the wife in regard to her husband's love or his attentions. Nothing can wound a man of integrity like this—to know that she who has given him her hand and has given her life's happiness into his keeping distrusts him, that he has not her entire confidence; that his words, his goings out and his comings in are watched with uneasiness and jealousy; that he cannot act without restraint in the society of friends who visit him; that he cannot be cheerful, happy, or social with his friends; that an eye is upon him and he must act guardedly and restrained. A barrier is soon formed between the two who should have perfect trust in each other; then coldness and neglect follow, and the husband is driven by the jealousy of his wife to find in other society that which he cannot find at home with his wife and children.—[Letter 9, 1864](#), p. 2. (To Sister Howland, March 20, 1864.)

“Guilty Love” Rebuked—I hear you have said, “I love B.” What business have you to love B, when he belongs to another? Will you ruin and break an innocent wife's heart for the sake of gratifying your guilty love?

What family is safe if others pursue the Heaven-daring course you have? They might just as properly enter into my family, insinuate themselves into my husband's affections and then tear him from me to satisfy their guilty love. Again I ask you, Are you so hardened that you have no fear of God, of His fierce anger, which will soon come upon the sinner unmixed with mercy? You are willing to sell your soul cheap, disgrace your children, to satisfy your lustful heart.

[26]

After you have gotten B, what then? You have a man who fears not to break God's law, who fears not to break the heart of a kind wife who has borne him many children and laid them in the grave—a wife who has given him the warmth of her affections in youth—a wife he has lived with until they are on the decline of life! Think you after you get this B for yourself entirely, after you steal him from the wife of his youth, he will ever remain constant and true to you, who have accomplished so much evil to satisfy your guilty love? The truth found B a hard case. It was done everything for him. Now he has no fear of God, no fear of transgressing His law, evil angels take charge of his mind and yours, and then how constant and true

and even will your love run? You have sowed to yourself misery, misery. Ever more will a guilty conscience haunt you. Is it possible now for you to retrace your steps? Is it possible that a merciful God would pity you yet?

How dare you love B and add to your sin that of breaking his wife's heart? Oh, you have sold heaven very cheap. You have shown what is your choice. Your life has marked your choice, that of being outside the city with dogs, sorcerers, adulterers, whoremongers, and those who love and make a lie.—[Letter 12, 1864](#), pp. 2-3.

News and Instructions Sent From Dansville—We are all as well as could be expected. Your father is doing well. He sleeps well nights, which is a great blessing. I have been thoroughly exhausted since my journey and have had but little care of your father. Brother [27] Loughborough lay on a cot by his side two nights and he and your father both slept well. Last night Uriah lay upon the cot by his side. I know not, as yet, how they rested. I cannot sleep much, which prevents my getting rested....

In regard to Edson's clothing, sponge seven yards or the whole of the smallest piece of that gray, and then let Edson take the cloth to the best tailors and get it cut whole frock, for that is the style now worn. I do not wish it to be cut half frock, for I never fancied it. Find out how much a tailor would ask to cut and make up the coat and write me as soon as you receive this, then I will answer immediately....

If a man tailor makes these coats they must cost too much for making. If you can obtain a good woman tailor whom you can trust, engage her to make both coats, if she does not ask too much.—[Letter 5, 1865](#), pp. 1, 2 (To Dear Children, Adelia, Anna, Edson, and Willie, September 18, 1865)

Ellen White's Deep Interest in Her Husband—Last night was a cold night. I dreaded sleeping alone in a cold room, but my nice warm nightdress was finished and I put it on and it was real comfortable.... My sewing is going off bravely without my taxing myself at all....

Dear James, I feel a deep interest for you every moment, and my heart is uplifted to God in your behalf. I shall be glad to return home in a few days and again stand at my post and do what I can for your comfort. I think it is right that I came here [Rochester, NY]....

Please speak your wishes freely and I will do just as you wish. I should prefer to come home, for I want to see you very much. May the Lord bless you abundantly, is my prayer. I hope dear Adelia will be of good courage. I will relieve her soon. I fully appreciate her self-denial and privations for us and I pray that God will bless her with His free Spirit.—[Letter 9, 1865](#), p. 2. (To James White, November 22, 1865) [28]

The Saviour's Eye Is on James White—We will present your case to God, dear James, every time we pray, and will press our petitions to the throne. At times I have had a blessed assurance that God heard me pray through His dear Son and that His blessing rested on you there at Dansville. I feel the sweet presence of God at times when I pray, and feel such an evidence that God has set His love upon you, and although you are afflicted, Jesus is with you, strengthening and supporting you by His all-powerful arm. He that stretched out His hand to save sinking Peter upon the troubled water will save His servant who has labored for souls and devoted his energies to His cause. Yes, James, the eye of the compassionate Saviour is upon you. He is touched with the feelings of your infirmities. He loves you. He pities you as we cannot. He will make you to triumph in His own dear name. Be of good courage, my poor suffering husband, wait patiently a little longer and you shall see of the salvation of God. We know in whom we have believed. We have not run as uncertainly. All will come out just right in the end.

God will give us strength and we shall yet be a happy family, rejoicing in God our Deliverer.—[Letter 10, 1865](#), p. 2 (To James White, November 24, 1865)

Ellen Misses James's "Manly Arm" During his Illness—Yesterday after I left the cars I rode twelve miles in the stage. The scenery was beautiful. The trees with their varied hues, the beautiful evergreens interspersed among them, the green grass, the high and lofty mountains, the high bluffs of rocks—all are interesting to the eye. These things I could enjoy, but I am alone. The strong, manly arm I have ever leaned upon is not now my support. Tears are my meat night and day. My spirit is constantly bowed down by grief. I cannot consent that your father shall go down into the grave. Oh, that God would pity and heal him! Edson, my dear boy, give yourself to God. Wherein you have erred, frankly acknowledge it by confession [29]

and humility. Draw nigh to God and do unite with me in pleading with God for his recovery. If we chasten our souls before God and truly repent of all our wrongs, will He not be entreated, for the sake of His dear Son, to heal your father?—[Letter 16, 1866](#), p. 2. (To Edson White, October 14, 1866.)

Edson Urged to Treat His Father Tenderly—Dear Edson, do not on any account move rashly in regard to the letter written by your father. Keep quiet; wait and trust; be faithful; make every concession you can, even if you have done so before; and may God give you a soft and tender heart to your poor, overburdened, worn, harassed father.—[Letter 2, 1871](#), p. 1. (To Edson White, January 30, 1871.)

James Preoccupied During His Illness; Ellen Longs for Someone to Lean On—Arose sad and dispirited. My courage is gone. My heart is weighed down with anguish. I can go no farther until I know for a surety the Lord will be my helper, my trust. I did not attend meeting, for I am sick, body and mind. Remained at Brother Olmstead's through the day.

[30] I have had a special season of prayer. I have most earnestly committed my case to God, and feel a degree of relief. My spirit finds rest in Jesus. There is not one upon earth upon whom I can lean for encouragement or strength. No one, not even my husband, can have an understanding of my mind. He is a stranger to my trials, my temptations, my conflicts and buffetings. His own case occupies his mind, and I ought not to expect that appreciation of my peculiar position my spirit so earnestly craves. I long to lean upon someone, but God sees perhaps this is not best, and breaks my hold from everyone, that I shall cling to Him alone. I cry unto God for wisdom, grace, and power to control my spirit at all times and offend not in word. My lips shall not sin. I will keep my mouth with a bridle. Wrote my mind to James. Confessed my wrong in speaking and acting sometimes.—[Manuscript 13, 1868](#). (Diary, February 1, 1868.)

A Good Hold on Immortal Life Essential to Happiness in This Life—Consider in humility, in fearfulness and with much trembling your present condition. Let your eye run back upon the past. Have you glorified God in your life? ... I would rather be written childless than have my children live and not devote their lives to God, but exert an influence in the wrong direction. Oh, my poor boy, you

don't try, half try, to glorify God! Yourself occupies your thought and attention. Unless you trust less in yourself, and by your life seek to honor God, you will not be happy, but will be drifting about without an anchor. If you would become converted, if you would now—while probation lasts—dig deep and lay the foundation sure, you would have a good hold on the better, immortal life; and then you will begin to know what happiness there is in this life.—[Letter 15, 1868](#), pp. 2-3. (To Edson White, June 17, 1868.)

No One Can Ransom the Soul of Another—We are sorry you are sick, but hope it will not last long. My greatest fears have been lest death might overtake you, either Edson or Emma, and find that you have not made preparations for a home in heaven among the pure, holy angels. I hope Emma will not be indifferent in regard to these things, if Edson is. All must perfect Christian character for themselves. It is an individual work, an individual responsibility. One cannot give a ransom for the soul of another. Christ has paid the dear price to ransom us. If we have no interest to avail ourselves of the benefits provided at such an immense cost, our retribution will have been justly earned.—[Letter 3, 1871](#). (To Edson and Emma White, February 22, 1871.)

[31]

Ellen White Healed to Speak—Sabbath I thought I should rest, for my head was discharging bloody matter all the time and felt strangely. I sent word to Brother Smith not to depend on me at all, for I should not go to meeting Sabbath. But he went out in the country to Athens [Michigan]; a new church is raised up there near Sister Kelsey's. I hated to disappoint the people, so I walked down to the meetinghouse, so dizzy I found myself reeling and near falling. I tried to trust in God. I was all of a tremble, but thank the Lord this passed away, and if the Lord ever gave me the message for the people it was that time. I felt more free than I had hitherto done.—[Letter 44, 1874](#). (To James White, July 17, 1874.)

Ellen Glad Edson and Emma Are With James—I am glad Edson and Emma are with you. They now have an opportunity to redeem the past and to show, by submitting their judgment and their ideas, that they have reformed. God bless these dear children, and may they be a blessing to you and a great comfort to you. They can be a great help, a great blessing, and in filling the place that they can well fill, God will bless them and be a strength to them. I wish often

I could come where you are for a short time.—[Letter 47, 1874](#), p. 2. (To James White, July 23, 1874.)

[32] **Ellen Confident God Will Lead James White**—I expected to meet you here, but I believe God will lead you. I commit all to Him. He knows what is best for us, for His cause, and His people. We wait and hope and pray that God will in His providence open your way and lead you to the position you should take. I know God wants you to live and plan and counsel His people, but not to work and bear unnecessary burdens.

Oh, that God would teach us His way and make plain our duty in His cause! In regard to California, I have felt a great desire to be at the camp meeting and have thought I should be there. Someway I could not get rid of this impression. Last Monday night we rode all night in the cars; arrived at Boston about eight o'clock. Lucinda was sick all day.—[Letter 51, 1874](#), p. 2. (To James White, September 10, 1874.)

Lucinda Hall Dearer Than Earthly Sisters—We cannot feel at home without you [Lucinda Hall]. You are linked to our souls as part and parcel of us. We have held most earnest seasons of prayer in your behalf and we believe that the Lord has listened to our prayers. I have felt so anxious about you I could not sleep. We love you, and we can appreciate you as no others can but your own people, for 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 given to the true, faithful workers. If we get any reward you will, most surely. 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](#), p. 1. (To Lucinda Hall, October 14, 1874.)

Ellen White Wants Lucinda Hall as Governess' Consultant—I did not want you to write or to copy, only it would be a satisfaction to me to read over my matter to you and get your judgment on some points, for I cannot read them to anyone. But this you need not do if it would weary your mind. But if I could have some head in my family, someone whom the children [Addie and May Walling, Ellen White's nieces, who made their home with her.] would feel that they must respect, it would be a great relief to us....

Now Lucinda, this is the last letter of entreaty I shall send you. [33]
I don't believe in this pulling, hauling business. If you had much rather, and would be happier and more free from care to remain where you are, we will not do anything like urging and making you unhappy.—[Letter 79, 1874](#), p. 1. (To Lucinda Hall, December 14, 1874.)

James White Very Attentive—My husband is very attentive to me, seeking in every way to make my journeyings and labor pleasant and relieve it of weariness. He is very cheerful and of good courage. We must now work and with carefulness preserve our strength, for there are thirteen more camp meetings to attend.—[Letter 46, 1875](#), p. 2. (To Lucinda Hall, June 17, 1875.)

Ellen White's Regard for Lucinda Hall—I wish I could see you, Lucinda. It always does me so much good to see you and talk with you. You take so sensible a view of matters all around. How I have missed you on this journey! Not but that I have friends, but you are nearest and dearest, next to my own family, and I feel no difference than that you belonged to me and my blood flowed in your veins.

No one can go right ahead as you can and take care from me in regard to my clothing. If you knew what shape I am in sometimes, I guess you would laugh, or cry, I don't know which! I have hardly had a minute's time to see to my things.... It would not cure the evil unless you send me Lucinda as my maid of honor. But I am getting along splendidly after all.—[Letter 48, 1875](#), pp. 2, 3. (To Lucinda Hall, July 14, 1875.)

Lucinda Hall an Exception—I sleep alone. This seems to be Mary's preference, as well as mine. I can have a better opportunity for reflection and prayer. I prize my being all to myself unless graced [34]
with your presence. I want to share my bed only with you. Lucinda is an exception. She seems to be a part of myself as I can make no other one. Mary is doing well, is devoted to the work. We are doing all we can every day. I fear sometimes I do too much, for I love the work and nothing is of sufficient interest to draw me from the work....

I hope you will not let a thought depress you. Be of good courage. Stay your heart upon God. I am trying to do this daily. As I lay off article after article of precious matter, I feel my heart leap with

hope and joy that this long, delayed work will soon be accomplished. Much love to yourself, Sister Mary, and all interested friends.—[Letter 6, 1876](#), pp. 1, 2. (To James White, April 13, 1876.)

James White Doing the Work of Three Men—Your father and mother are worked down. I am looking old and poor for the very reason that there is no rest for us. We work hard. Your father does the work of three men at all these meetings. I never saw a man work so energetically, so constantly as your father. God does give him more than mortal energy. If there is any place that is hard, your father takes it. We pray God that we may have strength to do the work necessary to be done in these special occasions.—[Letter 39, 1876](#), pp. 1, 2. (To W. C. White, August 17, 1876.)

[35] **My Confidential Companion is Gone**—I was glad to hear you were having a pleasant journey. All moves well here. I take no more or as much interest in household matters as I have done. We miss Lucinda everywhere. But I must say that Mary [Nineteen-year-old Mary Kelsey married W. C. White on February 11, 1876.] takes her position nobly, she goes ahead like a general and you would think had been used to this kind of labor all her life. But my confidential companion is gone; not one now to counsel with, not one to converse with upon matters that everyone cannot understand, and if they did, could not help me. But I am glad Lucinda has gone with you, for I feel so much better about you; and again it is her right to see her mother and be at home some. But I miss Lucinda just as I thought I should.—[Letter 63, 1876](#), p. 2. (To James White, March 25, 1876.)

Ellen White Needs Help with Children—We thank you for your letter. We hope it will be the first of many which we shall hereafter receive. We miss you very much. We are at a loss to know what to do with our children. There is no one to look after them and you know what children are without an eye over them.... I am tired after writing, too much so to be troubled with their chatter and to hear them read or to prepare them work. They are worse now than orphans. I shall try to see if Sister Jones will board them; and then I am afraid they would be ruined with indulgence and playing with Bertie. Addie has no reserve or genuine modesty now. What shall I do? I am trying to get my writings off as fast as possible. I make haste slowly....

I have enjoyed much peace of mind and sweet communion with God the last week. I have not been well; for a week back I overlabored—one week ago last Sabbath and Sunday and in private labor. But I felt such a sweet evidence that God heard me pray for Edson, that it paid me for all my burden and labor. He seems so much better than he did. Willie and he have come together by confession and tears. Lucinda, God helped me to pray and hold on to poor deceived Edson till victory came, light broke in, and Edson surrendered to God. Praise the Lord for His merciful kindness.—[Letter 58, 1876](#), pp. 1, 2. (To Lucinda Hall, April 6, 1876.) [36]

James White Feels He Must Be “Hid in Christ”—Again we have had another precious season of prayer and God is moving upon our hearts and leading our minds, teaching us. Father says he will go forward in the name and strength of our dear Saviour. He will go to the camp meetings and will bear his testimony, exalting Jesus and the power of His grace. Oh! what hath the Lord wrought? Father feels now that he must hide behind Christ. He must exalt Jesus and humble himself. He wants to work in a different manner than he has hitherto done, walking in greater humility and working in God continually.—[Letter 11, 1877](#), pp. 2, 3. (To Dear Children, August 31, 1877.)

James White Like Himself Again—I had great freedom in speaking one hour. All were deeply attentive. But the best part of the matter was that father went into the stand, sang and prayed like his own self. This is God’s doing and His name shall have all the glory.—[Letter 16, 1877](#). (To Edson and Emma White, September 7, 1877.)

James White Recovering After Another Stroke—Our camp meeting has ended. We are all at home again. Father endured the camp meeting as well as we could expect. He comes up very slowly—cannot eat enough to sustain strength. We have very precious seasons of prayer in his behalf and our faith is tested but we do not become discouraged.

I am now satisfied that he had a stroke of paralysis. He is very quiet, not exacting, patient, tender and kind. The care falls principally upon me. He seems to feel that if I am with him he is at rest. But our faith claims the promises of God for his complete [37]

restoration. We believe it will be done. God has a great work for him and me. We shall have strength to perform it.

God has sustained me in bearing my double burden at the five camp meetings I have attended. I feel of the best of courage. I have labored exceedingly hard and God has helped me. I now mean to complete my book and then let writing go for the present.—[Letter 19, 1877](#), p. 1. (To Edson and Emma White, September 28, 1877.)

Ellen White’s Dream About Lucinda Hall—Sister Hall: Last night I had a dream that made quite an impression on my mind. I thought that the young man who has often appeared to me and instructed me came in the room where I was and inquired, “Who is helping you in your work?” I said, “No one.”

Said he, “The Lord gave you one to be with you and help you. He gave her wisdom and tact to be your helper. Why was she separated from you?”

I tried to think about it and answered, “It was thought best for her to connect with the office upon the Pacific coast.”

Said he, “God fitted her to be your helper. Be careful whom you select to connect with you. It is God’s work. He has made your hearts one. In her is the help you want. She will not be sustained in the work in which she is now engaged, for it is not the work God has given her to do. God raised her up for you. She should have been with you, her interest and yours one. Draw her to you again. The Lord will impress her heart. She has not the education of schools, but God has given her wisdom to help you in your work. You should be as one heart and one soul. God has bound you together. Let no influence divide you.”

[38] I want you to come and see me. I do not want anyone with you, but just our two selves. When shall I send for you? I must have some talk with you before I make any move.—[Letter 47, 1877](#). (To Lucinda Hall, undated, cir. 1877.)

Ellen White’s Resolve—There is work enough to do, and let us hide in God and seek to obtain purity of heart, meekness, and lowliness of spirit, and to be refined and sanctified, fit for the Master’s use here, and the heavenly home of the blest and holy hereafter. I will not live for self. I will not lose sight of the self-denying, self-sacrificing Redeemer. He pleased not Himself. I shall be glad to

hear from you any time and will write as often as I can.—[Letter 32, 1878](#), p. 5. (To Edson White, June 24, 1878.)

Ellen Dreams of James After His Death—A few days since I was pleading with the Lord for light in regard to my duty. In the night I dreamed I was in the carriage, driving, sitting at the right hand. Father was in the carriage, seated at my left hand. He was very pale, but calm and composed. “Why Father,” I exclaimed, “I am so happy to have you by my side once more! I have felt that half of me was gone. Father, I saw you die; I saw you buried. Has the Lord pitied me and let you come back to me again, and we work together as we used to?”

He looked very sad. He said, “The Lord knows what is best for you and for me. My work was very dear to me. We have made a mistake. We have responded to urgent invitations of our brethren to attend important meetings. We had not the heart to refuse. These meetings have worn us both more than we were aware. Our good brethren were gratified, but they did not realize that in these meetings we took upon us greater burdens than at our age we could safely carry. They will never know the result of this long-continued strain upon us. God would have had them bear the burdens we have carried for years. Our nervous energies have been continuously taxed, and then our brethren misjudging our motives and not realizing our burdens have weakened the action of the heart. I have made mistakes, the greatest of which was in allowing my sympathies for the people of God to lead me to take work upon me which others should have borne.

[39]

“Now, Ellen, calls will be made as they have been, desiring you to attend important meetings, as has been the case in the past. But lay this matter before God and make no response to the most earnest invitations. Your life hangs as it were upon a thread. You must have quiet rest, freedom from all excitement and from all disagreeable cares. We might have done a great deal for years with our pens, on subjects the people need that we have had light upon and can present before them, which others do not have. Thus you can work when your strength returns, as it will, and you can do far more with your pen than with your voice.”

He looked at me appealingly and said, “You will not neglect these cautions, will you, Ellen? Our people will never know under

what infirmities we have labored to serve them because our lives were interwoven with the progress of the work, but God knows it all. I regret that I have felt so deeply and labored unreasonably in emergencies, regardless of the laws of life and health. The Lord did not require us to carry so heavy burdens and many of our brethren so few. We ought to have gone to the Pacific Coast before, and devoted our time and energies to writing. Will you do this now? Will you, as your strength returns, take your pen and write out these things we have so long anticipated, and make haste slowly? There is important matter which the people need. Make this your first business. You will have to speak some to the people, but shun the responsibilities which have borne us down.”

[40] “Well,” said I, “James, you are always to stay with me now and we will work together.” Said he, “I stayed in Battle Creek too long. I ought to have gone to California more than one year ago. But I wanted to help the work and institutions at Battle Creek. I have made a mistake. Your heart is tender. You will be inclined to make the same mistakes I have made. Your life can be of use to the cause of God. Oh, those precious subjects the Lord would have had me bring before the people, precious jewels of light!”

I awoke. But this dream seemed so real. Now you can see and understand why I feel no duty to go to Battle Creek for the purpose of shouldering the responsibilities in General Conference. I have no duty to stand in General Conference. The Lord forbids me. That is enough.—[Letter 17, 1881](#), pp. 2-4. (To W. C. White, September 12, 1881.)

White Estate

Washington, D. C.,

March 25, 1980.

MR No. 782—Reasons for Literature Evangelist's [41]
Success

You have given your whole time to a good work, and you need more rest than you give yourself. You have worked as an evangelist, and your words and deeds have opened many doors for the entrance of the truth. I have not a doubt but that the Lord has given you your work. He has greatly blessed you in your canvassing. This is because you have kept at the work, and have given Him the glory.—[Letter 174, 1903](#). (To Walter Harper, August 5, 1903.)

White Estate

Washington, D. C.,

March 25, 1980.

[42] **MR No. 783—The Danger of Going to Extremes**

The light shines from the sacred pages, in clear, glorious beams, showing us God, the living God, as represented in the laws of His government, in the creation of the world, in the heavens which He hath garnered. His power is to be recognized as the only means of redeeming a world from degrading superstitions which are so dishonoring to God and man. Every student of the Bible who becomes familiar with revealed truth not only through the education of the intellect but through its transforming power upon heart and character, will represent the character of God to our world in a well-ordered life and a godly conversation.

The entrance of the Word giveth light. The mind is expanded, elevated, purified. But many have pursued a course of action inconsistent with the knowledge of truth and the wonderful light through the descent of the Holy Spirit of God in so marked a manner upon hearts in Battle Creek.

[43] Great sin and loss resulted from the neglect to walk in the light from heaven. In plunging into amusements, match games, pugilistic performances, they declared to the world that Christ was not their leader in any of these things. All this called forth the warning from God. Now that which burdens me is the danger of going into extremes on the other side; there is no necessity for this; the Bible is made the guide, the counselor, it is calculated to have an influence on the mind and heart of the unconverted. Its study, more than any other, will leave a divine impress. It will enlarge the mind of the candid student, it will endow it with new impulses and fresh vigor. It will give greater efficiency to the faculties by bringing them in contact with grand and far-reaching truths. It is ever working, drawing; it is an effective instrument in the converting of the soul. If the human mind becomes dwarfed and feeble and inefficient, it is because it is left to deal with commonplace subjects only.—[Letter 67, 1894](#). p. 8. (To Brother and Sister W. W. Prescott, January 18, 1894.)

White Estate

Washington, D. C.,

March 27, 1980.

[44] **MR No. 784—The Waymark Doctrines are to be Preserved**

Dear Brother and Sister Kress,

I did hope to have time and strength to write to you fully in this mail; but I can write but little; for I have a tired brain. Many letters come to me, and I try to respond, but there is for me none of that feeling of safety in writing that there once was; for sometimes a wrong interpretation is placed on my writings, and it is becoming a very serious matter to write in full confidence even to those who for years have known my views. I do not wish you to think that any of this applies to you. I have been free to write to you, and I am glad that you have written freely to me.

The time has come when whatever I may write in private letters to some of our brethren will do little good; for those who have not held the beginning of their confidence firm unto the end will be liable to interpret my communications in a false way. To have ministers and physicians who have long known the truth using my writings in a way that gives the impression that these writings uphold the very sentiments that are condemned by the testimonies I have received from God, places a very heavy burden on my soul. These men place such an interpretation on extracts which they take from my writings, that the reproofs given by God are made of no effect. The Lord God of heaven declares, "If they repent, I will pardon their transgressions; but if they do not repent, I will call them to account for that which they have misinterpreted in order to serve theories that are not true. By their course, souls have been led astray, and when I cease my forbearance, because they will not repent, I will punish them for all the evil they have done by mingling false sentiments with the true. They have departed from the faith themselves, and have led others astray."

This manner of working is making my burden heavier than God ever designed it to be. This painful experience makes my heart ache. I am instructed to say to those who endeavor to tear down

the foundation that has made us Seventh-day Adventists: We are God's commandment-keeping people. For the past fifty years every phase of heresy has been brought to bear upon us, to becloud our minds regarding the teaching of the Word—especially concerning the ministration of Christ in the heavenly sanctuary, and the message of heaven for these last days, as given by the angels of the fourteenth chapter of Revelation. Messages of every order and kind have been urged upon Seventh-day Adventists, to take the place of the truth which, point by point, has been sought out by prayerful study, and testified to by the miracle-working power of the Lord. But the waymarks which have made us what we are, are to be preserved, and they will be preserved, as God has signified through His Word and the testimonies of His Spirit. He calls upon us to hold firmly, with the grip of faith, to the fundamental principles that are based upon unquestionable authority.

God has placed in our hands a banner on which is inscribed the words, "The commandments of God and the faith of Jesus." "Here are they that keep the commandments of God, and have the testimonies of Jesus Christ," He declares. At all times and in all places we are to hold the banner firmly aloft. God's denominated people are to take a firm stand under the banner of truth. The truths that we have been proclaiming for more than half a century have been contested again and again. Again and again the facts of faith have been disputed; but every time the Lord has established the truth by the working of His Holy Spirit. Those who have arisen to question and overthrow the principles of present truth, have been sternly rebuked.

[[Revelation 2:1-6](#), quoted.] "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" ([Revelation 2:5](#)). They are not to give heed to seducing spirits. They are not to remove one pin from the foundation of truth that the Lord has built up from point to point by the ministration of the Holy Spirit. If one point is yielded, there is no surety that other points will not be discarded; and point by point, the structure of truth will be assailed and discarded.

[46]

"Nevertheless, I have somewhat against thee, because thou hast left thy first love." This represents a moral fall. There can be no

abatement of this love without a moral fall. God calls for unity among His people in these last days, but there cannot be unity without firm adherence to right principles.

“And unto the angel of the church is Sardis write: These things saith He that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God” ([Revelation 3:1, 2](#)).

[47] With some there is an outward show, a form of godliness, but there is no real power; and against them is pronounced the sentence “Thou art weighed in the balances, and found wanting.” They are deficient, yet, in false confidence; they are deceiving themselves and misleading others. Yielding to Satan’s sophistry, they stand on a false track, and by their representations endeavor to tear down truths that God has made fast, never to be moved. By their course, the inexperienced are led to wonder whether these special truths are not, after all, errors that ought to be shunned. When brought into strait places, they will give up the Sabbath and its powerful endorsement, and the more they are opposed in their apostasy, the more self-sufficient and self-deceived they become. They have lifted up their souls unto vanity, and God says: [[Revelation 3:3-5](#) quoted].

Those addressed in the message to the church in Sardis have heard and received the principles of truth. We are to be true to the evidences that God has given us in the representation of heavenly things. We are to hold fast the things that we have heard, lest at any time we should let them slip. The right path is plainly outlined before us. Those who misinterpret the precious things God has given me for His people, those who take the sentiments by which God so beautifully shows the difference between the earthly and the heavenly, removing these sentiments from the position in which God has placed them, and making them testify to seducing errors, are removing the landmarks. They cherish sentiments which they should resolutely have discarded. In an unmistakable, decided manner the reproof of God has come to them, forbidding them to spoil the people of God, forbidding them to teach sophistry for truth.

Dangerous things have been written and dangerous things have been said, which God declares that our youth should not hear. I

am bidden to say in the name of the Lord, “Beware of the leaven of philosophy and false science that has been introduced among the medical missionary workers at Battle Creek. Beware of the spiritualistic leaven that has already been placed in the meal, to leaven many minds. By the introduction of this leaven, the messages sent by God to His people are made of no effect. The leaven works until the whole mass is leavened.”

The messages that the Lord has been giving me for the past half century have never, never sanctioned the cherishing of these erroneous sentiments. And yet the assertion of some is that Sister White teaches these very things. I say in the name of the Lord that the truth has been misinterpreted and misapplied.

I am filled with sorrow because statements made under the inspiration of the Holy Spirit, and designed by God to be a great blessing to His people, to guard them against the seducing sentiments of Satan, are woven in with spiritualistic views, and are thus made to testify to falsehoods of Satan’s own creating. How can I say to our people, Harmonize with those who advocate these wrong sentiments? How can I hold my peace, and say, Unify? God gives me the message, Beware of the leaven of those who have been destroying the faith of Seventh-day Adventists. There are those to whom I fear to write personally. God says, Beware of the leaven of those who have stepped off the platform of truth. Those who use my writings, given me by God, to build themselves up in sophistry and deceptive theories, steal that which was given to establish souls in the sanctification of the truth, and use it to testify to theories against which I am bidden to warn our people. Beware of the leaven that some who have lost their connection with God will introduce, declaring their theories to be in harmony with that which Sister White has written.

[48]

Have I not a knowledge of how to present these things without spoiling the faith of our people? I shall write just as God bids me write. What I have written, I have written. Every word is truth. I am to give to the people of God the warnings given me. But I am not to send these warnings in private letters to those who claim to be vindicating the truth, while in reality they are leading in a false track. [[Revelation 3:14-21](#), quoted.]—[Letter 95, 1905](#). (To Dr. and Mrs. Daniel Kress, March 14, 1905.)

White Estate

Washington, D. C.,

Washington, D. C.,

MR No. 785—Revision of Denominational Books

[49]

[Note: W. W. Prescott, former president of Battle Creek College, who had from 1903 to 1909 served as editor of the *Review and Herald*, and was in 1910 carrying leadership responsibilities, and A.G. Daniells, president of the General Conference, having espoused the so-called “new view” of the identity of the “daily” of [Daniel 8:13](#) (See *SDA Encyclopedia* article, “Daily”), were drawn into heated discussions with advocates of the “old view” expounded by Uriah Smith in his much-used and fruitful book *Thoughts on Daniel and the Revelation*. This led to two particularly distressing developments as Ellen White saw it. First was that with forces engaged in divisive controversy, evangelism, and particularly city evangelism, was seriously neglected. Second, there was talk of the possible revision of books in which the old view was advocated, particularly the widely sold *Thoughts on Daniel and the Revelation*.]

Ellen White gave no support to either side in the controversy which she declared was not “a subject of vital importance” and certainly “not to be made a test.” Further, it was one on which she had no light. ([Selected Messages 1:164](#).) As to the proposed revision of books, she wrote on July 31 1910, dealing with the question nearly two weeks before penning the testimony to Elder Daniells quoted in this release. She declared that:

In some of our important books that have been in print for years, and which have brought many to a knowledge of the truth, there may be found matters of minor importance that call for careful study and correction. Let such matters be considered by those regularly appointed to have the oversight of our publications. Let not these brethren, nor our canvassers, nor our ministers magnify these matters in such a way as to lessen the influence of these good soul-saving books. Should we take up the work of discrediting our literature, we would place weapons in the hands of those who have departed from the faith and confuse the minds of those who have newly embraced the message. The less that is done unnecessarily to change our

publications, the better it will be.—[Manuscript 11, 1910](#) (Published in [Selected Messages 1:165](#)).

Events quickly followed which led Elder Daniells to heed Ellen White's counsel and led him to engage for a time in city evangelism and changed his viewpoint. Two years later, when Ellen White appointed five trustees to take charge of her writings on her death, Daniells was one named by her to carry that responsibility.—[Alw.]

Representations have passed before me which indicate that you [A. G. Daniells] and Elder [W. W.] Prescott and others united with you have been inclined to search out things to be criticized or condemned in our printed publications. Were encouragement given you, changes and revisions would be made in accordance with the ideas that you have in mind. But you must never forget that Satan, disguised as an angel of light, is always ready to encourage anything that would lead to a loss of confidence in our denominational literature. He would be pleased to keep many minds employed in picking flaws in publications that God has blessed.

The enemy of all truth well knows that if minds can be kept occupied in searching for and giving wide publicity to imperfections in books that have been printed and widely circulated, great weakness will be brought to our work. Time would pass rapidly, and the great work needed in our cities would remain undone. Besides, there would be created in the minds of many an uncertainty as to the value of our publications that have done a good work and many minds would become absorbed in a further search for possible errors in our literature.

The result would be the creation of a feeling of uncertainty in the minds of many as to the value of our denominational literature in general....

[50] Satan and all his hosts are on the battlefield. The enemy of our souls has acted the part of a busy agent in presenting the thought that many of our books now in print are in need of general revision. He would be glad to have our brethren receive the impression that many changes must be made. He would delight to insinuate questioning and doubt into the minds of many of our people.

I have been instructed that the Lord is not the author of the proposal to make many changes in books already published. If information regarding this sort of work, even as regards the few

instances where revisions are needed, should become widespread, seeds of doubt would spring up in many minds. Satan would be busy at work implanting seeds of distrust and unbelief, and it would require much labor to remedy the evil that would be wrought.—[Letter 70, 1910](#), pp. 2, 4. (To A. G. Daniells, August 11, 1910.)

White Estate

Washington, D. C.,

April 2, 1980.

**MR No. 786—This Is E.G. White Material Cited in
the E.G. White Biography Series**

MR No. 787—The Outlook for a Sanitarium at [51]
Adelaide [52]

The Lord understands all our necessities. The outlook for establishing a sanitarium at Adelaide is much more favorable than the outlook for establishing one at Melbourne.... Do not establish institutions in the cities, but seek a rural location.—[Letter 158, 1906](#), pp. 1, 2. (To Dr. H. D. Kress and Wife, May 10, 1906.)

White Estate

Washington, D. C.,

April 10, 1980.

[53]

MR No. 788—True Religion

Your case has been presented before me. God has given you abilities, and you should use every faculty to His glory. There are dangers which you need to avoid. You need to learn to be unselfish in the home life. Your character needs to be molded after the divine model. A mold has already been given to your character which is not for your best good.

False views of life prevail everywhere. We meet this evil in our daily intercourse with society. If you cherish these false views, there will grow from them other errors, which not only affect your character, but the characters of those with whom you associate.

Right thinking lies at the foundation of right doing. It is not safe to follow inclination or to allow a peculiar temperament, inherited or cultivated, to control the mind.

There are precious souls whose usefulness has been greatly lessened by misconceptions. By cherishing false ideas they have weakened their physical and mental powers, cutting short lives that might have been preserved for many years.

We do the truth violence and injure ourselves and others when we live in careless indifference with regard to our relation to God. The fear of the Lord is the beginning of wisdom.

God is love. He it is whom we should love supremely. The wealth of our affection may flow without restraint in this divine channel. To love God supremely and our neighbor as ourself—this is the fulfilling of the law.

[54]

Many love self supremely. They seek their own enjoyment, disregarding the good of others. Those in whose hearts love of self is strong will hate those who refuse to sustain them in a wrong course of action.

There is a great deal said about religion, and many claim to possess religion. But true religion is very rare. There are many external forms, but in many cases these only serve as a cloak to cover up the most soul-destroying selfishness.

True religion may be distinguished from its counterfeit. There is a test which shows the difference between the precious coin and the base metal. This test is to be daily applied. “By their fruits ye shall know them.” Do we reveal love for God and His truth? Do we love our neighbor as we love ourselves?

True religion shines forth in self-forgetfulness. The religion which must be closed within monastic walls in order to grow is no religion at all, but a mere form. It is amid the activities of life, in the everyday contact with one another, that we are to reveal that love which is made of deeds. Like a thread of gold this love must run through the daily experience.

To separate one’s self from all the disagreeable things of life, to choose a certain line of work to the exclusion of all other things, is self-pleasing.

The youth must fasten themselves firmly to God. Then they will see that they have a part to act in the world’s work. They will see duties to be performed. These duties will not always be agreeable. Notwithstanding this, they are to be performed cheerfully and willingly.

The essence of true religion is a desire to be useful to others, to lighten their burdens and lessen their cares, to do not merely the most pleasing things, but all that needs to be done. It calls for the crucifixion of selfishness. Happiness will come to those who live this religion.

Those who neglect the common duties of life—which somebody [55] must do—to pursue a course of self-pleasing, are gaining a one-sided education. Only those who forget self, who are always studying the happiness and needs of others, are building a symmetrical character.

Remember that every action adds to or takes from the happiness of others.

In neglecting the duties which someone must do, in withdrawing to your room to put upon paper in glowing language your devotion to God and the truth, or to relate some incident which had taken place, were you not pleasing self? Was this done solely for the glory of God? Did no selfishness alloy the pure gold of your action? Was it not your duty to help those who were taking weary steps to add to the general comfort and convenience of the family? Did not the

duties they performed lie directly in their pathway? Was there no cross for you to bear?

God's law is broken by those who disregard the good of others. Those who seek to do good to others act upon true principle. Self-love does not control the life. As we do this, we are making a record which we shall not be reluctant to meet when the judgment shall sit and the books shall be opened.

Every unselfish action makes the character more Christlike. When self is crucified, a change takes place in the life. The heart responds to the touch of the heavenly angels. The wrong tendencies transmitted as a birthright and strengthened by education are dropped out of the life. The current of the thought is changed. A love, broad, deep, noble, Christlike, fills the heart and overflows to all Christ's children.

[56] Whenever the time and attention are absorbed in self-gratification, the law of God is broken. No one has a right to live only for self. The mind should never be confined in the narrow chambers of self. God has given us a broader sphere of action. The life is to be inspired by deeper, truer motives. A true, noble life is characterized by thoughtful attention to the needs of others. The love of Christ in the soul is a constant wellspring of joy, ever flowing forth to others.

We talk of graduating from our colleges, but there is no graduation from the school of Christ. Throughout the ceaseless ages of eternity Christians will be learners in this school.

Those who, when they graduate from college, think that they have learned all they need to learn have a very imperfect idea of education. If they looked at the matter in a right light, they would see that their education in practical life was just commencing. They must now use their knowledge and skill in new and untried ways. They will meet with many disappointments. They will be confronted by disagreeable duties. There will be need for patient, persevering effort. They are now to put their education to practical use. Day by day they will need divine power.

There are girls who dislike housework, who would much rather employ their time in sedentary work. This is a great mistake. Many girls die for want of physical exercise. When a girl employs part of her time in domestic work, both she and her mother are blessed. She

learns what is of great use to her when the health and happiness of those she best loves depend upon her practical experience.

As possessors of God's free gift of life, we should do all in our power to reach the highest degree of usefulness. Those who do not possess a well-balanced mind in a sound body will fail in their lifework.

Attention to health is one of our most important duties. We owe this to ourselves, to society, and to God. Young men and young women are proverbially careless in regard to their health. Hundreds die in early life, not because of a dispensation of Providence, but because of a dispensation of carelessness. Many girls go half clad in cold weather. Others choose to sit reading or writing when they should be taking physical exercise. God gave them organs for use. The living machinery is not to be allowed to rust from inaction. To keep all the powers of the body equally taxed will require self-restraint. [57]

The lives of many who have suffered premature death might have been prolonged to old age had they acted intelligently. Disease and death have become common because of the unpardonable ignorance of those who ought to know better. Exercise is indispensable to the health of every organ. If one set of muscles is used to the neglect of others the living machinery is not being worked intelligently.

When physical exercise is taken the circulation is quickened. The heart receives blood faster and sends it to the lungs faster. The lungs work more vigorously, furnishing a greater amount of blood, which is sent with stronger power through the entire being. Exercise gives new life and strength to every part of the body.

The nerves gain or lose strength in accordance with the way in which they are treated. If used too long and too severely, they are overtaxed and weakened. If used properly, they gain strength.

In order to have health, equilibrium of action must be maintained. The mind must harmonize with this or the benefits are not realized. If physical exercise is regarded as drudgery, if the mind takes no interest in the exercise of the different parts of the body [the benefits will not be realized]. The mind must be interested in the exercise of the muscles.

In the education of the young physical exercise must be combined with mental taxation. [58]

Young girls who have health never know how to appreciate its value. If their employment is sedentary, they have a distaste for other branches of labor. They complain of great weariness if they take exercise. This should be to them a convincing fact that they need to train their muscles.

Those who have not been accustomed to think and plan for anyone but themselves, who find no pleasure in making themselves useful, lose a great amount of happiness. Sentimentalism is a dangerous element to come into the life and experience of the youth.—[Letter 6, 1885](#).

White Estate

Washington, D. C.,

May 8, 1980.

MR No. 789—Visiting the Samoan Islands

[59]

En Route to Australia in 1891—The ship cannot come into port. A pilot is brought on board to guide the ship as near land as possible. There sit in the boat five natives nearly naked with a cotton ... cloth of some bright color about their loins, a turban on their heads, [unclothed on] the arms, legs and bodies with the exception of the one piece of cloth about the loins. Here they come in all kinds of boats loaded with fruits—bananas, pineapple, limes, oranges, fruit as green as grass, ... oranges, melons—pictures of the natives, pictures of the scenery on the island.

There are native houses in distinct view, large orchards of palm trees which bear coconuts. I would be pleased to go on shore but this I dare not do. I have little strength and that I do not wish shall decrease. I sweat all night and feel weak in the morning.

Elder Starr, Willie, Fanny Bolton and Emily Campbell will go on shore. The natives take them in their boats for fifty cents a piece out and back. There are boats coming, one and another loaded with tropical fruits which the natives hope to sell. There are boats bringing red and white coral which look very pretty, but we do not want to load ourselves down, for we have plenty of luggage to get from Sydney, where we leave the boat. All say it is very hot on the island. I have not strength to go.

Here comes stalking by me as I sit writing on the boat a large athletic native with a blue jacket and a blue calico cloth about the loins. The natives are, some of them, quite good looking. Now there is much noise removing the freight, letting it down with tackles into a flat broad scow.—[Manuscript 32, 1891](#). (November 27, 1891, written at the Samoan Islands.)

On the Journey Home in 1900.—We shall, if everything is favorable, arrive at Samoa somewhere near seven o'clock Friday morning. We have had a very smooth sea. There has been a little roughness, but not bad. There has been some seasickness. I have not been sick.... The Lord has been watching over us all the way. He

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has been preparing the way for us. If the future stages of our journey are to be as prosperous as the past, I shall be so glad, for I do not want to be all worn out when we shall complete our journey....

We are all of good courage in the Lord. Ella commenced to have a school for the twins. Other children joined and now there is quite a school upon the boat. Brother Leonard takes the older children, Ella the younger. This is a movement that I think will work out well. This will be leaving a good impression on minds. Those in the second cabin have singing quite often and this will leave an impression on minds. Others join them. One of the officers asked them to sing "Abide With Me." He said it was his favorite hymn. Well, we hope to drop a few seeds.

A couple leave the boat at Samoa. The lady, Mrs. Goward, caught sight of *Desire of Ages* and she expressed her admiration of the book. I made her a present of it, and gave her the little book *Christian Education*. She said when she took it up she could not lay it down. She said she never saw things in print so enlightening and so beneficial. Her husband has been reading *Desire of Ages*. He says it is a wonderful book. Both seem very thankful for these books. Now they leave Samoa for another island. They think much of Dr. Braught and the islanders miss him very much.

[61] Well, we mean to sow beside all waters. Some fruit may come of the seed sown. I prayed the Lord to open the way that I might find someone interested in the *Desire of Ages*, and then came this chance. It will keep me in touch with these island workers.—[Letter 190, 1900](#), pp. 1-3. (September 6, 1900, on the steamer *Moana*, to "Dear Friends All in Cooranbong.")

White Estate

Washington, D. C.,

May 12, 1980.

MR No. 790—Possession of the Battle Creek Tabernacle

[62]

I wish to say to you and to the leading men in the church, and to the trustees of the Tabernacle, that light has been given to me very distinctly that Elder A. T. Jones has taken a position that divorces him from the privileges of the use of the Tabernacle. He does not know what spirit is leading him. Efforts are being made in an underhand way to get possession of the Tabernacle.

Brethren, be on guard. Keep burnished for action the weapons of your warfare, which is the Word of God. Pray, believe, and walk humbly with God, and let all your prayers be without ceasing, that God shall be glorified. Make a most earnest effort to call to Battle Creek the very best ministerial talent, men of experience in the early days of the message, men who will give the trumpet a certain sound. Hold the fort. Do not let it be taken by those who have placed themselves decidedly in a position of opposition to the truth which God has given us for these last days.

Our call is Come out from among them, and be ye separate, and the Tabernacle should be set apart decidedly to those who are true and loyal.

Those who have denied their faith, and who would now tear down that which in past years they have labored to build up, should understand that they have no lot nor part in the faith that has firmly held the people of God in unity. You do not know how earnestly they will work to get possession of the Tabernacle. But this must not be permitted. In no case should a decidedly opposing element be permitted to hold forth in the Tabernacle.—[Letter 354, 1906](#), pp. 1, 2. (To G. W. Amadon, September 19, 1906.)

White Estate

Washington, D. C.,

May 12, 1980.

MR No. 791—The Problem of Evil

There is a self-propagating power in evil, and the man, woman, or child who pursues a wrong course in any line, becomes through his influence a propagator of evil, a parent to a line of misdoings.—[Letter 39, 1896](#), p. 1. (To S. N. Haskell, April 26, 1896.)

The intrigues of sin surpass infinite conception. Every calamity, every suffering and death is an evidence, not only of the power of evil, but of the truth of the living God. [Man] having known the truth, the word of the living God, which abideth forever, and which through obedience gives life, his weakness in conforming to Satan's ingenuity is surpassingly strange.—[Manuscript 139, 1903, 11](#) (“The Message of Revelation,” October 23, 1903.)

Evil had been accumulating for centuries, and could only be restrained and resisted by the mighty power of the Holy Spirit, the third person of the Godhead, who would come with no modified energy, but in the fullness of divine power. Another spirit must be met; for the essence of evil was working in all ways, and the submission of man to this satanic captivity was amazing.—[Letter 8, 1896](#), p. 1 (To “My Brethren in America,” February 6, 1896.)

White Estate

Washington, D. C.,

June 10, 1980.

MR No. 792—L. R. Conradi

[64]

Yesterday afternoon after speaking, I called for a contribution for foreign missions, and nearly one hundred dollars was raised. This will be sent to Pastor [L. R.] Conradi. He is pushing the work in Europe with all his power, and is opening up new fields. He needs money. I have just given those in charge of the work in Europe permission to use one thousand dollars of the royalty of my books for the payment of translations.—[Letter 149, 1902](#), pp. 3, 4. (To G. B. Starr and wife, September 22, 1902.)

White Estate

Washington, D. C.,

June 10, 1980.

[65] **MR No. 793—Ellen White Acknowledges Her Need of Divine Help**

Ellen White Met Objections With a Spirit of Candor—[Petaluma] Monday, January 6, 1873. Brother and Sister Cassidy urged us to remain and have an interview with Brother Bowman, whose mind was considerably troubled about the visions. We decided to do so, and Elder Loughborough would go on with the team to Santa Rosa. We had a very profitable interview. We gave due weight to his objections, and met them with a spirit of candor. His mind was much relieved....

Ellen White Preaches About Christ Despite Her Literary Imperfections—[San Francisco] Saturday, January 11, 1873. We rested well last night. This Sabbath morning opens cloudy. My mind is coming to strange conclusions. I am thinking I must lay aside my writing I have taken so much pleasure in, and see if I cannot become a scholar. I am not a grammarian. I will try, if the Lord will help me, at forty-five years old to become a scholar in the science. God will help me. I believe He will.

[Several hours later]: We had a well-filled house. There were several strangers out to hear. We were pleased to see Sister Roper and Billet and one of their Presbyterian sisters. Elder Loughborough spoke from [Jeremiah 29:11](#). He was free and his subject very interesting. He applied the text with considerable force to the preparation for the coming of the Lord.

[66] I then spoke upon [Luke 21:34-36](#). I spoke of the sacrifice made by Christ for us and His bearing the test Adam failed to endure in Eden. He stood in Adam's place. He took humanity, and with divinity and humanity combined He could reach the race with His human arm while His divine arm grasped the Infinite. His name was the link which united man to God and God to man.—[Manuscript 3, 1873, 3, 5, 6](#). (Entries in Ellen White's Diary.)

The Lord Jesus Our Only Dependence—We feel that a very solemn stage is now reached in the work in this country. We dare not

touch the ark, we now want the Lord to lead and guide in the matter before us. He will do the work. It is His, and we do not desire to run ahead of Christ. We want the leading of our Captain. Oh, how weak we feel as we cast a glance at ourselves! I am like a broken reed. The Lord Jesus is our only dependence....

I walk with trembling before God. I know not how to speak or trace with pen the large subject of the atoning sacrifice. I know not how to present subjects in the living power in which they stand before me. I tremble for fear lest I shall belittle the great plan of salvation by cheap words. I bow my soul in awe and reverence before God and say, "Who is sufficient for these things?" How can I talk, how can I write to my brethren so that they will catch the beams of light flashing from heaven? What shall I say? ...

Oh, that the Lord would awaken those who are in responsible positions, lest they undertake to do work relying upon their own smartness. The work that comes forth from their hands will lack the mold and superscription of Christ. Selfishness marks all that unconsecrated workers do. They have need to pray always, but they do not. They have need to watch unto prayer. They have need to feel the sacredness of the work, but they do not feel this. They handle sacred things as they do common things.

Spiritual things are spiritually discerned, and until they can drink of the water of life and Christ be in them as a well of water springing up unto everlasting life, they will refresh no one, bless no one. Except they repent, their candlestick will be removed out of its place.—[Letter 40, 1892](#), pp. 2, 4, 5. (To O. A. Olsen, June 15, 1892, from Preston, Victoria, Australia.)

[67]

God Grants Wisdom to Those Who Diligently Study His Word—"Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions: that they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise men of Babylon. Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven" ([Daniel 2:17-19](#)). Here the interpretation was made known to Daniel.

The close application of those Hebrew students under the training of God was richly rewarded. While they made diligent effort to secure knowledge, the Lord gave them heavenly wisdom. The

knowledge they gained was of great service to them when brought into strait places. The Lord God of heaven will not supply the deficiencies that result from mental and spiritual indolence.

[68] When the human agents shall exercise their faculties to acquire knowledge, to become deep thinking [students]: when they, as the greatest witnesses for God and the truth, shall have won, in the field of investigation of vital doctrines concerning the salvation of the soul, that glory may be given to the God of heaven as supreme, then even judges and kings will be brought to acknowledge in the courts of justice, in parliaments and councils, that the God who made the heavens and the earth is the only true and living God, the Author of Christianity, the Author of all truth, who instituted the Seventh-day Sabbath when the foundations of the world were laid, when the morning stars sang together, and all the sons of God shouted for joy. All nature will bear testimony as designed, for the illustration of the Word of God....

God is revealed in nature, God is revealed in His Word. The Bible is the most wonderful of all histories, for it is the production of God, not of the finite mind. It carries us back through the centuries to the beginning of all things, presenting the history of times and scenes which would otherwise never have been known. It reveals the glory of God in the working of His providence to save a fallen world. It presents in the simplest language the mighty power of the gospel, which received would cut the chains that bind men in slavery to Satan's chariot.—[Letter 67, 1894](#), pp. 4, 5, 7. (To W. W. Prescott, January 18, 1894, from Middle Brighton Camp Ground, Australia.)

White Estate

Washington, D. C.,

June 23, 1980.

MR No. 794—Counsels and Comments Pertaining to Women [69]

A Discussion of Women's Suffrage—I called upon Mrs. Graves. She had a burden upon her mind and ever since she knew I was at home she desired to see me. She said she felt that she must talk out her feelings to me. She is desirous that women's suffrage should be looked into by me. She says women ought to vote, and she related many things of startling character which were legalized in France and St. Louis, and an effort was made to carry them out in Chicago this year, but [the effort] failed. Houses of ill fame are legalized. Women who travel alone through those cities, if they are the least suspicious of them, are taken up by the authorities and their cases are investigated. If they are diseased they are placed in the care of the doctors and cured. Then they are fit for the visits of men and are placed in the legalized home for men to satisfy their lusts upon. No examination is made of the men, and where this law is carried into effect the crime and immorality resemble the condition of the world which existed previous to the Flood.

Mrs. Graves viewed the matter as I do in regard to the increase of crime and demoralization of society. She says women must vote if this law is [to be] withstood. We had a long talk in regard to temperance. I told her that my mind was unprepared for any such matter as women voting. She had been thinking and dwelling upon these things and her mind was ripe upon them, while my work was of another character. We were doing upon the point of temperance what no other class of people in the world were. We were as much in favor of a pledge against tobacco as liquor.

“So am I,” said she. “I am against the use of tobacco in any form.” [70] We were interrupted by company and I returned home. Strange things are developing. God help us to occupy the right position in all places and at all times.—[Letter 40a, 1874](#), pp. 2, 3. (Written from Battle Creek, Mich., to James White, July 10, 1874.)

Women Who Can Manage a Church—It is not always men who are best adapted to the successful management of a church. If faithful women have more deep piety and true devotion than men, they could indeed by their prayers and their labors do more than men who are unconsecrated in heart and in life.—[Letter 33, 1879](#), p. 2. (Undated, to Brother Johnson.)

Bible Texts on Women Speaking in Church—I had in the evening, it was stated, the largest congregation that had ever assembled at Arbuckle. The house was full. Many came from five to ten and twelve miles. The Lord gave me special power in speaking. The congregation listened as if spellbound. Not one left the house although I talked above one hour. Before I commenced talking, Elder Haskell had a bit of paper that was handed in, quoting certain texts prohibiting women speaking in public. He took up the matter in a brief manner and very clearly expressed the meaning of the apostle's words. I understand it was a Campbellite who wrote the objection and it had been well circulated before it reached the desk, but Elder Haskell made it all plain before the people.—[Letter 17a, 1880](#), p. 2. (Written from Oakland, California, April 1, 1880, to James White.)

[71] **Knitting Superior to Crocheting**—Well now, here is our work. But we go into some houses and we see our sisters sitting with their little crochet needles, crocheting, and spending their time in this way. Well, I am not idle either when I am on the cars going from one place to another. I have my knitting, but what am I knitting for? Why I am knitting stockings for this one and for that one and the other. I am not using the crochet needle, but am knitting for those who are in need around me. There are many of our ministers who go with their feet thinly clad and I can give these to them and they do not come amiss, and I advise you to do the same.—[Manuscript 3, 1888, 8-9](#).

Women Can Be a Blessing to Their Husbands—Women are not to be satisfied to be toys to be played with as a toy, and caressed and flattered, to be light and trifling, to laugh and gossip and play on an instrument of music.

Woman should have a staunch, noble independence of character, reliable and true as steel. A woman who has good sense, who is connected with God, will not prove to be a temptation to her

husband to live beyond his earnings, to supply her with money to obtain changeable suits of apparel, to please her whims, to gratify her desire for change and sightseeing. She must have a just appreciation and accurate conception of her position as a wife and mother, and her demands should be such as not to bring weariness and care and perplexity upon her husband because of her thoughtless extravagance in procuring dainties for the appetite and in fine dressing. This consumes the means far beyond the income. The wife can be a comfort, a blessing, standing by the side of her husband as his safe counselor, her influence keeping him to the right, to honesty and purity and godliness.—[Letter 41a, 1888](#), p. 5. (Written at Burrough Valley, Calif., July 7, 1888, to Brothers and Sisters at Fresno.)

A Selfish Wife Can Ruin Her Husband—The marriage relation is a solemn, sacred one, yet it is too often entered upon without due consideration. The influence of the wife over the husband is powerful for either good or evil. Many a man can date his success or failure in life from his marriage day.

