

Ellen G. White Estate

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ELLEN G. WHITE

Manuscript Releases
Volume One [Nos. 19-96]

Ellen G. White

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Information about this Book

Overview

This eBook is provided by the [Ellen G. White Estate](#). It is included in the larger free [Online Books](#) collection on the Ellen G. White Estate Web site.

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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Foreword

This volume makes available material formerly unpublished in book form from the Ellen G. White manuscript and letter files. This material has already been released for use in various ways, for example, in sermons, seminary student research papers, doctoral dissertations and review editorials. As it is now given wider circulation in this book, the reader may be interested in some historical backgrounds relating to the resources of the White Estate and the policies by which access is given to them.

At the time of Ellen White's death, in 1915, the manuscript and letter files in the Elmshaven vault contained 40,000 pages of E. G. White documents in typewritten form. These files, with their 4 x 6 card index, were used by Ellen White and her staff in routine work as well as in articles and book preparation. From her own statements made as she neared the close of her life, and from her last will and testament which established the Ellen G. White Estate, it was understood that these files would have a place of usefulness as time should continue, particularly to the White Estate in fulfilling its mission.

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.

While the total collection of manuscripts and letters is often referred to as "the manuscript file," the materials are divided into two sections—Ellen G. White manuscripts and Ellen G. White letters.

The "Letter" section holds Ellen White letters, whether addressed to General Conference presidents, church members, or her [4]

children. These communications are filled with instruction and counsel concerning the conduct of the work of the church; policies which should obtain; the experience of those involved in church work (at times with words of correction and reproof); instruction to leaders in institutional and evangelistic work; personal testimonies (often confidential in nature), perhaps dealing with matters known only to the individual and God; and newsy family letters.

The Sacred and the Common

Was all the material in these letters inspired? Limited space precludes an exhaustive answer, but Ellen White, her staff, and our workers generally have drawn a line between “the sacred and the common.” This principle is not difficult to apply, especially when it is remembered that Ellen White tried to avoid giving the impression that personal ideas included in her writing were inspired counsel from the Lord. At one time she wrote: “There are times when common things must be stated, common thoughts must occupy the mind, common letters must be written and information given that has passed from one to another of the workers,” and “For one to mix the sacred with the common is a great mistake” ([Selected Messages 2:38, 39](#)).

The Release Process

After Ellen White’s death the Trustees gradually became aware of the potential usefulness of the unpublished manuscripts. They formulated plans that would provide access to the manuscripts in an orderly way and that would make them available through “Releases.” The White Estate Trustees and the leading officers of the General Conference joined in establishing policies that

[5] provided for the publication of all newly-released Ellen G. White materials. It was recognized that if a given statement was valuable to one person, it could be valuable to others also. Sensitive materials, especially personal testimonies, were to be handled in such a way as to protect individuals and their descendants as well. These policies and guidelines still govern those who do research in the Ellen G. White manuscript files.

The Ellen G. White collection is not a public archive. It is primarily for the use of the Trustees and denominational leaders at headquarters. But research privileges are granted to doctoral candidates with proper credentials, to ministers in training, and others approved by the Board of Trustees.

Requests for release of specific items are considered first by the White Estate Board of Trustees and then by the General Conference-appointed Spirit of Prophecy Committee, a liaison committee composed of White Trustees and church leaders. This enables the Trustees and church leaders to work together harmoniously and to take mutual responsibility in the release of hitherto-unpublished Ellen G. White materials.

It was planned at first that every document issued by the White Estate, whether from Ellen White's pen or prepared by the office staff, should pass through the release process, but this idea was soon abandoned. As the work got underway, it was decided to number the documents dealing with previously unreleased materials. But this plan was not implemented until the work had been in progress for about a decade. Thus, when the secretary of the Board began to number the releases, he estimated that by that time some 18 items had been released and he designated the item first numbered as 19. It was his hope to go back and attach numbers to all the documents already produced. This hope was never realized. The first 18 missing numbers covered various documents, some of which were not Ellen G. White manuscript materials. [6]

What This Book Includes

Most of the manuscript material released from the early 1930s to the present has been published in such compilations as *Evangelism*, *The Adventist Home*, *Child Guidance*, *Counsels on Diet and Foods*, *Selected Messages*, Books 1, 2 and 3, the ten Ellen G. White "*Morning Watch*" devotional books, and the Ellen G. White supplements to the seven volumes of the *S. D. A. Bible Commentary*. In some cases, material initially released for a specific use, somewhat limited in nature, was later drawn into standard works. Illustrative of this is release No. 19 to J. L. Shuler of materials later used in the book *Evangelism*.

The table of contents lists by number each release and in the case of use in currently available sources, the titles of the publications are given. Usually, this will account for what may appear to be missing releases. In a very few cases, materials under consideration and assigned a release number, were for some reason not processed, and the number stands open.

We take pleasure in now making available a large segment of those materials that, for one reason or another, were bypassed in the production of the standard Ellen G. White books. It is our sincere hope that the counsels and instruction and information in this volume will bring encouragement and blessing to every reader.

The Trustees of the
Ellen G. White Estate.

Washington, D. C.

April 2, 1981

MR No. 19—Personal Work

[Released requested by J. L. Shuler, who was conducting evangelistic meetings in Washington, D. C., and wished this material as a source of direction and encouragement in his effort at that time.]

You must educate and train yourselves to visit every family that you can possibly get access to. The results of this work will testify that it is the most profitable work a gospel minister can do. [Letter 18, 1893](#), p. 3. (To Elder and Mrs. A. G. Daniells, May 11, 1893.)

If one-half of the time usually spent in making a public effort were devoted to house-to-house teaching, till the people had become acquainted with the religious sincerity of the workers and with the reasons of their faith, it would be much better. After this work had been done, it could be decided whether a more expensive effort would be advisable....

If half the time now spent in preaching were given to house-to-house labor, favorable results would be seen. Much good would be accomplished by the workers who could come close to the people. The time spent in quietly visiting families, and when there speaking to God in prayer, singing His praise, and explaining His Word, will often do more good than a public effort.

Many times minds are impressed with tenfold [more] force by personal appeals than by any other kind of labor. The family that is visited in this way is spoken to personally. The members are not in a promiscuous assembly where they can apply to their neighbors the truths which they hear. They themselves are spoken to earnestly and with a kindhearted solicitude. They are allowed to express their objections freely, and these objections can each be met with a “Thus saith the Lord.” [Letter 95, 1896](#), pp. 2, 3. (To Elder G. B. Starr, August 11, 1896.)

House-to-house labor, searching for souls, hunting for the lost sheep, is the most essential work that can be done. [Letter 137, 1898](#), p. 3. (To Brethren Irwin, Evans, Smith and Jones, April 21, 1898.)

Let them put forth personal effort. Let them come into families, and become acquainted with the members of the church. They will obtain far more inspiration from God in this kind of work than in any study of books.—[Manuscript 52, 1898, 10](#). (“The Work Required of God’s People,” n. d.)

If one-half of the sermonizing were done, and double the amount of personal labor given to souls in their homes and in the congregations, a result would be seen that would be surprising.—[Manuscript 139, 1897, 8](#). (“The Work Before God’s People,” n. d.)

After the meetings are through, there should be a personal investigation with each one on the ground. Each one should be asked how he is going to take these things, if he is going to make a personal application of them. And then you should watch and see if there is an interest in this one or that.

Five words spoken to them privately will do more than the whole discourse has done. But you can do more than that: You can show love, and kindness and courtesy; and in doing that you remove prejudice.—[Manuscript 19, 1890, 6](#). (“Mrs. White’s Talk before the General Conference Committee, July 14, 1890, Lake Goguaac.”)

[15] Personal religion reaches a low standard because there is more preaching than personal effort to guide the souls of men by careful instruction. Christ presented lessons in the conversation by the fireside that were of practical interest. He did not dwell upon the doctrine when a soul was in perplexity, as to how to find Him and to be made acquainted with His constraining love, which can alone enable the soul to discern the unpopular truth. Bear in mind that heart must come close to heart in warm, genial persuasion and entreaty, that they may enlighten as to how to believe and how to receive the promises of God. [Letter 6b, 1890](#), p. 5. (To “My dear Brethren and Sisters,” n. d.)

Every day we are to exercise personal activity in seeking the salvation of souls perishing in their sins. We must seek with all humility of heart to stir up our church members, to show them the necessity of personal active labor, of personal consecration and devotion, and arouse in them an earnest desire to save souls that are

perishing in sin.—[Manuscript 45, 1904, 1](#). (“That They All May Be One,” May 14, 1904.)

After the warning message has been given, let those who are specially interested be called to the tent by themselves, and there labor for their conversion. This kind of labor is missionary work of the highest order. [Letter 86, 1900, p. 6](#). (To Elder A. G. Daniells, June 18, 1900.)

He will deal tenderly with every heart, realizing that the Spirit will impress the truth on those who are susceptible to divine impressions. Never will he be vehement in his manner. Every word spoken will have a softening, subduing influence.—[Manuscript 127, 1902, 7](#). (“Words to Ministers, September 16, 1902.)

When we have an assurance which is bright and clear of our own salvation, we shall exhibit cheerfulness, and joyfulness, which becomes every follower of Jesus Christ. The softening, subduing influence of the love of God, brought into practical life, will make impressions upon minds that will be a savor of life unto life. But a harsh denunciatory life spirit, if manifested, will turn many souls away from the truth into the ranks of the enemy. Solemn thought! To deal patiently with the tempted, requires us to battle with self. [Letter 1a, 1894, pp. 2, 3](#). (To Brother and Sister Gates, January 1, 1894.)

[16]

You can do evangelistic work successfully only by following the example of the great Teacher. He came to this earth, and in His ministry showed us how to labor for the salvation of souls. [Letter 193, 1903, p. 2](#). (To E. E. Franke, September 1, 1903.)

Christ’s way of presenting truth cannot be improved upon. [Letter 123, 1903, p. 2](#). (To James Edson and Emma White, June 25, 1903.)

Every soul who has accepted this truth should make personal efforts for the salvation of friends and relatives and neighbors. [Letter 42a, 1893, p. 2](#). (To Elder S. N. Haskell, n. d.)

Carefully select your subject, make your discourses short and important points of doctrine very plain. Take up one point at a time in a discourse. Make it strong and clear and plain, with reasons drawn from the Word of God that all may understand. Your discourses should be short. When you preach at great length the mind of the hearer cannot grasp one quarter of what you say. [Letter 47, 1886, pp. 2, 3](#). (To Brother Bourdeau, June 5, 1886.)

[17] The Prince of teachers sought access to the people by the pathway of their most familiar associations. He presented the truth in such a way that ever after it was to His hearers intertwined with their most hallowed recollections and sympathies. He taught in a way that made them feel the completeness of His identification with their interests and happiness. His instruction was so simple, His illustrations so appropriate, His words so sympathetic and so cheerful, that His hearers were charmed. [Letter 213, 1902](#), p. 4. (To Those in Positions of Responsibility in the St. Helena Sanitarium, November 3, 1902.)

Those who in their work for God depend on worldly plans for gaining success will make a failure. [Letter 48, 1902](#), p. 3. (To Elder and Mrs. E. E. Franke, March 19, 1902.)

He should cut off from his meetings everything that has a semblance of theatrical display; for such outward appearances give no strength to the message that he bears. When the Lord can cooperate with him, his work will not need to be done in so expensive a manner. He will not need then to go to so much expense in advertising his meetings. He will not place so much dependence on the musical program. This part of his services is conducted more after the order of a concert in a theater than a song service in a religious meeting. [Letter 49, 1902](#), p. 7. (To Elder and Mrs. S. N. Haskell, February 5, 1902.)

In the meetings held, the singing should not be neglected. God can be glorified by this part of the service. And when singers offer their services they should be accepted. But money should not be used to hire singers. Often the singing of simple hymns by the congregation has a charm that is not possessed by the singing of a choir, however skilled it may be. [Letter 49, 1902](#), p. 9. (To Elder and Mrs. S. N. Haskell, February 5, 1902.)

[18] Throw off all appearance of apathy, and lead the people to think that there is life or death in these solemn questions, according as they shall receive or reject them. As you present testing truth, ask often, who is now willing, as they have heard the words of God pointing out their duty, to consecrate their hearts and minds, with all their affections, to Christ Jesus. [Letter 8, 1893](#), p. 5. (To Brother and Sister Baker, February 9, 1896.)

Now, just now, we are to proclaim present truth, with assurance and with power. Do not strike one dolorous note; do not sing funeral hymns. [Letter 311, 1905](#), p. 8. (To Brethren Daniells and Prescott and their Associates, October 20, 1905.)

Christ is to be preached, not controversially, but affirmatively. Take your stand without controversy. Let not your words at any time be uncertain. The Word of the living God is to be the foundation of our faith. Gather up the strongest affirmative statements regarding the atonement made by Christ for the sins of the world. Show the necessity for this atonement, and tell men and women that they may be saved if they will repent and return to their loyalty to God's law. Gather all the affirmatives and proofs that make the gospel the glad tidings of salvation to all who receive and believe on Christ as a personal Saviour. [Letter 65, 1905](#), p. 4. (To Elder A. T. Jones, February 13, 1905.)

God says to His workers everywhere, "Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgressions, and the house of Jacob their sins." We need to feel the importance of proclaiming the gospel message with earnestness and fervor, not with tame, lifeless utterance. Our testimony is not to be borne in smothered tones. It is to be clear, decided, stirring. The messengers must know the life and power of salvation. [Letter 21, 1903](#), p. 6. (To "Those who at the Last General Conference Chose Australia as Their Field of Labor," January 6, 1903.)

[19]

The more plain and simple the truth in regard to true conversion is made to appear, and the oftener it is repeated, the greater power you will have with the people. [Letter 44, 1900](#), p. 1. (To Brother and Sister E. W. Farnsworth, March 29, 1900.)

Many think that the work of the minister consists in sermonizing, but in this they are mistaken. There is a work to be done from house to house. In this way many will be brought to a knowledge of the truth. Through the instrumentality of the earnest worker, souls ready to die will be imbued with the Spirit of Christ. The work of coming close to individual souls is neglected. The churches are ready to die for want of the right kind of labor. Church members should receive an education in the things of God that will give them a deep and living experience, enabling them to bring their thoughts into subjection to the divine will. The minister should visit them

in their homes, talking and praying with them in earnestness and humility.—[Manuscript 2, 1883, 2](#). (“Words to Ministers,” November 1883.)

The Lord calls for a converted ministry,—a ministry that will meet the people where they are, that will agree with them wherever they can, but that will not deny the truth. We are not to keep ourselves shut within the four walls, so that our light cannot come to others. There is common ground where we may meet those not of our faith, where we may agree in principles and in regard to the lessons of Christ. Few will become combative over these holy principles.—[Manuscript 104, 1898, 11](#). (“Christ’s Manner of Teaching,” n. d.)

[20] Approach the people in a persuasive, kindly manner, full of cheerfulness and love for Christ. [Letter 60, 1903](#), p. 1. (To Brother and Sister Rice, April 19, 1903.)

Christ gave Himself to a shameful, agonizing death, showing His great travail of soul to save the perishing ones. O, Christ is able, Christ is willing, Christ is longing to save all who will come unto Him. Talk to souls in peril, and get them to behold Jesus upon the cross dying to make it possible for Him to pardon. Talk to the sinner with your own heart overflowing with the tender, pitying love of Christ. Let there be deep earnestness, but not a harsh, loud note should be heard in the voice of one who is trying to win the soul to look and live. First have your own soul consecrated to God. As you look upon our Intercessor in heaven, let your heart be broken. Then, softened and subdued, you can address repenting sinners as one who realizes the power of redeeming love. Pray with these souls, by faith laying them at the foot of the cross; carry their minds up with your mind, and fix the eye of faith where you look, upon Jesus, the Sin-bearer. Get them to look away from their poor sinful selves to the Saviour, and the victory is won. They behold for themselves the Lamb of God that taketh away the sin of the world. They see the way, the truth, and the life. The Sun of Righteousness sheds its bright beams into the heart. The strong tide of redeeming love pours into the parched and thirsty soul, and the sinner is saved to Jesus Christ. [Letter 77, 1895](#), p. 4. (To the Workers in Sydney, Australia, November 14, 1895.)

We may do much in a short time if we will work as Christ worked. We may reflect with profit upon His manner of teaching.

He sought to meet the minds of the common people. His style was plain, simple, comprehensive. He took His illustrations from the scenes with which His hearers were most familiar. By the things of nature, He illustrated truths of eternal importance, thus connecting heaven and earth.—[Manuscript 24, 1903, 3](#). (“The Trial Volume of the *Review*,” n. d.) [21]

“And Jesus came and spake unto them, saying, 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.”

These words of Christ mark out our work for today. We are to preach the gospel in all parts of the world. By putting to use in the service of God every capability we possess, we may honor Him. Sanctified by God, we are to do our part in fulfilling the commission that Christ gave to His disciples.

We should study the life of Christ, as recorded in the Bible, and seek to follow His methods of labor. If we follow our human plans, we shall hinder instead of help the work. “He that is not with Me,” said Christ, “is against Me, and he that gathereth not with Me scattereth abroad.” Our will must be in subjection to the divine will. Our ways must be patterned after Christ’s ways.—[Manuscript 57, 1903, 1](#). (“An Appeal for Consecration and Service,” n. d.)

Christ’s teaching was simplicity itself. He taught as one having authority. The Jews looked for and claimed that the first advent of Christ should be with all the representations of glory which should attend His second advent. The great Teacher proclaimed the truth to humanity, many of whom could not be educated in the schools of the rabbis, neither in Greek philosophy. Jesus uttered truth in a plain, direct manner, giving vital force and impressiveness to all His utterances. Had He raised His voice to an unnatural key, as is customary with many preachers in this day, the pathos and melody of the human voice would have been lost, and much of the force of the truth destroyed.... [22]

In His discourses Christ did not bring many things before them at once, lest He might confuse their minds. He made every point clear and distinct. He did not disdain the repetition of old and familiar

truths in prophecies if they would serve His purpose to inculcate ideas....

As Christ presented these truths to minds, He broke up their accustomed train of thought as little as possible. Nevertheless a new and transforming economy of truth must be woven into their experience. He, therefore, aroused their minds by presenting truth through the agency of their most familiar associations. He used illustrations in His teaching which called into activity their most hallowed recollections and sympathies, that He might reach the inner temple of the soul. Identifying Himself with their interests, He drew His illustrations from the great book of nature, using objects with which they were familiar. The lily of the field, the seed sown by the sower, the springing up of the seed, and the harvesting of the grain, the birds of the air,—all these figures He used from which to present divine truth; for those would remind them of His lessons whenever they should afterward look upon them.—[Manuscript 25, 1890, 4-6.](#) (Untitled Ms, n. d.)

[23] With this power is combined the tenderest compassion for those who are in darkness. But for the love felt and expressed in every look, in the tones of His voice, He would not have attracted the large congregations that He did. [Letter 28, 1892, p. 2.](#) (To P. W. B. Wessels, July, 1892.)

Many will hear the message, but will refuse to heed; nevertheless the warning is to be given to all in clear, plain tones. Not only is the truth to be presented in public assemblies; house-to-house work is to be done. Let this work go forward in the name of the Lord. Those who engage in it have the heavenly angels as their companions. They will resist the attacks made by the enemy on those who are cooperating with God. [Letter 140, 1903,](#) (To “My Dear Brethren,” July 5, 1903.)

In Christ’s parable of the talents are included all responsible human agents, from the humblest and poorest in this world’s goods to those who are entrusted with talents of means and of intellect. Even those who faithfully use the least of talents will hear from the Saviour’s lips the words of commendation, “Well done, good and faithful servant.” The value that God places on the least of talents is shown by the reward He gives for its right use,—eternal life. To

every faithful steward He will say, “Enter thou into the joy of thy Lord.”

The Lord gives talents proportionate to the several capabilities of His children. To every man is given his work. Those who do their duty to the best of their ability, using their talent aright, are doing a much needed work, a work that hundreds of others could do if they only would. [Letter 122, 1902](#), pp. 5, 6. (To James E. White, June 12, 1902.)

White Estate

Washington, D. C.,

October 5, 1941

[24]

MR No. 20—Divine Revelation

[Release requested by Arthur L. White for material used in series of articles for *The Ministry* on Divine Revelation.]

Prophetic Visions

They thought that I was dead, and there they watched and cried and prayed so long, but to me it was heaven, it was life, and then the world was spread out before me and I saw darkness like the pall of death.

What did it mean? I could see no light. Then I saw a little glimmer of light and then another, and these lights increased and grew brighter, and multiplied and grew stronger and stronger till they were the light of the world. These were the believers in Jesus Christ....

I never thought that I should come to the world again. When my breath came again to my body, I could not hear anything. Everything was dark. The light and glory that my eyes had rested upon had eclipsed the light and thus it was for many hours. Then gradually I began to recognize the light, and I asked where I was.

“You are right here in my house,” said the owner of the house.

“What, here? I here? Do you not know about it?” Then it all came back to me. Is this to be my home? Have I come here again? Oh, the weight and the burden which came upon my soul!—[Manuscript 16, 1894, 8, 9](#). (“Faith, Patience, Hope,” February 23, 1894.)

How the Light Came to the Prophet

[25] I arise at three o’clock this morning with a burden on my mind.... In my dreams I was at _____, and I was told by my Guide to mark everything I heard and to observe everything I saw. I was in a retired place, where I could not be seen, but could see all that went on in the room. Persons were settling accounts with you, and I heard them

remonstrating with you in regard to the large sum charged for board and room and treatment. I heard you with firm decided voice refuse to lower the charge. I was astonished to see the charge was so high. [Letter 30, 1887](#), p. 1. (To J.D. Rice, June 11, 1887.)

The angel of God said, "Follow me." I seemed to be in a room in a rude building, and there were several young men playing cards. They seemed to be very intent upon the amusement in which they were engaged, and were so engrossed that they did not seem to notice that anyone had entered the room. There were young girls present observing the players, and words were spoken not of the most refined order. There was a spirit and influence that were sensibly felt in that room that was not of a character calculated to purify and uplift the mind and ennoble the character....

I inquired, "Who are these and what does this scene represent?"

The word was spoken, "Wait"....

I had not another representation. There was the imbibing of the liquid poison, and the words and actions under its influence were anything but favorable for serious thoughts, clear perception in business lines, pure morals and the uplifting of the participants....

I asked again, "Who are these?"

The answer came, "A portion of the family where you are visiting."

The great adversary of souls, the great enemy of God and man, the head of principalities and powers, and the ruler of the darkness of this world is presiding here tonight. Satan and his angels are leading on with his temptations these poor souls to their own ruin. [Letter 1, 1893](#), pp. 1, 2. (To Sister D, August 4, 1893.)

[26]

I have been thinking of how, after we began sanitarium work in Battle Creek, sanitarium buildings all ready for occupation were shown to me in vision. The Lord instructed me as to the way in which the work in these buildings should be conducted in order for it to exert a saving influence on the patients.

All this seemed very real to me, but when I awoke I found that the work was yet to be done, that there were no buildings erected.

Another time I was shown a large building going up on the site on which the Battle Creek Sanitarium was afterward erected. The brethren were in great perplexity as to who should take charge of the work. I wept sorely. One of authority stood up among us, and

said, “Not yet. You are not ready to invest means in that building, or to plan for its future management.”

At this time the foundation of the Sanitarium had been laid. But we needed to learn the lesson of waiting. [Letter 135, 1903](#), pp. 1, 2. (To Elder and Mrs. S. N. Haskell, March 8, 1903.)

Many other scenes connected with your case have been presented to me. At one time you were represented to me as trying to push a long car up a steep ascent. But this car, instead of going up the hill, kept running down. This car represented the food business as a commercial enterprise, which has been carried forward in a way that God does not commend.

At another time you were represented to me as a general, mounted on a horse, and carrying a banner. One came and took out of your hand the banner bearing the words, “The commandments of God and the faith of Jesus,” and it was trampled in the dust. I saw you surrounded by men who were linking you up with the world.” [Letter 239, 1903](#), pp. 3, 4. (To Dr. J. H. Kellogg, October 28, 1903.)

I was shown a large building where many foods were made. There were also some smaller buildings near the bakery. As I stood by, I heard loud voices in dispute over the work that was being done. There was a lack of harmony among the workers, and confusion had come in....

Then One appeared on the scene, and said: “All this has been caused to pass before you as an object lesson, that you might see the result of carrying out certain plans.” [Letter 140, 1906](#), pp. 1, 3. (To Brother J. A. Burden, May 6, 1906.)

Delivering the Messages

Sometimes when I receive a testimony for someone who is in danger, who is being deceived by the enemy, I am instructed that I am not to place it in his hands, but to give it to someone else to read to him, because being deceived by the insinuations of Satan, he would read the testimony in the light of his own desires, and to him its meaning would be perverted.—[Manuscript 71, 1903, 9](#). (“To Every Man His Work,” June 18, 1903.)

It has been hard for me to give the message that God has given me for those I love, and yet I have not dared to withhold it.... I would

not do a work that is so uncongenial to me if I thought God would excuse me from it. [Letter 59, 1895](#), p. 11. (To Brother and Sister Olsen, April 12, 1895.)

When I had to tell individuals that “you did this thing,” etc., without one single human intimation that such was so, you may be assured that I had to set my face as steel before them.—[Manuscript 12, 1893](#).

I have been afraid that I should not have the strength to write to you thus plainly, for to do it takes hold of every fiber of my being. It is indeed as if I were writing to my own son. [Letter 180, 1903](#), p. 2 (To Dr. J. H. Kellogg, March 5, 1903.)

[28]

I had not the least idea of writing as I have done, but the Lord has carried my mind on and on until you have the matter I send. [Letter 53, 1900](#), p. 6. (To Elder S. N. Haskell, April 5, 1900.)

I am now sitting on my couch with my pen in hand, writing.... Ideas come clear and distinct, and very forcibly. I thank the Lord with heart and soul and voice. [Letter 52, 1906](#), p. 6. (To Brother and Sister Farnsworth, January 29, 1906.)

Before I stand on my feet, I have no thought of speaking as plainly as I do. But the Spirit of God rests upon me with power, and I cannot but speak the words given me. I dare not withhold one word of the testimony.... I speak the words given me by a power higher than human power, and I cannot, if I would, recall one sentence.

In the night season the Lord gives me instruction, in symbols, and then explains their meaning. He gives me the word, and I dare not refuse to give it to the people. The love of Christ, and, I venture to add, the love of souls constrains me, and I cannot hold my peace.—[Manuscript 22, 1890, 11, 12](#). (Diary, January 10, 1890.)

When I have written one testimony to the brethren, I have thought that I should not have any more to write; but again I am in travail of soul, and cannot sleep or rest. In the night season I am speaking and writing clear words of admonition. I waken so burdened in soul that I [am] again driven to take up my pen. In various ways matters are opened up before my mind, and I dare not rest, or keep quiet. [Letter 59, 1895](#), pp. 11, 12. (To Brother and Sister Olsen, May 12, 1895.)

[29]

My life has been spared by the mercy of God to do a certain work. I have pledged that life to Him, but the work is not always easy to perform. I have to take positions not in harmony with men

whom I believe to be God's workmen, and I see that I must do this in the future as in the past. It hurts me more than I can tell. The dearest hope that I can have may not be realized, yet if God will show me the right way, I will walk in it. [Letter 64, 1894](#), pp. 4, 5. (To Elder O. A. Olsen, May 6, 1894.)