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In the companionship of a true, unselfish woman, the husband finds peace and happiness, forgetting the cares of the world. But if the one whom he has chosen to stand by his side is self-centered, caring for no one or nothing but herself, requiring his time and attention to be constantly devoted to her, and yet ignorant of her own duties as a wife, and incapable of appreciating his efforts and sympathizing with them, the happiness of the home will be blighted. The wife will be miserable herself, and however well the husband may be qualified to be priest of the household, however energetic and unselfish, she too often lays the foundation for his ruin.

I have been shown men of grand and generous impulses who were transformed through the influence of women of a narrow, selfish nature. Such women have no love for noble, spiritual things. They strive only to please themselves and make everyone else please them too. They have an imbecile love of self-gratification and to their mind the grand motive of duty has no force. Love is a tender plant, and must be cultivated in order to flourish. A man's love may be sacredly bestowed, but if it is not sacredly appreciated and reciprocated it will die a natural death. When the wife feels that it is her prerogative to assume control over her husband, to force him to humor all her fancies, her likes and dislikes, her choice or rejection

[73] of things, he becomes no more than a plaything in her hands. All that is holy in the marriage relation is gradually obliterated, and the union becomes a yoke of bondage grievous to be borne. It is galling to the neck of the husband and finally becomes so to the wife. But if the husband possesses pure, manly traits of character, if he is industrious, ambitious, and honest, one who loves and fears God, he will not consent to be a slave to his wife's caprices. If the wife is selfish, lacking in womanly traits, neither amiable nor self-denying, may the Lord help them: for life will be a woeful disappointment.—[Letter 10, 1889](#), pp. 1, 2. (Written from Chicago, Illinois, April 2, 1889.)

Workers Without Large Families Wanted—Now I want you to consider my request and send workers here. We can get along in Australia better than they can in New Zealand. But there is great need of workers in New Zealand. I cry to you in America, Come over and help us. I pray the Lord to give you wisdom and judgment whom to select. Do get some man and his wife who will not feel it is their first work to fill their house with children, and give to these the care and charge they should give to the churches. Do not send over here a numerous family, for this will engross half the time of the man and his wife to take care of them. Do send us true missionaries who believe the end of all things is at hand, and at this time they have a higher work than to fill their houses and hands with the little children, who in no case must be neglected. Workers, Brother Olsen, unselfish workers, who have an eye single to the glory of God; men and women who for Christ's sake, for the building up of Christ's kingdom, will keep self and animal passions under control, and give themselves unreservedly to the work! There is so much needed to be done in this crisis.—[Letter 50, 1892](#), p. 6. (Written from Preston, Melbourne, Victoria, Australia, March 12, 1892, to Elder O. A. Olsen.)

[74] **The Brain of Women**—Some of you think you cannot do without tobacco. But you can. How do women get along without the use of it? The brain of women is composed after the same order as that of man.—[Manuscript 9, 1893, 14](#). (“True to Principle,” written at Kaeo, New Zealand, March 5, 1893.)

As Thorough an Intellectual Training as Possible—In order to act your part in the service of God, you must go forth with the

advantages of as thorough an intellectual training as possible. You need a vigorous, symmetrical development of the mental capabilities, a graceful, Christian, many-sided development of culture, to be a true worker for God. You need your taste and your imagination chastened and refined and all your aspirations made pure by habitual self-control. You need to move from high, elevated motives. Gather all the efficiency you can, making the most of your opportunities for the education and training of the character to fill any position which the Lord may assign you. You need so much a balance-wheel in judicious counsel. Do not despise advice. Bear in mind that the school is not a place to form attachments for courting or entering into marriage relations.—[Letter 23, 1893](#), p. 2. (Written from Hastings, New Zealand, September 13, 1893, to Miss Carrie Gribble.)

The Experience of a Wife and Mother Who Accepted the Sabbath—Several from Melbourne have also decided to obey [the truth]. When one sister took her stand upon the truth her husband said, “You may give up the Seventh-day Sabbath or leave my home.” They were Wesleyans. She left home, and then her daughter, a girl of sixteen years, took her stand on the Sabbath, and the father told her to leave. The mother heard this and went home for her daughter. The husband and father said, “Well, have you decided to give up that Sabbath and come back and live with me?” She replied, “No, I came for my daughter whom you have turned out of doors.” “But what are you going to do?” he questioned. “I am going to support myself and daughter. She may help me as she can.” He begged on his knees for his wife to give up these terrible doctrines. She had been a very timid woman, but the truth made her strong, and she said, “No, I shall never give up the Sabbath. I shall keep it as long as I live. I must obey God.” “Well,” he said, “if you will come back, you and my daughter may keep the Sabbath, but promise you will not go to the meetings.” She would make no such promise. “I will be a faithful wife to you in everything,” she said, “but should I listen to your proposals, and disobey God, I should not be a faithful child to Him, and therefore should not be a faithful wife to you or a faithful mother to my children.” “Well,” he said, “I am in great distress of mind. Will you go to our minister and talk with him?” At first she refused, saying that she knew her duty and need not go to the minister to learn it. But as he continued to entreat her, she finally consented. It

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[76] was then ten o'clock at night. They roused up the minister, and the man laid the whole matter before him—how he had turned his wife out of doors because she had kept the Sabbath. “Now,” said he, “did I do right in this and in saying to my daughter that if she kept the Sabbath she could not stay in my house? I want you to tell me, did I do right in thus treating my wife?” The minister answered, “You did perfectly right under the circumstances.” The man responded with much vehemence, “No, I did not do right. I abused my wife, and was unkind and abusive to my child. I see now how shameful was my course in treating a woman, the mother of my children, in so heartless a manner.” He then asked the forgiveness of his wife and said she should come back to his house. No restrictions should be placed upon her. She should be at liberty to do as she thought right. He felt greatly troubled over the course he had taken. So the wife was reinstated in her own home, more respected and loved than before this fiery opposition broke upon her. Our brethren think that the husband will be converted to the truth.—[Manuscript 5, 1894, 3, 4](#). (Regarding work in Brighton and Williamstown, Australia, February, 1894.)

Satan's Use of Women—“And of Jezebel also spake the Lord, saying, The dogs shall eat Jezebel by the wall of Jezreel. Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat” ([1 Kings 21:23-24](#)). To the guilty king the prophet delivered a message of fearful import.

Thus Satan used an unconsecrated woman to sway the heart of the king, and through the king to cause all Israel to sin. It is a terrible thing to be an instrument in the hands of Satan. Satan chooses women, for he can use them more successfully than he can men.—[Manuscript 29, 1911, 13](#). (“Fragments of Old Testament History,” November 17, 1911.)

White Estate

Washington, D. C.,

July 16, 1980.

MR No. 795—Walk in the Light of the Cross

[77]

I had a wonderful dream last night or this morning: A few persons had assembled and were conversing together as to how the work should be carried on in this country, when there is such a dearth of means with which to advance it. We seemed as sheep in the midst of wolves. We offered up tearful prayers. Our hope and courage and faith were severely tested and tried. We could not see how we could advance the very work that we were very anxious to do, and which the Lord was impressing upon us should be done.

In our solemn council we decided that methods must be devised by which the work could be more effectual, and while we laid open our situation before God a voice was heard full of melody and sweetness saying, “If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not: and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord” ([James 1:5-7](#)). The voice continued, “Cast thy net on the right side of the ship; walk not in the shadow of the cross, but in the path where the Sun of Righteousness is ever shining to impart life and vitality, and to give grace for grace. The cross of Calvary is to you a pledge of forgiveness, of righteousness, of peace, and of fullness of joy. It is a well of water to every believer, springing up into everlasting life. For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but should have everlasting life.”

The cross speaks life, and not death, to the soul that believes in Jesus. Welcome the precious life-giving rays that shine from the cross of Calvary. Reach up for the blessing, believe for the blessing. Your Saviour, who died on the cross, is God’s gift to a fallen world, and that gift embraces all heaven.

[78]

Walk not in the shadow of the cross. Do not give expression to weeping, lamentation and woe; but encourage your soul to hope

and joy. The cross points upwards to a living Saviour, who is your advocate, and is pleading in your behalf. I remember that my husband used to sometimes halt in the shadow of the cross, and he could see nothing but the dark side. He was sorely tried and perplexed. He suffered being tempted. So sorely were we tried that I thought death would be preferable to the sufferings we endured. Clouds surrounded us, and everything was unfavorable to the light, hope, and courage of the soul. We are in the same danger now of not discerning the light that shines from the cross of Calvary. We have been halting in the shadow of the cross of Calvary. At times we have failed to gather about us the warm bright rays which come to us from an uplifted Saviour.

[79] Brethren, the cross speaketh better things than the blood of Abel in behalf of every soul that receives Jesus Christ. When you are deeply shadowed it is because Satan has interposed himself between you and the bright rays of the Sun of Righteousness. In times of trouble the brightness is eclipsed, and we do not understand why the assurance seems to be withdrawn. We are led to look at self and the shadow of the cross, and this prevents us from seeing the consolation there is for us. We complain of the way and withdraw the hand from the hand of Christ. But sometimes God's favor breaks suddenly upon the soul and the gloom is dispelled. Let us live in the sunlight of the cross of Calvary. Let us no longer dwell in the shadow, complaining of our sorrows, for this only deepens our trouble.

Let us never forget, even when we walk in the valley, that Christ is as much with us when we walk trustingly there as when we are on the mountaintop. The voice said to us, "Will you not roll your burden upon the Burden-Bearer, the Lord Jesus Christ? Will you not live on the sunny side of the cross? saying, 'I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day.' 'Whom having not seen ye love, in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls'" ([2 Timothy 1:12](#): [1 Peter 1:8, 9](#)).

I have indeed been halting under the shadow of the cross. It is not a common thing for me to be overpowered and to suffer so much depression of spirits as I have suffered for the past few months. I

would not be found to trifle with my own soul and thus trifle with my Saviour. I would not teach that Jesus is risen from the tomb, and that He is ascended on high and lives to make intercession for us before the Father, unless I carry out my teachings by practice, and believe in Him for His salvation, casting my helpless soul upon Jesus for His grace, for righteousness, for peace, and love.

I must trust in Him irrespective of the changes of my emotional atmosphere. I must show forth the praises of Him who has called me out of darkness into His marvelous light. My heart must be steadfast in Christ, my Saviour, beholding His love and gracious goodness. I must not trust Him now and then, but always, that I may manifest the results of abiding in Him who has bought me with His precious blood. We must learn to believe the promises, to have an abiding faith so that we may take them as the sure word of God.

Many who love God and who seek to honor God fear that they [80] have no right to claim His rich promises. They will dwell upon their painful struggles and the darkness which encompasses their path, and in so doing they lose sight of the light of the love that Jesus Christ has shed upon them. They lose sight of the great redemption that has been purchased for them at infinite cost. Many are standing afar off as if they were afraid to touch even the hem of Christ's garment, but His gracious invitation is even extended to them and He is pleading, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light" ([Matthew 11:28-30](#)).—[Manuscript 61, 1894](#). ("Walk in the Light of the Cross," Written at Granville, NSW, Australia, September 16, 1894.)

White Estate

Washington, D. C.,

July 16, 1980.

[81]

MR No. 796—The Church Not Perfect

The church upon the earth is not perfect. It is not the church that will be when Zion is triumphant. Earth is not heaven. The church is composed of erring men and women who will need patient, painstaking effort that they may be educated, trained, and disciplined by precept and example to do their work with acceptance and to be crowned with glory and immortality in the future life.—[Letter 22, 1889](#), p. 7. (Written at Battle Creek, Michigan, January 16, 1889, to R. A. Underwood.)

White Estate

Washington, D. C.,

July 16, 1980.

**MR No. 797—Letters to the Beldens on Norfolk
Island**

[82]

Dear Brother and Sister Belden,

[Stephen T. Belden (1829-1906) and his wife, Vina. Stephen Belden's first wife, Sarah (1822-1868), was Ellen White's sister.] I received your letters in the mail that came a week or two ago. We are always glad to hear from you, and all of us are interested in your letters.

I shall not be able to write you a very long letter this time, for I am much burdened with the many other letters that I must write.

We see the necessity of republishing the books that contain the account of our first experience in this work. Those who have come into the truth in recent years know nothing of the experience through which the people of God passed when the importance of proclaiming the first, second, and third angel's messages first came to us.

I am glad that you are able to help the believers on Norfolk Island. Tell them that health reform is necessary to a pure clean breath and a pure, clean current of blood. Tea, coffee, port, and tobacco defile the users. The Lord calls upon all who claim to believe His truth to take their stand on Bible ground in regard to health reform. There is to be a marked difference between those who serve God and those who serve themselves.

[83]

I call upon those in Norfolk Island who claim to believe the truth to cooperate with God, for they are not ready for His appearing. Unless they cleanse themselves from all filthiness of the flesh and of the spirit, they can never enter the mansions that Christ has gone to prepare for those that love Him. They must prepare themselves to meet God in peace by putting away from them all that defiles.

My brethren and sisters, I must tell you that your spirituality is a very short pattern. You are not following the example of Christ. Let every one who names the name of Christ depart from iniquity. Satan would demoralize those who belong to the church of these last days. If you will open the way, he will put evil thoughts into your

minds. But God's Word tells us that if we resist the devil, he will flee from us. You may expect to meet the sharpest temptations, but if you cherish Bible truth you can be witnesses for Christ. You can reveal Him to those in your beautiful island home who know Him not.

Will you not obey the words of Christ, "If any man will come after Me, let him deny himself, and take up his cross, and follow Me" ([Matthew 16:24](#))? The Saviour will help those who will do what they can to help themselves. Let those who are not converted seek the Lord most earnestly, that they may have clean, pure hearts, and faith to lay hold of the help that Christ is waiting to give them. Follow the light of God's Word, and you will have clear light and precious consolation. Christ will help you if you will deny the selfish inclinations that Satan wants you to gratify. The enemy wants to weaken your spirituality and to confuse your perceptions of righteousness and truth.

[84] The Lord is grieved because so many of those who profess to believe in Him are not true believers. They will perish with the wicked unless they separate themselves from their worldly associates and follow the example of Christ. God wants every believer on Norfolk Island to be a representative of the truth for this time. My brother, my sister, if you will fulfill His purpose for you, He will give you His peace. But He is grieved because, though claiming to be His sons and daughters, you do not do His will. He desires you to be true Christians. But this many of you are not. You grieve the Holy Spirit, and give occasion for the truth to be evil spoken of.

There ought to be on Norfolk Island a strong company to witness for the truth. There ought to be a church that is a representation of what God designs His church to be. I entreat you, my dear friends on Norfolk Island, to reach a higher standard. I want you to be saved in Christ's kingdom. Look to Jesus for strength. Pray and believe, and let Christ be glorified in your well-ordered life and godly conversation. Unless you do this, you will surely lead others astray by your unsanctified lives.

Christ is looking upon you, and He says, "I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how

thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee” ([Revelation 3:1-3](#)).

There is no excuse for you to be so unlike Christ. God would have you pure and holy, and He has made it possible for you thus to be. “Thou hast a few names in Sardis which have not defiled their garments: and they shall walk with Me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment: and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels” ([Revelation 3:4, 5](#)).

[85]

I write you thus plainly because you are being deceived. You do not understand the Word. Come to the Lord as little children, and learn His ways: then you will be a people in whom the Lord can delight. “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven” ([Matthew 5:16](#)).

We must be getting ready to move. It will not be long before Jesus gathers His jewels to Himself. Then those who on this earth have been faithful will dwell forever in the beautiful home above, never again to be tempted or tried by the enemy.

I pray that you may have clear discernment in order that you may understand what it means to be a Christian. Cherish in your hearts the love of God and practice it in the daily life. Then you will be living witnesses for God and His truth.

In much love to you all,

Ellen G. White.

[Letter 149, 1903](#). (Written to Ellen White’s former brother-in-law, Stephen Belden, and his wife on Norfolk Island in the South Pacific, July 15, 1903.)

Dear Sister Belden,

[86]

[Mrs. Stephen T. Belden. Her husband died November 4, 1906.] We received your letter in the last mail. When you write again, please tell us where you are living, how you are situated, and what you propose to do. I understand that you intend to remain on Norfolk

Island. How do you expect to make your living? We are anxious to know all that you can tell us about yourself.

I should also be pleased if you would tell me all you can of the workers sent to Norfolk Island. I heard that a laborer and his wife have been sent there. I hope this is true, for that Island ought to have more help. If house-to-house labor could be done, it would be a great advantage. We are nearing the close of this earth's history, and we must labor intelligently and in the way of the Lord to press the work ahead. I will send you copies of letters which you may give to this brother to read....

I have written this letter under difficulties. May the Lord guide and direct you all in Norfolk Island. Christ is soon coming, and I pray that our people will wake up to the situation. May the Lord strengthen and bless the workers on Norfolk Island, that something may be accomplished. I have much work to do. I want to do it intelligently, and in the fear of God. I desire to work for the salvation of souls. May the Lord guide us all. Be of good courage in God. While you trust in Him, He will help and bless and save you.

In love,

Ellen G. White.

[Letter 18, 1907.](#) (To Mrs. Stephen Belden, February 3, 1907.)

White Estate

Washington, D. C.,

July 16, 1980.

MR No. 798—Extreme Views of Sanctification to Be Shunned [87]

There is another matter upon my mind about which I must speak to you. I have often been warned against overstrained ideas of sanctification. They lead to an objectionable feature of experience that will swamp us unless we are wide awake. Extreme views of sanctification which lead men to criticize and condemn their brethren are to be feared and shunned.

During the General Conference of 1901 the Lord warned me against sentiments that were then held by Brethren Prescott and Waggoner. These sentiments have been as leaven put into meal. Many minds have received them. The ideas of some regarding a great experience supposed to be sanctification have been the alpha of a train of deception. Because of some overdrawn expressions frequently used by Brother E. J. Waggoner at the conference, [In his message delivered at the 1901 General Conference, Elder E. J. Waggoner advocated several concepts which were not entirely in harmony with Adventist teachings. These were (1) that every Christian could “get the testimony of Jesus” or spirit of prophecy, (2) that sanctification included bodily healing, as well as holy living, and (3) that the life of God comes to us through the air and other natural means. Note the following citations drawn from three of his sermons: excerpts are cited on page 88 from the 1901 *The General Conference Bulletin*, 78, 79, 149, 222, and 223.] I was led to speak words intended to counteract their influence.

If ever there was a time when our brethren should blend in unity it is now. You are engaged in an important work in Washington. I am very anxious that the work in that place shall be carried forward exactly as the Lord would have it.—[Letter 269, 1903](#). (Written from “Elmshaven,” Sanitarium, California, December 14, 1903, to A. G. Daniells.)

White Estate

Washington, D. C.,

July 16, 1980.

**MR No. 799—This Material Is Included in
Manuscript Release No. 1011**

[88]

MR No. 800—Sabbathkeeping

[89]

Reproof for Sabbathbreaking—We feel gratified at the advancement you have made here. You have an appropriate building where you can serve God. And while we may feel gratified with this, we want to be sure that everything in regard to ourselves is right with God. When I was in America the condition of things in Christiania and in other churches here in Europe was presented before me, and I was shown that, while our brethren here had accepted the truth, yet there was to be a continual advancement on their part before they would be prepared for the work that God would do through them; that we have a most solemn message to proclaim to the world, which is to elevate the standard of God's law before the world which is making it void; and that there was here in Christiania a defect in the church in this respect. The Sabbath was not regarded by the people with that sacredness that it is presented to us in the Bible. While they held the Sabbath so loosely, it was impossible for God to let His blessing rest upon the church. There has been too much done in the line of bringing the Sabbath down to man's convenience rather than to bring the Sabbath up, as it is presented in the Word of God.

[90]

The word spoken to me by the angel of God was to observe and see that while worship was going on in the house of God on the Sabbath, and the Sabbath was being nominally observed by the people here; while the prayers were being offered to God for His blessing to rest upon the people, and while the minister was talking to the people, there was heard the sound of the hammer and anvil and chisel, and various sounds. Said the angel, "This is an offense to God. How can God regard Himself as honored by a people who profess to worship Him, and let His blessing rest upon the people, while these things are going on?" Well, now, I could not at the time understand what this meant; but since I have come right here upon the premises, I understand it. Here is a blacksmith right here upon the premises who carries his work on right while worship is going on here on the Sabbath day. And while these meetings have been

going on I have heard the same sounds that the angel caused me to hear over in America. I have heard the sound of chisel and hammer while we have been worshiping God. And the angel said to me that God could not let His blessing rest upon a people who have so little respect for His Word. Again I was led into different places, and I saw accounts that were being settled up and business that was being done upon the Sabbath day because it was convenient for the people.

Then I was pointed back and was shown that had the truth been held in years past in the manner that it has been held here, we would not have been one-fiftieth part as far advanced as we are today. I was referred to the case of Daniel, how he stood forth for the honor of God whatever might be the result. Had many of our brethren here been placed in a similar condition as was Daniel, they would not have stood firm to principle as he did, but they would have lowered the standard to meet the condition of the people. I was shown that should you, with your present ideas and views, be brought to the test here, you would not take your position so as to connect yourselves with the work of God. Now the requirement that was presented to me was that there should be just as strict integrity on the part of you here as there was on the part of Daniel.

We may expect, from the history that is given us of Daniel, that God would work for us as He did for Daniel. Daniel purposed in his mind that he would not comply with any condition that would in any way weaken his physical powers so that he could not give glory to God. Now if he had yielded to that very first test—to have eaten at the king's table—then he would have yielded to the second test. Had he said, "It is a very small matter whether I pray in secret or whether I pray openly to God and it is convenient for me to obey the command," then the Lord could not have let His blessing rest upon him in such a remarkable degree. But here is wherein Daniel saw God could be honored; that he, as a representative of God, must keep the living God exalted above all as the One who could give wisdom and power. Here was an opportunity for him to show to all from whence came his strength, and that man could not come in between him and his God; therefore he did not accommodate himself to the circumstances at all, but he placed himself in the position that he would lose his life rather than dishonor the God of heaven in any way. And we see that God honored Daniel with wisdom and [91]

understanding more than all the astrologers and magicians that were in the king's palace. And notwithstanding a gaping lion's den was open before him, yet he would repair to his tent and worship God there.

Now here is where the test is coming to all who will enter the city of God—whether they will keep God's commandments and His honor before them, or whether they will serve the powers that be. And if our people shall take the position [that] their faith is a convenient faith, and that it can be manipulated according to their convenience, why they will throw themselves on the side of the enemy.

[92] Well, there were matters presented before me in regard to the demoralized state of the church which I should bear to this people. And I thought it was to be borne by pen. On every occasion where man's convenience has been exalted before God's they have put a blinder before their eyes so that the very people who should be strong according to the light which shines from the Word of God upon their path ... have not seen the importance of keeping the church together and their standard high.

There has been the evil work of the talebearer and meddler going on and these things have been passed over as a slight thing. Your meetings have been demoralized so that some of them have been a disgrace to the people of God. There has been a criticizing, faultfinding spirit. It has been right here in the church, and the frown of God has been upon the church, for they were guilty of these things because they allowed it.

God said to Joshua, "Why are you lying upon your face here? There is an accursed thing in Israel." Why, the enemy had gained the victory over them. And God said, "I will not go out to battle with you until you have put the accursed thing away from among you." I want to talk further upon this point, but cannot at this time.

Now, if you had been in a right connection with God you never could have heard these sounds I have heard here upon the Sabbath day, and yet felt that you were in a right condition before God. And to think that these things have been going on right at the time when your prayers were ascending to God! Now, if this matter was not under your control at all, and you were to consider the question of building a meetinghouse in such a place, this should be taken into

consideration, and you should take care not to locate where you would be disturbed by such things. But here the matter is under your control and right on your own premises, and yet your sensibilities are not aroused to it, although it is right under your eyes and you a people who profess to be exalting the law of God in your land. [93]

Now you may regard it as a matter of economy. It may bring in some means to invest in the work. I was carried right back to Saul, and was there shown how he ordered that the best of the cattle and sheep should be kept to offer to the Lord as a burnt sacrifice notwithstanding the Lord had told them that everything should be destroyed. And the Lord said Saul should lose his soul for that very act. And yet Saul in his eagerness declared that he had kept the law. Why, said he, "I have kept the command, but have kept some of the best of the cattle, oxen, and sheep to offer to the Lord for a burnt sacrifice." Then said Samuel to him, "To obey is better than sacrifice, and to hearken than the fat of rams." And here the means that is brought in by any of you by transgression of God's law, God will just as surely scatter that means as you have it. For a time it may seem that God wants this means, but God bears with men to a certain point, but when sufficient light has been given and they do not regard that light, then His hand is stretched out to destroy them. And if any of you are engaged in business with men where there is any infringement on God's law you [had] better cut loose from all such things. The Lord bears and forbears long with the perversity of His children, but when He undertakes to punish them He will not cease until He has made a full end.

I want that my brethren shall understand that the Lord is in earnest with them. I have not come to this place to cry in your ears, "Peace, peace." It is because I have love for this cause, for my brethren, and for this church, that I seek to arouse your minds in regard to these things. Just as soon as we begin to accommodate the truth to our own circumstances and conveniences, then we begin to lessen the power of the truth and its influence: for just as surely this principle that has been weaving itself into this church will hinder it, just as others have been hindered. And when there is a departure from the strictest principles of truth then there is an inclination for a still wider departure. [94]

The Lord would have His people here arouse themselves to a sense of their condition. Why, here is a church standing here in this large city to present the truth to the people, and every soul that is connected with this church should have a living connection with God. Example has swayed men so that they have not kept God's Sabbath, and He has said that His Sabbath should be a sign between Him and His people that in the day of final destruction He will pass over them so that the destruction that is to fall upon the world will not fall upon them, who keep the Sabbath of the fourth commandment. I feel like urging this matter because I know that the conscience has become hardened in regard to these things. And the people are not ignorant of these things: they take notice of them.

Do not think that the means that you obtain from this blacksmith shop and marble works will advance the work of God, for it will not. The God of heaven will not accept means obtained in any such way; it is an offense to Him; it is that [which is] received by transgressing His commandments and speaks plainly against you. You could not have allowed these things to have gone on like this for years had you had sensitive consciences. God has been dishonored by you here, and if you expect that the God of heaven will work for you, you must have altogether different consciences.

[95] Just as soon as you begin to humble yourselves before God, then He will come in and work with you. If the truth is worth anything to us, it is worth everything. It is through the truth that we are to be sanctified.—[Manuscript 7, 1886, 1-6](#). (“Reproof for Sabbathbreaking.” Remarks before the committee at Christiania [Oslo], Norway, July 11, 1886.)

White Estate

Washington, D. C.,

July 17, 1980.

MR No. 801—Acceptable Prayer

[96]

Interaction Between the Human and the Divine—The richest treasure in the sight of God is a humble, contrite heart. The power of the Lord is magnified when the human heart is tender, sensitive to another's woe, and pitiful for his suffering. Angels of God are ready to work with the human instrumentality in ministering to help souls. When the Holy Spirit works upon our minds and hearts, we shall not shun duty and responsibility, and like the priest and Levite, pass by on the other side, leaving the wounded, helpless soul to its misery. Let there be no departure from the example given us in the Word of life. Charity and godliness are worthy of constant exercise....

The ear of the Lord is open to the cry of every soul that is poor in spirit. Even before the prayer is offered, or the yearning of the soul made known, the Spirit of God goes forth to meet it. Never has there been a genuine desire, however weak, never a prayer lifted to God, however faltering, never a tear shed in contrition of soul, but grace from Christ has gone forth to meet the grace working upon the human heart.—[Manuscript 40, 1899, 2-3, 5](#). (“I Will Have Mercy and Not Sacrifice,” March 26, 1899.)

The Prayer That God Accepts—The Lord will do His part if the human agent will submit to the control of the Holy Spirit. If we consecrate to God body, soul, and spirit, He will do just as He said—He will be found of all those who seek Him diligently. With the presence and blessing of God we shall certainly improve our talents. I sought to impress upon the young that God had made every provision, that they should individually be found in Christ, wanting in nothing. A stammering, humble prayer, if offered in faith, and an appeal made to the sinner, if full of love, if not positively and critically correct in language, if it carry with it the spirit of Jesus Christ, is wholly acceptable to God. Individually we may, if we will, be a power for God, if our hearts are contrite, meek and lowly. We cannot have light and truth to increase with us unless we let it shine.—[Letter 35a, 1895](#), p. 2. (To A. T. Jones, July 8, 1895.)

[97]

The Comforter Sent in Answer to the Prayer of Faith—At all times and in all places; in all sorrows and in all affliction, when the outlook seems dark, and the future perplexing, and souls feel helpless and alone, these are the times when the Comforter will be sent in answer to the prayer of faith. There is no more encouraging promise than this: “Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My name, I will do it” ([John 14:13, 14](#)).—[Letter 89b, 1897](#), p. 2. (To Herbert and Lilian Lacey, March 22, 1897.)

White Estate

Washington, D. C.,

July 17, 1980.

MR No. 802—Results of the Work of the Holy Spirit [98]

Outpouring of the Holy Spirit at Pentecost—Christ ascended on high, to take His position as our Advocate in the heavenly courts. Having reached His throne, He sent His Holy Spirit, as He had promised, in response to the prayers of His disciples....

The Holy Spirit is to be prayed for, trusted in, believed in.... After Christ's ascension the disciples were gathered together of one accord in one place. As they made humble supplication to God their differences were swept away. They became of one mind, and after ten days of heart-searching and self-examination, each taking his own case in hand, for it had to be an individual work, the way was prepared for the Holy Spirit to enter the cleansed, consecrated soul-temples. Every heart was filled with the Spirit, which came with a copiousness and power, as though it had been held in restraint for ages, ready to be poured out upon the people who asked for it, as if God desired to show His people that it was His prerogative to bless them with the choicest of heaven's blessings.

What was the result? Thousands were converted in a day. The sword of the Spirit flashed right and left. It seemed newly edged with power, piercing even to the dividing asunder of soul and spirit, and of joints and marrow. The idolatry which had been mingled with the worship of the people was overthrown. New territory was added to the church of God. Places which had been barren and desolate sounded forth the praise of God. The church became a vitalizing power. Believers, themselves reconverted, born again, were a living power for God and for His kingdom. A new song was put into their mouth, even praise to our God. Every soul controlled by the Holy Spirit saw in their brethren and sisters the faces of angels. One interest prevailed, one subject of emulation swallowed up all others—to be like Christ, to do the works of Christ. The earnest zeal felt was expressed by kindly helpfulness, by kindly looks and brotherly love. All strove to see who could do the most for the enlargement of

Christ's kingdom. The multitude of them that believed were of one heart and one mind. Every spiritual pulse beat in harmony....

Christ's great object in sending His Spirit was to convict the world of sin, of righteousness, and of judgment. "Of sin," He said, "because they believe not on Me; Of righteousness, because I go to My Father, and ye see Me no more; Of judgment, because the prince of this world is judged" ([John 16:9-11](#)). Standing as He was in the very shadow of the cross, He longed to say many things to His disciples, but He declared, "Ye cannot bear them now" ([verse 12](#)).—[Letter 133, 1899](#), p. 5a-8. (To "Dear Children," September 10, 1899.)

The Sufficiency of the Holy Spirit—The sufficiency of the apostle was not in himself, but in the presence and agency of the Holy Spirit, whose gracious influence filled his heart, bringing every thought into subjection to Christ.—[Letter 22, 1889](#), p. 5. (To R. A. Underwood, January 18, 1889.)

[100] **God Works Through the Gifts**—The infinite wisdom of God has employed human agencies to cooperate with Him in His work for the salvation of man. He has a variety of agencies with different gifts, and all are to cooperate harmoniously, each filling his own special, God-given sphere of action. We are to work for the salvation of our fellow men, not by judging them, but by showing forth what the Lord has done for us in the transformation of character.—[Letter 23a, 1893](#), p. 20. (To E. H. Gates, January 10, 1893.)

Christ's Words to the Disciples Re-enforced After Pentecost—It was the Holy Spirit that brought from the lessons of Christ all things to their [the disciples'] remembrance, repeating them with a vividness that was more powerful than when they heard these precious truths with their natural senses. The words of the great Teacher were impressed upon the dormant energies of mind and soul. This new sense of the truths which Christ uttered was received into their minds and senses as a new revelation; and truth, pure, unadulterated truth, made a place for itself.

When, after the resurrection and ascension of Christ, the words spoken to them from lips human and divine, were fulfilled, the apostles related the scenes of His [Christ's] life experience, and the wonderful truths of His life became their experience, and awoke their slumbering senses. The word, bearing testimony by the disciples,

the men of His appointment, awoke them as from a trance, and they proclaimed after the words were spoken, repeating the same words, “The Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father) full of grace and truth.... And of His fulness have we all received, and grace for grace” (John 1:14).—Manuscript 63, 1900. (Untitled Manuscript, October 2, 1900.)

White Estate

Washington, D. C.,

July 17, 1980.

[101]

MR No. 803—Parental Training of Children

The Responsibility of Parents—“Children, obey your parents in the Lord: for this is right. Honour thy father and mother; which is the first commandment with promise; That it may be well with thee, and that thou mayest live long on the earth” ([Ephesians 6:1-3](#)).

Eternal interests depend upon the course our children take in this life, and parents should be in earnest in giving them correct lessons from their babyhood up. This is a work that has been greatly neglected by many parents, and it is one in which the Lord would have decided reforms made. He desires that our children shall be trained to render obedience to all His requirements.

The apostle Paul continues: [[Ephesians 6:4-9](#) quoted].

Great responsibilities rest upon parents, and they should strive earnestly to fulfill their God-appointed mission. When they see the need of bending all the energies of the being to the work of training their children for God, a great deal of the frivolity and unnecessary pretense that is now seen will be put away. They will consider no sacrifice or toil too great that will enable them to prepare to meet the Lord with joy. This is a most precious part of their service as followers of God, and one that they cannot afford to neglect.

[102]

The words of the apostle teach that judgment will be brought upon those who do not obey their parents in the Lord, and that both parents and children are to follow on to know the Lord, taking heed to all the commandments of God. The Lord will reveal Himself to those who are obedient. If we are indifferent to the spiritual welfare of the children and youth, and fail to educate them in right principles, we neglect a great responsibility, the consequences of which we shall have to meet in the judgment.

Parents, you are to exemplify Christ in your speech and your actions, and in your duties in the home life. You are to a large degree responsible for the salvation of the children whom you have brought into the world, and your example before them should be of that

nature that it will mold their characters in accordance with divine principles.

This burden is upon my mind day and night—the responsibilities that rest upon parents, and which by many are unacknowledged and unfulfilled. God wants us to come into right relation to Him. Shall it be said of any here before me today [Ellen White was speaking to an audience in Long Beach, California.] that Christ has died for your children in vain because you have not worked in harmony with the teachings of God’s Word? Let us make a solemn consecration of ourselves and our children to God. They are not given to us to be treated as playthings, made to please our notions and ideas. They are the property of God, and they are to be trained for His service. Teach them from the Word just what His requirements are concerning them. He demands obedience to all of His commandments. If parents neglect their responsibilities to their children, how will it be with them in the day of final account?

I have had children come to me and beg me to take them in, saying that at home they had no opportunity to do the will of God. Yet the parents of these very children professed to be Christians. Some who even minister in the Word neglect to do their duty to their children.

Message after message has been given me for parents who thus neglect their family responsibilities. We are instructed to teach our children line upon line, precept upon precept, here a little, and there a little, teaching them to live as in the presence of God, showing them the requirements of God’s Word, and explaining to them their duty concerning them. If your children are disobedient, they should be corrected. But do not punish in anger. Before correcting them, go by yourself, and ask the Lord to soften and subdue the hearts of your children, and to give you wisdom in dealing with them. Never in a single instance have I known this method to fail.

[103]

You cannot make a child understand spiritual things when the heart is stirred with passion. At such times I would say to my children, “We will wait until your bed hour,” and then we would talk the matter over and see what was best to be done. I would pray with them, and would tell them that I could not have my children displeasing the Lord and grow up to disregard His requirements. I do not know of a single instance when this plan failed. They

would throw their arms around my neck, asking my forgiveness and promising to do differently.

[104] Do not strike your children a blow until everything else had failed. Many times you will find that if you will reason with them kindly, they will not need to be whipped. And such a method of dealing will lead them to have confidence in you. They will make you their confidant. They will come to you and say, "I did wrong today at such a time, and I want you to forgive me and to ask God to forgive me." I have gone through scenes like this, and therefore I know. I have adopted children, and have tried to bring them up in the nurture and admonition of the Lord, and I had success in this work. I thank the Lord with heart and soul and voice that I can see today some of these children occupying responsible positions in the work of God. I am thankful that I had courage, when they did wrong, to deal with them firmly, to pray with them, and to keep the standards of God's Word before them. I am glad that I presented to them the promises made to the overcomer, and the rewards offered to those who are faithful.

Parents need to arouse to a sense of their grave responsibility, and be interested in the salvation of their children. They have a heaven to win, a hell to shun. It means much to bring up the children in the love and fear of God. It means more than many realize. We should be just as faithful in fulfilling these duties day by day as we expect God to be faithful in imparting to us our daily blessings. God wants us to cooperate with Him. He wants us to come to a right understanding of what our relation to these children should be. It is time that we understood this, and determined to follow the will of the Lord for ourselves and for our children.

"Children, obey your parents in the Lord," the apostle writes, "for this is right. Honour thy father and mother, which is the first commandment with promise: That it may be well with thee, and that thou mayest live long upon the earth" ([Ephesians 6:1-3](#)). But who is going to teach these children to honor God, unless the father and mother teach them? Who is going to teach them what that promise means, if not their parents? There is nothing, parents, that will give your children such strength of character as to bring them up in the nurture and admonition of the Lord. Let them see that discipline is a part of God's purpose for them. He wants us to harmonize

with His plans, not allowing the children to grow up careless and unrestrained, but to submit to the will and the guidance of His Spirit. [Verses 10-17, quoted.]

The sword of the Spirit is the Word of God. Give it to your children as their weapon against evil. [105]

Frequently my spirit has been deeply wrought upon as I have stood before the people to see a quarrel going on in the congregation between a mother and her child. Sometimes my soul has been so hurt by this sight that I could hardly go on with the discourse.

My brethren and sisters, where is your strength and efficiency for the doing of this work? The apostle presents it to you in the words, "Praying with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." You must be prepared to listen to counsel from others. Do not feel that it is no business of your brethren or sisters how you treat your children, or how your children conduct themselves.

Parents should not allow visitors to take the time that should be given to their children. If a neighbor comes in to visit you at a time when your children require your attention, tell your visitor pleasantly, but firmly, that you have not time to spare, that your children demand your first attention.

Let us seek to meet the mind of the Spirit of God in all things. [Philippians 2:1-7. quoted.]

Notwithstanding all that was His by right, He claimed for Himself none of these things. [Verses 8-11, quoted.]

Brethren and sisters, let us do our work intelligently, that when the time shall come when all the human family must meet the Judge over His broken law, we shall not stand condemned before Him. [Verses 12-16, first part, quoted.]

Oh, shall we not listen to the words of God? Here are our directions. I present them to you, and ask you in the name of Jesus Christ of Nazareth to arouse to the work that God is giving you to do. Shall we not arouse from our sleep, and do this work intelligently? God bids us work out our own salvation with fear and trembling, declaring that God works in us to will and to do of His good pleasure. Let us seek to honor our Redeemer, and to glorify His name. I may not be able to speak to you again on this subject, but let fathers and mothers bear in mind that they have a solemn record to meet in the [106]

judgment. Consider your children, and the judgment that must one day be passed upon them. Has your example been such that they will have no excuse for their wrong course of action? You are to counsel and reprove in the fear of the Lord. You are to seek the Lord in prayer for a spirit that He can commend. May the Lord's blessing rest upon this congregation. May the word that has been spoken make a deep impression on your minds, leading you to form correct habits, and make a record that you will not be ashamed to meet in the judgment.—[Manuscript 27, 1911, 1-8](#). (“The Responsibility of Parents,” a sermon preached at Long Beach, California, August 18, 1911.)

Parents to Teach Their Children Obedience—Let ministers and people read the Word of the Lord on this point, for it is a life-or-death question [parental training]. Will you obey the word of the Lord, or will you walk contrary to a plain “Thus saith the Lord”? Parents, listen to the word of the Lord rather than to the word of men. Teach your children to obey the Word of God, for obedience means life and disobedience means death.

[107] “And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all His ways, and to love Him, and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord, and His statutes” ([Deuteronomy 10:12, 13](#)). The Lord requires parents to teach their children to obey and reverence His law. Life and death are set before them, and the strongest motives are presented to induce them to choose life.

The words and actions of parents mold the characters of their children for this life and for the life to come. All will receive according to their works. When children are not diligently instructed to keep the way of the Lord, the enemy comes in to occupy the thoughts. God is forgotten. The deceiver takes control of the heart. Satan will stamp his image and principles upon the hearts of those who are not taught to obey God. Men and women transmit their characters, for good or evil, to their children and to their children's children. Curses are prepared for future generations by the doing of evil on the part of parents.—[Manuscript 33, 1900](#). (“Unfaithful Shepherds,” June 25, 1900.)

The Need of Church Schools—It is time for the members of our churches to be instructed to withdraw their children from the public school. The apt mind of a child readily learns lessons of evil in companionship with children who have not been properly trained. Thus many children are corrupted.

Church schools should be established, and teachers should be secured who will work earnestly for the physical, mental, and spiritual health of the pupils. I urge those in charge of the church-school work to obtain the very best teachers to take charge of the schools started.

I would say to church-school teachers, Know that you do know that you are worked by the Holy Spirit. Reveal in your life the power of the transforming influence of truth. Teachers should do their utmost to improve their own capabilities, that they may teach their students how to make true improvement.

For church-school teachers to try to reform the children who have been neglected, without the cooperation of the parents, would make a very disagreeable state of things. Remember that while decision is necessary, you are never to be harsh and condemnatory. You are never to manifest an overbearing spirit. Keep calm. Reveal the better way by refusing to be provoked.

[108]

Instruction in Practical Lines Essential—In our schools there should be classes for instruction in cooking and other branches of housekeeping. These classes will be a great blessing. They should be taught the science of healthful cooking. They should be taught to be neat and quick in performing the common duties of life. Many are deficient in this respect. There is a great loss when those who are receiving a training for service do not gain this experience. Unless students are educated in regard to the duties of practical life, how can they do intelligent missionary work?

The educators in our schools, as well as the student, are to be more practical. Then their services will be more valuable. If teachers will live up to their privileges, they will improve the opportunity of learning how to do all kinds of housework.

Words to Parents—To the parents who have received the truth of God, I am instructed to say, “Give your children patient instruction and tender care.” When the parents in our churches do the work the

Lord has laid upon them, He will have channels through which He can do an advanced line of work.

[109] It is impossible to depict the evil that results from leaving a child to its own will. Some who go astray because of neglect during childhood, will, through the inculcation of practical lessons, line upon line, precept upon precept come to their senses, but careful, painstaking effort is required to place them in a right position. Many are lost forever because in childhood and youth they received only a partial, one-sided culture. The precious motive power of the life is wasted, and the sin lies at the door of the parents.

Many who serve in church capacity are in bondage to strange inconsistencies. The blunders of untrained, undisciplined childhood become the inheritance of manhood and womanhood. The perverted intellect can scarcely discern between the true and the false.

In His Word God has marked out a plan for the education of children, and this plan parents are to follow. They are to teach their children to overcome every indolent habit. Each child should be taught that he has a work to do in the world. Mothers, there is no work more important than the training of your children for usefulness in this life. It is in the home that a child shows whether he is prepared to take his place in the world.

The Holy One has spoken words to parents and children: “Children, obey your parents in the Lord: for this is right. Honour thy father and mother; That it may be well with thee, and thou mayest live long on the earth. And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord” ([Ephesians 6:1-4](#)).

[110] If parents do not fulfill their responsibilities, if they do not train their children for the Lord, they must answer to God for their neglect. They are to teach their children that they are to honor their parents, and they are to so live that their children can honor them. They are never to provoke their children to wrath, but are to deal with them as the younger members of the Lord’s family. They are to require obedience, being sure at the same time that their own will is in subjection to the will of God. Parents who desire their children to be patterns of piety must themselves be patterns of piety.

Speaking of the qualifications of a bishop, Paul says, “A bishop, then must be blameless, the husband of one wife, vigilant, sober,

of good behaviour, given to hospitality, apt to teach: ... One that ruleth well his own house, having his children in subjection with all gravity, (For if a man know not how to rule his own house, how shall he take care of the church of God?)” (1 Timothy 3:2-5).

Let not parents betray their trust. Let there be no hypocrisy on the one hand or deception on the other, but let them do their appointed work with the fear of God ever before them.

Unreserved Surrender—There will be those who will give money to the work of God; but this is not enough. The Lord calls for more—the gift of the whole life. This is where the real sacrifice comes. In many cases to give money requires no effort. Missionary work calls for much self-denial. Christ says, “If any man will come after Me, let him deny himself, and take up his cross, and follow Me” (Matthew 16:24). There are many who are not willing to suffer personal inconvenience, to make personal effort, to advance the cause of God.

The physician promises to save only on condition that the patient obeys his direction. Thus it is with the great Physician. If human beings desire deliverance from sin, they must be guided by His word. Those who will not submit to His control cannot but continue in disobedience. Those who step to the devil’s side will fall into the devil’s hands.

The shepherd goes forth to find the lost, perishing sheep, and rejoices when he finds it. But the wanderer is henceforth to remain under the shepherd’s care. It is not to renew its wanderings, but is to repay the shepherd’s love by remaining in the fold. When the prodigal returns to claim a son’s privileges, he must also consent to accept the obligations of a son.—Manuscript 98, 1901, 1-5. (“Fragments,” September 25, 1901.)

[111]

The Responsibility of Parents—It is the privilege of parents to give to their children an example, in life, in words, in actions, that will help them obtain a fitness for the kingdom that Christ would have them enter.

Parents, when difficulties arise in your families, do not speak severely. Often we may pass over the offense as unworthy of notice. If you have been in the habit of speaking in passion; if you have allowed your children to do as they please, you must give account for this to the Master. You must answer for the education you have given

them, for the mold of character you have placed upon them. There are none who want to have judgment passed upon them because of neglect. God forbid that you should hear the words spoken to you, “Depart from Me, ye that work iniquity.” Rather let us strive that we may hear the blessed words of commendation pronounced upon the obedient.

Let there be no impatience, no fretfulness. You will meet things that are provoking, but do not be provoked. When the heart is stirred by a spirit not of God, at such times silence is eloquence. Your very silence will have a convincing power. We must be thoroughly converted if we would do our appointed work in the world. This is no cheap fancy work, but a work that calls for heart service, for diligence, and the strength of divinity united with our humanity. It requires determination of purpose to lead souls to accept the truth as it is in Jesus.

[112] Parents, begin to work without delay. Let your powers be sanctified to God. Let your hearts come into harmony with His Holy Spirit. Let your hold upon God be strong. Wrestle with Him until you can say, “I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth” ([Job 19:25](#)), and I shall stand with Him because I seek to carry out His will in the earth.

All heaven is interested in your salvation, and angels of God are waiting to do for you what they did for the early disciples on the day of Pentecost. Do your duty to your children, and for those who are ignorant of the truth. Carry out the teachings of the Word in your homes. You must stand in harmony with the God of heaven if you would lay hold of divine power. Humanity may reach divinity through faith in Christ. Then humanity can reach out to humanity, imparting the hope of the gospel to souls who are perishing out of Christ.—[Manuscript 75, 1909, 4-6](#). (“Labor for the Unconverted,” October 18, 1909.)

Parents and Children—The future of society is indexed by the youth of today. Is the outlook for the future flattering? Parents are bringing upon the stage of action children who will reveal in life and character the training they have received. Some will be ruined in one way and some in another. The mismanagement of parents is swelling the ranks of Satan, and children are being lost to Christ.

It is the duty of those who bear the last message of mercy to the world to make special efforts to instruct parents in regard to home religion. Here lies the very foundation of Christian character. Parents need to be instructed as to the best methods of educating and training their children for the future life. They must take hold of this work earnestly, without any desire to let go, for as soon as they relax their efforts Satan enters to do his work with unwavering perseverance.—[Manuscript 133, 1898, 1](#). (“Parents and Children,” October 17, 1898.)

White Estate

Washington, D. C.,

July 17, 1980.

[113]

MR No. 804—Miscellaneous

Educate the Thoughts

All murmuring and repining is a sin. We must educate our hearts and tongues so that almost the first thought will be of the goodness of God and of the compassion of Jesus our uplifted Saviour. You cannot look there but by faith.

Self must die in order that we may live the life of the righteousness of Jesus Christ....

Prayer Request Translated Into the Things We Need

If we come to God and pray for things that are not in accordance with the will of God, then He that searcheth the hearts and trieth the reins of the children of men, translates that prayer into the very things that we need to ask God to give us. I loathe myself. I would clothe myself in sackcloth and ashes and cry, "Unclean, unclean." The only cleanness that I can have is that which is in Jesus Christ. He takes my prayer and offers it to God, and if I make a mistake, and ask for the things that are not best, my prayer is translated into the very things that I should have, and want.—[Manuscript 15, 1894](#), pp. 1, 11. ("Address to Students," February 23, 1894.)

[114]

God's Love in the Human Soul Nearly Obliterated

The message of warning comes to us as it came to Noah. We are to warn all that the Lord is at the door. We are to urge those who are disloyal to God to repent, and render obedience to His law. Man was created in the image of God, but in him this image has been sadly disfigured. The traces of God's love in the human soul have been nearly obliterated. Men have chosen darkness rather than light. Obedience to God's commands wins eternal life. Disobedience places man on Satan's side of the question.—[Manuscript 88, 1897](#), p. 5. ("As It Was in the Days of Noah," no date.)

Manifesting the Father's Character

Christians should bear in mind that God has a personality as verily as has Christ. They should so represent Christ's person and conduct that by doing His works they will manifest the character and spirit of the Father. Christ is the express image of His Father's person and character.—[Manuscript 130, 1902](#), p. 11. (Diary, "Christ's Example in Every Line of Work," October 27, 1902.)

White Estate

Washington, D.C.,

July 21, 1980.

[115] **MR No. 805—God’s Purpose in Permitting Trials**

Rephidim Experiences

Many today think that when they begin their Christian life they will find freedom from all want and difficulty. But everyone who takes up his cross to follow Christ comes to a Rephidim in his experience. God says to His people, Do not imitate the conduct of the children of Israel by showing unbelief when brought into difficulties, for “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” (1 [Corinthians 10:13](#))....

But just as the Lord led His people to Rephidim of old, so He may bring us there also, in order to test our faithfulness and loyalty to Him. In mercy to us He does not always place us in the easiest places. If He did, in our self-sufficiency we would forget that the Lord is our helper in our time of necessity. But He longs to manifest Himself to us in our emergency, and reveal the abundant supplies that are at our disposal, independent of our surroundings. Disappointment and trial are permitted to come upon us that we may realize our own helplessness, and learn to call upon the Lord for help as a child, when hungry and thirsty, calls upon an earthly father.

[116] Our heavenly Father has the power of turning the flinty rock into a life-giving and refreshing stream. We shall never know, until we are face to face with God, when we shall see as we are seen, and know as we are known, how many burdens He has borne for us, and how many burdens He would have been glad to bear, if with childlike faith, we had brought them to Him.

In the hour of need we can gain no power by looking to ourselves. Our eyes need to be anointed with the heavenly eye-salve, that we may discern our spiritual poverty and lack of faith. God is declared in all His dealings with His people, and with clear unclouded eye; in

adversity and sickness; in disappointment and in trial, as well as in prosperity, we are to behold the light of the glory of God in the face of Jesus Christ, and trust to His guiding hand. Remember the power and love God has shown us in the past. He “so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life” ([John 3:16](#)). Then will He not find a way for us out of our difficulties? ... [[Ephesians 6:10-16](#) quoted.]

Let everyone who names the name of Christ read this Scripture over and over again, and then inquire: Am I clothed with the whole armor of God, that I may be a successful co-laborer with Christ? The more we know of ourselves, and the more we prove our motives and desires, the more heartfelt will be the consciousness of our own inability to fight the battles of the Lord in our own strength, and the more we will feel the need of having our loins “girt about with truth,” in order that we may have purity of purpose, and know that we are not serving ourselves, but the Lord Jesus Christ.

“Above all,” declared the inspired Word, “taking the shield of faith, wherewith we shall be able to quench all the fiery darts of the wicked” ([verse 16](#)). Stablish your hearts in the belief that God knows all the trials and difficulties you will encounter in the warfare against evil, for God is dishonored when any soul belittles His power by talking unbelief.

This world is God's great field of labor. He has purchased those who dwell in it with the blood of His only begotten Son, and He means that His message of mercy shall go to everyone. Those who are commissioned to do this work will be tested and tried, but they are always to remember that God is near to strengthen and uphold them. He does not ask us to depend upon any broken reed. We are not to look for any human aid. God forbid that we should put man in the place where God should be. He has promised to help us, and in the Lord Jehovah is “everlasting strength.”... [117]

That same Jesus who wrought those mighty works [before the disciples of John the Baptist], is our Saviour today, and is as willing to manifest His power in our behalf as He was in the behalf of John the Baptist. When we are hedged about by adverse circumstances, surrounded by difficulties which it seems impossible for us to surmount, we are not to murmur, but to remember the past

loving-kindness of the Lord. Looking unto Jesus the Author and Finisher of our faith, we may endure as seeing Him who is invisible, and this will keep our minds from being clouded by the shadow of unbelief....

“O thou of little faith, wherefore didst thou doubt?” Christ has already proved Himself to be our ever-present Saviour. He knows all about our trials, and in the hour of need can we not pray that God will give us His Holy Spirit to bring to mind His manifestations of power in our behalf? Can we not believe that He is as willing to help us as on former occasions? His past dealings with His servants are not to fade from our minds, but the remembrance of them is ever to strengthen and uphold us.

[118] No amount of tribulation can separate us from Christ. If He leads us to Rephidim, it is because He sees that it is for our good and for His name’s glory. If we will look to Him in trusting faith, He will, in His own time, turn the bitterness of Marah into sweetness. He can open the flinty rock, and cause cooling streams to flow forth. Then shall we not lift our voices in praise and thanksgiving for past mercies, and go forward with full assurance that He is an ever-present help in time of trouble? He has been with us in our past experience, and His word to us is “Lo, I am with you always, even unto the end of the world” ([Matthew 28:20](#)).—[Letter 24, 1896](#), pp. 5-13. (“To the Church at Cooranbong,” May 23, 1896.)

Abraham’s Great Test

When God bade Abraham to leave his country and friends, he might have reasoned and questioned the purposes of God in this. But he showed that he had perfect confidence that God was leading him; he did not question whether it was a fertile, pleasant country, or whether or not he should have ease. He went at God’s bidding. This is a lesson to every one of us. When duty seems to lead us contrary to our inclinations, we are to have faith in God....

But there was still another test that Abraham was to bear. The message came from God in the night season: “Take now thy son, thine only son, Isaac, whom thou lovest, ... and offer him ... for a burnt offering” ([Genesis 22:2](#)). We can have some little idea of this test required of God. As Abraham walked with Isaac to Mount

Moriah, he had at every step to look away from things that are seen to things that are unseen. As Isaac walked by his side—and he had three whole days with him by his side—the temptations of the enemy poured in upon him in regard to this test. We can imagine the feelings of that father when Isaac said, “My father, ... Behold the fire and the wood, but where is the lamb for a burnt offering?” (verse 7).

Up to that time Isaac did not know that he was to be offered. [119] Every day the eyes of Abraham had been directed toward heaven, hoping that some command would come countermanding that order. But he comes to the very place of which God has said, “I will show thee” and there he sees the very place where he is to offer up his darling son. He had answered the question of Isaac, “God will provide the offering,” but now the father sees that he has come to the last point, and he opens the whole matter to Isaac, and Isaac consents to the sacrifice. It was God who had required it, and he would even offer up himself as a sacrifice to God. And Isaac is bound and placed upon the wood and there as Abraham draws the sword to slay his son, there comes a voice from heaven to say it is enough. He is commanded to stay his hand and do no harm to his son. (See [Genesis 22:10, 11.](#))

There are sermons preached in order to excuse God and make it all right on his side that He should require this offering of Abraham. Now all these discourses imply a question whether God should require this of Abraham. God has a right to every one of us, and it is not for anyone to question whether it is right, whether God should take this course or that course with us. Those who have perfect confidence in the Lord God of heaven will never question any of His dealings with His children. He has important experiences to give His children and He gives them this experience in His own way. Now Abraham verily believed and made the sacrifice to all intents and purposes in his heart. And that very faith was counted to him for righteousness. He thought and taught Isaac that God was able to raise him up from the dead and could see the end from the beginning. This is the very faith that we should have, every one of us, in the Lord God of heaven. We have the history of Abraham, and the ground the Lord brought him over, in order to give us strength [120] and courage and faith. The Lord wants every one of us to believe

that He is the very best friend we have. Abraham trusted God at every step and his faith was perfect....