Now I must leave this subject so imperfectly presented, that I fear you will misinterpret that which I feel so anxious to make plain. O, that God would quicken the understanding, for I am but a poor writer, and cannot with pen or voice express the great and deep mysteries of God. O, pray for yourselves, pray for me. [Letter 67, 1894](#), p. 10. (To Brother and Sister Prescott, January 18, 1894.)

Integrity of the Prophetic Message

My views were written independent of books or the opinions of others.—[Manuscript 7, 1867, 2](#). (“Writing out the Light on Health Reform,” 1867.)

You think individuals have prejudiced my mind. If I am in this state, I am not fitted to be entrusted with the work of God. [Letter 16, 1893](#), p. 1. (To W. F. Caldwell, June 11, 1893.)

[30] What if you had said ever so much, would that affect the visions, that God gives me. If so, then the visions are nothing...What you or anyone else has said is nothing at all. God has taken the matter in hand.... What you have said, Sister_____, influenced me not at all. My opinion has nothing to do with what God has shown me in vision. [Letter 6, 1851](#), pp. 1, 2. (To Brother and Sister Loveland, April 1, 1851.)

There are those who say, “Someone manipulates her writings.” I acknowledge the charge. It is One who is mighty in counsel, One who presents before me the condition of things. [Letter 52, 1906](#), p. 9. (To Brother and Sister Farnsworth, January 29, 1906.)

White Estate

Washington, D. C.,

November 20, 1940.

MR No. 21—Included in [Manuscript Release No. 24](#)

[31] **MR No. 22—Statements for Use in the F. D. Nichol
Book**

[Release requested by Elder F. D. Nichol for use in his book
concerning Mrs. White.]

The way is now fully open for James to go forward in publishing the *Present Truth*. We love you and love to hear from you. We should have written you before but we have had no certain abiding place, but have traveled in rain, snow and blow with the child from place to place. I could not get time to answer any letters and it took all James' time to write for the paper and get out the hymn book. We do not have many idle moments. Now we are settled, I can have more time to write. [Letter 4, 1850](#), p. 1. (To Brother and Sister Collins, February 10, 1850.)

Dear Brother Hastings, sorrow not as those who have no hope. The grave can hold her but a little while. Hope thou in God and cheer up dear brother, and you will meet her in a little while. We will not cease to pray for the blessing of God to rest upon your family and you. God will be your sun and your shield. He will stand by you in this your deep affliction and trial. Endure the trial well and you will receive a crown of glory with your companion at the appearing of Jesus. [Letter 10, 1850](#), p. 2. (To Brother Hastings, March 18, 1850.)

[32] I had the privilege of being with my oldest boy two weeks. He is a lovely dispositioned boy. He became so attached to his mother, it was hard to be separated from him; but as our time is all employed in writing and folding and wrapping papers, I am denied the privilege of having his company. My other little one is many hundred miles from me. Sometimes Satan tempts me to complain and think my lot is a hard one, but I will not harbor this temptation. I should not want to live unless I could live to do some good to others. [Letter 30, 1850](#), pp. 2, 3. (To Brother and Sister Loveland, December 13, 1850.)

Friday, March 20, 1896, I arose early, about half past three o'clock in the morning. While writing upon the fifteenth chapter of John, suddenly a wonderful peace came upon me. The whole room seemed to be filled with the atmosphere of heaven. A holy, sacred presence seemed to be in my room. I laid down my pen and was in a waiting attitude to see what the Spirit would say unto me. I saw no person. I heard no audible voice, but a heavenly watcher seemed close beside me. I felt that I was in the presence of Jesus. The sweet peace and light which seemed to be in my room it is impossible for me to explain or describe. A sacred, holy atmosphere surrounded me, and there was presented to my mind and understanding matters of intense interest and importance. A line of action was laid out before me as if the unseen presence was speaking with me. The matter I had been writing upon seemed to be lost to my mind and another matter distinctly opened before me. A great awe seemed to be upon me as matters were imprinted upon my mind.—[Manuscript 12c, 1896, 1](#). (Untitled Manuscript, March 20, 1896.)

There were some things that made the reform dress a decided blessing. With it the ridiculous hoops, which were then the fashion, could not possibly be worn. The long dress skirts, trailing on the ground and sweeping up the filth of the streets, could not be patronized. But a more sensible style of dress has now been adopted, which does not embrace these objectionable features. The fashionable style of dress may be discarded, and should be by all who will read the Word of God. The time spent in advocating the dress reform should be devoted to the study of the Word of God. [33]

The dress of our people should be made most simple. The skirt and sacque I have mentioned, may be used,—not just that pattern and nothing else should be established; but a simple style, as was represented in that dress.

Some have supposed that the very pattern given was the pattern that all were to adopt. This is not so. But something as simple as this would be the best we could adopt under the circumstances. No one precise style has been given me as the exact rule to guide all in their dress....The Lord has not indicated that it is the duty of our sisters to go back to the reform dress. Simple dresses should be worn. Try your talent, my sisters, in this essential reform. [Letter 19, 1897](#), pp. 2, 3. (To Brother J. H. Haughey, July 4, 1897.)

[Used because of parallel wording with [Early Writings, 67.](#)]

[34] He has not been willing to bear reproof, but has been ready to rise up in heart and justify self, was rich and increased in goods, had a whole spirit, would get angry, and all this has been nourished and fostered by some of the church. If those who have been in the church for weeks and months have not learned the straightness of the way, and what it is to be Christians, and cannot hear all the straight truths of the Word of God, it were better that they were cut off from Israel. It is too late in the day to feed with milk. If souls a month or two old in the truth, who are about to enter the time of trouble such as never was, cannot hear all the straight truth, or endure the strong meat of the straightness of the way, how will they stand in the day of battle? Truths that we have been years learning must be learned in a few months by those who now embrace the Third Angel's Message. We had to search and wait the opening of truth, receiving a ray of light here and a ray there, laboring and pleading for God to reveal truth to us. But now the truth is plain; its rays are brought together. The blazing light of truth when it is presented as it should be can be now seen and brought to bear upon the heart. There is no need of milk after souls are convinced of the truth. As soon as the conviction of truth is yielded to and the heart willing, the truth should have its effect, the truth will work like leaven, and purify and purge away the passions of the natural heart. It is a disgrace for those who have been in the truth for years to talk of feeding souls who have been months in the truth, upon milk. It shows they know little of the leadings of the Spirit of the Lord, and realize not the time we are living in. Those who embrace the truth now will have to step fast. There will have to be a breaking up of heart before the Lord, a rending of heart, and not the garment.—[Manuscript 1, 1854, 2, 3.](#) (“Reproof for Adultery and Neglect of Children,” February 12, 1854.)

If you had the task given you of handling Old and New Testament writings, you would see large improvements to be made, great additions and subtractions and changes of expressions; you would put in words and ideas to suit your standard of how it should appear. We should then have Fannie Bolton's life and expressions, which would be considered by you a wonderful improvement; but disap-

proved of God. [Letter 7, 1894](#), p. 1. (To Fannie Bolton, February 6, 1894.)

If I can present to the people the facts in the case as they exist it may save some from making shipwreck of faith. I have been sent some of the most frivolous questions in regard to the testimonies given me by the Lord. [Letter 180, 1906](#), p. 1. (To Brother and Sister Nicola, June 15, 1906.)

I was directed by a messenger from heaven not to take the burden of picking up and answering all the sayings and doubts that are being put into many minds. “Stand as the messenger of God anywhere, in any place,” I was bidden “and bear the testimony I shall give you. Be free. Bear the testimonies that the Lord has for you to bear in reproof, in rebuke, in the work of encouraging and lifting up the soul; ‘teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.’”—[Manuscript 61, 1906, 1](#). (“Hold Fast the Beginning of Your Confidence,” June 3, 1906.)

[35]

I greatly desire that you shall understand all things clearly. I had hoped to answer your letter of April 26 long before this, but I have had many important matters on my mind, which required first attention.

To some of the questions asked in your letter, answers have been given me. For an answer to some of your questions, I am instructed to refer you to statements already published. [Letter 224, 1906](#), p. 1. (To Elder W. S. Sadler, July 6, 1906.)

I invest in the work of God all the means that I can possibly spare. I sent one thousand dollars to Elder _____ to help in beginning the work in New York City....

It was thus that I helped in the advancement of the work in Australia....I borrowed money for the erection of meeting houses, and to provide facilities for tent meetings....I used the royalties on my books to help in starting a school in Melbourne, and then I borrowed money from those who were interested in the work....

Besides what I have invested in Australia and in Europe, I have also made donations to the Southern field. I have borrowed money to send to them when they were in strait places. I shall continue to do all I can to help the needy fields. Time is short, and I wish to see

[36]

the money of our people that is tied up in banks put into circulation where it can help the work of God.

When I receive what I have invested in my books, I hope to have money sufficient to repay what I have borrowed, and to have more of my own money to use. [Letter 103, 1904](#), pp. 1, 3, 4. (To Brother Crow, February 24, 1904.)

White Estate

Washington, D. C.

MR No. 23—Statements Concerning the Study of [37]
the Prophecies

[Release requested by Elder L. E. Froom for the Seminary class in History of Prophetic Interpretation and for subsequent publication in The Ministry.]

Overlooked Truths to Appear

The Lord designs that in the revelation of truth in all ages, the doctrine of grace shall be gradually unfolded to the comprehension of man. If we follow on to know the Lord, we shall know His going forth is prepared as the morning. His truth unfolds as the obscurity of dawn brightens into the radiance of noonday. We have been fully convinced of this fact in these meetings.

I have received a blessing in hearing from human lips the presentation of rich truth indited by the Holy Spirit of God, presenting the requirements of God,—a holy and perfect obedience; showing that complete satisfaction has been given the Father in His only begotten Son as a Lamb without blemish and without spot; and that through the merits and virtue of Christ's character, all who will believe in Him may become complete in Him.

The kingdom of heaven, in the sense of celestial truth, is like treasure hid in a field, the which when a man hath found he hideth, and for joy thereof goeth and selleth all that he hath and buyeth that field. He digs over every part of it that he may come into possession of its treasures.

So in searching the field and digging for the precious jewels of truth, hidden treasures are discerned. Unexpectedly we find precious ore that is to be gathered and treasured. And the search is to be continued. Hitherto very much of the treasure found has lain near the surface, and was easily obtained. When the search is properly [38]
conducted every effort is made to keep a pure understanding and heart. When the mind is kept open and is constantly searching the

field of revelation, we shall find rich deposits of truth. Old truths will be revealed in new aspects, and truths will appear which have been overlooked in the search.—[Manuscript 75, 1897, 3](#). (“The Position God’s People Should Occupy,” 1897.)

Sink Shaft Deep into Mines of Truth

The members of the church of God need to be instructed and educated, line upon line, as a Bible class. Nine-tenths of our people, including many of our teachers and ministers, are content with surface truths.

In the Bible the truth is compared to treasure hid in a field, the which, when a man hath found, he hideth; and for joy thereof goeth and selleth all that he hath, and buyeth that field. He desires the privilege of searching every part of the field, that he may make himself the possessor of all its treasures. I call upon my brethren in the name of the Lord to sink the shaft deep into the mines of truth.—[Manuscript 35, 1901](#). (“Consumers, but not Producers, April 25, 1901.)

Dig Deeply for Solid Foundations

Many who are serving as gospel ministers need to study the Word. Revelation means something revealed, which all are to understand. Dig deep for the truth. Plead with the Lord for an understanding of His Word. Those who feel their need of the special help of God will ask Him who is the Source of all wisdom to supply their necessities. Ask Him to enlighten your understanding, that you may know how to give light to others. Put your mind to the tax. Never rest satisfied with a partial knowledge of the truth, pieced out with some weak suppositions.—[Manuscript 174, 1899, 7, 8](#). (“Thoughts on Daniel and the Revelation,” March 3, 1901.)

[39]

Mighty Truths Buried Beneath Rubbish of Error

Mighty truths have been buried beneath the sophistry of error, but they will be found by the diligent searcher. As he finds and opens the treasure house of the precious jewels of truth, it is no robbery; for all who appreciate these jewels may possess them, and then they

too have a treasure house to open to others. He who imparts does not deprive himself of the treasure; for as he examines it that he may present it in such a way as to attract others, he finds new treasures.—[Manuscript 88, 1898, 6.](#) (“The Parable of the Householder,” July 10, 1898.)

Grapple with Great Themes

My brethren, the value of the evidences of truth that we have received during the past half century, is above estimate. These evidences are as treasure hidden in a field. Search for them. Study the Bible truths that for fifty years have been calling us out from the world. Present this evidence in clear, plain lines. Those who have been long in the truth and those who have recently received the truth must now dig for the buried heavenly treasure. Let every man work to the point. Study the word of God. Revive the evidences given in the past. “Search the Scriptures,” Christ said; “for in them ye think ye have eternal life, and they are they which testify of Me.”

Those who stand before the people as teachers of truth are to grapple with great themes. They are not to occupy precious time in talking of trivial subjects. Let them study the Word, and preach the Word. Let the Word be in their hands as a sharp, two-edged sword. Let it testify to past truths and show what is to be in the future.

Christ came from heaven to give John the great, wonderful truths that are to shape our lives and that by us are to be proclaimed to the world. We are to keep abreast of the times, bearing a clear, intelligent testimony, guided by the unction of the Holy Spirit.—[Manuscript 31, 1906.](#) pp. 5, 6. (“Be Vigilant,” April 2, 1906.)

[40]

Increased Light to Shine on all Grand Truths of Prophecy

Increased light will shine upon all the grand truths of prophecy, and they will be seen in freshness and brilliancy, because the bright beams of the Sun of Righteousness will illuminate the whole....

The Lord wants to impart to us increased light. He desires that we shall have distinct revealings of His glory, that ministers and people shall become strong in His strength. When the angel was about to unfold to Daniel the intensely interesting prophecies to

be recorded for us who are to witness their fulfillment, the angel said, “Be strong, yea, be strong.” We are to receive the very same glory that was revealed to Daniel, because it is for God’s people in these last days, that they may give the trumpet a certain sound.—[Manuscript 18, 1888, 13](#). (“Religious Liberty,” 1888.)

Be not Diverted by Minutiae

We are to proclaim the third angel’s message to a perishing world, and we are not to permit our minds to become diverted by minutiae that practically amount to nothing. If our brethren would consider the important matters pertaining to eternal life and eternal death, many of the smaller matters that they desire so much to adjust, would adjust themselves.

[41] The Lord calls upon His ministering servants to proclaim the message of truth, dwelling upon those things that are of great importance. When Jesus shall lead us by the side of the living waters flowing from God’s throne, He will explain to us many of the mysteries of the Bible that we cannot now comprehend. He is the Great Teacher of His Word, which cannot be fully understood in this life, but which in the future life will be clothed with the brightness of the light of clear understanding. [Letter 16, 1903](#), p. 7. (To Elder and Mrs. S. N. Haskell, January 1, 1903.)

We now Discern only Shadow of Important Truth

All who have misconceived opinions and principles because they have entertained them, hold them fast as too precious to yield in order to obtain the most precious knowledge of the true bearing of the Word of God upon all the movements of their daily life. These will lose much which they might have obtained, and that loss will prevent them from advancing in the light which God has given them opportunities to obtain. They have not mental or spiritual appetite to eat and digest; therefore the second advance steps could not be made in following the Lamb whithersoever He goeth.

The more closely and studiously we search for the truth as for hidden treasure,—for there are bright and important truths of which we now only discern the shadows,—the more surely shall we ad-

vance in the light as He is in the light. We shall discern the brightness and value of truth to be as precious jewels. The voice of God is heard, but we may be so far away from Him, that we can only hear the echo. There are words of instruction coming from God day by day, and in an hour that we know not He may give words to His chosen messengers for us which we lose for want of discernment and appreciation. Then we go stumbling along in the uncertainty of night, and know not at what we stumble. There is a brightening glory for us as we advance, but which we shall never see unless we do advance. We may catch a few sparks, but that is all. The brightness of the heavenly glory we do not see. [Letter 147, 1897](#), pp. 6, 7. (To James Edson White, September 12, 1897.)

Diligent Study Will Bring Greater Understanding

[42]

This book [Revelation] demands close, prayerful study, lest it be interpreted according to the ideas of men, and false construction be given to the sacred Word of the Lord, which in its symbols and figures means so much to us. There is so much that we positively must understand in order that we may shape our course of action so that we shall not receive the plagues which are coming upon the world.

In the Revelation the deep things of God are portrayed. Those whose hearts are wholly sanctified to God will be brought nigh to see priceless gems through the telescope of faith. And as they apply the truth to practice, the still deeper mysteries are stamped on the soul. Those thus honored are to communicate to others that which they have received. And as they do this, angels make the impression upon hearts.

All who understand the Word of God will realize that the things of minor importance which in the past have occupied their time and consumed their strength have deprived them of an experience and knowledge which they might have obtained had they kept the faith untarnished by selfishness. Had they done this, they would have understood the result of possessing that faith which works by love and purifies the soul.

Let none think, because they cannot explain the meaning of every symbol in the Revelation, that it is of no use for them to search

this book with deep earnest longing and intense desire to know the meaning of the truths it contains. The One who revealed these mysteries to John can and will give the diligent searcher for truth a foretaste of heavenly things, hereafter to be realized. Rich blessings will come to him who reads and hears the words of this prophecy, and keeps those things which are written therein. [Letter 16, 1900](#), pp. 2, 3. (To F. E. Belden, January 27, 1900.)

[43]

Location of Three-Fold Message Divinely Fixed

The proclamation of the first, second, and third angel's messages has been located by the Word of Inspiration. Not a peg or pin is to be removed. No human authority has any more right to change the location of these messages than to substitute the New Testament for the Old. The Old Testament is the gospel in figures and symbols. The New Testament is the substance. One is as essential as the other. The Old Testament presents lessons from the lips of Christ, and these lessons have not lost their force in any particular.

The first and second messages were given in 1843 and 1844, and we are now under the proclamation of the third; but all three of the messages are still to be proclaimed. It is just as essential now as ever before that they shall be repeated to those who are seeking for the truth. By pen and voice we are to sound the proclamation, showing their order, and the application of the prophecies that bring us to the third angel's message. There cannot be a third without the first and second. These messages we are to give to the world in publications, in discourses, showing in the line of prophetic history the things that have been, and the things that will be.

The book that was sealed was not the book of Revelation, but that portion of the prophecy of Daniel which related to the last days. The Scripture says, "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." When the book was opened, the proclamation was made, "Time shall be no longer." The book of Daniel is now unsealed, and the revelation made by Christ to John is to come to all the inhabitants of the earth. By the increase of knowledge a people is to be prepared to stand in the latter days.

“And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters.” [44]

This message, if heeded, will call the attention of every nation and kindred and tongue and people to a close examination of the Word, and to the true light in regard to the power that has changed the Seventh-day Sabbath to a spurious Sabbath. The only true God has been forsaken, His law has been discarded, His sacred Sabbath institution has been trampled in the dust by the man of sin. The fourth commandment, so plain and explicit, has been ignored. The Sabbath memorial, declaring who the living God is, the Creator of the heavens and the earth, has been torn down, and a spurious Sabbath has been given to the world in its place. Thus a breach has been made in the law of God. A false Sabbath could not be a true standard. In the first angel’s message men are called upon to worship God, our Creator, who made the world and all things that are therein. They have paid homage to an institution of the Papacy, making of no effect the law of Jehovah, but there is to be an increase of knowledge on this subject.

The message proclaimed by the angel flying in the midst of heaven is the everlasting gospel, the same gospel that was declared in Eden when God said to the serpent, “I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise His heel.” Here was the first promise of a Saviour that would stand on the field of battle to contest the power of Satan and prevail against him. Christ came to our world to represent the character of God as it is represented in His holy law; for His law is a transcript of His character. Christ was both the law and the gospel. The angel that proclaims the everlasting gospel proclaims the law of God; for the gospel of salvation brings man to obedience of the law, whereby their characters are formed after the divine similitude. [45]

In the 58th chapter of Isaiah, the work of those who worship God, the Maker of the heavens and the earth, is specified: “They that shall be of Thee shall build the old waste places: thou shalt

raise up the foundations of many generations. God's memorial, His Seventh-day Sabbath, will be uplifted. [Isaiah 58:12-14](#).

The history of the church and the world, the loyal and the disloyal, is here plainly revealed. The loyal, under the proclamation of the third angel's message, have turned their feet into the way of God's commandments, to respect, to honor and glorify Him who created the heavens and the earth. The opposing forces have dishonored God by making a breach in His law, and when light from His Word has called attention to His holy commandments, revealing the breach made in the law by the Papal authority, then, to get rid of conviction, men have tried to destroy the whole law. But could they destroy it? No; for all who will search the Scriptures for themselves will see that the law of God stands immutable, eternal, and His memorial, the Sabbath, will endure through eternal ages, pointing to the only true God in distinction from all false gods.

[46] Satan has been persevering and untiring in his efforts to prosecute the work he began in heaven, to change the law of God. He has succeeded in making the world believe the theory he presented in heaven before his fall, that the law of God was faulty, and needed revising. A large part of the professed Christian church, by their attitude, if not by their words, show that they have accepted the same error. But if in one jot or tittle the law of God has been changed, Satan has gained on earth that which he could not gain in heaven. He has prepared his delusive snare, hoping to take captive the church and the world. But not all will be taken in the snare. A line of distinction is being drawn between the children of obedience and the children of disobedience, the loyal and true and the disloyal and untrue. Two great parties are developed, the worshipers of the beast and his image, and the worshipers of the true and living God.

The message of [Revelation 14](#), proclaiming that the hour of God's judgment is come, is given in the time of the end; and the angel of [Revelation 10](#) is represented as having one foot on the sea and one foot on the land, showing that the message will be carried to distant lands, the ocean will be crossed, and the islands of the sea will hear the proclamation of the last message of warning to our world.

“And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and swore by Him that liveth

forever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer.”

This message announces the end of the prophetic periods. The disappointment of those who expected to see our Lord in 1844 was indeed bitter to those who had so ardently looked for His appearing. It was in the Lord’s order that this disappointment should come, and that hearts should be revealed. Not one cloud has fallen upon the church that God has not prepared for; not one opposing force has risen to counterwork the work of God but He has foreseen. All has taken place as He has predicted through His prophets. He has not left His church in darkness, forsaken, but has traced in prophetic declarations what would occur, and through His providence, acting in its appointed place in the world’s history, He has brought about that which His Holy Spirit inspired the prophets to foretell. All His purposes will be fulfilled and established.

His law is linked with His throne, and Satanic agencies combined with human agencies cannot destroy it. Truth is inspired and guarded by God; it will live, and will succeed, although it may appear at times to be overshadowed. The gospel of Christ is the law exemplified in character. The deceptions practiced against it, every device for vindicating falsehood, every error forged by Satanic agencies, will eventually be eternally broken, and the triumph of truth will be like the appearing of the sun at noon day. The Sun of Righteousness shall shine forth with healing in His wings, and the whole earth shall be filled with His glory.

[47]

All that God has in prophetic history specified to be fulfilled in the past, has been, and all that is yet to come in its order will be. Daniel, God’s prophet, stands in his place. John stands in his place. In the Revelation, the Lion of the tribe of Judah has opened to the students of prophecy the book of Daniel, and thus is Daniel standing in his place. He bears his testimony, that which the Lord revealed to him in vision of the great and solemn events which we must know as we stand on the very threshold of their fulfillment.

In history and prophecy the Word of God portrays the long continued conflict between truth and error. That conflict is yet in progress. Those things which have been will be repeated. Old controversies will be revived, and new theories will be continually

arising. But God's people, who in their belief and fulfillment of prophecy have acted a part in the proclamation of the first, second, and third angels' messages, know where they stand. They have an experience that is more precious than fine gold. They are to stand firm as a rock, holding the beginning of their confidence steadfast unto the end.

[48] A transforming power attended the proclamation of the first and second angels' messages, as it attends the message of the third angel. Lasting convictions were made upon human minds. The power of the Holy Spirit was manifested. There was diligent study of the Scriptures, point by point. Almost entire nights were devoted to earnest searching of the Word. We searched for the truth as for hidden treasures. The Lord revealed Himself to us. Light was shed on the prophecies, and we knew that we received divine instruction.—[Manuscript 32, 1896, 1-7](#). (“Testimony concerning the Views of Prophecy Held by Brother John Bell,” December 6, 1896.)

Every Position of Faith Will Be Examined

Our people have been regarded as too insignificant to be worthy of notice, but a change will come. The movements are now being made. The Christian world is now making movements which will necessarily bring the commandment-keeping people of God to notice. There is a daily suppression of God's truth for the theories and false doctrines of human origin. There are plans and movements being set on foot to enslave the consciences of those who would be loyal to God. The lawmaking powers will be against God's commandment-keeping people. Every soul will be tested. Oh that we would as a people be wise for ourselves and by precept and example impart that wisdom to our children.

Every position of our faith will be searched into and if we are not thorough Bible students, established, strengthened, settled, the wisdom of the world's great men will be too much for us. The world is busy, anxious, and devoted. All are in the pursuit of some course that God has no part in. Evil is eagerly pursued as though it were righteousness, error as though it were truth, and sin as though it were holiness. Darkness is thickening, covering the earth, and gross darkness the people, and shall God's peculiar people at such a

time as this be asleep? Shall those who hold the truth be silent as if paralyzed? [Letter 65, 1886](#), p. 3. (To a “Sister,” December 31, 1886.)

White Estate

Washington, D.C.,

January 31, 1940.

[49] **MR No. 24—E. G. White Comments on Daniel 2**

[Release requested by Bible teachers regarding the mingling of iron and clay.]

Succession of Empires Governed by Law of Obedience

Hundreds of years before certain nations came upon the stage of action, the Omniscient One looked down the ages, and predicted through His servants the prophets the rise and fall of the universal kingdoms. The prophet Daniel, when interpreting to the king of Babylon the dream of the great image,—an image symbolic of the kingdoms of the world,—declared to Nebuchadnezzar that his kingdom should be superseded. His greatness and power in God's world would have their day, and a second kingdom would arise, which also would have its period of trial as to whether it would exalt the one Ruler, the only true God. Not doing this, its glory would fade away, and a third kingdom would occupy its place. Proved by obedience or disobedience, this also would pass away; and a fourth, strong as iron, would subdue the nations of the world. These predictions of the Infinite One, recorded on the prophetic page and traced on the pages of history, were given to demonstrate that God is the ruling power in the affairs of this world. He changes the times and the seasons, He removes kings and sets up kings, to fulfill His own purpose....

[50] The voice of God, heard in past ages, is sounding down along the line, from century to century, through generations that have come upon the stage of action and passed away. Shall God speak, and His voice not be respected? What power mapped out all this history, that nations, one after another, should arise at the predicted time and fill their appointed place, unconsciously witnessing to the truth of that which they themselves knew not the meaning. The centuries have their mission. Every moment has its work. [The Youth's Instructor, September 29, 1903](#), pp. 6, 7.

Papacy Included in Ruins of Crumbled Rome

The image revealed to Nebuchadnezzar, while representing the deterioration of the kingdoms of the earth in power and glory, also fitly represents the deterioration of religion and morality among the people of these kingdoms. As nations forget God, in like proportion they become weak morally.

Babylon passed away because in her prosperity she forgot God, and ascribed the glory of her prosperity to human achievement.

The Medo-Persian kingdom was visited by the wrath of heaven because in this kingdom God's law was trampled under foot. The fear of the Lord found no place in the hearts of the people. The prevailing influences in Medo-Persia were wickedness, blasphemy, and corruption.

The kingdoms that followed were even more base and corrupt. They deteriorated because they cast off their allegiance to God. As they forgot Him, they sank lower and still lower in the scale of moral value.

The vast empire of Rome crumbled to pieces, and from its ruins rose that mighty power, the Roman Catholic Church. This church boasts of her infallibility and her hereditary religion. But this religion is a horror to all who are acquainted with the secrets of the mystery of iniquity. The priests of this church maintain their ascendancy by keeping the people in ignorance of God's will, as revealed in the Scriptures. [The Youth's Instructor, September 22, 1903](#), p. 6.

Iron and Clay—Mingled Church Craft and State Craft

[51]

We have come to a time when God's sacred work is represented by the feet of the image in which the iron was mixed with the miry clay. God has a people, a chosen people, whose discernment must be sanctified, who must not become unholy by laying upon the foundation wood, hay, and stubble. Every soul who is loyal to the commandments of God will see that the distinguishing feature of our faith is the seventh day Sabbath. If the government would honor the Sabbath as God has commanded, it would stand in the strength of God and in defense of the faith once delivered to the saints. But statesmen will uphold the spurious Sabbath, and will mingle

their religious faith with the observance of this child of the Papacy, placing it above the Sabbath which the Lord has sanctified and blessed, setting it apart for man to keep holy, as a sign between Him and His people to a thousand generations. The mingling of church craft and state craft is represented by the iron and the clay. This union is weakening all the power of the churches. This investing the church with the power of the state will bring evil results. Men have almost passed the point of God's forbearance. They have invested their strength in politics, and have united with the papacy. But the time will come when God will punish those who have made void His law, and their evil work will recoil upon themselves.—[Manuscript 63, 1899, 12, 13](#). (Untitled Manuscript, April 22, 1899.)

White Estate

Washington, D. C.,

September 29, 1943.

MR No. 25—Supplementary Spirit of Prophecy Statements on the “Blocks” and “Pins” of the Message

[52]

[Release requested by Elder L. E. Froom, a part to be used in a paper on the “blocks” and “pins” of the message and a part to be associated with published statements in an accompanying column of gem Spirit of Prophecy quotations.]

Truths of 1844-46 Abide

I do not wish to ignore or drop one link in the chain of evidence that was formed as, after the passing of the time in 1844, little companies of seekers after truth met together to study the Bible and to ask God for light and guidance.... The truth, point by point, was fastened in our minds so firmly that we could not doubt....The evidence given in our early experience has the same force that it had then. The truth is the same as it ever has been, and not a pin or a pillar can be moved from the structure of truth. That which was sought for out of the Word in 1844, 1845, and 1846 remains the truth today in every particular. [Letter 38, 1906](#), pp. 1, 2. (To the Wahroonga Sanitarium Family, January 23, 1906.)

Messages Located by Inspiration

The proclamation of the first, second, and third angels’ messages has been located by the Word of Inspiration. Not a peg or pin is to be removed. No human authority has any more right to change the location of these messages than to substitute the New Testament for the Old. The Old Testament is the gospel in figures and symbols. The New Testament is the substance. One is as essential as the other.—[Manuscript 32, 1896, 1](#). (“Testimony Concerning the Views of Prophecy Held by Brother John Bell, 1896.)

[53]

Third Involves Preceding Second

The first and second messages were given in 1843 and 1844, and we are now under the proclamation of the third; but all three of the messages are still to be proclaimed. It is just as essential now as ever before that they shall be repeated to those who are seeking for the truth. By pen and voice we are to sound the proclamation, showing their order, and the application of the prophecies that bring us to the third angel's message. There cannot be a third without the first and second. *Ibid.*

Post 1844 Truths Unchangeable

The truths given us after the passing of the time in 1844 are just as certain and unchangeable as when the Lord gave them to us in answer to our urgent prayers. The visions that the Lord has given me are so remarkable that we know that what we have accepted is the truth. This was demonstrated by the Holy Spirit. Light, precious light from God, established the main points of our faith as we hold them today. [Letter 50, 1906](#), pp. 1, 2. (To Elder W. W. Simpson, January 30, 1906.)

Pillars Will Hold Weight

We must let the great principles of the third angel's message stand out clear and distinct. The great pillars of our faith will hold all the weight that can be placed upon them. [Letter 207, 1899](#), p. 2. (To Elder S. N. Haskell and Elder G. A. Irwin, December 15, 1899.)

Stood Test Since 1844

The time has come when we must firmly refuse to be drawn away from the platform of eternal truth, which since 1844 has stood the test. [Letter 277, 1904](#), p. 6. (To J. A. Read, July 31, 1904.)

[54]

No Replaced Timbers Required

The Word of the Lord has guided our steps since the passing of the time in 1844. We have searched the Scriptures; we have built

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“Pins” of the Message* 51
solidly; and we have not had to tear up our foundations and put in
new timbers. [Letter 24, 1907](#), p. 3. (To Elder A. G. Daniells,
February 4, 1907.)

Every Pillar to Be Strengthened

The Lord has declared that the history of the past shall be rehearsed as we enter upon the closing work. Every truth that He has given for these last days is to be proclaimed to the world. Every pillar that He has established is to be strengthened. We cannot now step off the foundation that God has established...There is need now to rehearse the experience of the men who acted a part in the establishment of our work at the beginning.—[Manuscript 129, 1905, 3](#). (“Steadfast unto the End,” December 24, 1905.)

Guard Waymarks of Truth

The great waymarks of truth, showing us our bearing in prophetic history, are to be carefully guarded, lest they be torn down and replaced with theories that would bring confusion rather than genuine light.—[Manuscript 31, 1896, 1](#). (“Testimony Concerning the Views of Prophecy Held by Brother John Bell,” November 8, 1896.)

Reject Interpretation of Wreckers

Listen not a moment to the interpretations that would loosen one pin, remove one pillar, from the platform of truth. Human interpretations, the reception of fables, will spoil your faith, confuse your understanding, and make of none effect your faith in Jesus Christ. Study diligently the third chapter of Revelation. In it is pointed out the danger of losing your hold upon the things that you have heard and learned from the Source of all light. [Letter 230, 1906](#), p. 4. (To Elders of the Battle Creek Church, and to Ministers and Physicians, July 5, 1906.)

[55]

Protest against Removing Landmarks

When men come in who would move one pin or pillar from the foundation which God has established by His Holy Spirit, let the

aged men who were pioneers in our work speak plainly, and let those who are dead speak also, by the reprinting of their articles in our periodicals. Gather up the rays of divine light that God has given as He has led His people on step by step in the way of truth. This truth will stand the test of time and trial.—[Manuscript 62, 1905, 6](#). (“A Warning against False Theories,” May 24, 1905.)

Undermining Pillars of Faith

The truths that have been substantiated by the manifest working of God are to stand fast. Let no one presume to move a pin or a foundation stone from the structure. Those who attempt to undermine the pillars of our faith are among those of whom the Bible says that “in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.” [Letter 87, 1905](#), pp. 2, 3. (To Elder and Mrs. S. N. Haskell, February 25, 1905.)

Waymarks Must Be Preserved

[56] At this time many efforts will be made to unsettle our faith in the sanctuary question; but we must not waver. Not a pin is to be moved from the foundations of our faith. Truth is still truth. Those who become uncertain will drift into erroneous theories, and will finally find themselves infidel in regard to the past evidence we have had of what is truth. The old waymarks must be preserved, that we lose not our bearings. [Letter 395, 1906](#), p. 4. (To Elder S. M. Cobb, December 25, 1906.)

Give World God’s Message

Give to the world the message the Lord has given you. Remove not a pin or a pillar from the foundation of our faith. Preach the truth as it has been given by the Lord. [Letter 279, 1904](#), p. 9. (To Brethren Paulson, Sadler, Jones and Waggoner, August 1, 1904.)

Three Messages Linked Together

The third angel is represented as flying in the midst of heaven, symbolizing the work of those who proclaim the first, second, and

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“Pins” of the Message* 53
third angels’ messages; all are linked together. The evidences of
the abiding, ever-living truth of these grand messages, that means
so much to us, that have awakened such intense opposition from
the religious world, are not extinct. Satan is constantly seeking to
cast his hellish shadow about these messages, so that the remnant
people of God shall not clearly discern their import, their time and
place; but they live, and are to exert their power upon our religious
experience while time shall last. [Letter 1f, 1890](#), pp. 5, 6. (To
Brethren in Responsible Positions, November, 1890.)

Three Messages Are Inseparable

The message the Lord has for His people is the proclamation of the angels flying in the midst of heaven. [[Revelation 14:6-12](#) quoted.] These messages are connected and bound together. One cannot be carried without the other. [Letter 65, 1897](#), p. 2. (To Brother and Sister Hawkins, April 6, 1897.)

Third Message not Comprehended

There are but few, even of those who claim to believe it, that comprehend the third angel’s message, and yet this is the message for this time. It is present truth. But how few take up this message in its true bearing, and present it to the people in its power! With many it has but little force.... The closing work of the third angel’s message will be attended with a power that will send the rays of the Sun of Righteousness into all the highways and byways of life, and decisions will be made for God as supreme Governor; His law will [be] looked upon as the rule of His government.—[Manuscript 15, 1888, 5](#). (“A Call to a Deeper Study of the Word,” November 1, 1888.)

[57]

Third Message Embraces Others

The theme of greatest importance is the third angel’s message, embracing the messages of the first and second angels. All should understand the truths contained in these messages; for they are essential to salvation. We shall have to study earnestly in order to understand these truths; and our power to learn and comprehend

will be taxed to the utmost. [Letter 97, 1902](#), p. 2. (To Elder E. J. Waggoner, July 7, 1902.)

Message for This Time

The gospel message for this time is comprised in the third angel's message, which embraces the messages of the first and second angel, and which is to be proclaimed everywhere; for it is present truth. This message is to go forth with great distinctness and power. It is not to be clouded by human theories and sophistries. [Letter 20, 1900](#), pp. 5, 6. (To James Edson and Emma White, January 31, 1900.)

Third Message Whole Gospel

[58] A great work is to be done in setting before men the saving truths of the gospel. To present these truths is the work of the third angel's message. The whole of the gospel is embraced in the third angel's message, and in all our work the truth is to be presented as it is in Jesus.... Let nothing lessen the force of the truth for this time. The third angel's message must do its work of separating from the churches a people who will take their stand on the platform of eternal truth. Our message is a life and death message, and we must let it appear as it is, the great power of God. We are to present it in all its telling force. Then the Lord will make it effectual.—[Manuscript 19, 1900, 1, 4, 5](#). (“A Perfect Ministry. Its Purpose,” March 5 1900.)

Participated in First Messages

After the passing of the time, God entrusted to his faithful followers the precious principles of present truth. These principles were not given to those who had had no part in the giving of the first and second angels' messages. They were given to the workers who had had a part in the cause from the beginning.—[Manuscript 129, 1905, 2](#). (“Steadfast unto the End,” December 24, 1905.)

Dwell upon questions that concern our eternal welfare. Anything that the enemy can devise to divert the mind from God’s Word, anything new and strange that he can originate to create a diversity of sentiment, he will introduce as something wonderfully important....

The enemy will strive to cause believers to search out matters of minor importance, and to dwell at length upon these matters in committee meetings and council meetings. But by turning their attention to questions of so little consequence, the brethren hinder the work instead of advancing it.

We are to proclaim the third angel’s message to a perishing world, and we are not to permit our minds to become diverted by minutiae that practically amount to nothing. If our brethren would consider the important matters pertaining to eternal life and eternal death, many of the smaller matters that they desire so much to adjust, would adjust themselves. [Letter 16, 1903](#), pp. 5-7. (To Elder and Mrs. S. N. Haskell, January 1, 1903.)

[59]

Diverted from Commissioned Message

We are not to allow our attention to be diverted from the proclamation of the message given us. For years I have been instructed that we are not to give our attention to non-essential questions. There are questions of the highest importance to be considered.—[Manuscript 10, 1905, 2](#). (“Non-Essential Subjects to Be Avoided, September 12, 1904.”)

Present Truth Comprises Messages

The present truth for this time comprises the messages, the third angel’s message succeeding the first and second. [Letter 121, 1900](#), p. 5. (To Elder and Mrs. S. N. Haskell, August 13, 1900.)

Third Angel’s Message Being Blanketed—1899

The light came to me clear and distinct that the medical missionary work was absorbing too much, while a more definite work in special lines was being neglected, that you were gathering into

your arms a class of work that is never ending, which was eclipsing the work that needs to be done in every city,—the proclamation of the soon coming of Christ. The third angel's message was being blanketed. [Letter 55, 1899](#), pp. 2, 3. (To Dr. J. H. Kellogg, March 24, 1899.)

White Estate

Washington, D. C.,

September 10, 1944.

MR No. 26—Statements Regarding Thoughts on Daniel and the Revelation

[60]

[Release requested for use in *Ministry* articles.]

I consider that that book [*Thoughts on Daniel and the Revelation*] should go everywhere. It has its place and will do a grand, good work. [Letter 25a, 1889](#), p. 3. (To Brother Eldridge, September 8, 1889.)

[Speaking, in the nineties, of Elder Smith's books, one of the leaders in our colporteur work asked Mrs. White]:

"You believe they are inspired, do you not?" [Letter 15, 1895](#), p. 5. (To Mr. Frank Belden, June 8, 1895.)

[Indicative of her recognition of the folly of the question, she replied]:

"You may answer that question, I shall not." *Ibid.*

Thoughts on Daniel and the Revelation

The canvassing work is one of the Lord's appointed agencies for extending the knowledge of the truth for this time. Canvassers have an important work to do. The Lord can and will work through them if they will earnestly prepare themselves to do what they can. The effort made to circulate Christ's Object Lessons is demonstrating what can be done in the canvassing field. To those who are working with this book, I would say, After the immediate necessity is met, do not lose your zeal, feeling that there is no further need for special effort. Sell the book wherever you can, and bring our larger books to the notice of the people.

Especially should the book Daniel and the Revelation be brought before people as the very book for this time. This book contains the message which all need to read and understand. Translated into many different languages, it will be a power to enlighten the world. This book has had a large sale in Australia and New Zealand. By

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reading it many souls have come to a knowledge of the truth. I have received many letters expressing appreciation of this book.

Let our canvassers urge this book upon the attention of all. The Lord has shown me that this book will do a good work in enlightening those who become interested in the truth for this time. Those who embrace the truth now, who have not shared in the experiences of those who entered the work in the early history of the message, should study the instruction given in *Daniel and the Revelation*, becoming familiar with the truth it presents.

Those who are preparing to enter the ministry, who desire to become successful students of the prophecies, will find *Daniel and the Revelation* an invaluable help. They need to understand this book. It speaks of past, present, and future, laying out the path so plainly that none need err therein. Those who will diligently study this book will have no relish for the cheap sentiments presented by those who have a burning desire to get out something new and strange to present to the flock of God. The rebuke of God is upon all such teachers. They need that one teach them what is meant by godliness and truth. The great, essential questions which God would have presented to the people are found in *Daniel and the Revelation*. There is found solid, eternal truth for this time. Everyone needs the light and information it contains.

[62] Those who are destroying the earth have had a long probation. For six thousand years God has borne with the ignorance and wickedness of men. In every possible way He has tested and tried them, seeking to lead them to return to their loyalty, and be saved. But they refuse to listen to His entreaties. War and bloodshed have been, are still, and will continue to be. War is popular. To kill and destroy is in the sight of the world to be brave, worthy of a reward.

The time is near when Jesus will take the kingdom and possess the kingdom under the whole heavens. He will judge among the nations and rebuke among many people. Wars shall cease unto the ends of the earth.

Can we not see the corrupt condition of our world? Is not the terrible wickedness, which is continually increasing, sufficient to lead us to use every Christian activity in presenting to the world those books which contain the most beneficial instruction. God, the great moral Governor of the universe, desires His people to arouse and

use their influence to lead others to understand what is coming upon our world. The Lord calls for workers to enter the canvassing field. He desires the books upon health reform to be circulated. Much depends upon the question of health reform. Unless our churches occupy a higher platform upon this subject, they will not be able to appreciate the truth for this time.

God desires the light found in the books of Daniel and Revelation to be presented in clear lines. It is painful to think of the many cheap theories picked up and presented to the people by ignorant, unprepared teachers. Those who present their human tests and the nonsensical ideas they have concocted in their own minds, show the character of the goods in their treasure house. They have laid in store shoddy material. Their great desire is to make a sensation.

The truth for this time has been brought out in many books. Let those who have been dealing in cheap sentiments and foolish tests, cease this work and study *Daniel and the Revelation*. They will then have something to talk about that will help the mind. As they receive the knowledge contained in this book, they will have in the treasure house of the mind a store from which they can continually draw as they communicate to others the great, essential truths of God's Word. [63]

The interest in Daniel and the Revelation is to continue as long as probationary time shall last. God used the author of this book as a channel through which to communicate light to direct minds to the truth. Shall we not appreciate this light, which points us to the coming of our Lord Jesus Christ, our King?

Speaking of this great event Paul says, "I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: Which in His times He shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting" (1 Timothy 6:13-16.)

Young men, take up the work of canvassing for *Daniel and the Revelation*. Do all you possibly can to sell this book. Enter upon the work with as much earnestness as if it were a new book. And

remember that as you canvass for it, you are to become familiar with the truths it contains. As you ponder these truths, you will receive ideas that will enable you not only to receive light, but to let light shine forth to others in clear, bright rays.

[64] Now is come the time of the revelation of the grace of God. Now is the gospel of Jesus Christ to be proclaimed. Satan will seek to divert the minds of those who should be established, strengthened, and settled in the truths of the first, second, and third angels' messages. The students in our schools should carefully study *Daniel and the Revelation*, so that they shall not be left in darkness, and the day of Christ overtake them as a thief in the night. I speak of this book because it is a means of educating those who need to understand the truth of the Word. This book should be highly appreciated. It covers much of the ground we have been over in our experience. If the youth will study this book and learn for themselves what is truth, they will be saved from many perils.

We read in Peter, "There were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of" (2 Peter 2:1, 2).

Many of these teachers who bring in heresies, and thus undermine the faith of some, are regarded as men of God, who walk in the light, and are seeking to deliver the church from wrong practices. But they are the servants of sin.

We need intelligent canvassers, who are also evangelists, canvassers who will do all the good they possibly can as they visit from house to house. Canvassers may do a good work for God. The Lord has given great light to the world in the books *Great Controversy*, *Patriarchs and Prophets*, and *Desire of Ages*. These books should be pressed in everywhere. Those who handle these books should educate themselves for the work. As canvassers dwell upon the precious truths contained in these books, seeking to get the light before as many as possible, they are letting the light shine into many minds, and they may say, We then, as workers together with Him, beseech you that ye receive not the grace of God in vain.

“(For He saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.) Giving no offence in anything, that the ministry be not blamed: But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, By honour and dishonour, by evil report and good report: as deceivers, and yet true; As unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things” (2 Corinthians 6:2-10).

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Many who are serving as gospel ministers need to study the Word. Revelation means something revealed, which all are to understand. Dig deep for the truth. Plead with the Lord for an understanding of His Word. Those who feel their need of the special help of God will ask Him who is the Source of all wisdom to supply their necessities. Ask Him to enlighten your understanding, that you may know how to give light to others. Put your mind to the tax. Never rest satisfied with a partial knowledge of the truth, pieced out with some weak suppositions. Hearken to Me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged....For the Lord shall comfort Zion: He will comfort all her waste places; and He will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody” (Isaiah 51:1, 3).—Manuscript 174, 1899, 1-8. (“Thoughts on Daniel and the Revelation,” March 3, 1901.)

White Estate

Washington, D. C.,

September 21, 1944.

[66] **MR No. 27—Counsels Relating to Certain Phases of
Our Medical Work**

[Release requested by the General Conference Medical Department for these statements which would give guidance in the study of certain phases of our medical work.]

A Distinctive Work

The Lord gave me special light in regard to the establishment of a health reform institution, where treatment of the sick could be carried on on altogether different lines from those existing in any institution in our world. It must be founded and conducted on Bible principles, and be the Lord's instrumentality, not to cure with drugs, but to use Nature's remedies. Those who have any connection with this institution must be educated in health-restoring principles. [Letter 205, 1899](#), p. 1. (To Dr. J. H. Kellogg, December 19, 1899.)

Not to Be Run Like Other Institutions

We never proposed to establish Sanitariums to have them run in nearly the same grooves as other institutions. If we do not have a Sanitarium which is, in many things, decidedly contrary to other institutions, we can see nothing gained. [Letter 72, 1896](#), p. 1. (To Brother and Sister Maxson, November 5, 1896.)

Established to Educate the Public

The blessings that attend a disuse of tobacco and intoxicating liquor, are to be plainly pointed out. Let the patients be shown the necessity of practicing the principles of health reform, if they would regain their health. Let the sick be shown how to get well by being temperate in eating and by taking regular exercise in the open air.

[67] It is that people may become intelligent in regard to these things that sanitariums are to be established. A great work is to be done.

Those who are now ignorant are to become wise. By the work of our sanitariums, suffering is to be relieved and health restored. People are to be taught how, by carefulness in eating and drinking, they may keep well. Christ died to save men from ruin. Our sanitariums are to be His helping hand, teaching men and women how to live in such a way as to honor and glorify God. If this work is not done by our sanitariums, a great mistake is made by those conducting them.

Abstinence from flesh meat will benefit those who abstain. The diet question is a subject of living interest. Those who do not conduct sanitariums in the right way lose their opportunity to help the very ones who need to make a reform in their manner of living. Our sanitariums are established for a special purpose, to teach people that we do not live to eat, but that we eat to live.

In our sanitariums, the truth is to be cherished, not banished or hidden from sight. The light is to shine forth in clear, distinct rays. These institutions are the Lord's facilities for the revival of pure, elevated morality. We do not establish them as a speculative business, but to help men and women to follow right habits of living. [Letter 233, 1905](#), pp. 9, 10. (To Dr. and Mrs. D. H. Kress, August 9, 1905.)

Spiritual Welfare of Patients

In training workers to care for the sick, let the minds of the students be impressed with the thought that their highest aim should always be to look after the spiritual welfare of their patients. To this end they should learn to repeat the promises of God's Word, and to offer fervent prayers, daily, while preparing for service. Let them realize that they are always to keep the sweetening, sanctifying influence of the great Medical Missionary before their patients. If those who are suffering can be impressed with the fact that Christ is their sympathizing, compassionate Saviour, they will have rest of mind, which is so essential to recovery of health. [Letter 190, 1903](#), p. 3. (To Elder A. G. Daniells, August 28, 1903.)

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Head Physician to Be Free from Smaller Responsibilities

The head physician in any institution holds a difficult position, and he should keep himself free from smaller responsibilities; for these leave him no time for rest. He must not gather to himself work that he should not do. He should have sufficient reliable help; for he has trying work to perform. He must bow in prayer with the suffering ones and lead his patients to the great Physician. If as a humble suppliant he seeks his God for wisdom to deal with each case, his strength and influence will be greatly increased. With a sense of God's pure truth in his heart and mind, he is better qualified to perform critical operations, which mean life or death to the afflicted ones.

A personal religion is essential for every physician if he would be successful in watching the diseased. He needs a power greater than his own intuition and skill. God would have physicians link up with Him, and know that every soul is precious in His sight. He who depends upon God, realizing that He alone who made man knows how to direct, will not fail as a healer of bodily infirmities. [Letter 205, 1899](#), p. 8. (To Dr. J. H. Kellogg, December 19, 1899.)

There Must Be a Manager

[69] Of all places, health institutions should not depend chiefly upon the physicians as directors. They need all-sided men, of impartial judgment, to plan and execute. The Board is not to let things go in a haphazard way; for something results from all our movements. There must be a manager at the Health Retreat, or it will become demoralized. [Letter 71, 1896](#), p. 6. (To Brother and Sister Maxson, August 12, 1896.)

Work of Manager to Stand by Itself

The position which Dr. A insisted upon holding was that of Superintendent or Manager. Here the mistake was made. This office should never have been given him. His time and labor, devoted to his patients, is all that one physician is capable of carrying. He has thought that he should stand as Dr. Kellogg has had to stand in the [Battle Creek] Sanitarium. But if he does his work faithfully in

instructing and educating the workers, in treating the sick, and in answering the calls which will certainly be made upon him from outside patients, and which it is the duty of every physician to attend to, if he ministers to the suffering ones, this is all that he can manage. The business and financial management should not come upon him; for things will be neglected that ought to be done, and others devised and entered into which should be left alone. The superintendency is a work that should stand by itself. A judicious superintendent should be secured, who will have the supervision over everything in business lines. He should have power, after consulting with the board of directors, to scrutinize the business management in the bills made out for the guests.

There has been a mistake made in this line. Strange movements have been made in these matters. There has not been altogether wise dealing in this respect, and the institution has had to suffer in consequence. There should be a complete understanding of the outgoes and incomes. A bookkeeper, one who is not a physician, should be engaged to keep the books.

Experienced Men Needed

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The wages offered should be such as will secure the best kind of help. Nothing will be saved in narrowing in this line. Loss will be sustained if inexperienced men become superintendents or managers in the business lines of the institution. It would have been wisdom if there had been an all-round man in business matters to work in the Health Retreat, one who would be prepared to do outside work, and answer the calls made. Then Drs. B and C could have filled their proper positions as physicians, and leave the work of managing to those better calculated to do that class of work. Thus thousands of dollars that have been expended, might have been saved. This devising and planning of men, and running the institution after their own ideas, has increased the enormous debts upon the institution....

Let one take hold of that institution who has had an experience in business lines, one who conscientiously loves God, and who can give time to consider the various propositions made by physicians to eat up the means which should go to lessen the great debt under which the institution is a reproach. Let all who have a burning desire

to ape the institutions at Battle Creek, to build, build, make the most of what they have already....

[71] He [Dr. Kellogg] could serve in several lines. But he has been warned that he should not carry the responsibilities that he has carried in the past, not because he has not capabilities to do this, but because the work is so large, because it is increasing in importance, and the delicate and responsible business of dealing with suffering humanity is overwhelmingly large. For him to thus occupy his mind and his time so largely in common business lines is heavy work for a man who is already burdened too heavily. Yet he has not seen how he could withhold from making plans that would advance the work, and his counsel is sought largely in lines that another should have wisdom to carry forward.—[Manuscript 31, 1897, 1-4](#). (“Managers of Sanitariums,” April 6, 1897.)

The Responsibility of Managing

Dr. C has perseveringly worked to hold everything under his control. No longer is he to be allowed to select men to fill official positions in the institution. Only in pretense have the younger men acted as directors or managers. Dr. C is not pleased to have as managers any others than those who will work under him. No longer is the Sanitarium to be thus managed. This order of things is hurting the reputation of the institution, and must be changed. God cannot work through unconsecrated agencies.

The responsibility of managing an institution established by the Lord is not to be placed wholly upon the head physician. He is not to have a controlling voice, except in his own department as physician-in-chief. The Sanitarium here needs the help of men who will understand what is expected of them, and who will do their duty, whether Dr. C is favorable or unfavorable. [Letter 178, 1901](#), pp. 3, 4. (To Brother Sanderson, August, 1901.)