What should we do if it were not for these representative men that are presented before us, and the dealing of God with them? Our lines are not to be always cast in pleasant places. We shall be brought where we shall feel the test and proof of God. If we could know the history of everyone that is here in this house today, there would be some valuable experiences brought out, where they followed the leadings of God irrespective of inclination. The God of heaven will test us to see if we appreciate His favor and believe His promises and [whether we] will rely upon them irrespective of consequences. Here is where the trial will come with many who accept the unpopular truth for this time.

If God were to call any of us to leave positions where it is for our interest to retain them and we go according to the light God gives us, why, the Lord knows all about that. Although Abraham was promised that he should have the whole of Canaan, God said, "Walk through the land in the length of it and the breadth of it," yet he had not a foot of it in his possession. If we do not realize any very wonderful prosperity in this life, yet we have the claim of the future, immortal life. It is stated of Abraham that he looked for a city whose builder and maker was God. When he buried Sarah, he did not have so much as a piece of land in which to put his dead. He had to buy it. But when the Lord opened before him the view of immortal life, of this earth purified, which was to be his home, he was satisfied. So with every one of us. We are only pilgrims and strangers in this world. We are seeking the city which Abraham looked for, whose builder and maker is God. We do not expect all the reward here in possessions, in land, in gold, or in silver, but we expect an eternal weight of glory.—[Manuscript 19, 1886](#), pp. 1, 5-7. ("Lessons From the Life of Abraham," a sermon preached on March 13, 1886.)

Bible Truth Must Be Woven Into Everyday Life

The truth of the Bible may be no truth to us if these words of God are not brought into actual contact with the soul. It is not enough that we have a knowledge of the truth. Our faith must grasp its deep principles. We must perceive the truth and weave it into our practical

everyday life.—[Manuscript 48, 1897](#), p. 2. (“To One Verging on Apostasy,” May, 1897.)

How to Relate to Trials

When trials come to us, let us not dwell upon the greatness of the difficulties, and feel that we cannot have joy in the Lord. It is true we will have changes of feelings. There will come to us times of discouragement and depression. But shall we live by feeling or by faith? When our brethren and friends speak unadvisedly, and cause us grief, let us not be cast down. Let us remember that we are in a world of trial and grief, of sorrow and disappointment. When these experiences come to us, they should drive us to Christ. If they do not, we meet with loss.

When tempted to give up under discouragement and difficulty let us study the life and experiences of Christ. He had to contend against the powers of darkness that He might not be overcome. We have the same battle to fight, the same victories to win. “God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life” ([John 3:16](#)). It is our privilege to lay hold on the strength of One who is able to save unto the uttermost all that come unto God by Him. He invites you to present your case at the throne of Grace, and cast your helpless soul on Him. [122]

The purging is not pleasant, but let us remember that Christ came to our world and took humanity that He might bear the afflictions that humanity must bear, and be an example of faithful endurance under every form of trial. God wants us to realize that we are a part of the great human family, and that we must bear its tests. My brethren and sisters, let your humanity lay hold of divinity. Go to the footstool of God's grace, and say, “Lord, I hang my helpless soul on Thee. Help me to control my speech; teach me to overcome.” Christ will give you a spirit of overcoming.

“They overcame him,” we read, “by the blood of the Lamb, and by the word of their testimony” ([Revelation 12:11](#)). You may bear a testimony the opposite to that which Satan would have you bear. You may keep heart and mind sanctified by obedience to the truth. Look to Him, in the morning and at noon, and at night. Keep heart

and mind fastened upon Christ. This is your privilege. The suffering and death of Christ has paid the price for your redemption, and through faith in Him you may overcome.—[Manuscript 79, 1909](#), pp. 1-3. (“That It May Bring Forth More Fruit,” a sermon preached at Council Grove, Kansas, August 26, 1909.)

Lessons From the Building of the Second Temple

[123] The people [Israelites] were sluggish and selfish. The Lord did not call them “My people” [at the time the second Temple was built] because they had not shown themselves willing in the day of their opportunity. They had not obeyed promptly the word of the Lord. They made pleas for delay. They tried to present a reason why they should delay. They were ingenious in framing excuses. They had begun, but they were broken off in their work because of the hindrance of their enemies. This, they reasoned, proved that it was not the proper time to build. They declared that the Lord had interposed difficulties to reprove their hot haste. But they had no real excuse for leaving the work. When the heaviest objections were raised, this was the time to build. Their real motive was a selfish dislike to go to extra trouble and expense, and encounter danger by arousing the opposition of their enemies. They did not possess that faith that is the substance of things hoped for, the evidence of things unseen. (See [Hebrews 11:1](#).) They did not want to move by faith, but to walk out by sight, and no farther. Therefore they were easily turned aside from the work. This history will be repeated. There will be religious failures because men have not faith. When they look at the things that are seen, impossibilities present themselves, but God knows nothing of impossibilities. The great work of God will advance only by the push of faith....

He [God] will be a present help to all who will serve Him in preference to serving themselves. When the Lord sees that there is a heart to do His will, His people will know of the doctrine. He will be with them. The presence of God includes everything. We have a sure refuge, a never-failing Friend.

From the destruction of the first Temple which the Lord could not bless because the people had corrupted their ways, till the second was built, there was a space of seventy years. Though some murmured

over the inferiority of the second Temple, the Lord declared it to be superior, because it was to be connected in a special sense with the Messiah. “I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts” (Haggai 2:7). “The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto Him shall the gathering of the people be” (Genesis 49:10). “Be strong, ... saith the Lord, ... for I am with you” (Haggai 2:4). [124]

Shall Our Churches Be Weighed Down With Debt?

It is dishonoring to God for our churches to be burdened with debt. This state of things need not exist. It shows wrong management from beginning to end, and it is a dishonor to the God of heaven. Read and study prayerfully the fourth chapter of Zechariah. Then read the first chapter of Haggai, and see if this representation does not apply to you. While you have thought much of your own selves, of your own selfish interests, you have either neglected to arise and build, or have built on hired money, and have not made donations to free the church buildings from debt. Will you consider what it is your duty to do? Year after year passes by, and very little sacrifice is made to lessen the debt. The interest swallows up the means that should be used to pay off the principal.

“Slothful servants” is the charge that God makes of those in the churches. His will is not done when sacred things are left to remain in a withered, neglected condition. Self-sacrifice, self-denial in every church would change the order of things. “The silver is mine, and the gold is mine, saith the Lord of hosts” (Haggai 2:8). When that gold and silver is used for selfish purposes, to gratify ambition or pride or selfish indulgence, as had been done, God is dishonored. Can those who are representative men be so sound asleep that they do not comprehend that the state of things that exists is a result of neglect on their part? When the people chosen by God embellish their own houses, and invest God's money in bicycles and various things for selfish gratification, knowing that the very means thus used should be used to keep the house of God in the very best condition, that no means may be taken from the treasury to defray running expenses, they cannot be blessed. [125]

I have a message from the Lord. The churches must awaken from their torpor, and think of these things. “The silver is mine, and the gold is mine, saith the Lord of hosts.” Are we as families appropriating the Lord’s silver and gold to selfish purposes, and doing nothing to lighten the debt on His house? The churches are burdened with debt, not because it is impossible for them to be freed, but because of selfish indulgence on the part of the members. By this neglect God is dishonored, and if He binds about your resources, be not blind as to the cause.

When you place the Lord first, and realize that the Lord’s house is dishonored by debt, God will bless you. Every debt upon every house of worship might now have been paid if the members had not been in a state of torpor, unable to devise and plan with the most earnest, zealous effort to cancel the debt. When this is done, rededicate the church, without a debt upon it, to God as His house.

[126] “Now therefore saith the Lord of hosts: Consider your ways. Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes.... Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of mine house that is waste, and ye run every man to his own house. Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit” ([Haggai 1:5, 6, 9, 10](#)).

Let those that have work bringing the highest wages come forward and act a part proportionate to the wages they receive. Let the men who have limited wages have an interest in this matter also. Do what you can, and lay aside something besides your tithe money. Have you a box for this purpose? Explain to your children that it is the self-denial box, in which you lay aside every penny, every shilling, that you can obtain and do not need to spend for actual necessities. It is for the Lord’s house. It is sacred self-denial money. It is a gift to the Lord, to lift the God-dishonoring debt from the meeting house. Doing this, every member of the family will be blessed.—[Manuscript 116, 1897](#), pp. 8, 9, 12-15. (“The Building of the Lord’s House,” no date.)

Washington, D. C.,

July 22, 1980.

[127]

MR No. 806—Stephen Belden and Norfolk Island

Plans for the Beldens to go to Norfolk Island—We have now returned to our home in Granville. I left the camp ground on Sunday evening. On Sunday evening we had a very interesting meeting in considering the islands of the sea, and in planning as to what should be done in sending laborers to these fields. Brother Cole, who has been laboring at Norfolk Island, has been with us during the camp meeting. Norfolk Island is said to have a good healthful climate, and the weather is never very hot or cold. The people wear the same clothing all the year around. There are many advantages to be found on this island. Fruit of almost all kinds grows there. Oranges are abundant, and are of a superior quality, as are also bananas, strawberries, and coconuts.

There are about thirty keeping the Sabbath on this island. A minister by the name of Knot has embraced the truth. We expected him to be with us at the camp meeting, but he was detained by some unforeseen circumstances. Brother Cole has talked concerning the interests of this island until he has interested several others in the welfare of the people. He thinks your Uncle Belden and his wife are just the ones to go to the island.

[128]

The general knowledge that your uncle has of mechanical work of all kinds is just the knowledge that the natives need. He can be an educator, and it is settled that they are to go. They leave New South Wales in one month in the company of Brother Cole, Brother Anderson and wife and little ones. For years Brother Belden and his wife have had a desire to go to the islands. Soon after we came here, they expressed a desire to go to Fiji, but I could not consent to their going because I knew that on account of its great heat it was a trying climate for Americans. I feel reconciled to their going to visit or reside in Norfolk Island, for they will there have an abundance of fruit and vegetables. They will not need money, for they could not use it if they had it. Your uncle's mechanical genius will be exactly what they will need, and he can exchange work for provisions. He

will be able also to raise vegetables so that he can have an abundance without being obliged to toil very hard. I shall furnish them with clothing that will last them for some time, for wearing apparel is hard to procure on the island. A strong desire has been expressed that Byron and Sarah Belden should go to Lord Howe Island. This island is halfway between Sydney and Norfolk Island. I am not willing that Byron shall go there. It is necessary that he become a strong and able worker, and he is needed in other localities. We shall miss Brother and Sister Belden very much, but if they can become missionaries to the islands of the sea, I shall not hold them back one moment.—[Letter 84, 1894](#), pp. 1, 2. (To Edson and Emma White, November 14, 1894.)

Work for the Natives on Norfolk Island—Last night at dark I received a letter from the steamship company that a boat would sail for Norfolk January 16. This morning and last evening I wrote letters and sent many chapters of important matter for Brother [S.T.] Belden and Brother Anderson to read to the church. I sent all the papers I could get together. Brother Belden and wife are doing considerable work in caring for the sick on the island and I think they are gaining the confidence of the natives, and the white people also. I send you a copy of letters written amid all the bustle and thundering noises about me.—[Letter 106, 1895](#), p. 9. (To Dr. Kellogg, December 20, 1895.)

[129]

Counsels Regarding Preaching—I have a little counsel for you from the Lord. I have been talking with the brethren, telling them [about] the light which the Lord has given. This word has come for you: “Be careful, and let not our labors be largely preaching.” You cannot, Brother Anderson, accomplish good in thus doing. Speak short, both yourself and Brother Belden, and have the living Bread of Heaven to give to those who shall come to hear; for if you talk lengthily, there will soon be a loss of interest. Speak the important truth right to the point. If your souls thirst for the water of life, you will have the living water to impart to others, but if your own souls are not quickened by the life and Spirit of the Lord, the Lord would not have you make dry and uninteresting remarks.

Bear in mind that to be a minister does not mean that you must do much preaching. Brethren, I entreat of you to keep your own souls in the love of God, and never let the wellsprings dry. A cold,

joyless discourse will kill the church. Bring animation into your words and prayers. There must be no cheap, faithless sermons given. The truth abiding in the heart, sanctifying the soul, will give you an appetite to feed on Christ, the Bread of Life, and as you partake of the heavenly manna, you will be able to say, Come and eat that which is good, and let your soul delight itself in fatness. Let all your energies be consecrated.... The Lord wants you to represent the truth as it is in Jesus. Let there be nothing like striving for supremacy.

[130] Brother Belden, you should not feel excused from speaking the truth whenever you feel like it. Your long experience has given you knowledge that it is your privilege to communicate, and again, it gives variety. It is good for you both to act a part in interesting those who shall come to the meetings. Let not your zeal be of that order to preach, but to minister. Speak words from hearts warmed with the love of Jesus. Show great respect for Christ in the congregation. Come to the point. Dwell upon the matchless depths of the Saviour's love. Let these two brethren share the work of presiding in the meetings, but I urge you to be short. Do not weary the hearers by your long talks on matters that do not interest them. There are those in the Island [Norfolk Island] who believe all of Bible truth as far as they have heard it, but reject all the claims of God. The Lord will let His light shine into the chambers of the mind, and into the soul-temple, if they will only let it in.

Pray much; walk humbly with God; make personal efforts. If self is hidden with Christ in God, you will have scriptural, religious life and energy. We must keep asking earnestly. Make short prayers in meetings, and lengthy prayers when you talk and commune with God in your closet. We daily need to be imbued and sustained by His life-giving power. The requirement is "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself" ([Luke 10:27](#)). Zeal, earnestness, and fervor belong to true worship, for God is a Spirit, and He seeketh such to worship Him who worship Him in Spirit and in truth.

[131] Do not hold the people in your discourses more than thirty minutes. "Not slothful in business; fervent in spirit; serving the Lord" ([Romans 12:11](#)). We may be instant in prayer. Bear in mind that it is the fervent prayer of the righteous that availeth much. Above all

things, try to have a genuine interest in each other. Do not selfishly hold yourselves aloof from one another. Let not the message of the Laodiceans, “I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot” ([Revelation 3:15](#)), be applicable to you.

We have a wonderful truth, and our zeal and earnestness should be proportionate to the great truths we profess to love. Make yourselves friends. David exclaimed, “The zeal of Thine house has eaten me up” ([Psalm 69:9](#)). “My soul longeth, yea, even fainteth for the courts of the Lord” ([Psalm 84:2](#)). Christ declared that it was His meat and drink to do His Father’s will. The zeal that comes through such sanctification of the truth makes the believer in the truth powerful, for he is the repository of sacred truth, and as he partakes of the truth he will be a helpful Christian. Zeal should always be uniform, manifesting a holiness of character.

The Lord loves to hear our prayers, and He would have us receive the things we ask of Him, but if we have no faith then we receive nothing. We have constitutional tendencies and cultivated tendencies, and the Lord would work in our behalf to help us overcome everything [in the] character that is not Christlike. We need to encourage a vivid sensibility of our obligations to be missionaries indeed. The Holy Spirit must be with us if we would make a correct impression upon souls.

If there is the same old routine with us in our ministry as in the state church and other denominations, we can do no good. If we have advanced light and truth, we are to reveal that the truth is righteousness and power in the human agent. If we are tame and lifeless, we cannot be living epistles, known and read of all men. We are to awake into life; for Christ is light and life. Missionaries must have the missionary spirit, and watch for souls as they that must give an account.

I beseech of you, Brother and Sister_____, and Brother and Sister_____, to feel that you have a work to do for the Master. Your attitude, your words, your spirit, may be a living epistle. Let there be perfect unity and love between you. Let the love of Christ abide in your hearts, and be much in prayer. It is your privilege to walk in the light as Christ is in the light. Share your labors in presenting the truth in your meetings.

Brother_____ will make a mistake if he supposes that because he is the elder of the church he must do all the speaking, for a change of gifts is positively to the advantage of the audience. Let these men feel that they are chosen of God to make the most of the talents God has given them, to improve and learn how to be better by practice. Let there be no tedious, long discourses. Just come right to the point. Pray right to the point, short and spiritual prayers. Let there be no striving to be the greatest, for if either of you do this you will be found in the lowest place, for the spirit that prompts to this will lead you away from God. You will not feel that you must be constant learners in the school of Christ, and will become dead and lifeless, not living epistles. God help you, my brethren, to strive lawfully for the crown of eternal life.

[133] You do not have the privilege of assembling together to hear new views of the truth, which often stimulates to new vigor, and therefore the greater necessity of keeping your own souls in the love and grace of your Lord Jesus Christ. If you walk humbly with God, if you commit the keeping of your souls to Him, He will give you to drink of that living water, that shall be in you a well of water, springing up into everlasting life. You will never feel self-sufficient, never feel that you are capable in and of yourselves. You will press your way onward and upward. You will have words, good words, kind words, Christ's words to speak, and you will not be dry sticks, but living branches that bear much fruit.

The Lord God is the strength of His people, and as you are, in the providence of God, situated on one of the islands of the sea [Norfolk Island], if you make God your dependence and your trust, you will be a great blessing to diffuse light. The endowment of grace you need daily, in order to walk circumspectly. Seek to cultivate the traits of character that will win souls to Jesus. We cannot for a moment entertain the idea that we have any sufficiency of ourselves, but we can through faith and cultivation of every trait of character, striving not for the supremacy but to be more Christlike, grow up into Christ our living head, and become complete in Him.

Give your own selves to the Lord. Let your Christian life affirm in all your work, temporal and religious, that you are working by the will of God, making His word your rule of daily life and practice, putting every fibre of selfishness away. You need not fail nor be dis-

couraged. Sow the seeds of truth wherever you have an opportunity. God will water your own souls just as far and as long as you in Christ shall water others. Do all that you possibly can for the promotion of the truth. Do not get into strife, but with Christ in the heart you may contend for the faith in all meekness, and assurance, and love. Freely you have received, freely give. Let it not be said that the laborers in Norfolk Island have no more religion than those of other denominations. We must, as workers together with God, come out of the frosty atmosphere in which our spirits will be inclined to live and breathe. No traditionary sentiments must cling to and impede our movements. There are souls to be saved. Ye are “labourers together with God: ye are God’s husbandry, ye are God’s building” (1 Corinthians 3:9). Our faith must be cultivated daily, and increase and grow, and we must understand what it means to endure, seeing Him who is invisible. [134]

The Word of God must be administered with spirit and with life. It means life eternal to all who receive it. A tame, uncertain delivery will do no good. Improve in manner, voice, earnestness, and assurance, as if you knew what you were handling. Oh, faith must be grasped more, much more than it is now. We can have the most precious truths, and deliver them in such a tame, uncertain, lifeless manner in the interpretation, as to crush out from the precious meaning all the power to impress hearts and awaken consciousness, because our own hearts do not take in the solemn admonitions. Do we believe the Bible? If we do, we will reveal it.

I write you this because I have been speaking these words to you in the visions of the night. We have hearts that can feel, and God wants us to have travail for souls; deep earnest feeling that will affect hearts, so that they shall believe. Religion with us is a reality.—[Letter 1a, 1896](#), pp. 1-5. (To Workers appointed to open work in Norfolk Island, January 14, 1895.)

Counsel Regarding Work on Norfolk Island—I am somewhat rested this morning, and I feel that I must write a letter to Brother Nobbs. I was apparently in your midst, speaking very much after the manner I have written to him.

I have had the matter presented to me in regard to the work on Norfolk Island. There is more looking to the discouraging features, and losing faith, than looking to the Lord, the mighty power that is [135]

waiting our demand upon its abundant resources. “The great day of the Lord is near and hasteth greatly, even the voice of the day of the Lord. Even the mighty men shall cry there bitterly. That day is a day of wrath, a day of trouble and distress.... Neither their silver nor their gold shall be able to deliver them in the day of the Lord’s wrath. But the whole land shall be devoured by the fire of His jealousy, for He shall make even a speedy riddance of all them that dwell in the land” ([Zephaniah 1:14-15, 18](#)).—[Letter 12, 1896](#), p. 1. (To Brother Belden, November 24, 1896.)

Money Advanced by Ellen White to Build the Beldens a House—I am pleased that you can dispose of my place in Battle Creek. The mortgage will cut out quite a slice, but I will probably have fifteen hundred dollars. Five hundred of this must go to build a small cottage for Brother and Sister Belden. Both are quite incapacitated as far as means is concerned by their stay in Norfolk Island. The money I receive will allow me to build them a comfortable house. Brother Belden works a little, but he has been very sick, and is yet far from well. He has nothing at all to depend on. But they want for nothing, and shall be cared for as long as I and they shall live.—[Letter 73, 1899](#), pp. 11, 12. (To Dr. Kellogg, April 17, 1899.)

Report on the Condition of S. T. Belden and His Wife—I have received your letter. Thank you. Your father also received his letter, and if he decides to remain with us, we shall take care of them. They are both quite feeble in health. During the last year they spent on Norfolk Island accidents happened to them both, and we feared to have them stay there longer. For two years we opposed their going there, but still they were inclined to go. The year 1898 was a hard year for them, and I urged their coming away, but they had to wait some months before Sister Belden could be moved to the boat.

When they came to me we had a house prepared for them, plastered and made comfortable. They had their own stove, which they purchased in Sydney on their way here. We have been preparing a piece of land, and getting lumber to build a house for them, but your father can now do no taxing work. He has plenty of ambition, but he is a sick man. He has little strength. Not long ago he was taken sick, and we thought his recovery doubtful. But now he is up and does a little, all he ought to do, and this, I believe, is too much for his worn-out frame. He has some cough.

Today for the first time I have asked him what he would do with your invitation. We talked over his real situation. I tell him that if he wishes to go back to America, he may go, and I will pay his fare. I do not require this from you. But I am disinclined to the idea of his going. The money it would take to pay the fare might better be used to make them comfortable here. They are, if they do not improve, like two children. The long journey by water is something I should dislike to subject them to if they were my parents.

We shall not discourage your father attempting to work to pay his way if he stays with us. We shall provide their food and clothing, and do for them all that anyone could do, except giving personal care. If this becomes necessary, I shall hire a nurse to take care of them. At present Sister Belden is able to care for her husband. They have been supplied from our stock with eggs, milk, fruit, and anything that we raise. I give you these particulars that you may know how they are situated.

I feel very sad when I think of your father. He has so much natural independence that it is a hard struggle for him to give up. He is not as old as I am, but he feels his last sickness, and has come to the conclusion that he will be compelled to give up the idea of earning his living. I am not one of the kind to make him feel his dependence. With complete rest, giving up the wrestling and feeling that he cannot work, he may possible rally.

[137]

We have here now in midwinter the most beautiful sunshiny days with cold mornings and evenings. We think your father is better off here with us, and we shall do our best with him, and for him and her. Sister Belden is not strong, but she is much better healthwise than her husband. If they can take care of themselves, we shall be thankful. They are children of the heavenly King, and I will do by them as I would wish to be done by were I in their place.

I believe that I have now told the story in regard to your father. As I write, I am more convinced that it is best for them to remain where they are.

My dear brother, I am very thankful that you are in the Review and Herald office. If you walk humbly with God, be assured that the Lord will give you favor with all with whom you associate. Let Frank Belden die. Let the life which you now live in the flesh be wholly consecrated to God. He gave His life for you. Give your

life for Him. My soul yearns for you, that you may be perfecting a Christian character. The Lord loves you, and has given you an opportunity of again passing over the ground you passed over before. My brother, you can do a good work if you will be taught by the greatest Teacher the world has ever known.—[Letter 81, 1899](#), pp. 1-3. (To Frank Belden, May 8, 1899.)

[138] **Ellen White Urges Material Support of the Beldens**—I thought that I had given special direction that Brother [S.T.] Belden was to receive two dollars a week from the Conference, and a good-sized box of flour and rice and other groceries every now and then. I have not heard from Brother and Sister Belden since coming to America, till a day or two ago, and I find that they have not received any money nor any groceries. Is this right? Who did you suppose was taking care of Brother and Sister Belden?

We learn that Brother Nobbs is sick, and has been sick for some time. Brother Belden has been holding meetings whenever he could, and lately he has been acting in Brother Nobbs' place. He received money from the conference until he went to Cooranbong. He has received nothing since we left. I would not have had them so neglected for any consideration. Were you on a remote island, unable to get money or provisions, would you not wish your brethren to consider the law of God?

A lawyer came to Christ with the question, "What shall I do to inherit eternal life?" ([Luke 10:25](#)). Christ answered, "What is written in the law? How readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And He said unto him, Thou has answered right: this do, and thou shalt live" ([verses 27, 28](#)).

[139] My brother, will you look into this matter? It is the duty of the New South Wales Conference to assist Brother Belden. I have invested much in the cause and work of God in New South Wales. At one time I gave fourteen hundred dollars toward building meetinghouses and assisting institutions. What I now ask should be done for Brother Belden, who is unable to get any money. He can be an influence for good on Norfolk Island. Brother Nobbs and the believers on the Island urged him to return. He went back, and his influence has been a help.

It is the duty of the New South Wales Conference, for which I have done so much, to take this burden off me, and send Brother Belden no less than two dollars a week, and when the boat goes to the Island, groceries should be sent to him which cannot be obtained there, only at very high rates. I lay this burden on the New South Wales Conference. It is a duty they must not neglect.

Brother Belden has made teeth for the people on Norfolk Island, and has been paid for them, but he has no money to buy more material, and therefore he cannot make more teeth.

I want you to consider Brother Belden's case. Do not pass it by. I shall send a copy of this letter to Brother Burden so that if Brother _____ is not now in New South Wales, Brother Burden will appoint someone to see that Brother Belden is sent two dollars a week and a box of provisions, as needed.

I will now leave this matter with you, and I hope that it will not be neglected. I would send this letter to Brother Irwin, but he may be away.

I hope my brethren will appoint someone who will faithfully attend to this matter. Brother Belden may die at any minute with heart disease. As long as God spares his life, his counsel and influence and experience will be a great blessing to the church on Norfolk Island, and he should receive help from the Conference.

With much love to you, Brother _____, and to your dear wife.—[Letter 103, 1901](#), pp. 1-3. (To a leading worker in the New South Wales Conference, July 28, 1901.)

I send these few words to you regarding Stephen Belden in Norfolk Island. He was sustained there by the Conference. I thought it best for him to be near us in Sunnyside and therefore was at the expense to have him leave his island home. After a time Elder Nobbs urged him so persistently to come back to the island, stating that they needed him there as a counselor and as one who could enlighten them in many ways and act a part in their meetings. I read these letters and finally gave my consent, saying that I would see that the New South Wales Conference would help him to about two or three dollars per week. I think it should be three at least. Brother Nobbs is now sick and upon Stephen Belden falls the burden of holding the fort until there can be some man sent.

[140]

I left, I supposed, explicit orders with Brother_____to do this work of sending at least that which would in money be two or three dollars per week, and a box of flour, oil and such things as they have to buy, and pay very high for on the island. But I judge from Brother Belden's letter that nothing has been sent. I feel very sad over this. I gave \$1,400 from my own resources at one time for the building of churches in Brisbane and in Hamilton and for the Health Retreat. Now this matter should be as just and right without any of the reasons I have written, but the matter for some reason has fallen through, and now, understanding the situation, I say send three dollars per week and let Brother Belden live and not be pressed for want of food. This is due them by the conference.—[Letter 181, 1901](#), p. 2. (To Brother and Sister Burden, July 29, 1901.)

[141] **Words of Encouragement to the Beldens**—I have risen at one o'clock to write to you. I do not forget you. I think of you often, and would be glad to visit you on your island home, and talk with you, but this will never be. I see that the cause of God needs me here in America, and I must work here, while He spares my life, till He directs me elsewhere. 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 a peace that I cannot express. I feel lifted up, as if borne by the everlasting arms, and peace and joy fill my soul.

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.

Be assured that I do not forget you. I pray for you, that the Lord will open up ways whereby you will be enabled to do good on Norfolk Island. I shall try to send you some money now and then.

All that I have sent you since coming to this country has been hired on interest, but while I live, I will care for you. May the Lord give you peace and comfort. He is our only Hope and our only Helper. I shall be glad to hear from you as often as you can write, and I will write to you as often as I can. When it is not possible for me to write I will communicate to you through others. In this mail I will send you copies of letters I have written to the brethren in Australia.

I am sorry that your prospect of earning money through your dentistry has been cut off. I am very much pleased to know that you have a good house. This relieves me of a great burden. [142]

The Lord desires us to put our trust in Him. I am keeping on the watch, not knowing how soon I may be called on to lay off my armor. I want my every word and impulse and action to be such that in the judgment I shall not be ashamed of them. I realize something of the time in which we are living. Our time of discipline on this earth, yours and mine, is very limited. Old age is telling on us. I have no time to devote to contention and the Lord has told me that I am to have none with any soul, but that I am to go forward, believing, trusting, working....

I never realized more decidedly than at the present time the help of the Lord in my speaking and writing. I shall stand on the field of battle until the Lord releases me. I am afraid for our people—afraid that the love of the world is robbing them of godliness and piety. I am trying to arouse them to see the danger of being decoyed by the enemy onto enchanted ground. I am trying to show them the need of cultivating faith and love at all times and under all circumstances. It is only by strong faith that a strong love for the Saviour can be kept alive in the heart. Our faith in Christ must be a pure, strong, genuine faith. There is a spurious faith, which leads only to confidence in self and to criticism of others. Such faith quenches every spark of Christlike love in the soul....

There is power in genuine religion. Through faith, through conformity to the will of God, we shall become so Christlike that men will see that we are partakers of the divine nature, and that we are making constant advancement in the knowledge of Christ. As we cooperate with the Saviour, working on the plan of addition outlined in the following words, He works for us on the plan of multiplication: [143]

“Beside this, giving all diligence, add to your 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. 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” (2 Peter 1:5-11).

These words contain the science of Christianity. They show us how we may obtain an insurance policy to the life that measures with the life of God. Let us cultivate the precious graces of the Spirit. Let us use the talent of speech aright, speaking only words that will bless and strengthen those who hear. Let us crucify self, that in our hearts may grow up a strong love for Christ and for one another. Let us bring into the daily experience the instruction contained in the thirteenth chapter of First Corinthians. Believers must bring into their lives a stronger love for one another, a growing interest in one another.

[144] Self must be surrendered to God before there can take possession of the life that strong, steady belief in the truth that is broad and comprehensive, taking in the whole plan of salvation—its purpose of love and mercy, which uproots from the heart all enmity, all petty differences, and transforms indifference and coldness into Christlike affection.

Tell the believers on Norfolk Island for me that they need this belief in the truth. Pray humbly together. Repent of your sins, and confess your faults to one another, that you may come together in unity and love. Let all be exceedingly careful to do or say nothing that will create ill will.

Why should not believers love one another? It is impossible to love Christ and at the same time act uncourteously toward one another. It is impossible to have the Christ-love in the heart, and at the same time draw apart from one another, showing no love or

sympathy. The more love we have for Christ, the more love we will have for one another.

There must be a reformation on this point, else there will be in our churches a perilous departing from God. “We have known and believed the love that God hath to us. God is love: and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment: because as He is, so are we in the world. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. We love Him, because He first loved us. If any man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from Him, That he who loveth God love his brother also” (1 John 4:16-21).

Brother Belden, I wish you to read to the church on Norfolk Island such parts of this letter as may benefit them; for they need these words.—[Letter 146, 1902](#), pp. 1-7. (To Brother and Sister Belden, September 22, 1902.)

Ellen White Sends Money to the Beldens—I gave Stephen Belden several hundred dollars. I could not let him and his wife suffer for food and clothing. I paid their expenses to and from Norfolk Island.—[Letter 258, 1903](#), p. 2. (To Lucinda Hall, November 23, 1903.) [145]

Ellen White’s Faithfulness in Writing the Beldens—In every mail that goes to Australia, I send a letter to Stephen Belden, with copies of letters that I have written to others. If I happen to miss a mail, he feels this deeply. Just now I am sending him all that I can; for I fear that each mail that goes will be the last in which I can send him anything. Poor man, he is dying of cancer, and I am so far away that I cannot be near to help him. But I can write to him, and I can pray for him.—[Letter 348, 1906](#), p. 2. (To G. I. Butler, October 30, 1906.)

Death of Stephen Belden—We received your letter today, and have had copies made and sent to the brothers, Frank and Charlie Belden.

By last mail we sent you a draft from Frank. This draft came several weeks before, but there was no boat until last week. The sailing of boats for Australia has of late been very uncertain.

[146] I know that poor Stephen must have suffered severely, but let us be thankful that the end came quietly. Of him the words apply: “Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus. And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours: and their works do follow them. And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to Him that sat on the cloud, Thrust in Thy sickle, and reap: for the time is come for Thee to reap; for the harvest of the earth is ripe” ([Revelation 14:12-15](#)).

These scenes will soon transpire and then we shall better understand the words, “Blessed are the dead which die in the Lord.”

You may now rejoice in the thought that Stephen is free from all pain. There need be no more worry or anxiety on his account.

I am glad to know that our brethren in Australia do not forget you, that they have promised that you shall be cared for, whether you remain on the island, or whether you go to friends elsewhere. May the Lord bless and strengthen you and help you to recover from the long strain that has been upon you. Please continue to write to me by every mail that leaves Norfolk Island.—[Letter 393, 1906](#), pp. 1, 2. (To Mrs. Vina Belden, December 16, 1906.)

A Message to the Norfolk Islanders—I had always hoped that I would be able to visit you in your home on Norfolk Island. I regret that I was not permitted to bear my testimony there.

A Message to Believers on Norfolk Island: I have a message to give to those who are desirous of having lives that are cleansed from all sin and selfishness. I heard a Voice speaking to the believers on Norfolk Island, saying, Unless you turn wholly from your sins, and become fervent in spirit, giving to the unbelievers on the island the evidence that you are changed in heart, you cannot enter in through the gates to the city of God. No unclean person will enter that blessed abode.

All may become intelligent Christians if they will study the Word. [147]
In the Word lies life eternal for all who will obey its instruction. Unless we understand the terms of our salvation, and are willing to be wholly obedient to the Word of God, we can never be admitted to the city of God. Could this be possible, and those who refuse to comply with the conditions of salvation be admitted to the home of the redeemed, they would introduce their own unsanctified ideas into the heavenly family, and a second rebellion would be created.

Christ bids you, “Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light” ([Matthew 11:28-30](#)). The members of the church of Christ are to act out the principles of truth, representing the character of the meek and lowly Jesus. This is contrary to the spirit of the world.

“A city that is set on a hill,” Christ said, “cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light to all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven” ([Matthew 5:14-16](#)). The disciples are bound by solemn obligations to show to the world that they love God and keep His commandments. By obedience to the Word of God, light must shine in clear, distinct rays from every soul who has received the truth. And believers will be happy in reflecting the light of the love of God upon others.

Those who desire to see Jesus and dwell with Him in the heavenly courts must reveal the truth in the form of sound words. They must refrain from all foolish jesting and joking. You are living in the presence of angels who are appointed to lead you to right action, yet, [148]
knowing the truth of God as expressed in His Word, you fail. You are now making your choice as to whom you will pattern after. It is your privilege to follow that which is right, and by your example lead to right action on the part of others. If you take this course, the commendation of God will rest upon you.

The mind of God can be learned only from His Word. The Lord has sent His angels to guard those who are willing to be led in the ways of truth. He bids you take heed to your ways. There are souls living on the island who are daily receiving blessings from God, yet

who do not as much as look heavenward and say, "I thank Thee, Lord, for all the mercies I receive." All the love that God expresses for them, in sparing their lives, and in providing them with food and clothing, does not waken in them one grateful response. The precious word of truth is not stamped upon the soul. "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" ([Romans 10:10](#)).

The first great commandment of the law is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind" ([Luke 10:27](#)). Who among us obey this commandment? God asks for the heart's best and holiest service, but careless hearts turn away from Him to taste of the cup of folly and sin, and thus God is mocked. How many living on Norfolk Island have heard the instruction of the Word of God, but have turned away with decided refusal to obey its instruction! The Searcher of hearts knows who are they who turn from His law, saying, "I want not Thy will and Thy way, Oh, God."

[149]

When the attention of the man who is honest in heart is drawn to the truth of the Bible, he reads, marks, learns, and inwardly digests its teachings. He comes to God in prayer. He sees the wonderful sacrifice made in his behalf in the words of the prophet: "He is despised and rejected of men; a man of sorrows and acquainted with grief: ... He was despised, and we esteemed Him not... He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed... The Lord hath laid on Him the iniquity of us all" ([Isaiah 53:3, 5, 6](#)). Conviction comes to his heart, and he is troubled, for he sees that he is under condemnation. He feels the power of the truth in His soul. Then the light which the Spirit of God sheds upon the convicted mind comes to him, and he sees the meaning of the Word as he never saw it before. As the blood propelled from the heart circulates through the body, carrying life and vigor to the extremities, so the truth received into the heart diffuses itself through the inner man, bringing the thoughts and affections and powers into obedience to Christ. If the heart is submitted to the will of Christ, the great Master Builder will in due time perfect the whole being.

Paul in the fifth chapter of Romans shows us where the true experience of the child of God begins. [[Romans 5:1-11](#) quoted.]

I send you this to be read to those who shall gather together for worship. Shall I have the satisfaction of knowing that this my testimony to the believers in Norfolk has impressed your hearts to serve the Lord more fully?—[Letter 200, 1907](#), pp. 1-5. (To Sister Vina Belden, June 10, 1907.)

Vina Belden Wished to Stay on Norfolk Island—I received [150] in the Australian mail a letter from Vina Belden, who is still living on Norfolk Island. She writes that she has had an ill turn, but is improving. Her trouble was heart difficulty. I wish for many reasons that she could leave the island, but the people there do not want her to leave, and she herself wants to remain. Indeed, I do not think anyone could persuade her to go. She desires to be buried beside her husband.—[Letter 308, 1907](#), p. 2. (To Mrs. Mary P. Foss, September 30, 1907.)

White Estate

Washington, D. C.,

July 23, 1980.

[151]

MR No. 807—The Vision of Moses

After Moses had given final instructions and lessons to the children of Israel he ascended Mount Nebo. From Pisgah's summit was revealed to him in panoramic view the land that he was not allowed to enter. Angels of God pointed out every part of the land as it was spread out before his vision. They told him of the fertility of the soil and that it was well watered. He saw the grain fields and the fruit-laden trees just as they appeared in the Promised Land. The whole land, in all its richness and beauty, was spread out before him, and he saw that it was a goodly land. The heavenly angels told him that from the beginning to the end of the year God's watchful care was over the land.

The attention of Moses was called to the various portions of the country where the tribes of Israel would be located. In the midst of the goodly land he saw established the people that through the providence of God he had been leading to the borders of their promised inheritance.

The angels also revealed to Moses that although he mourned because he had sinned and could not enter the promised land, and although he felt that he had caused the children of Israel to sin, yet it was their own sin, their murmuring and complaining spirit that had led him to deviate from the right and commit a sin that kept him out of the Promised Land. The angels told him that he was not the greatest sufferer, that he did not feel in his heart the fullest depth of their sin, but that Christ, their invisible leader, was the one against whom they had transgressed. Christ was the one who would bear their iniquities. He it was whom they had offended, not Moses; He it was who suffered the most intensely.

The heavenly messengers also referred to the sacrificial offerings typifying the crucifixion of Christ and opened before Moses' mind the events that should take place in the future. To him was revealed the advent of the Saviour, His birthplace, and the manner in which He should come. He was shown that the Jewish nation, the favored

people of God, to whom the Saviour would come to give life and to deliver from a heavy yoke of oppression, would insult Him, deride Him, mock Him, heap every indignity upon Him, and at last take the life of Him who came to impart life to them.

While in bondage to other nations, the Jews had boasted that although they were then in oppression, their Messiah was coming as a mighty King to deliver them. To the heathen nations surrounding them they declared that Christ would come in glory, break their yoke of bondage, fulfill His promises to them, and place them on thrones to reign with Him as kings and priests over the whole world. Such were the boasts they made. Their mistake lay in applying to His first appearing the prophecies that refer to His second coming and to the earth as it will be when made new and occupied by the redeemed.

When, instead of coming in the pomp and splendor of the mighty kings of the earth, Christ came as a humble man, possessing human nature, how great was their chagrin and disappointment! Surely this was not the man who would deliver them. They would not own Him as their King. He came not among the most honorable, or to receive homage as kings of the earth receive homage from their subjects. He came among the poor and the needy. He was found among the oppressed. He relieved the wants of the destitute and stood by the side of the most humble. Thinking that this man could not be the Messiah for whom they looked, they refused to acknowledge Him. [153]

As a nation the Jews had been growing prouder and prouder. They had made great boasts of their righteousness. They made broad their phylacteries, uttered long prayers in the market places, and gave alms to be seen of men. Their religion was formal, consisting of ordinances and purifications, rites and ceremonies. It was not heartfelt. Although they made their religious profession so very prominent, yet they did not scruple to grind the faces of the poor and to take advantage of them in every way possible.

This proud people could not think of acknowledging the lowly Nazarene as their Messiah. They knew that if they should take their position by the side of this humble man, all the surrounding nations would deride them and scoff at them. After having so loudly boasted of how they would be exalted when the Messiah should come, they could not think of recognizing the carpenter's Son as the Messiah.

Satan had blinded their eyes so they knew not what was for their good.

The condition of the Jewish nation at the first advent of Christ was presented to Moses. He had thought that he had a hard time in leading Israel through the wilderness, but he forgot his own sufferings when he caught a glimpse of the life of Christ and saw the suffering that He would endure and the great sacrifice He would make for the salvation of His people.

[154] Moses had made sacrifices. He had been willing to give his own life for the salvation of others, and had even prayed to the Lord to blot his name out of the book of life rather than destroy the children of Israel, the people whom God had so wonderfully and miraculously delivered. But the Lord would not blot His servant's name out of His book. "Whosoever hath sinned against Me," He said, "him will I blot out of My book" ([Exodus 32:33](#)). Time and again, through the intercession of Moses, the Lord had spared His disobedient people.

To Moses was revealed the blindness of the Jewish nation. Their continual plea was, "The law! the law! the Father! the Father!" Appealing to the law and to the Father, they rejected their Saviour. "As for this Christ," they said, "we will have nothing to do with Him. Away with Him." The One who came to give them life they put to death.

When the view of the crucifixion was presented before Moses, what a scene there must have been on Pisgah's summit! I have often thought that if I were an artist, I should like to portray the countenance of Moses as he viewed the panoramic scenes passing before him, in which he saw the sufferings of the Angel who had led the Israelites through the wilderness, guiding them in their wandering journey from Egypt to Canaan. [A page is missing at this point in the Original Manuscript]...

As Christ stood upon the mount and looked over the holy city, with weeping He exclaimed, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate" ([Matthew 23:37, 38](#)).

Moses saw the sin of the Jewish nation for whose salvation he had been willing to have his own name blotted out of the book of life.

He saw the Son of God bid adieu to the nation, and it seemed now that their destiny was certain, for they had rejected Christ. Surely their house was left unto them desolate. As the angel repeated the words of Christ to Moses, an expression of distress and anguish spread over his countenance. Bitter tears fell from his eyes. He shared the sadness that Christ felt.

That nation which God had declared was a royal nation, a peculiar people, a holy priesthood, Moses heard crying for the blood of Christ. He saw them crucify his Saviour. To him was revealed Christ's agony as He hung upon the cross. He saw the Saviour lying in Joseph's new tomb, and looking farther on, he saw Him come forth a majestic conqueror and ascend to heaven with a multitude of captives, the angelic hosts escorting Him on His way. [155]

When he beheld the Saviour's ascension and saw that he himself would be one of those who should attend the Saviour and open to Him the everlasting gates, what a change took place in the expression on his face! The joy, the glory, the light that shone from his countenance no language can describe, no pen can picture. Moses was one of those who comforted Christ on the mount of transfiguration.

Then was presented to him a view of the multitude of captives who rose at the time Jesus was raised from the dead and who went into the city and revealed themselves unto many. Notwithstanding the fact that a lie had been put into the mouths of the Roman guard that watched the sepulcher lest the disciples should come at night and steal away the body of Christ, the raising of these captives to life established the certainty of Christ Himself having risen from the dead. Christ had thus given incontrovertible proof that He was the Son of God. Satan failed in his efforts to conceal the fact that Christ had risen. From that time men have believed that it was the Son of God who was crucified.

Since then it has been Satan's special effort to separate the Father and the Son. He led the Jews to cry, "The law, the law! the Father, the Father! Away with the Son! We will not acknowledge the Son or have anything to do with Him. We will not recognize the power of God in the mighty miracles He performs, for it is through Satan that He does these works."

But when multitudes began to believe on the Son and to receive divine truth from the lips of the disciples of Jesus, Satan saw that [156]

he must do something else to counter the work that the disciples were doing. So he determined to lead men to reject the Father and His law, as the Jews had rejected Christ. As he had blinded the eyes of the Jewish nation so they were unable to recognize and acknowledge Jesus, the only one who had power to give them life, so he would blind the eyes of the Christian world to the claims of the law, making professed Christians cry, "Christ, Christ! Away with the law!" Because of his deceptions men would fail of glorifying God by obeying His law, the foundation of His government in heaven and on earth.

The Old Testament, containing the prophecies of the coming of Christ, is now made of small account. The cry now is, "The Christ, the Christ! The gospel, the gospel!" But the gospel is taught all the way through the Bible, from Genesis to Revelation. The gospel is revealed in all the prophecies of the first advent of Christ as the Saviour of men. Every act of the old dispensation to turn men away from sin or to bring them forgiveness was done with reference to the Saviour who was to come. He was the steppingstone by which man was to be exalted.

As Moses saw this steppingstone despised, and beheld the Jews, blinded by Satan, turning away from their only hope of salvation, and crying, "Away with Christ!" and as he heard the Christian world in the new dispensation crying, "Away with the Father! Away with the law!" he was filled with astonishment. Do men honor God by despising His law?

As the special work of Satan has been to separate the Father and the Son, he has so blinded the eyes of the Christian world that they now turn from the Father and from His law and dwell wholly upon Christ.

[157] Christ came to die because not a precept of His Father's law could be altered to excuse man in his fallen condition. As this picture was presented before Moses, again an expression of grief and sadness came over his countenance.

Then he was carried down to the period of time when a view of the heavenly sanctuary should be given to God's people, when the veil would be parted, and by faith they would enter within the holy of holies. Moses knew something about the sanctuary in heaven; he understood the sacred ministrations connected with the holy place

and the Most Holy. The significance of the typical service in the earthly sanctuary was made light and clear by the reflection of the Sun of Righteousness upon the types and symbols.

When Christ, the Mediator, burst the bands of the tomb, and ascended on high to minister for man, He first entered the holy place where, by virtue of His own sacrifice, He made an offering for the sins of men. With intercession and pleadings He presented before God the prayers and repentance and faith of His people, purified by the incense of His own merits. He next entered the Most Holy Place, to make an atonement for the sins of the people, and to cleanse the sanctuary. His work as high priest completes the divine plan of redemption by making the final atonement for sin. [A page is missing at this point in the original manuscript]...

With joy Moses saw the law of God still honored and exalted by a faithful few. He saw the last great struggle of earthly powers to destroy those who keep God's law. He looked forward to the time when God shall arise to punish the inhabitants of the earth for their iniquity, and those who have feared His name shall be covered and hid in the day of His anger. These acknowledge the relation existing between the Father and His law. Only by the merits of Jesus Christ is man exalted and enabled to keep God's law acceptably. [158]

Again Moses looked and saw the covenant of peace made with God's commandment-keeping people when He spoke from His holy habitation, shaking the heavens and the earth by His voice. Moses saw that God is the hope of His people, while the despisers of the law, those who had crucified Jesus Christ afresh, bowed ... at the feet of the saints in fear of God's voice. He saw the countenances of the saints lighted up with glory and beaming upon those around them, as the faces of himself and those who were with him shone when the law was given on Mount Sinai. The commandment-keepers, those who had honored the law, were glorified. At the appearing of Christ in splendor and glory they were translated to heaven without seeing death, rising with songs of triumph to enter through the gates into the city, into the land of Eden.

After man's fall Eden had been caught up from the earth, for God would not suffer it to feel the marks of the curse. He preserved it as a specimen of His handiwork at the beginning. As Moses beheld that lovely garden, an expression of joy came over his countenance.

But the servant of God was carried still farther. He saw the earth purified by fire and cleansed from every vestige of sin, every mark of the curse, and renovated and given to the saints to possess forever and ever. He saw the kingdoms of the earth given to the saints of the Most High. No impurity, nothing to mar their peace and happiness, was in the earth made new.

In the new earth the prophecies which the Jews applied to the first advent of Christ will be fulfilled. The saints will then be redeemed and made immortal. Upon their heads will be crowns of immortality, and joy and glory will be pictured on their countenances, which will reflect the image of their Redeemer.

[159] Moses saw the land of Canaan as it will appear when it becomes the home of the saints. John the Revelator was given a view of this same land, of which he writes: [[Revelation 21:1-5](#) quoted].

As Moses beheld this scene, joy and triumph were expressed in his countenance. He could understand the force of all the angels revealed to him. He took in the whole scene as it was presented before him. His mind was firm, his intellect clear. His strength was unabated, his eye was undimmed.

Then he closed his eyes in death and the angels of God buried him in the mount. And there he slept.

But it was not long before Christ came to raise Moses to life. As He stood by the grave and bade him come forth, Satan stood by His side, saying, "I have control over him. I tempted him and he yielded. Even Moses was not able to keep God's law. He has transgressed and has placed himself on my side of the controversy. He appropriated to himself the glory which belonged to God. He is my property, for by his sin he has placed himself in my dominion and in my power."

Satan contended earnestly for the body of Moses. Again he sought to enter into controversy with Christ in regard to the injustice of God's law, and with deceiving power reiterated his false statements about not being fairly treated. His accusations were such that Christ did not bring against him the record of the cruel work he had done in heaven by deceptive misrepresentation, the falsehoods he had told in Eden that led to Adam's transgression, and the stirring up of the worst passions of the hosts of Israel to incite them to murmur and rebel until Moses lost command of himself.

The sin of Moses was not premeditated. He was surprised into it. He took to himself the murmuring of the people when they were really murmuring against God.

Christ did not retaliate in answer to Satan. He brought no railing accusation against him, but raised Moses from the dead and took him to heaven. Here for the first time the power of Christ was exercised to break the power of Satan and give life to the dead. Here began His work of making alive that which was dead. Thus He testified that He was indeed the Resurrection and the Life, that He had power to ransom those whom Satan had made his captives, that although men die they will live again. The question had been asked, “if a man die, shall he live again?” ([Job 14:4](#)). The question was now answered.

[160]

This act was a great victory over the powers of darkness. This display of power was an incontrovertible testimony to the supremacy of the Son of God. Satan had not expected that the body would be raised to life after death. He had concluded that the sentence, “Dust thou art, and unto dust shalt thou return” gave him undisputed possession of the bodies of the dead. Now he saw that he would be despoiled of his prey, that man would live again after death.

After Moses was raised to life, the heavenly gates of Paradise were opened, and Jesus passed in with His captive. No longer was Moses the captive of Satan. In consequence of his sin Moses merited the penalty of transgression and became subject to death. When he was raised to life he held his title in another name—the name of Jesus his Head.

The day of exile is nearly ended. The time is at hand when all who are sleeping in their graves will hear His voice and come forth, some to everlasting life, and some to final destruction. Christ will raise all His saints, glorify them with an immortal body and open to them the gates of the city of God.—[Manuscript 69, 1912](#), pp. 6-17.

White Estate

Washington, D. C.,

July 24, 1980.

[161]

MR No. 808—Philippians 3:12-15

Only one sentence in [Manuscript 148, 1902](#) is unreleased. After quoting [Philippians 3:12-15](#), she states:

In this Scripture is the promise that we shall not be left to grope our way along in doubt and perplexity.—[Manuscript 148, 1902](#).

White Estate

Washington, D. C.,

July 24, 1980.

MR No. 809—Warning Not to Join J. H. Kellogg

[162]

Dear Brother,

About two years ago the Lord presented your case before me, showing me that you were in danger of linking up with the Battle Creek Sanitarium. Instruction has been given me that your mind is certainly being corrupted in sentiment. Sometimes when your assent is given to Dr. Kellogg's assertions, you bear testimony to a lie, and the recording angel writes it thus. Unless Dr. Kellogg changes, confesses his sins and is converted, the Lord will leave him to his own devices. I am charged to give you decided warning lest your mind shall run in the same groove.

If Dr. Kellogg had heeded the messages which the Lord has given him, he would stand free in the Lord. But when he had light, he refused to follow the admonitions and the guidance of the Holy Spirit, and he has accepted the influence of another teacher. Thus it was with Adam and Eve in Eden.

My brother, whom I respect in the faith and message of truth, cut yourself loose from misleading influences. The leader of the rebellion in heaven is working to spoil and ruin the medical missionary work, to cause it to be corrupted by heresy and infidelity.

Shall Christ be compelled to bear continually the shameful infirmities of His people because they accept the false sentiments proceeding from the first traitor in the heavenly courts? If the angels were deceived by Lucifer's ingenious methods of misrepresenting God, if Adam and Eve were deceived by his declaration that God was withholding from them the higher education that would make them as gods, is there not danger that men today will be deceived? Please read the first chapter of *Patriarchs and Prophets* and see if the precious truths contained in this book are not given by the Lord to protect His people from deceptions that are urged upon them just now.

[163]

I tell you in the name of the Lord God of Israel, that Satan is presenting his sophistries to ministers and medical workers, and if

our people listen to these sophistries, they will become impregnated with the same false idea of a popular religion that will cause them to develop into gods, and there will be no place in their lives for God or for Christ.

Just as long as men consent to listen to these sophistries, a subtle influence will weave the fine threads of these seductive theories into their minds, and men who should turn away from the first sound of such teaching will learn to love it. As loyal subjects we must refuse even to listen to these sophistries. Their influence is something like a deadly viper, poisoning the minds of all who listen. It is a branch of hypnotism, deadening the sensibilities of the soul.

I have not strength to dwell upon this, for I feel so strong an indignation against Satan and those who, with the Word of God in their possession, listen to the teaching of human agencies; who are intent upon declaring theories which they present as more wonderful, higher, grander than the teachings of Christ, the One who gave His life to save the world from Satan's higher education. We cannot afford to exchange Christ's teachings for the devil's lies.

My brother, there is a work to be done by yourself and many of your associates, in repentance toward God and faith in our Lord Jesus Christ as the sin pardoning Saviour.—[Letter 212, 1906](#), pp. 1-3. (July 2, 1906.)

White Estate

Washington, D. C.,

August 11, 1980.

MR No. 810—Instruction Regarding Sanitarium Work

[164]

In our sanitarium work, plants should be made in many places. In the sanitariums established, a decided influence for temperance and for all points of truth should be exerted. The workers should seek to help one another. Those who possess the true missionary spirit will esteem all for whom Christ has died...

Questions have arisen in regard to the management of sanitariums, and in regard to the plans to be followed in the education of physicians and nurses. We are asked whether few or many should take a five-years' course.

All are to be left perfectly free to follow the dictates of an enlightened conscience. There are those who with a few month's instruction would be prepared to go out and do acceptable medical missionary work. Some cannot feel that it is their duty to give years to one line of study...

To the young and strong, the bustle of the city is sometimes more agreeable than the quiet of the country, but the sick long for the quiet of the country.

As these things are presented before me, and as I think of how much is lost by an indoor life, I can scarcely endure the thought of our sanitariums being situated where the patients must endure the rigor of cold winters, where during the winter months they must remain inside most of the time, the rooms heated with steam coils, and the air impure. In every place there are in winter some things that are disadvantageous to the sick, but some places have fewer disadvantages than others. There are localities where all the year-round fruit-bearing trees may be seen, and where but little fire is needed for purposes of warmth. In sanitariums established in such places the patients can have the advantages of the outdoor air at all seasons of the year. When fires are required there should, if possible, be open fireplaces in which wood can be burned.

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Why do not our physicians see and understand that patients should be treated out of and away from the cities? And not the patients only, but physicians and nurses need a cheerful, sunshiny atmosphere. Is it surprising that under gloomy surroundings, workers should be downhearted and depressed, leading unbelievers to think that their religion makes them gloomy? Let there be light and love and cheerful song in the place of gloom, and what a change would take place!