Cooperative Effort

There should be no persons of limited experience and understanding placed as directors....They should have had at the very commencement—When Dr. B came in there, they should have had

a firm, strong, decided man; but he would not have such; no, sir; he would not have a manager at all; he would not come in unless he could manage himself. So it was with Dr. A—just the same. The great mistake was in not having a fully authorized, appointed manager. If they had had one, the institution today would stand very much higher than it does. But he would not have one. He was going to be manager himself. He was fully sufficient and equipped, he thought, to be a manager. Well, he was out of his place in being a manager. It was not his place, nor your place—you are physicians. It is your business to take the physicians' work. They should consult together—the manager consult with the physicians, and the physicians consult with the manager, and have a thorough understanding of how things should go. The physician should consult the manager in regard to the facilities that they must have in the Sanitarium; and when the physician sees a lack, anything that is not as it should be, just communicate to the manager, and have a perfect understanding,—drawing in even cords all along.—[Manuscript 82, 1901, 19, 20](#). (From an interview with Dr. and Mrs. A. J. Sanderson, held at Elmshaven, August 25, 1901.)

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Head Physician not Qualified to Manage

In the Sanitarium here we see the great danger of the head physician supposing that he must be superintendent and manager of everything in the institution. We see the results of this here, although within the last twenty years the Lord has sent message after message to correct this supposition. It is not according to the Lord's order to lay so many responsibilities upon one man. God has a work for the physician. He is to work under His supervision, and is in no case to suppose that a physician is qualified to be superintendent and manager, and to make a success of this extra burden-bearing, at the same time doing the work that he should do as a physician....

There is a special work committed to the managers of the Sanitarium. The physicians have a serious responsibility resting upon them, and should have connected with them men of experience, men of prayer who are faithful to the trust which is given them, whatever that trust may be. They are to be subject to one another. All things that are questioned they are to take to the Lord in prayer. They are

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to treat with deference and respect those whom God shall appoint to unite with them in their work, just as they would like to be treated. Let superintendent, physician, manager, and matron be up and doing their appointed work; for soon their opportunities will be past, and the recompense will follow. [Letter 136, 1900](#), pp. 3, 11, 12. (To Brethren Sharp, Caro, and Kellogg, October 29, 1900.)

Strengthened against Temptation to Withdraw and Establish Private Practice

The work of the true medical missionary is largely a spiritual work. It includes prayer and the laying on of hands; he therefore should be as sacredly set apart for his work as is the minister of the gospel. Those who are selected to act the part of missionary physicians, are to be set apart as such. This will strengthen them against the temptation to withdraw from the sanitarium work to engage in private practice. No selfish motives should be allowed to draw the worker from his post of duty. We are living in a time of solemn responsibilities; a time when consecrated work is to be done. Let us seek the Lord diligently and understandingly. If we will let the Lord work upon human hearts, we shall see a great and grand work accomplished....

If ever there was a time when our work should be done under the special direction of the Spirit of God, it is now. Let those who are living at their ease, arouse. Let our sanitariums become what they should be,—homes where healing is ministered to sinsick souls. And this will be done when the workers have a living connection with the great Healer.—[Manuscript 5, 1908, 2, 5](#). (“The Medical Missionary Work, February 23, 1908.)

Neither Just nor Righteous

[74] During the past four years one of our doctors established himself in the city of _____, just a little distance from our Sanitarium, and began to build up a private sanitarium. This was not right, and has been to the injury of our Sanitarium, which has always had a struggle to make a success and to accomplish the work which the Lord designed it to do. The action of the one who established

this private sanitarium was neither just nor righteous. Were he to continue to do as he has done in the past, constant difficulties would arise. He draws patients away from the Sanitarium established in the order of God. More than this, he allows his patients to have meat, while the workers in our Sanitarium have always endeavored to show their patients that they would be better off without meat.

The question is, What shall be done? Here are two institutions, one endeavoring to hold up and follow the principles of health reform, and the other allowing its patients to indulge in the use of flesh meat, and because of this, drawing patients away from the first institution. The matter is to be treated in a fair, Christlike manner. When the one who has established himself so close beside the Lord's institution, is converted in heart and mind, he will see the necessity of carrying out the principles of the Word of God, and will harmonize with his neighbors. If he cannot blend with them, he will go to some other place. There are many other places to which he could go....

Let not our physicians think that they can set themselves up in private practice close beside our sanitariums. To those who have done this the Lord says, Are there not many other places in which you could have established your plant?

The Lord speaks to all medical missionaries, saying, Go work today in my vineyard to save souls. God hears the prayers of all who seek Him in truth. He has the power that we all need. He fills the heart with love, and joy, and peace, and holiness. Character is constantly being developed. We cannot afford to spend time working at cross purposes with God.

There are physicians who because of a past connection with our sanitariums find it profitable to locate close to them; and they close their eyes to the great fields neglected and unworked in which unselfish labor would be a blessing to many. Missionary physicians can exert an uplifting, refining, sanctifying influence. Physicians who do not do this abuse their power, and do a work that the Lord repudiates. [Letter 233, 1905](#), pp. 8, 12. (To Dr. and Mrs. D. H. Kress, August 9, 1905.)

Our Work Founded in Self-Sacrifice

In view of the large work that is to be done, our laborers should be willing to work for a reasonable wage. Even if you could obtain large wages, you should consider the example of Christ in coming to our world and living a life of self-denial. Just at this time it means very much what wages are demanded by the workers. If you require and receive a large wage, the door is thrown open for others to do the same.

It was the demand for large wages among the workers at Battle Creek that helped to spoil the spirit of the work there. Two men led out in this movement, and they were joined by three or four others, and the result was a union in a course of action which, if followed by the majority would have destroyed one of the characteristic features of the work of this message. The cause of present truth was founded in self-denial and self-sacrifice. This selfish, grasping spirit is entirely opposed to its principles. It is like the deadly leprosy, which in time will disease the whole body. I am afraid of it. We need to take heed lest we outgrow the simple, self-sacrificing spirit that marked our work in its early years.

[76] You will not find it difficult to exert a wide influence in the sanitarium at _____. If you will act an unselfish part, not requiring the wages which you would naturally suppose you must draw, the Lord will sustain you in your work. If, on the other hand, you ask for a high wage, another, and still another, will think that they have a right to demand just as high a wage as you; and by this means the money will be used that should be expended in building up the work of the cause of present truth in other places.

In making important decisions we should study every side of the question. We are ever to remember that we are given a place in the work to act as responsible agencies. Some would follow a worldly fashion in the drawing of their salaries; but the Lord does not view matters as these men view them. He views our duties and responsibilities in the light of Christ's self-denying example. The gospel must be so presented to the world that precept and example will harmonize.

Our sanitariums are not to be conducted after the customs of the world. It is not to be considered necessary that even the medical

superintendent shall draw a large salary. We are the servants of God. [Letter 370, 1907](#), pp. 1, 2. (To Dr. and Mrs. D. H. Kress, October 23, 1907).

Not to Demand a Stipulated Sum

Christ gives to all the invitation, “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.” If all will wear Christ’s yoke, if all will learn in His school, the lessons that He teaches, there will be sufficient means to establish gospel medical missionary work in many places.

Let none say, “I will engage in this work for a stipulated sum. If I do not receive this sum, I will not do the work.” Those who say this show that they are not wearing Christ’s yoke; they are not learning His meekness and lowliness.... [77]

It is not being rich in the wealth of the world that increases our value in God’s sight. It is the meek and the contrite that the Lord acknowledges and honors. Read the fifty-seventh chapter of Isaiah. Study this chapter carefully; for it means much to the people of God. I will make no comments upon it. If you will study it carefully and prayerfully, you will become wise unto salvation. [Letter 145, 1904](#), pp. 6-8. (To a “Brother,” April 5, 1904.)

Counsel on a Percentage Proposition [Note: This excerpt is from a letter of counsel addressed to Elder J. A. Burden, manager of Loma Linda Sanitarium, written in response to his request for counsel. We quote here from his letter of October 9, 1905:

“Dear Sister White”,

“I wrote Brother White the other day in reference to a recent proposition from Dr. _____, outlining the plan on which he would be willing to connect with Loma Linda. In brief it is this: a definite salary a week, a percentage on the surgical work, and a contract for a

term of years. He suggested \$25 a week salary, 30 per cent on the operations, with a five-year contract, and one month a year off for study and improvement at his own expense. He says his desire is not to make money, but he is anxious to improve himself for the benefit of the work.”]

[78] In regard to the proposition made by Brother _____, I look at the matter as you do. We cannot afford to start out on the high wage plan. This was the misfortune of the people in Battle Creek, and I have something to say on this point. We have before us a large field of missionary work. We are to be sure to heed the requirements of Christ, who made Himself a donation to our world. Nothing that we can possibly do should be left undone. There is to be neatness and order, and everything possible is to be done to show thoroughness in every line. But when it comes to paying twenty-five dollars a week, and giving a large percentage on the surgical work done, light was given me in Australia that this could never be, because our record is at stake....

We must stand in the counsel of God, every one of us prepared to follow the example of Jesus Christ. We cannot consent to pay extravagant wages. God requires of his under-physicians a compliance with the invitation, “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 11:29, 30](#)). [Letter 309, 1905](#), p. 4. (To Brother and Sister J. A. Burden, November 1, 1905.)

Physicians as Well as Ministers Called to Self-Denial

I feel impressed to write to you this morning, and ask that you be sure to treat all men with equity. I have been instructed that there is danger of your taking a course with some physicians that will be an injury to them. We are to do all in our power to encourage ministerial talent, and also that of physicians by giving them every consistent advantage, but there is a limit beyond which we should not go.

When we were trying to find a physician to act as medical superintendent of the Loma Linda Sanitarium, one experienced physician consented to come upon certain conditions. He stated a certain amount for his services, and said that he would not come for less. Some thought that, because it seemed so difficult to find any one, we might invite this physician on his terms. But I said to Brother Burden, “It would not be right to employ this doctor, and pay him so much, when others who are working just as faithfully receive less. This is not justice, and the Lord has instructed me that He would not approve of such discrimination.”

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The Lord calls for self-denial in His service, and this obligation is binding upon physicians as well as upon ministers. We have before us an aggressive work which requires means, and we must call into service young men to labor as ministers and as physicians, not for the highest wages, but because of the great needs of God’s cause. The Lord is not pleased with this spirit of grasping for the highest wages. We need physicians and ministers whose hearts are consecrated to God, and who receive their marching orders from the greatest Medical Missionary that has ever trod this earth. Let them behold His life of self-denial, and then gladly sacrifice, in order that more workers may engage in sowing the gospel seed. If all will work in this spirit, less wages will be required.

Some have failed on this point. God has blessed them with ability to do acceptable service, but they have failed to learn lessons of economy, of self-denial, and of walking humbly with God. Their demands for high wages were granted, and they became extravagant in the use of means, they lost the influence for good they should have had, and the prospering hand of God was not with them.... Beware of placing too great confidence in those who demand high wages before they will engage in the Lord’s work. I write you this as a caution. [Letter 330, 1906](#), pp. 1, 2. (To Elder S. N. Cobb, October 23, 1906.)

Extravagance and Influence

Among our ministers, physicians, teachers, and canvassers, there is need of an entire surrender of the mind, the heart, and the soul to God. All have their appointed work.

[80] Let not the careless, immature plans formed by Dr. _____ be followed. Moving in the light of his own counsel, and following his own ideas and plans, he is inclined to incur unwise expenses, and to undertake enterprises that will absorb, but not produce. Before investing means, he should carefully count the cost. When he has a greater depth of true piety, he will not spend money so freely in an effort to appear great in the eyes of influential men of the world....

Let no one suppose that braggadocio will give influence to God's workers. Neither dress, expensive homes, nor stylish living gives character to the work. But a meek and quiet spirit is in the sight of God of great value. Religion does not make a man coarse and rough. The true believer, realizing his own weakness will guard himself at every point, and place his whole confidence in God. True Christian godliness cannot be forced; it is the outflowing of an honest heart....

God calls for minute men, praying men, practical men. Expensive, outward show does not elevate men and women in the eyes of sensible people. It is not right for a physician to make an extravagant outlay of means, and then charge exorbitant prices for performing small operations. God looks at all these matters in their true light.—[Manuscript 34, 1904, 2, 3, 5](#). (“Instruction Regarding the Work of Doctor Caro,” March 13, 1900.)

Not Display and Style

[81] Let our physicians study the life of the great Physician, who traveled on foot from place to place. The multitudes who followed Him did not realize that they were listening to the greatest physician who ever ministered to the necessities of humanity. “If any man will come after Me,” Christ said, “let him deny himself, and take up his cross, and follow Me” ([Matthew 16:24](#)). Those who consent to follow the self-denying Redeemer will be instant in season and out of season.

We sincerely hope and pray that you will not spoil any one of your physicians by offering large wages. Let the work be carried on in such a way that many will be given the opportunity of becoming physicians of souls and bodies. [Letter 336, 1906, p. 2](#). (To the Brethren in Responsible Positions in Australia, October 25, 1906.)

Two Important Interviews Regarding Physicians' Wages

[Late in 1913, the leading brethren of the Pacific Union Conference conferred with Mrs. E. G. White at her "Elmshaven" home in regard to the remuneration of our sanitarium physicians. The first interview was held on Thursday, December 4. A stenographic report was made by Elder C. C. Crisler, and is filed as [Manuscript 12, 1913](#). The ribbon copy bears a handwritten note of endorsement by Mrs. White in these words: "This is correctly presented, and I repeat this for the benefit of others. May the Lord help us and teach and guide us at every step in our difficulties."

A partial report of this interview and a second interview held a week later follow.—A. L. White]

The First Interview

Present: Mrs. Ellen G. White, Elders F. M. Burg, G. W. Reaser, W. M. Adams, J. H. Behrens, C. L. Taggart, A. G. Christiansen, W. C. White; Also C. C. Crisler.

After introductions and greetings, Elder White said in part, "All day yesterday we were considering the interests of our various schools in the Pacific Union Conference. In these schools located at Angwin, Lodi, Fernando, Armona, and Loma Linda, there are between six and seven hundred students in training. We were encouraged as we took counsel together regarding these schools. [82]

"Today we must enter into consideration of sanitarium problems, particularly the question of the wages we should pay to physicians and surgeons. We have in our St. Helena Sanitarium a god-fearing physician who has won the confidence of all his associates,—a man whom God has blessed greatly in his ministry to the sick. He wants to remain, and everybody wants him to remain; and he feels that it would be right for him to remain if his brethren could grant him a wage about twice as large as that paid to our average workers. He loves to give freely, and he wishes to have funds with which to live and to use for this purpose. We are much perplexed, and we would be glad to know if you have any light on this matter."

Sister White: "If he is granted considerably more than other physicians, they will come to believe they are not treated right unless

they have more also. We must move cautiously and understandingly, and not allow wages to creep up so high that many will be tempted. There may have to be a coming down rather than a going up, in physicians' wages, because there is a great work to be done. Unless you have some clear light from the Lord, it is not advisable to pay one man considerably more than another doing a similar work. For, if you do, the others will think it perfectly proper to expect similar high wages. We must look at things on all sides, and it is of no use for us to think that we can offer a successful worker a high wage simply because he may demand it. We must, rather, consider what we can afford to do at the present time, when the fields are opening upon which we shall henceforth have to expend much more means than we have spent hitherto. These are matters that will test the faith of our people."

[83] *W. C. White*: "they do test our faith, Mother,—especially when a group of workers have labored with a man until they have learned to love him and admire him, and they believe that he can do better work than any other man. Then it is natural for them to think that it is wrong for the brethren to withhold from him that which he might use to advantage. They think, 'What is a thousand dollars, or fifteen hundred dollars, extra, when life is involved?' They say, 'Here is such and such a case that he has just brought through, and there is another whose life he has saved;' and they feel as it it would be awfully mean of us not to meet his requirements. They say, 'There is no one who has to work and suffer as does a surgeon. Think of the hours of arduous labor, of anxiety, of mental anguish, they have to endure, when a precious life is hanging by a slender thread.'

"But, on the other hand, in considering this matter, we must remember that other institutions are influenced by our action. We see a poor struggling sanitarium situated in a beautiful place, in a position to do a large business, and with every prospect of making money if only they can have a brilliant physician; and they can get a good physician if they are encouraged to pay only three or five hundred dollars more than the wage scale recommended. They say, 'If you will only let us pay a few hundred dollars more than you have advised, we can gain five thousand dollars to cover this small additional expense for wages.' And thus it seems—when we look at it from a business point of view.

Sister White: “You see there is a selfishness that underlies that, that the Lord is not pleased with. We must work harmoniously. It is through harmonious action that our work is to be carried forward, and some will have a very hard time. Some will have an easier time. But all these things will have to be taken just as they come, and the workers must remember what Jesus gave in coming to our world. I think of it over and over and over again, and it seems to me that we can do an excellent work if we set a right example. But if we desire that which the most of our brethren cannot receive, this injures our influence. One brother says, ‘Such and such a brother has a certain wage, and I must have a wage to correspond.’ And so the wages will climb, and keep climbing, higher and still higher. The fact is, that the wages of some may have to be lower and still lower in order that we may meet the extensive requirements of the work that is before us in warning the world....

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“As we bring ourselves into right relationship with God, we shall have success wherever we go; and it is success that we want, not money—living success, and God will give it to us because He knows all about our self-denial. He knows every sacrifice that we make. You may think that your self-denial does not make any difference, that you ought to have more consideration, and so on. But it makes a great difference with the Lord. Over and over again I have been shown that when individuals begin to reach out after higher and still higher wages, something comes into their experience that places them where they stand no longer on vantage ground. But when they take the wage that carries on the face of it the fact that they are self-sacrificing, the Lord sees their self-denial and He gives them success and victory. This has been presented to me over and over again. The Lord that seeth in secret will reward openly for every sacrifice that His tried servants have been willing to make....

“In years past, when this subject of wages has been under consideration, I have told my brethren that the Lord knows all about the spirit that prompts us to action, and that He can turn matters in our favor at times when we do not expect it. As we set a right example, the blessing of the Lord will rest upon us. I have seen the Lord work in many ways and in many places to help the very ones that view these matters in the right light and set a self-sacrificing example. And, brethren, as you labor earnestly, prayerfully, humbly, in the

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spirit of Christ, God will open doors before you. The people will see your self-denial.

“At times when my brethren have come to me, seeking advice as to whether they should demand a higher wage, I have told them they might gain a little means by asking for higher wages, but that the blessing of God will accompany those who follow a different course. God sees the self-denial; the Lord God of Israel sees every motive; and when you come into a hard place, the angels of God are there to help you, and to give you victory after victory.

“I have been very clear in counseling my brethren not to demand large wages, for this is not the impelling motive that leads us to spend our energies in the work of soul saving. We are not to let the wage question stand in the way of our responding to the call of duty, wherever our service may be required. The Lord can bring matters around so that a blessing will attach to our labors far exceeding any compensation we may or may not receive; and He will give to His servants words to speak that are of the highest consequence to perishing souls....

“In the future, our work is to be carried forward in self-denial and self-sacrifice even beyond that which we have seen in past years. God desires us to commit our souls to Him, that He may work through us in manifold ways. I feel intensely over these matters. Brethren, let us walk in meekness and lowliness of mind, and put before our associates an example of self-sacrifice. If we do our part in faith, God will open ways before us now undreamed of....

[86] “If someone proposes something that is not in accordance with self-sacrificing principles on which our work is based, let us remember that one stroke of God’s hand can sweep away all seeming benefit because it was not to His name’s glory.”—[Manuscript 12, 1913, 1-4, 7-11, 13, 17](#). (“Interview at Mrs. E. G. White’s Home,” December 4, 1913.)

The Second Interview

[Partial report of interview of elder E. E. Andross with Mrs. Ellen G. White, “Elmshaven,” Sanitarium, California, December 12, 1913, 2 P. M.]

Elder Andross: “I thought I would like to ask your counsel, Sister White, a little further about the matter we were considering the other day,—the matter of wages of employees, especially physicians, in our institutions. If you have any further counsel for us with reference to the wages that our physicians should receive, we should be glad to hear it.”

Mrs. Ellen G. White: “If our physicians set themselves to demand higher and higher wages, the Lord will not prosper them. Over and over again this has been presented before me, during the night season. The Lord desires us to stand in a position where we can look to Him for guidance, and rely on Him for light, and follow on to know Him, whom to know aright is life eternal.”

Elder Andross: “The question confronting us now is, what wages should we pay our physicians? You know some of them feel that we are not dealing with them liberally; that they ought to receive a very much larger wage than they are now receiving—larger than the wage received by ministers and other workers in our cause. They urge that they can earn a large wage in worldly practice—a much larger wage than the minister could earn.”

Sister White: “Yes; and they will have the temptation continually before them. But in the matter of encouraging our physicians to set their own wages, we must be very guarded. I am sorry I am not able to present this matter fully as it has been opened up before me in the night season. I hope to be able to say more in the future regarding this question; but I can say now that I must continue to bear my testimony against the idea that men may be permitted to set their own wages. Let a man begin on this line, and Satan will help him wonderfully....”

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“Our brethren in positions of responsibility must come into harmony on this matter, and not regard any man as so indispensable that he must be allowed whatever he thinks his services are worth. No one should cherish the idea that he is to be exalted above his brethren who are doing as faithful service as he is. We must have correct views on the wage question, if we expect the Lord to continue to prosper us in our work. Those who persist in following their own way, contrary to the counsels of their brethren, will find that they are on losing ground, and they will finally fail.

“From the beginning, our work has been carried forward on self-sacrificing principles. Over and over again we have proved the value of these principles. And when men have attempted to turn from the way of self-denial, they have not prospered. The Lord has not blessed them in any such course. Let us be true to God in this matter, Elder Andross....”

Elder Andross: “Some of the brethren feel that a wage considerably in advance of that which the ministers receive, is for them a very small wage; it is not anything in comparison with what they could get out in the world; and so they do not count it a large wage at all. They say, for instance, that forty or fifty dollars a week is a very small wage for a competent physician and surgeon to receive; that this may be a large wage for the ministry, but not for them because of their superior earning power. This is the way they reason.”

[88] *Sister White:* “Yes, but I wish to say decidedly that we cannot maintain any class of workers in the policy of setting their own wages; and if they are led by God, they will not continue to do it. These matters have come up often in the past, and if I had the time and the strength, I could find in my writings many things that have a direct bearing on this very question; and the outcome of following such a policy has always been against our cause, and not in favor of its progress....”

“I have gone through experience after experience that has taught me that the enemy of our work would be pleased to see introduced a policy regarding wages that would bring us into trial. God is not in any arrangement that permits a man to specify how much he should receive. When one says that he cannot labor in one of our institutions unless he is treated just so and so, why others will feel at liberty to make similar demands. It will not do for us to adopt any policy that will open the way for such results. When this question has been up for consideration in times past, the Lord has given clear light over and over again, that no man be permitted to mark out the exact course he is to pursue; for to allow this would bring the cause very soon into a state of confusion. God will help us, if we walk in the light of His counsel.

“We are coming into a place where the enemy will use against our work every advantage that it is in his power to use. We must all depend wholly upon our God, and be in a position where we can

follow on to know the Lord, that we may know His going forth is prepared as the morning. In the past, when this matter of large wages has come up for consideration, the Lord has overruled many times, and men have been saved from falling into a snare of the enemy. When men have urged their seeming necessities, we have dealt faithfully with the principles underlying rewards in God's service, and a blessing has attended our efforts. Our brethren have been led to see what the result to the cause would be in a little while, if we acceded to their requests, and they have wisely chosen a better way."—[Manuscript 14, 1913, 1-4, 6](#). (Report of Interview of E. E. Andross with E. G. White," December 12, 1913.)

A View of Threatening Danger

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[Portion of a letter written December 24, 1890, addressed to Dr. J. H. Kellogg.]

I am alarmed at the outlook both for the Sanitarium and the publishing house at Battle Creek and our institutions generally. A spirit has been manifesting itself, and strengthening year by year in the institutions, that is of an entirely different character from that which the Lord has revealed in His Word should characterize the physicians and workers connected with our health institutions, and the work of publishing. The idea is entertained that the physicians at the Sanitarium and men in responsible positions in the publishing house are not under obligations to be controlled by self-denying, self-sacrificing principles of Christianity. But this idea has its origin in the councils of Satan. When physicians make manifest the fact that they think more of the wages they are to receive than of the work of the institution, they show that they are not men to be depended upon as unselfish, God-fearing servants of Christ, faithful in doing the work of the Master...

“For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life” ([John 3:16](#)). Heaven was purchased for men at an infinite price, and no man will enter the portals of bliss who has not through self-denial and self-sacrifice proved the quality and genuineness of his life for Christ and suffering humanity.

[90] God will require a return from men in proportion as they set a value upon themselves and their services, for they will be judged according to their deeds, and by no less a standard than they themselves have established. If they have accounted their talents of so great value, and placed a high estimate upon their abilities, they will be required to render service proportionate to their own estimate and demands. O, how few have any real acquaintance with the Father or with His Son Jesus Christ. If they were imbued with the Spirit of Christ they would work the works of Christ. "Let this mind be in you, which was also in Christ Jesus" ([Philippians 2:5](#)).

He who judgeth righteously has said, "Without Me ye can do nothing" ([John 15:5](#)). All talents, great or small, have been entrusted to men by God, to be employed in His service....When they demand exorbitant prices for their services, God, the judge of all the earth, will hold them to the measure of their own overrated estimation, and require of them to the full extent of the value they put upon themselves.

As they judge of their worth from a money point of view, God will judge of their works, comparing their services with their valuation of them. Unless converted, no one who thus overrates his ability, will ever enter heaven, for his personal influence in the service of Christ will never balance the scale of his estimation of himself or of his demands for his service for others. Selfishness and self-glorification are becoming the curse of our institutions, and leavening the whole camp of Israel....

Binding about the Work of God

[91] He who is selfish and grasping, eager to take every dollar he can get from our institutions for his services, is binding about the work of God; verily he has his reward. He cannot be accounted worthy to be entrusted with the eternal, heavenly reward in the mansions Christ has gone to prepare for those who deny self and take up the cross and follow him. The fitness of men to enter the blood-bought inheritance is tested during this probationary life. Those who have the spirit of self-sacrifice manifested in Christ, when He gave Himself for the salvation of fallen men, are those who will drink of the cup and be baptized with the baptism, and they will share in the glory of

the Redeemer. Those who make it evident that the love of Christ controls their spirit and actuates their service, will be deemed fit subjects for the family above.

We are all to be tested here in this life to prove whether, if admitted to heaven, we shall repeat the same course that Satan pursued there. But if the character which we develop during our probation is according to the divine Pattern, it qualifies us to receive the welcome, “Well done, thou good and faithful servant....enter thou into the joy of thy Lord” ([Matthew 25:21](#)). But on the other hand, if men desire to be highly esteemed among men, if they are seeking for the highest positions, and demanding the highest remuneration they can obtain in this life, they will have just such characters in the future life. All heaven will pronounce them unfit for the kingdom, disqualified for any position of trust in the great work of God in the courts above. Our institutions are instrumentalities ordained of God, and the principles of equity, justice and righteousness must be maintained in them with fidelity. The work in which we are engaged must be done by men who are ordained of God as was Christ, to go forth with the spirit of sacrifice for the salvation of a lost world. This is the spirit that should characterize medical missionary work anywhere and everywhere....