Our schools also should be established away from the cities, where the influences will be favorable for receiving the instruction that is to be given in Bible lines. "The fear of the Lord is the beginning of wisdom." Both the students in our schools and the patients in our sanitariums may receive great advantages by having before their eyes the open book of nature instead of the walls of a room, the air of which is often laden with the poisonous exhalations of the lungs....

In the open air the patients, some in wheelchairs, will feel songs of joy coming from their hearts, and some will receive Christ by faith. Many more might be brought to a knowledge of the truth if their surroundings were of a softening and subduing nature. As they behold the beauties of nature, their minds will be led to think of the glories of the home that Christ has gone to prepare for His people. They will realize that the Bible has been given to point out the way to this home, and to prepare the soul for the region of bliss. Joy unspeakable will fill their minds.—[Manuscript 115, 1903, 1, 2, 6-8.](#) (Diary, "Instruction Regarding Sanitarium Work.")

White Estate

Washington, D. C.,

August 11, 1980.

MR No. 811—Ellen White’s Confidence in Her Calling

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By looking constantly to Jesus, from morn till eve, with the eye of faith, we shall be strengthened. God will make the most precious revelations to His hungering, thirsting people. They will find that Christ is a personal Savior. They feed upon His word, for it is spirit and life. This word kills the natural, earthly nature, and a new life in Christ Jesus is created. The Holy Spirit comes as a Comforter to them. Love takes the place of hatred, and the heart receives the mold of the divine similitude. The image of Christ is reproduced in the human agent, and by the transforming efficacy of the grace of Christ he becomes a new creature. “As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God” ([John 1:12, 13](#)). This is the new birth.

“And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth.... And of His fulness have all we received, and grace for grace” ([verses 14, 16](#)). The yearning after entire conformity to the will of God, after His holiness and peace, opens the eyes of the understanding to see the doctrines of the Word. Thus God’s children are strengthened and established; they are “steadfast, immoveable, always abounding in the work of the Lord” ([1 Corinthians 15:58](#)).

The Lord is soon to appear in the clouds of heaven with power and great glory, to take those who have received Him to the mansions He has gone to prepare for them. We are anxiously awaiting His coming. We need to keep the armor on. We need to be all that the name Christian signifies. We need to live in habitual communion with God our Savior, abiding in Him.

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Christ has given us no assurance that to attain perfection of character is an easy matter. It is a conflict, a battle, a march, day after day. All who reach the standard must learn the lesson that it

is through much tribulation that we enter the kingdom of heaven. If we sit with Christ on His throne, we must be partakers with Him of His suffering. "It became Him ... in bringing many sons unto glory, to make the Captain of our salvation perfect through suffering" ([Hebrews 2:10](#)). "Though He were a Son, yet learned He obedience by the things which He suffered" ([Hebrews 5:8](#)). Shall we then be timid and cowardly because of the trials we meet as we advance? Shall we not meet them without repining and complaints? ...

The Lord would not have His servants unjustly charged by their fellow laborers with the guilt of many sins. Those who do this do much harm by creating a sentiment which will cut off the influence of those against whom they speak. False impressions will be made. Every effort should be made to present the facts as they exist. It is essential for the one who has borne false witness to see that he has been guilty of a great wrong in causing dissension in the church and in creating false sympathy, thus leading others into the same error and endangering their souls....

[168] The Lord gave me my appointment in my youth. It was a mystery to me. After a severe struggle, I accepted the work, and in my experience I have proved that the Lord had unmistakable, far-reaching, wonderful plans in it all. Out of my weakness I was made strong. Many a time in the ever-recurring necessities, I was made strong in His strength. I was helpless and ready to die, but He renewed me and lifted me up, and I abide unto this time [1897].

Nothing has been made more distinct and plain than that the Lord has chosen me to do His work, His great work. I was taken from among the young, in the deepest affliction, and the conflict and experience has been growing from year to year until I no more doubt that this frail thread of humanity has helped to compose the web that God is weaving in the loom of heaven.

I have learned to trust in God and not to expect anyone but Him to understand the work He has given me to do. Others, with the knowledge of the way God has led me, may be unappreciative and unsympathetic. They may have no more idea of the work given me than a child. I have had experience after experience with my supposed-to-be unchangeable friends, whom I have found to be as trustworthy as a reed shaken by the wind, unable to read and understand my life struggle. They have given themselves up to evil

surmisings, to watching for evil, to duplicity and falsehood. I have met with this ignorance of spiritual things until I have learned to say with Paul, "None of these things move me" ([Acts 20:24](#)). They may say, "She hath a devil," or "She doeth these things by the power of the devil." They may say anything their hearts lead them to say. I know myself of the hardships, the disappointments, the anguish of spirit, that I have been compelled to know, when I have realized that I am alone. I stand in God, with heart and mind open to the Heaven-revealed truth. I stand against men of low degree and against men of high degree, conscious that the truth revealed to me nearly fifty-three years ago was from God. No human being has been able to wrest it from me. At times I have had to face nearly the whole church in defense and vindication of the Heaven-sent light. Yet God has upheld me, and these many years an unchangeable testimony has been borne. Looking over more than half a century of experience, I can say with confidence, "O God, Thou hast taught me from my youth: and hitherto have I declared Thy wondrous works, and will declare them" (See [Psalm 71:17](#)). The puny arm of man has been powerless to hinder. [169]

Though my heart is pained when I see how little the work given me by God is comprehended, yet I am neither discouraged nor disposed to yield up the work God has given me. I know that God has laid this work upon me. Any course that my brethren may take will not alter my mission or my work. Again and again I have been obliged to stand against those who cry, "Lo, here is Christ," and "Lo, there is Christ. Lo, this is new truth." The crusade against the work of God has been firm and determined, yet those engaged in it have not accomplished their purpose.

Had I not known that God was my teacher and my stronghold, I must have been discouraged when so many started up and cut themselves loose from the work God had given them to do, bringing in new theories, new impressions, and new principles. But the word has come, "Heed them not; go straight forward. I am thy Teacher: I am at thy right hand, and will uphold thee." I know that the Lord will help me work my vein of gold and silver and bring out my precious ore after many think that no more is to be had.

With every departure of our institutions from straight lines, with every new departure from right principles, strange methods and [170]

principles are brought in. But abuses come with them and follow one after another in endless succession....

God is calling for volunteers, for men who will not turn away from the truth they have strenuously advocated for years to advocate erroneous doctrines. Because some have not been diligent students, because they do not understand the true reasons of the genuine faith, there will be no less power or fewer laborers. Others will take the places made vacant in the ranks, who will be receptive and who will appreciate the sacred character of truth.

At the eleventh hour, when the work grows harder and the people are more hardened, there will be a variety of talent brought in. These workers will prove faithful and receive their penny. Sacrificing men will step into the places made vacant by those who would not be fitted for a place in the heavenly temple. These resources will continue to come in. The Lord will provide openings and facilities. He will call upon the youth to fill up the places made vacant by deaths and apostasies. He will give young men and women, as well as those who are older, the cooperation of the heavenly intelligences. They will have converted characters, converted minds, converted hands, converted feet, and converted tongues. Their lips will be touched with a living coal from the divine altar. If they will learn the lesson of walking humbly before God, if they will not seek to invent new plans, but will do that which the Lord has appointed them to do, they will be enabled to carry God's plan onward and upward without narrowing it....

[171] All who join the ranks of Sabbathkeepers should become diligent Bible students, that they may know the pillars and groundwork of the truth. They should study prophetic history, which has brought us down point by point to where we are at the present time. This is God's plan for our school. Young men should attend who desire to become educated for any line of work, who have capabilities, and see the necessity of learning more and still more where we stand today in prophetic history, uniting link after link in the prophetic chain, even from Genesis to Revelation. Christ is the Alpha, the first link, and the Omega, the last link, of the gospel chain, which is welded in Revelation. These young men will not have fixed habits of wrong, or defects in disposition and character that will make them inflexible.

With what care should everyone come to the study of the Scriptures! With what a determination to know all that it is possible for him to know of the reasons of every point of the faith. Especially should he study the sanctuary question, and the first, second and third angel's messages....

Let the youth obtain a knowledge of the Bible in our schools. Then let them work on that which they are persuaded is the truth. Those who come to our schools will also be taught that God will hold them responsible for their reason and the way they use it; for their time and how they spend it; for their speech and how they employ it. These are God's precious talents.

The youth should keep advancing in knowledge during the school term. Then they should make use of the knowledge they have obtained, for the benefit of others. They are to pray to God constantly—when they are by themselves, at the family altar, and when they walk in the streets. They are to uplift their hearts to God, praying to be kept from temptation. God will give such youth more than natural judgment and intuition. If they will give themselves to Him, He will give them skill and adaptability. They will have mistakes to correct and victories to gain, and gradually they will grow into stronger, wiser men and women in Christ Jesus.

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Success will come when the youth are educated in this way. It will not come from natural ability, but from the molding of the heart by Christ. By beholding Christ they become changed from glory to glory, from character to character. Righteousness and truth are in the inward parts; [they] work outward in the expressions, and form the tenor of the character. Students must constantly be taught from the Word of God.

All are to work for unity and harmony of purpose. Everything that is done in connection with the work of God must be divinely done. Truth is something that must be passed on to others. There are souls to be saved, souls who must have the truth for this time from the Word of God, to prepare them for that which is opening before us. Satan is moving with intensity from beneath and is bringing all his forces to bear to unsettle those who have once been established in the truth. These are the very ones who, by yielding up the truth which they have once advocated, can do the greatest harm to the cause of God. Quite a large number will enter this path because

the truth they once believed has not been brought into their life-practice. But those who depart from the faith and refuse to give the last message of warning to the world will walk in paths in which the Lord does not lead. Satan goes before them clothed as an angel of light. They will follow on in false paths until they shall discern what is comprehended in the wrath of the Lamb.—[Letter 98a, 1897](#), pp. 6-8, 10-19. (To Bro. McCullaugh, April 9, 1897.)

White Estate

Washington, D. C.,

August 28, 1980.

MR No. 812—Christ Was Our Nearest of Kin

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As the sin-bearer and priest and representative of man before God, He [Christ] entered into the life of humanity, bearing our flesh and blood. The life is in the living, vital current of blood, which blood was given for the life of the world. Christ made a full atonement, giving His life as a ransom for us. 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. According to the law Christ Himself gave, the forfeited inheritance was ransomed by the nearest of kin. Jesus Christ laid off His royal robe, His kingly crown, and clothed His divinity with humanity, in order to become a substitute and surety for humanity, that dying in humanity, He might by His death destroy him who had the power of death. He could not have done this as God, but by coming as man, Christ could die. By death He overcame death. The death of Christ bore to the death him who had the power of death, and opened the gates of the tomb for all who receive Him as their personal Saviour.—[Letter 97, 1898](#), p. 5. (To “My Brethren in North Fitzroy,” November 18, 1898.)

White Estate

Washington, D. C.,

August 13, 1980.

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MR No. 813—Comfort and Assurance for the Afflicted

My Dear Sister Lizzie Innes,

I hear that you are being much afflicted, and I am in deep sympathy with you. Since my acquaintance with you I have felt a tender, loving sympathy toward you. My dear sister, while you are suffering, while infirmities are pressing upon your soul, do not doubt the love of your heavenly Father. Satan will try to cloud your mind with the thought that Jesus does not love you. He will try to make you believe that you are unworthy of being acknowledged before the Father as His child, but do not believe his suggestions for a single moment. I know that the Lord loves you and that there will be souls in the kingdom of God that will be saved as the result of your unselfish labor, your steadfast adherence to the faith.

When Satan comes in with his suggestions, look unto Jesus and say, “Who is he that condemneth? It is Christ who died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us” ([Romans 8:34](#)). Only think of this, my sister. Christ is the one who has died for you, who has purchased you with His own precious blood. Will He permit those whom He values so highly to walk alone? Nay, He will not. The apostle continues, “Who shall separate us from the love of Christ? Shall tribulation?”

[175] ([Romans 8:35](#)). Nay. Jesus bore all this in my behalf when He accepted humanity, and He bore it in order that I might not perish, but have everlasting life. Will He who has done all this for you be indifferent to you when it is difficult for you to engage in the warfare and to fight the good fight of faith? You are weak, and the trembling hand of faith can scarcely grasp the promises, but cannot you now say, “Lord, I am now too weak to use the weapons of warfare, but I can repose in Thee as my only hope. In Thee, and in Thee alone, my Redeemer, is my only hope of eternal life. Thou art my refuge.”

The message from God to me for you is “Him that cometh unto me, I will in no wise cast out” ([John 6:37](#)). If you have nothing

else to plead before God but this one promise from your Lord and Saviour, you have the assurance that you will never, never be turned away. It may seem to you that you are hanging upon a single promise, but appropriate that one promise, and it will open to you the whole treasure house of the riches of the grace of Christ. Cling to that promise and you are safe. “Him that cometh unto me I will in no wise cast out.” Present this assurance to Jesus, and you are as safe as though inside the city of God.

You are not to examine your feelings and put any dependence upon your emotions, for they may be as varied as the wind, but take to your heart this one promise and you will find it a passport to all the rich treasures of heaven. You are precious to the heart of Christ and He speaks, saying unto you, “Come unto Me, all ye that labour and are heavy laden, and I will give you rest” ([Matthew 11:28](#)). There is no perhaps or maybe about this promise. The “I will” of Christ is an assurance that cannot be made any stronger. He speaks further, saying, “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” ([Matthew 11:29, 30](#)).

Now, my sister, Jesus wants you to believe in Him as your personal Saviour, as One who can save unto the uttermost all who come unto God by Him. Your request made known unto God in the name of Jesus is ever acceptable to your heavenly Father. You have a right to appropriate the promises which you present to God in the name of Jesus, for the Father has committed to His Son the bounties of His grace to be dispensed to those who come unto Him asking in faith. The Lord Jesus is the One who gives to him that overcometh to eat of the tree of life which is in the midst of the Paradise of God. He who took humanity upon Himself knows just how to sympathize with the sufferings of humanity. He had the same nature as the sinner although He knew no sin, in order that He might be able to condemn sin in the flesh and might be able to sympathize with those who were in the difficulties, dangers, and temptations that beset His own path while He walked with men. They are to obtain help as He Himself obtained it, through a vital connection with God.

Look to Jesus, your substitute and surety and righteousness. He became sin for us who knew no sin, that we might become the righteousness of God in Him. He gives the crown of life to those

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who are faithful unto death. He it is who gives to eat of the hidden manna. My dear sister, Jesus will not leave you. He loves you with an everlasting love, and as you trust in Him your faith will grow and increase. The more you trust your Redeemer the more you will love Him. He is your friend in life or in death. He is the crown of your rejoicing. He is worthy of your fullest faith. All the sorrows and afflictions we suffer here only constitutes our discipline for a higher life, for through the appropriated grace of Christ trials will be the means whereby we shall be purified and fitted for heaven. Wait only [177] upon God. Lean upon Him in entire dependence, for His everlasting arms hold you up and sustain you. Will not He who says that not a sparrow falls to the ground without the notice of your heavenly Father care for you who trust and love Him? Jesus knows every throb of pain, every throes of anguish and distress, and He will give you grace to endure your affliction in order that your faith fail not, whatever may be your suffering.

Dear Sister Innes, keep up good courage. Let not your heart be oppressed. You have been called upon to travel a thorny path, but Jesus is at your side to journey the rough road with you. He knows, He understands every woe, every sorrow of those who suffer. His heart beats in sympathy with the hearts of suffering humanity, and those who suffer most have most of His pity and sympathy. He is your best Friend. He is your Mediator. The completeness of His humanity, the perfection of His divinity, form for us a strong ground upon which we may be brought into reconciliation with God. It was when we were yet sinners that Christ died for us. We have redemption through His blood, even the forgiveness of sins. His nail-pierced hands are outreached toward heaven and earth. With one hand He lays hold of sinners upon earth, and with the other He grasps the throne of the Infinite, and thus He makes reconciliation for us. Christ is today standing as our Advocate before the Father. He is the one Mediator between God and man. Bearing the marks of His crucifixion, He pleads the causes of our souls.

I would point this afflicted family to Jesus. John saw the company of the redeemed, and they were those who had come up through great tribulation, and washed their robes and made them white in the blood of the Lamb. [[Revelation 7:9-17](#), quoted.]

[178] I would urge upon you, as a family, during the time when afflic-

tion is upon this beloved sister, that you all draw closer and closer in faith and confidence to Jesus. Talk cheerfully. Let not one jarring note be heard. Let no touch of sadness or gloom reveal itself on your countenances. Keep Jesus uplifted. Talk faith in Jesus and sing songs of faith. Offer up your supplications in faith. I point you to One who “suffered being tempted.” “Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succour them that are tempted” ([Hebrews 2:17, 18](#)). Let us praise God for this with heart and soul and voice.

Be of good courage in order that you may sustain and strengthen poor suffering Lizzie. I would say to the mother of Lizzie, who is a partaker of her sufferings, Remember that Jesus is able to sustain you both, and to sustain all who are in any way participating in the care of the afflicted one. Let us read a few words in [Hebrews 2:10](#): “For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both He that sanctifieth and they that are sanctified are all of one: for which cause He is not ashamed to call them brethren.”

God bless you is and shall be our prayer.

In love to all the family.

(Signed) Ellen G. White—[Letter 35, 1894](#).

White Estate

Washington, D. C.,

August 11, 1980.

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MR No. 814—Marriage and the Christian Home

Ellen White at Her Granddaughter's Wedding—You each [Dores E. Robinson and Ella M. White] have an identity of your own, but in that identity there must be a unity. There is constantly to be a development of the faculties that God has given you, that you may improve, improve, and that you may indeed be looked upon by the heavenly angels with commendation. We care more for that than everything else beside. Let the light of heaven shine right in the home—and we believe it will—in every word and in every action.

You are not called to give up your identity; you each have an identity of your own. These may not always run in the very same channel, and yet there may be that blending that God requires. The husband is the houseband, the husband, the priest of the household, and the wife is the teacher, as she shall fill her place in the household, whatever may be her employment. If she has children to nurse and take care of, let me tell you there is a lesson there, Oh such a lesson, that God wants everyone to learn. The wife, united with the husband in the fear of God, is to be a strength and power in the church. God can make them thus. Well, then, how shall they blend? Counsel together. And if there be any difference of opinion, yet we would say, Counsel together, and the blessing of God will come right into the heart.

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Christ was at the marriage in Cana. There He worked the miracle of turning the water into wine. Our Saviour ever honored the marriage relation and we want to say, wherever you may be, and whatever your circumstances may be, we have a God, One who loves us, One whom we can honor. If we would honor Him our lips should ever speak in wisdom. Here is the wife, the queen of the home—the blessing of God can rest upon her that she may be a sunshine, a sunbeam, in the house. Never, never, in any way, speak in a manner that would irritate. The voice is a talent: it is a talent of God. It is to be so cultivated that it will bring peace and harmony and light and love.

Here are these who are covenanted to the work of God. A great work is before us. Where their ministry will be we cannot say, but unitedly they can carry forward the work much better than separately. They can help one another; they can encourage one another; they can be a blessing to one another; and the Holy Spirit of God can rest on them as they bear the ministry to those who shall need their help. Both have an experience in this line; both feel an intense interest to cultivate the ability of talents which God has given to them to the very best and highest account; and if they are connected with the God of heaven, what a power they can be unitedly to blend together, to strengthen one another, and to carry forward the work of God intelligently.

I am very thankful today that I believe the Lord is present in this very assembly to accept this ordinance of marriage, and we thank you all that are here that you are present. We want to say to every one of you, There is a very great and a very grand work before us. We cannot discern it now. Time steals on, steals on so gradually, and the powers of darkness, like a thief, are watching their chance that they may make all the evil possible.

Now we are as men and women to stand in our allotted place, with the whole armor of righteousness on. To him that, what?—gives up to the powers of darkness, and yields to every influence?—No. [181] “To him that overcometh will I grant to sit with Me in My throne, even as I also overcame and am set down with My Father in His throne.” Now here is the work of overcoming. These do not give up this work, but they are blended together, to strengthen themselves in the work, and to go wherever the light of heaven shall shine upon their pathway.

We believe God will lead them; therefore we are fully in harmony with this unity, and we believe heaven is in harmony with it; therefore, these young people that have worked in the cause of God, that have tried to do His work, can now double their influence, increase their capabilities and their talents, by blending in the work of God. It is not a lesser work that is before them, but it is a higher, it is a more sacred, it is a more important work that they will have to do in the future than in the past; and may the blessing of God rest upon them right here.

I feel that it would be a privilege for me to bow, right here in this company, and plead with the Lord that His blessing may go with them. I know not when I shall see them again: perhaps never after I leave here. I am in my seventy-eighth year, and yet God has spared my life. There is a great work for us to perform, and I want that every one of us shall feel the importance of laying hold of that work intelligently, with hand put to hand, mind to mind, strength to strength, power to power, to carry forth the work of God, to seek and to save perishing souls. A little longer and He that is to come will come, and will not tarry. I want to offer a prayer here in this congregation before I shall leave:

[182] (Praying) My gracious heavenly Father, I come to Thee at this time because Thou hast invited us. Thou hast said, Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you. Now, my heavenly Father, I ask Thee, when difficulties and trials and opposition that they may have to meet in the work shall come, may they remember this threefold representation, asking, seeking, knocking, with the assurance that they shall be heard, and that the blessing of God will come to them.

We believe Thee, our Lord Jesus; we trust in Thee. We are so grateful that Thou hast thought upon us, and that Thou hast left the heavenly courts and that Thou hast come to our world to connect with humanity, that humanity might connect with Divinity, through believing in Thee. Oh, my heavenly Father, sweep back every mist and every cloud of darkness, that it may not interpose between this people and the promises which Thou has made to them. Thou hast given Thy life—a life of suffering and abuse, and oh, at last, at last, Thy body was nailed to the tree, and by crucifixion Thou hast died. Now, my Saviour, we want kept before us the great love that Thou hast manifested to us, that we might repose in Thy love.

Let Thy blessing rest, we pray Thee, upon Dores; let it rest upon Ella; and we ask Thee that Thou wouldst take charge of them, that Thy Holy Spirit would rest upon them. May they have an eye single to Thy glory, and may they bear in mind Thy words, “He that will come after Me, let him deny himself, and take up his cross, and follow Me.” Oh, when oppressed, when weighed down, open the clear light that the sunshine of Thy glory may shine upon them, and

that they indeed may reflect Thy light to the world. The light that Thou shalt give them, may they impart.

I ask Thee, Lord, that this congregation that is here this evening may realize the presence of God, our Saviour, with the crown of life presented before us, and encouraging us to put on the whole armor of God, and to fight the battles of the Lord, and be prepared that when He shall come in His glory, they may say, “Lo, this is our God; we have waited for Him, and He will save us” ([Isaiah 25:9](#)).

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Bless this people; bless this sanitarium; let the glory of God be revealed; let the light of heaven shine upon them here; and may prosperity attend the medical missionary work. We pray Thee to sanctify the people and those that shall come here. Thou, the mighty Healer, can help them. Thou canst save them, if they will give their hearts to Thee. We ask Thee to let Thy power and Thy blessing rest upon the people. Encircle them in the arms of Thy mercy, and love them freely. O my Saviour, who is like unto Thee? None, none that can save to the uttermost but Thee. We give ourselves to Thee this evening. Wash away our sins; cleanse us in the blood of the Lamb; and may we be present when the family shall assemble in the kingdom of God, and we become members of the royal family and children of the heavenly King; and then we shall strike the golden harp and fill all heaven with music and songs to the Lamb.

We give ourselves to Thee this evening. Accept us as Thy de-nominated people, and Thy name shall have all the glory. Amen.—[Manuscript 170, 1905, 2-6](#). (“Marriage and the Christian Home,” remarks spoken at the wedding of Dores E. Robinson and Ella M. White at Sanitarium, Calif., May 1, 1905.)

True Marriage Not a Lottery—I wish to present before you some things existing in yourself that have been at the foundation of the sorrow and disappointment which you unjustly charge upon others. I have often read these words: “Marriage is a lottery.” Some act as if they believed the statement, and their married life testifies that it is such to them. But true marriage is not a lottery. Marriage was instituted in Eden. After the creation of Adam, the Lord said, “It is not good that the man should be alone: I will make him an help meet [suitable] for him” ([Genesis 2:18](#)). When the Lord presented Eve to Adam, angels of God were witnesses to the ceremony. But there are few couples who are completely united when the marriage

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ceremony is performed. The form of words spoken over the two who take the marriage vow, does not make them a unit. In their future life is to be the blending of the two in wedlock. It may be made a real happy union, if each will give to the other true, heart affection.

But time strips marriage of the romance with which imagination had clothed it, and then the thought finds entrance into the mind through Satan's suggestions, "We do not love each other as we supposed." Expel it from the mind. Do not linger over it. Let each, forgetful of self, refuse to entertain the ideas that Satan would be glad to have you cherish. He will work to make you suspicious, jealous of every little thing that shall furnish the least occasion, in order to alienate your affections from each other. Life is a real matter, and it can be made unbearable by the husband and wife. When the romance is gone, let each think, not after a sentimental order, [but] how they can make the married life what God would be pleased to have it.

[185] Life is a precious gift of God, and is not to be wasted in selfish regrets or more open indifference and dislike. Let the husband and wife talk things over together. Renew the early attentions to each other, acknowledge your faults to each other, but in this work be very careful that the husband does not take it upon himself to confess his wife's faults or the wife her husband's. Be determined that you will be all that it is possible for you to be to each other, and the bonds of wedlock will be the most desirable of ties. Let not the thought be entertained for one moment that you are bound by irrevocable vows to one whom you cannot love. It is as a terrible nightmare for two persons to be apparently living as one through a lifetime, and yet be in reality as two.

The evil is always increased when either the wife or the husband, finding someone who appears to be a congenial spirit, ventures to whisper to this trusted one the secrets of the married life. The very act of making known the secret confirms the existence of a condition of things that would not be at all necessary if the husband and wife loved God supremely.—[Manuscript 112, 1894](#). ("Marriage and Unselfishness," March 1894. From DF 360.)

One of the Signs of the Last Days—Please read the first chapter of First Corinthians. Paul directs his words "unto the church of God which is at Corinth." [[1 Corinthians 1:2-10](#) quoted.]

My brother E, remember that the woman who receives the least manifestation of affection from a man who is the husband of another woman, shows herself to be in need of repentance and conversion. And the man who allows his wife to occupy the second place in his affections is dishonoring himself and his God. This thing is one of the signs of the last days. But surely you do not desire to fulfill this sign. This is the part that the wicked are to act. Christ will take charge of the affections of those who love and honor God, causing them to center upon proper objects.

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My brother, your wife has her faults, but so have you. She is your wife still. She is the mother of your children, and you are to respect, cherish, and love her. Guard yourself carefully that impurity may not abide in mind or heart.

A strain of spiritualism is coming in among our people, and it will undermine the faith of those who give place to it, leading them to give heed to seducing spirits and doctrines of devils. Let all who have been listening to seducing fables stop right where they are. The Lord has guarded and kept them, and He will be a father to them if they will act as obedient children.

We are just God's little children. All pomposity, all masterly effort to gain the supremacy, is unbecoming to us. [1 [Corinthians 1:25, 27-31](#) quoted.]

These plain words are spoken that there may be no misunderstanding.

Paul continues: [1 [Corinthians 3:1-17](#) quoted.]

Brother E, your case was presented to me some time ago, but I have delayed writing, thinking that I might see you and talk with you. You are being imprisoned with a dangerous sentimentalism, and this has nearly spoiled you and the one who has permitted you to make her your favorite. You need not ask God to bless you in pursuing this course. In this matter, your mind has been worked by the enemy, who stands ready to control those who give place to spiritualistic affection.

You have a wife, and you are bound to her by the law of God. "You have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.... It hath been said, Whosoever shall put away his

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wife, let him give her a writing of divorcement: But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery” ([Matthew 5:27, 28, 31, 32](#)).

May the Lord help you is my prayer. Now is the time to fight the good fight of faith; now is the time to wrestle against the prompting of the natural heart. Now is your time to be as true as steel to your marriage vows, refusing in thought, word, or deed, to spoil your record as a man who fears God and obeys His commandments. You have been imbibing spiritualistic ideas. But if you will now turn wholly to God, the grace of our Lord Jesus Christ will be imparted to you, and truth will triumph in your life.—[Letter 231, 1903](#), pp. 2-7. (To a prominent worker, October 5, 1903.)

Sacredness of the Family Circle—At the feasts which the world provides, the richest provisions are usually placed before the guests first, but on this occasion [the marriage at Cana] the best was kept till the last. When the ruler of the feast had tasted the water which was made wine, he at once detected the difference between this and that which he had before drunk. It was superior, the best he had ever placed in his lips. Calling the bridegroom, he “saith unto [188] him, Every man at the beginning doth set forth good wine: and when men have well drunk, then that which is worse: but thou hast kept the good wine until now” ([John 2:10](#))

Christ desired this figure to represent the marriage supper of the Lamb, and He would have the symbol as perfect as possible, with all the objectionable features which usually attend a marriage festival dropped out.

What Christ does is fully done, and this is the plan on which His servants are to work. In the waterpots filled by His word there was more wine than was required for the feast. By this He would teach us that the provision which the Saviour’s grace and righteousness makes for us is full and abundant. Those who come to Him for the bread of heaven and the water of salvation will always be supplied. He does “exceedingly abundantly” above all that can we can ask or think.

Christ came to our world to cause heavenly light to shine amid the moral darkness. He came to make men and women understand

that the marriage institution is sacred. His presence at Cana gave high endorsement to this ordinance. The wife is to respect her husband. The husband is to love and cherish his wife; and as their marriage vows unite them as one, so their belief in Christ should make them one in Him. What can be more pleasing to God than to see those who enter into the marriage relation seek together to learn of Jesus and to become more and more imbued with His spirit?

The home is an institution of God. God designed that the family circle, father, mother, and children, should exist in this world as a firm. The father is to act as priest in his own house. He is the “house-band” and what his influence will be in the home will be determined by his knowledge of the only true God and Jesus Christ whom He has sent. “When I was a child, “Paul says, “I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things” (1 Corinthians 13:11). The father is to stand at the head of his family, not as an overgrown, undisciplined boy, but as a man with a manly character and with his passions controlled. He is to obtain an education in correct morals. His conduct in his home life is to be directed and restrained by the pure principles of the Word of God. Then he will grow up to the full stature of a man in Christ Jesus.

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Affection cannot be lasting, even in the home circle, unless there is a conformity of the will and disposition to the will of God. All the faculties and passions are to be brought into harmony with the attributes of Jesus Christ. If the father and mother in the love and fear of God unite their interests to have authority in the home, they will see the necessity of much prayer, much sober reflection. And as they seek God, their eyes will be opened to see heavenly messengers present to protect them in answer to the prayer of faith. They will overcome the weaknesses of their character and go on to perfection.

The voice is an entrusted talent, and it should be used to help and encourage and strengthen our fellowmen. If parents will love God and keep the way of the Lord to do justice and judgment, their language will not savor of sickly sentimentalism. It will be of a sound, pure, edifying character. Whether they are at home or abroad their words will be well chosen. They will descend to no cheapness. They are bought with a price, and they are to glorify God

in their body and spirit which are His. They belong to God, and their deportment is to be consistent.

[190] Christ has made every provision that every parent who will be controlled by the Holy Spirit will be given strength and grace to be a teacher in the home. This education and discipline in the home will have a molding and fashioning influence. There should be no fermented wine to tempt the appetite of the children. If you are under the control of the Spirit of God, you will put all the energy of your being into what you do, and a sanctifying influence will pervade the home. Blemishes in your character will be overcome and parents and children will grow up to the full stature of the measure of the fullness of Christ.—[Manuscript 36, 1899, 1-4](#) (“The Marriage at Cana.” March 21, 1899.)

Marriages That Heaven Cannot Bless—Instituted by God, marriage is a sacred ordinance and should never be entered upon in a spirit of selfishness. Those who contemplate this step should solemnly and prayerfully consider its importance, and seek divine counsel that they may know whether they are pursuing a course in harmony with the will of God. The instruction given in God’s Word on this point should be carefully considered. Heaven looks with pleasure upon a marriage formed with an earnest desire to conform to the directions given in the Scripture.

We read in God’s Word: [[2 Corinthians 6:14-16](#) quoted]. If we follow Christ, His Holy Spirit will work and speak through us and we will be living epistles, known and read of all men. [[2 Corinthians 7:1](#); [Leviticus 26:11, 12](#); and [1 Corinthians 3:16, 17](#) quoted.]

Once let the barrier which the Lord has erected in regard to the marriage relation be broken down, and unless this transgression against the law of God is seen in its true colors, the sacredness of the marriage relation will not be appreciated, and steps will be taken which show an utter disregard for the Word of God.

[191] The truth of God is to be held as more precious than anything else, and the man who will sacrifice truth to obtain a wife reveals that his appreciation of the law of God is of a very low grade, and that self-gratification rises superior to a “Thus saith the Lord.” Of a man who will put his own impulses before the Word of God a woman may well be afraid, for he has no just appreciation of what marriage means. He who obtains his wife by disloyalty to God cannot expect

the blessing of God to rest upon his marriage. He practices a lie in order that he may avoid detection, violates the law of God that he may gratify an unholy passion or indulge his fancy, and he cannot be happy. He who is not true to his God cannot be true to his wife.

Convicted of sin, he may repent of his action in yielding up the truth in order to obtain his wife, and may return to his obedience to the fourth commandment. But by doing this he places his wife in a most unfavorable position. She opposed the truth so strongly that she refused to marry one who believed it, and in order to gain her consent he dishonored God by giving up the Sabbath, leading her to believe that this would be always so. Now that he has changed, it will be very hard for him to make up for his lack of honesty. How distrustful he should be of himself! How careful he should never, by word or action, to give her cause for a further lack of confidence. If thoroughly converted, he will do all in his power to be a faithful husband and father, bearing with meekness whatever opposition he may receive from his wife, remembering that she is placed in a hard position by being united to one who believes a truth she would not receive.

He will give her no occasion to think that he enjoys the society of young ladies more than he does that of his wife. He will abstain from the very appearance of disloyalty to his wife. He will not leave her to bear the larger share of the family cares, increasing her burdens by his exacting faultfinding ways, but as increased responsibilities come, he will be tender and thoughtful, seeking to relieve her of all unnecessary suffering or anxiety. Even if she is not all he might desire a wife to be, he will remember that he has given her cause for a lack of confidence in him, and he is not all that a woman desires in her husband. He promised that if she would marry him he would give up the Sabbath, and believing this she married him. This promise he has broken, and if he would once more gain his wife's confidence, he must be faithful and true in every particular, in small matters as well as in larger responsibilities.

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My brother, this is the course you should have pursued, but has it been so? Did you ask counsel and guidance of God before marrying your wife, or did you follow your own way? You bound yourself to love and cherish a woman who only accepted you on the condition that you would give up the Sabbath of God. But the

man who yields to impulse and his own unconsecrated passions and selects an unbeliever for his wife, yielding up the claims of God, promising to give up the Sabbath if she will marry him, takes a step that will bring unhappiness into his family. He sells his birthright for a mess of pottage. And the woman who trusts her life to such a man will never feel the respect for him that a woman ought to feel for her husband. Every marriage engagement should be carefully considered, for marriage is a step taken for life. Both the man and the woman should carefully consider whether they can cleave to each other through the vicissitudes of life as long as they both shall live.

[193] But you chose between God and your wife, and made the choice by becoming disloyal to God. You determined to have your own way, and you sold the Lord God in a very cheap market. By this act you brought upon your Christian life the reproach of disloyalty. You imperiled your soul by buying your wife, and the result has been as might be expected.

Your object gained, you did what you had intended to do after you were married. You again accepted the Sabbath. But how did your wife regard this? What effect did it have upon her? A stumbling block was laid directly in the way of her regarding favorably your profession of faith. Having violated the law of God to obtain a wife, you were not happy in your marriage relations. Your wife did not forsake you, but you forsook her, leaving to her the care and responsibility of two sons. After you had been absent three years, you irreverently and recklessly disregarded the marriage relation by placing your love, or your fancied love, upon another, and sought to take another wife. Of how much confidence is a man worthy who will thus leave his wife and children and seek to contract a second marriage? Even before your wife obtained a divorce, you placed your affections upon another.

In taking this step, you saw no further ahead in regard to the importance of it than when you first showed your disloyalty to God in order to gain your object. You showed that you had no experimental knowledge of God, but that your desire to please self overbalanced your desire to please God. Under such circumstances could your second marriage have borne the signature of heaven? Would you have been a faithful husband and a wise father? Your first marriage

was a violation of the law of God. By seeking to contract another while your wife was still living, you dishonored God and showed that you either had not a sound religious faith, or were not of a sound mind.

The divorce obtained by your wife was no more than could be expected. The man who will give up his loyalty to God in order to obtain a wife will not be loyal to his wife, and you yourself have laid the foundation of your trouble. The course you have pursued in your home life has been a mistake from the beginning, and your wife has reason to consider that she and the children would be happier without your company. Were I to hear of any woman proposing to enter into the marriage covenant with you, I would feel it my duty to warn her against it, for you have in your disposition the attributes of a tyrant. You expect a woman to submerge her will in yours, preserving no individuality of her own. The spirit you manifested in your connection with your wife's mother was not as God would have it, but was directly against the principles contained in His holy Word. You are critical and exacting, and you have a harsh, cruel spirit. In your married life you have not pursued a course which would keep your wife's love or win her to the truth, and you need much of the softening influence of the spirit of the meek and lowly Jesus in your life, that you may not bring a reproach upon the truth which you profess.—[Letter 17, 1896](#), pp. 1-6. (To a church member who had married out of the church, and been divorced, May 10, 1896.) [194]

Comments on Family Situations in Australia—Mr. T is a carpenter by trade. They have eight children. Mrs. T said, “This preaching we are having is wonderfully different from anything we have ever heard, and the Bible is a new book to us. We seem to be quite slow of understanding, but we think we must keep the Sabbath. It is a very important step. We want to understand it more thoroughly. If it is the truth, what else can we do than to obey?” I told her I would send her *Steps to Christ*. She said, “Please send us writings that are simple, and easy to be understood, for we are so ignorant in regard to these new and wonderful interpretations of the Scriptures. I am perplexed with the cares of a large family. We are all in good health. Our diet is very simple. We have much to be thankful for, but I am hasty in temper and become impatient when I [195]

think my children are doing wrong. Will you pray for me especially, and understand I am thinking and trying to understand my duty?"

We had a most precious season of prayer with the family, and we know that angels of God were in the midst of us. There is help in Jesus for all such souls. These have since come out decided on the truth, with several others.

I have thought of the request of Sister T many times since. She said, "Oh, I want that precious faith that seems so positively necessary for me. Do send me something simple that my mind can grasp, that I can take hold of this faith to believe Jesus is a present help in every time of need." We find this is the great want of the soul—something that the needy, longing soul can grasp, something easy to be understood. The great reason why many do not lay hold of this truth is that it is so easy. They think they must do some great thing, and that God expects them to go through some wonderful process in order to be converted, but when we present the truth as it is, in its beautiful simplicity, they stand amazed. "Is that all?" they inquire.

We need to make the way of life just as clear as it is in Jesus, that all may see the Way, the Truth, and the Life. Simply to take God at His word seems so easy they hardly dare accept it.

[196] The Lord gave me much freedom in speaking to these assembled under the tent, an intelligent-looking people that listened with deep interest. Brother M came twelve miles to the meeting with his wife. She has been a bitter opposer, and the features speak the bitterness of the spirit within, but we have hope she will yet go with her husband and daughter. Her daughter, about 18 years old, first took her stand, saying, "Father, I must keep the Sabbath." He said, "Daughter, if you feel it is your duty, do this, and I will support you in so doing." Next the father took his position firmly upon the truth. He called his large family together, grown-up boys and smaller children, and told them he had decided that the seventh day is the Sabbath, blessed of God and enjoined upon the human family to keep, that he would rejoice if his children and the mother also would all unite with him: but if they did not do this, they must understand that no work was to be done on his premises on the Sabbath. He has two large fruit orchards. He said that the horses must not work, his children must not work, for thus saith the commandment. The Bible must now be his guidebook.

“Now,” said he, “you know my word is law, and I shall expect you to refrain from all labor on my premises on the seventh day.” We have strong hope that others of the family will unite with the father and the daughter. I could see that while I was speaking the opposing wife was somewhat affected. We hope for good. Brother M is a thoroughly converted man. His wife is a Wesleyan Methodist, and this class are generally bitter as gall against the truth.—[Manuscript 23, 1894](#) (New South Wales, April 9, 1894.)

A Marriage Ceremony in Australia—About 11:00 a.m. Tuesday our large dining room was prepared for the wedding ceremony [of Carrie Gribble and Brother Hickox]. Brother [G.B.] Starr officiated in the service, and it passed off nicely. The request was made by Brother Hickox that Sister White should offer prayer after the marriage ceremony. The Lord gave me special freedom. My heart was softened and subdued by the Spirit of God. On this occasion there were no light jests or foolish sayings. Everything was solemn and sacred in connection with this marriage. Everything was of an elevating character and deeply impressive. The Lord sanctified this marriage, and those two now unite their interest to work in the mission field, to seek and to save them that are lost. God will bless them in their work if they walk humbly with Him, leaning wholly upon His promises.—[Manuscript 23, 1894](#). (New South Wales, April 9, 1894.)

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Marriage, and Christ’s First Miracle—[[John 2:1, 2; 1:1-15: Genesis 1:26-31](#) quoted.]

He who gave Eve to Adam as a helpmeet performed His first miracle at the marriage festival. In this festal hall, where friends and relatives rejoiced together, He commenced His public ministry.

By His presence at this gathering, our Saviour sanctioned marriage, recognizing it as an institution He Himself had formed. In the beginning, when the Sabbath law was given to man, the marriage law was also given. Then God bestowed on man His two great gifts—woman as a helpmeet, and the Sabbath as a day of rest.

Marriage has received Christ’s sanction and blessing, and it is to be regarded as a sacred institution. True religion does not counterwork the Lord’s plans. God ordained that woman should be united with man in holy wedlock, to raise up families that would be crowned with honor, who would be symbols of the family in heaven.

[198] Priests and popes have made laws forbidding priests to marry, and secluding them in monasteries. These laws and restrictions were devised by Satan to place men and women in unnatural positions. Thus Satan has tempted human beings to disregard the law of marriage as a thing unholy, but at the same time he has opened a door for the indulgence of human passion. Thus have come into existence the greatest evils that curse our world—adultery, fornication, the murder of innocent children born out of wedlock.

Christ knew all about the human family, and at the beginning of His public ministry He gave His decided sanction to the marriage He had sanctioned in Eden. Thus He witnessed to all that He will not refuse His presence on marriage occasions, and that marriage, when joined with purity and holiness, truth and righteousness, is one of the greatest blessings ever given to the human family.

Jesus came to our world to rectify [man's] mistakes and to restore the moral image of God in man. Wrong sentiments in regard to marriage had found a place in the minds of the teachers of Israel. They were making of none effect the sacred institution of marriage. Man was becoming so hardhearted that he would for the most trivial excuse separate from his wife, or if he chose, he would separate her from the children and send her away. This was considered a great disgrace, and was often accompanied by the most acute suffering on the part of the discarded one.

Christ came to correct these evils, and His first miracle was wrought on the occasion of the marriage. Thus He announced to the world that marriage, when kept pure and undefiled, is a sacred institution.

[199] The Scriptures state that both Jesus and His disciples were called to this marriage feast. Christ has given Christians no sanction to say, when invited to a marriage, "We ought not to be present on so joyous an occasion." By attending this feast Christ taught that He would have us rejoice with those who do rejoice in the observance of His statutes. He never discouraged the innocent festivities of mankind when carried on in accordance with the laws of heaven. A gathering that Christ honored by His presence, it is right that His followers should attend. After attending this feast, Christ attended many others, sanctifying them by His presence and instruction.

The feast was in progress, and an important point in the ceremony had been reached, when it was discovered that the supply of wine had failed. Mary at once went to Jesus, saying, “They have no wine.” She had an interest in this ceremony, and Christ had ever been to her a wise counselor. The answer was, “Woman, what have I to do with thee?” This should be, “What hast thou to do with me?” This was not in any sense disrespectful. Christ was always respectful, kind, and courteous to all, but He was especially so to His mother. Christ was engaged in His Father’s work, and He must follow the dictation of no one but God.

Mary understood His words as encouragement, not rebuke, and she said to the servant, “Whatsoever He saith unto you, do it” ([John 2:5](#)).

“And there were set there six water pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece” ([verse 6](#)). In those days the Jewish religion was composed largely of forms and ceremonies. A certain amount of washing was required by the law, but they carried this matter to an extreme, prescribing certain forms never required by God, and making a tedious process of that which was intended to cleanse and refresh. Seeing the stone jars standing there, Christ bade the servants fill them to the brim. This was done, and He said, “Draw out now, and bear unto the governor of the feast. And they bare it” ([verse 8](#)). [[John 2:9, 10](#) quoted.]

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The wine created by Christ at this time was the best wine those present had ever tasted. But it was free from all fermentation. Christ Himself had forbidden the use of fermented drink, saying, “Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute forever throughout your generations: And that ye may put difference between holy and unholy, and between unclean and clean; And that ye may teach the children of Israel all the statutes which the Lord has spoken unto them by the hand of Moses” ([Leviticus 10:9-11](#)).

Fermented liquor confuses the senses and perverts the powers God has given. He is dishonored when men have not sufficient respect for themselves to practice strict temperance. Fermented wine is not a natural production. The Lord never made it, and with its production He has nothing to do. When Paul advised Timothy to

take a little wine for his stomach's sake, and often infirmities, it was the unfermented juice of the grape he meant.

The use of fermented wine caused Nadab and Abihu to confuse the sacred and the common, and death was their penalty. After this, severe restriction was placed on those connected with the sacred service. They were prohibited from touching wine or using grapes in any way, that they might avoid the consequences of becoming familiar with fermented wine. When food or drink which bewilders the brain is placed in the mouth, the destroyer sees his opportunity to enter and dethrone reason. Be assured that Paul never advised Timothy to use what the Lord had prohibited.

[201] Some who claim to be Christians clothe themselves with fig leaves and feel at liberty to use intoxicating drinks, and they claim to be in harmony with Christ in this particular. But Christ did not set the example they claim to imitate. Be assured that Christ would not have made intoxicating wine on the occasion of His first miracle. He gave to those present a safe drink to give to all humanity—the pure juice of the grape.

Christ never placed a glass of fermented liquor to His lips or to the lips of His disciples. Drunkenness was rare in Palestine, but Christ looked down the ages and saw in every generation what the use of wine would do for the users. Therefore at this [marriage] feast He set a right example.

He did not give publicity to His action, and at first only a few knew of the embarrassment of the governor. But after the wine made by Christ was brought in, great astonishment was expressed by the guests regarding its superiority over the wine first placed before them. The knowledge of the miracle became known, and the very work Christ desired to see done was accomplished. The faith of the disciples was confirmed. This miracle was to them a convincing testimony that He was the world's Redeemer.

Christ's future work shows the influence of this miracle. [[John 4:46-54](#) quoted.]

Christ did not touch the water in the jars. He simply looked upon it, and it at once became like wine fresh from the cluster. Only a few days before, Christ had refused to work a miracle to satisfy His hunger. He was weak and emaciated, for He had been without food for forty days and forty nights, but He would not command the

stones to become bread to satisfy His appetite. To the temptation of the enemy, He answered, “It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God” (Matthew 4:4). Neither would He accept a challenge to imperil His life by casting Himself down from the pinnacle of the Temple to prove that He was the Son of God. In answer to the challenge, He said, “It is written again, Thou shalt not tempt the Lord thy God” (verse 7). But on the occasion of the wedding feast, Christ desired to show that marriage is not forbidden by God. [202]

The divine love emanating from Christ never destroys human love, but includes human love, refined and purified. By it human love is elevated and ennobled. Human love can never bear its precious fruit until it is united with the divine nature and trained to grow heavenward. Jesus wants to see happy marriages, happy firesides. The warmth of true friendship and the love that binds the hearts of husband and wife is a foretaste of heaven.

God has ordained that there should be perfect love and perfect harmony between those who enter into marriage relation. Let bride and bridegroom, in the presence of the heavenly universe, pledge themselves to love one another as God has ordained they should. Let no draught of unkindness chill the atmosphere which should exist.

The wife is to respect and reverence her husband, and the husband is to love and cherish his wife. As the priest of the household, the father should bind his wife and children to his heart. The wife should feel that the large affections of her husband sustain her before the children are born, and after their birth he should cooperate with her in the management of the little ones, who should be wisely, tenderly, lovingly educated.

The family relationship should be sanctifying in its influence. Christian homes, established and conducted in accordance with God’s plan, are a wonderful help in forming Christian character. Families here should be a symbol of the great family above. Parents and children should unite in offering loving service to Him who alone can keep human love pure and noble. [Ephesians 5:22, 23 quoted.] If this instruction had been heeded by those who enter into the marriage relation, the home life would be pure and elevated, garrisoned by a holy love. [203]

Christ came not to destroy the law, but to fulfill its every specification. He came to pull down and destroy the works of oppression that the enemy had raised up everywhere. It was in perfect harmony with His character and work to make known the fact that marriage is a sacred and holy institution.

God made from the man a woman, to be a companion and helpmeet for him, to be one with him, to cheer, encourage, and bless him, and he in his turn to be her strong helper. All who enter into matrimonial relations with a holy purpose—the husband to obtain the pure affections of a woman’s heart, the wife to soften and improve her husband’s character and give it completeness—fulfill God’s purpose for them.

Christ come not to destroy this institution, but to restore it to its original sanctity and elevation. He came to restore the moral image of God in man, and He began His work by sanctioning the marriage relation. He who made the first holy pair, and who created for them a paradise, has put His seal upon the marriage institution, first celebrated in Eden, when the morning stars sang together, and all the sons of God shouted for joy.—[Manuscript 16, 1899, 1-11](#). (“The Marriage at Cana of Galilee,” February 19, 1899.)

[204] **Earthly Family a Type of the Family in Heaven**—“And the third day there was a marriage in Cana of Galilee: and the mother of Jesus was there: And both Jesus was called, and His disciples, to the marriage” ([John 2:1, 2](#)).

The joyous festivities of a Jewish wedding were preceded by solemn religious ceremonies. In preparation for their new relationship, the parties performed certain rites of purification, and confessed their sins.

A most interesting part of the ceremony took place in the evening when the bridegroom went to meet his bride and bring her to his home. At the house of the bride a company of invited guests awaited the appearance of the bridegroom. As he approached, the cry went forth, “Behold the bridegroom cometh: go ye out to meet him.” The bride, clothed in pure white, her head encircled with flowers, received the bridegroom, and accompanied by the guests they went from her father’s house. By torchlight, with impressive display, with sounds of singing and instruments of music, the procession

slowly proceeded to the house of the bridegroom, where a feast was provided for the guests.

For the feast the best food that could be secured was provided. Unfermented wine was used as a beverage.

It was the custom of the time for marriage festivities to continue several days. On this occasion, before the feast ended it was found that the supply of wine had failed. When a call was made for more wine, Jesus' mother, thinking that He might suggest something to relieve the embarrassment, came to Him and said, "They have no wine" ([John 2:3](#)).

Jesus replied, "Woman, what have I to do with thee? Mine hour is not yet come" ([verse 4](#)). Jesus loved and honored His mother, and His words were not spoken disrespectfully. Notwithstanding His reply, Mary felt assured that He would do something to help them in their perplexity.

The active part that Mary took in this feast indicates that she was not merely a guest, but a relative of one of the parties. As one having authority, she said to the servants, "Whatsoever He saith unto you, do it. And there were set there six water pots of stone, after the manner of the purifying of the Jews, containing two or three firkins a piece. Jesus saith unto them, Fill the waterpots with water. And they filled them to the brim" ([verses 5-7](#)).

[205]

Christ did not touch the water, nor approach the jars. He simply said to the servants, "Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine," with glad surprise he said to the bridegroom, "Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now" ([verses 8-10](#)). The bridegroom made no reply. He knew not whence this wine had come.

In answer to the inquiries that arose, the servants gave an account of the miracle by which water had been changed to wine of the purest flavor.

The action of Christ at this time was left on record for all ages, that men might see that Christ did not fail even in such a perplexity as arose on this occasion. Yet He never worked a miracle to help Himself. A few days before this He had refused to satisfy His own hunger by changing a stone into bread at Satan's suggestion. He

refused to secure popular favor by casting Himself from the dizzy height of the Temple into the surging crowds below, saving Himself from injury by the exercise of His divine power.

[206] “This beginning of miracles did Jesus in Cana of Galilee, and manifested forth His glory; and His disciples believed on Him” (verse 11). This action increased the confidence of these humble fishermen whom He was preparing to lay the foundation of His new kingdom. Throughout Palestine an interest was awakened in Christ and His work....

By His presence Jesus honored the marriage ceremony. The active interest that He manifested on this occasion showed that He came not to put a cloud over the happiness of the family and the guests. Jesus was in full sympathy with the pure joy to be found in this occasion. By His presence He showed Himself to be in harmony with the blessed institution of marriage. And He gave His sanction to every gathering that is pure, and lovely, and of good report.

Jesus did not enforce celibacy upon any class of men. He came not to destroy the sacred relationship of marriage, but to exalt and restore it to its original sanctity. He looks with pleasure upon the family relationship where sacred and unselfish love bears sway.

The family on earth should be a type of the family in heaven. The home that is beautified by love, sympathy, and tenderness is a place that angels love to visit, and where God is glorified. The influence of a carefully guarded Christian home in the years of childhood and youth is the surest safeguard against the corruptions of the world. In the atmosphere of such a home, the children will learn to love both their earthly parents and their heavenly Father.

The husband is to be the “house-band,” the priest of the family. Like Abraham, he is to be a faithful instructor of his household. And he is to cherish and respect the mother as the guide and educator of their children.

[207] The education of the child for good or for evil begins in its earliest years. The children should be taught that they are a part of the family firm. They should be trained to act their part in the home. They are not to be continually waited upon; rather, they should lighten the burdens of father and mother. As the older children grow up, they should help to care for the younger members of the family. The

mother should not wear herself out by doing work that the children might do and should do.

Parents, fit your children to become members of the Lord's family. Give them an education such as they can continue in the school above. Do not allow them to be careless or disrespectful. Unless you discipline yourselves, you will be unable properly to discipline your children. Train the voice, that you may cultivate a kindly tone. Refrain from all scolding and fretting. In the home no unkind words should be heard.

Let the clothing for your children be simple, and such as can be easily made and frequently changed, that they may cultivate a love for cleanliness and order. Ruffles and ornaments are unnecessary. Their care consumes precious time, and brings unnecessary worry, thus tending to create an atmosphere of gloom and sadness.

Oh, how many more souls might be saved to enter the kingdom of Jesus Christ if parents would do thoroughly the work that should be done in the home school.

In some cases it would be better if children had less work in the school and more training in the performance of home duties. Above all else they should be taught to be thoughtful and helpful. Many things to be learned from books are far less essential than the lessons of practical industry and discipline.—[Manuscript 126, 1903, 1-3, 6-7](#). (“Christ at the Marriage Feast,” October 26, 1903.)

White Estate

Washington, D. C.,

August 19, 1980.

[208]

MR No. 815—Evangelizing Big Cities From Outposts

Many Small Plants in Many Places—It is the Lord's desire that renewed efforts shall be put forth in many places, and small plants be established. A work is to be done that is to open the way for the advancement of the truth, and that will increase the faith of souls. The world is the Lord's vineyard, but He has been strangely shut out. Now He requires that the vineyard receive special attention. The work we are called to do in giving the light is expressed in the words of the Saviour's commission: "All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world" ([Matthew 28:18-20](#)).

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There are many fields to be worked, and calculations should not be made to plant many large interests in a few favored localities. The Lord has instructed me that we are not to make many large centers, for in every field there should be facilities for the successful carrying on of the work. For this reason a few large institutions should not be allowed to exhaust all the income of means. In small and large cities, and in settlements that lie outside the cities, there should be maintained small centers where faithful watchmen are stationed who will labor for souls. Wherever the missionary worker goes, there should follow his efforts the establishment of some small plant, that the advance of the work may be hastened. When God's servants do their work faithfully, Providence will open the way for these facilities in many places.—[Letter 30, 1911](#), pp. 4, 5. (To J. Edson White, June 11, 1911.)