Unity among Medical Workers

I have been burdened as I have been shown by the Lord the great want of unity among the medical practitioners. They act as though the prayer of Christ did not embrace them, and they do not seek for oneness. The physicians should labor together in love and unity. None should be envious or jealous of their brother physicians. Methods of practice should not be allowed to create enmity, distrust and variance. The real cause lying at the foundation of variance is the narrow mind, the Pharisaic spirit, that is brought into the life. Let the physicians give evidence that they are Christians, saying, “We are brethren, to meet in the same mansions by and by. We will strengthen one another in God.”....

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Present no Bribes or Flattering Inducements

It is required in those who labor in the cause that the heart be enlisted in the enterprise, that they may give their services not merely for wages, not for honor, but for the glory of God, the salvation of lost man. If it is evident that the heart of man is not enlisted, present no bribe, offer no flattering inducement, to obtain the service of any physician; offer that which is reasonable, that which corresponds with the principles the Lord has unfolded in the establishment of our institutions and no more.

Satan who claims to be the prince of this world, represents himself as very rich, and he can outbid you, and the larger you make your bribe, the larger he will make his. The world is Satan's agent to do his work. You will know whether or not a man is a Christian, for actions speak louder than words or profession. The spirit that characterizes the action represents the man, and the work will be in accordance with the mold he gives it. God will have it made manifest by test and trial who will stand connected with Christ in the end in the great plan of salvation. We are to act as reformers in every branch of our work; for then Christ works with us.

Matthew's Example

[93] Christ has purchased us at an infinite cost, and today He lifts His hand, and calls our names as He did the name of Matthew as he sat at the receipt of custom. Jesus said, "Follow Me" ([Matthew 9:9](#)). Matthew left all,—all his gains,—and followed his Lord. He did not wait and stipulate a certain sum reaching the amount he had received in his former occupation, before he would render service, but without a question, he arose and followed Jesus. Under test and trial, many professed Christians must yet make it manifest whether they have subdued the traits of the carnal nature, or whether they are as a whited sepulchre, fair in appearance, but within full of impurity and defilement. A profession of Christianity is not sufficient to constitute us Christians....

No Exorbitant Wages

The Christian physician has no right to follow the custom of the world, to shape his action to obtain the patronage or praise of the ungodly. He should not accept exorbitant wages for his professional services, for the reward is awaiting the faithful and true. He has no more right to minister to others requiring a large remuneration than has the minister of the gospel a right to set his labors at a high money value, but only in accordance with consistency and mercy and the value of his work....

Those who think much of their remuneration for their services, reveal the fact that they have not laid the foundation for their spiritual life on the sure Rock, or they have lost the spirit of the truth, and have forgotten that they are purged from the old leaven with the priceless blood of the Son of God. They have become so devoid of spiritual discernment that they place the sacred and the common on the same level. The Lord is not honored in their hearts, and the principles of the religion of Christ are not woven in the character. They go through a cold, formal service that they call religion; but Christ is not formed within, the hope of glory....

Fixing the Standard for Physician's Pay

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The question as to whether the medical profession is to be controlled by Christian principles in regard to compensation, or by the selfish standard of the world, has long been ignored, but can be ignored no longer. Shall the pure elevating principles of Christianity be exemplified in the physician's life? Shall his practice come under the rule and supervision of the church? Shall he practice self-denial for Christ's sake? or is it only for a few men of more common occupation to follow in the footsteps of Jesus, while merchants, lawyers, and professional men, go free to follow the bent of a selfish will? Is the world to see no representatives of Christianity in the medical profession? and in the men who occupy positions of trust in our institutions? ...

The work of the medical profession calls for men who love and fear God. The people have long been afflicted with unconverted men, who have acted independently of the church, and have followed

their own unsanctified judgment, imperiled our institutions by the unsanctified independence. But our institutions need not accept unconsecrated men and women, because they know not what better to do; for converted physicians will be raised up to take their place in the work. Unless the principles of divine truth control the physicians as they have not done hitherto, God will be dishonored, souls will be lost, and the institution established for the benefit of the sick and suffering, will not meet the mind of the Spirit of God...

The Example Set by Christ

[95] Christ may be represented in the character and action of every physician, and all who claim to be Christians should expect to work as He worked, having a fair price for their services, and exacting no more, although they see that they could obtain more by following the selfish customs of the world. It is just as consistent for the minister of the gospel to demand an excessive salary for visiting the sick, comforting the desponding, bringing peace and joy to the oppressed, as for the physician to make larger charges for his professional visits....

Besides the special science required that men may be intelligent physicians, men need a daily training in the school of Christ, that they may learn to work as Jesus worked, in purity, in unselfishness, in holiness before God. In this way they will be fitting to enter the higher school of patriarchs and prophets, to associate with the redeemed and sanctified of all ages. It requires a man after God's divine measurement to be a successful physician, representing the great Physician. He must be a continual learner; for no student is ever prepared to cease from study, even though he has graduated from the most approved course of preparation....

Unselfish Motives

Let the Christian physician look up in the sick room, and say, "God is here; His eye is upon me. He reads my every thought, and notices my every action. I will be a faithful servant of Jesus Christ. I will be one who shall preserve honor, honesty and truth. I will have the tenderness, the compassion, the mercy, the longsuffering

of Jesus. I will comfort, I will bless this sufferer. If Jesus will work with me I will be a helper to the needy.”

O, what a physician may be who is a servant of our Lord Jesus Christ! The light of the glory of God may shine upon the man who thus is a laborer together with God. Christianity in the life in business transactions, in professional practices, will be as a power in the earth. “Ye are the light of the world” ([Matthew 5:14](#)), said Christ. The leaven of sanctification and holiness must be brought into the life and character. In our publishing house, in our Sanitarium and College, we should watch with the utmost care that we do not act from selfish motives. Life at best is short, and this little period of probation should be pure, lived with an eye single to the glory of God. We should not be double minded, now serving the Lord and again serving selfish purposes in all our plans and actions. The selfishness, the carelessness of spirit that is manifested in regard to the words spoken, the habits indulged, the maxims uttered, are all sowing seed that will yield a baneful harvest....

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Avoid Overwork

In whatever occupation you may be, whether physicians, merchants, ministers, or men in other walks of life, you have no right to laden yourselves down with grievous heavy burdens and grievous to be borne, to be pressed under many and varied responsibilities, until you feel that you have no time to pray, and excuse yourself on the plea that you have so much to do. If you have much to do, how essential it is that you have the Lord God of Israel to stand by your side, that you may bear the yoke evenly with Him who was meek and lowly in heart. Christ says, “Without Me ye can do nothing” ([John 15:5](#)). You may well be alarmed for your soul, if you allow cares to supplant the truth of God in the heart. If your associates are worldlings who flatter you, telling you how smart you are, and what great things you can do, and love this unhallowed nonsense, you may well feel that you are in peril; for your moral taste is perverted, your perceptions blunted. You have forsaken the cool snow waters of Lebanon for water that comes from another place....

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Accounted Rich by Heaven

Worldly success, even when obtained at the loss of spiritual life, is often looked upon as the blessing of providence; but it is disaster, it is death. Better far would be poverty, the cross, self-denial, self-sacrifice, and shattered worldly hopes. Better far would be the world's verdict, "poor," than be written poor in the books of heaven. To be written in heaven as one who is rich in spiritual graces is of far greater honor than to sit with princes on earth, and forfeit the kingdom of God. Let it be the ambition of those who profess to believe present truth, to be written as men whose lives are hid with Christ in God, men whom gold cannot buy, who though tempted as was Moses, like him, esteemed the reproaches of Christ greater riches than the treasures of Egypt.

God permits men to pass under the fire of temptation that they may see if there is alloy in their characters; for they cannot inherit their heirship to the eternal crown unless they are tested and proved by the Lord. Take time to watch and pray, to assure yourselves that you have the presence of Jesus, and can counsel with Him in regard to the work He has given into your hands, as did Enoch of old. You who occupy important positions of responsibility, how much you need Jesus, how much you need to watch and pray that you may be fervent in spirit, serving the Lord. Will you gather business to your soul, and leave Christ out on the plea that you have not time to commune with Him? Why violate conscience? Why put such confidence in your own finite strength?

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Temptation will come to every soul, and if you accept one temptation, stronger ones will follow, and others will be influenced by your example. Gold is not only a standard in the market, but a standard of character among men. But though the world judges by this standard, let the Christian say, "I am not bound to be rich, but I am under obligation to be righteous and represent my Redeemer. I will not imperil my soul by declaring I must have a certain revenue. I have purposed in my heart that I will not give Satan reason to triumph over me because I endanger my spiritual life and become the servant of sin. I will not cultivate or encourage selfishness and covetousness, for it is the ruin of the world." Satan was vanquished when he came to Christ, with his specious temptation, offering a

vast reward for the tarnishing of the integrity of the Son of God. He now seeks through the avenue of the world to corrupt the integrity of those who would overcome through the grace of Christ; but let every professed follower of Jesus say, “Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve” ([Matthew 4:10](#)). [Letter 41, 1890](#), pp. 1-9, 11-15, 19-22. (To Dr. J. H. Kellogg, December 24, 1890.)

White Estate

Washington, D. C.,

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MR No. 28—Daniel and Revelation

[Release requested for use in Seminary class in Revelation.]

The mighty angel who instructed John was no less a personage than Jesus Christ. Setting His right foot on the sea, and His left upon the dry land, shows the part which He is acting in the closing scenes of the great controversy with Satan. This position denotes His supreme power and authority over the whole earth. The controversy has waxed stronger and more determined from age to age, and will continue to do so, to the concluding scenes when the masterly working of the powers of darkness shall reach their height. Satan, united with evil men, will deceive the whole world and the churches who receive not the love of the truth. But the mighty angel demands attention. He cries with a loud voice. He is to show the power and authority of His voice to those who have united with Satan to oppose the truth. After these seven thunders uttered their voices, the injunction comes to John as to Daniel in regard to the little book: “Seal up those things which the seven thunders uttered” ([Revelation 10:4](#)). These relate to future events which will be disclosed in their order. Daniel shall stand in his lot at the end of the days. John sees the little book unsealed. Then Daniel’s prophecies have their proper place in the first, second, and third angels’ messages to be given to the world. The unsealing of the little book was the message in relation to time.

The books of Daniel and the Revelation are one. One is a prophecy, the other a revelation; one a book sealed, the other a book opened. John heard the mysteries which the thunders uttered, but he was commanded not to write them. The special light given to John which was expressed in the seven thunders was a delineation of events which would transpire under the first and second angels’ messages. It was not best for the people to know these things, for their faith must necessarily be tested. In the order of God, most wonderful and advanced truths would be proclaimed. The first and

second angels' messages were to be proclaimed, but no further light was to be revealed before these messages had done their specific work. This is represented by the angel standing with one foot on the sea, proclaiming with a most solemn oath that time should be no longer.

This time which the angel declares with a solemn oath, is not the end of this world's history, neither of probationary time, but of prophetic time, which should precede the advent of our Lord. That is, the people will not have another message upon definite time. After this period of time, reaching from 1842 to 1844, there can be no definite tracing of the prophetic time. The longest reckoning reaches to the autumn of 1844. The angel's position with one foot on the sea, the other on the land signifies the wide extent of the proclamation of the message. It will cross the broad waters and be proclaimed in other countries, even to all the world. The comprehension of truth, the glad reception of the message is represented in the eating of the little book. The truth in regard to the time of the advent of our Lord was a precious message to our souls.—[Manuscript 59, 1900, 8, 9](#). (“Jots and Tittles, II,” August 16, 1900.)

White Estate

Washington, D. C.,

May 4, 1950.

[101] **MR No. 29—Statements Concerning Apostasy**

[Request of J. H. Smuts for Seminary Thesis.]

The men who have lately apostatized say that the Sabbath does not amount to much. It makes no difference whether we keep it, or do not keep it. They say they are preaching sanctification, but where does their sanctification come in? They began the work of disaffection by their criticism. Here is where they fell, and here is where many will fall. To complain of our brethren in the ministry, to be suspicious of the gifts the Lord has set in the church, to always be finding spot and stain in something said or done is to follow the enemy. If one chooses to obtain this class of education, Satan will help him in a masterly manner. After the criticizers tell all that appears to them to be out of joint, they go into the manufacturing business, and commence to weave webs of falsehood. They abuse the confidence that has been reposed in them, and strive to destroy the reputation of the very ones that have ever been their truest friends. [Letter 126, 1897](#), p. 5. (To Brother and Sister John Wessels, May 18, 1897.)

The great apostasy originally began in a denial of the love of God, as it is plainly revealed in the Word. [Letter 172, 1907](#), p. 2. (To Professor P. T. Magan, May 15, 1907.)

Many souls have been presented before me as being tempted by Satan to deny the faith. Fired by an unsanctified, unholy zeal, they will lead others in strange paths, and under their leadership many will become entangled in the specious snares of the enemy. [Letter 234, 1906](#), p. 5. (To Brother Sadler July 9, 1906.)

[102] When the test and trial comes to every soul, there will be apostasies. Traitors, heady, highminded, and self-sufficient men will turn away from the truth, making shipwreck of the faith. Why?—Because they did not dig deep and make their foundation sure.—[Manuscript 68, 1897](#), 8. (To Melbourne Teachers, June 21, 1897.)

We shall in the future as we have in the past, see all kinds of characters developed. We shall witness the apostasy of men in whom we have had confidence, in whom we trusted, who, we supposed were as true as steel to principle. Something comes to test them, and they are overthrown. If such men fall, some say, “Who can we trust?” This is the temptation Satan brings to destroy the confidence of those who are striving to walk in the narrow way. Those who fall have evidently corrupted their way before the Lord, and they are beacons of warning, teaching those who profess to believe the truth that the Word of God alone can keep men steadfast in the way of holiness, or reclaim them from guilt.—[Manuscript 154, 1898, 3, 4](#). (“The Pearl of Great Price,” November 22, 1898.)

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

One thing is certain: those Seventh-day Adventists who take their stand under Satan’s banner will first give up their faith in the warnings and reproofs contained in the Testimonies of God’s Spirit. [Letter 156, 1903, p. 2](#). (To Brother Magan, July 27, 1903.)

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Some who in times past have been honored of God, have become ensnared by the deceptions of the enemy. They have been warned of their danger, but in refusing to hear the warnings sent them, they have become more and more deceived, until finally they are found fighting against the Lord and against His workers. [Letter 289, 1905, p. 1](#). (To My Brethren in the Ministry, September 13, 1905.)

White Estate

*Washington, D. C.,**August 30, 1950.*

MR No. 30—Included in Manuscript Release No. 45

MR No. 31—The Covenants

[104]

[Release requested for possible service in a study of the covenants.]

God's Covenant with Israel

“In the third month, when the children of Israel were gone out of the land of Egypt, the same day came they into the wilderness of Sinai. For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount. And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto Myself. Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth is Mine: And ye shall be unto Me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel” ([Exodus 19:1-6](#)).

Here are found the terms of a covenant that God desired to make with the children of Israel. If they would fulfill the pledge He asked of them, He would greatly bless them. He promised to honor them, to manifest His love and power upon them, and constantly to care for them, if they would comply with the conditions He asked of them. They were not merely to profess to worship God, but were to obey His voice indeed.

The wonderful love of God for the human race is here revealed. The fulfillment of the promises of this covenant involved the humiliation and death of Christ for a world perishing in sin. But for man to receive these blessings, it is necessary for Him to obey the law of God. Only those who keep His commandments can enter in through the gates into the city of God.

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This covenant is a revelation of God's goodness. The people had not sought for it. They were not reaching out their hands after God; but He Himself graciously extended His almighty arm, inviting them to link their arm with His, that He might be their defense. He voluntarily chose as His heritage a nation that had just come from Egyptian slavery, a people who must be educated and trained at every step. What an expression of Omnipotent goodness and love!

God's people are precious in His sight, and He desires them to be honored among the nations. "For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth. The Lord did not set His love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: but because the Lord loved you, and because He would keep the oath which He had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.... Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them. Wherefore it shall come to pass, if ye hearken to these judgments, and keep, and do them, that the Lord thy God shall keep unto thee the covenant and the mercy which He sware unto thy fathers: ... Thou shalt be blessed above all people: ... And the Lord will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all them that hate thee" ([Deuteronomy 7:6-15](#)).

[106] The Lord recounts what He has already done for His people. "Ye have seen," He says, "what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto Myself" ([Exodus 19:4](#)). God had delivered His people gloriously. He had given them marked evidences of His power, that their faith in Him might be increased.

Over and over again, the Lord permitted His people to be brought into strait places, that in their deliverance, He might reveal His mercy and His goodness. If they now chose to disbelieve Him, they must doubt the evidence of their own eyes. They had had unmistakable proof that He was a living God, "merciful and gracious, longsuffering, and abundant in goodness and truth" ([Exodus 34:6](#)). He had honored Israel in the sight of all the heavenly intelligences. He

brought them unto Himself,—into covenant relation and communion with Him.

The children of Israel had been three months on their journey from Egypt, and were now camped before Mount Sinai, where in awful grandeur, the Lord spoke His law. He did not manifest Himself in grand buildings made with men's hands, the structures of human device. He revealed His glory in a high mountain, a temple of His own creation. The top of Mount Sinai rose above all others, in a range of mountains in the barren desert. This mountain God chose as the place where He would make Himself known to His people.

He appeared to them in awful grandeur, and spoke in audible voice. He there revealed Himself to His people, as He never has at any other time, thereby showing the importance of the law for all ages. God is particular today that we keep His commandments.

To Moses, as His mouthpiece, God gave His message; and Moses faithfully showed the children of Israel the advantages that they would receive by following the instruction that God had given them. He carefully pointed out to them the difference between right and wrong. Then He left it with them to decide whether they would comply with the conditions of God's promises. They accepted the words of God, and said, "All that the Lord hath spoken we will do" ([Exodus 19:8](#)).

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"Thus saith the Lord God of Israel; Cursed be the man that obeyeth not the words of this covenant, Which I commanded your fathers in the day that I brought them forth out of the land of Egypt, from the iron furnace, saying, Obey My voice, and do them, according to all which I command you: so shall ye be My people, and I will be your God: that I may perform the oath which I have sworn unto your fathers, to give them a land flowing with milk and honey, as it is this day.... I earnestly protested unto your fathers in the day that I brought them up out of the land of Egypt, even unto this day, rising early and protesting, saying, Obey My voice. Yet they obeyed not, nor inclined their ear, but walked every one in the imagination of their evil heart" ([Jeremiah 11:3-8](#)).

The people did not fulfill their promise, and they therefore did not receive the blessings God wished to bestow on them. By following their own impulses, they pursued a course that disqualified them for being recognized as God's peculiar treasure.

“But this thing commanded I them, saying, Obey My voice, and I will be your God, and ye shall be My people: and walk ye in all the ways that I have commanded you, that it may be well unto you. But they hearkened not, nor inclined their ear, but walked in the counsels and in the imagination of their evil heart, and went backward, and not forward. Since the day that your fathers came forth out of the land of Egypt unto this day I have even sent unto you all My servants the prophets, daily rising up early and sending them” ([Jeremiah 7:23-25](#)).

[108] Why did God send them so many messages and warnings? Because He knew that the enemy was wide awake, and active in his efforts to deceive men, and to lead them away from the law of God into his deceptions. Satan ever seeks to cause men to swerve from their obedience to God.

The Covenant with Us

The covenant God made at Sinai is for the Israel of God for all time. Herein is revealed God’s purpose for us, if we will only cooperate with Him. The Lord Jesus today will gather His people as a hen gathers her chickens beneath her wings, if they will only come to Him.

If we comply with the conditions God laid down for Israel, if we come before God in the beauty of holiness, and worship Him in Spirit and in truth, we shall receive the blessings that God promised to them. God sends His Word to assure us that if we will be obedient to Him, He will acknowledge us as members of His royal family. He will honor His peculiar people above all nations. “This honour have all His saints” ([Psalm 149:9](#)).

God’s Messengers

Moses was chosen by God as the messenger of His covenant. The Lord called him up into the mountain, to receive the words of God to Israel. Today God chooses men as He chose Moses, to be His messengers. They are not to be mediators. They are to point to Christ as the all-sufficient Mediator. They must first receive instruction from the living oracles of God, then they are to impart the knowledge

they have received, line upon line, precept upon precept, here a little and there a little. Every word they speak must be spoken in truth. God will require the lives of those who turn the truth of God into a lie, and teach falsehood. Their example will lead others to falsify, but those who thus pervert God's truth will never become members of the royal family. It is dangerous now to be unable to discern the truth. Those who would minister the Word of God must be men who know His will. They must be careful lest they misunderstand the Word of God, and make mistakes which will need to be rectified.

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They must be men of knowledge, able to instruct others. How can they speak clearly and intelligently if they have no time nor opportunity to commune with God, to seek Him in earnest prayer? They must obtain their wisdom from God. They are to be "instant in season and out of season" always prepared for whatever they may be called to do.

"The priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts" ([Malachi 2:7](#)). The people should counsel with him, as God's appointed messenger. They should not only hear, but they should ask questions, that they may have a clear knowledge of truth. He is not to withhold his knowledge from the people, but he is to keep it as a sacred trust, to be imparted to others.

The priest must keep knowledge, not only in the mind, but the "lips should keep knowledge;" he is to have it at his tongue's end. He must be ready always to speak of the good and beautiful things of God.

God's messengers must make their minds a treasure house of good things, from which they may be able to draw a "Thus saith the Lord" whenever occasion demands. They are to present things new and old. They must continually hold up the covenant of peace between God and man, that He made with His people Israel.—[Manuscript 64, 1903, 1-7](#). ("God's Covenant with Israel," July 2, 1903.)

Compact between God and Christ

The ruling principles of God's throne are justice and mercy. It is called the Throne of Grace. Would you have divine enlightenment,

[110] go to the Throne of Grace. You will be answered from the Seat of Mercy. A compact entered into by the Father and the Son to save the world through Christ, who would give Himself that whosoever believeth in Him should not perish, but have eternal life. No human power or angelic power could make such a covenant. The rainbow above the Throne is a token that God through Christ binds Himself to save all who believe on Him. The covenant is as sure as the throne. Then why are we so unbelieving, so distrustful?—[Manuscript 16, 1890, 25, 26](#). (“Our Constant Need of Divine Enlightenment,” 1890.)

Abrahamic—The Covenant of Grace

Now my sister, if it were not possible for human beings under the Abrahamic covenant to keep the commandments of God, every soul of us is lost. The Abrahamic covenant is the covenant of grace. “By grace ye are saved” ([Ephesians 2:5](#)). “He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name” ([John 1:11, 12](#)). Disobedient children? No, obedient to all His commandments. If it were not possible for us to be commandment keepers, then why does He make the obedience to His commandments the proof that we love Him? [Letter 16, 1892](#), pp. 2, 3. (To Brother and Sister Holland, November 10, 1892).

The Covenant Completed

God’s people are justified through the administration of the “better covenant,” through Christ’s righteousness. A covenant is an agreement by which parties bind themselves and each other to the fulfillment of certain conditions. Thus the human agent enters into agreement with God to comply with the conditions specified in His Word. His conduct shows whether or not He respects these conditions.

[111] Man gains everything by the covenant keeping with God. God’s attributes are imparted to man, enabling him to exercise mercy and compassion. God’s covenant assures us of His unchangeable character. Why then are those who claim to believe in God changeable,

fickle, untrustworthy? Why do they not do service heartily, as under obligation to please and glorify God?

It is not enough for us to have a general idea of God's requirements. We must know for ourselves what His requirements and our obligations are. The terms of God's covenant are, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself" ([Luke 10:27](#)). These are the conditions of life. "This do," Christ said, "and thou shalt live" ([Luke 10:28](#)).

Christ's death and resurrection completed His covenant. Before this time, it was revealed through types and shadows, which pointed to the great offering to be made by the world's Redeemer, offered in promise for the sins of the world. Anciently believers were saved by the same Saviour as now, but it was a God veiled. They saw God's mercy in figures. The promise given to Adam and Eve in Eden was the gospel to a fallen race. The promise was made that the Seed of the woman should bruise the serpent's head, and it should bruise His heel. Christ's sacrifice is the glorious fulfillment of the whole Jewish economy. The Sun of Righteousness has risen. Christ our Righteousness is shining in brightness upon us.

God did not lessen His claim upon men in order to save them. When as a sinless offering Christ bowed His head and died, when by the Almighty's unseen hand the veil of the temple was rent in twain, a new and living way was opened. All can now approach God through the merits of Christ. It is because the veil has been rent that men can draw nigh to God. They need not depend on priest or ceremonial sacrifice. Liberty is given to all to go directly to God through a personal Saviour.—[Manuscript 148, 1897, 7, 8](#). ("The Christian Life," December 5, 1897.)

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For a Thousand Generations

"Know therefore that the Lord thy God, He is God, the faithful God, which keepeth covenant and mercy with them that love Him and keep His commandments to a thousand generations" ([Deuteronomy 7:9](#)). A thousand generations will bring us through all the trials of this life to the victorious end, when the reward will be given to God's commandment-keeping people. "Wherefore it shall come to

pass, if ye hearken to these judgments, and keep, and do them, that the Lord thy God shall keep unto thee the covenant and the mercy which He sware unto thy fathers: and He will love thee, and bless thee, and multiply thee: He will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which He sware unto thy fathers to give thee.... And the Lord will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all them that hate thee” ([Deuteronomy 7:12-15](#)).

[113] Shall we not teach our children that willing obedience to the will of God proves whether those claiming to be Christians are Christian indeed? The Lord means every word He says. Christ died that the transgressor of the law of God might be brought back to his loyalty, that he might keep the commandments of God, and His law as the apple of his eye, and live. God cannot take rebels into His kingdom; therefore He makes obedience to His requirements a special requirement. Parents should diligently teach their children what saith the Lord. Then God will show to angels and to men that He will build a safeguard round about His people. Fathers and mothers should feel that there is most sacred missionary work to be done in their own home, in their own family, that the members of the family may become missionaries in every sense of the word.—[Manuscript 64, 1899, 3, 4](#). (“Words to Parents,” April 25, 1899.)

What a Covenant Is This!

On one occasion, turning to His disciples, who were to suffer for His sake, He pledged His word to them, saying, “In the world ye shall have tribulation: but be of good cheer; I have overcome the world” ([John 16:33](#)). He has declared Himself the Helper of all who join His army, to cooperate with Him in fighting His battles against visible and invisible foes. He has promised that they shall be heirs of God and joint heirs with Christ, that they will reign as kings and priests with God. What a covenant is this! Those who accept Christ, those who are willing to share His humiliation before the world shall become members of the royal family, children of the heavenly King. Those who choose to suffer affliction with the people of God rather

than to enjoy the pleasures of sin for a season, shall be partakers with Christ in His glory. He will give them the dignity of His name. [Letter 79, 1900](#), p. 7. (To Mr. William Kerr, May 10, 1900.)

Ratification of the Sinaitic Covenant

After God had given Moses various laws and ordinances, He directed him to go down to the people and acquaint them with these laws. Moses was instructed to read them to the people. While in the mount he had written them just as they had been spoken by the Son of God. “And Moses came and told the people all the words of the Lord, and all the judgments: and all the people answered with one voice, and said, All the words which the Lord hath said will we do” ([Exodus 24:3](#)).

Preparation was now made for the ratification of the covenant, [114] according to God’s directions. Moses “builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the Lord. And Moses took half of the blood, and put it in basons; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words” ([Exodus 24:4-8](#)).

Here the people received the conditions of the covenant. They made a solemn covenant with God, typifying the covenant made between God and every believer in Jesus Christ. The conditions were plainly laid before the people. They were not left to misunderstand them. When they were requested to decide whether they would agree to all the conditions given, they unanimously consented to obey every obligation. They had already consented to obey God’s commandments. The principles of the law were now particularized, that they might know how much was involved in covenanting to obey the law; and they accepted the specifically defined particulars of the law.

If the Israelites had obeyed God's requirements, they would have been practical Christians. They would have been happy; for they would have been keeping God's ways, and not following the inclinations of their own natural hearts. Moses did not leave them to misconstrue the words of the Lord or to misapply His requirements. He wrote all the words of the Lord in a book, that they might be referred to afterward. In the mount he had written them as Christ Himself dictated them.

[115] Bravely did the Israelites speak the words promising obedience to the Lord, after hearing His covenant read in the audience of the people. They said, "All that the Lord hath said will we do, and be obedient" ([Exodus 24:7](#)). Then the people were set apart and sealed to God. A sacrifice was offered to the Lord. A portion of the blood of the sacrifice was sprinkled upon the altar. This signified that the people had consecrated themselves—body, mind, and soul—to God. A portion was sprinkled upon the people. This signified that through the sprinkled blood of Christ, God graciously accepted them as His special treasure. Thus the Israelites entered into a solemn covenant with God.—[Manuscript 126, 1901, 15-17](#). ("The Giving of the Law," December 10, 1901.)

Our Covenant Broken

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" ([Matthew 7:7](#)). To place ourselves in close connection with Christ, by fervent, believing prayer,—this is our duty. For our part of the contract we are responsible. For the rest we are to trust the One who knows and understands what will best help us in our endeavors to do His will.

Let us place ourselves in the line of cooperation with God, making it possible for Him to answer our prayers. He has issued His promissory notes, declaring, "A new heart also will I give you" (See [Ezekiel 36:26](#)). He says that He will be found of those who seek Him with the whole heart. When you lose your hold on Christ, the bank of heaven has not failed, but you have broken your covenant with God. He cannot cover your sin while you continue in sin, refusing to let Him take away your transgression, because you suppose that in disobeying the commands of God, you have placed yourself

beyond help. The Lord says, “Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me” (Isaiah 27:5).—Manuscript 56, 1903, 1, 2. (“A Present Help,” May 22, 1903.) [116]

The Pledge for these Last Days

“And taketh hold of My covenant” (Isaiah 56:6). This is the covenant spoken of in the following Scripture.

“Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; Ye have seen what I did unto the Egyptians, and how I bare you on eagles’ wings, and brought you unto Myself. Now therefore, if ye will obey My voice indeed,”—in truth, earnestness, and sincerity,—“and keep My covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth is Mine: And ye shall be unto Me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.

“And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him. And all the people answered together, and said, All that the Lord hath spoken we will do” (Exodus 19:3-8).

This is the pledge that God’s people are to make in these last days. Their acceptance with God depends on a faithful fulfillment of the terms of their agreement with Him. God included in His covenant all who will obey Him. To all who will do justice and judgment, keeping their hand from doing any evil, the promise is, “Even unto them will I give in Mine house and within My walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off” (Isaiah 56:5). Letter 263, 1903, pp. 6, 7. (“Be not Deceived,” November 12, 1903.)

Conditions of Salvation the Same

Under the new covenant, the conditions by which eternal life may be gained are the same as under the old. The conditions are, and ever have been, based on *perfect obedience*. Under the old covenant,

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there were many offenses of a daring, presumptuous character, for which there was no atonement specified by law. In the new and better covenant, Christ has fulfilled the law for the transgressors of law, if they receive Him by faith as a personal Saviour. “As many as received Him, to them gave He power to become the sons of God” ([John 1:12](#)). Mercy and forgiveness are the reward of all who come to Christ trusting in His merits to take away their sins. We are cleansed from sin by the blood of Christ Jesus our Saviour. [Letter 216, 1906](#), p. 2. (To “My Dear Brother in Christ Jesus,” July 2, 1906.)

The Solemn Oath at Baptism

[118] There must be no withholding on our part, of our service or our means, if we would fulfill our covenant with God. “This day the Lord thy God hath commanded thee to do these statutes and judgments: thou shalt therefore keep and do them with all thine heart, and with all thy soul” ([Deuteronomy 26:16](#)). The purpose of all God’s commandments is to reveal his duty not only to God, but to his fellow man. In this late age of the world’s history, we are not, because of the selfishness of our hearts, to question or dispute the right of God to make these requirements, or we will deceive ourselves, and rob our souls of the richest blessings of the grace of God. Heart and mind and soul are to be merged in the will of God. Then the covenant, framed by the dictates of infinite wisdom, and made binding by the power and authority of the King of kings and Lord of lords, will be our pleasure. God will have no controversy with us in regard to these binding precepts. It is enough that He has said that obedience to His statutes and laws is the life and prosperity of His people.

The blessings of God’s covenant are mutual. “The Lord hath avouched thee this day to be His peculiar people, as He hath promised thee, and that thou shouldest keep all His commandments; and to make thee high above all nations which He hath made, in praise, and in name, and in honour; and that thou mayest be an holy people unto the Lord thy God, as He hath spoken” ([Deuteronomy 26:18, 19](#)). God accepts those who will work for His name’s glory, to make His name a praise in a world of apostasy and idolatry. He

will be exalted by His commandment-keeping people that He may make them “high above all nations which He hath made, in praise, and in name and in honour.”

By our baptismal pledge we avouched and solemnly confessed the Lord Jehovah as our Ruler. We virtually took a solemn oath, in the name of the Father, and of the Son, and of the Holy Ghost, that henceforth our lives would be merged into the life of these three great agencies, that the life we should live in the flesh would be lived in faithful obedience to God’s sacred law. We declared ourselves dead, and our life hid with Christ in God, that henceforth we should walk with Him in newness of life, as men and women having experienced the new birth. We acknowledged God’s covenant with us, and pledged ourselves to seek those things which are above, where Christ sitteth on the right hand of God. By our profession of faith we acknowledged the Lord as our God, and yielded ourselves to obey His commandments. By obedience to God’s Word we testify before angels and men that we live by every word that proceedeth out of the mouth of God.—[Manuscript 67, 1907, 4, 5](#). (“God’s People to Be Living Epistles,” July 6, 1907.)

Words for Us as Truly as for Israel

[119]

“In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai. For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount. And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; Ye have seen what I did unto the Egyptians, and how I bare you on eagles’ wings, and brought you unto Myself” ([Exodus 19:1-4](#)).

These words are written for us, as truly as they were for the children of Israel. God must bring each one of us to Himself before He can work through us in the great work of preparing a people to stand in the day of the Lord. It is our individual duty to understand what God means, and to do whatever He bids us.

“Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all

people: for all the earth is mine: And ye shall be unto Me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel. And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him. And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord” ([Exodus 19:5-8](#)).

[120] The Lord told Moses to sanctify the people, because He was coming near to them. He requires of His people today that they shall stand as a separate and distinct people, free from all worldly influences. They are to be a peculiar people unto the Lord. And then He gave them His commandments, promising them life if they would keep the commandments. And we, if we obey them, shall find entrance into the kingdom of our God, where we shall continue to observe the law of God. Let no one dare to trifle with the commandments of God.—[Manuscript 71, 1907, 1, 2](#). (“Clear the King’s Highway,” preached Sabbath, February 16, 1907.)

With Upraised Hand

“And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him. And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord” ([Exodus 19:7, 8](#)).

With upraised hand the people here made a solemn covenant with the Lord; and they became His denominated people, pledged to obey all the commandments of the Lord. And the Lord said to Moses, “Lo, I come unto thee in a thick cloud, that the people may hear when I speak with Thee, and believe Thee forever. And Moses told the words of the people unto the Lord” ([Exodus 19:9](#)). [Letter 198, 1908](#), p. 3. (To Our Brethren in Oakland, June 16, 1908.)

The Everlasting Covenant

“Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money

for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto Me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto Me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given Him for a witness to the people, a leader and commander to the people. Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee, because of the Lord thy God, and for the Holy One of Israel; for He hath glorified Thee” ([Isaiah 55:1-5](#)).

This everlasting covenant the Lord makes with all who seek Him [121] with the whole heart and comply with the conditions of salvation.—[Manuscript 93, 1909, 1](#). (“Address to the Church Members at Salt Lake City,” September 7, 1909.)

The Same Gospel for Abraham and Us

“For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father” ([Romans 8:15](#)). The spirit of bondage is engendered by seeking to live in accordance with legal religion, through striving to fulfill the claims of the law in our own strength. There is hope for us only as we come under the Abrahamic covenant, which is the covenant of grace by faith in Christ Jesus. The gospel preached to Abraham, through which he had hope, was the same gospel that is preached to us today, through which we have hope. Abraham looked unto Jesus, who is also the Author and the Finisher of our faith. [The Youth’s Instructor, September 22, 1892](#), p. 304. (“Words to the Young”)

In Fulfillment of the Covenant between the Father and the Son

Christ was not alone in making His great sacrifice. It was the fulfillment of the covenant made between Him and His Father before the foundation of the world was laid. With clasped hands they had entered into the solemn pledge that Christ would become the surety for the human race if they were overcome by Satan’s sophistry.

[The Youth's Instructor, June 14, 1900](#), p. 186. ("The Price of our Redemption")

Our Covenant Relation not Realized by Many

[122] Many of us do not realize the covenant relation in which we stand before God as His people. We are under the most solemn obligations to represent God and Christ. We are to guard against dishonoring God by professing to be His people, and then going directly contrary to His will. We are getting ready to move. Then let us act as if we were. Let us prepare for the mansions that Christ has gone to prepare for those that love Him. Let us stand where we can take hold of eternal realities, and bring them into the everyday life. We are to sit at the feet of Jesus and learn of Him. [The General Conference Bulletin, April 1, 1903](#), p. 31. ("Lessons from Josiah's Reign")

Covenant at Sinai in Force Today

The covenant that God made with His people at Sinai is to be our refuge and defense. The Lord said to Moses: "Thus shalt thou say to the house of Jacob, and tell the children of Israel; Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto Myself. Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth is Mine: And ye shall be unto Me a kingdom of priests, and an holy nation.... And Moses came and called for the elders of the people, and laid before their faces all these words.... And all the people answered together, and said, All that the Lord hath spoken we will do" ([Exodus 19:3-8](#)).

This covenant is of just as much force today as it was when the Lord made it with ancient Israel. [The Southern Watchman, March 1, 1904](#), p. 142. ("Hold Fast the Faith")

White Estate

Washington, D. C.

MR No. 32—Cooperation with the WCTU and Other Temperance Organizations

[123]

[Release requested by the American Temperance Society]

Experience of Elder and Mrs. White

[From the first, Mrs. E. G. White, by precept and example, urged her fellow believers to cooperate with these great temperance organizations. Of this she bears testimony in the following general statement]:

In his labors, my husband, whenever he had opportunity, invited the workers in the temperance cause to his meetings, and gave them an opportunity to speak. And when invitations were given us to attend their gatherings, we always responded. [Letter 274, 1907](#), p. 3. (To Elder J. A. Burden, September 2, 1907.)

The WCTU Misjudged

[In the latter part of 1899, there appeared in one of our periodicals a series of articles pointing out the relation sustained by the W. C. T. U. to the National Reform Association, and critically analyzing the statements of some leaders of the W. C. T. U. with respect to their attitude toward Sunday legislation. Mrs. White sent to the author of these articles a letter of caution, showing the danger of repelling those whom we might, by kindness and cooperation, win to the truths that God has given to us. We quote a portion of this letter]:

My attention has been called to your articles in our papers in reference to the Women's Christian Temperance Union. In the work of temperance, all church members are supposed to stand upon the platform of union.... You are building up barricades that should not be made to appear. After reading your articles, will those who know not what our faith is feel inclined to make an attempt to unite with

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us? The tone of your articles savors of Pharisaism. The man who expects to enlighten a deceived people must come near them and labor for them in love. He must become a center of holy influences. One concession made on their part would prepare the way after patient enlightenment for a second concession....

If far more earnest, devoted, determined efforts were made for such associations as the W. C. T. U., light would shine forth to souls who are as honest as was Cornelius. It was the Lord's design that work should be done for the Women's Christian Temperance Union, that those who are seeking the light might be gathered out from those who are so bitterly opposed to the message God is giving to the world.

The ideas expressed in your articles savor so strongly of antagonism that you will do harm, more harm than you can possibly conceive. Remember that if by the injudicious use of your pen you close the door to even one soul, that soul will confront you in the judgment. [Letter 17, 1900](#), pp. 1-4. (To Elder A. T. Jones, February 6, 1900.)

[A few weeks later, she gave added counsel to this writer, as follows]:

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

[125] My brother, do not represent truth and the situation of things as so formidable that those belonging to the W. C. T. U. will turn away in despair. There are vital truths upon which they have had very little light. They should be dealt with in tenderness, in love, and with respect for their good work.... Withhold your condemnation till you and our people have done all that can be done to reach them, not by the learned arguments of ministers, but through women of influence working as Sister Henry worked. [Letter 59, 1900](#), pp. 1-4. (To Elder A. T. Jones, April 18, 1900.)

Mrs. S. M. I. Henry and the W. C. T. U.

[Mrs. S. M. I. Henry, here referred to, was the national evangelist for the Women's Christian Temperance Union. The physicians at the Battle Creek Sanitarium where she had gone in 1896, as a patient, held out no hope for her release from a wheel chair during her lifetime. However, in answer to the prayer of faith, she was remarkably restored, after she had covenanted to keep all of God's commandments. Her full acceptance of the faith of Seventh-day Adventists brought great joy to the heart of Mrs. White, who was in Australia at the time. Through correspondence a warm personal friendship was created between these two godly women. In December, 1898, Mrs. White wrote as follows regarding the relation of Mrs. Henry to the W. C. T. U.]:

I thank the Lord with heart, and soul, and voice that you have been a prominent and influential member of the Women's Christian Temperance Union. In the providence of God you have been led to the light, to obtain a knowledge of the truth; and the education you have received in the grand temperance work, in connection with your sister workers, is the education you need to bring into the work with women whose hearts are softened by the Spirit of God, and who are searching for the truth as for hidden treasure. For twenty years I have seen that the light would come to the women workers in the temperance lines....

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The Lord does not bid you separate from the Women's Christian Temperance Union. They need all the light you can give them. You are not to learn of them, but of Jesus Christ. Flash all the light possible into their pathway. You can agree with them on the ground of the pure, elevating principles that first brought into existence the Women's Christian Temperance Union. [Letter 118, 1898](#), pp. 2-4. (To Sister Henry, December 1, 1898.)

[At the time when this letter was received by Mrs. Henry, she had tendered her resignation as an officer of the Women's Christian Temperance Union. Regarding this she wrote to Mrs. White on February 3, 1899 as follows:]

"I cannot begin to tell you how thankful I am that the Lord sent the word to me just in time to prevent me from taking the final step which would have severed my relation to the W. C. T. U. This

was one of the most remarkable manifestations of the personal and constant care of God over His children which I have ever had.... The message coming just at that opportune time, and so clearly from the Lord that I could have no question concerning it, I simply wrote withdrawing my resignation.”

[Mrs. Henry continued with the organization, and it was largely due to the influence of her work and her appeals that the work in behalf of the Sunday law was quite generally dropped by that organization. Her work, both for the ladies of this organization and for the women of the denomination proved a great blessing until her untimely death in January, 1900. Many words of encouragement were written to her by Mrs. White, such as the following]:

[127] I was greatly pleased with your letter, in which you give me the history of your experience with the W. C. T. U. When I read it, I said, “Thank the Lord. That is seed sowing which is of value.” I am pleased, so much pleased. The Lord has certainly opened your way. Keep it open if possible. A work can be accomplished by you. Preserve your strength for such efforts. Attend important gatherings when you can....

There are very many precious souls whom the Lord would have reached by the light of truth. Labor is to be put forth to help them to understand the Scriptures. I have felt an intense interest in the W. C. T. U. workers. These heroic women know what it means to have an individuality of their own. I desire so much that they shall triumph with the redeemed around the great white throne. My prayers shall rise in your behalf that you may be given special opportunities to attend their large gatherings, and that your voice may be heard in defense of the truth. [Letter 231, 1899](#), pp. 1, 2. (To Sister Henry, December, 1899.)

Another SDA Temperance Worker Commended

[Again in the years 1907 and 1908 Mrs. White was led to write words of encouragement to and regarding the work of Dr. Lillis Wood-Starr, who was engaged in lecturing on health and temperance, as a member of the Women’s Christian Temperance Union in some of the cities of Southern California. Of the beginning and growth of her work, Mrs. White wrote]:

Dr. Lillis Wood-Starr has found many openings for educational work in medical lines in San Bernardino. She began to conduct in the homes of our own people, studies in hygienic cooking, dress, and general living. Neighbors were invited to attend some of these demonstrations, and these in turn requested that similar studies be held with their families to which they might invite some of their friends. So the work grew rapidly, until it was brought to the attention of the superintendent of public schools.

At his invitation, Dr. Starr gave health talks in the public schools of the city to as many as fifteen hundred children. She now finds herself unable to respond to the many calls that come to her for public work. Her cooperation with the W. C. T. U. has greatly helped her by bringing her in contact with many excellent ladies of that organization. Such efforts are a powerful factor in the removing of prejudice against our people. [Letter 188, 1907](#), p. 2. (To a friend, May 30, 1907.) [128]

[Some of our brethren feared that Dr. Starr might lose her interest in direct denominational work, and questioned the value of her endeavor as a soul winning agency. Of this Mrs. White wrote decidedly, encouraging the continuance of the work. To one of the Conference officers she stated]:

A grand work is to be done by our people for the W. C. T. U.... We need the help that these women workers can give us; they need the help we can give them in a knowledge of the gospel Sabbath. By holding ourselves aloof from the workers in the W. C. T. U., our people have lost much; and the members of the W. C. T. U. have also been on losing ground. If every possible effort is now made to reach these people, prejudice will be removed, and souls will be reached whom our people have thought would never accept this present truth.

I have been instructed that no hindrance should be placed in the way of Sister Starr's work for the W. C. T. U.... Let no hand be stretched out to hinder her in her work. Give her an opportunity to bring this message before the temperance organization. [Letter 274, 1907](#), pp. 1, 2. (To Elder J. A. Burden, September 2, 1907.)

“Be of Good Courage”

[At the same time she wrote to Dr. Starr]:

[129] Be of good courage in the Lord.... I am deeply interested in the W. C. T. U. It is the Lord's pleasure that you should feel free to act in concert with them. It is by uniting with them in their labors that we shall be able to bring to these people an understanding of the claims of the fourth commandment. I believe there are many honest souls in this organization, who, when they are convinced of the claims of the Bible Sabbath, will obey the dictates of conscience....

I am not afraid that you will lose your interest or backslide from the truth because you interest yourself in this people who have taken such a noble stand for the temperance question, and I shall urge our people, and those not of our faith, to help us in carrying forward the work of Christian temperance....

Be encouraged to continue your work for the W. C. T. U. Unite with them in their good work as far as you can do so without compromising any principle of truth. Lead them to see that there is more light for them in the Word of God. God has shown you that it is your privilege to unite with these workers that you may give them a more intelligent understanding of the principles of His Word. [Letter 278, 1907](#), pp. 1, 2, 5. (To Dr. Lillis Wood-Starr. September 5, 1907.)

White Estate

Washington, D. C.

MR No. 33—The Covenants

[130]

[Release requested for use in the *Review and Herald*.]

“The law was our schoolmaster to bring us unto Christ, that we might be justified by faith” ([Galatians 3:24](#)). In this Scripture, the Holy Spirit through the apostle is speaking especially of the moral law. The law reveals sin to us, and cause us to feel our need of Christ, and to flee unto Him for pardon and peace by exercising repentance toward God and faith toward our Lord Jesus Christ.

An unwillingness to yield up preconceived opinions, and to accept this truth, lay at the foundation of a large share of the opposition manifested at Minneapolis against the Lord’s message through Brethren Waggoner and Jones. By exciting that opposition, Satan succeeded in shutting away from our people, in a great measure, the special power of the Holy Spirit that God longed to impart to them. The enemy prevented them from obtaining that efficiency which might have been theirs in carrying the truth to the world, as the apostles proclaimed it after the day of Pentecost. The light that is to lighten the whole earth with its glory was resisted, and by the action of our own brethren has been in a great degree kept away from the world.

The law of ten commandments is not to be looked upon as much from the prohibitory side, as from the mercy side. Its prohibitions are the sure guarantee of happiness in obedience. As received in Christ, it works in us the purity of character that will bring joy to us through eternal ages. To the obedient it is a wall of protection. We behold in it the goodness of God, who by revealing to men the immutable principles of righteousness, seeks to shield them from the evils that result from transgression.

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We are not to regard God as waiting to punish the sinner for his sin. The sinner brings the punishment upon himself. His own actions start a train of circumstances that bring the sure result. Every act of transgression reacts upon the sinner, works in him a change

of character, and makes it more easy for him to transgress again. By choosing to sin, men separate themselves from God, cut themselves off from the channel of blessing, and the sure result is ruin and death.

The law is an expression of God's idea. When we receive it in Christ, it becomes our idea. It lifts us above the power of natural desires and tendencies, above temptations that lead to sin. "Great peace have they which love Thy law: and nothing shall offend them" ([Psalm 119:165](#)), cause them to stumble.

There is no peace in unrighteousness; the wicked are at war with God. But he who receives the righteousness of the law in Christ, is in harmony with heaven. "Mercy and truth are met together; righteousness and peace have kissed each other" ([Psalm 85:10](#)). [Letter 96, 1896](#), pp. 1, 2. (To Elder Uriah Smith, June 6, 1896.) [Accompanying the above statement is a notation made by Mrs. White's secretary addressed to Elder Uriah Smith: "The enclosed pages present a few points which were opened to Sister White last night, and she wished sent to you."]

I am asked concerning the law in Galatians. What law is the schoolmaster to bring us to Christ? I answer: Both the ceremonial and the moral code of ten commandments.

[132] Christ was the foundation of the whole Jewish economy. The death of Abel was in consequence of Cain refusing to accept God's plan in the school of obedience to be saved by the blood of Jesus Christ typified by the sacrificial offerings pointing to Christ. Cain refused the shedding of blood which symbolized the blood of Christ to be shed for the world. This whole ceremony was prepared by God, and Christ became the foundation of the whole system. This is the beginning of its work as the schoolmaster to bring sinful human agents to a consideration of Christ the Foundation of the whole Jewish economy.

All who did service in connection with the sanctuary were being educated constantly in regard to the intervention of Christ in behalf of the human race. This service was designed to create in every heart a love for the law of God, which is the law of His kingdom. The sacrificial offering was to be an object lesson of the love of God revealed in Christ—in the suffering, dying victim, who took upon Himself the sin of which man was guilty, the innocent being made sin for us.

In the contemplation of this great theme of salvation, we see Christ's work. Not only the promised gift of the Spirit, but also the nature and character of this sacrifice and intervention, is a subject which should create in our hearts elevated, sacred, high ideas of the law of God, which holds its claims upon every human agency. The violation of that law in the small act of eating of the forbidden fruit, brought upon man and upon the earth the consequence of disobedience to the holy law of God. The nature of the intervention should ever make man afraid to do the smallest action in disobedience to God's requirement.

There should be a clear understanding of that which constitutes sin, and we should avoid the least approach to step over the boundaries from obedience to disobedience.

God would have every member of His creation understand the great work of the infinite Son of God in giving His life for the salvation of the 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) [133]

When he sees in Christ the embodiment of infinite and disinterested love and benevolence, there is awakened in the heart of the sinner a thankful disposition to follow where Christ is drawing.—[Manuscript 87, 1900, 1, 2](#). ("The Law in Galatians," circa 1900.)

White Estate

Washington, D. C.,
February 13, 1952.

[134] **MR No. 34—Ellen G. White Utterances Regarding
the Work to Be Done in Boston**

[Release requested by Elder C. A. Reeves, about to enter upon an evangelistic effort in Boston.]

My mind has been burdened in behalf of the large cities of the East. Besides New York City, where you labored last summer, there is the important city of Boston, near which is situated the Melrose Sanitarium. And I know of no place where there is a great need for a rebuilding of the first works than in Boston, and in Portland, Maine, where the first messages were given in power, but where now there is but a little handful of our people. [Letter 4, 1910](#), p. 1. (To Dr. D. H. Kress, January 13, 1910.)

Boston has been pointed out to me as a place that must be faithfully worked. The light must shine in the outskirts and in the inmost parts. This Sanitarium is one of the greatest facilities that can be employed to reach Boston with the truth. The city and its suburbs must hear the last message of mercy to be given to our world. Tent meetings must be held in many places. The workers must put to the very best use the abilities God has given them. The gifts of grace will increase by wise use. But there must be no self-exaltation. No precise lines are to be laid down. Let the Holy Spirit direct the workers. They are to keep looking unto Jesus, the author and finisher of their faith. The work for this great city will be signalized by the revelation of the Holy Spirit, if all will walk humbly with God.

[135] The worker for God is not left without a pattern. He is given an example which, if followed, will make him a spectacle to the world, to angels, and to men. He is bidden to glorify God by carrying out unselfish aims and purposes. [Manuscript 84, 1904, 3, 4](#). (“The Melrose Sanitarium,” August 21, 1904.)

I feel a deep anxiety that Boston shall hear the word of the Lord and the reasons of our faith. Ask the Lord to raise up laborers to enter the field. Ask Him to raise up laborers who can gain access to

the people of Boston. The message must be sounding forth. There are thousands in Boston craving for the simple truth as it is in Jesus. Cannot you who minister in word and doctrine prepare the way for this truth to reach souls? O, how I long to see the Holy Spirit's working on human minds. [Letter 25, 1905](#), p. 1 (To A. E. Place, January 17, 1905.)

Brother Place, the Lord is calling for a work to be done in the city of Boston. If you will move out by faith in this work, God will greatly bless you. There need be no great outward demonstration, but work quietly and earnestly. The Lord will help His humble, earnest workers. Make determined efforts. Say continually, "I will not fail nor be discouraged." [Letter 202, 1906](#), p. 2. (To A. E. Place, June 26, 1906.)

My brother, I have a burden for the city of Boston. I pray that the Lord will arouse the missionary spirit among our people to work for this city and its suburbs. I pray that He will raise up laborers to give the last message of warning, and that sheaves may be gathered from this place for the great harvest.... There ought to be one thousand laborers at work in Boston today. [Letter 12, 1907](#), pp. 1, 2. (To Brother and Sister Nicola, January 23, 1907.)

Boston has been pointed out to me repeatedly as a place that must be faithfully worked. The light must shine in the outskirts and in the inmost parts. The Melrose Sanitarium is one of the greatest agencies that can be employed to reach Boston with the truth. The city and its suburbs must hear the last message of mercy to be given to our world. Tent meetings must be held in many places. The workers must put to the very best use the abilities God has given them. The gifts of grace will increase by wise use. But there must be no self-exaltation. No precise lines are to be laid down. Let the Holy Spirit direct the workers. They are to keep looking unto Jesus, the author and finisher of their faith. The work for this great city will be signalized by the revelation of the Holy Spirit, if all will walk humbly with God....