Instruction Regarding Sanitarium Work—Some things have been presented to me that I deem of great importance. Light has been given that our institutions are not to be established in the midst of the cities. So great is the wickedness of these cities that much of

what the eyes see and the ears hear, has a demoralizing influence. Especially should our schools and sanitariums be located outside of the cities, in places where land can be secured.

Let the culture of flowers and of small fruits, such as strawberries, be carried on in connection with our sanitariums, and let the patients whose health permits it, be encouraged to take part in this work. The exercise in the open air will have on them an influence for good that it is impossible to overrate.

There is another advantage to be gained by carrying on the cultivation of fruit in connection with our sanitariums. Thus fruit absolutely free from decay, and fresh from the trees, can be obtained for table use.

It is not pleasing to the Lord for those who claim to believe present truth to establish institutions in the cities. The all-wise God is working on minds, leading men to see the advantage of getting away from the congested cities into the country.

If we walk in the counsel of the Lord, we shall have opportunity to purchase for sanitarium purposes, at reasonable rates, properties on which there already are buildings that can be utilized and where the grounds already are ornamented by ornamental trees. Many such places have been presented to me. I have been instructed that the liberal offers made on these places should be carefully considered. Sometimes these properties can be purchased for much less than their real value. They may not, in every particular, be all that we could wish. But changes can be made to fit the buildings to our purposes, and these changes will cost less than putting up new buildings.

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It may sometimes be necessary, however, to select a site on which no improvements have been made and no buildings erected. In such a case, we must be careful not to select a place which will of necessity require a large outlay of means for improvements. Through lack of experience, and miscalculation, we may be entrapped into the incurring of large debts, because the buildings and improvements cost two or three times as much as was estimated.

Let us endeavor to purchase properties on which buildings are erected and trees and shrubs set out. It is far better for us who are striving to advance the cause of truth to purchase such places, if offered at a reasonable figure, than to delay the work for a long time in an effort to find a location that exactly suits us.

Sometimes the expense of traveling here and there, searching for favorable locations, is large because one or two men have pet ideas that they wish to see gratified, and [they] are unwilling to follow the instruction that God has given.

[211] We need now to make every dollar count in selecting a site for a sanitarium near Los Angeles and beginning work. We have been in need of men of sound judgment, men with ability to count the cost and to plan wisely. Lack of experience has been a great disadvantage. There is now need of our doing solid work. I have been instructed that it was not necessary for the sanitarium work in southern California to be hindered in the way that it has been, for the Lord Himself has pointed out the way in which the situation should be regarded.

The Lord would have men walk humbly before Him. It would be a mistake for us to purchase or erect large buildings in the cities of southern California for sanitarium work, and those who see advantages in doing this are not moving understandingly. A great work is to be done in preparing these cities to hear the gospel message, but this work is not to be done by fitting up in them large buildings for the carrying forward of some wonderful enterprise.

Well-equipped tent meetings should be held in the large cities, such as San Francisco, for not long hence these cities will suffer under the judgments of God. San Francisco and Oakland are becoming as Sodom and Gomorrah, and the Lord will visit them in wrath.

Hygienic Restaurants—The opening of hygienic restaurants is a work that God would have done in the cities. If wisely conducted, these restaurants will be missionary centers. Those working in them should have at hand publications on health and temperance topics, and on other phases of gospel truth, to give to those coming for meals.

The question has been asked, “Should our restaurants be opened on the Sabbath?” My answer is, No, no! The observance of the Sabbath is our witness to God—the mark, or sign, between Him and us that we are His people. Never is this mark to be obliterated.

[212] Were the workers in our restaurants to provide meals on the Sabbath, the same as they do through the week, for the mass of people who would come, where would be their day of rest? What

opportunity would they have to recruit their physical and spiritual strength?

Not long since, special light was given me on this subject. I was shown that efforts would be made to break down our standard of Sabbath observance, that men would plead for the opening of our restaurants on the Sabbath, but that this must never be done.

A scene passed before me. I was in our restaurant in San Francisco. It was Friday. Several of the workers were busily engaged in putting up packages of such foods as could be easily carried by the people to their homes, and a number were waiting to receive these packages. I asked the meaning of this, and the workers told me that some among their patrons were troubled because, on account of the closing of the restaurant, they could not obtain on the Sabbath food of the same kind as that which they used during the week. Realizing the value of the wholesome foods obtained at the restaurant, they protested against being denied them on the seventh day, and pleaded with those in charge of the restaurant to keep it open every day of the week, pointing out what they would suffer if this were not done. "What you see today," said the workers, "is our answer to this demand for the health foods upon the Sabbath. These people take on Friday food that lasts over the Sabbath, and in this way we avoid condemnation for refusing to open the restaurant on the Sabbath."

The question of opening our restaurants on the Sabbath is to be considered in the light of God's commandments. The Lord has declared: [[Exodus 31:13-17](#), quoted.]

We are to heed a "Thus saith the Lord," even though by our obedience we cause great inconvenience to those who have no respect for the Sabbath. On one hand are man's supposed necessities; on the other, God's commands. Which have the greatest weight with us?

[213]

In our sanitariums, the family of patients, with the physicians, nurses, and helpers, must be fed upon the Sabbath, as any other family, with as little labor as possible, but our restaurants should not be opened on the Sabbath. The workers are to be assured that they will have this day for the worship of God. The closed doors on the Sabbath stamp the restaurant as a memorial for God, a memorial which declares that the seventh day is the Sabbath, and that on it no unnecessary work is to be done.

God rested on the seventh day from His work of Creation, and was refreshed. He sanctified and blessed the day of His rest, and gave it to man as a day to be kept holy.

When the manna was given to the children of Israel, they were directed to gather on the sixth day a double portion. “Tomorrow is the rest of the holy Sabbath unto the Lord,” Moses declared. “Bake that which ye will bake today and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning” ([Exodus 16:23](#)).

God requires that His holy day be as sacredly observed now as in the time of Israel. The command given to the Hebrews should be regarded by all Christians as an injunction from Jehovah to them. The day before the Sabbath should be made a day of preparation, that everyone may be in readiness for its sacred hours.

[214] Not all our people are as particular as they should be in regard to Sabbath observance. May God help them to reform. It becomes the head of every family to plant his feet firmly on the platform of obedience.—[Manuscript 114, 1902, 1-8](#). (“Instruction Regarding Sanitarium Work,” September 1, 1902.)

Evangelize the Large Cities of the East—We are to consider the needs of the cities of the East, where the first and second angel’s messages went with such power. The Lord wrought mightily in these places for rich and poor. I am made sad when I see those who have had such great light question whether they can send the light into the large cities. Do you not know, my brethren, that angels of God are promised to go with you in every undertaking for the spread of gospel truth? Go and speak the truth in its simplicity, and God will send power, and the truth will affect hearts, and many, many souls will come to a knowledge of its saving grace. In the place of stopping to question, let us consider the wide field for labor before this people. There are thousands who have never heard the message—not any part of the message. The delegates who are present [1909 General Conference session]—I am so thankful when I consider that they come from almost all parts of the world—are to remember that there are many other workers to be raised up to take a part in the work.—[Manuscript 43, 1909, 7](#). (Sermon preached Sabbath morning, May 29, 1909.)

Work the Cities Before It Is Too Late—Individually and as a people we have a most solemn work before us. There is a daily preparation of heart and mind to be gained in order that we may be fitted to work out the purposes of God for us. The perils of the last days are upon us, and at this time we are each determining what our destiny for eternity shall be. Individually we are to form characters that will stand the test of the judgment. Individually we are to give, in the church where we are, an example of faithfulness and consecration. The ministry of the Word is designed to prepare a people to stand in the times of temptation in which we live; and church members are to cooperate with the work of ministry by revealing in the life the principles of the truth, that no word shall be spoken or act performed that will lead into false paths or create a condition of things that God cannot approve. [215]

There has been revealed to me the grave dangers we shall meet in these last days of peril and temptation. Our only reliable light and guide for this time is in the Word of God. We must take this Word as our counselor and faithfully follow its instructions, or we shall find that we are being controlled by our own peculiar traits of character, and our lives will reveal a selfish work that will be a hindrance and not a blessing to our fellow men. We need to go to the Word of God for counsel for every step we take, for self is ever ready to strive for the mastery.

It is the duty of those who stand as leaders and teachers of the people to instruct members how to labor in missionary lines, and then to set in operation the great, grand work of proclaiming widely this message which must arouse every unworked city before the crisis shall come, when, through the working of satanic agencies, the doors now open to the message of the third angel shall be closed. God requires that we shall give the message of present truth to every city, and not keep the work bound up in a few places. Wherever an opening for the truth can be found, there let men be stationed who are capable of presenting its teachings with a power and conviction that will reach hearts. [216]

The judgments of God are being stayed that the voice of truth may be heard in its simplicity. Let those who have a part in this sacred work be wide awake and each endeavor to labor in God's

appointed way. Let none set up as the Lord's way the way of human devisings.

The words were spoken to me with impelling power: Wake up the watchmen to carry the word of warning to every city in America. Build up the waste places. The righteous judgments of God, with their weight of final decision, are coming upon the land. Do not hover over the churches to repeat over and over again the same truths to the people, while the cities are left in ignorance and sin, unwarned and unlabored for. Soon the way will be hedged up and these cities will be closed to the gospel message. Wake up the church members that they may unite in doing a definite and self-denying work.

Our camp meetings should not be held again and again in the same places. Carry the message into new cities. If necessary, we must expend less means in the few places where the message has been quite fully preached, that we may go out into other places where the warning has not been given, and where men and women are ignorant of the great crisis that is about to come to all who live upon the earth. We have the word of truth—the commandments of God and the faith of Jesus—to give to the people of this generation.

[217] Means is needed that we may do quickly the work that must be done in building up the waste places and raising up the foundations of many generations. We are not to spend our money on things that are not essential. God requires that every available dollar shall be given to the work of opening new fields for the entrance of the gospel message and in lessening the mountains of difficulty that seek to close up our missionary work. For Christ's sake, I ask you to carry out God's purposes for the opening of missions in every city, in every place. Satan is working with all deceivableness of unrighteousness in them that perish. Is it not time that we awake out of sleep? Our apparent devotion to the things of this life contradicts the faith we profess to hold.

The warning message for this time is not being given earnestly in the great business world. Day after day the centers of commerce and trade are thronged with men and women who need the truth for this time, but who gain no saving knowledge of its precious principles, because earnest, persevering efforts are not put forth to reach this class of people where they are.

The publications and periodicals that come from our presses have a definite and far-reaching work to do. These papers are not to repeat and discuss the errors that are all the time coming in to divert the mind from what is truth. Let the articles deal with the truths of the Word of God, giving clear instruction regarding the saving truths for this time, and warning of the near approach of the judgments of God and the end of all things.

As the work advances, our publications in all languages should increase in circulation. Our presses are now at work in many lands, sending forth the truth in French, Danish, German, and many foreign languages. Let a spirit of harmony and unity prevail as the work is carried forward. We have no time for contention and strife. In every clime the truth is to go forth as a lamp that burneth. Let every reasoning mind have the privilege of hearing the truth for this time.

In the advocacy of the cause of temperance, our efforts are to be multiplied. The subject of Christian temperance should find a place in our sermons in every city where we labor. Health reform in all its bearings is to be presented before the people, and special efforts made to instruct the youth, the middle-aged, and the aged in the principles of Christian living. Let this phase of the message be revived, and let the truth go forth as a lamp that burneth.

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The men and women who believe the truth for this time are to be educated to go forth and speak intelligently in regard to the reformation which God calls for in the observance of the true Sabbath, given at the creation of the world to man to be observed by him to the close of time. God will be with those who with faithfulness will give the message of present truth in all its fullness. He will be with them, even as He has been with His people in the past.

The world is preparing for the closing work of the third angel's message. The truth is now to go forth with a power that it has not known for years. The message of present truth is to be proclaimed everywhere. We must be aroused to give this message with a loud voice, as symbolized in the fourteenth chapter of Revelation. There is danger of our accepting the theory of the truth without accepting the great responsibility which it lays upon every recipient. My brethren, show your faith by your works. The world must be prepared for the loud cry of the third angel's message—a message which God declares shall be cut short in righteousness.

[219] The message of the apostle James, depicting the misery of the rich who have done wickedly, is to be repeated as a message of warning and appeal. The instruction given in the first and second chapters of 1 Peter, exhorting believers to a godly life, is to be presented to the people. Let all be impressed with the fact that the time has come when all should work intelligently and earnestly for the accomplishment of the work of salvation. I am instructed to say to those who have long stood at the head of the work, and who for years have allowed many of our large cities to remain unworked: The Lord will call to account those who have worked out their own plans to do a large work in a few places, while they have left undone the work that should have been done in giving the last warning message to the many large cities of our land. There has been with some a spirit of forbidding, a desire to hold back from the work brethren who desired to have a part in it. Some in the blindness of their hearts have been hindering the work, and this has brought unbelief into many hearts. I am now counseled in regard to the need of employing all our energies and all our means for the advancement of the work. We need to use our influence in encouraging others to labor. Let the spirit of sanctified activity be encouraged rather than the spirit that would seek to hinder and forbid, and there will be seen advancement where in the past there has been failure to follow the will of the Lord.

When the workers in the cause of God are converted in spirit, they will be willing to do the work that is waiting to be done. When they are willing to practice self-denial, they will have spiritual discernment to understand what the purposes of God are. Then they will remove from their hearts that which hinders them from cooperating fully with Him. And when they give evidence that they are determined to carry out the Lord's plans, and not their own devisings, decided changes will be seen. A spirit of humility and trust in God will reveal that God is a God of wisdom, and that His work is done in righteousness and truth.—[Manuscript 61, 1909, 1-6](#). (“Words of Instruction,” September 17, 1909.)

[220] **Calamities Coming on Cities**—The outlook in our world is indeed alarming. God is withdrawing His Spirit from the wicked cities, which have become as the cities of the antediluvian world, and as Sodom and Gomorrah. The inhabitants of these cities have

been tested and tried. We have reached a time when God is about to punish the presumptuous wrongdoers who refuse to keep His commandments and [who] disregard His messages of warning....

The twenty-fourth chapter of Matthew gives an outline of what is to come upon the world. We are living amid the perils of the last days. Those who are perishing in sin must be warned. The Lord calls upon everyone to whom He has entrusted the talent of means to act as His helping hand by giving their money for the advancement of His work. Our money is a treasure lent us by the Lord, and it is to be invested in the work of giving to the world the last message of mercy. My brother, you can act a part in this work. You can help to sustain the Lord's work in New York City. Remember that those who spend in self-gratification the money that should be used to open doors for gospel work, suffer an eternal loss.—[Letter 90, 1902](#), pp. 1, 3. (To Brother Johnson, May 23, 1902.)

Appeal to Evangelize the Cities of America—I am weighed down by the thought that our people do not realize the responsibility resting on them to proclaim the truth in the unwarned cities of America. God says to them, “Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee” ([Isaiah 60:1](#)). Why are such cities as New York left unwarned? Do not those who know the truth understand the commission of Christ? Why then do they feel no burden to add new territory to the Lord's kingdom, to plant the standard of truth in new places? Why do they not obey the word: “Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not” ([Luke 12:33](#)). Why do they not return to the Lord His own, to be invested in heavenly merchandise? Why do not our people wake up to the peril threatening the men and women in the cities of America? Why are not our churches aroused, and why is there not an earnest call made for volunteers to enter the whitening harvest field? When I bear my testimony in person, I want to bear it where it will be appreciated, where it will be heeded, where I shall not be afflicted by those who are so spiritually backslidden that they make no effort to proclaim the truth for this time.

[221]

We have no time to dwell on matters that are of no importance. Our time should be given to proclaiming the last message of mercy to a guilty world. Men are needed who move under the inspiration

of the Spirit of God, men who will obey the words, “Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins” ([Isaiah 58:1](#)).

The sermons preached by some of our ministers will have to be much more appropriate, and much more to the point than they are now, else many backsliders will carry a tame, pointless message that lulls people to sleep. Every discourse given should be given under a sense of the awful judgment soon to fall on our world. The message of truth is to be proclaimed by lips touched with a live coal from the divine altar. Christ refers to the lifeless, purposeless messages given in our churches, when He says, “I know thy works, that thou art neither cold nor hot: [[Revelation 3:15-18](#) quoted].

[222] Night after night I get up at twelve and one o'clock, and walk the floor in intense anguish because of the tame messages borne by our ministers, when they have a message of life and death to bear to the people. The ministers are asleep; the lay members are asleep; and a world is perishing in sin. Where are the evangelists who can go to the South and work for the people there? Where are the men who have encouraged Elder [S.N.] Haskell? He and his wife are doing a noble work. Not only are they proclaiming the truth, they are training other workers to proclaim the truth in the right way. Do you not think that God requires His people to help a man who is doing as much as Elder Haskell is doing? I know how the Lord regards this matter. It would be well-pleasing to Him for His people to give of their means and their sympathy to those who are working for Him in the cities of America. God has instructed me that His people are neglecting a work that is close beside them.

If our people would feel more of a burden for the men and women in our cities who have not heard the message of salvation, if they would labor for them with determined energy, they would have less time and thought to give to tearing down what has been accomplished. God is not pleased with the way that things are shaping, and unless more is done than has been done for the cities of America, ministers and people will have a heavy account to settle with the One who has appointed to every man his work.—[Letter 211, 1902](#), pp. 7-10. (To Sands H. Lane, December 24, 1902.)

Diversities of Gifts in City Work—One worker may be a ready speaker, another a ready writer, another may have the gift of sincere,

earnest, fervent prayer, another the gift of singing. Another may have special power to explain the Word of God with clearness. And each gift is to become a power for God because He works with the laborer. To one God gives the word of wisdom, to another knowledge, to another faith. But all are to work under the same Head. The diversity of gifts leads to a diversity of operations, “but it is the same God which worketh all in all” (1 Corinthians 12:6).

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Let no man despise the supposed lesser gifts. Let all go to work. Let no one fold his hands in unbelief because he thinks he can do no mighty work. Cease looking at self. Look at your Leader. In sincerity, meekness, and love, do what you can....

God will certainly bless wholehearted workers. If the Lord chooses your feet to do His work, give your feet to Him. With the feet you may hunt for souls. Christ says, “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.” They may not be eloquent, but if they are connected with God, He will richly bless them. Their rugged, solid words, coming directly from the heart, are of great value, and are appreciated by the Lord.

Let not those connected with the Master’s service look to men of large abilities to do their work for them. God stands behind the one who does his best. Let every worker rely on His power, and He will impress the hearts of those for whom they labor. Great good may be accomplished by the sincere, humble worker who realizes that success does not depend on appearances, but on the One who has given him his commission.

Now is the time to work in Greater New York. The Lord has many workers to use in this great city, and He has a great many kinds of work to be done there. Some of the work will be great, some small, but all is to unite to make a perfect whole.

The reason the number of workers is so much smaller than it should be is that men are looking at their supposed weakness, and putting their trust in one whose appearance and capabilities will, they suppose, win success. Thus spiritual consumption is brought into the church, and souls are dying because the spiritual lifeblood is poisoned. Men have depended on men till they are strengthless.—[Letter 1, 1902](#), pp. 2, 3. (To S. N. Haskell and wife, January 18, 1902.)

[224]

The Haskells' Work in Greater New York—We are thankful that in Greater New York doors are opening for the truth to find entrance in many hearts. Elder [S.N.] Haskell and wife are of good courage in the Lord. Certainly they have a grand opening. Before Elder Haskell's special effort was begun, there were some good workers in Greater New York. But until Elder Haskell and wife went there, the way was not fully opened. Brother and Sister Haskell began their effort quietly in some of the immense blocks in the city, doing house-to-house work. This is as it should be. Already a good company has been raised up.

Apparently the mission in Greater New York is well provided with an excellent force of workers, and the work is advancing in accordance with the faith of the laborers. Elder Warren, who is now with them, is an earnest, wide-awake speaker. I see by the daily papers that the weather in New York is now very cold. Elder Haskell has gone to South Lancaster for a ten-day rest. His wife joined him later and will take a week's rest.

[225] We all need to be wide awake, that as the way opens we may advance the work in the large cities. We are far behind in following the light given us to enter the large cities and erect memorials for God. Step by step we are to lead souls into the full light of truth. Many seem to be longing for spiritual food. We are to continue working until a church is organized and a humble house of worship built. I am greatly encouraged to believe that many persons not of our faith will help considerably by their means. The light given me is that in many places, especially in the cities of America, help will be given by such persons.—[Letter 14, 1902](#), p. 2. (To G. A. Irwin and Wife, February 4, 1902.)

Souls to Be Saved in Wicked Cities—Christ came to seek the lost pearl which was buried beneath the darkness of ignorance and perverse iniquity of the earth. He was moved with pity when He saw the condition of His purchased heritage. He saw that children and youth were becoming wise to do evil—continually acquiring greater tact and shrewdness in the service of the world through their contact with men full of selfishness, ambition and pride. He saw that as children grow up to youth, and youth to manhood and womanhood, they become full of self-sufficiency, maturing all too rapidly their knowledge of evil practices through constant association with the

dishonest, with thieves, with the depraved, dissolute, disobedient elements of society. They learn to be cunning in avoiding detection, becoming experts in every phase of deception and fraud. They are educated in crime by reading the stories which fill the popular publications of the day. Having no regard for the right because it is right, as they read stories of theft, murder, and every other species of crime, they are led to devise plans by which they could improve upon the criminal's methods and escape detection. Thus these foul publications assist in perfecting the education of the youth in the way that leads to perdition. [226]

The youth of our cities breathe in the tainted, polluted atmosphere of crime. The evil influence is then communicated to the country, and the whole community becomes contaminated. The rulers are not men of moral worth, but men who are well supplied with this world's goods, and they have neither the desire nor the inclination to check the growth of this root of bitterness which is increasing year by year, and is fostered and fed by just such publications as are now being sold everywhere, and by such stories and descriptions of criminal practices as are found in the papers of the day. So-called revelations of the future are treated as realities. Revolutions are predicted: many minds catch the evil spirit lurking in these representations of future horrors and feed upon these things until they become imbued with the same spirit, gradually working themselves into a state of mind which will lead them to do even worse, were it possible, than is predicted by the writers.

Christ, the world's Redeemer, saw this conflict approaching, and sends us the warning to "watch and pray, that ye enter not into temptation." [Luke 17:26-30 quoted.]

It is not against the proper participation in business transactions that we are warned, but against indulgence, carrying that which is lawful to excess, allowing them to shut our minds up against the more important things of eternal life. The indulgence of a perverted appetite by overeating and drinking perverts the whole being. Jude describes the condition of our world as we approach the close of earth's history. Through the inspiration of the Holy Spirit this writer has lifted the danger signal that we might understand the perils of our time.

As we see these things and consider that Christ gave up every-

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thing that He might seek and save that which was lost, that He might recover the lost pearl, what are we as individual followers of Christ ready to do? What sacrifices are we ready to make that we may find the lost pearl and place it in the hands of our Saviour? As you look upon the cities, so full of iniquity, Satan will tell you that it is impossible to do them any good. The cities are sadly neglected. You will never know the value of the pearl until you seek earnestly to find it. There might be one hundred workers where there is but one, seeking diligently, prayerfully, with an intense interest, to find the lost pearls which are buried in the rubbish of these cities.

How can we find language to express our deep interest and desire that every soul should awake and go to work in the Master's vineyard! "Occupy," says Christ, "till I come." It may be but a few years until your life history shall close, but you must occupy till then. When the fiat goes forth, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still" ([Revelation 22:11](#)), then there will be no more occasion to labor for souls.—[Manuscript 13, 1895, 1-3.](#) ([Untitled Manuscript, June 10, 1895.](#))

[228] **Hovering Over Churches Weakens Them**—The time that has been used in preaching to our churches has not strengthened them, but has made them weak and helpless, to be fed with milk and not with meat. God has been calling upon His ministers to leave the ninety and nine and hunt for the lost sheep. Your experience is to be a lesson for all who are hovering over the churches—consumers and not producers. We tell you to put your trust in God. Let Him guide you. The Lord Jesus is answering your prayers.—[Letter 132, 1901,](#) p. 8. (To S. N. Haskell and wife, October 7, 1901.)

The Work of SDA's—What is our work? It is to walk humbly with God. Those who have any connection with His institutions are to become more and more enlightened in regard to the sacred things that proceed from the lips of Christ. [[Matthew 28:18-20](#) quoted.]

We have a most solemn work to do. We are to make every effort to proclaim the truth for this time. Through the ministration of Christ, a most intense interest is to be aroused in this truth. We are never to lose sight of the fact that it is by the ministration of Christ that this work is to be accomplished. He is to work through His

ministers in this, the great day of atonement. The Saviour gave His first disciples precious instruction to live by, and the assurance of His abiding presence. “Lo, I am with you always,” He said, “even unto the end of the world.”

We should be pleased to see special work done in Philadelphia and in Boston. Many souls will be converted if men and women will do the personal work that needs to be done. By means of workers who labor under the influence of the Holy Spirit, many souls will be brought to a knowledge of the truth.

Melrose Sanitarium—In regard to obtaining means, there are few places that have so great advantages in their favor as the Melrose Sanitarium. True, a part of the main building of the institution was burned, but it was insured, and the material that was brought to Melrose when the sanitarium in South Lancaster was torn down, can be used.

There are places with which I am well acquainted where the workers are striving early and late, and in the face of great difficulties, to advance true medical missionary work, and to establish small sanitariums, that the people of all classes may be reached.

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The Work in Washington—I cannot feel free to call the attention of our people to Melrose. I am instructed that we are now to make the work in Washington our first consideration. We have no time to lose. The importance of the work at the Capital of our nations demands that past negligence be atoned for by abundant supplying the necessary means to erect the buildings that must be erected and equipped as quickly as possible. Shall we not make a representation corresponding with the importance of the situation? Unbelievers are placing their estimate on us as a people, and God requires us to complete speedily the work that He has outlined to be done in Washington.

I have been given special light that it is not by erecting grand, expensive buildings that the cause of God is to be advanced and a correct impression made on minds, but by the erection of plain, substantial buildings. The money that the people of God give for the advancement of His work is not to be expended for display. The buildings erected in Washington are to be constructed on plain, substantial lines, and in their erection the students who help with

the work are to learn lessons of the thoroughness that is essential in character building.

[230] We call upon our brethren to make a specialty of the work in Washington. The publishing house must be erected, that the work of printing and sending out literature all over the world may be carried forward in noble, straightforward lines. We are to reveal that the god of this world has not put out our spiritual eyesight. The work of building must go forward with self-sacrifice. To those connected with this work I would say: The unselfish love of Christ must be expressed in the work to be done in behalf of truth and righteousness. The Lord Jesus Christ has caused you to pass through a severe and trying experience in searching for a place in which to establish the publishing work which He said should be removed from Battle Creek. The Lord led His servants, and they, not knowing whither they went, were guided by the angels of heaven. Recent developments show that they went to Washington none too soon, and that their selection of a place was in God's order. We need not doubt that the site in Takoma Park was waiting for them....

A Word of Warning—I wish to speak decidedly. It is not the plan of God for His church to arrange at any time to make a grand display in our cities on any occasion. The Lord is displeased and dishonored when His entrusted means is used in such displays. I was permitted to have the recent display presented to me, and I was instructed that the money used thus should have been used to relieve the situation of some who have lent means to our institutions and now need that means. There are those who lent their means in good faith, but who, though they have called and pleaded for their money, have not been able to obtain it. Means borrowed from our people is to be returned when called for. I have borrowed money from my brethren and sisters to invest in the cause of God, but in every instance when this means has been called for, I have returned it. Often I had not the money in hand to do this, but I borrowed from someone else who wished to invest means in the work. Never have I failed to respond to a call for means that I had borrowed.—[Manuscript 162, 1905, 1-3, 7.](#) (“Our Work,” December 25, 1905.)

[231] **Evangelizing the Cities**—The unwarned multitudes are fast becoming the sport of the evil one. Satan is leading them into many forms of folly and self-pleasing. Many are seeking for that which is

novel and startling. Their minds are far from God and the truths of His Word. At this time, when the enemy is working as never before to engross the minds of men and women and turn them from the truth, we should be laboring with increasing activity in the highways and also in the byways. Diligently, interestedly, we are to proclaim the last message of mercy in the cities—the highways—and the work is not to end there, but is to extend into the surrounding settlements and in the country districts—into the byways and the hedges. All classes are to be reached. As we labor we shall meet with various nationalities. None are to be passed by, unwarned. The Lord Jesus was the gift of God to the entire world—not to the higher classes alone, and not to any one nationality to the exclusion of others. His saving grace encircles the whole world. Whosoever will, may drink of the water of life freely.—[Letter 4, 1911](#), p. 3. (To W. C. White, February 15, 1911.)

Restoration of the Whole Man to God's Image—The great object of life should be to restore to God soul, body, and spirit. If the moral image of God is restored in the poor, degraded sot, it will not be by continuing to give him liquor. In every city the Lord would have a place where sin-sick souls may find courage and sustaining help to overcome all unnatural appetites and sinful indulgences—tobacco using, tea and liquor drinking. All flesh meat is to be discarded. Educational meetings should be held where young men may be instructed how to develop a perfect manhood. Then they can become teachers of good things.—[Letter 95, 1898](#), p. 3. (To Bro. Hubbard, November 18, 1898.)

Sanitarium Locations—I have seen representations of several locations in high altitudes that should be secured for sanitarium purposes. Your descriptions of the property 48 miles from New York seems to correspond to these representations. In such places the air is bracing and induces deep breathing, which is very beneficial. And the offer of this property for \$25,000 or less seems to be very reasonable.

I hope that Doctor Kress and others will examine this piece of property. I would be in favor of purchasing it if it commends itself to the best judgment of our brethren who see it. I am pleased with the description you have given, and especially of the water privileges. Some improvements would doubtless have to be made, but these

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need not all be put in at once. Strict economy should be exercised. It seems to me that our people should be able to raise the amount necessary for its purchase and equipment for sanitarium use.

Our cities are to be worked with the third angel's message. Notwithstanding the light that has been given, there seems to be but little accomplished so far.

The place that we have just purchased here in California for our school contains wonderful advantages. It is situated on Howell Mountain, five miles from the Sanitarium. There are over 1600 acres of land in the property, 105 of which is good arable land. There are twenty acres of orchard, bearing apples, pears, plums, prunes, peaches, figs, grapes, and English and black walnuts. There are thirty acres of alfalfa. Forty-five tons of prunes have been gathered from the orchard this year, and 2000 quarts of canned fruit were in the cellar when the place was purchased.

[233] The buildings are well planned, and are completely furnished. There is an abundance of splendid water. The barn is filled with fine alfalfa hay. There are twenty good milk cows, thirteen horses, six colts, and vehicles of various kinds.

We attended the dedication two weeks ago, and although I was very weak and weary, I took part in the exercises. The last report from the school was that there were about seventy students in the home and more are coming in from time to time. We are thankful to God that He has enabled us to secure this valuable property for school purposes.—[Letter 136, 1909](#), pp. 1, 2. (To G. B. Starr, October 14, 1909.)

The Work of Training Medical Missionaries—There is not a proper understanding of what constitutes medical missionary work. The education of medical missionaries is a great and good work, and the Lord will bless the faithful laborers who are training our youth in this line of service....

God desires those who are connected with any branch of His work to be associated closely with Himself. None need feel that they are too busy to pray, too full of business cares to spend an occasional fifteen minutes to seek counsel from God. My brethren, make God your entire dependence. When you do otherwise, then it is time for a halt to be called. Stop right where you are and change the order of things. Pray first, before taking up the work of the day. Do not

go through a dry form of words. Be polite, inviting the heavenly Guest to come in and take possession and to control every worker. In sincerity, in soul-hunger, cry after God. Wrestle with the heavenly agencies until you have the victory. Put your whole being into the Lord's hands, soul, body, and spirit, and resolve to be His living, consecrated agency, moved by His will, controlled by His mind, infused by His Spirit. Then the eyes of your understanding will be anointed with heavenly eyesalve. Then you will see heavenly things clearly. Like Moses, you will catch glimpses of the Holy One of Israel.—[Manuscript 24, 1891, 16, 27](#). (Diary, undated. From [Manuscript 5, 1903](#), transcribed in February 1903.) [234]

The Sanitarium—Where Shall It Be Located?—I am much burdened and perplexed. Matters have been presented to me which I wish to comprehend fully, that I may not make any mistake. Again and again the question arises, Where shall we locate our sanitarium? We who cannot read the future may make plans for the present which appear altogether consistent, the very plans in our human judgment which should be made. But with our finite judgment we cannot discern the future perplexities involved in our selection of a location for a sanitarium. Candid, prayerful consideration must be given to this subject, and great caution must be exercised in regard to it.

Beautiful locations are fascinating, and from a human standpoint it would seem to be the very best thing we could possibly do to select a site among the wealthy. We might think this would give character to the work and secure patronage. But this is only seeing things from a human standpoint. If the grandees living near such a locality have religious prejudices, they will communicate this to their friends and in the place of favorable results, just the reverse will be seen. The sanitarium will be looked upon as an innovation and will be an eyesore to many who would look upon it with favor if the seeds of prejudice had not been sown to produce their evil crop of tares.

Humility is a hard lesson for fallen humanity to learn, especially for rich, self-indulgent men who do not relate themselves to God as accountable to Him for all the goods they possess. They exalt self as though the riches comprehended by land and bank stock made them independent of God. Full of pride and conceit, their characters are estimated by themselves and the world as being as [235]

elevated and powerful as the value of their supposed inheritance. Their riches would be much less if they distributed to the poor and relieved suffering humanity. This would make them of value in God's sight because they would be rich in good works.

It is best to consider these matters carefully on all sides, asking counsel from God, for it is God who weighs all things in His scales of eternal justice. He will reward every man according as his works shall be.

There are many rich men upon whom God has had His searching eye during their lifetime. He has seen in all their worldly acquirements a robbery of Him. They have been laying up for themselves wrath against the day of wrath because they have not relieved the oppressed, because they have neglected the great Proprietor of all. In coming to His vineyard to receive the fruit thereof, He has received only abuse. This robbery of their Lord's goods has continued. These men worship themselves, not God. Every unfaithful steward will surely supplant and intrigue. He will put justice and mercy out of his mind, replacing it with avarice and strife. God says, "Shall I not judge for these things? I love righteousness, but hate iniquity."

[236] The locality in which wealthy men dwell may appear desirable, but the heavenly intelligences are not welcomed to their houses as divine messengers. They want God afar off, that they may not be reminded of their evil works. The Lord would not be pleased for any of our institutions to be permanently erected in such a supposedly advantageous locality, for this would be like Lot choosing Sodom without any reference to the associations among which he was to abide. In the selection of a location for a sanitarium, we are to choose with the thought ever in mind that our work and purpose is to restore the moral image of God in man. We are connected with Christ, co-workers with the Lamb of God which taketh away the sin of the world. Each soul is of value with God, and those who are ever abusing His mercies, misappropriating and embezzling the goods of heaven, are not the men whom God can use to cooperate with Him in the grand work of redemption. They are fixing their own destiny in this world and in the future, eternal world.

God seeth not as man seeth. Man looks at the outward appearance, as did Lot. God looks at the heart. The fewer grand buildings that surround our institutions, the less vexation we shall experience.

Irreligious and irreverent are many of those who own landed property. They have an influence upon other minds which molds their sentiments. Evil associations are always detrimental to piety and devotion, and principles that are approved by God may be undermined by unfavorable circumstances. God would have none of us like Lot, who chose his residence without reference to his associations. Lot went into Sodom rich; he left with nothing, led by an angel's hand, while messengers of wrath waited to pour forth the fiery blast which was to consume all the inhabitants of Sodom and blot out the entrancing beauty of that highly favored city and its suburbs, making bleak and bare and uninteresting a place which God had once made very beautiful.

Christ came to our world to show how man should live in order to secure eternal life. The infinite sacrifice made by our heavenly Father in giving His Son to our world is a lesson we do not fully comprehend. Our minds need to be refined, purified, and sanctified in order that we may take in the mysteries of godliness. The price to be paid for our redemption brought the Commander of the heavenly host from the royal courts. He who was sinless, the perfection of heaven, came to our world in human likeness to reach humanity. When He came, He ranked Himself among the poor and suffering ones that He might become acquainted with fallen humanity and uplift them by restoring the moral image of God in them. The great price heaven has paid for our redemption should give us exalted views of what we, united with Christ, may accomplish in doing the same work that Christ did in our world. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not" (1 John 3:1). "We are labourers together with God" (1 Corinthians 3:9). What value this places upon man! In order for us to cooperate with God, we must work in Christ's lines. By assuming human nature the Lord Jesus gave all humanity the lesson that it is a living connection with Him that constitutes us valuable in God's sight. Men and women have been granted another trial as probationers. They have been placed where through a connection with Christ they may learn of Him.

It is not ostentation, outward show, which gives a correct representation of the work we should do as God's chosen people who

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bear His sign, of which no one should be ashamed. All should bear the sign as the Lord's peculiar people. [Exodus 31:13-18 quoted.]

This is the sign which is to distinguish the obedient, command-keeping people of God from the disobedient. Those who read their Bibles and then misinterpret the Word of God to suit their friends and worldly associates, who transgress the Sabbath command after light has come, will be cut off from among the people of God. Thus God reveals the great law of His divine plan.

[238] The history of the world from the beginning is contained in Genesis. There it is revealed that all nations who forget God and discard His way and His sign of obedience which distinguishes between the just and the unjust, the righteous and the wicked, the saved and the unsaved, will be destroyed. The first books of the Bible, which trace down the history of nations, including the destruction of the old world, show the overruling providence of God, which from generation to generation has provided for the education of a chosen people. The plainly written word in regard to the just and the unjust is a living testimony in regard to those whom the Lord will sanctify. None who live in disobedience can receive His blessing. Only those who are obedient can receive this.

The Lord calls upon all to study the divine philosophy of sacred history written by Moses under the inspiration of the Holy Spirit. The first family placed upon the earth is a sample of all families which will exist till the close of time. There is much to study in this history in order that we may understand the divine plan for the human race. This plan is plainly defined, and the prayerful, consecrated soul will become a learner of the thought and purpose of God from the beginning till the close of this earth's history. He will realize that Jesus Christ, one with the Father, was the great mover in all progress, the One who is the source of all the purification and elevation of the human race.

[239] As the chosen people of God we cannot copy the habits, aims, practices, or fashions of society. The Lord Jesus Christ redeemed Israel from the land of bondage. God's power was displayed in delivering His people from Egyptian slavery with a strong hand and an outstretched arm. By signs and wonders He wrought to take them from under the yoke of bondage. He exalted them by His favor, setting them apart from the world to observe the Sabbath of

the fourth commandment as a sign between Him and them. He designed that if they obeyed Him they should stand throughout their generations as a hope, a light, and a deliverance till the end of time.

He made it plain and distinct to His chosen people that the richest lands, the highest monuments raised to glorify man, the largest possessions, could never procure eternal riches or the salvation of the human soul. Men may possess houses and lands of great money value. They may obtain these possessions honestly or dishonestly, but none of these things can make them happy or contented, sweet-tempered or self-controlled. They may at the same time be slaves to appetite, slaves to passion and vice, estranged from God by sin. Satan may control their minds, and when he does this they are rendered superstitious.

Satan puts his interpretation upon events, and they think, as he would have them, that the calamities which fill the land are a result of Sunday-breaking. Thinking to appease the wrath of God, these influential men make laws enforcing Sunday observance. They think that by exalting this false rest day higher and still higher, compelling obedience to the Sunday law, the spurious sabbath, they are doing God service. Those who honor God by observing the true Sabbath are looked upon as disloyal to God, when it is really those who thus regard them who are themselves disloyal because they are trampling under foot the Sabbath originated in Eden.

The Lord expects His people to have faith in the living God who made all things. The chosen people of God will be proved and tried before they are pronounced good and faithful servants, worthy to inherit eternal life with its endowment of heavenly riches. “Unto you who believe, He is precious,” the apostle writes, “but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner” (1 Peter 2:7). Those who believe in Christ will be exalted with their great Head. But to those who do not appreciate Christ, He is a stone of stumbling and a rock of offense. The reason is given—they are disobedient. Addressing the obedient, the apostle says, “Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people: that ye should shew forth the praises of Him who hath called you out of darkness into His marvellous light” (1 Peter 2:9). The Lord brought Israel out of bondage, desolating the fertile land of Egypt to accomplish His

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purpose, to teach them the first and highest lesson—that God was their God, the only true and living God, and that in Him they must trust.

We are to have faith in the living God who made the world and all things that are therein, and who overrules all events to His own name's glory. We are to be examples to the world, as those who uphold the everlasting principles of truth, justice, and purity. We are to have faith in Christ, faith in His power to redeem the soul and keep it in perfect peace. The world's Redeemer will draw us to Himself with the cords of a man, with bands of love.

[241] This is riches beyond estimate. This faith must be the great element in the power which rules the characters of God's people. He displayed great signs and wonders in Egypt, showing His command over all the natural world and over the powers which the Egyptian oppressors worshiped. Once again the Lord God of Israel is to execute judgment upon the gods of this world, as upon the gods of Egypt. With fire and flood, plagues and earthquakes, He will spoil the whole land. Then His redeemed people will exalt His name and make it glorious in the earth. Shall not those who are living in the last remnant of this earth's history become intelligent in regard to God's lessons?

As God's commandment-keeping people, we must leave the cities. As did Enoch, we must work in the cities but not dwell in them. Nothing that savors of extravagance is to be seen in the outlay of means for building or for furnishing because we have a prospect of receiving donations. Find a location that has a favorable atmosphere and carry on your work, but keep away from the residences of the rulers of the land. Exert your God-given powers for the people who need to be uplifted. Place not your institutions in the midst of the homes of wealthy men. If possible we must secure for the sanitarium a site that will not be crowded, where there is ground that can be cultivated. Nothing is to be done for display. By strict economy we are to show that we realize that we are strangers and pilgrims on the earth.

Man was made for happiness, not to be kept in continual worry. At his creation man was perfectly happy. The garden of Eden was an emblem of heaven and the love of God. The flowers exhibited their beauty and loveliness, ever giving out a fragrance grateful to

the senses. Fruit trees bore their burden of precious treasures for the good of man. On every tree the birds caroled forth their songs of praise to God. In their untainted purity Adam and Eve delighted to listen to these glad songs of praise.

These sights and sounds are just what God would have men and women rejoice in today. It is not in His order that people should be crowded into cities, huddled together in terraces and tenements. It is sin that has marred God's purpose. Sin has brought into the world all the care and anguish that rends our hearts. But the image of God is once more to be impressed upon souls. The angels of God are to fill human hearts with the peace of heaven. These are the sights and sounds that are to delight our eyes and ears. The Lord's people are to be a joyful people because they can repose in Him, realizing His goodness, mercy, and love. God has not yet abandoned the earth. Sinners are to be converted to Him.

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In Eden, on the very spot of Adam's transgression, the Star of hope appeared, shining through the darkness of disobedience. There God promised that the Seed of the woman should bruise the serpent's head and it should bruise His heel.

The reception of the truth as it is in Jesus will make melody in the heart. Men will be blessed in receiving the One in whom their hopes of eternal life are centered. And as far and as fast as possible the standard of truth is to be uplifted among all nations. God never designed that the light of truth should be centered and bound up in one locality. For a time the Jewish nation was required to worship at Jerusalem. But Jesus said to the Samaritan woman, "Believe Me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him. God is a Spirit: and they that worship Him must worship Him in Spirit and in truth" ([John 4:21-24](#)).

This is the work that is to be done. The truth is to be planted in every place to which we can possibly gain access. Institutions are not to be crowded together in any one place. God's truth is to be carried to regions which are barren of truth and righteousness.

Disappointment and a dearth of success will be the result of

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settling in any location surrounded by the residences of the great men of the world, for if they do not accept the light all their powers will be used by Satan to extinguish the light that God designs shall shine forth. This will greatly hinder the progress of the work. Select places for your educational and medical work where the Sun of Righteousness can arise with healing in His wings. The more closely Christ is followed, the more wonderfully God will work to restore suffering humanity.

Christ's first advent to our world is not studied as it should be. He came to be our example in all things. His life was one of strict self—denial, and never are we to expend means unnecessarily. Never are we to seek for outward show. Let our showing be such that the light of truth can shine forth from our good works, so that God will be glorified by the good deeds done to restore the sick and relieve physical disorders by correct methods.

Instruction should be given in cooking and habits of neatness. In every room in our sanitarium, and in all our institutions, the sacred fire is to be used. All things are to be set in order. Human selfishness is in no case to be mingled with the work of God. This evil must be purged away. God's human instrumentalities are to be purified and sanctified. God declared to Moses, I will be sanctified in all who shall approach Me.

[244] Constantly we are to press upward and forward to the light. It is the ornament of a meek and quiet spirit that is of value with God. Ornaments of gold and silver are of value only to please the eye and to be commented upon. "Looking unto Jesus," is the motto we are ever to keep in mind. "Men shall be blessed in Him: all nations shall call Him blessed" ([Psalm 72:17](#)). "Great shall be the peace of thy children" ([Isaiah 54:13](#)). "Blessed are the people whom Thou choosest" (see [Psalm 65:4](#)). "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile.... For this shall every one that is godly pray unto Thee in a time when Thou mayest be found: Surely in the floods of great waters they shall not come nigh unto him. Thou art my hiding place: Thou shalt preserve me from trouble: Thou shalt compass me about with songs of deliverance.... I will instruct thee and teach thee in the way which

thou shalt go: I will guide thee with mine eye” (Psalm 32:1, 2, 6-8). These promises are the assurance of God.

When as God’s peculiar people we take heed to His words, then will every one of us be able to say, “Our soul waiteth for the Lord: He is our help and our shield. For our heart shall rejoice in Him, because we have trusted in His holy name” (Psalm 33:20, 21). “I will bless the Lord at all times: His praise shall continually be in my mouth. My soul shall make her boast in the Lord: the humble shall hear thereof, and be glad. O magnify the Lord with me, and let us exalt His name together. I sought the Lord, and He heard me, and delivered me from all my fears. They looked unto Him, and were lightened: and their faces were not ashamed” (Psalm 34:1-5). “Blessed are the people who hear the joyful sound” (see Psalm 89:15). I will “create Jerusalem a rejoicing and her people a joy” (Isaiah 65:18).

This is the condition of the minds of those whom the Lord will make a light to the people among whom they may be established. But we shall not please God by building our sanitarium among the wealthy who worship those who can make a great show. Our modesty and humility would not bear the test. Thousands of dollars of the Lord’s money would be absorbed in seeking to make a display. This does not make the human agent any happier. His course displeases God and brings reproach upon the sacred work which we are handling.

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As a people we are to bear God’s sign by keeping the Sabbath. This is God’s memorial and it is to receive our special attention. The rich men of the world build their residences in the most desirable places. Worldly thoughts occupy their minds. Worldly amusements, mirth, and merriment occupy their time. Selfish extravagance in dress and eating uses the money which should be given to God. Their brains are confused by the use of wine and this leads to great evils, for Satan is their counselor. Shall we choose to keep this class ever before us? The enemy would work through them to hedge up our way so that success shall not attend the Lord’s work. In erecting our buildings we must keep away from the great men of the world, and then let them seek the help they need by moving away from their associates into more retired localities. Let their attention be drawn to a people who love and fear God. If the sanitarium is not near

the houses of rich men, they will not have opportunity to comment unfavorably upon it because it is understood to be a place which receives suffering humanity of all classes.

No means is to be spent extravagantly. Every shilling is to be dedicated to the work of providing healthful rooms, healthful surroundings, and healthful food. The furniture is to be comfortable and convenient, but not costly. Men of common sense appreciate comfort above elegance and display. All the surroundings, inside and outside the institution, must be in harmony with the teaching of Christ and the expression of our faith.

[246] Much more money than was necessary has been expended upon our institutions in America. Those who have done this have supposed that this outlay would give character to the work. The words in Zechariah come to us: "This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it" ([Zechariah 4:6, 7](#)).

It is not the imposing building or tables provided with delicacies, with everything that patients may be pleased with, that will give the work influence. It is that faith that works by love and purifies the soul. Then the word of the Lord becomes assurance, and those who come as patients to our sanitarium will be convinced that this people are not following cunningly devised fables, that they are not controlled by an imaginative religion which merely inspires enthusiasm. Their reason convinces them that the truth they are teaching is a reality to them.

What is needed to give success? A large, expensive building? If so, we cannot have success. But this does not give success. It is the atmosphere of grace which surrounds the soul of the believer, the Holy Spirit working upon mind and heart, which makes him a savor of life unto life and enables God to bless his work. God would bind His family of workers together by common sympathy, pure affection. Love and respect for one another has a telling influence and is a representation of practical godliness. Unbelief is cold and repulsive, dark and forbidding, and can only deny and destroy, while the work of faith under all circumstances can lift the head in conscious dignity and firm trust in God. Even youthful hearts may reveal surpassing

beauty and glory in the path of self-denial and self-sacrifice by following where Christ leads the way, lifting His cross and bearing it after Him to His Father's home in heaven, walking in the path cast up for the ransomed of the Lord. [247]

If the workers connected with the sanitarium individually love and obey their Leaders, they may in their connection together in work symbolize the pure and holy family of saints who will be brought to the mansions prepared for them above. They bear Christ's name before the world, and they will be united with Christ when all the sons and daughters of God shall meet in the courts above.

Let all our buildings be prepared for health and happiness, being so arranged that every unnecessary step shall be saved. Let the sanitarium be so located that the patients will have the benefits of sunlight. There should be a fireplace in every sleeping room where patients live. These inside arrangements must be made even though the building is not in an exact line with roads or other buildings. The rooms should be furnished with comfortable chairs not all made after the same pattern. The results will be far more satisfactory if the precision of the furniture is broken up. God has given us a plan for this in the variety of form and color seen in the things of nature. Means must be expended to obtain comfortable, restful articles of furniture. Patients will be much better pleased with them than if the furniture were all precisely the same.

Faith in Jesus Christ is to make all the working forces laborers together with God. United as branches of the parent stock, they bear fruit to the glory of God. Pure and undefiled religion makes those who are children of God one family, bound up with Christ in God.

False philosophy is proud, partial, exclusive, favoring only a few. In those who have this spirit the lowly awaken little sympathy. They possess no power or disposition to uplift the lowly. But Christ binds men to Himself, to God, and to one another. True, sanctified philosophy makes all human elements in Christ Jesus one. It builds up no walls of separation between man and his fellow man. Through Christ men and women have been adopted into the divine family as sons and daughters of God. They are given every advantage of the Saviour's power and redeeming love.—[Manuscript 85, 1899, 1-16](#). [248]
(“The Sanitarium: Where Shall It Be Located?” June 5, 1899.)

Medical missionary work in southern California—C. Santee: some time ago the question of securing the Hill Street property was up, but we thought from the light you [Ellen White] had given us that it was not best to locate in the city. When Dr. Moran came back, he said that you were in accord with the plans proposed—not to raise money from our people, but from others, they to go ahead and build and we to occupy—but there had not been anything more received by us further than what he brought back from his visit.

In a later meeting the doctor said he would go ahead himself through some companies here who were willing to put up the building on that site and get the titles clear. But he said he did not want to do it unless it was in accord with the judgment of his brethren in the matter, and wished some action as to how we felt about it.

After talking the matter over, we told him that it was only a few days until you would be here and we would rather defer it until you came and could counsel with us. I think the doctor could tell you what his plans have been with the building association and others in regard to it.

[249] Sister White: I was all ready to come, and expected to come, but our brethren thought that there was no need for it because they were coming down at a certain time, and I was very glad to be relieved: but still, my calculation was to come.

W. C. White: That is, you had such a burden for the work that you were willing to come.

Sister White: That is it.

W. C. White: In feebleness of health and to the detriment of your other work.

Sister White: It was in view of my work, and the extra tax, that they thought it would not be best for me to come. It was not intended as a slight, or anything like that, but it was in consideration of my health and all the work at home.

C. Santee: There is an evident need for some place to be secured for restaurant work. There are hundreds of people coming west each day, and the number is increasing even in this slack time of the year. We have almost as many now as during the tourist months of the year, and some place will have to be provided for them. Looking at it in this way, the doctor has been figuring on how to meet this demand at the least expense.

And then again, our bakery work has been quite a heavy expense. The question with us is, would it be advisable to put up another building of the size contemplated? We don't know, and we want counsel.

Sister White: Do you mean before this was put up or as it stands now? Are you talking about what has been done in putting up buildings, or still further buildings?

C. Santee: Putting up a building now, on Hill and Second Streets.

F. B. Moran: It is the same matter that we talked over up north.

W. C. White: Just let her see your plans so that she may know what we are talking about—the plans for the Hill Street property.

Sister White: Is that the plan that you showed me before?

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F. B. Moran: It is the same building, but the plan you saw was one I sketched myself. This is a plan that the architects got up. This is not necessarily just what we want, but it will give you something of an idea. This building would give us seventy-five rooms. We have about forty rooms now.

Sister White: What would you occupy it with?

F. B. Moran: Restaurant, first floor; medical offices and treatment rooms, second floor; whatever rooms we have above that, for guests.

Sister White: With the light that I have had in regard to sanitariums where the sick are to be treated, I cannot give one word of counsel about huddling in the city. I cannot do it myself, and yet it may look very different to others. But with the light that I have, I could not advise placing a building in the city. You are out of the city, I know. You are out at one side. That changes the proposition somewhat, but further than that, I could not say. I could not give you any advice. You will have to arrange that among yourselves because I could not give advice to build a sanitarium in any city. I could not do it, because it has been so distinctly laid before me that when a sanitarium is built it must be located where it can accomplish the end in view—the object for which it is established.

The object that we have in view is not to get money particularly, it is to get souls, to take those who are suffering with disease and place them in the best position possible for the recovery of health. We have no confidence in drug medication. God wants us to be out

where we can have the advantages of nature in every respect, in the air and in the scenery.

[251] If we can get a place that is completed or partially finished, that will be better than to put up a large building just now, when we know that the end is near and every city is to be turned upside down every way. There will be confusion in every city. Everything that can be shaken is to be shaken, and we do not know what will come next. The judgments will be according to the wickedness of the people and the light of truth that they have had. If they have had the truth, according to that light will be the punishment. Christ pronounced His woes on the cities that had had most of His instruction. That is why I am so afraid of their putting up a great building in Battle Creek, or in any place where the truth has been known for years. To receive from the people that have not accepted the truth, money to help build up the sanitarium—I can see no light in it.

Here, you may say, the light has not been shining so long. No, it has not, but still the word has come that sanitariums should be located out of the cities. God has a purpose in that. He told the children of Israel that when the plagues should come they must go out of the Egyptians' houses into their own houses, for if they were found mingled with the Egyptians they would be destroyed with them. They must be a separate people. So our institutions should have every advantage possible, not as far as grand buildings are concerned, but in location. The buildings are not half as much consequence as the space and grounds around a sanitarium. It is the sanitarium that should have the fruits, the flowers, every advantage to call out—well, I have written it; you have had it; it is just as forcible now as when I wrote it. I see nothing to change my mind in regard to Los Angeles on these points.

[252] They do not know what they are about in Oakland or San Francisco, in entertaining all the foreigners that come there. These foreigners are laying their plans, what they will do, just as in the case of Hezekiah and the Babylonians. Hezekiah thought it was going to give him influence to show the ambassadors all his treasures and advantages. But they went away and began to plan what they would do. They would have those advantages for themselves.

The work in Battle Creek is after the same order. The leaders in the sanitarium have mingled with unbelievers, admitting them to

their councils, more or less, but it is like going to work with their eyes shut. They lack the discernment to see what is going to break upon us at any time. There is a spirit of desperation, of war and bloodshed, and that spirit will increase until the very close of time. Just as soon as the people of God are sealed in their foreheads—it is not any seal or mark that can be seen, but a settling into the truth, both intellectually and spiritually, so they cannot be moved—just as soon as God’s people are sealed and prepared for the shaking, it will come. Indeed, it has begun already. The judgments of God are now upon the land, to give us warning, that we may know what is coming.—[Manuscript 173, 1902, 1-6](#). (“Medical Missionary Work in Southern California,” Interview held in Los Angeles, California, September 15, 1902.)

How Shall Our Youth Be Trained?—John the Baptist, the forerunner of Christ, received his early training from his parents. The greater portion of his life was spent in the wilderness, that he might not be influenced by beholding the lax piety of the priests and rabbis, or by learning their maxims and traditions through which right principles were perverted and belittled. The religious teachers of the day had become so blind spiritually that they could scarcely recognize the virtues of heavenly origin. So long had they cherished pride, envy and jealousy, that they interpreted the Old Testament Scriptures in such a manner as to destroy their true meaning.

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It was John’s choice to forego the enjoyments and luxuries of city life for the stern discipline of the wilderness. Here his surroundings were favorable to habits of simplicity and self-denial. Uninterrupted by the clamor of the world, he could here study the lessons of nature, of revelation, and of providence. The words of the angel to Zacharias had been often repeated to John by his God-fearing parents. From his childhood his mission had been kept before him, and he accepted the holy trust. To him the solitude of the desert was a welcome escape from society in which suspicion, unbelief, and impurity had become well-nigh all-pervading. He distrusted his own power to withstand temptation and shrank from constant contact with sin, lest he should lose the sense of its exceeding sinfulness.

But the life of John was not spent in idleness, in ascetic gloom, or in selfish isolation. From time to time he went forth to mingle with men, and he was ever an interested observer of what was passing

in the world. From his quiet retreat he watched the unfolding of events. With vision illuminated by the divine Spirit, he studied the characters of men that he might understand how to reach their hearts with the message of heaven.

Christ lived the life of a genuine medical missionary. He desires us to study His life diligently that we may learn to labor as He labored.

[254] His mother was His first teacher. From her lips, and from the scrolls of the prophets, He learned of heavenly things. He lived in a peasant's home, and faithfully and cheerfully He acted His part in bearing the burdens of the household. He had been the commander of heaven, and angels had delighted to fulfill His word; now He was a willing servant, a loving, obedient son. He learned a trade, and with His own hands worked in the carpenter's shop with Joseph. In the simple garb of a common laborer He walked the streets of the little town, going to and returning from His humble work.

With the people of that age the value of things was determined by outward show. As religion had declined in power, it had increased in pomp. The educators of the time sought to command respect by display and ostentation. To all this the life of Jesus presented a marked contrast. His life demonstrated the worthlessness of those things that men regarded as life's greatest essentials. The schools of His time, with their magnifying of things small and their belittling of things great, He did not seek. His education was gained directly from Heaven-appointed sources; from useful work, from the study of the Scriptures and of nature, and from the experiences of life—God's lesson books, full of instruction to all who bring to them the willing hand, the seeing eye, and the understanding heart. "The child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon Him" ([Luke 2:40](#)).

Thus prepared, He went forth to His mission, in every moment of His contact with men exerting upon them an influence to bless, a power to transform, such as the world had never witnessed.

Satan works in every possible way to ensnare souls. As I consider the state of things in Battle Creek, I tremble for our youth who go there. The light given me by the Lord that our youth should not collect in Battle Creek to receive their education, has in no particular been changed. The fact that the sanitarium has been rebuilt does not

change the light. That which in the past has made Battle Creek a place unsuitable for our youth, makes it unsuitable today as far as influence is concerned.

When the call came to move out of Battle Creek, the plea was, [255]
“We are here and all settled. It would be an impossibility to move without enormous expense.”

The Lord permitted fire to consume the principal buildings of the Review and Herald and the sanitarium, and thus removed the greatest objection raised to moving out of Battle Creek. It was His design, not that one large sanitarium should be rebuilt, but that plants should be made in several places. These smaller sanitariums should have been established where they could have the benefit and advantage of land for agricultural purposes. It is God’s plan that agriculture shall be carried on in connection with our sanitariums and schools. Our youth need the education to be gained from this line of work. It is well, and more than well—it is essential—that efforts be made to carry out the Lord’s plan in this respect.

But a large sanitarium building, different in design, yet capable of accommodating as many patients, was erected on the same site as the old building. Since the opening of this institution a very large number of people have come to it. Some of these are patients, but some are not really sick, but like tourists are seeking for rest and pleasure. The large number at the sanitarium is no evidence that it is the will of God that such a condition of things should be. Our sanitariums were not designed to be boarding places for the rich people of the world.

The care of the large number of guests at the sanitarium requires a large number of helpers, and those in charge of our churches have been asked to send in the names of the most promising young men and young women in the church, that these youth may be communicated with by the managers of the sanitarium, and the most efficient invited to come to the sanitarium to take the nurses’ course.

But shall we encourage our most promising young men and [256]
young women to go to Battle Creek to obtain their training for service where attendance at entertainments, indulgence in worldly dress, and many other evils will tempt them to go astray? The Lord has revealed to me some of the dangers that our youth will meet by evil associations. Many of the wealthy, worldly men and women who

patronize the sanitarium will be a source of temptation to the helpers in this institution. Some of these helpers will become the favorites of wealthy worldlings and will be offered alluring inducements to enter their employ. Through the silent influence of the worldly display of some of the patrons who for a time have stayed at the sanitarium, the enemy has already been able to sow tares in the hearts of many of our young men and young women. This is the way in which Satan is working.

To fathers and mothers I would say, Be careful what moves you make. Place not your children under the seductive influences and the subtle temptations that they would have to meet were they to go to Battle Creek. It is not God's design that our youth shall be called to this place to associate with worldly people of all grades, high and low.

Because the sanitarium is where it should not be, shall the word of the Lord regarding the education of our youth be of no account? Shall we allow the most intelligent of our youth in the churches throughout our conferences to be called to Battle Creek, to become servants to worldlings, some of them to be robbed of their simplicity by being brought in contact with men and women who have not the fear of God in their hearts? Shall those in charge of our conferences allow our youth who, in the schools for Bible workers, could be fitted for the Lord's service, to be drawn to a place from which for years the Lord has been calling upon His people to move?

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We desire that our youth shall be so trained that they shall exert a saving influence in our churches by working for greater unity and deeper piety. Human minds may not see the necessity for the call to families to leave Battle Creek and settle in places where they can do medical missionary evangelistic work. But the Lord has spoken. Shall we question His word?

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

her by helping to care for the little ones. And the younger ones may learn to perform many of the simple duties of the home.

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

How important that fathers and mothers should give their children, from their very babyhood, the right instruction. They are to teach them to obey the command, “Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee” ([Exodus 20:12](#)). And the children, as they grow in years, are to appreciate the care that their parents have given them. They are to find their greatest pleasure in helping father and mother.

Fathers and mothers should do all in their power to carry forward the work of the home in right lines. The law of God, with its holy principles and solemn injunctions, is ever to bear rule. The principles of the Bible are to be taught and practiced. The parents are to teach their children lessons from this holy Book, making these lessons so simple, yet interesting, that they will readily be understood.

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

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

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

Much more can be done to save and educate the children of those who at present cannot get away from the cities. This is a matter

worthy of our best efforts. Church schools are to be established for the children in the cities, and in connection with these schools provision is to be made for the teaching of higher studies where these are called for. These schools can be managed in such a way, part joining to part, that they will be a complete whole.

[259] Let us study the way of the Lord diligently, that we may discern His methods and plans. His wisdom is far reaching as eternity.—[Manuscript 129, 1903, 1-7](#). (“How Shall Our Youth Be Trained?” October 28, 1903.)

Cooperation Between Schools and Sanitariums—In company with Dr. Rand, Elder Knox, Brother George Manuel, and W.C. White, I have just visited a place that is for sale about two miles from our home [Elmshaven, California]. The road to this place is rough and will need to be improved if a school is established there.

The question has been asked if it would be well to establish our college so near to the St. Helena Sanitarium. Recently, I have written much regarding the advantages of establishing our schools close to our health institutions, that the older students may have the benefits of the united instruction in the work of ministry and the care of the sick. Our schools should be near our sanitariums, but not so close as to interfere with their work. If the instruction that has been given regarding this matter is followed, the students will reap great advantages.

The students in our schools should have the advantage of learning how to care for the sick, for many of them will be called to engage in just this kind of work as they take up missionary labor in the field to which they shall go. Then, too, for their own welfare the students should have wise instruction regarding the principles of healthful living. This should be considered an important part of their education, even though they never expect to go out as missionaries.

[260] In the primary schools the children should be taught to form habits that will keep them in health. All should have an intelligent knowledge of how to preserve health, for thus much suffering may be avoided. These are some of the reasons why our schools should be located within easy access of our sanitariums. Students are to be taught how to keep in health and free from the ills that are prevalent, but which, by the exercise of care and wisdom, may be avoided.

Some of the meetings held in the sanitariums for the instruction of the patients may be made occasions of valuable instruction to the students. Many benefits will accrue by our sanitariums and schools being closely related. Both should blend, each helping the other as far as it is possible.

I have written in regard to the Madison School, that this should be the plan of the work there, the educational work to blend with the medical. The interest of each institution in the other will prove a great blessing to each, a blessing which it is not possible to define clearly.

The time has come when every advantage to be gained for the furtherance of the work should be recognized, for we need all the strength we can obtain. Christ is soon coming, and Satan knows that his time is short. As we draw near to the close of time the cities will become more and more corrupt, and more and more objectionable as places for establishing centers of our work. The dangers of travel will increase; confusion and drunkenness will abound. If there can be found places in retired mountain regions where it would be difficult for the evils of the cities to enter, let our people secure such places for our sanitariums and advanced schools. The two institutions may be far enough apart so that there need be no confusion.

Let parents understand that the training of their children is an important work in the saving of souls. In country places abundant useful exercise will be found in doing those things that need to be done, and which will give physical health by developing nerve and muscle. “Out of the cities” is my message for the education of our children.

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God gave to our first parents the means of true education when He instructed them to till the soil and care for their garden home. After sin came in, through disobedience to the Lord’s requirements, the work to be done in cultivating the ground was greatly multiplied, for the earth, because of the curse, brought forth weeds and thistles. But the employment itself was not given because of sin. The great Master Himself blessed the work of tilling the soil.

It is Satan’s purpose to attract men and women to the cities, and to gain this object he invents every kind of novelty and amusement, every kind of excitement. And the cities of the earth today are becoming as were the cities before the Flood.

We should carry a continual burden as we see the fulfillment of the words of Christ. “As the days of Noe were, so shall also the coming of the Son of man be” ([Matthew 24:37](#)). In the days before the Flood, every kind of amusement was invented to lead men and women to forgetfulness and sin. Today, in 1908, Satan is working with intensity, that the same conditions of evil shall prevail. And the earth is becoming corrupt. Religious liberty will be little respected by professing Christians, for many of them have no understanding of spiritual things.

[262] We cannot fail to see that the end of the world is soon to come. Satan is working upon the minds of men and women, and many seem filled with a desire for amusement and excitement. As it was in the days of Noah, every kind of evil is on the increase. Divorce and marriage is the order of the time. At such a time as this, the people who are seeking to keep the commandments of God should look for retired places away from the cities. Some must remain in the cities to give the last note of warning, but this will become more and more dangerous to do. Yet the truth for today must come to the world—truth as spoken by the lips of Him who understood the end from the beginning. [[Matthew 7:13, 14](#) quoted.]

As it was in the days of Noah, so shall it be when the Son of man be revealed. In the days of Noah the majority of the people were opposed to truth because truth restricted their licentiousness and their violence and crime. The majority were opposed to righteousness and to the observance of the law of God. Truth found no place in mind or heart or works.

Christ is coming. We are charged with this message: Christ is coming to judge the world for her iniquity, and the earth shall disclose her blood, and shall no more cover her slain. Then the great multitude will be without God and without hope in the world.

One of the marked features of Noah’s day was the intense worldliness that prevailed. Eating and drinking and dressing, buying and selling, marrying and giving in marriage, marked all classes, high and low. It is not sinful to supply the necessities of life. This is a duty. But when eating and drinking and dressing are made the supreme objects of life, then they become sin. God has provided food with which to supply hunger, but when eating and drinking are

carried to excess they become gluttony and drunkenness, and this is sin.

That which was primarily a duty is in our day carried to excess, and the results of gluttony and drunkenness are theft, murder, lust, and the gratification of every base passion and indulgence in every kind of satanic cruelty. Many, even of those who have their names in church books, are a great dishonor to the one whose name they profess. The Son of God gave His precious life that He might redeem all who would be converted and forsake their unrighteous ways.

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Who will be warned? We say again, “Out of the cities.” Do not consider it a great deprivation that you must go into the hills and mountains, but seek for that retirement where you can be alone with God, to learn His will and way.

In the movement of 1844, when we believed the coming of Christ was at hand, night after night, when bidding goodnight to those of like faith, we would grasp their hands, feeling that we might not clasp them again until we should meet in the kingdom of glory. Thus it will be again as we draw near to the close of time. I urge our people to make it their lifework to seek for spirituality. Christ is at the door. This is why I say to our people, Do not consider it a privation when you are called to leave the cities and move out into country places. Here there await rich blessings for those who will grasp them. By beholding the scenes of nature, the works of the Creator, by studying God’s handiwork, imperceptibly you will be changed into the same image.

I have been given a decided message to bear regarding this matter. I am bidden to say to our people, Prepare to meet thy God. “God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life” ([John 3:16](#)). Will you take hold of the hope set before you in the gospel? Will you humble your proud hearts before the Lord and become one with Christ?

The Lord gave to Jacob, the lonely traveler wandering in a dreary wilderness, a wonderful dream. Jacob lay down to rest at night with a stone for his pillow, and there the Lord gave to him a glorious vision. He saw a ladder, the base of which rested firmly on the earth, its top reaching to the very heavens. It was a ladder of shining brightness, for God stood at the top, and His glory streamed from heaven to

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earth. This was a symbol of the ladder which all who love God will ascend heavenward, round after round. That night Jacob, the petted son of his mother, experienced the new birth and became a child of God. In his discouraged state the light that came to him was regarded as most precious, and the hard stone on which his head rested the most desirable on which his head had ever rested.—[Manuscript 85, 1908, 1-6](#). (“Cooperation Between Schools and Sanitarium,” June 30, 1908.)

Carry the Truth to the Inhabitants of Our Land—There is a world to be saved, and this is why I am so anxious that we, as believers in the Lord Jesus, shall live on the plan of addition, adding grace to grace, and becoming established in the most holy faith. Those who are diligent to make their own calling and election sure, are also seeking in every way possible to win many souls to the truth for this time. We need more earnestness, more consecrated zeal. We have a knowledge of the most sacred truths ever committed to mortals, and these truths we must present to the world. We do not half believe these truths. If we did, there would be seen more praying, and more diligence in trying to carry these truths to the inhabitants of the cities of our land. God is now calling upon us to open up a strong work in the cities.—[Manuscript 23, 1910, 5](#). (“A Promise of Life Eternal,” January 29, 1910.)

White Estate

Washington, D. C.,

August 21, 1980.

MR No. 816—Nearness and Delay of the Second Advent

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Our work is to prepare a people for the soon coming of the Lord. We are to be in the world, but not of the world. Let us consider the work before us. Never forget, we are laborers together with God. We are to prepare the way of the Lord. Let us bind ourselves to His sacred work. We have no time to lose in inaction. We must provide facilities for the accomplishment of the missionary work that the Lord has said must be done. We must teach old and young, men and women, to lay up treasure beside the throne of God.—[Letter 25, 1902](#), p. 7. (To Those in Responsible Positions in the Southern Field, February 5, 1902.)

Coming Delayed to Allow a Larger Span for Repentance—Who will say God will not do what He says He will do? “Let God be true, but every man a liar” ([Romans 3:4](#)). The Lord is coming in flaming fire to take vengeance on those sinners who know not God and obey not His gospel. And because, in His infinite mercy, He delays His coming to give the world a larger span for repentance, sinners flatter themselves [that] He will never come.

In the public press, in the haunts of sin, as well as in the schools of science so-called, there is one sentiment: They curl the lips with scorn and jest and ridicule at the warnings given them, and look upon the thousands who will not believe. Jests are uttered, witty paragraphs published at the expense of those who wait and look for His appearing, and [who] with fear, like Noah, prepare for the event. This is not new, but as old as sin. It is as false as the father of lies.

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When ministers, farmers, merchants, lawyers, great men and professedly good men shall cry, Peace and safety, sudden destruction cometh. Luke reports the words of Christ, that the day of God comes as a snare—the figure of an animal prowling in the woods for prey and lo, suddenly he is entrapped in the concealed snare of the fowler.—[Manuscript 5, 1876](#), p. 5. (“The Days of Noah,” cir. 1876.)

Delay of Christ's Coming Will Seem Short in Eternity—

Dear brethren and sisters, Christ is soon to come. Will He find you ready and waiting? The bridal lamps must be kept trimmed and burning. His chariot wheels have been delayed because of His long-suffering to usward, not willing that any should perish, but that all should come to repentance and have eternal life. When we shall stand with the redeemed upon the sea of glass, with harps of God and crowns of glory, and before us the unmeasured eternity, we shall then see how short was the waiting period of probation. “Blessed are those servants, whom the Lord when He cometh shall find watching” ([Luke 12:37](#)).—[Letter 21, 1886](#), p. 5. (To Brethren and Sisters in Healdsburg, July 9, 1886.)

Investigative Judgment for the Living Soon to Begin—

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I address you who shall have this epistle brought before you, who are leaders, who may be termed princes among the people: “Be ye clean, that bear the vessels of the Lord” ([Isaiah 52:11](#)). Humble your souls before God. Jesus is in the sanctuary. We are in the great day of atonement, and if the investigative judgment has not already commenced for the living, it will soon begin and to how many are the words of the true witness applicable: “I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I shall come upon thee” ([Revelation 3:1-3](#)).

The cases of all will be brought up in the judgment and if their sins are not confessed their names will then be blotted from the book of life, and their lot will be with the adulterers and the fornicators, and deceivers, and those who love and make a lie. “Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment: and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before His angels” ([verses 4, 5](#)).—[Letter 51, 1886](#), p. 11. (To G. I. Butler, September 6, 1886.)

Though Anxious for Heaven, Ellen White Not in a Hurry—

I am much blessed of the Lord, although very much burdened, and I

love Jesus with my whole affections. I think our warfare must be nearly ended. I think we are nearing home. I am rejoiced to think the rest will soon come, but even here in this hope I am not in a hurry. [268]

I want to do all my work with patience and fidelity day by day. There are many souls to be saved, and we will be glad that the coming of the Lord is delayed to give them a little more opportunity to get ready. But once saved in the kingdom of God—only think of it—once beyond the temptations and warfare of this life, once in the haven of rest, in the presence of our adorable Redeemer—what will it be!

These light afflictions, Paul says, which are but for a moment, work “for us a far more exceeding and eternal weight of glory; While we look not at the things which are seen, but at the things which are not seen” (2 Corinthians 4:17, 18). God help us to look at the brightness of our Saviour’s countenance and clouds will be dispelled. We must have more faith.—Letter 84, 1886, pp. 12, 13. (To G. I. Butler and S. N. Haskell, September 14, 1886.)

1844 Date Not Revealed in Vision Before the Disappointment—It was this oft-repeated charge of suppression that led us to determine to gather up all my earliest publications and republish in the book called *Early Writings* by Mrs. E. G. White. We printed this little book to be scattered everywhere that all might, if they chose, become acquainted with facts. But this did not—only for a time—quiet their reports. They came again just as fresh as though that book had never been printed.

I was a firm believer in definite time in 1844, but this prophetic time was not shown me in vision, for it was some months *after* the passing of this period of time before the first vision was given me. There were many proclaiming a new time after this, but I was shown that we should not have another definite time to proclaim to the people. All who are acquainted with me and my work will testify that I have borne but one testimony in regard to the setting of the time. [269]

I have been shown that our disappointment in 1844 was not because of failure in the reckoning of prophetic periods, but in the events to take place. The earth was believed to be the sanctuary. But the sanctuary which was to be cleansed at the end of the prophetic

periods was the heavenly sanctuary and not the earth as we all supposed. The Saviour did enter the Most Holy Place in 1844 to cleanse the sanctuary and the investigative judgment had commenced for the dead. I have been repeatedly urged to accept the different periods of time proclaimed for the Lord to come.

I have ever had one testimony to bear: The Lord will not come at that period, and you are weakening the faith of even Adventists, and fastening the world in their unbelief. There have been plainly set before me events of great and thrilling interest, which must transpire before Christ will come. Satan will move mightily from beneath, and will delude the world, while the Lord God Omnipotent will move from above and prepare a people to stand in the great day of His wrath.

[270] The time-setters have pronounced the curse of the Lord upon me as an unbeliever who said, My Lord delayeth His coming. But I have told them that the books of heaven would not make my record thus, for the Lord knows that I loved and longed for the appearing of Christ. But their oft-repeated message of definite time was exactly what the enemy wanted, and it served his purpose well to unsettle the faith in the first proclamation of time, which was of heavenly origin.

The world placed all time-proclamation on the same level and called it a delusion, fanaticism and heresy. Ever since 1844 I have borne my testimony that we were now in a period of time in which we are to take heed to ourselves lest our hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon us unawares. Our position has been one of waiting and watching, with no time-proclamation to intervene between the close of the prophetic periods in 1844 and the time of our Lord's coming. We do not know the day nor the hour, or when the definite time is, and yet the prophetic reckoning shows us that Christ is at the door.

We have not cast away our confidence, neither have we a message dependent upon definite time, but we are waiting and watching unto prayer, looking for and loving the appearing of our Saviour, and doing all in our power for the preparation of our fellow men for that great event. We are not impatient. If the vision tarry, wait for it, for it will surely come, it will not tarry. Although disappointed, our faith has not failed, and we have not drawn back to perdition. The

apparent tarrying is not so in reality, for at the appointed time our Lord will come, and we will, if faithful, exclaim, “Lo, this is our God; we have waited for Him, and He will save us” ([Isaiah 25:9](#)).

I have also been pronounced a deceiver because I have said, “The Lord will soon come; get ready, get ready that ye may be found waiting, watching and loving His appearing.” But in the Revelation I read this statement, “Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be” ([Revelation 22:12](#)). “Behold, I come quickly blessed is he that keepeth the sayings of the prophecy of this book” ([Revelation 22:7](#)). “Behold, I come quickly: hold that fast which thou hast, that no man take thy crown” ([Revelation 3:11](#)). Was the One who bore this testimony a deceiver, because the “quickly” has been protracted longer than our finite minds could anticipate? It is the faithful and true witness that speaks. His words are verity and truth.

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If I have failed to make this matter plain which you wish to understand, write me again and I will endeavor to make every point plain and clear. But I must plead not guilty to the charge of seeing in vision that the Lord would come at a definite day and hour, which has since passed by.—[Letter 38, 1888](#), pp. 3-5. (To Dear Sister, August 11, 1888.)

Reason for Establishment of SDA Colleges—What is the object of establishing colleges among Seventh-day Adventists? It is to provide for our youth, so far as possible, the very best instruction—that which is free from error and in every respect pure from corrupting influences. There are in our land schools in abundance where education in the sciences may be carried to a high point, but they fail to reach the Bible standard of education. The fear of the Lord is the beginning of wisdom. The Lord must preside in our institutions of learning, or the object for which they were brought into existence, with great outlay of means, will fail of being accomplished. We profess to believe important truth, that the Lord is soon coming in the clouds of heaven with power and great glory to take the faithful to the higher school in the mansions He has gone to prepare for them. We should meet a standard very much higher than do those who do not believe these solemn truths.—[Letter 25a, 1890](#), pp. 4, 5. (To Brother Graham, July 14, 1890.)

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We Are to Be Ever Ready for Christ's Coming—We want to understand our proper relation to God: we want to know how we stand in the presence of God. I want you to see that it is not in the providence of God that any finite man shall, by any device or reckoning that he may make of figures, or of symbols, or of types, know with any definiteness in regard to the very period of the Lord's coming. What shall we know? We are to study the signs which show that He is at the door. You may say, "I have expected it, and I have waited a long time, and the Master has not come yet: and this long time of waiting makes me think that He is not coming." Just so those foolish virgins began to think. They did not have any supply of grace to enable them to stand the test or trial.

Yes, it takes time, and God knew it: and He takes time to test us and to prove us, to see who has the real, genuine righteousness of Christ, and He will test us to see if we can bear with patience, waiting and watching, and working as well. We may be waiting, but not in idle expectancy, saying, "I will not plant that tree, because the Lord is coming. I will not do this work in building a meetinghouse for the people to assemble to worship God, because the Lord is coming." No: if the Lord is coming, we want to work with the more diligence to uphold and to gather the Lord's sheep and to bring them into the fold. We want our colleges. Why?—because we want to bring the students out of the world that they may leave its practices, its customs, its superstitions and its policy: and that they may be educated as to what truth is.

It means something to bring practical religion into the life. There are so many who profess godliness, and yet you cannot distinguish by their dress, by their appearance, by their conversation, by their deportment, or by any of their actions, that there is any difference between them and the world.

We are to represent Jesus Christ. We are to look at His character, at His life of self-denial, patience, kindness, and forbearance. He ate with publicans and sinners, not that He might partake of their luxuries, or their amusements, or of their feasting, but that He might diffuse the precious gems of truth, and scatter these gems as He was sitting at their table. And those precious jewels of truth which fell from His lips would remain in their hearts. And although they might not yield at once to the influence of the Spirit of God, they would

be affected by them and finally yield to them. Why?—because He is drawing them all the time.—[Manuscript 9, 1891, 9, 10](#). (“Make Proper Use of Talents,” sermon preached at Battle Creek, Michigan, August 22, 1891.)

Spending Too Much Time Getting Educated in the United States—I would counsel you not to advise Pomare [A Maori student from New Zealand sent to Battle Creek to gain a training to work among his people.] to remain in Battle Creek longer. Let him go to his field of labor, to use the knowledge that he has already gained, and in yoking up with Jesus Christ he will become a laborer together with God. The loading down of one man with degree after degree of study will not take the place of learning in the school of Christ His meekness and His lowliness of heart. “Learn of Me,” said the greatest Teacher the world ever knew, “for I am meek and lowly in heart: and ye shall find rest unto your souls” ([Matthew 11:29](#)). [274]

I was urged to send Sister Houlder to Battle Creek. My purse paid her expenses, for her soul was in peril. Then I have paid, I do not know just how much, for Brother Lacey to go through his studies. Sister Caro has carried Brother Pomare, which has consumed large sums of money. I promised her I would help her bear the burden of expense, not expecting that he was to be kept years in gaining an education to work among his own people. Willie, now in New Zealand, states that he has sent for drafts from London and Battle Creek, for sixty pounds to be paid to Sister Caro to relieve her of embarrassment.

Money has been sent to support Brother Lyndon in school. He had a very good education before he went to America, and should have been in his field of labor long since, and at work. In this country it means much to transfer the means so essential to advance the work in fields that have not been entered, and consume this means, of which there is a dearth, in sending students to be educated in any lines to help us in the work here. And then time is passing and money expended, and the work moving so slowly because of the need of energetic workmen to enter the new fields and practice in the service of Christ in giving to perishing souls the light of truth, present, testing truth.

We feel the need of more help, but the conference has not money to pay the expenses of laborers to return to this country or to transport [275]

laborers. We know not what to do. I am distressed over the situation. I am now paying these workers \$19 per week, and they support their families and give their services. I could do more of this work if I had the money to do it with. This sum was increased until I paid five pounds per week.—[Letter 46, 1895](#), pp. 2, 3. (To J. H. Kellogg, April 15, 1895.)

Sunday Laws in Australia—We are having interesting times for all in Australia. The pressure of the Sunday law has come and is coming. It has been ordered that all stores shall be closed on Sunday, and this is being rigidly enforced. The government is trying to have God acknowledged in the constitution. Our people are making just as vigorous a stand as possible that it shall not be. They have been securing names to a petition to this effect. We can see that that which we have been talking about for the last thirty-five years—this law causing the Sunday to be exalted and making human inventions take the place of God’s holy day—is now being fulfilled. There is much excitement now in regard to these matters.

The second Epistle of Paul should be read in connection with these things. The same work of oppression and persecution which was suffered by the saints of God in Paul’s day is soon to come to all who believe in this age.—[Letter 28, 1897](#), pp. 1, 2. (To Brother and Sister Belden, July 29, 1897.)

Advent Delayed Because Work Not Done for the Wicked—
[276] As in the days that were before the Flood, the impenitent see no cause for alarm. They eat, they drink, they marry and are given in marriage. The event has been long foretold, but time has passed on, and many distinctly say, “My Lord delayeth His coming.” It is because the work has not been done for the wicked that time delays.

God’s long forbearance is wonderful. The Master is treated with disrespect, He receives but little thanksgiving for His bestowment of blessings. The world is mad. They do not consider that His long forbearance toward the wicked is a part of His great plan, that judgments will surely come. But the long-suffering God will do His work. He will discriminate with justice and accuracy.—[Manuscript 151, 1898, 6](#). (Notes of the Queensland Camp Meeting, copied November 2, 1898.)

May Have to Remain Here Many More Years—Your letter from Chicago received yesterday. I am very sorry that circumstances

have taken the shape that they have, but why are you so faithless? Thank the Lord that you have few students, because you are not prepared for a large number. Brother Sutherland and yourself have done bravely and well, and why will you worry yourself out of the arms of your precious Saviour? Has the bank of heaven failed? Have you overdrawn the resources? Is Christ, the Light of the world, in Joseph's new tomb? Do we not read, "Wherefore He is able also to save them to the uttermost that come to God by Him, seeing that He ever liveth to make intercession for them" ([Hebrews 7:25](#))? Now look away from every discouraging presentation, because we have a living Christ to save them to the uttermost that come unto God by Him. The bank of heaven has not failed: you have not overdrawn....

Now in regard to the school, you seem to think that the plant is to put forth full bloom, lilies, roses, and pinks before the root is fully set deep to do this grand work. You must begin small, and not think that you can show all strength in establishing a school after an advanced order, taking in higher studies, and do not worry about leading teachers or under teachers before you have sufficient students to warrant the steps you take. Let not human pride hurt your record. Do not you suppose the Lord sees and is acquainted with the favorable and unfavorable presentations? Has not the Lord an oversight over His own work? You may suppose, my brethren, that you have to do all the devising, all the strengthening, and all the organizing, and I ask you, Is it not best to show that you have confidence in God? Is it not best to consider that our God is manager—that He is director? You must not be anxious to develop too fast. The hand of providence is holding the machinery. When that hand starts the wheel then all things will begin to move.

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How can finite man carry the burdens of responsibility for this time? His people have been far behind. Human agencies under the divine planning may recover something of what is lost because the people who had great light did not have corresponding piety, sanctification, and zeal in working out God's specified plans. They have lost to their own disadvantage what they might have gained to the advancement of the truth if they had carried out the plans and will of God. Man cannot possibly stretch over that gulf that has been made by the workers who have not been following the divine Leader.

[278] We may have to remain here in this world because of insubordination many more years, as did the children of Israel, but for Christ's sake, His people should not add sin to sin by charging God with the consequence of their own wrong course of action. Now, have men who claim to believe the Word of God learned their lesson that obedience is better than sacrifice? "He hath showed thee (this rebellious people), O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" ([Micah 6:8](#)).

Now the Lord will not be pleased with those men whom He hath appointed to do a certain work, to take on many lines of work and carry them until they become so wearisome that it breaks their strength. You, nor any other agency, cannot heal the hurt that has come to God's people by neglect to lift up His standard and occupy new territory. The churches should now be acting in their strength, with capabilities, talents, and means, carrying the work, reaching higher and broader in capacity to stand before the world in the power of invincible truth.

But if all now would only see and confess and repent of their own course of action in departing from the truth of God, and following human devising, then the Lord would pardon. Warnings have been coming, but they have been unheeded. But a few who may now seek to bridge the gulf that stands so offensively before God must make haste slowly, else the standard bearers will fail, and who will take their place?

[279] Now, my brother, I am deeply sorry for you and your family. I reproach thee not for thy zeal, for if others had shared thy burdens as they should have done, the work would have been far advanced. But now, just now, you must come apart and rest awhile. Be not concerned in regard to your wages. God will not leave you without some help and comfort for yourself, your wife, and little ones. Be of good courage in the Lord. Trust Him fully. Let the Lord carry the burden of the school. You are not to become loaded down with burdens that will accomplish only the work that finite man can do. When you put your trust wholly in God, then you will see in every passage of your experience One going before you preparing the way.

I cannot tell you what you should do, but I can tell you what not to do: Do not worry, be not unbelieving, and do not think that you

can blossom into a perfect school at its very planting on new soil. You must remember that it takes time to plant, and to perfect that plant. You just hold fast every inch you have.—[Letter 184, 1901](#), pp. 1-6. (To Prof. P. T. Magan during the early months of his endeavor to establish the college at Berrien Springs, Mich. Written at South Lancaster, Mass., December 7, 1901.)

How E. G. White Faced the Future and Christ's Coming—

The Lord is soon to come, and I must be prepared to meet Him in peace. I am sure that the world is ripening for the last great conflict. I am determined to do all in my power to impart light to those around me. I am not to be sad, but cheerful, and I am to keep the Lord Jesus ever before me. He is coming soon, and we must be ready and waiting for His appearing. O how glorious it will be to see Him and be saved through His merits. Long we have waited, but our faith is not to become weak. It is to grow stronger as we see the signs of the times fulfilling. The end is near and we are to put all our energies into the work of preparing to move from this lower school to the school above.—[Letter 94, 1903](#), p. 1. (To Lucinda Hall, May 21, 1903.)

How Early Advent Believers Reacted to the Delay in Christ's Coming— [280] The light is shining forth upon the fourth commandment; God is opening the understanding of many to see that they have been breaking the Lord's Sabbath. "And the temple of God was opened in heaven, and there was seen in His temple the ark of His testament" ([Revelation 11:9](#)), calling, as it were, the attention of the people to the law of God covered by the mercy seat; and the angels are represented as all looking reverentially into that law. God has made us the repositories of His law. What a responsibility is ours to form characters in harmony with the law of God! We are drawing nearer and still nearer the solemn event of our Lord's appearing, "And every man that hath this hope in him purifieth himself, even as He is pure" ([1 John 3:3](#)).

There has been a spirit of freedom in the meetings; the testimonies borne seemed to be spirited and had the right ring. Precious gifts have been entrusted to men. We may improve or abuse them. If we will wisely improve them we may make those within the sphere of our influence better and we will be enriching ourselves with moral power to be a light to others who are in darkness....

This is the scene of your father's [James White's] earlier labors. Quite a number refer to that time when they first heard the message of Christ's near coming from his lips. They were deeply interested, although they were but children. The impression has never left them, for they were then convicted and their hearts imbued by the Spirit of God which accompanied the message.

[281] Now they are in middle age and understand more fully the doctrine and have a more firm and rich experience in present truth. They speak of their hopes and faith with animated countenance, looking forward and hastening unto the coming of the Son of man in the clouds of heaven with power and great glory. The message of the third angel sounding in solemn warning calls their minds to the sacred truths which once affected their hearts so sensibly. The Lord is good. He is very precious to His people.—[Letter 31, 1875](#), pp. 3, 4. (Written from Richmond, Maine, to W. C. White, September 3, 1875.)

Danger of Not Bringing the Lord's Coming as Near as One Should—I saw that for some time past, Sister J has had a rebellious spirit, has been self-willed; that her will had not yet been broken; that that will was her idol, and that that idol would shut her out of heaven unless speedily sacrificed. I saw that she did not bring the coming of the Lord as near as she should, and that her mind, instead of being at Rochester, [New York], should be all swallowed up in the work of God, and she should be seeking opportunities to help her husband, to hold up his hands, and to labor wherever there was an opportunity.—[Manuscript 3, 1867, 1](#). (To a prominent worker and his wife, circa 1867.)

White Estate

Washington, D. C.,

September 10, 1980.

Development of Good Conscience and Bad Conscience—

How can you plead that you are conscientious in the work? Know ye not that there is a good conscience and a bad conscience? Which is pure and elevating and ennobling? When one takes a course that is in harmony with his own perverted, hereditary, and cultivated taste, in indulgence of appetite, shall his claims of conscientiousness be respected as of heavenly birth? Is it safe for him to follow his own human impulses? Shall he become a law unto himself, and by precept and example encourage others in the indulgence of appetite, entirely contrary to the light which God in His mercy has been pleased to give?

The development of evil in this age of the world is largely due to the indulgence of depraved appetite. The animal passions are excited and strengthened by that which is placed in the stomach for food. We are built up from that which we eat. Physicians should study from cause to effect. The animal propensities should not be educated and strengthened to rule the whole being.—[Manuscript 1, 1888, 3.1](#). (“How Shall Our Institutions Be Made Successful?” February 1, 1888.)

God’s Truth May Be No Truth to One Who Claims to Believe It—“Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting” ([Psalm 139:23, 24](#)). We can see how necessary it is that there should be a union of the human and the divine. All the heart is to be enlisted in the conflict. The law of God is to be written in the heart, or the soul will never obey the truth: for the truth of God may be no truth to one who even may claim to believe it. Persons may profess to love the Saviour, and yet make it manifest that love does not actuate them in His service. Why is it that the love of Christ does not wield a constraining power over the life? It is because it has never been brought into the sanctuary of the soul; it has never been made the principle of action. “With the heart

man believeth unto righteousness: and with the mouth confession is made unto salvation” ([Romans 10:10](#)).

Unless the truth is stamped upon the soul, it will not be obeyed in the life. Unless every word of profession is heartfelt, it will be but empty sound. Through neglecting to practice the truth, it loses its power over the mind and conscience, and through love of sin, the Word loses its light, and certain ruin follows. He who does not practice the truth he knows, loses the love and Spirit of God.—[Letter 13, 1893](#), pp. 20, 21. (“General Matter Bearing on the Case of a Young Man.” No date.)

[284] **Hearers and Doers of the Word**—In this age the Word of God is not considered reliable. The word of Christ that cuts directly across human desires and indulgences, and condemns popular habits and practices, that Word which was made flesh and dwelt among us, is ignored and despised. The teachings and example of Christ are not made the criterion for the life of the professed follower of Christ. Many who name the name of Christ are walking in the light of the sparks of their own kindling rather than following in the footsteps of Him whom they profess to acknowledge as their professed Master. They do not represent the same character that Christ represented in His pure, sincere love to God and His love for fallen man. They do not take God at His word and identify their interests with those of Jesus Christ. They do not form the habit of communing with Jesus, of taking Him as a guide and counselor, and thus learn the trade of living a well-defined, Christian life.

Those who not only hear but do the words of Christ make manifest in character the operation of the Holy Spirit. The result of his internal action is demonstrated in the outward conduct. The life of the Christian is hid with Christ in God, and God acknowledges those who are His, declaring, “Ye are my witnesses.” They testify that divine power is influencing their hearts and shaping their conduct. Their works give evidence that the Spirit is moving upon the inward man. Those who are associated with them are convinced that they are making Jesus Christ their pattern.—[Letter 54, 1894](#), pp. 9, 10. (To O. A. Olsen, June 10, 1894.)

Perverted Appetites to be Controlled—Those who are engaged in the sacred work of opening the Word of God to others, must be sure that they themselves are eating and digesting that

Word. They must watch over themselves, weeding from the heart and character the fungus growth which causes deformity and weakness. “Wherefore laying aside all malice, and all guile, ... and all evil speakings, As newborn babes, desire the sincere milk of the Word, that ye may grow thereby” (1 Peter 2:1, 2). Have you done this, or have you thought that you had no battles to fight with self, and so allowed your unsanctified impulses to control mind and judgment?

All that is enumerated in this verse—the products of the carnal mind and unsanctified heart—have influenced the workers more or less, and the effort which cost so much money, so much weary anxiety, so much hard work, has been made of little effect, because the workers did not eat the flesh and drink the blood of the Son of man. Self was mingled with nearly everything, and the wrong influence of this has been far-reaching. This spirit of rivalry is not from God, but from beneath....

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In the hearts of all who desire to follow Christ, there is natural depravity which must be uprooted, lest the representation of Christ be marred. Even at our camp meetings and special gatherings, selfishness is manifested by those in attendance. Covetousness, vanity, hastiness of temper, are cherished. An inclination to pick at straws, to think and speak evil of others, is too plainly manifested. This is a work which is in direct opposition to the work of God....

Men will never be prepared to do the work of God acceptably unless they take themselves in hand and endeavor, firmly and constantly, to correct their own errors. No one is to take the position that his own way is perfect, that he has no need to reach a higher standard. “Seeing that ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently” (1 Peter 1:22). This work is too often left undone. Many are working in an entirely different manner from that which is given to them as a standard of perfect service....

Jesus Christ gave His life in order to save us, soul and body. He desires to restore the moral image of God in man. In order that this may be accomplished, we must cooperate with Him. The very flesh of our bodies must be consecrated to His service. But can this be done while we place in our stomachs food which will strengthen feelings which war against holiness and happiness and purity?...

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A plain, simple, but liberal diet of fruits, vegetables, and grains is the best for those who are preparing for the work of God. The lower nature, with all its inclinations, must be subdued and crucified, for it is not subject to the law of God, neither indeed can be. It is absolutely necessary for Christians to keep the body under, bringing it into subjection, and uprooting every affection and impulse that is contrary to the will of God. The food which we eat will help or hinder us in doing this....

Parents should give strict heed to every ray of light which God has given on the subject of health reform, for we are living in a degenerate age, when there is danger that passion will drive the youth into corrupting and revolting sins, into self-pollution, which ruins the mind, destroying the memory and enfeebling every other faculty. If their consciences are aroused to see this subject in its true bearing, parents can do much to guard their children from temptation, but if they place upon their tables the flesh of dead animals, if they encourage their little ones to eat this food, they sow seeds which will bring forth a harvest of corruption....

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Much injury is done to health by the variety of the food which is seen on so many tables. Take the different dishes that are placed on the table at one meal, and put them all together in one vessel—stir them up together. Does it make the stomach turn to look at it? Leave it for a few hours and it will ferment. Yet thousands compel their stomachs to receive just such a mass as this every day—half masticated meat, condiments, spices, pies, and sweet puddings are washed down with tea and coffee. The abused stomach is obliged to take them and do the best it can with them.

Is there not sin in placing upon the table such a variety at one meal? Often the desire to return to moral integrity is expressed. But this will never be until we return to simple, healthful foods, until we eat and drink to glorify God, not to gratify our perverted appetites.

“Died because of bad cooking.” “Died because of sour bread.” “Died of medication.” “Died of an abused stomach.” This might be written over the graves of many. This suicidal process is gradual. Nature bears the abuse as long as possible, but in the end she must succumb. The oil in the lamp of life is mixed with a variety of injurious substances, and the lamp refuses to burn longer. It is extinguished, not because God willed it, but because of the manifest

disregard of nature's laws.—[Manuscript 47, 1896, 2, 3, 5, 7, 9, 11, 12.](#) (“The Lack of Unity and Cause of Failure,” no date.)

Uncorrected Natural Tendencies Contain the Seeds of Moral Death—The law of God is presented in the Scriptures as broad in its requirements. Every principle is holy, just and good. They lay men under obligation to God: they reach to the thoughts and feelings of the soul; and they will produce conviction of sin in everyone who is sensible of having transgressed them. If the law extended only to the external conduct, men would not feel guilty over their wrong thoughts, desires, and designs. But the law requires that the soul itself, the spiritual agent, be pure, the mind holy, that all thoughts and feelings shall be in accordance with the law of love and righteousness. By its light men see themselves guilty before God....

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God is seeking to exalt us to His high, pure, heavenly standard. For this purpose His Spirit is constantly striving with us. The corruptions of the world and all unholy influences will be working through the masterly energies of Satan to drag men down to their level, blinding their sensibilities, degrading their desires, enfeebling the conscience, and in every way making their religious faculties weak and inefficient. Our natural tendencies, unless corrected by the Holy Spirit of God, have in them the seeds of moral death. The flesh with all its prompting “lusteth against the Spirit and the Spirit against the flesh” ([Galatians 5:17](#)). If the higher, holier attributes are not cultivated, if we allow ourselves to deceive, to prevaricate, there is a false tongue that needs to be treated with the hot “coals of juniper” ([Psalm 120:4](#))....

You are now in the precious hours of probation, and you may, by the grace given you, go on step by step, growing up in the likeness of Christ. You may and will become a partaker of the divine nature if you will do your part of the work. In the measure of man's limited abilities, its powers can be pure, holy, and undefiled. You can, through the grace of Christ, reproduce this truth. And you will find in Christ Jesus, who is the source of all power, your supply of grace for every emergency....

What a work we have before us! Do you want a part in this closing work? It is a work that will triumph. Do you wish to triumph with it? God will use you to act a part in this work if you will be

[289] obedient to Him. But if the grace of God is [to be] made your own, you must do your part and co-operate with God. You must place yourself in right relation to God. You must be a transformed man. You must bring forth fruit meet for repentance. The fountain of salvation is now standing open for you, but you must make no delay. Be diligent to place yourself in the most favorable position to secure all the privileges and help the Lord is ready to give you for the work of overcoming. God is speaking to you through His servant. Will you hear His voice? We are to fight, to wrestle, to labor, to strive, to run the race with patience, laying aside every weight and the sin which doth so easily beset us. The Bible leaves the responsibility of our ruin at our own door.

God has been speaking to us through His Word, through His testimonies, pointing out our errors and showing us the right way. I do not give you up. You must come to the light. You must cast off the works of darkness and put on the whole armor of righteousness. The forgiveness of sin is promised to him who repents; justification to him who believes, the crown of life to him who is faithful to the end. The condition of our receiving an increase of grace is that we improve that which we already have. You are called upon by the voice of God to keep yourself unspotted from the world if you would stand without spot and blameless before the Judge of the whole earth.—[Manuscript 12, 1888, 1, 3, 4, 6, 7](#). (A letter written to a brother who was on the verge of apostasy.)

[290] **What Being Saved Means**—“All power is given unto Me in heaven and in earth” ([Matthew 28:18](#)). This power was given Him by the Father. In His life and character He had magnified and highly exalted the law. It was not relaxed one iota to reconcile man to God. Instead of annulling the law by His death, Christ showed its immutability and changeless character. But through Christ’s sacrifice a way was prepared for the fallen race to receive pardon. All who are made partakers of His divine nature will be crowned in honor and glory with Him. By the suffering of the Son of God, who bore the penalty of transgression, it was made possible for the minds of repentant sinners to be elevated and made loyal. Through His power they may be brought to the divine level, into sanctified and holy surrender to the mind of God. This is Christ’s work. This is why He died for a guilty world.

No one can fully enter into or understand the suffering of Christ, the Son of the infinite God. Proportionate to His majesty, His purity, His innocence, His exalted character, was the depth of His suffering as a substitute and surety for the human race. When the sinner realizes the aggravated character of sin, the transgression of the law, he will cease to sin....

Present the Word of God as the way in which a holy faith and a pure character may be attained. Offer a full and free salvation, not as coming from yourselves, but from Christ. Show your hearers their need of returning through repentance and faith to their loyalty: for all are on a level, all are condemned alike by that great moral standard of righteousness. Proclaim remission of sins through Christ, the only sin-bearer, the only sin-pardoner. Proclaim the remission of sins through repentance toward God and faith in Christ, and God will ratify your testimony. With all assurance you can proclaim the means by which a holy character may be obtained—as Enoch obtained it through Christ Jesus. [291]

Every messenger of God can proclaim pardon and remission of sins through the name of Christ, who died to redeem the sinner. The Lord's full favor comes to those who seek Him with the whole heart, and are willing to follow Him in doing God's will, enthroning Christ in the heart, planting His attributes deep in the life practice. These have a constraining motive, a supreme love for Christ our Saviour, which brings even the thoughts into captivity to Him.

What is the evidence of conversion?—"If ye love Me, keep My commandments" ([John 14:15](#)). "If you love Me, let not your love be merely like the supposed feeling of attachment between people. Genuine love lies in the keeping of My commandments." The love that will yield willing obedience is not a fickle thing, but a strong, fixed principle, revealed in word and action.

The true beauty of the soul is found in obedience to the will of God. Adam and Eve's disobedience in a very small matter lost Eden to them. God's commands are for the regulation of the human heart. If we observe them, our lives will be lives of obedience because we love Jesus. "Ye are My friends," He said, "if ye do whatsoever I command you" ([John 15:14](#)). Enoch was a friend of God, and he walked with God. Christ's followers will esteem every precept He has given them to be right. They have the guarantee,

“Lo, I am with you alway, even unto the end of the world” ([Matthew 28:20](#)).—[Manuscript 138, 1897, 2, 3, 9, 10](#). (“The Gospel Message,” December 2, 1897.)

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Christ Kept the Law to Enable Us to Keep It—“Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbad Him, saying, I have need to be baptized of Thee, and comest Thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness” ([Matthew 3:13-15](#)). In fulfilling “all righteousness,” Christ did not bring all righteousness to an end. He fulfilled all the requirements of God in repentance, faith, and baptism, the steps in grace in genuine conversion. In His humanity Christ filled up the measure of the law’s requirements. He was the head of humanity, its substitute and surety. Human beings, by uniting their weakness to the divine nature of Christ, may become partakers of His character.

Christ came to give an example of the perfect conformity to the law of God required of Adam, the first man, down to the last man that shall live on the earth. He declares that His mission is not to destroy the law, but to fulfill it in perfect and entire obedience.

In this way He magnified the law and made it honorable. In His life He revealed its spiritual nature. He revealed to heavenly beings, to worlds unfallen, to a disobedient, unthankful, unholy world, that He fulfilled the far-reaching principles of the law. He came to demonstrate the fact that humanity, allied by living faith to divinity, can keep all God’s commandments.

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The typical offerings pointed to Christ, and when the perfect sacrifice was made, the sacrificial offerings were no longer acceptable to God. Type met antitype in the death of the only begotten Son of God. He came to make plain the immutable character of the law, to declare that disobedience and transgression could never be rewarded by God with eternal life. He came as a man to humanity, that humanity might touch humanity. But in no case did He come to lessen the obligations of men to be perfectly obedient. He did not destroy the validity of the Old Testament Scriptures. He fulfilled that which was predicted by God Himself. He did not come to set men free from the law: He came to open a way by which they might obey that law and teach others to do the same.—[Manuscript 145, 1897, 6, 7](#). ([Untitled Manuscript, December 30, 1897](#).)

Less Trouble in Combating Temptation When Habit of Resistance Is Formed—Oh, let us teach as never before the necessity of pure clean hearts and sanctified thought because the very thoughts are brought into captivity to Jesus Christ.

Sin besets every soul very closely and unless it is resisted firmly, will obtain the victory. If the habit of resistance is formed, and carefully and prayerfully sustained, there will be less trouble in combating the oppressing power that is constantly urged to overcome the soul.—[Letter 157, 1897](#), p. 1. (To G. B. Starr and Wife, April 14, 1897.)

Spiritual Life Gained by Communion With God—In order for the church to be healthy, it must be composed of healthy Christians. But in our churches and institutions there are many sickly Christians. The light which the Lord has given me is plainly expressed in the third chapter of Philippians. This chapter should be carefully read and studied. The lessons it contains should be practiced.

He who cooperates with the Great Physician will keep nerve, sinews, and muscles in the best condition of health. In order to do its work properly, the human machinery needs careful attention. The harmonious action of the different parts must be preserved.

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So it is with the soul. The heart is to be carefully watched and guarded. “What shall it profit a man, if he gain the whole, and lose his own soul? Or what shall a man give in exchange for his soul?” ([Mark 8:36, 37](#)). Christ must abide in the heart by faith. His word is the bread of life and the water of salvation. Truth in its fullness comes to us through constant communion with God.

By eating the flesh and drinking the blood of Christ we gain spiritual strength. Christ supplies the lifeblood of the heart, and Christ and the Holy Spirit give nerve power. Begotten again unto a lively hope, imbued with the quickening power of a new nature, the soul is enabled to rise higher and still higher. Paul’s prayer to God for the Ephesians was, “That He would grant you, according to the riches of His glory, to be strengthened with all might by His Spirit in the inner man: That Christ may dwell in your hearts by faith: that ye, being rooted and grounded in love, May be able to comprehend with all saints what is the breadth, and length, and depth, and height: And to know the love of Christ, which passeth knowledge, that ye

might be filled with all the fulness of God” ([Ephesians 3:16-19](#)).—[Manuscript 24, 1900, 9](#). (“Words of Instruction to Physicians and Nurses,” April 3, 1900.)

[295] **All Who Are Taught of God Will Serve and Obey Him**—We have a record of Christ’s history and a knowledge of His teachings in the Old and New Testaments. All who are taught of Him will be loyal subjects to serve and obey God. By repentance and faith, and through obedience to all of God’s requirements. His people are to prove themselves citizens of the kingdom of grace and true and obedient children of God.—[Manuscript 1, 1909, 2](#). (“What Is Higher Education?” January 19, 1909.)

Our Minds May Become Identified With God’s Will—God’s Word sets forth the will that is to be carried into the recesses of the soul. If the human agent consents, God can and will so identify His will with all our thoughts and aims, so blend our hearts and minds into conformity to His word, that when obeying His will we are only carrying out the impulses of our minds. All such will not possess an unsanctified, selfish disposition, ready to carry out their own wills, but will have a jealous, earnest, determined zeal for the glory of God. They will not want to do anything in their own strength, and will guard strictly against the danger of promoting self.

[296] All who would perfect a Christian character must wear the yoke of Christ. If they would sit together in heavenly places in Christ Jesus, they must learn of Him while on this earth. Our natures are in need of discipline. They must be conformed to the nature of Jesus Christ, that He may accomplish the good He designs to do for all who will submit to be molded by yielding their natures to His authority. The great Teacher will yoke up with every soul who will bear His yoke. He understands man, and has a full knowledge of all the requirements of human nature.—[Letter 22, 1896](#), p. 7. (To W. A. Colcord, June 22, 1896.)

Show the Sinfulness of Sin, Then Show the Sinner the Saviour—Truth must be presented in regions beyond your immediate work, where the truth is unknown. The work specified in [Isaiah 58:9-13](#) must be done. Sin is not to be cloaked as a matter of little consequence. It is to be presented as guilt against the Son of God, depriving Him of the glory that should be given Him. The exceeding sinfulness of sin is to be held before the people just as it is. Then

show them the uplifted Saviour, telling them that immortality comes only through belief in Christ, through receiving Him as a personal Saviour. Immortality is found in Christ alone—[Letter 10, 1899](#), pp. 6, 7. (To J. H. Kellogg, January 14, 1899.)

Need to Become Renewed in Knowledge and Grace—Were it not for Christ’s atoning sacrifice, there is nothing in us in which God can delight. All the natural goodness of man is worthless with God. He will not take pleasure in any man who retains his old nature, and is not so renewed in knowledge and grace that he is a new man in Christ Jesus. Our education, our talents, our means, are gifts entrusted to us by God, that He may see how we will use them. If we use them to glorify self, if we live for self, the Lord says, “I cannot delight in them; for Christ has died for them in vain.” One word which exalts self causes the light of God’s countenance to be withdrawn.

The Lord takes none to heaven but those who are first made saints through the grace of Jesus Christ; those in whom He can see Christ exemplified. When the love of Christ is an abiding principle in the soul, we shall realize that we are hid with Christ in God. Then we can say, “I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me” ([Galatians 2:20](#)). Look to Calvary. Let every proud look be humbled. Look unto Jesus, the author and finisher of our faith. “who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God” ([Hebrews 12:2](#)).—[Manuscript 39, 1896, 10](#). (“Make Straight Paths for Your Feet,” December 31, 1896.)

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White Estate

Washington, D. C.,

October 1, 1980.

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MR No. 818—Mental Improvement Promised

God Promises to Strengthen Memory of His Servants—The Lord will strengthen the memory of the one who is speaking in His name. He will bring to the mind the words necessary for the occasion, that portion of His Word which will be meat in due season for the people. To His faithful servants God will be tongue and utterance. The Holy Spirit will make the word effective, to convict and convert souls. The seed sown will fall into good ground and will spring up to bring forth fruit unto life eternal.... [1 [Corinthians 9:24-27](#) quoted.]

Here is represented the need of spiritual exercise, the training of mind and heart. This is even more essential than physical training. It is by the training of the heart and mind that spiritual strength is gained, that weak points of character are made strong.—[Manuscript 22, 1890, 13, 16.](#) (Diary, February 8, and March 1, 1890.)

Commit Bible Promises to Memory—Put away the foolish reading matter and study the Word of God. Commit its precious promises to memory so that when we shall be deprived of our Bibles we may still be in possession of the Word of God.—[Manuscript 85, 1909, 10.](#) (Lessons of Self-denial, Trust and Cooperation,” Sermon preached in Nevada, Iowa, August 21, 1909.)

[299]

Holy Spirit Will Renew Memory—Your memory will be renewed by the Holy Spirit. Can you forget what Jesus has done for you at this time, and on that occasion when everything looked so discouraging?—You were taken away from yourself: your deepest, sweetest thoughts were upon your precious Saviour, His care, His assurance, His love. How your desires went out to Him, how your affections centered upon Him. All your hopes rested upon Him, all your expectations were associated with Him. He loves you still: He has the balm that can heal every wound, and you can repose in Him without a single drawback.—[Letter 33, 1892, p. 1.](#) (To S. N. Haskell, September 1892.)