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We hope that those in charge of the work in New England will cooperate with the Melrose Sanitarium managers in taking aggressive steps to do the work that should be done in Boston. A hundred workers could be laboring to advantage in different portions of the city, in varied lines of service.

The terrible disasters that are befalling great cities, ought to arouse us to intense activity in giving the warning message to the people in these congested centers of population, while we still have an opportunity. The most favorable time for the presentation of our message in the cities has passed by. Sin and wickedness are rapidly increasing; and now we shall have to redeem the time by laboring all the more earnestly. [Letter 148, 1906](#), pp. 3, 4. (To Dr. C. C. Nicola, May 14, 1906.)

The Lord will work with power, as we strive to do our part faithfully, He will cause Boston to hear the message of present truth. Cooperate with Him in bringing this about, my brother, my sister, and He will help you, strengthen you, and encourage your hearts through the salvation of many precious souls.—[Manuscript 59, 1908, 15](#). (“The New England Sanitarium,” 1908.)

White Estate

Washington, D.C.,

September 23, 1945.

MR No. 35—How to Win Jews Through our Literature

[137]

[Release requested by S. A. Kaplan for use in a tract.]

The time has come when the Jews are to be given light. The Lord wants us to encourage and sustain men who shall labor in right lines for this people; for there are to be a multitude convinced of the truth, who will take their position for God. The time is coming when there will be as many converted in a day as there were on the day of Pentecost, after the disciples had received the Holy Spirit.

The Jews are to be a power to labor for the Jews; and we are to see the salvation of God.—[Manuscript 66, 1905, 13](#). (“The Need of Home Religion, May 25, 1905.)

There is to be true, sincere missionary work done for the Jews. A little is being done, but it is as nothing compared with what might be done. There is a decided failure to take hold of this work as we ought. Let the people of the Lord meditate and pray over this matter. [Letter 42, 1912](#), p. 1. (To “Dear Brethren,” November 6, 1911.)

We are plainly taught that we should not despise the Jews; for among them the Lord has mighty men, who will proclaim the truth with power.—[Manuscript 87, 1907, 4](#). (“Our Duty toward the Jews,” August 16, 1907.)

The work Christ came to do in our world was not to create separating barriers and constantly thrust upon the people the fact that they were wrong.... Nor does Paul proclaim to the Jews a Messiah whose work is to destroy the old dispensation, but a Messiah who came to develop the Jewish economy in accordance with the truth.—[Manuscript 87, 1907, 2](#). (“Our Duty toward the Jews,” August 16, 1907.)

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We must get away from our smallness, and make larger plans. There must be a wider reaching forth to work for those who are nigh, and those who are afar off.... Let there be special efforts made for the enlightenment of the Jews. Every soul converted causes joy in

the heavenly courts.—[Manuscript 87, 1907, 8](#). (“Our Duty toward the Jews,” August 16, 1907.)

White Estate

Washington, D. C.

**MR No. 36—All published in Counsels to Writers
and Editors**

[139] **MR No. 37—Statements for Fruitage of Spiritual Gifts**

[Release requested by Elder L. H. Christian for use in his book, *The Fruitage of the Prophetic gift.*]

After my marriage I was instructed that I must show a special interest in motherless and fatherless children, taking some under my own charge, for a time, and then finding homes for them. Thus I would be giving others an example of what they could do.

I have felt it my duty to bring before our people that for which those in every church should feel a responsibility. I have taken children from three to five years of age, and have educated them, and trained them for responsible positions. I have taken into my home from time to time boys from ten to sixteen years of age, giving them motherly care and a training for service. These boys have now grown to manhood, and some of them occupy positions of trust in our institutions. One was for many years head pressman in the Review and Herald publishing house. Another stood for years as foreman of the type department in the Review and Herald....

In Australia I carried on this same work, taking into my home orphan children, who were in danger of being exposed to temptations that might cause the loss of their souls.

[140] While we were in Australia we worked as medical missionaries in every sense of the word. At times I made my home in Cooranbong an asylum for the sick and afflicted. My secretary, who had received a training in the Battle Creek Sanitarium, stood by my side, and did the work of a missionary nurse. No charge was made for her services, and we won the confidence of the people by the interest that we manifested in the sick and suffering. [Letter 55, 1905](#), pp. 6, 7. (To Elder O. A. Olsen, January 30, 1905.)

We had a very pleasant journey from College View to Battle Creek. We were given a very hearty welcome by the friends in Battle Creek....

During my short stay in Battle Creek, I spoke five times, three times in the Tabernacle, once to the students in the Medical College, and once to the patients and helpers, in the Sanitarium. I had a message to bear, and the Spirit of the Lord seemed to impress those present. I know that God gave me strength to speak. On Sabbath there were about three thousand people present in the Tabernacle, and on Sunday about two thousand.

The meeting on Sunday afternoon was attended by many of the citizens of Battle Creek. They paid the best of attention. At this meeting I had opportunity to state decidedly that my views have not changed. The blessing of the Lord rested upon many of those who heard the words spoken.

I understood that some were anxious to know if Mrs. White held the same views as she did years ago when they had heard her speak in the Sanitarium grove, in the Tabernacle, and at the camp meetings held in the suburbs of Battle Creek. I assured them that the message she bears today is the same that she has borne during the sixty years of her public ministry. She has the same service to do for the Master that was laid upon her in her girlhood. She receives lessons from the same Instructor. The directions given her are, "Make known to others what I have revealed to you. Write out the messages that I give you, that the people may have them." This is what she has endeavored to do.

I have written many books, and they have been given a wide circulation. Of myself I could not have brought out the truths in these books, but the Lord has given me the help of His Holy Spirit. These books, giving the instruction that the Lord has given me during the past sixty years, contain light from heaven, and will bear the test of investigation.

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The question is sometimes raised, "What if Mrs. White should die?" I answer: "The books that she has written will not die. They are a living witness to what saith the Scriptures"

During the discourse I said that I did not claim to be a prophetess. Some were surprised at this statement, and as much is being said in regard to it, I will make an explanation. Others have called me a prophetess, but I have never assumed that title. I have not felt that it was my duty to thus designate myself. Those who boldly assume

that they are prophets in this our day are often a reproach to the cause of Christ.

My work includes much more than this name signifies. I regard myself as a messenger, entrusted by the Lord with messages for His people....

The Lord gave me great light on health reform. In connection with my husband, I was to be a medical missionary worker. I was to set an example to the church by taking the sick to my home and caring for them. This I have done, myself giving the women and children most vigorous treatment. I was also to speak on the subject of Christian temperance, as the Lord's appointed messenger. I engaged heartily in this work, and spoke to large assemblies on temperance in its broadest and truest sense.

I was instructed that I must ever urge upon these who profess to believe the truth, the necessity of practicing this truth. This means sanctification, and sanctification means the culture and training of every capability for the Lord's service.

[142] I was charged not to neglect or pass by those who were being wronged. The Lord presented such cases before me, and disagreeable though the duty may be, I am to reprove the oppressor, and plead for justice. I am to present the necessity of maintaining justice and equity in all our institutions. [Letter 55, 1905](#), pp. 1-5. (To Elder O. A. Olsen, January 30, 1905.) (For variant reading, see [Manuscript 140, 1905, 1-3](#).)

I have had the question asked, what do you think of this light which these men [A. T. Jones and E. J. Waggoner] are presenting? Why, I have been presenting it to you for the last forty-five years,—the matchless charms of Christ. This is what I have been trying to present before your minds.—[Manuscript 5, 1889, 10](#). (Sermon delivered at Rome, N. Y., June 17, 1889.)

We are in danger of falling into similar errors. Never should that which God has not given as a test be carried as was the subject of the law in Galatians. I have been instructed that the terrible experience at the Minneapolis conference is one of the saddest chapters in the history of the believers in present truth. God forbids that the subject of the two laws should ever again be agitated as it then was. Some are not yet healed of their defection and would plunge into this subject once more. Should they do this, differences of opinion would again

create division. This question must not be revived. [Letter 179, 1902](#), p. 10. (To C. P. Bollman, November 19, 1902.)

Now what we want to present is, how you may advance in the divine life. We hear many excuses, I cannot live up to this or that. What do you mean by this or that? Do you mean that it was an imperfect sacrifice that was made for the fallen race upon Calvary, that there is not sufficient grace and power granted us that we work away from our own natural defects and tendencies, that it was not a whole Saviour that was given us? or do you mean to cast reproach upon God? Well, you say, it was Adam's sin. You say, I am not guilty of that, and I am not responsible for his guilt and fall. Here all these natural tendencies are in me and I am not to blame if I act out these natural tendencies. Who is to blame? Is God?—[Manuscript 8, 1888, 2](#). (Sermon preached at Minneapolis General Conference, Sabbath, October 20, 1888, "Advancing in Christian Experience.")

[143]

It is quite possible that Elder Jones or Elder Waggoner may be overthrown by the temptations of the enemy; but if they should be, this would not prove that they had had no message from God, or that the work that they had done was all a mistake. But should this happen, how many would take this position, and enter into a fatal delusion because they are not under the control of the Spirit of God. They walk in the sparks of their own kindling, and cannot distinguish between the fire they have kindled, and the light which God has given, and they walk in blindness as did the Jews. [Letter 24, 1892](#), p. 5. (To Uriah Smith, September 19, 1892.)

I am much surprised that I am as well as I am. I had great fear that my summer's work would enfeeble me for the winter, but to the praise of God I will say He has mercifully lifted me up above my infirmities. I am very much better than for many months, better than last year.

We are having most excellent meetings. The spirit that was in the meeting in Minneapolis is not here. All moves off in harmony. There is a large attendance of delegates. Our five o'clock morning meeting is well attended, and the meetings good. All the testimonies to which I have listened have been of an elevating character. They say that the past year has been the best of their life; the light shining forth from the Word of God has been clear and distinct,—justification

by faith, Christ our righteousness. The experiences have been very interesting.

[144] I have attended all but two morning meetings. At eight o'clock Brother Jones speaks upon the subject of justification by faith, and great interest is manifested. There is a growth in faith and in the knowledge of our Lord and Saviour Jesus Christ. There are quite a number who have not had an opportunity to hear upon this subject before but they are taking it in, and are being fed with large morsels from the Lord's table. The universal testimony from those who have spoken has been that this message of light and truth which has come to our people is just the truth for this time and wherever they go among the churches, light, and relief, and the blessing of God is sure to come in.

We have a feast of fat things and when we see souls grasping the light we are rejoiced, looking unto Jesus who is the Author and Finisher of our faith. Christ is the great pattern; His character must be our character. All excellence is in Him. Turning from man and every other model with open face we behold Jesus in all His glory. And their minds are filled with the grand and overpowering ideas of His excellency; every other object sinks into insignificance, and every part of moral discipline is lost which does not promote their likeness to His image. I see heights and depths that we may reach accepting every ray of light and going forward to a greater light. The end is near and God forbid that we shall be asleep at this time.

I am so thankful to see with our ministering brethren a disposition to search the Scriptures for themselves. There has been a very great lack of deep searching of the Scriptures, storing the mind with the gems of truth. How much we all lose because we do not put to the tax our minds to search with much prayer for divine enlightenment to understand His holy Word. I believe there will be a decided advance among our people, a more earnest endeavor to keep pace with the third angel's message.—[Manuscript 10, 1889, 1](#). (“The Excellence of Christ,” circa 1889.)

[145] Again and again the Spirit of the Lord came into the meeting with convincing power, notwithstanding the unbelief manifested by some present. [Letter 51a, 1895](#), p. 1. (To Harmon Lindsay, May 1, 1895.)

After the Minneapolis meeting how wonderfully the Spirit of God wrought; men confessed that they had robbed God by withholding tithes and offerings. Many souls were converted. Thousands of dollars were brought into the treasury. Rich experiences were related by those whose hearts were aglow with the love of God.—[Manuscript 22, 1890, 10, 11](#). (“Diary,” January 10, 1890.)

Four mighty angels hold back the powers of this earth till the servants of God are sealed in their foreheads. The nations of the world are eager for conflict; but they are held in check by the angels. When this restraining power is removed, there will come a time of trouble and anguish. Deadly instruments of warfare will be invented. Vessels, with their living cargo, will be entombed in the great deep. All who have not the spirit of truth will unite under the leadership of Satanic agencies. But they are to be kept under control till the time shall come for the great battle of Armageddon.

Angels are belting the world, refusing Satan his claim to supremacy, made because of the vast multitude of his adherents. We hear not the voices, we see not with the natural sight the work of these angels, but their hands are linked about the world, and with sleepless vigilance they are keeping the armies of Satan at bay till the sealing of God’s people shall be accomplished. [Letter 79, 1900](#), pp. 12, 13. (To William Kerr, May 10, 1900.)

I have no faith in casting lots.... To cast lots for the officers of the church is not in God’s order. [Letter 37, 1900](#), pp. 1, 3. (To Mrs. M. R. Colcord, March 4, 1900.)

Our second conference meeting has just been held in New South Wales; and the blessing of the Lord rested upon those assembled. Many more came together than we supposed would come. The churches have all been represented. [146]

We were rejoiced to see Brother Radley at this meeting. He came on Sunday, and remained until the meeting closed, Wednesday. We have felt great anxiety for him. His wife embraced the truth first, and he came along more slowly. He was very cautious in regard to committing himself. We visited him, and saw that he was a man of few words, and seldom attended our meetings. I talked with him personally in regard to his responsibilities as a husband and father. He has two boys, little lads, and three girls. All are interesting, and

at an age when they need the leading and guiding of a father. The mother has done the best she could.

We held meetings at Brother Radley's house, but he manifested so little interest in them that they were discontinued. His heart was not inclined to fully accept the faith. But I talked with him as though he was fully with us, presenting before him his responsibilities for his neighbors. I said, "You have the light of truth, and you have a work to do to enlighten others. You love to read. Study, then, for time and for eternity. The time which any of us have to work is short. We must act our part in the service of God. I told him what he could do to advance the knowledge of the truth. He assented to it all by a mere response.

[147] This was in 1894. Brother Starr was with me. After we left he said, "I was surprised to hear you talk to him as though he were fully with us. If he himself does not work on the Sabbath, his hired help works." I answered, "I talked to him just in the right way. I presented to him his high obligations to God in point of influence, laying the matter before him as one who should stand in the gap and make up the hedge, and raise the Sabbath of the fourth commandment to its exalted standard."

He felt himself far from deserving the confidence I placed in him. We prayed with the family, and had the precious blessing of the Lord. Thus from time to time we visited him, and he always treated us courteously, but did not fully identify himself with us. Yet I always talked with him as one who knew and loved the truth, always laying out plans with him whereby he might be a laborer together with God. I told him that our responsibility and accountability to God was the strongest and most powerful of all motives that should lead us to obtain the very best kind of knowledge, the highest education. If he gained this, he could help other minds with a force proportionate to his intelligence and religious devotion, and be a bright and shining light to his neighborhood.

I said to him, "Brother Radley, the Lord wants you to cooperate with Him. You have a large orange, lemon, and peach orchard, and other fruit. You are giving these time and attention, that they may bear fruit, and not disappoint you. Well, you are God's husbandry; you are God's building, and He looks to you to be His human agent, through whom He can communicate truth to others. He will

use you, through the strongest principles of your mental and moral capabilities, to reach other minds. At this period of your life, while your mind is yet vigorous and susceptible to the influence of His grace, God calls for you. Any selfish influence to which you give your mind will soon contract the intellect and harden the heart.”

I begged of him to improve his talents. I asked him if he had *Patriarchs and Prophets*, and *Great Controversy*. He said no, but that they were in the library, and he was intending to get them and read them. Then I marked that I had never yet seen them on his table.

He lived eleven miles from Granville, and I seldom saw him at meeting in the little church at Castle Hill, which was about seven miles from where he lived. [148]

One night the Lord gave me a message for him, and I arose at midnight and wrote out page after page. I knew the Lord was calling for him. I sent the message to him, to be read to him and his neighbor, Brother Whiteman, who was in a similar position, tempted and allured away from the truth. Brother _____, I think it was, read the matter to him, and he said, “Why did she write such a communication to me? I am not a believer. I do not want to separate from my neighbors. I cannot displease those with whom I have lived for twenty years.”

I told Brother _____ to leave the message with him. His case was again urged upon me. I said, “What can I do more, Lord; he will not receive the light. What can I do?” I was directed to do one thing more,—to place my books in his hand as a gift, first, *Steps to Christ*, then *Patriarchs and Prophets*, then *Great Controversy*. I did this and he read *Patriarchs and Prophets* through three times, and said that he could not find one sentence in it to criticize. It was all just as it should be.

When I placed *Great Controversy* in his hands he objected to taking it, saying that there was one in the library that he could get. I said, “Never mind. I want to place this in your family as your very own, that it may be a blessing to you, and to your children. The Lord has given me light, and I mean that all shall have the light, if possible.” He accepted the gift.

I had been shown that we become too easily discouraged over the souls who do not seem to take hold at once. But those who minister

[149] must not fail nor be discouraged. Christian motives demand us to act with a steady purpose, and undying interest, and an ever increasing importunity for the souls whom Satan is seeking to destroy. No disappointment, no outward appearance, can chill the earnest, yearning energy for the salvation of others. The Holy Spirit's efficacy will cooperate with human effort, and that love flows forth upon the soul for whom Christ has died, with an inexhaustible source upon which to depend.

I have given Brother Radley *Christian Education* and *Christian Temperance*. I have sent to Battle Creek, and ordered the *Review*, *Sabbath School Worker*, *Sentinel*, and *Youth's Instructor*, to be sent to Brethren Radley, Whiteman, and Thompson, and asked to have this charged to me.

It would be difficult for a mind to continue in resistance to all these efforts, and O how happy I am to state that Brother Radley has come out, decided, firm, and true. He is now one of the leaders in the _____ Church, and is growing in grace and in the knowledge of our Lord and Saviour Jesus Christ. He enjoys the meetings. His heart, I believe, is warming to the enterprise of building up the work. With all his powers of soul and influence he gladly cooperates in this great work of highest importance. We now expect that benevolence, and an earnest desire to do good to other souls will take the place of worldliness and narrow selfishness.

As the love of God enlists all the energies and the stability of Christian principles on the side of unselfish, persevering work for the Master, Brother Radley will be an instrument in the hands of God for saving the souls of his children, and filing them under the bloodstained banner of Prince Emmanuel, and their influence will extend beyond his own family to his neighbors. As he works, God will work with him, and furnish his soul with more than human efficiency. The mind will become inventive, vigilant, and a power to win others.

[150] I have placed this case before you in full, in order that you may know the manner in which I have worked. This we have done in many cases, with the best results. We have kept reading matter before those who are unsettled. Yet temptations are so strong that they will not yield to truth.

Brother Radley has a large orchard, which is profitable to him. In this section of the country there is no one believing the truth who is so well situated as Brother Radley.

I have been giving reading matter to the postmaster in Coorانبong. In the absence of the minister he takes his place. During the institute we held last April, he was convicted of the truth; but a minister who seems to be a second Canright came in with all his false statements and theories, and created such a state of things that those who had been interested, turned their ears from truth to fables. I have also given the stationmaster *Great Controversy*, and some books for his children, and have supplied other families with books and papers. This reading matter may do them good sometime. The light must be introduced into families by reading matter, if we cannot get them to come and hear. I am glad to say that as a result of our labors in Coorانبong and vicinity, several families are now keeping the Sabbath. We hope to do more visiting when we return home. [Letter 55, 1896](#), pp. 1-6. (To Brother and Sister Kellogg, November 14, 1896.)

I want to say that the Third Angel's Message is the gospel, and that the health reform is the wedge by which the truth may enter. There are to be no abrupt declarations of any phase of our truth, but the truth as it is in Jesus is to be preached. [Letter 56, 1896](#), p. 1. (To Dr. J. H. Kellogg, January 19, 1896.)

When physicians make manifest the fact that they think more of the wages they are to receive than of the work of the institution, they show that they are not men to be depended upon as unselfish, God-fearing servants of Christ, faithful in doing the work of the Master. [151]

Men who are controlled by selfish desires should not remain connected with our institutions....

He who is selfish and grasping, eager to take every dollar he can get from our institutions for his services is binding about the work of God, verily he has his reward....

If men desire to be highly esteemed among men, if they are seeking for the highest position, and demanding the highest remuneration they can obtain in this life, they will have just such characters in the future life. All heaven will pronounce them unfit for the kingdom,

disqualified for any position of trust in the great work of God in the courts above....

In every institution among us, in every branch and department of the work, God tests the spirit that actuates the worker. Does he have the mind that was in Christ, the earnest spirit, and fervent devotion, the purity, the love that should characterize the laborer for God? Does he bear the fruits of self-sacrifice that were seen in the life of our divine Lord? It is required in those who labor in the cause that the heart be enlisted in the enterprise, that they may give their services not merely for wages, not for honor, but for the glory of God, the salvation of lost man. [Letter 41, 1890](#), pp. 1-6. (To Dr. J. H. Kellogg, December 24, 1890.)

[152]

We know best how this cause started. We have studied in every way, ways and means in order that we might have something to take us from place to place in the cause of truth. To reach the very first conference that we ever had in the State of Connecticut, my husband worked at cutting cordwood at twenty-five cents a cord. He was not used to work and the rheumatism came in his wrists so that night after night he was unable to sleep because of the pain. Our prayers ascended night after night that God would relieve him from pain....

I have fainted on the floor with a sick child in my arms more than twice for the want of food to eat. Then the word came, "Cannot you come and hold a meeting with us in Connecticut?" When my husband settled with his employer he had ten dollars, and with that we made our way to that Conference.

It was there that the work began to branch out, and there it was that he began to do his first publishing. He was a lame man, caused by cutting the ankle bone in his youth, but he walked nine miles to the printing office to carry his paper. At another time he took his scythe and went into the field to mow grass in order to get means to take us to the Conference in New York. And so the truth of God began to spread in New York, and this is a little sample of the way in which we first introduced the truth into different places.

For months my husband worked, handling stone until the skin was worn off his fingers and the blood dripped from the ends of his fingers. This was in the very places where he had spoken in the desk before thousands. Even then he did not obtain the money for his hard work. Do you know the remembrance of this is the very best

part of my experience? He went through the streets of Brunswick, Maine, with a bag upon his shoulders containing a little rice and meal and beans to keep us from starving. When he came into the house singing, I said, “Have we come to this, husband? Has the Lord forsaken us and our work?”

He lifted up his hand and said, “Hush, hush, the Lord has not forsaken us.” [153]

I was so faint that as he said this I fell from my chair onto the floor. The next day we received a letter entreating us to go to another place to hold a conference, but, said he, “I have not a penny. What shall I do?” He went to the post office and came back with a letter containing five dollars. We felt very grateful for that. We called the family together and bowed down before the Lord and gave thanks. That night we took our passage for Boston. This is the way that we commenced this work.—[Manuscript 14, 1885, 1, 2](#). (Talk before the European Council, Sunday, September 20, 1885.)

White Estate

Washington, D. C.

[154] **MR No. 38—Statements for the Enlargement of the Pamphlet: The Remnant Church not Babylon**

[Release requested for use in pamphlet: *The Remnant Church not Babylon.*]

An Oft Repeated Assurance

The Father loves His people today as He loves His own Son. Some day it will be our privilege to see Him face to face.—[Manuscript 103, 1903, 6](#). (“Instruction to Ministers and Physicians,” September 15, 1902.)

We should remember that the church, enfeebled and defective though it be, is the only object on earth on which Christ bestows His supreme regard. He is constantly watching it with solicitude, and is strengthening it by His Holy Spirit.—[Manuscript 155, 1902, 5, 6](#). (Sermon preached Sabbath, November 22, 1902, “On the Study of the Book of Revelation.”)

Trust to God’s guardianship. His church is to be taught. Enfeebled and defective though it is, it is the object of His supreme regard. [Letter 279, 1904, p. 9](#). (To Brethren Paulson, Sadler, Jones, and Waggoner, August 1, 1904.)

The church is to increase in activity and to enlarge her bounds. Our missionary efforts are to be expansive; we must enlarge our borders....

[155] While there have been fierce contentions in the effort to maintain our distinctive character, yet we have as Bible Christians ever been on gaining ground. Remembering that the fear of the Lord is the beginning of wisdom, we are to labor earnestly, ever praying that the saving grace of God will instruct us at every step. We must ever seek to ascertain the will of the Lord, and to walk in harmony with it. Let us follow on to know the Lord, whom to know aright is life eternal. [Letter 170, 1907, pp. 1, 2](#). (To Elder M. N. Campbell and G. A. Amadon, May 6, 1907.)

—~~The evidence we have had for the past fifty years of the presence of the Spirit of God with us as a people, will stand the test of those who are now arraying themselves on the side of the enemy, and bracing themselves against the message of God. [Letter 356, 1907](#), p. 3. (To the members of the Battle Creek Church, October 24, 1907.)~~

I write these things to you, my brethren, although all of you may not fully comprehend them. If I did not believe that God's eye is over His people, I could not have the courage to write the same things over and over again.... God has a people whom He is leading and instructing. [Letter 378, 1907](#), p. 3. (To the leading men in the Southern California Conference, November 11, 1907.)

I am instructed to say to Seventh-day Adventists the world over, God has called us as a people to be a peculiar treasure unto Himself. He has appointed that His church on earth shall stand perfectly united in the Spirit and counsel of the Lord of hosts to the end of time. [Letter 54, 1908](#), p. 4. (To Elder W. T. Knox, January 21, 1908.)

Nothing in this world is so dear to God as His church. With jealous care He guards those who seek Him. Nothing so offends God as for the servants of Satan to strive to rob His people of their rights. The Lord has not forsaken His people. Satan points to the mistakes that they have made, and tries to make them believe that thus they have separated themselves from God. Evil angels seek in every way to discourage those who are striving for victory over sin. They hold up before them their past unworthiness, and represent their case as hopeless. [Letter 136, 1910](#), pp. 2, 3. (To James Edson White, November 26, 1910.)

[156]

Our Denominational Name

We are Seventh-day Adventists. Are we ashamed of our name? We answer, "No, no! We are not." It is the name the Lord has given us. It points out the truth that is to be the test of the churches. [Letter 110, 1902](#), p. 6. (To Dr. David Paulson, July 7, 1902.)

We are Seventh-day Adventists, and of this name we are never to be ashamed. As a people we must take a firm stand for truth and righteousness. Thus we shall glorify God. We are to be delivered from dangers, not ensnared and corrupted by them. That this may

be, we must look ever to Jesus, the Author and Finisher of our Faith. [Letter 106, 1903](#), p. 3. (To the General Conference Committee, May 30, 1903.)

The General Conference

I had not one ray of light that He [the Lord] would have me come to this country [Australia]. I came in submission to the voice of the General Conference, which I have ever maintained to be authority. [Letter 124, 1896](#), p. 2. (To James Edson White, August 9, 1896.)

White Estate

Washington, D. C.,

March 28, 1948.

**MR No. 39—Organization—Strengthened,
Established, Settled**

[157]

[Release requested for general use.]

I learn that it is proposed by some of our brethren to do away with the organization of some, at least, of the branches of our work. No doubt what has led them to propose this step is that in some of our organizations the machinery has been made so complicated as really to hinder the work. This, however, is not an argument against organization, but against the perversion of it.