Dietary Intemperance Enfeebles the Brain—The success of acquiring a good memory and a calm, uniform temper depends not upon circumstances, but very much upon the way in which the stomach is treated. If food is taken at any and every time [it is desired], the organs of digestion are abused and man must pay the penalty. Nature will not suffer abuse without proclaiming it in disordered nerves and muscles and intellect. The gourmand—for this he may be called—who overloads his stomach should remember that the nerve power must be called upon to take care of the burden placed upon the stomach, and the brain is enfeebled in being deprived of the power necessary to strengthen the memory.—[Manuscript 53, 1896, 6, 7](#). (April 24, 1896.)

The Mind to Be Brought Under the Control of Christ—To-day Christ is offering His grace to them if they will cooperate with Him to work out their own salvation with fear and trembling, lest they shall lose the opportunities granted them. They are ever to remember that it is God which worketh in them both to will and to do of His good pleasure. Reason, conscience, memory, must be brought under the control of Christ.—[Manuscript 118, 1905, 6](#). (“A Divine Saviour,” August 9, 1905.)

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God Desires Mental Improvement in His Workers—God desires His workers to gain daily a better understanding of how to reason logically from cause to effect, arriving at wise, safe conclusions. He desires them to add to their strength of memory. We cannot afford to make mistakes that are the result of our cherishing erroneous ideas. As little children we are to sit at the feet of Christ, learning of Him how to work successfully. We are to ask God for a sound judgment, and for light to impart to others. There is need of knowledge that is the fruit of experience. We should not allow a day to pass without gaining an increase of knowledge in temporal and spiritual things. We are to plant no stakes that we are not willing to take up and plant farther on, nearer the heights we hope to ascend. The highest education is to be found in training the mind to advance day to day.—[Letter 164, 1903, p. 4](#). (To Those in Charge of the Wahroonga Sanitarium, July 29, 1903.)

Washington, D. C.,

October 1, 1980.

MR No. 819—Not Processed

[301]

**MR No. 820—Historical and Geographical
Backgrounds Helpful, Not Essential**

The study of history, an acquaintance with the countries, nations, and customs referred to in the Word, a study of the men whom the Lord has enlightened, are important helps in an understanding of the Word of God, but are not absolutely essential to enable the inquiring mind to find the path to heaven. The Bible makes plain the pathway of life, and “the wayfaring men, though fools, shall not err therein.” The gift of eternal life through Jesus Christ is made apparent in the Bible.—[Manuscript 12b, 1896](#), p. 15. ([Untitled Manuscript, March 17, 1896.](#))

White Estate

Washington, D. C.,

October 1, 1980.

MR No. 821—Individuality in Educational Work

[302]

I am writing in Boulder Sanitarium and getting ready to start for Denver. I will present to you light given me and written directly after our [1901] General Conference in Battle Creek. The inquiry was made: Shall our nurses and helpers be set to pursue one line of work? Shall their whole study be to perfect themselves in that one line of work? I state here the light given me: Exigencies will oft require that there shall be a change from one line of work to another line of work, and it is important that the education given in all our institutions be one of diversity in unity. Not one is to be educated to pursue routine work in the sanitarium or in any of our institutions, so that hands and minds should be continually taxed with one long lesson of any order, because the mind needs to be worked on different lines of study which will not tax a certain class of organs too long at a time.

Change in lines of study in the schools is essential, and an intelligent growing knowledge. The mind must not be overtaxed with long application in one special lesson. It is not beneficial to the teacher, neither is it beneficial to the student. It becomes monotonous. Some can bear this concentrated effort: others become nervous, but do not understand the reason; but variety in daily studies is more restful to the brain than one monotonous line of study. Break it up: divert the mind: change it to different subjects, lest the monotony of one line of work disqualify the person for meeting the exigencies that will arise.

We see here in the sanitarium at Boulder that there is a necessity of each one standing in his lot and in his place. It would be wisdom to change the program, and often the one in service has complaints to make: he does not want to change. But while some serve all advantages, others see disadvantages in confining the mind to one class of studies. Some minds cannot endure the matter of one thing carried over for hours until the interest flags. Some minds are so constituted that they must have change in their studies. These students

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do not know what the matter is, but they are receiving brain damage. For some, the working forces need to be changed around to learn all jots and tittles of the work. Otherwise the work of the students will be most dry and monotonous, like the turning of a machine.

Counsel will be needed daily. Do not set students at work for hours on one lesson. Give them a change. The system, the mind, and the brain power of some will be injured by this kind of one-lesson plan. There should be change in the studies. Now, one teacher may think he sees a benefit to be derived. He does not know assuredly that the plans are the precise plans that must be followed. Be sure, teachers, that new plans are not invented to become a hindrance in the place of an advancement. And when you shall leave the school in other experienced hands you are not in any way to bind them to follow out your exact plan of recitations or of study. That which one mind will suppose to be the best plan may not be the best plan for others to follow.... Therefore those who shall serve in the place of another teacher should not suppose that his mind is to specify as to the studies of the students.

[304] The Lord requires every person who shall take up responsibility to carry into that work intelligent, trained capabilities and work out his ideas conscientiously according to his previous knowledge and service in schools. The Lord has not designed any one special, exact plan in education. It is the fear of the Lord that is the beginning of wisdom. When men with their varied traits of character shall take up their appointed work as teachers and follow a plan of teaching according to their own capabilities, they are not to suppose they must be a facsimile of those teachers who served before them, lest they spoil their own record. One who has been a teacher many years, if he has not become intelligent in regard to the best way to plan and to carry on the work, then let him thoroughly experiment until he is satisfied, after prayerfully reasoning from cause to effect, that he has the right way.

All our institutions are to be educating schools. They are to become fully acquainted with all kinds of physical and mental acquirements, to bring in tact, a ready, healthful, diligent mind, and never let one mind suppose he is to be a criterion for other minds. All should improve in ingenuity and breadth. Never become narrow and so very precise that the real object of education becomes clogged

in its advancement. Each soul is entrusted with talents according to his several abilities. One may have talents to be put in exercise, and he may be placed where he cannot show to good advantage if he supposes [that the] one who was before him expects him to do just as he has outlined for himself. No such measurement is to take place. Every soul is responsible to God and we are not to suppose [that] because a man is commended for the doing of a good work according to his ability, that another must go over his track and follow his exact measurement. Unfinished work will call for tact and adaptability.—[Manuscript 170, 1901, 1-3](#). (Individuality in Educational Work,” May, 1901.) [305]

White Estate

Washington D. C.,

October 3, 1980.

[306]

MR No. 822—Present Your Bodies a Living Sacrifice

Some are in danger of taking the position that if Christ is their healer, there is no need for them to restrict the animal appetites. The answer for these will be found in the Word of God. The Lord promised the children of Israel that if they would keep His statutes and obey His commandments, all their diseases should be removed from them, and that there should not be one feeble person in all their tribes, and that He would establish them in the land of Canaan, a pure, happy, and holy people. But if they disregarded the conditions, if they were unmindful of the words of God and followed their own ways, they would dishonor God, and would suffer from sickness and disease and plagues.

God calls upon all who will to come and drink of the waters of life freely. The power of God is the one element of efficiency in the grand work of obtaining the victory over the world, the flesh, and the devil. It is in accordance with the divine plan that we follow every ray of light given of God. Man can accomplish nothing without God, and God has arranged His plans so as to accomplish nothing in the restoration of the human race without the cooperation of the human with the divine. The part man is required to sustain is immeasurably small, yet in the plan of God it is just that part that is needed to make the work a success.—[Manuscript 113, 1898, 1](#). (“Present Your Bodies a Living Sacrifice,” September 8, 1898.)

White Estate

Washington, D. C.,

October 24, 1980.

**MR No. 823—Belshazzar Admitted to Kingly
Authority in His Youth**

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Admitted to a share in kingly authority and power at fifteen years of age, Belshazzar gloried in his power, and lifted up his heart against the God of heaven. He despised the One who is above all rulers, the General of all the armies of heaven. “Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand” ([Daniel 5:1](#)). The profane orgies of royal mirth were attended by men of genius and education, by masters of architecture. On this occasion there was music and banqueting and wine drinking. Decorated women with their enchantments were among the revelers. Exalted by wine, and blinded by delusion, the king himself took the lead in the riotous blasphemy. His reason was gone, and his lower impulses and passions were in the ascendancy. His kingdom was strong and apparently invincible, and he would show that he thought nothing too sacred for his hands to handle and profane. To show his contempt for sacred things, he desecrated the holy vessels taken from the temple of the Lord at its destruction.—[Letter 51a, 1897](#), pp. 3-4. (To Dear Friends, July 8, 1897; See *Prophets and Kings*, pp. 523-4.)

White Estate

Washington, D. C.,

October 24, 1980.

MR No. 824—Not Processed

One place we were laboring in America, and there was every youth in our college at South Lancaster, Massachusetts, converted as we were telling them the simple story of the cross, to come to Jesus just as they were. Such an experience. I missed the youth there one evening, and I inquired, “Where are they? They have been here, but they are not here now.”

Soon a whole class of them came in and took their seats. Then they got up and began to bear their testimonies—I have done wrong to such a neighbor, I have done wrong to such a man, I have done this sin and that and the other one—and another one stood up on his feet and bore his confessions. They said, “I wanted to come to this meeting knowing that I had removed the last stumbling block before my feet and the feet of others.” What a testimony they bore....

I am so thankful for Jesus. Oh, I feel so thankful wherever I am, on the water, on the land, that Jesus is my Saviour. There is no caste with God. Whatever the color, whatever the nationality, however weak we may be, rich or poor, God is our Father, and we can come to Him and ask for the things that we need.

Now here is the word before us. “According to His divine power.” We have no strength, we have nothing of ourselves, we are utter weakness. We cannot take one step toward God unless His grace is working upon human hearts and drawing us. Just as soon as we take the first step toward His mercy and grace He advances toward us, He advances with His pardon and grace. He takes away the sins of the world, and imputes to us His righteousness.

Now we may think, “I did not feel just as I wanted to.” In that very meeting there was one that thought that he had received the love of God as he never had received it before. The next morning he came to the meeting and he got up. I knew in a moment something was the matter. The light was not in his countenance. Said he, “Somehow I don’t feel as I did last night. Somehow I don’t feel a nearness to God. I lost the blessing.”

“Where did you lose it, Brother R? Where did you lose it?” “I can’t tell.” “You slept through the night and God guarded you all night. Then what is the matter this morning?” Well, he did not know. I will tell you. You have not educated yourself to believe in God whatever feelings you have. Feeling is not your God, and it is no use for you to offer sacrifice on the altar of feeling, for feeling and faith are just as distinct from each other as heaven and earth, as the east is from the west.

“Faith is the substance of things hoped for, the evidence of things not seen.” Now faith walks the narrow plank, and walks till it comes to the end, then steps right off onto nothing, as it were. Yet it is everything. It is a mighty upholder. You walk the plank of faith and you cannot see another step to go. You need not consult how you feel. Feeling has nothing to do with it. Do I believe in God, that He is my God, and that His promises will be verified to me? Then I go right about my work. I never look or examine whether I have feeling or have no feeling. I know what my duty is from the expressed will of God, and it is for me to do it and do it intelligently.

I will tell you when I know that God helps me. It is when I feel utterly unable physically to speak to the people. I go out so weak at times that it seems to me that I could not utter a word. As I stand before the people the blessing of God never fails me. The Lord uses the frail instrument to speak to the people.—[Manuscript 49, 1894](#), pp. 10-13. (Camp Meeting, Ashfield, Australia, November 3, 1894.)

White Estate

Washington, D. C.,

October 31, 1980.

MR No. 826—Spurious Visions and Extreme Positions

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[See [Selected Messages 2:73-79](#), where other passages from this letter are quoted.]

In several cases the ones who claimed to have visions had a testimony for me, that I must do certain things—a class of humiliating acts which I will not mention, all the outgrowth of fanaticism. The Lord presented the true situation before me, and said, “Give no heed to these things, not for a moment. I have not sent them, yet they ran. They cover their deceptions with the garments of truth; be not deceived.”

I have seen several fall in vision; but when I rebuked the spirit which controlled them, they immediately came out of vision and were in great distress of mind.

Such experiences as these came to be very common. Several in one family were under this species of deception. One would see that Sister White was exalted; another that Sister White was not humble because she would not get down upon her hands and knees and creep; another that Sister White would be rejected and lost because she did not believe the visions they had were from God. Another would see that he must go to a certain place and remain there two, three, or four weeks. These visions found credit with some who were lacking in wisdom....

The very last deception of Satan will be to make of none effect the testimony of the Spirit of God. “Where there is no vision, the people perish” ([Proverbs 29:18](#)). Satan will work ingeniously, in different ways and through different agencies, to unsettle the confidence of God’s remnant people in the true testimony. He will bring in spurious visions to mislead, and will mingle the false with the true, and so disgust people that they will regard everything that bears the name of visions as a species of fanaticism; but honest souls,

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by contrasting false and true, will be enabled to distinguish between them.

Likewise, he works through persons who have been reprov'd for some inconsistency in their religious life, for some course of action which was dangerous to themselves and others. Instead of receiving the testimony as a blessing from God, they refuse the means God uses to set them right. Such apparently may be very zealous for God, but they put their own interpretation upon the Word and make it contradict what the Lord has revealed in the testimonies. They think they are doing God's service, but such work God has not given them to do.

You, Brother Garmire, have a reasoning mind, but in this matter your reason is perverted. You should have clear spiritual eyesight. You ought to know that the great and holy God will not condescend to open to a child, or even to a man or woman, such frivolous matters as your Anna claims that God teaches her. God will not lie nor deceive His people.

Your past experience has been opened before me. I was shown that you have not carried yourself right in your business relations. Have you not given occasion for your good to be evil spoken of? [312] Your zeal carries you too far in advocating that which you claim to be truth. You believe in health reform. That is good, but you are in danger of making your ideas of it too prominent. You take too strong positions, carry your remarks to extremes, and thus prejudice people against our denomination. Here you show lack of tact and wisdom. Minds to whom this subject is new are not prepared to receive strong statements.

Many are doing this same thing. They leave impressions on minds that are hard to efface. Many think that health reformers are fanatics. We are misrepresented on this subject, therefore we need to handle it with great wisdom, lest the false impressions that have prevailed be deepened and our efforts to convince people only fasten them more strongly in their own ways.—[Letter 12, 1890](#), pp. 14, 16, 17. (Written at Petoskey, Michigan, August 12, 1890, to Brother and Sister Garmire.)

Washington, D. C.,

November 4, 1980.

[313] **MR No. 827—Blessed Light from the Word of God**

It is a great and grand thing to have an eye single to the glory of God. Self must not come into our serving. We need now to present the truth in its important bearings. We are to walk every step understandingly. Blessed light from the Word of God is to come to the people. No new and strange thing is to be introduced now, unless it is proved by much diligent investigation and most earnest prayer. Blessed light from the Word of God is ours to receive and in assurance give to people.—[Letter 127, 1910](#). (Written to W. C. White from Sanitarium, California, November 22, 1910.)

White Estate

Washington, D. C.,

January 8, 1981.

**MR No. 828—This Material Is Included in
Manuscript Release No. 1037**

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MR No. 829—The Third Angel's Message

The word of God in His law is binding upon every intelligent mind. The truth for this time, the third angel's message, is to be proclaimed with a loud voice, meaning with increasing power, as we approach the great final test. This test must come to the churches in connection with the true medical missionary work, a work that has the Great Physician to dictate and preside in all it comprehends. Under the great Head we are to present God's word requiring obedience to the system of Bible truth, which is a system of authority and power, convicting and converting the conscience. The demand of the Word to obedience is a life-and-death question.

The present truth for this time comprises the messages, the third angel's message succeeding the first and second. The presentation of this message with all it embraces is our work. We stand as the remnant people in these last days to promulgate the truth and swell the cry of the third angel's wonderful distinct message, giving the trumpet a certain sound. Eternal truth, which we have adhered to from the beginning, is to be maintained in all its increasing importance to the close of probation. The trumpet is to give no uncertain sound. We must devise and plan wisely, practicing simplicity and the strictest economy and manifesting Christ's likeness of character. Faith, eternal faith in the past and in the present truth is to be talked, is to be prayed, is to be presented with pen and voice.

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The third angel's message in its clear, definite terms is to be made the prominent warning. All that it comprehends is to be made intelligible to the reasoning minds of today. While we bind ourselves to the development of the truth in the past angels' messages, we are announcing the message of the third angel and of the other angel that follows the third, the second time proclaiming the fall of Babylon.

We are to give the message, "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.... Come out of her, My people, that ye be not partakers of her sins, and that ye

receive not of her plagues” ([Revelation 18:1, 4](#)). This message is to come to the churches. We are to consider the best plans for accomplishing this. The message must be so presented as to command the attention of reasoning minds.

These sacred truths, believed and practiced, are not to be carried in any coercive manner, but in the spirit of the Master. The Holy Spirit will reach noble minds and the better spirit of men. In all our sanitariums there should be men who understand the doctrine of truth and who can present it by pen and voice. They will be brought in contact with men of no mean minds, and they should plead with them as they would plead with an only son. It should be our aim, saith the Lord, not to put in responsible positions of trust men who are not fitted by experience, men who do not take deep views of Bible truth.

Many suppose that appearance and style and pretense are to do a great work in reaching the higher classes. But this is an error. These persons can read these things. Appearance has something, yes, much to do with the impressions made upon minds, but the appearance must be after a godly sort. Let it be seen that the workers are bound up with God and heaven. There should be no striving for recognition by worldly men in order to give character and influence to the work in these last days. Consistency is a jewel. Our faith, our dress, and our deportment must be in harmony with the character of our work, the presentation of the most solemn message ever given to the world. Our work is to win men to belief of the truth, to win by preaching and by example, also by living godly lives. The truth in all its bearings is to be acted, showing the consistency of faith with practice. The value of our faith will be shown by its fruit. The Lord can and will impress men by our intense earnestness. Our dress, our deportment, our conversation and the depth of a growing experience in spiritual lines, all are to show that the great principles of truth we are handling are a reality to us. Thus the truth is to be made impressive as a great whole and command the intellect. Truth, Bible truth, is to become the authority for the conscience and the love and life of the soul.

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In our institutions and in all our work there is need of conscientious, godly men, men who have been wrestlers in their life work, who have maintained faith and a clear conscience, men who are

seeking, not for the applause of the people, but for the favor of God, men through whom the Lord can work. We want men who will make it their first business to wrestle with God in prayer, and then go forth in the wisdom of the inspiration that God can give. Then we are a spectacle unto the world, and to angels, and to men. If men would not have their minds darkened, their hearts hardened, they must obey God at any cost to themselves. They are not only to pray to God, but to act their prayers.

[317] There is a work to be done in our world, and, Brother and Sister Haskell, we must be of the number who will do this work. “Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand” ([Daniel 12:10](#)). The inability to understand is because of the strong unwillingness to confess and forsake error and accept the truth which involves a cross. Satan will strive to retain every soul in his strong power. He will not willingly let go his dominion over men who have influence upon other minds. Therefore God’s own methods of advancing the gospel in His dominion are met by great opposition from the whole synagogue of the satanic agencies. As the last conflict with Satan will be the most decisive, the most deceptive and terrible that has ever been, so also will his overthrow be the most complete.

After Breakfast: All but the last paragraph of the preceding letter I wrote between quarter of five and seven o’clock. My mind was clear, and the Spirit of the Lord was manifestly upon me as I wrote.

I shall try to place myself in the hands of the Lord moment by moment. I realize that the wisdom of men is foolishness; the wisdom of God is infallible. The final resurrection to judgment will complete on the one hand the triumph of Christ and His church, and on the other will be the destruction of Satan and his followers. Time will be the only sure revealer of God’s plan.

[318] In every action God looks at the heart. No external arrangements in conformity with the world to secure its friendship can be made without positive danger of transgressing God’s holy precepts. Pride and love of worldly praise lie at the foundation of all this self-exaltation and desire for recognition. These prompt a desire for outward show and an appearance of being linked with the friendship of the world. Self-righteousness, which is so deceptive, is bound up with the unsanctified heart. The warning is given us, “Know ye

not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God” (James 4:4). Oh, that our physicians and ministers and church members may see this matter in its true bearing. Oh, that they may exalt the Lord God and let Him be their fear and their dread.—[Letter 121, 1900](#), pp. 3-8. (To S. N. Haskell and wife, August 13, 1900.)

White Estate

Washington, D. C.,

January 27, 1981.

MR No. 830—Work of Angels

If the youth come to school determined to obtain instruction that will fit them for the higher grade, ministering angels will attend them at every step. The still, small voice is speaking to them, saying, “This is the way, walk ye in it.” They must so conduct themselves that they will be susceptible to the influences of the Holy Spirit. Angels in the appearance of men will walk by the side of the student who will submit his will to God’s will.

Heavenly messengers are sent to minister unto those who shall be heirs of salvation, and these would converse with the teachers if they were not so well satisfied with old customs and maxims, and the well-trodden path of tradition, if they were not so fearful of getting away from a certain line that keeps them under the shadow of the world. Men and women labor to obtain a class of food which is not calculated to strengthen spirituality, to give that wisdom, that knowledge, that higher education which comes from God, and which alone can give spiritual vigor and moral strength. Christ says, “Labour not for that meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of God shall give unto you: for Him hath God the Father sealed” ([John 6:27](#)).—[Manuscript 37, 1899](#), pp. 5-6. (“The Need for Consecrated Workers,” March 21, 1899.)

White Estate

Washington, D. C.,

January 27, 1981.

**MR No. 831—This Material Was Published in
Review and Herald, October 14, 1902**

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MR No. 832—Training for Heaven

Lay Work in the Neighborhood—We are living in the last days of this earth's history, and it is time we understood what we must do to be saved. The Lord will work intelligently for all who will work intelligently for Him. My brethren and sisters, there is something more for you to do than to sit in your churches Sabbath after Sabbath and to listen to the preaching of the Word. You have a work to do for friends and neighbors. God requires of you that you visit these families and seek to create an interest in the truth for this time. You are not laboring together with God if you neglect the work of helping others to take hold upon eternal realities.

Our ministers are not to be encouraged to hover about the churches to repeat to the believers week after week the same truths. We have a truth that is saving and precious. The Word of God must be planted in many hearts, the bread of life must be dealt out to many hungering souls. If we will study carefully the fifty-eighth chapter of Isaiah, with these words I have read to you from the 54th and 55th chapters, you will see that there is a precious and an extended work to be done by the people of God. It is a blessed work to lift up Christ before the world.

[321] When the work of the judgment is finished and decisions have been made for eternity, it will be seen that it is those who have given themselves wholeheartedly to the service of God who will stand right with heaven. Some of these may not have been able to leave their families to go to some mission field, but they have been missionaries in their own neighborhood. Their hearts have been so filled with the love of God that their great anxiety has been to win souls for Him. This has been more to them than silver and gold and the precious things of this world. And as they have labored in simplicity to minister the word of truth, the Spirit of God has sent home the word to the hearts of the people.

My brethren and sisters, let us study the simplicity there is in the Word of God. Let us see what we can do to advance the cause of

Christ in the earth. Christ was in this world as a man of sorrows and acquainted with grief. There were many who set themselves against His work. There will be those who will oppose you. But your work is to preach Christ and Him crucified; and when you do this, the salvation of God will be revealed in the conversion of souls.

When your minister is called away to some other place to labor, you can speak words of encouragement and blessing to one another. If you have that living faith which it is the privilege of every believer to possess, you will not hold your minister here to labor for you when there is greater need of his ministry elsewhere. Let the light shine where you are. Lay hold of the power that there is in Christ, and learn to overcome through the merits of His blood and the word of your testimony.

Since I left my home in California in April I have visited many places and have spoken to thousands of people. This is the last stop I expect to make before reaching my home again. I would leave these words with you: Carry the work forward in faith and humble dependence upon God. Let each believer have light in himself; then the blessing of God will rest upon you, and you will see the salvation of God in the advancement of His work in this place.—[Manuscript 93, 1909](#), pp. 5-6. (“Address to the Church Members in Salt Lake City,” September 7, 1909.)

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Severity and Indulgence in the Rearing of Children—The Bible is a guide in the management of children. Here, if parents desire, they may find a course marked out for the education and training of their children, that they may make no blunders. If the rules laid down for parental authority were obeyed, the workers would not so often be called upon to settle church trials, and be made to weep and mourn over the perversity of those members of the church who seem uncontrollable because when they were children they followed their own way and have brought into their religious experience their unbending will. But when this guide is followed, parents, instead of giving unlimited indulgence to their children, will use more often the chastening rod. Instead of being blind to their faults, their perverse tempers, and alive only to their virtues, they will have clear discernment, and will look upon these things in the light of the Bible. They will know that they must command their children in the right way.

[323] If parents, instead of abusing their children and provoking them to wrath by their own uncontrollable tempers, would see in the Word of God that they must learn as parents and guardians of children in the school of Christ the lessons of self-control, of meekness and lowliness of heart, there would not be so great inconsistencies as are revealed in the government of the children in professedly Christian families. Threatenings, scoldings, and blows are dealt out under the control of blind passion. Then, when they are not out of patience or in a passion, they go to the other extreme, caressing, and kissing, and indulging them in the very things they have once forbidden.

Many parents who are called the best of men and women are thus educating their children to become transgressors of the law of God, to become inmates of prisons or almshouses. They bring them up with passions unrestrained, tempers ungoverned, and with but little painstaking effort on their part to educate them in moral principle. Could such parents look into the future and see the path into which they are placing the feet of their children, they would come to their senses before it is too late, before the evil that has been left uncorrected has molded and fashioned the character. But they allow them to be controlled by the enemy of man. Satan is their chosen leader. It is while men sleep that the enemy sows his tares in the heart.

The Lord bade Moses enjoin upon the Israelites to teach their children the commandments of God, when they should rise up, when they should sit down, when they should go out, and when they should come in, and when they should walk with them by the way.—[Manuscript 57, 1897](#), pp. 2-4. (“Remember the Sabbath Day to Keep It Holy,” June 7, 1897.)

[324] **The Family an Educational Agency**—In His wisdom the Lord has decreed that the family shall be the greatest of all educational agencies. The education of the child is to begin in the home. There it is to learn the lessons that are to guide it throughout life. From its infancy it is to be taught to obey and honor its parents. Never should it be allowed to show them disrespect. Self-will, hasty words, are never to be allowed to go unrebuked. Parents should realize the sacredness of family discipline. The children are to be taught to respect themselves, because they are the Lord’s property, bought with an infinite price.

Parents have been entrusted with a most important stewardship, a sacred charge. They are to make their family a symbol of the family in heaven, of which they hope to become members when their day of test and trial here below shall have ended. The influence exerted in the home must be Christlike. This is the most effective ministration in the character-building of the child. The words spoken are to be pleasant. No boisterous, arbitrary, masterful spirit is to be allowed to come into the family. Every member is to be taught that he is to prepare to be a member of the royal family.

The father and the mother are to place themselves decidedly on the Lord's side. It is their part to bring light and peace and joy into the home circle. They are to exert an influence which shows that they are guided and controlled by the principles of heaven. They are to draw in even cords. Their every act is to be in harmony with heaven.

The parents in the home and the teacher in the school are to cooperate. The instruction given the child in the home is to be such as will help the teacher. In the home the child is to be taught the importance of neatness, order, and thoroughness, and these lessons are to be repeated in the school. Our schools are to be built up. They are to be as the schools of the prophets. We are to expect that angels of God will be the helpers of the teachers in all the service that is done to the glory of God.

But remember that the child's first school is the home. There it is to learn its most important lessons. Parents, remember that your home is a training school in which your children are to be prepared for the home above. Deny them anything rather than the education that they should receive in their earliest years. Allow no word of pettishness. Teach your children to be kind and patient. Teach them to be thoughtful of others. Thus you are preparing them for higher ministry in religious things. [325]

The history of everyone is written in the books of heaven, that all may know that their reward or punishment is according to their works—their service in this life. Let parents remember that every day makes part of their history, and that no neglect must be permitted in the home, because they never know how soon sickness and death may come to them or their children.

In the church, in the home, children are to learn to pray and to trust in God. They are to learn that they are to prepare to become members of the family of heaven and that therefore they must be kind and dutiful to their parents, respecting their wishes.

The father and mother should work together, in full sympathy with each other. They should make themselves companions to their children.

Do not give the children playthings that are easily broken, and thus teach them lessons of destructiveness. The influence thus made upon their minds is not the most helpful to them. Let them have few playthings and let these be strong and durable.

[326] Such things, small though they may seem, mean much in the education of a child. When children reach a suitable age, they should be provided with tools. Both boys and girls should learn to use these tools. You will find them apt pupils.

If the father is a carpenter, he should give his boys lessons in house-building, ever bringing into his instruction lessons from the Bible, the words of Scripture in which the Lord compares human beings to His building.

If possible, let your home be out of the city, that your children may have ground to cultivate. Let them each have a piece of ground as their own, and as you teach them how to make a garden, how to prepare the soil for the seed, and the importance of keeping all the weeds pulled out, teach them how important it is to keep unsightly, injurious practices out of the life. Teach them to keep down wrong habits as they keep down the weeds in their gardens. It will take time to teach these lessons, but it will pay, yes, greatly pay.

God demands of parents a faithful study of His Word and a determined effort to make a success of the church in the home. Then parents, with their converted children—the result of their obedience with God—can carry into the church their self-denial and sacrifice and their spiritual strength.

The Lord created man out of the dust of the earth. He made Adam a partaker of His life, His nature. There was breathed into him the breath of the Almighty, and he became a living soul. Adam was perfect in form—strong, comely, pure, bearing the image of his Maker. God gave him a companion, a wife, to share with him the beauties of nature. In order for this holy pair to continue to be happy,

God gave them something to do. The fact that they were holy did not debar them from working. God is never idle. To every one of the angelic host is given an appointed task.

Adam and Eve were given the garden of Eden to care for. They were “to dress it and to keep it.” They were happy in their work. Mind, heart, and will acted in perfect harmony. In their labor they found no weariness, no toil. Their hours were filled with useful work and communion with each other. Their occupation was pleasant. God and Christ visited them and talked with them. They were given perfect freedom. Only one restriction was placed on them. “Of every tree in the garden thou mayest freely eat,” God said, “but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die” ([Genesis 2:16, 17](#)). [327]

This was the test of their obedience. God was the owner of their Eden home. They held it under Him.—[Manuscript 102, 1903](#), pp. 8-12. (“Colaborers With Christ,” November 17, 1902.)

White Estate

Washington, D. C.,

January 27, 1981.

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MR No. 833—Ellen White’s Theology of Redemption

Comments on 2 Corinthians 3—The greatest difficulties Paul had to meet arose from the influence of Judaizing teachers. These had made much trouble and caused dissensions at Corinth. Paul is writing to the church in order to settle their minds in reference to the gospel of Christ. The Judaizing teachers were continually presenting the virtues of the law and the ceremonies, exalting these above the gospel of Christ, and bringing Paul under condemnation because he did not urge upon the people the ceremonies that typified Christ and were therefore of no value since Christ’s death.

Paul took them on their own ground. He says, “If the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: How shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory” (2 Corinthians 3:7-9). The law of God given in awful grandeur from Sinai was the utterance of condemnation to the sinner. The transgressor died without mercy. The proclamation of that law and the repetition of it in the holy mount was so sacred and so glorious that upon the face of Moses was reflected a glory that the people could not look upon without pain, so that Moses covered his face with a veil.

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“Much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth” (verses 9, 10). It is the province of the law to condemn, but there is no power in the law to pardon. The glory that shone upon the face of Moses was the righteousness of Christ in the law. He saw to the end of that which was to be abolished when type should meet antitype in Jesus Christ. In consequence of the transgression of the law of God, death was introduced into the world. The slain lamb typified the Lamb of God

that was to take away the sin of the world. The full significance of the typical offerings pointing to Christ was unfolded to Moses. Death came in consequence of sin. Sin was the transgression of the law.

Christ revealed in the gospel was the propitiation for man's sins, the transgression of the law. His perfection of character was placed in man's behalf. The curse of the law Christ took upon Himself. It was the seeing to the end of that which was to be abolished, that which brought to light the plan of salvation in Christ—it was this that illuminated the face of Moses. If the typical sacrifices, which were to be done away, were glorious because Christ was revealed by them as the sin-pardoning Saviour, much more that which remains is glorious.

The moral law was bondage and death to those who remained under its condemnation. The law was ordained to life, that those who were obedient, walking in harmony with its claims, should have the reward of the faithful—eternal life.

Moses saw that only through Jesus Christ could man keep the law of God. Paul says, "The commandment, which was ordained to life, I found to be unto death" ([Romans 7:10](#))—death to the sinner. The types and ceremonies, with the prophecies, gave ancient believers a veiled or indistinct discovery of the mercy and grace to be brought to light through the revelation of Jesus Christ to our world. The law itself would have no glory were it not that Christ is embodied in it. The revelation of Jesus Christ cast its glory back into the Jewish age. The law had no power to save. It was lusterless, except as Christ was represented in the law as the One full of righteousness and truth. And when Christ was revealed in His advent to our world, and died man's sacrifice, type met antitype. Then the glory of that which is not typical, not to be done away, but which remaineth, God's law of ten commandments, the standard of righteousness was plainly discerned as immutable by all who saw to the end of that which was abolished.

Paul would have his brethren discern that Christ, pointed out in types and shadows, had come, and the greater glory of a sin-pardoning Saviour gave significance to the entire Jewish economy. Without Christ the law of itself was only condemnation and death to the transgressor. It has no saving quality—no power to shield the

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transgressor from its penalty. The full penalty of the law will be executed upon the transgressor if he does not receive Christ as his atoning sacrifice and his personal Saviour.

[331] The proclamation of the law upon Mount Sinai was a wonderful exhibition of the glory and majesty of God. How did this awful exhibition of God's power affect the people? They were afraid. "And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die" ([Exodus 20:18, 19](#)). They wanted Moses to be their mediator. They did not understand that Christ was their appointed Mediator, else they would certainly be consumed.

"Moses said unto the people, Fear not: for God is come to prove you, and that His fear may be before your faces, that ye sin not. And the people stood afar off, and Moses drew near unto the thick darkness where God was" ([verses 20, 21](#)).

The pardon of sin, justification by faith in Jesus Christ, access to God only through a Mediator because of their lost condition, their guilt and sin—of these truths the people had little conception. In a great measure they had lost the knowledge of God and of the only way to approach Him. They had lost nearly all genuine sense of what constitutes sin, and of what constitutes righteousness. The pardon of sins through Jesus Christ, the coming Messiah whom their sacrificial offerings represented, was dimly understood by all, and had become entirely extinct in the minds of many.—[Manuscript 58, 1900](#), pp. 4-7. ("The Law and the Gospel," August 14, 1900.)

The Relationship of Faith and Works—"Behold the Lamb of God, which taketh away the sin of the world" ([John 1:29](#)). I repeat the words of John—"Behold the Lamb of God"—that you may all contemplate Jesus. This, the cross of Calvary, is doctrine, it is the all-powerful argument. This is our message to the impenitent, our warning to the backslider—Behold Jesus.

[332] Keeping his eye upon the cross, man, who has brought the message, may step to one side, for his work is done. It is then he will learn his lesson, and there by beholding, he will hate the sin that brought such suffering upon Jesus Christ. By beholding he contemplates and he will believe. "And this is life eternal, that they might

know Thee the only true God, and Jesus Christ, whom Thou hast sent” (John 17:3). The sinner sees Jesus as He is, full of compassion and tender love, and he becomes transformed by beholding this exhibition of suffering, because of the great love wherewith He hath loved fallen apostate man. “Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure” (Philippians 2:12, 13). Man’s working, as brought out in the text, is not an independent work he performs without God. His whole dependence is upon the power and grace of the Divine Worker. Many miss the mark here, and claim that man must work his own individual self free from Divine Power. This is not in accordance with the text.

Another argues that man is free from all obligation because God does it all, both the willing and the doing. The text means that the salvation of the human soul requires the will power to be subject to the Divine Will power, which will can’t be forced, but there must be cooperation of the human and divine agencies.

Man cannot possibly work out his own salvation without the ordained divine power, and God will not do for man that which He requires man shall do for himself, through his own earnest willing cooperation....

The Lord has in His heavenly counsels set forth methods and agencies whereby His grace shall be at work through various influences for the saving of the soul of the sinner. But all these facilities will be ineffectual and powerless without the sinner’s consent to be drawn, and he cooperates with the divine agencies. It is a united work, a union of the divine and human, dependent upon grace, and concurring with grace in willing obedience.—Letter 135, 1898, undated, to Brother Starr.

White Estate

Washington, D. C.,

January 29, 1981.

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MR No. 834—Counsels Involving W. W. Prescott and His Work

[This release represents materials which present the background of a letter W. W. Prescott wrote on April 6, 1915, to W. C. White, and which is currently being quite widely circulated. In a few instances where portions of sentences are employed, the material requested is given in the setting of its proposed use. This is true also of some of the statements to or about W. W. Prescott, sensitive in nature, which should be used only in the context of historical setting.]

Possibilities of Discouragement

In 1905, Ellen White, in vision, saw Elder Prescott with some others in a meeting where discouraging aspects of the work were dwelt upon and “possibilities of a discouraging nature were presented” ([Manuscript 115, 1905](#)). A heavenly messenger stood before those present and admonished, “You are to serve God more perfectly. I have not found thy ways perfect before God. There is need of trustful, unwavering faith and joy in the Lord.” (*Ibid.*)

Perils Pointed Out

About this time, or a little later, Ellen White wrote of a scene in which Elders Prescott and Daniells were conversing with Dr. Kellogg, listening to subtle reasoning prompted by the evil angels close by. Both Prescott and Daniells seemed confused concerning Ellen White’s work, considering it a mystery. She described what to her seemed a life-and-death struggle on the part of the two men. Kellogg, in subtle reasoning, almost overwhelmed them.

Then, through the agency of a heavenly messenger, the thought came to the men to “review the past experiences of the people of God; review the history of the work from the first,” and the question

was asked, “Has this work been what it has been represented to you to be?” Then the heavenly messenger caused to pass before them “scene after scene” until they saw truth bearing the signature of the heavenly in the past, then present, and still more decidedly in the future. ([Letter 100, 1911](#)—no doubt written earlier, but with 1911 [334] the copying date.).

On May 22, 1908, while Prescott was still editor of the *Review and Herald*, *Ellen White* addressed him, sounding a warning:

At times, Elder Prescott, you have come very near making shipwreck of your faith. Only the grace of God and the confidence you have had in the messages He has sent through the Spirit of Prophecy have held you back. I was shown that although you have had many years of experience in the cause of God, you are still in danger of making grave mistakes.

You are inclined to catch hold of some minor matter which you consider important, and place great weight upon it. At such times Satan is waiting and watching for an opportunity to influence your mind, and through you to work upon many other minds, leading them to questioning and doubt. The Lord has not called you to such a work as this. Upon some questions silence will reveal a spirit of wisdom and discretion. ([Letter 166, 1908](#))

And then *Ellen White* warns and counsels:

Satan is working with all his ingenuity to sidetrack souls. What shall we do? Let us believe that the Lord is willing to raise up and strengthen the weak.

You will find your greatest strength in dwelling upon that which is spiritual. Let sanctification of the truth of the Word of God be revealed in your life. Let this agency refine and ennoble the soul. The Lord would have His ministering servants walk humbly before Him. “Take My yoke upon you,” He invites, “and learn of Me; for I am meek and lowly in heart: and ye shall find rest

unto your souls, for My yoke is easy, and My burden is light.” (*Ibid.*)

A few days later she addressed another message to Elder Prescott in which she made mention of his involvement in pressing his views on the question of “the daily” of Daniel chapter 8. She cautioned:

You have many times escaped from the snare of the enemy. But you are not beyond the danger of making mistakes. You sometimes allow your mind to center upon a certain train of thought, and you are in danger of making a mountain out of a molehill. Brother Prescott, there has been a serious weakness in your work of ministry.... I write this to caution you. ([Letter 224, 1908.](#))

[335] **Crisis in Shifting from Review Editor to City Evangelism**

While at the General Conference session of 1909, Ellen White was carrying a heavy burden for the spiritual experience and growth of men in leading positions, and particularly Elder Prescott, the editor of the *Review and Herald*. She wrote on June 3, first in general terms and then more specifically:

The Lord is not pleased with the spiritual advancement that Elder Prescott has made. He is not where the Lord would have him be. He would be the recipient of much greater spiritual strength if he were much of the time out in the field seeking to lead souls to the light of truth.

Brother Prescott, your ministerial ability is needed in the work that God requires shall be done in our cities.... I am instructed to say to you that you are needed in the fields that are opening for evangelistic work. When you make the Lord your trust, and give to the people the message of truth, wonderful reformations will be seen. ([Manuscript 41, 1909.](#))

It is clearly evident that Ellen White’s message had a double thrust, Elder Prescott’s spiritual welfare, and then the demands of

city evangelism. It was somewhat in a similar way, in an effort to save Elder A. T. Jones, a member of the General Conference Committee who was under Dr. Kellogg's influence, Ellen White, in early 1905, urged that he be called away from Battle Creek to evangelism in the city of Washington. In working to save others, he would be saved.

A few days after the close of the General Conference session, Ellen White, meeting with the General Conference Committee, urged that Elder Prescott should not remain in Washington to do a work another man could do. "He can stand before the people," she declared, "and give the reasons of our faith in an acceptable manner. I know this, because I have been associated with him [in Australia] in labor." ([Manuscript 53, 1909.](#))

His gift is not to be used longer as it is now; for if he continues to labor here, his health and strength will be used up. But if he will go out into the public ministry, strength will come to him. (*Ibid.*)

Elder G. A. Irwin, General Conference vice-president, asked: [336]

In all that you have said concerning the work of Elder Prescott, do you mean that he is to continue as editor of the paper, and also to go out and preach in the cities occasionally?

Ellen White's answer sent a shiver through the committee. It was firm and spoken under conviction and based on light God had given her.

No, no. He must give himself up to the work of the ministry. His strength should not be divided. He is to give himself to the evangelistic work. ([Manuscript 53, 1909.](#))

A few days later she wrote to her son Edson:

Some did not take willingly to the idea of losing Brother Prescott, but I spoke plainly to them. ([Letter 98, 1909.](#))

A Desire to Correct Denominational Books

Then in August, 1910, another communication in which Prescott was named was addressed to the president of the General Conference which in part read:

For several months I have been instructed of the Lord that a decided change must be made from this time onward in the carrying forward of our work.

Message after message has come to me from the Lord concerning the dangers surrounding you and Elder Prescott. I have seen that Satan would have been greatly pleased to see Elders Prescott and Daniells undertake the work of a general overhauling of our books that have done a good work in the field for years. But neither of you is called of God to that work....

Elder Prescott and others united with you have been inclined to search out things to be criticized or condemned in our printed publications. Were encouragement given you, changes and revisions would be made in accordance with the ideas that you have in mind. But you must never forget that Satan, disguised as an angel of light, is always ready to encourage anything that would lead to a loss of confidence in our denominational literature....

It is not safe to set some minds running in such channels of thought, as this would lead to a harvest of doubt and unbelief. I know whereof I speak; for the Lord has opened this matter before me. ([Letter 70, 1910.](#))

[337] In this same letter, Ellen White advised that the two men not work together. She wrote:

In some respects, you and Brother Prescott have done a strange work. It is not for the best interests that either one of you be associated together so closely as heretofore.... You both need the sanctification on the Holy Spirit of God. (*Ibid.*)

Before bringing the letter to a close the messenger of the Lord was to write:

The enemy of truth, through the ministry of fallen angels, would be pleased to introduce uncertainty in the minds of many in regard to the doctrines that have been established by the sanction of the Holy Spirit. Disguised as one who has a deep understanding of truth, Satan will seek to point out supposed errors in that which needs no revision, and it will take much time and patient labor to restore confidence in those whose minds are unsettled by unnecessary changes. God forbids His servants to alter that which needs no change. (*Ibid.*)

White Estate

Washington, D. C.,

January 29, 1981.

MR No. 835—1982 Devotional Book

The light of the Sun of Righteousness is never dim. It is constantly shining on us. Notwithstanding Satan casts his hellish shadow athwart our path, the light shineth beyond!—[Manuscript 24, 1889, 8.](#) (Diary, December 21, 1889.)

From those who ... boldly witness for Christ, men will hear sacred truth that never before had heard it. In some hearts the seed will take roots. The converting power of God will win souls from darkness to light. Some of the very men on the judgment seat, lawyers and jurors, will embrace the truth, and in their turn will confess Christ before kings and rulers.—[Manuscript 40, 1897, 13.](#) (“Christ or Barabbas,” undated.)

All things nature and in the world at large are charged with intense earnestness. Satan, in cooperation with his angels and with evil men, will put forth every effort to gain the victory, and will appear to succeed. But from this conflict, truth and righteousness will come forth triumphant in victory. Those who believe a lie will be defeated, for the days of apostasy will be ended.—[Manuscript 24, 1891, 11.](#) (Diary, “Circulation of *Great Controversy*, vol. IV,” copied February, 1903.)

White Estate

Washington, D. C.,

February 18, 1981.

MR No. 836—True Dignity for a Teacher

[339]

I told Brother Bell he must do his work, which was to teach. That he must not stand to pick up every little flaw and mark every misdemeanor, but he could do much by talking kindly to the school, laying down the principles of action. He must maintain his position as a dignified teacher—not that dignity that will not heed the counsels of others, but that kindness, that courtesy that will win his way into the hearts of his students.

He might put on a dignity and claim a dignity which would fail of securing respect, but which would disgust. The true dignity would be to go about his work as teacher and leave the little items of business for others to attend to, and by a well-ordered deportment show a moral power that holds him above the changeable emotions of anger, impatience, and criticism. Brother Bell is receiving all I say to him and he says he will act upon it, with the help of God.—[Letter 24, 1883](#), pp. 2, 3. (Written August 23, 1883, to Willie and Mary White.)

White Estate

Washington, D. C.,

March 25, 1981.

[340]

MR No. 837—The Battle Creek College Debt

Recently some have questioned the propriety of sending in means for the Missionary Acre Fund, and consequently scarcely anything is now being received for the payment of the college debt. This is not as it should be. Let all our brethren and sisters understand that the purchase of the Battle Creek College property, for the use of the Medical Missionary College, was approved of God, and that the Missionary Acre Fund plan of raising means for this purchase, is a good enterprise. Those who will help in this way will be blessed.—[Manuscript 123, 1903](#), p. 5. (“The Battle Creek College Debt,” October 8, 1903.)

White Estate

Washington, D. C.,

March 25, 1981.

MR No. 838—Ellen White’s Financial Affairs

[341]

I see so many things that must be done in order to make even a beginning, to raise the standard in these new fields. From every direction I hear the Macedonian cry for help, “Come over and help us.” I also have calls to assist young people to attend school, and also to open primary schools in different localities, where the children may be educated. This is work that must be done.

I wish to make some additions to *Christian Education*, and then if the Review and Herald wish to carry it, they can do so if they will pay me a small sum as royalty, to be invested in the education of many who cannot attend school and pay their own expenses. During the first term of the school in Cooranbong, I carried several through school, paying their board and school expense.—[Letter 7a, 1897](#).

White Estate

Washington, D. C.,

March 25, 1891.

MR No. 839—Keeping the Sabbath on a Round World

We took Brother and Sister Haskell with our team to the station at Dora Creek. On the way Brother Haskell read an article on the day line, written to meet the fallacies that are coming in to make everything uncertain in regard to when the seventh day comes.

It would be very strange if the Lord God of heaven should set apart a day for people to observe, and bless and sanctify that day, and give it to man and enjoin upon man that it be kept holy unto the Lord as a memorial that He made the world in six days and rested upon the seventh day and blessed the Sabbath day, and yet that day become so uncertain the world cannot tell definitely when the seventh day comes to us.

Here is a day given, and the Lord declares it shall be observe throughout your generations “for a perpetual covenant” ([Exodus 31:16](#)), as a sign of obedience and loyalty to God, and yet it is so obscured no one can tell when it comes! Oh, what fallacies men will resort to in order to carry out false theories. The Lord pronounced His blessing upon all who keep holy the Sabbath day. His commandments are given to a thousand generations, and when that period is ended the redeemed host shall be in the city of God and observed the Sabbath there, and especially come up to worship God from Sabbath to Sabbath and from one new moon to another. ([Isaiah 66:23](#).)—[Manuscript 173, 1897, 4, 5](#). (Diary, June, 1897.)

White Estate

Washington, D. C.,

March 25, 1981.

MR No. 840—Not Processed

[343] **MR No. 841—Ellen White’s Deep Conviction of Her
Prophetic Call**

[Requested for publication in the *Adventist Review*. Most of [Letter 86, 1906](#), has been released before and may be found in Manuscript Releases 213, 295, and in [This Day With God, 76](#). The paragraphs below are the only parts of [Letter 86, 1906](#), not previously released.]

Elder George I. Butler: My dear brother, I have written a long letter to you, and to our people in Nashville and Graysville, and to all the churches in the South, I am greatly burdened because of the disunion coming in among our people. Even the words of warning that the Lord has given to poor souls to save them are made a cause of contention. Why will they not receive them and work to the point of becoming one in Christ Jesus? Why will they not cease fighting against God and despising the messages He has sent?

I feel deeply over these things by day and by night. During the past night I could not sleep after eleven o’clock. I have an intense interest that this testimony shall be received, for it belongs to all our people. You are well acquainted with my work. Before you were converted you believed the messages sent by God. You accepted the evidences that the Lord Jesus had selected me to do a special work and had entrusted me with communications for His people. You saw that the Lord had made a frail instrument a channel for the communication of light to His people, who were in need of reproof and instruction in righteousness....

[344] Elder Butler, how can I express the thought of the strength that my faith has gained from the experience of trusting the Lord, and in venturing to do that which He has bidden me to do in writing and in standing before audiences large and small? These occasions are my witnesses that Christ is helping me. I endeavor at all times to speak in the simplicity that Christ gives me, and when on my feet before a congregation, I know beyond a question that Christ is revealed to me with such marked distinctness that there is no more excuse for

doubt and fearfulness than if He stood revealed before the whole congregation. Truly I can say, "I know in whom I have believed."

I feel so sorry for those who are being misled in their Christian experience, because they do not need to be. God is true. He says, "My grace is sufficient." God is faithful, who will not suffer any soul to be tempted above that he is able. God weighs every trial before He permits it to be allotted. He knows every circumstance, and He will give the light essential to resist temptation, unless the one tempted refuses to discern the truth because he does not wish to know. Then God leaves him to his own choice. If he chooses the darkness, he will have it. Every time he yields to Satan's dictation, in order to maintain his own objectionable dignity, he is placed where he does not choose to know and to understand the truth. It is not God's way that he wants, but his own way, for God's way would not glorify self.—[Letter 86, 1906](#), pp. 1, 2, 4. (To George I. Butler, from Sanitarium, California, March 8, 1906.)

White Estate

Washington, D. C.,

March 25, 1981.

[345] **MR No. 842—Counsels Concerning W. W. Prescott
and A. G. Daniells**

Exhortation to Come up to the High Platform of the Bible—
(To Elder and Mrs. W. W. Prescott)—Now my respected Brother and Sister, you and I are a part of the great web of humanity, and we have parts to act in reference to the souls with whom we associate....

My dear Brother and Sister whom I highly esteem in the Lord, let us come upon the high platform of the Bible. Let us seek by precept and example to induce others to stand firmly on Bible principles and what blessed union would be the result.—[Letter 4, 1888](#), p. 2-4 (September 10, 1888).

Need for Deeper Consecration by Teachers—The school in Battle Creek has overgrown the qualifications of its educators. Professor Prescott is absent much of the time. If he were present his experience would help the underteachers, but even if he were there all the time, there is gathering in all the time more responsibility than can be successfully carried. When there is deeper consecration with the instructors of youth, God will work with their efforts.—[Manuscript 45, 1893, 3](#). (“Educational Advantages Not to be Centered in Battle Creek,” n.d.)

[346] **The Need for God-fearing Educators** (To W. W. Prescott)—From time to time I have been compelled to urge our case upon the attention of our brethren at home. We were sent to these colonies [Australia and New Zealand] by the conference, and again and again I have presented our situation before you at Battle Creek. But in face of all this the policy has been pursued of enlarging the institutions in Battle Creek, adding building to building, in order to accommodate a larger influx. All this is eating up the funds. I know that perilous times are upon us, and pressure for means that we do not now discern.

The course that has been pursued is directly contrary to the light which God has given me. It has been stated in distinct, positive language, that God is not pleased with the centering of so many

important interests in Battle Creek. The time is close upon us when the reason for this will be understood; it will be no longer a matter of faith, but of experience. Instead of centering everything in Battle Creek, it would be more in harmony with God's order to let the work be scattered over a greater amount of territory. Battle Creek is not to be a Jerusalem whither all the world are to go up to worship. Too much of our strength is centered there already. In other localities there is need of facilities and means to build up the work. There may be apparent advantages to be derived by the enlargement of the school buildings, but the movement is not in the counsel of God.

There is need of far more consecrated, God-fearing educators. Oh, how my heart has been pained to see that the precious light given in Battle Creek at the last General Conference [1893] was not so cherished that every lamp was kept trimmed and burning, because supplied with the oil of grace. All the revelations of God at the Conference, I acknowledge as from Him. I dare not say that work was excitement, and unwarranted enthusiasm. No, no. God drew near to you, and His Holy Spirit revealed to you that He had a heaven full of blessings, even light to lighten the world. But the enemy was allowed to come in and lead minds, and he did just what he will continue to do, if permitted, till the close of time; he allured souls from their allegiance, and led them to turn from the precious light and the deep movings of the Spirit of God.—[Letter 47, 1893](#), pp. 1, 2 (October 25, 1893).

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Prescott Had Correct Ideas of Education (To W. W. Prescott)—In regard to education, I cannot discern that your ideas are incorrect. When we consider that history is being made so fast, we can but be convinced that perils are fast crowding upon us, and we cannot deliver even ourselves from that which we must meet. All we can do is to seek heavenly wisdom from our only source of help. If by constant contemplation of the Author and Finisher of our faith, we grow into the similitude of Christ in character, we shall have our life hid with Christ in God. We are not to fold our hands in idle expectancy of the Lord's soon coming, but we are to keep looking unto Jesus, hanging our helpless souls upon His merits, opening our hearts to the Holy Spirit's moving, our petitions ascending to God for His fashioning hand to be upon us.

Unholy ambitions will seek to secure a place in all our devising, but oh, as never before, there is now the greatest necessity that in humility we sit at the feet of Jesus, and learn lessons from the greatest Teacher the world ever knew.—[Letter 66, 1894](#), p. 1 (April 10, 1894).

[348] **Educational Standards Not to Be Lowered** (To Elder and Mrs. W. W. Prescott)—I read your letter to Elder Starr, and was somewhat troubled by its contents. No movement should be made to lower the standard of education in our school at Battle Creek. The students should tax the mental powers, every faculty should reach the highest possible development. Many students come to the college with intellectual habits partially formed that are a hindrance to them. The most difficult to manage is the habit of performing their work as a matter of routine, instead of bringing to their studies thoughtful, determined effort to master difficulties, and to grasp the principles at the foundation of every subject under consideration.

Through the grace of Christ it is in their power to change this habit of routine, and it is for their best interest and future usefulness rightly to direct the mental faculties, training them to do service for the wisest Teacher, whose power they may claim by faith. This will give them success in their intellectual efforts, in accordance with the laws of God.

Each student should feel that under God, he is to have a special training, individual culture, and he should realize that the Lord requires of him to make all of himself that he possibly can, that he may teach others also. Indolence, apathy, irregularity, are to be dreaded, and the binding of one's self to routine is just as much to be dreaded.

I hope that no one will receive the impression from any words I have written, that the standard of the school is to be in any way lowered. There should be most diligent and thorough education in our school, and in order to secure this, the wisdom that comes from God must be made first and most important. The religion of Christ never sanctions physical or mental laziness....

When we aim at a low standard, we shall reach only a low standard. We commend to every student the Book of books as the grandest study for the human intelligence, as the education essential for this life and for eternal life. But I did not contemplate a letting

down of the educational standard in the study of the sciences. The light that has been given on these subjects is clear, and should in no case be disregarded. But, if the Word of God which giveth light, giving understanding to the simple, had been welcomed into the mind and the soul-temple as a counselor, as a guide and instructor, the human agent living by every word that proceedeth out of the mouth of God, there would have been no need of reproof because of the backsliding of the students after the blessing of God had come to them in rich rays of divine light to glow in heaven's holy fire upon the altar of their hearts....

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God forbid that through lack of discernment, errors should be committed through misunderstanding of my words addressed to you. I have had no other feeling than that of pleasure in knowing that students could come forth from the study of the words of life with minds expanded, elevated, ennobled, with their slumbering powers aroused to engage in the study of the sciences with a keener appreciation. They may become learned as did Daniel, with a purpose to develop and employ every power to glorify God. But it becomes every student to learn of God, who giveth wisdom, how to learn to the best advantage, for all are candidates for immortality.—[Letter 67, 1894](#), pp. 3, 4, 6, 7, 9 (January 18, 1894).

Jesus, Our Example, Led an Active Life, Blessing Others—(To Edson White)—There are times when Christ would say to those in His service whose energies had been overtaxed, “Come ye yourselves apart into a desert place, and rest a while” ([Mark 6:31](#)). We have the record on one occasion, after a day of ceaseless toil, that our Redeemer lay, a coil of rope for his pillow, fast asleep in a fisherman's boat. His exhausted human nature cried for rest and sleep. What a lesson for human beings who do nothing to bless others. Behold the Saviour! How pressing were the necessities which sought Him for relief! Teaching in the Temple, healing in the Temple, explaining the Scriptures in the streets, by the wayside, in His retired walks—the subjects so urgent left Him no time for repose. His sympathies were drawn out for the oppressed, He comforted the mourner, He brought hope to the hopeless, He healed the scars and bruises that sin had made. He went about doing good.—[Letter 153a, 1897](#), p. 8 (August 24, 1897).

[350]

Book Committee in Need of Converting Power of God—The book committee has been following in the tread of the paths of Rome. When Prof. Prescott's matter was condemned, and refused publication, I said to myself, "This committee needs the converting power of God upon their own hearts, that they may comprehend their duty." They do not know themselves. Their ideas are not to control the ideas of another. From the light which the Lord has given for the managers of the book committee, they do not know what they should condemn or what approve. They know not the workings of God. It is not such men as these who are to work the minds of God's heritage. The Holy Spirit must do this work. It is because of their separation from God that men have misunderstood and failed to comprehend the fact that they are not to rule their fellow men. It is not for these men to condemn or control the productions of those whom God is using as His light-bearers to the world. By their course of action they have so narrowed their range of vision that they are far from being proper judges. They must fall on the Rock Christ Jesus and be broken.—[Manuscript 148, 1898, 1, 2](#). ("The Book Committee," October 26, 1898.)

[351] **Evangelistic Camp Meetings to Be Held** (To Elder and Mrs. W. W. Prescott)—Plants must be made in the cities. Now is the time to give the third angel's message. But this cannot be done in church buildings. Camp meetings must be held, not one mammoth camp meeting, but several camp meetings in different places. The holding of camp meetings is one of the most successful ways of working for the Lord. These meetings should continue two or three weeks, and during this time earnest work should be done for believers and unbelievers. The work done at these meetings should never be of a cheap, low grade. Men of the best spiritual gifts should attend, men who can give the messages for this time, and properly bring out the features of our faith which make us what we are—Seventh-day Adventists.

Camp meetings are not to be made business meetings, so that the public will lose the precious opportunity of hearing the words of truth. Let short, pointed discourses be given, and after a discourse has been given, ask those who wish to follow Christ to signify it. Then take them into a tent by themselves and pray with and for them. Hold fast to those who are interested, until they are confirmed in the

faith. There are too few revival efforts made.—[Letter 28, 1900](#), p. 12 (February 17, 1900).

Prescott's Ideas of Education to Be Changed (To P. T. Magan and E. A. Sutherland)—You should endeavor to train the very best class of workers, who as teachers and as ministers of the gospel will be able to educate others. I think that if it is possible, you should have Elder Prescott connected with your faculty during the first term. This first term must be a success. [The college had been moved from Battle Creek to Berrien Springs, Michigan, five months earlier, in July, 1901.] The Lord desires our Brother Prescott to learn many things in educational lines. His ideas of education are to be different from what they once were. And I thank the Lord that He has been giving him the light that is so much needed by the students who shall go forth as teachers.—[Letter 161, 1901](#), p. 5 (November 5, 1901).

Prescott to Assist Uriah Smith in Editing the Review (To Elder and Mrs. W. W. Prescott)—I wish that I could see you. I should like to talk with you. I shall feel thankful indeed if you can connect with Elder Smith in the editorial work on the *Review and Herald*. You have had experience as an editor, and you can be a great help to Elder Smith. He should not be left out of the editorial work. In no case drop his name off the editorial list. You should cooperate with him in the work, that you and his son Leon may together be the strength that he needs.... [352]

You can be a real comfort and blessing to Elder Smith, and he can be a decided help to you. The Lord will aid you, my brother, in this good work.—[Letter 54, 1902](#), p. 1 (March 30, 1902).

Prescott to Broaden His Activities (To Elder and Mrs. W. W. Prescott)—I wish to write to you in regard to your work. Let the Berrien Springs school be carried on by those who are now acquainted with it, for the Lord has been giving these men a fresh, new, and valuable experience. He has been leading them. They are working on right lines. We have need of the men who are learning how to carry these responsibilities. Brother Prescott, your place is not to be confined in any school as a manager or a teacher. Your testimony is greatly needed in our large gatherings and important meetings. “Preach the Word; be instant in season, out of season” to make the Word clear and distinct and powerful....

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Your work, my brother, is to encourage many others to enter into this kind of work, the work of uplifting those who are cast down, and of teaching with confidence the first principles of the message. In your ministry, come close to the people. In your discourses, treat of calamities as disguised blessings, of woes as mercies. Preach in a way that will cause hope to spring up in the hearts in the place of despair. Oh, for that appreciation of every means of grace to reach the souls of the despairing....

Brother and Sister Prescott, there is a work for both of you to do in reaching souls. Learn what it is. Brother Prescott, the Lord has a message for you to give to His people in regard to the preparation that must be made for the coming of the Lord. In the fourth chapter of Hosea the state of the inhabitants of the land is set forth. "The great day of the Lord is near, it is near, and hasteth greatly" ([Zephaniah 1:14](#)). God has given you a message to bear in our camp meetings and in other assemblies. Your work is not in the schoolroom, but before the gatherings of God's people. There are plenty who cannot teach the truth in public. You have a message that will be adaptable for the highest and the most lowly.

I have felt glad that you were in the Office at Battle Creek. But you also have a message to bear to the people in the field, and your wife has a work to do in connection with you. She is to be an interested worker, susceptible to the influences of the Holy Spirit. God will help both of you to act a part in His great work if you will discern His teachings. Go forth in humble faith, and the Lord will go with you. But watch unto prayer. The power is of God. Work in all dependence upon Him, bearing in mind that you are laborers together with Him. He is your Helper. Your strength is from Him. He will be your wisdom, your sanctification, your righteousness, your redemption. You can wear the yoke of Christ, daily learning of Him His meekness and lowliness of heart. He will be your comfort, your rest.—[Letter 100, 1902](#), pp. 1, 2, 4 (July 7, 1902).

[354]

God Can Work Through Inexperienced, but Consecrated, Teachers (To W. W. Prescott)—We do not in any way underrate the older teachers. No; we would encourage older and younger teachers to labor for God. But I am seeking to show you that schools may be managed, and managed successfully, by men who are not the most advanced in years and experience.

God can work through young, humble men. Let none forbid them. Let the young, devoted followers of Christ say, “The love of Christ constraineth me.” Moving upon minds with the force of the grace of Christ, this love casts aside all hindrances and barriers, exerting upon souls a compelling influence that leads them to give themselves to God in unreserved consecration.

My brother, let nothing you do or say weaken the hands of men who are doing their best, and who have succeeded in gaining success.—[Letter 102, 1902](#), p. 4 (June 30, 1902).

Our Best Preachers to Attend Our Camp Meetings—A short time ago I understood that the brethren were considering the advisability of inviting Brother Prescott to connect with the Berrien Springs school. But I have been shown that he is to give his entire time neither to editorial work nor to teaching, for over and over again the Lord has revealed to us that our people can be reached best at the camp meetings. We must have the best talent at these meetings....

Such men as Elders Corliss and Prescott can bear a much needed testimony in our large meetings. These men should be freed from local responsibilities, in order that they may be able to attend these large gatherings. Camp meetings result in the accomplishment of but little good when the helpers are inefficient. In these meetings we must make the most of every service, presenting the various phases of the message forcibly, in order to make a good impression. We must reach the people soon. The little time yet remaining in which to work is rapidly growing shorter and still shorter.

We should secure the best laborers for our camp meetings. These laborers should do personal work with the people. Let them meet the brethren and sisters in little companies for seasons of prayer.—[Manuscript 104, 1902, 2, 5, 6](#). ([Untitled manuscript, July 18, 1902.](#))

Great Wisdom to Be Used in Dealing With J. H. Kellogg (To A. G. Daniells and his fellow-workers)—I am much perplexed. I expected to say some things in the meeting on Sunday morning, [At the General Conference of 1903 in Oakland, Calif. Three times Sister White thought she must say something about Dr. J. H. Kellogg and his book, *The Living Temple*, but all three times the Lord directed her mind to other topics.] but I was instructed that I should not say anything that would arouse resentment.

I entreat Brother Daniells and Brother Prescott to say nothing that will drive Dr. Kellogg to desperation. He may be saved to do the work of repentance if he is not driven into a corner. But if he is driven to desperation, we shall all have a very hard time.

My brethren, I beseech you to walk humbly with God. Do not use the words that I have spoken under great perplexity and distress, to hasten a crisis. Be as wise as serpents and as harmless as doves. Understand that the Spirit of the Lord can work on minds, that God's hand is on the wheel, and that much must be left with Him to work out as He will....

[356] One man is not to step out of his place to do something that the Lord has plainly stated He has given to another man to do. To every man is given his work. And if all will attend to their individual duties, looking to Jesus and seeking counsel of Him, they will be guided aright. And they will have that confidence in their brethren which they desire their brethren to have in them. But he who would uproot a man in order to carry out his own ideas is doing a work that God has not given him.—[Letter 49, 1903](#), pp. 1, 2 (April 12, 1903).

A Brief Visit With W. W. Prescott (To Edson and Emma White)—A week ago last Friday Professor Prescott called to see us on his way from the Northwestern camp meetings. We were glad to meet him, but we had little time to talk with him, as he was anxious to do some writing while here. He spoke on Sabbath morning at the [St. Helena] Sanitarium, and the people were much interested in what he said.—[Letter 109, 1903](#), p. 3 (June, 1903).

Cautions Regarding Extreme Views of Sanctification (To A. G. Daniells)—There is another matter upon my mind about which I must speak to you. I have often been warned against overstrained ideas of sanctification. They lead to an objectionable feature of experience that will swamp us unless we are wide awake.

Extreme views of sanctification which lead men to suppose they are appointed to criticize and condemn their brethren are to be feared and shunned.

During the General Conference of 1901, the Lord warned me against sentiments that were being gathered and then held by Brethren Prescott and [E. J.] Waggoner. Instruction was given me that these sentiments received have been as leaven put into meal. Many minds have received them. The ideas of some regarding a

great experience called and supposed to be sanctification, have been the alpha of a train of deception which will deceive and ruin the souls of those who receive them. Because of some overdrawn expressions frequently used by Brother E. J. Waggoner at the conference, I was led to speak words intended to counteract their influence. If ever there was a time when our brethren should blend in unity it is now. You are engaged in an important work in Washington. I am very anxious that the work in that place shall be carried forward exactly as the Lord would have it. But Satan is surely presenting some false theories which you must not receive. Elders Waggoner and Prescott are out of the way.—[Letter 269, 1903](#), pp. 1, 2 (December 14, 1903).

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Divine Promise to Elders Daniells and Prescott—Elder Daniells and Elder Prescott have made some mistakes in their religious experience, as other men have, but they never defied the Spirit of God and refused to be corrected. At one time it was supposed that the publishing interests should be centralized under the organization in Battle Creek. I was in great distress in regard to this sentiment. I was weighed down as a cart beneath sheaves. But this difficulty was adjusted by the Lord's permitting the principal buildings of the Review and Herald Publishing House to be destroyed by fire.

The Lord has specified Oakland, California, and Nashville, Tennessee, as places in which our publishing work should be carried on. And He has also said that there should be at Berrien Springs facilities for the printing and publishing of some lines of books which will help in the building up of the work there.

Brethren Daniells and Prescott placed themselves in line to do the very work the Lord assigned them in moving the publishing work from Battle Creek to Washington, D. C. The Lord has greatly blessed them in every step they have taken in accordance with the light He has given them. His signature has been upon their work, and He will be with them still if they will continue to look steadfastly to Him as their teacher and their example. If they turn aside, as did Solomon, to work contrary to God's designs, then the Lord cannot cooperate with them....

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Elder Daniells and Elder Prescott are men to whom the Lord has given a message; and He will be with them if they will walk with Him.—[Manuscript 58, 1904, 2, 3](#). (“A Change of Feeling Needed,” May 24, 1904).

Men Able to Deal With the Sunday Movement (To W. W. Prescott and W. A. Colcord)—I am glad that the Lord has at Washington able men, who can treat this Sunday movement as it should be treated. Let every minister, every evangelist, now put on the whole armor of God, and work and watch and pray. Our church members also should humble their hearts before God, and cry aloud and spare not. Oh, that the Lord would imbue the members of His church with a sense of the importance of the responsibility of being laborers together with Him.—[Letter 21, 1905](#), p. 8 (January 16, 1905).

Cautions to Elder Prescott (To W. W. Prescott)—I have been shown your peril during the time of your connecting with Dr. E. J. Waggoner. You both came to the conference of 1891, enthused with what you supposed to be precious spiritual light. You were desirous of presenting this light to me, but I was shown that much of that which you supposed to be precious light was dangerous, misleading fables, and that I must have no conversation with you regarding these ideas that were filling your minds.

The theories held by Ellet Waggoner were similar in character to those we had met and rebuked in several places where we met fanatical movements after the passing of the time in 1844. Dr. Waggoner was then departing from the faith in the doctrine he held regarding spiritual affinities.

[359] You have many times escaped from the snare of the enemy, but you are not beyond the danger of making mistakes. You sometimes allow your mind to center upon a certain train of thought, and you are in danger of making a mountain out a molehill. Brother Prescott, there has been a serious weakness in your work of ministry. It is a tendency to sway from clearly defined truth and give undue attention to some items which seem to require hours of argument to prove, when in reality they do not need to be handled at all. It will be wise for you to say, when tempted to do this work, “We cannot afford to arouse arguments upon points that are not essential for the salvation of the soul.”...

Elder [E. J.] Hibbard has suggested to me that if Elder A. T. Jones were wisely labored for, he might come back into our ranks. The night after his letter came, a presentation was given to me showing me that we must be careful not to open the way for anyone to spoil the flock of God. Elder Jones has done a work that has

destroyed the confidence of many of his brethren in him. He has been persistent in following out his erratic course. He has gone from place to place with falsehoods and misrepresentations, which have had to be followed up and refuted by Elder Daniells and others of our ministers. I was shown that it was by such work as this that Satan seeks to deceive, if possible, the very elect. When Elder Jones will humble himself before God and do a thorough work of repentance, there will be something for us as a people to do. But until that time shall come, it is our duty to let him alone.—[Letter 224, 1908](#), pp. 1-4 (June 24, 1908).

Prescott Urged to Do Evangelistic Work—The Lord has given him [W. W. Prescott] light, and there are many who will be enlightened and blessed by the message of truth that he can give. The work that the Lord would have him do in giving a knowledge of the third angel's message to those who are in error will be as a light shining from the Scriptures to enlighten others.

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The Lord is not pleased with the spiritual advancement that Elder Prescott has made. He is not where the Lord would have him be. He would be the recipient of much greater spiritual strength if he were much of the time out in the field seeking to lead souls to the light of truth.

Brother Prescott, your ministerial ability is needed in the work that God requires shall be done in our cities. These cities are not to be left unenlightened and unwarned. Open your eyes to see the work that is to be done in sowing the seeds of truth in new places. You should unite with other workers in seeking to bring souls to the truth. I am instructed to say to you that you are needed in the fields that are opening for evangelistic work. When you make the Lord your trust, and give to the people the message of truth, wonderful reformations will be seen. There will be an awakening and conversion of many souls who are now ignorant of what is the truth for these last days.

The Lord would have the workers in Washington prepare His way before Him. All their capabilities are to be used in giving this last message of warning to the world. The Lord expects every worker to be a laborer together with Him. Let there be no arbitrary forbiddings placed upon the men chosen to engage in God's service.—[Manuscript 41, 1909, 1, 2, 3](#). (“A Message to Responsible Men and Church Members,” June 3, 1909.)

Prescott Not to Stay in Washington, But to Engage in Public Work—During this Conference I had a message for Brother Prescott. [361] He is a minister. He should not remain here in Washington to do a work that another man can do. He can stand before the people and give the reasons of our faith in an acceptable way. I know this because I have been associated with him in labor. He has a precious gift, and here he is employed in work that other men can do, while there is a dearth of laborers who can warn these large cities. His gift is not to be used longer as it is now, for if he continues to labor here his health and strength will be used up. But if he will go out into the public ministry, strength will come to him.—[Manuscript 53, 1909, 5](#). (“Proclaiming the Third Angel’s Message in Cities at Home and Abroad,” a talk before the General Conference Committee, June 11, 1909.)

Prescott in Danger of Making Shipwreck of Faith (To W. W. Prescott)—There are constant dangers besetting the pathway of God’s servants, and these dangers we may learn to avoid. At times, Elder Prescott, you have come very near making shipwreck of your faith. Only the grace of God and the confidence you have had in the messages He has sent through the Spirit of Prophecy have held you back. I was shown that although you have had many years of experience in the cause of God, you are still in danger of making grave mistakes. You will be inclined to catch hold of some minor matter which you consider to be important, and place great weight upon it. At such times Satan is waiting and watching for an opportunity to influence your mind and through you to work upon many other minds, leading them to questioning and doubt. The Lord has not called you to such a work as this. Upon some questions silence will reveal a spirit of wisdom and discretion.—[Letter 166, 1908](#), p. 2 (May 22, 1908).

[362] **Prescott’s Talent as a Speaker Needed in Public Work** (To the Officers of the General Conference)—The Lord has spoken to Elder Prescott and wife, instructing them to go out into new fields and labor in connection with other workers to present the truth. Let these workers be learners of the great Teacher, following His methods of labor as they present the Word of God in its simplicity to the people. Elder Prescott’s ability as a speaker is needed in presenting the truth in the highways.—[Letter 168, 1909](#), p. 2 (December 1, 1909).

Prescott Seen Obeying Divine Counsel to Engage in Public Evangelism (To W. W. Prescott and A. G. Daniells)—I thank God that public meetings have been held in the Battle Creek Tabernacle, and that the trumpet has been given a certain sound. This is the very line of work that in the visions of the night I saw Elder Prescott engaged in—and in the manner described by Elder Daniells in his recent letter. I saw that as our brother would use his voice in proclaiming the message of present truth he would be exercising his talents to the glory of God and a deep impression would be made upon the minds of the people. The mind and the voice of the speaker, combined, will make right impressions on large assemblies. This is in harmony with the Lord's plan. The presentation of important subjects before large gatherings will result in the development of the talent of personal influence.—[Letter 28, 1910](#), p. 2 (February 22, 1910).

Daniells and Prescott in Danger of Voicing Misleading Sentiments (To A. G. Daniells and W. W. Prescott)—I am charged with a message to you both that you need to humble your hearts before God. Neither Elder Prescott nor Elder Daniells is prepared to direct the work of the General Conference, for in some things they have dishonored the Lord God of Israel. [Based on this statement, a question may be raised as to why Elder A. G. Daniells was continued in office for a number of years after this startling message was given. It should be observed that the entire testimony of which this is a part, and other like messages of counsel and reproof, led the president of the General Conference, who was ever alert to the guidance of the Spirit of Prophecy, to reassess his relationship with God and his responsibilities as leader of the church and to take a course which Ellen White indicated carried God's approval. The new emphasis and attitude became apparent in a strong thrust in city evangelism. Two years later, as Ellen White chose a board of five men to carry the responsibilities of the care and preservation of her writings after her death, it is significant that she named Elder Daniells as one to serve in this important capacity.—White Trustees.] High, pure devotion to God is required of men placed in your position. Such a man was Daniel, who in his statesmanship maintained a clean and holy purpose. Such characters are needed now.

I am to tell you that neither of you is prepared to discern with clear spiritual eyesight that which is needed now. You are in danger of voicing sentiments that will be misleading. We are living in the last days of this earth's history, and we need to have a burning desire to copy the life of Christ. The great work remaining now to be done awaits the efforts of consecrated, loyal, sanctified, refined men....

[364] Let your light so shine before all men with whom you associate that they may take knowledge of you that you have learned of Jesus. Christ says to you, "Go out into the highways and hedges, and compel them to come in, that My house may be filled" ([Luke 14:23](#)). Those who engage wholeheartedly in this service will be able to bear a testimony that will help to win other souls to Christ. Unless you learn of Him daily, you will be in danger of losing your bearings.

I must say to you, "Humble your own souls before God. 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.

I dare not flatter you. Let the divine precepts be brought into your life daily, and when you stand up to address a congregation the communication between your soul and God will be recognized, for your heart and mind will be open to the impressions of God's Spirit. Pray to God most earnestly that you may not miss the mark. Study how you can best honor your Redeemer.

I am to say to you that it is your privilege to walk humbly with Christ Jesus. Unless you do this you will be in grave danger of receiving spurious ideas from other minds. The truth of God, like gold, does not lie on the surface, but it is obtained only by earnest effort. As you study the life of Christ, you may, if receptive, receive a knowledge that will expand the mental powers and will be a savor of eternal truths that you may bring before the people.—[Letter 58, 1910](#), pp. 2, 5 (June 15, 1910.)

Caution Regarding the General Revision of SDA Books (To A. G. Daniells)—I have seen that Satan would have been greatly pleased to see Elders Prescott and Daniells undertake the work of a general overhauling of our books that have done a good work in the field for years. But neither of you is called of God to that work. If

you were to enter upon such a work, much time would be employed [365]
that should be given to the proclamation of the last warning message
to an impenitent world.

The Lord would have been pleased had you and Elder Prescott
and your associates taken upon yourselves soon after the last General
Conference the burden of giving to the inhabitants of the great cities
the last warning message. This is a work that He has been calling us
to do these many years.

In some respects you and Brother Prescott have done a strange
work. It is not for the best interests of either one of you that you be
associated together so closely as heretofore....

If we should now sow broadcast seeds of doubt as to the cor-
rectness of our printed books and tracts, and encourage the thought
that there must needs be a general revision of our published books,
a work will have begun that the Lord has not appointed us to do.

Even a suggestion as to inaccuracies would, if made public, lead
some to vindicate their course of action in spending much time in an
effort to search for flaws and to find fault. It is not safe to set some
minds running in such channels of thought, as this would lead to a
harvest of doubt and unbelief. I know whereof I speak, for the Lord
has opened this matter before me.

I am bidden to counsel you to leave the work of book revision and
devote the entire energies of your minds to the presentation of Bible
truth to souls who have never heard the third angel's message. If
you and Brother Prescott were to sow broadcast seeds of uncertainty
and distrust in the minds of others, God would call you to a stern
account for this evil.

In the night season I have seen men looking over our printed [366]
books in search of something to criticize, and the adversary was
standing by their side, making suggestions to their minds. The
natural result of unwise criticism would be to bring infidelity into
our ranks.—[Letter 70, 1910](#), pp. 1, 3 (August 11, 1910.)

White Estate

Washington, D. C.,

March 25, 1981.

[367] **MR No. 843—Geological Field Conference—1981**

Scenery Near Moutier, Switzerland—May 21. We have rested well through the night. We found accommodations in a very nice hotel in the village of Moutier. This is a very beautiful valley. It has seemed as we are winding our course through the defile of the mountains that we should come to where the mountains would block our way, but the road winds on through the openings of the mountains.

The scenery through which we passed was altogether too majestic, too awfully grand, to give anything like a description that can compare to the scenery as it really is. The battlements of rocks—the time-worn rocky walls that have stood since the Flood, washed with the mountain torrents—stand out smooth as if polished, while rocks diverse from these in shape are seen in regular layers as if art had fashioned them. Here on this ride, from three o'clock until past six, we viewed the most interesting, grand scenery that our eyes ever looked upon. The rocks ascend higher and still higher from the earth and growing from these rocks are beautiful, dark-colored pines intermingled with the lighter and most beautiful living green of the maple and beech. These rocks are covered to the very summit with their garment of rich foliage which nature has furnished. In the heart of these mountains of rocks are tunnels, one after another, many of them close together.

[368] We have thought we should see nothing more grand and striking than the towering rocky heights of Colorado, but this scenery far exceeds anything we there witnessed. Such wild grandeur, such solemn scenery, carries one back to the period when the waters rose to the highest points of land, and the unbelieving antediluvians perished for their great wickedness, in the waters of the Flood.

As we look upon the openings in these rocks—the caverns that open to the sight, the deep channels worn by the mighty cataracts—and the rocks of every conceivable shape, we say, “How wonderful, O Lord, are Thy works in all the earth.” The softening, subduing

touches penciled by the great Master Artist in the beautiful arrangement of dress of dark and living green, this beautiful combination of colors to cover the rugged, time-seamed rocks! Then the deep gorges, the noisy, fast-rushing streams, and the grand mountains covered with forest trees in their beautiful summer robes! The view is grand in the extreme, and presents to the senses such high and holy and strong and sacred ideas of God our Maker.

And then the thought that we may call Him Father! We will not look upon the magnificent works of His almighty power and forget God. This the inhabitants of the world before the Flood did. The giant forests—trees that knew scarcely anything of decay—the blooming gardens resembling Eden, the bubbling fountains, the running streams, the beautiful lakes, the rich minerals, the precious metals—gold and silver and precious stones—were given of God to enrich the earth for the good of men. But all these things did not inspire them with love, with gratitude to the Giver. They looked upon all these precious things of the mountains and the glorious things of the valleys as exclusively their own, as if they themselves had brought them into existence, and the very treasures God had given them as a means of remembering Him, they made the means of forgetting Him.

My meditations were traveling back. In my mind's eye, there was the picture that had been presented to me of the Eden glories. Marred because of sin, yet although the blight of God was upon it, the curse did not rest heavily. As after the curse man set himself to devising ways and means to indulge in sin and disobedience and forgetfulness of God, the Lord sent the message by Noah that at the end of one hundred and twenty years He would send a flood of waters upon the impenitent inhabitants of the earth. Oh, if they had only repented, God would not have destroyed the inhabitants of the old world!

[369]

But I looked upon deep gorges, the seamed and cleft rocks, the varied shapes and structures, and then thought how the people had brought all this curse upon themselves because of ingratitude to God and disobedience to His law. The torrents of rain descending from the heavens above, the fountains of the great deep broken up, the trees which men had enjoyed and idolized, uprooted and swept away with the inhabitants, the groves, the palaces, the costly works to

satisfy the pleasure lovers—all swept away. Those places where men had placed their idols and worshiped the works of their own hands were filled with masses of rubbish and earth, and rocks which were concealed under the surface of the earth were thrown up above the earth covering the most lovely places that man had adored and glorified. The fruitful trees, the shady avenues, the beautiful forests and gardens they had enjoyed were utterly destroyed. The lovely home God had given to man was turned to a broken, uneven surface, and the earth was a frightful solitude. Here before me were the evidences of the destruction of the old world by a flood because the law of God was not observed....

[370] We can never describe the scenery, for it is indescribable. This view of Switzerland by carriage ride makes me desire to travel more by private conveyance. We have roads that cannot be excelled. The public roads are kept in excellent condition. Men are employed and make it a business to break up stone very fine. This crushed stone is kept constantly applied, and these roads are white as limestone and as level as the floor. There is not a bad depression, not a hole, not a rut or anything of the kind. When it rains, men have it as their business to scrape all the mud from the road. It is left in piles along the roadside, to be taken off in a cart. There is seldom much dust flying, because of the care taken of the roads, and this is seen in Europe everywhere. We are traveling in a low, heavy, covered coach with four persons, and luggage that makes the load equal to five persons, but the carriage rolls so easily on these roads that one horse easily draws such a load.—[Manuscript 56, 1886](#), pp. 1-5, 7. (Diary, May 21, 1886.)

World Was Far More Beautiful Before the Flood—If everything in God's works looks to us so beautiful, and the majestic mountains and towering, stern, old rocks have attractions, how far exceeding it in beauty, in grandeur and loveliness, was the world before the Flood, which was destroyed because of man's sinfulness. God had surrounded them with the precious things of earth because He loved them. But these blessings were turned into a curse, and they used the precious things of earth to gratify their pride and to glorify themselves until the Lord destroyed them and the earth which was defiled by their violence and corrupting works. Even now, if the

curse of sin were not corrupting the earth, it would be a happy place, but every place inhabited by human beings is debased with sin.

The rocky mountains rise abruptly and seem to tower upwards reaching to the very heavens. At my left is a grand old castle standing upon the mountaintop, and in the distance rises another mountain far above. The peaks reach almost to the heavens—a mountain that to human eye appears inaccessible, rising thousands of feet above the level, and on the very summit is a tower. It may be for observation. The ambition of man will not be restricted. We come to scenery that appears to our senses as indescribably grand. Mountain peaks rise above mountain peaks, the massive, curiously splendid shaped rocks that were heaved up by mighty agencies and sculptured by the storms of ages.—[Manuscript 62, 1886](#), pp. 26, 27. (Diary, 1886.) [371]

The Days of Noah—Because of his holy integrity and unwavering adherence to God’s commands, Noah was counted singular indeed and made himself an object of contempt and derision by answering to the claims of God without a questioning doubt. What a contrast to the prevailing unbelief and universal disregard of His law!

Noah was tested and tried thoroughly and yet he preserved his integrity in the face of the world—all, all against him. Thus will it be when the Son of man shall be revealed. The saved will be few, as is represented by Noah and his family. The world might have believed the warnings. God’s Spirit was striving with them to lead them to faith and obedience, but their own wicked hearts turned aside the counsel of God and resisted the pleadings of infinite love. They continued their empty ways as usual, eating, drinking, planting, and building, up to the very day Noah entered into the ark.

Men in Noah’s day were not all absolute idolaters, but in their idolatry they professed to know God, and in the grand images they had created, their plan was to represent God before the world. The class who professed to acknowledge God were the ones who took the lead in rejecting the preaching of Noah and through their influence leading others to reject it. [372]

To every one comes the time of test and trial. While Noah was warning the inhabitants of the world of the coming destruction, it was their day of opportunity and privilege to become wise unto salvation. But Satan had control of the minds of men. They set

light and truth for darkness and error. Noah seemed to them to be a fanatic. They did not humble their hearts before God but continued their occupation the same as if God had not spoken to them through His servant Noah. But Noah stood like a rock amid the pollution and wickedness surrounding him, and wavered not in his faithfulness. He stood amid the scoffs and jeers of the world, an unbending witness for God, his meekness and righteousness shining brightly in contrast to the crime and intrigue and violence surrounding him.

Noah connected with God, and he was strong in the strength of infinite power. For one hundred and twenty years he daily presented God's warning in regard to events which so far as human wisdom was concerned, could not take place. The world before the Flood reasoned that for centuries the laws of nature had been fixed; the recurring seasons had come and gone in regular order. Rain had never yet fallen, but a mist or dew had fallen upon the earth, causing vegetation to flourish. The rivers and brooks had never passed their boundaries, but had borne their waters safely to the great sea. Fixed decrees had kept the waters from overflowing their banks. The people did not recognize the Hand that had stayed the waters, saying, "Thus far shalt thou go, and no farther."

Men began to feel secure and to talk of the fixed laws of nature. They reasoned then as men reason now, as though nature was above the God of nature, that her ways were so fixed that God Himself would not or could not change them, thus making God's messages of warning of none effect because, should His word be fulfilled, the course of nature would be disturbed. The men before the Flood sought to quiet their consciences, which the Spirit of God had aroused, by arguing how impossible it was for the message of Noah to be true and a flood to deluge the world, which would turn nature out of her course.

The same reasoning is heard today. "Why, the world will not be destroyed by fire." The siren song is sung, "'All things continue as they were from the beginning.' No need to pay any regard to this preaching that the world's history will soon close. Why, the laws of nature show the inconsistency of this." He who is Lord of nature can employ it to serve His purpose; He is not the slave of nature.

They reasoned that it was not in accordance with the character of God to save Noah and his family, only eight persons in that vast

world, and let all the rest be swept out of existence by the waters of the Flood. Oh, no. There were great men and good men on the earth. If they did not believe as Noah did, Noah was deceived. It could not be otherwise. Here were the philosophers, the scientific men, the learned men. All could see no consistency in this message of warning. This fanciful doctrine was an illusion of the brain. If this was the truth the wise men surely would know something about it. Would all of these learned men perish from the face of the earth and Noah be found the only one worthy of being spared? ... [374]

But the days before the Flood steal silently on as a thief in the night. Noah is now making his last effort in warnings, entreaty, and appeal to the rejecters of God's message. With tearful eye, trembling lip, and quivering voice he makes his last entreaty for them to believe and secure a refuge in the ark. But they turn from him with impatience and contempt that he should be so egotistical as to suppose his family are the only ones right in the vast population of the earth. They have no patience with his warnings, with his strange work of building an immense boat on dry ground. Noah, they said, was insane.

Reason, science, and philosophy assured them Noah was a fanatic. None of the wise men and honored of the earth believed the testimony of Noah. If these great men were at ease and had no fears, why should they be troubled?—[Manuscript 5, 1876, 1-4](#). (“The Days of Noah,” cir. 1876.)

Medicine Bow Range—As we passed rapidly down the grade through the snowsheds and granite cuts into the great Laramie Plains we got a full view of the Diamond Peaks of the Medicine Bow Range. Their sharp-pointed summits reach heavenward, while their sides and the rugged hills around them are covered with timber. When the atmosphere is clear, the Snowy Range can be distinctly seen clothed in its robes of perpetual snow. A chilliness creeps over you as you look upon them, so cold, so cheerless, yet there is an indescribable grandeur about them....

Green River Formations—Scenery viewed on Friday while nearing Ogden: At Green River is the place where specimens of fossils, petrifications and general natural curiosities are seen. Shells and wood in a petrified state can be purchased for a trifle. There is a high projecting rock, in appearance like a tower, and there are twin [375]

rocks of gigantic proportions. The appearance of these rocks is as though some great temple once stood there and their massive pillars were left standing as witnesses of their former greatness. There is a rock called Giant's Club, and in proportion it is a giant. It rises almost perpendicularly and it is impossible to climb up its steep sides. This is one of nature's curiosities. I was told that its composition bears evidence of its once having been located in the bottom of a lake. This rock has regular strata, all horizontal, containing fossils of plants and of fish and curiously shaped specimens of sea animals. The plants appear like our fruit and forest trees. There are ferns and palms. The fishes seem to be of a species now extinct. A large flat stone was shown us in which were distinct specimens of fish and curious leaves. The proprietor told us, on a previous trip, that he brought these two large rocks on horseback eight miles. The rock did not look so far, but he said that was the distance to get access to it. In these split-off slabs of rock there were feathers of birds and other curiosities plainly to be seen.

[376] We looked with curious interest upon rocks composed of sandstone in perfectly horizontal strata containing most interesting remains. These rocks assume most curious and fantastic shapes, as if chiseled out by the hand of art. These are in lofty domes and pinnacles and fluted columns. These rocks resemble some cathedral of ancient date standing in desolation. The imagination here has a fruitful field in which to range. In the vicinity of these rocks are moss agates. When standing at a distance from these wonderfully shaped rocks you may imagine some ruined city, bare and desolate, but bearing its silent witness to what once was. We passed on quite rapidly to Devil's Gate, a canyon worn through the granite by the action of water. The walls of the canyon are about three hundred feet high, and at its bottom a beautiful stream flows slowly and pleasantly, murmuring over the rocks.

We passed on while the mountaintops rose perpendicularly toward heaven. They are covered with perpetual snows, while other mountaintops, apparently horizontal, were seen. In passing we got some views of the beauty and grandeur of the scenery in groups of mountains dotted with pines. Soon we entered Echo Canyon. Here the rocks look as if formed by art and placed in position, so regularly are they laid. The average height of all the rocks in this canyon

is from six to eight hundred feet. The scenery here is grand and beautiful. We saw great caves worn by storm and wind where the eagles build their nests. One is called the Eagle Nest Rock. Here the king of birds finds a safe habitation in which to rear its young, where the ruthless hand of man cannot disturb them.

Here we came to the thousand-mile tree on which hangs a sign giving the distance from Omaha, and a little further on we passed the wonderful rocks called the Devil's Slide. This is composed of two parallel walls of granite standing upon their edges with about fourteen feet of space between. They form a wall about eight hundred feet long running up the side of the mountain. This is a wonderful sight. We reached Ogden, and night drew on.—[Letter 6a, 1880](#), pp. 6, 8, 9. (To Elizabeth Bangs, February 26, 1880.)

From Cheyenne to Sacramento—We have been passing over the plains through a very barren, desolate-looking country. Nothing of special interest is to be seen, but a few herds of buffaloes in the distance and an antelope now and then. Mud cabins, adobe houses, and sagebrush we see in abundance everywhere. But on we go. [377]

From Cheyenne two engines are slowly dragging the cars up the mountain to Sherman, against a fearful wind, on account of which fears of danger are expressed in crossing Dale Creek bridge, 650 feet long and 120 feet high, which spans Dale Creek from bluff to bluff. This trestle bridge looks like a light, frail thing to bear so great weight. But fears are not expressed because of the frail appearance of the bridge, but that the tempest of wind will be so fierce as to blow the cars from the track. But in the providence of God the wind decreased. The terrible wail is subdued to pitiful sobs and sighs, and we passed safely over the dreaded bridge.

We at length reached the summit, 7,857 feet above the level of the sea, and the extra engine is removed. At this point no steam is required to forward the train, for the downgrade is sufficient to carry us swiftly along. As we pass on down an embankment we see the ruins of a freight train, where men are busily at work upon the shattered cars. We are told it broke through the bridge one week ago, while two hours behind it came the express. Had the accident happened to them many lives would have been lost.

As we near Ogden the scenery changes. Here is grandeur of scenery far more interesting than the plains give us in sagebrush,

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dugouts, and mud cabins. Here are grand mountains towering toward heaven and mountains of less size. Mountaintops rise above mountaintops, peak above peak, ridge above ridge, while the snow-capped heights, glittering under the rays of sunlight, look surpassingly lovely. We were deeply impressed as we looked at the varying beauty of this Rocky Mountain scenery. We longed to have a little time to view at leisure the grand and sublime scenery which speaks to our senses of the power of God, who made the world and all things that are therein. But a glance only at the wondrous, sublime beauty around us is all we can enjoy.

Between Ogden and Sacramento the eye is constantly delighted with the ever-new scenery. Mountains of every conceivable form and dimension appear. Some are smooth and regular in shape, while others are rough, huge, granite mountains, their peaks stretching heavenward as though pointing up to the God of nature.

There are blocks of timeworn rocks, piled one above another, looking smooth as though squared and chiseled by instruments in skillful hands. There are high, overhanging cliffs, gray old crags and gorges clad with pines, presenting to our senses scenery of new interest continually.

We come to Devil's Slide. Here are flat rocks set up like grave-stones of nearly equal depth, running from the river up the mountainside a quarter of a mile above us. The stones are from fifty to one hundred feet high.—[Letter 20, 1873](#), pp. 1, 2. (To Edson and Emma White, December 27, 1873.)

White Estate

Washington, D. C.,

April 27, 1981.

MR No. 844—Longing for Jesus to Come

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Family Reunion at Christ's Return—Your father and I have felt desirous that Edson and Emma should be with us this summer in the mountains [of Colorado] and that Willie and Mary should also join us. This would certainly be most gratifying to your parents and you could be a great help to us. But the question arises, Would this be duty? If the Lord sanctions, all is well; with His blessing resting upon such a reunion, it would be to us one of the greatest privileges. But if the Lord does not guide you to take this course, in no case follow human judgment, for your journey would prove a failure.

I dare not act selfishly because this union of our family would be pleasant and agreeable, and urge you to come, leaving a position of trust where you are. No, my children. Go to God for your duty. Follow the leadings of His Spirit. I know you could help us much and wish it could be right for you to be with us; yet I am inclined to think the Lord does not will this. I look forward to the coming of Christ when, if we are faithful, we shall be united, no more to be separated.—[Letter 19, 1879](#), p. 2. (To Edson White, from Denison, Texas, March 22, 1879.)

Alpine Clouds Remind Ellen White of Christ's Coming— [In northern Italy:] There are many towns and villages all through the mountain gorges and through the valleys. One valley opens into another. We see banks of cloud—white as the whitest snow—looming up in the mountain clefts and increasing in dimension. It is a beautiful sight. It looks like the billows of the sea, but perfectly white.

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These white clouds are advancing, rolling first down the mountainsides and then rising higher and spreading over the snow-capped mountains. They appear like mountains of snow in the noonday sun. It was a picture of loveliness upon which I delighted to gaze. Some took the shape of thrones. I thought of Christ coming in the clouds of heaven with power and great glory. I can never give in language a description of this sublime scene. Was it not such a cloud as this that

was sometimes the refuge of God's people that they might escape in its friendly shelter from the sight of their persecutors?—[Manuscript 29, 1885, 12](#). (“Entries From the Diary of Ellen G. White; First Visit to Italy,” November 26 to December 15, 1885.)

No More Clatter and Misery—You cannot tell how I long for retirement. The noise of carriages on the stone pavements, the clatter of wooden shoes, the people coming and going constantly on foot, the baby carriages, the women, men, and boys wheeling their hand carts, screeching out their merchantable goods, is so confusing. You scarcely know where you are. Surely all this will have an end. Jesus is coming. I long to hear the trumpet sound and the dead come forth from the graves.—[Letter 101, 1886](#), p. 3. (To Addie Walling, Ellen White's great-niece, from Copenhagen, Denmark, July 25, 1886.)

[381] One leading blacksmith would not unite with the strikers. A large body of soldiers was appointed to conduct him to his shop and from his shop and guard him while at work, else the strikers would have murdered him. There are fifteen hundred worthy workers in this city who are idle. Some help was given last winter to the very destitute.

Some men came in in the prime of life, as well as men of gray hairs, famished for the want of food. They had been unwilling to receive charity, but were driven to it by hunger. This winter will be worse. Work has been less, and men made desperate with hunger will do terrible things. Oh, how glad I shall be to see Jesus, our Deliverer, come and this terrible misery come to an end.—[Letter 102, 1886](#), p. 3. (To “My very dear children,” from Copenhagen, Denmark, July 25, 1886.)

Experience as a Little Girl—My son's little girl, who was seven years old three months ago, was with her mother one day. Her mother was reading to her about the Lord coming in power and great glory. She listened attentively. At last she said, “What, Jesus coming to our world?” “Yes, my child, Jesus is coming to our world.” “Oh!” said the child, “Why didn't you tell me before? When is He coming?”

“We cannot tell just how soon He will come, but Christ is coming very soon.”

“Well, how soon is He coming?”

“We cannot tell you the time, but Jesus is surely coming to our world.”

“Oh,” said she, “I don’t think I am ready. I don’t think I have been a good girl all my life. What shall I do?”

“Why, you must give your heart to Jesus, and try to overcome your own will, and overcome having your own way.”

“Oh, but, Mother, what can I do? You, know, Mother, it is hard [382] for me to give up my own will; I am afraid Christ will come and find I have a will of my own. What shall I do, Mother?”

“You must ask Him to give you a heart to do His will.”

“I can’t wait till night, Mother, to pray. Won’t you pray with me right here?”

What conviction upon that child’s heart; tears streamed down her cheeks. She said, “Dear Lord, I’ve got a will that is wicked, a will that is hard for me to give up. Will you help me, Jesus, for I don’t know what to do?”

Well, the Lord heard that prayer and He did give help. She has had a precious experience. She has been a changed child from that day....

I gave my life to Him when I was eleven years old. I remember the experience of that little girl was enacted in my life. I picked up a little piece of paper in the road; that paper said that a man was going to preach that the Lord was coming. I was so afraid that He would come before I was ready. I wrestled with God, and He gave me His blessing, and He gave me peace. I went to my young companions; I told them, I pled with them. I got them to bow with me before God in prayer. I was possessed of a hasty temper. I began to pray for the Lord to help me overcome this. I began to wrestle in prayer for God’s grace and blessing, and He gave it to me. When we have God’s blessing with us, we can improve our powers, so that we can render back glory to God.—[Manuscript 20, 1888 12, 13, 16.](#) (Sermon preached in Potterville, Mich., November 25, 1888.)

“I Long for Jesus to Come”—There is so much work to be [383] done. I can help if the Lord is with me. If Jesus is not with me I can do nothing.

Oh, I long for Jesus to come. I long for that home in the kingdom of glory where there will be no sickness, no sorrow, no pain, no death. But it is ours to be faithful day by day in this life. I have been

sick. Am still weak, but not a bit discouraged.—[Letter 64a, 1889](#), p. 3. (To Mary Kelsey-White, from Battle Creek, Mich., March, 1889.)

The Experience Needed Today—We each have work to do—the work of proclaiming to the world the last message of warning. In clear, distinct tones we must give this message; but I greatly fear that though we have had such great light, we are not as earnest as we should be. Let us study the words: [[1 Thessalonians 1:5-10](#) quoted].

Just such an experience as this is what we need today. We need the Holy Spirit and assurance. Living power must attend the message of Christ's second coming in the clouds of heaven. We must not rest until we see many souls converted to the blessed hope of the Lord's appearing. The message wrought a real work that turned souls from idols to serve the living God. The work to be done today is just as real, and the truth is just as much truth; only we are to give the message with as much more earnestness as the coming of the Lord is nearer. The message for this time is positive, simple, and of the deepest importance. We must act like men and women who believe. We are not half awake to the perils and the dangers that we must be prepared to meet. Waiting, watching, working, praying, warning the world—this is our work.—[Letter 150, 1902](#), pp. 2, 3. (To Prof. C. W. Irwin, from Los Angeles, Calif., September 22, 1902.)

White Estate

April 27, 1981.

MR No. 845—The Conflict Between Jezebel and the [384]
Sons of the Prophets

A correct education had been given them [the sons of the prophets] in regard to the living God. The past history of the people of God, the fall of Adam and Eve through transgression, the preaching of Noah, the extended probation of 120 years, and the final destruction of the old world by a flood was known to them. The crime and violence of the antediluvians, their repeated rejection of the messages sent, wore out the long-suffering patience of God, and these despisers of His mercy were made to drink the waters of the flood. The children of Israel were instructed in the Word of God, that they might prepare for the advent of Christ.

Jezebel fought determinedly against God in the person of His faithful people. The persecution of the prophets was so great that Elijah supposed he was the only one who had escaped her power. “I, even I only, am left,” he said, “and they seek my life, to take it away” (1 Kings 19:14).—[Manuscript 116, 1899, 1](#). (“The Sin of Jezebel,” August 15, 1899.)

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Washington, D. C.,

April 27, 1981.

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**MR No. 846—If One Sin had Tainted Christ’s
Character**

To the honor and glory of God, His beloved Son—the Surety, the Substitute—was delivered up and descended into the prisonhouse of the grave. The new tomb enclosed Him in its rocky chambers. If one single sin had tainted His character the stone would never have been rolled away from the door of His rocky chamber, and the world with its burden of guilt would have perished. But it was only for a little while the divine Vanquisher seemed the vanquished. The serpent had bruised the heel, but Christ could not be holden by death. The stone was rolled away. The Lord Jesus walked forth from His prison house a triumphant, majestic conqueror, and proclaimed over the rent sepulcher of Joseph, “I am the resurrection and the life” ([John 11:25](#)).—[Manuscript 81, 1893, 11](#). (Diary entry for Sunday, July 2, 1893, Wellington, New Zealand.)

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Washington, D. C.,

April 27, 1981.

MR No. 847—Counsels Concerning the Second Coming

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Attitude of Those Who Watch and Wait for the Second Coming—We anticipate the solemn event [Christ’s second coming]. We are not, because we are in the attitude of waiting and watching, to be indolent, doing nothing. But as we view the great event of Christ’s coming, and as we see the necessity of watching and waiting for it, we must unite zeal and diligent industry to our waiting and watching. A life of idleness or mere meditation and abstraction, will not answer for the waiting, watching ones. Neither will it be safe or justifiable for the waiting, watching ones to become so busy in worldly matters that they cease to watch and forget their peculiar position as waiting ones. They should not be in a busy excitement like worldlings, and become surfeited and drunken with the cares of this life. A drunken man is bewildered. The fine organs of the brain are beclouded. This is exactly the position of professed Christians who allow the cares of this life and the deceitfulness of riches to have such a powerful influence upon them as to eclipse the attractions of heaven. They become insane in their worldly pursuit.—[Letter 21a, 1871](#). (Fragment of a letter; addressee unknown, undated.)

Strange Imaginings of Those Who are Spiritually Asleep—Everyone who is asleep is subject to strange illusions. Judgment is not preserved, fancy holds control of the brain. Sleepy Christians are subject to just such strange imaginings. They have not clear ideas; they have not clear judgment. Strange thoughts come, which they never had before. Strange doubts crowd into the mind. The old landmarks seem indistinct and strange. Once they held to the pillars of the faith with a firm hand, but now their hands are slipping off. Pride and love of ambition possess the mind. There is a flattering of self that they are “rich, and increased with goods, and have need of nothing,” while exactly the opposite is the condition of the church.

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The Lord is coming. “Let us not sleep, as do others; but let us watch and be sober.” “Ye are all the children of light, and the children of the day.” “Yourselves know perfectly [should you arouse from your spiritual stupor] that the day of the Lord so cometh as a thief in the night.” (1 [Thessalonians 5:6, 5, 2.](#)) Oh, that the church in Battle Creek would know that the day of the Lord is right upon them! He will come in the clouds of heaven with power and great glory. Will any of us wish to be sleeping when the Lord comes?

“While the bridegroom tarried, they all slumbered and slept” ([Matthew 25:5](#)). Who have oil in their vessels with their lamps? Should the Saviour come at this time, would not many of us be afraid to meet Him? Could we hail Him with joy, saying, “Lo, this is our God; we have waited for Him, and He will save us” ([Isaiah 25:9](#))? Are we ready for His appearing? Is the soul temple cleansed of its defilement? Would we want Christ to come and find us in disunion, in strife with one another? Would we want Christ to come and find us in frivolous amusements, in concerts which some patronize? We want to be found waiting and watching, with our garments made white and clean in the blood of the Lamb.—[Letter 29, 1882](#), pp. 5, 6. (To W. H. Edwards, June 14, 1882.)

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Ellen White’s Sense of Urgency in View of the Imminence of the Second Advent—I have felt the coming of the Lord was near, so near, and I have seen so much to be done and the need of workers that would mold the work as it should be.—[Letter 73, 1886](#), p. 4. (To G. I. Butler, January 16, 1886.)

Christians to Pray With a View to the Second Advent—Let us pray as did Jacob. Let us pray in every difficulty; pray that the wondrous message of the love of Christ may reach precious souls, that they too may pray, and be refreshed with heavenly grace. Watch for the Lord more earnestly than they that watch for the morning. Hope in the Lord. Walk in His way. Declare His truth. He is well pleased when His servants talk faith. He wants His light to shine forth in the South. He is working for you and with you.—[Letter 66, 1901](#), p. 6. (To R. M. Kilgore, June 26, 1901.)

Preparing for Christ’s Second Advent—We are looking for the second coming of our Lord and Saviour Jesus Christ. We are not only to believe that the end of all things is at hand. We are to be filled with the advent spirit that when the Lord comes He may find us

ready to meet Him, whether we are working in the field, or building a house, or preaching the Word; ready to say, “Lo, this is our God; we have waited for Him, and He will save us” ([Isaiah 25:9](#)).—[Letter 25, 1902](#), p. 7. (“To Those in Positions of Responsibility in the Southern Field,” February 5, 1902.)

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Washington, D. C.,

April 27, 1981.

[389] **MR No. 848—A Knowledge of God Through Christ**

Who can sweep away the delusions that now exist among professed Christians? Men are making painstaking efforts to see Jerusalem, they are digging in the earth for hidden cities, and to find inscriptions, which the Lord has seen fit to bury with the corrupted, defiled inhabitants, but the Lord has not laid it upon man to search out these mysteries. [From the context it appears that Ellen White is simply stating that there are better ways to “find out God” than through archeological excavations.] We cannot find out God by searching, by seeking to understand mysterious problems.

Jesus came from heaven to reveal God. He came to represent the Father. The time, the strength, the money expended in searching out these old, buried-up inscriptions, will not bring a greater knowledge than that which Christ has brought to our world. His prayer to His Father is (and I would that you would listen as for your life): “And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom He hath sent” ([John 17:3](#)). Union with Christ is an union with God through Christ. There is a life in the soul of everyone who has formed this mystical, spiritual union with Christ that never fades or fails. We need an abiding Christ, yet many comprehend it not, and the world doubts whether we have the truth or any divine message from God. They judge us by the fruit we bear.

[390] Through self-love, through self-indulgence, the love of Christ is extinguished from the heart. But let us weave Christ into our plans, and let self have far less importance. Let the voices that have been heard so frequently in your councils be heard less frequently, and let Christ, the light, the truth, the way, preside in your midst as your counselor.—[Letter 22, 1894](#), p. 13. (To Brother Eldredge, August 12, 1894.)

White Estate

Washington, D. C.,

April 27, 1981.

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MR No. 849—Work for the Jews

We are to be interested in the salvation of those who belong to the nation that was broken off the vine center, that we [Gentiles] might be grafted in. Special efforts are to be made for the Jewish race. If they receive Christ as their Saviour, there is power in the gospel message that they may again be grafted in. They are children of the heavenly birth, and we are responsible for the proclamation of the gospel to them.—[Manuscript 111, 1906, 3, 4.](#) (“A Warning Against Formalism,” October 22, 1906.)

White Estate

Washington, D. C.,

April 27, 1981.

MR No. 850—Why Ellen White Went to Australia

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[On another occasion Ellen White stated: “Again the light given me is: ‘The Lord has sent you to take hold of this work. What you have done in America under the direction of God is to be done in planting the standard of truth, and building up the work in Australia’” (*GC Bulletin*, 1899, p. 131).

The Lord always knows how to overrule evil for good. He used Ellen White to help build a strong work in Australia.]

Dear Brother [O. A.] Olsen,

I have not, I think, revealed the entire working that led me here to Australia. Perhaps you may never fully understand the matter. The Lord was not in our leaving America. He did not reveal that it was His will that I should leave Battle Creek. The Lord did not plan this, but He let you all move after your own imaginings. The Lord would have had W. C. White, his mother, and her workers remain in America. We were needed at the heart of the work.... But the Lord read the hearts of all. There was so great a willingness to have us leave, that the Lord permitted this thing to take place. Those who were weary of the testimonies borne were left without the persons who bore them. Our separation from Battle Creek was to let men have their own will and way, which they thought superior to the way of the Lord.

The result is before you. Had you stood in the right position the move would not have been made at that time. The Lord would have worked for Australia by other means and a strong influence would have been held at Battle Creek, the great heart of the work. There we should have stood shoulder to shoulder, creating a healthful atmosphere to be felt in all our conferences. It was not the Lord who devised this matter. I could not get one ray of light to leave America. But when the Lord presented this matter to me as it really was, I opened my lips to no one, because I knew that no one would discern the matter in all its bearings. When we left, relief was felt by many, but not so much by yourself, and the Lord was displeased, for He

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had set us to stand at the wheels of the moving machinery at Battle Creek.

This is the reason I have written you.... Had you said, I cannot bear these responsibilities alone, we would have responded and returned....

That the people of Battle Creek should feel that they could have us leave at the time we did, was the result of man's devising, and not the Lord's. The sum of the matter is proved, and its figures are before you. We are here. The Battle Creek matters have been laid before me at this great distance, and the load I have carried has been very heavy to bear.

I do not suppose I shall ever revisit America. I shall be seventy years old next November. The Lord designed that we should be near the publishing houses, that we should have easy access to these institutions that we might counsel together. Because of the moves that have been made, many publications that should have been issued before this have been retarded. The great amount of writing that has been necessary in order to communicate with America has hindered this work. I never expect to visit Africa. I desire quietude. And yet I am here in Australia with funds low, and straining every nerve and muscle to establish the work here.—[Letter 127, 1896](#), pp. 2-4. (Written December 1, 1896, at Cooranbong, NSW, Australia.)

White Estate

Washington, D. C.,

April 27, 1981.