It is nearly forty years since organization was introduced among us as a people. I was one of the number who had an experience in establishing it from the first. I know the difficulties that had to be met, the evils which it was designed to correct, and I have watched its influence in connection with the growth of the cause. At an early stage in the work, God gave us special light upon this point, and this light, together with the lessons that experience has taught us, should be carefully considered....

We had a hard struggle in establishing organization. Notwithstanding that the Lord gave testimony after testimony upon this point, the opposition was strong, and it had to be met again and again. But we knew that the Lord God of Israel was leading us, and guiding by His providence. We engaged in the work of organization, and marked prosperity attended this advance movement. As the development of the work called upon us to engage in new enterprises, we were prepared to enter upon them....

God has blessed our united efforts. The truth has spread and flourished. Institutions have multiplied. The mustard seed has grown to a great tree. The system of organization has proved a grand success....

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In some parts of the work, it is true, the machinery has been made too complicated; especially has this been the case in the tract and missionary work; the multiplication of rules and regulations made is

needlessly burdensome. An effort should be made to simplify the work, so as to avoid all needless labor and perplexity.

The business of our Conference sessions has sometimes been burdened down with propositions and resolutions that were not at all essential, and that would never have been presented if the sons and daughters of God had been walking carefully and prayerfully before Him. The fewer rules and regulations that we can have, the better will be the effect in the end. When they are made, let them be carefully considered, and, if wise, let it be seen that they mean something, and are not to become a dead letter. Do not, however, encumber any branch of the work with unnecessary, burdensome restrictions and inventions of men. In this period of the world's history, with the vast work that is before us, we need to observe the greatest simplicity, and the work will be the stronger for its simplicity.

Let none entertain the thought, however, that we can dispense with organization. It has cost us much study and many prayers for wisdom that we know God has answered, to erect this structure. It has been built up by His direction, through much sacrifice and conflict. Let none of our brethren be so deceived as to attempt to tear it down, for you will thus bring in a condition of things that you do not dream of. In the name of the Lord I declare to you that it is to stand, strengthened, established, and settled. [Letter 32, 1892](#), pp. 1, 10-12. (To the Brethren of the General Conference, December 19, 1892.)

White Estate Washington, D.C.

**MR No. 40—Grounds for Divorce, Remarriage
After Divorce, and the Separating of Those Married
After Unscriptural Divorce**

[159]

[Release requested for general distribution of this material.]

A Contract for Life

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. [Letter 17, 1896](#), p. 4. (To W. F. Caldwell, May 10, 1896.)

Legally Divorced yet Married in God's Sight

A woman may be legally divorced from her husband by the laws of the land, and yet not divorced in the sight of God and according to the higher law. There is only one sin, which is adultery, which can place the husband or wife in a position where they can be free from the marriage vow in the sight of God. Although the laws of the land may grant a divorce, yet they are husband and wife still in the Bible light, according to the laws of God.

I saw that Sister _____, as yet, has no right to marry another man, but if she, or any other woman, should obtain a divorce legally on the ground that her husband was guilty of adultery, then she is free to be married to whom she chooses.—[Manuscript 2, 1863, 4](#). (“Testimony to Monterey Church,” June 6, 1863.)

The Only Justifiable Cause for Divorce

Your ideas in regard to the marriage relation have been erroneous. Nothing but the violation of the marriage bed can either break or annul the marriage vow. We are living in perilous times, when there

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is no assurance in anything, save in firm, unwavering faith in Jesus Christ. There is no heart that may not be estranged from God through the devices of Satan, if he does not watch unto prayer.

Your health would have been in a far better condition had your mind been at peace and rest; but it became confused and unbalanced, and you reasoned incorrectly in regard to the matter of divorce. Your views cannot be sustained on the ground from which you reason. Men are not at liberty to make a standard of law for themselves, to avoid God's law, and please their own inclination. They must come to God's great moral standard of righteousness.

If the wife is an unbeliever and an opposer, the husband cannot, in view of the law of God, put her away on this ground alone. In order to be in harmony with the law of Jehovah, he must abide with her, unless she chooses of herself to depart. He may suffer opposition and be oppressed and annoyed in many ways; he will find his comfort and his strength and support from God, who is able to give grace for every emergency. He should be a man of pure mind, of truly decided, firm principles, and God will give him wisdom in regard to the course which he should pursue. Impulse will not control his reason, but reason will hold the lines of control in her firm hand, that lust shall be held under bit and bridle....

[161] God gave only one cause why a wife should leave her husband, or the husband leave his wife, which was adultery. Let this ground be prayerfully considered. Marriage was from the creation, constituted by God, a divine ordinance. The marriage institution was made in Eden. The Sabbath of the fourth commandment was instituted in Eden, when the foundations of the world were laid, when the morning stars sang together, and all the sons of God shouted for joy. Then let this, God's institution of marriage, stand before you as firm as the Sabbath of the fourth commandment. [Letter 8, 1888](#), pp. 1, 2.

Change Disposition not the Marriage Status

I have received a letter from your husband. I would say that there is only one thing for which a husband may lawfully separate from his wife or a wife from her husband, and that is adultery.

If your dispositions are not congenial, would it not be for the glory of God for you to change these dispositions?

—A husband and wife should cultivate respect and affection for each other. They should guard the spirit, the words, and the actions, so that nothing will be said or done to irritate or annoy. Each is to have a care for the other, doing all in their power to strengthen their mutual affection.

I tell you both to seek the Lord. In love and kindness do your duty one to the other. The husband should cultivate industrious habits, doing his best to support his family. This will lead his wife to have respect for him.

You both need to overcome pride and selfishness. Do not wound one another by harsh words. Speak kindly and gently. I cannot give you better advice than this. No tongue can express, no finite mind conceive, the satisfaction that comes from appreciating the goodness and love of God.

My sister, you cannot please God by maintaining your present attitude. Forgive your husband. He is your husband, and you will be blessed in striving to be a dutiful, affectionate wife. Let the law of kindness be on your lips. You can and must change your attitude. [Letter 168, 1901](#), pp. 1, 2.

A Case Where a Second Marriage Was Justified

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In regard to the marriage of your daughter with A_____, I see where you are troubled. But the marriage took place with your consent, and your daughter, knowing all about him, accepted him as her husband, and now I can see no reason why you should carry any burden over this matter. Your daughter loves A_____, and it may be that this marriage is in the order of God in order that both A_____ and your daughter may have a richer Christian experience, and be built up where they are deficient. Your daughter has pledged herself to A_____ in marriage, and to break her marriage vows would be far from right. She cannot now disannul her obligations to him.... I had a personal knowledge of his former relations with his first wife B_____. A_____ loved B_____ far too well; for she was not worthy of his regard. He did all in his power to help her, and sought in every possible way to retain her as his wife. He could not have done more than he did do. I pleaded with her, and tried to show her the inconsistency of her course, and begged her not to obtain a divorce;

but she was determined and willful and stubborn, and would have her own way. While she lived with him, she sought to secure all the money possible from him, but she would not treat him kindly as a wife should treat her husband.

A_____ did not put his wife away. She left him, and put him away, and married another man. I see nothing in the Scripture that forbids him to marry again in the Lord. He has a right to the affection of a woman....

[163] I cannot see that this new union should be disturbed. It is a serious matter to part a man and his wife. There is no Scriptural ground upon which to take such a step in this case. He did not leave her, she left him. He did not marry again until she had obtained a divorce. When B_____ divorced herself from A_____ he suffered most keenly, and it was not until B_____ had married another man that A_____ married again. The one he has chosen I feel certain will be a help to him, and he can be a help to her.... I see nothing in the Word of God that would require her to separate from him. As you have asked my advice, I will freely give it to you. [Letter 50, 1895](#), pp. 1-6.

The Provoking Party Has no Right to Remarry

I have been considering your case in connection with _____, and I have no other counsel to give than I have given. I consider that you have no moral right to marry _____; he has no moral right to marry you. He left his wife after giving her great provocation. He left her whom he had vowed before God to love and cherish while both should live. Before ever she obtained her divorce, when she was his lawful wife, he left her for three years, and then left her in heart, and expressed his love to you. The matter has been negotiated largely between you and a married man, while he was legally bound to the wife he married, who has had two children by him.

I see not a particle of leniency in the Scriptures given either of you to contract marriage, although his wife is divorced. From the provocation he has given her, it was largely his own course of action that has brought this result, and I cannot see in any more favorable light his having a legal right to link his interest with yours or you to link your interest with his....

—I am astonished that you should for a moment give thought to such a thing, and place your affections on a married man who had left his wife and children under such circumstances. I advise you to lay your thoughts and plans regarding this matter just as they are before our responsible brethren, that you may receive their counsel, and let them show you from the law of God the error into which you have fallen. You have both broken the law even in thinking that you might unite in marriage. You should have repelled the thought at its first suggestion. [Letter 14, 1895](#), pp. 1, 2.

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Counsel to Those Urging the Separation of Man and Wife

Your letter has been received and read. I have had acquaintance with several such cases and have found those who felt conscientious to do something in similar cases to the one you mention. After having stirred things up generally, and torn things to pieces, they had no wisdom to put things together to make matters better. I found that those who were so zealous to tear things down did nothing to build them up in right order. They had the faculty to confuse, distress, and create a most deplorable condition of things, but not the faculty to make them better.

You have asked my counsel in regard to this case; I would say that unless those who are burdened in reference to the matter have carefully studied a better arrangement, and can find places for these where they can be comfortable, they better not carry out their ideas of a separation. I hope to learn that this matter is not pressed and that sympathy will not be withdrawn from the two whose interests have been united. I write this because I have seen so many cases of the kind, and persons would have great burden till everything was unsettled and uprooted and then their interest and burden went no further. We should individually know that we have a zeal that is according to knowledge. We should not move hastily in such matters, but look on every side of the question; we should move very cautiously and with pitying tenderness, because we do not know all the circumstances which led to this course of action.

I advise that these unfortunate ones be left to God and their own consciences, and that the church shall not treat them as sinners until they have evidence that they are such in the sight of the Holy God.

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He reads hearts as an open book. He will not judge as man judgeth. [Letter 5, 1891](#), pp. 1, 2.

Case not Bettered by Leaving Present Wife

I have just read your letter concerning _____. I regard the matter in the same light that you do, and think it a cruel, wicked thing that the father of _____ should take the course that he is taking.... I would say that his case cannot be improved by leaving the present wife. It would not better the case to go to the other woman in question.

I consider the case of the father one that is singular, and his record is one that he will not be pleased to meet in the day of God. He needs to repent before God of his spirit and his works. The best thing for him to do is to cease to stir up strife.... Let the father and brother make diligent work for themselves. They both need the converting power of God. May the Lord help these poor souls to remove spot and stain from their own characters, and repent of their wrongs, and leave _____ with the Lord.

I am so sorry for the man; for his course is in such a shape that it will not answer to be meddled with, for there are difficulties upon difficulties. I would say that the Lord understands the situation, and if _____ will seek Him with all his heart, He will be found of him. If he will do his best, God will pardon and receive him.

[166] O, how precious it is to know that we have One who does know and understand, and will help the ones who are most helpless. But the rebuke of God is upon the father and the brother who would drive to destruction and perdition one who stands in the sight of God under no worse condemnation than themselves; and yet they will so use their gifts of speech as to dishearten, discourage, and drive _____ to despair.

_____ may hope in God and do the best he can to serve God in all humility of mind, casting his helpless soul upon the great Sin-bearer. I have not written a word to either father or son. I would gladly do something to help poor _____ to make things right, but this cannot be done as matters are now situated, without someone being wronged. [Letter 175, 1901](#), pp. 1-3.

I have received your letter, and in reply to it I would say, I cannot advise you to return to _____ unless you see decided changes in him. The Lord is not pleased with the ideas he has had in the past of what is due to a wife.... If Brother _____ holds to his former views, the future would be no better for you than the past has been. He does not know how to treat a wife.

I feel very sad about this matter. I feel indeed sorry for _____, but I cannot advise you to go to him against your judgment. I speak to you as candidly as I spoke to him; it would be perilous for you to again place yourself under his dictation. I had hoped that he would change....

The Lord understands all about your experiences, Sister _____. Be of good courage in the Lord; He will not leave you nor forsake you. My heart goes out in tenderest sympathy for you. [Letter 148, 1907](#), pp. 1, 2.

“Shoulder Your Cross”—“Show Yourself a Man”

I cannot see what more can be done in this case, and I think that the only thing that you can do is to give up your wife. If she is thus determined not to live with you, both she and you would be most miserable to attempt it. And as she has fully and determinedly set her stakes you can only shoulder your cross and show yourself a man. [Letter 40, 1888](#), p. 1.

White Estate

Washington, D.C.,

August 22, 1948.

[167] **MR No. 41—Supplementary Material Regarding
Message-filled Books**

[Release requested by the Publishing Department.]

Turn not from Message-Filled Books

My heart aches as I see those who profess to be looking for Christ's coming devoting their time and talents to circulating books that contain nothing concerning the special truth for our time—books of narrative, books of biography, books of men's theories and speculations. The world is full of such books; they can be had anywhere; but can the followers of Christ engage in so common a work, when there is crying need for God's truth on every hand? It is not our mission to circulate such works. There are thousands of others to do this, who have as yet no knowledge of anything better. We have a definite mission, and we ought not to turn from it for side issues, employing men and means to bring to the attention of the people books that have no bearing upon the present truth.—[Manuscript 122, 1899, 19, 20](#). (“The Canvasser and His Work,” 1899.)

A Balanced Program

I do not believe it is right to devote so much attention to the sale of the smaller books, to the neglect of the larger ones. It is wrong to leave lying on the shelves the large works that the Lord has revealed should be put into the hands of the people, and to push so vigorously, in the place of these, the sale of small books.—[Manuscript 123, 1902, 10](#). (From a report of a Council meeting held at Elmshaven, October 19, 1902.)

Books Containing Present Truth

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At this period of our work we must guard every step we take in reference to the publication of our books. I have been plainly shown that we must secure as canvassers men and women of ability. Much of the effort that has been devoted to the sale of medical books should now be given to the handling of books that contain the present truth for this time, that the evidences of our faith and the issues that are before us may be known by the people....

We are to bring into the work every living agency who feels that he is chosen of God to do, not a common, commercial work, but a work that will give light and truth, Bible truth, to the world. [Letter 72, 1907](#), pp. 2, 3. (To E. R. Palmer, February 25, 1907.)

The Light of the World

Our large books should have a wider circulation. The words, “Ye are the light of the world,” must have a much clearer fulfillment in the lives of Seventh-day Adventists than they have yet had. Every line of our work should be carried forward in a way that will recommend the truth to those who hear. No selfish act is to be seen in commercial work, or in spiritual work. No thread of dishonesty is to be drawn into the pattern.

The time has come when, as never before, Seventh-day Adventists are to arise and shine, because their light has come, and the glory of the Lord has risen upon them. [Letter 296, 1904](#), pp. 2, 3. (To Elders A. G. Daniells and W. W. Prescott, October, 1904.)

Counsel Concerning Proposals Made by Elder Haskell Regarding Independent Publishing

Brother Walter Harper has been conversing with me about the need of greater effort for the sale of my books, and especially *Great Controversy* and *Patriarchs and Prophets*. I encouraged him to do all he could to push the sale of these books, and I told him that if the publishing houses would not keep him supplied with my books, that I would supply them. But as I consider the matter I see that at this time, when so much is being said against organization, we must be careful not to work for disorganization. We must not get out of

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line. I am fearful regarding any plan that would take the work out of our publishing houses; for this might lessen the confidence of our brethren in these important agencies for the dissemination of present truth.

I believe that in the selling of your books you want to do just what is right. I believe the Lord will guide you with His counsel. Regarding my books, I feel that I cannot take them into my own hands, and thus weaken the work of the office of publication. It would not be wise for me to make a move that would look as if I did not have confidence in our leading publishing houses. We must do all things in a righteous way. We must not weaken the hearts and hands of those of whom we expect so much.

Years ago, when I was in Battle Creek, I was much distressed that *Great Controversy* should lie idle on the shelf. For two years it was held back that *Bible Readings* might have more attention. All that I could say did not change the course of those who had control of the canvassing work. They treated me as if I were a child. If at that time I had appealed to the people, asking for agents to handle my books, and promising to supply them, it would have been in the order of the Lord; but now things have changed. There is not now a studied, determined effort to hold back the books that are of most importance. We are planning to bring out many books, and for the pioneer in our work to make any move now that would create confusion would not be wise. We must not bring any discouragement on our publishing houses at this critical period in their experience.

[170] We have advised the Pacific Press to give up commercial work. This has been done. The Review and Herald also is giving its principal energies to our own work. The Nashville house is doing less outside work, and is making great exertions to secure good agents, and to sell our denominational books. To take my books into my own hands now would bring a great trial upon that work, and I cannot do it. I shall let the work go on as it has been going. We must press together, and take no step that will bring confusion to our publishing work.

You can do as you think best; but I have concluded to have my books handled just as they have been in the past. I shall encourage our brethren to scatter them like the leaves of autumn, but I shall leave my books to be handled by the publishing houses and shall

prepare for larger sales in the future. [Letter 70, 1907](#), pp. 1-3. (To Elder S. N. Haskell, February 26, 1907.)

Independent Publishing

Yesterday I had presented to me the advisability of supplying my books direct to agents in fields where few are sold. Thus I would receive a larger income. I laid the matter before my son, W. C. White, as it had been presented to me. Then he told me how he regarded the proposition, and in conclusion said, “Mother, unless you have special direction from the Lord, I advise you to make no new moves. It will bring perplexity to others and additional care and burden to you; and you have cares and burdens enough. In every new move, we must consider the interests of the whole work.”

During the night I had instruction as to the best course to follow at this crisis. Our work now is large; many new books must be brought out; and we must handle all parts of the work wisely. We must do our best to encourage our publishing houses in America and in foreign countries. Should I as author take up the work of handling my books myself, discouragement would be brought on our offices of publication. We have urged our publishing houses to give up commercial work, and they have done this. Should we bring confusion into the subscription book work, it would give them occasion to return to commercial work, and this would bring in delays and hindrances to the work of filling the world with our literature. [Letter 72, 1907](#), pp. 1, 2. (To E. R. Palmer, February 25, 1907.)

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I have received your letter, in which you speak of a plan for you to print and sell a large number of my book, *Early Writings*, brought out in a new style of binding.

In the past I have given my consent to your suggestions regarding this matter, but recently I have received such positive instruction regarding the necessity of unity that I dare not give my consent to your proposition.

The Lord would have every movement made by you or by me such that it will inspire confidence in us as being led by the Lord. I should be sorry to see you do anything that would tend to lessen your influence as a wise counselor. As missionary workers, we need

the guidance of the Holy Spirit. We must seek to follow the example set by our Saviour in His ministry of love. We must manifest the wisdom of the serpent and the harmlessness of the dove. May God help us that we may be a blessing to His people.

I would not wish to handle my books, nor to see you handle your books in a manner that would seem to throw discredit upon the publishing houses. We must manifest wisdom in this matter. To carry out the plans you suggest would, to many, seem that we were taking advantage of circumstances to benefit ourselves.... Let your whole influence be cast to create a spirit of unity with the men who are carrying responsibilities in the publishing work. Then your words will have more influence.

[172] You and I are being watched very critically. If we were to carry out plans that would create dissension, this might result in the loss of souls. Do not forget that many are watching to see some moves made that would seem to vindicate the wrong moves that have been made in this conference during the last few years. Let us labor earnestly to convince men that Christ came to our world to place men on vantage ground, that he might become a partaker of the divine nature.

The Lord would be pleased for you to modify your plans regarding the selling of books at low prices, lest you lead some to feel that our publishing houses were charging exorbitantly for their labor.

In your position of trust as president of the California Conference, you should take especial heed lest you give occasion for your self-sacrificing efforts to be regarded as a reflection upon the men connected with our offices of publication. You are to come as close as possible to our leading brethren. It would be a great mistake to follow methods in the publication and sale of your books that would injure your influence. Therefore, I say that it would not be wise, my brother, to carry out plans that seem to some to be contrary to fair dealing in the sale of our books.

Therefore I cannot give my consent to have any of my books handled at the present time in the way you suggest. It would make upon the minds of some of our brethren an impression that would not be desirable. [Letter 94, 1908](#), pp. 1-3. (To Elder S. N. Haskell, March 29, 1908.)

On making inquiries regarding the publication of *Early Writings*, I learn that our offices at Mountain View and at Washington have

just brought out, and have in stock a large edition of this book, and that they are selling a paper-covered edition for thirty-five cents. Under such circumstances therefore, it would seem unjust to them [173] were we to endeavor to place on the market a smaller-sized book, to be sold at a low price....

Representations that have been given me lead me to fear the plan of selling our books at too low a price. Many who would take advantage of these low prices, might just as easily pay the full price. And some who buy the books for little, would sell them to others who would have to pay the regular prices. Such a plan is bringing in an order of things that will not bring the best results. If you find worthy people who are not able to pay for a book, it is your privilege to present it to them. But you should hold your books at a price that will insure against a loss to the publishers....

The enemy is ever seeking to scatter briars and thorns among the precious wheat. Earnest labor is required to make a success of our efforts. While certain plans may seem to be wise, and while men may have the best of motives in following them, yet if these plans result in friction, it will be found that the good results that were sought will not appear.

I dare not under present conditions do otherwise than as I have stated. While for a time there might be an enthusiasm in presenting books at a great reduction, yet there are only a few who could do this kind of work. And I cannot consent for you to do this in my behalf. We are both becoming old, and every move must bear the impress of the character of Christ. Not for a day must we venture to move unadvisedly. Looking unto Jesus constitutes real excellence of character. If we copy the pattern we shall always be safe; for Christ will be revealed in personal ministry. Let us make no mistakes, for we are sowing for eternity.

We should blend with our publishing institutions in laying and carrying out plans that will be productive of healthful unity. All should seek to be baptized with the Holy Spirit, and all speak the [174] same things. Let each serve with an eye single to the glory of God. [Letter 106, 1908](#), pp. 1-4. (To Elder and Mrs. S. N. Haskell, April 2, 1908.)

Washington, D.C.

**MR No. 42—The Same as Manuscript Release No.
23**

**MR No. 43—The Same as Manuscript Release No.
33**

**MR No. 44—The Same as Manuscript Release No
32**

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MR No. 45—Statements on the “Latter Rain”

[Release requested for use in connection with “Latter Rain” statements in printed report of Ministerial Council.]

The time has come when we must expect the Lord to do great things for us. Our efforts must not flag or weaken. We are to grow in grace and in a knowledge of the Lord. Before the work is closed up and the sealing of God’s people is finished, we shall have the out-pouring of the Spirit of God. Angels from heaven will be in our midst.... The present is the fitting up time for heaven, when we each must walk in full obedience to all the commandments of God. [Letter 30, 1907](#), pp. 2, 3. (To Mr. N. D. Faulkhead, February 5, 1907.)

I know that a work must be done for the people, or many will not be prepared to receive the light of the angel sent down from heaven to lighten the whole earth with his glory. Do not think that you will be found as vessels unto honor in the time of the latter rain, to receive the glory of God, if you are lifting up your souls unto vanity, speaking perverse things, in secret cherishing roots of bitterness brought from the conference at Minneapolis. The frown of God will certainly be upon every soul who cherishes and nurtures these roots of dissension, and possesses a spirit so unlike the Spirit of Christ. [Letter 24, 1889](#), p. 4. (To the General Conference, circa 1889.)

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Brethren, we have little time in which to work. Certainly we need to stop complaining about each other, and lay our whole hearts open before God, that we may receive the Holy Spirit. Years ago the time came for the Holy Spirit to descend in a special manner upon God’s earnest, self-sacrificing workers. The Lord will greatly bless His tried and chosen ones if they will cooperate with Him. When the Holy Spirit came down in the day of Pentecost, it was like a rushing, mighty wind. It was given in no stinted measure; for it filled all the place where the disciples were sitting. So will it be given to us when

our hearts are prepared to receive it.—[Manuscript 2, 1899, 1](#). (“The Need for Greater Consecration,” January 24, 1899.)

“For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear My name shall the Sun of Righteousness arise with healing in His wings; and ye shall go forth and grow up as calves of the stall” ([Malachi 4:1, 2](#)).

Here are brought plainly to view those who will be vessels unto honor; for they will receive the latter rain. Every soul who in the light now shining upon our pathway continues in sin will be blinded, and will accept the delusions that come from Satan. We are now nearing the close of this earth’s history. Where are the faithful watchmen on the walls of Zion who will not slumber, but faithfully declare the time of night? Christ is coming to be admired in all them that believe. How painful it is to contemplate that the Lord Jesus is being kept in the background! How few magnify His grace and exalt His infinite compassion and love. There will be no envy, no jealousy, in the hearts of those who are seeking to be like Jesus in character. [Letter 15, 1892](#), p. 5. (To Elder S. N. Haskell, June 25, 1892.)

Under the showers of the latter rain the inventions of man, the human machinery, will at times be swept away, the boundary of man’s authority will be as broken reeds, and the Holy Spirit will speak through the living, human agent with convincing power. No one then will watch to see if the sentences are well rounded off, if the grammar is faultless. The living water will flow in God’s own channels. But let us be careful now not to exalt men, their sayings and doings: and let not any one consider it a grand point to have a startling experience to relate; for here is a fruitful field where credence will be given to unworthy persons. [Letter 102, 1894](#), p. 4 (To James Edson and Emma White, February 6, 1894.)

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Every truly converted soul will be intensely desirous to bring others from the darkness of error into the marvelous light of the righteousness of Jesus Christ. The great outpouring of the Spirit of God which lightens the whole earth with His glory will not come until we have an enlightened people who know by experience what it means to be laborers together with God. When we have entire, wholehearted consecration to the service of Christ, God will recog-

nize the fact by an outpouring of His Spirit without measure; but this will not be while the largest portion of the church are not laborers together with God. God cannot pour out His Spirit when selfishness and self-indulgence is so manifest, when a spirit prevails that if put into words would express that answer of Cain,—“Am I my brother’s keeper?” [Letter 31, 1894](#), p. 11. (To Mr. Harper, September 23, 1894.)

[178] We cannot exert a correct influence when we are under a cloud of anxiety and depression. We must reach out the hand of faith, and grasp the hand of our Redeemer. We must not wait for the latter rain. It is coming upon all who will recognize and appropriate the dew and showers of grace that fall upon us. When we gather up the fragments of light, when we appreciate the sure mercies of God, who loves to have us trust Him, then every promise will be fulfilled. “For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations” ([Isaiah 61:11](#)). [Letter 151, 1897](#), pp. 1, 2. (To James Edson and Emma White, August 29, 1897.)

When the laborers have an abiding Christ in their own souls, when all selfishness is dead, when there is no rivalry, no strife for the supremacy, when oneness exists, when they sanctify themselves, so that love for one another is seen and felt, then the showers of the grace of the Holy Spirit will just as surely come upon them as that God’s promise will never fail in one jot or tittle. But when the work of others is discounted, that the workers may show their own superiority, they prove that their own work does not bear the signature it should, God cannot bless them.—[Manuscript 24, 1896](#), 4. (“Unselfishness among Brethren,” September 9, 1896.)

A most solemn responsibility rests on me to say to you, “Your only hope is in God.” Before giving us the baptism of the Holy Spirit, our heavenly Father will try us, to see if we can live without dishonoring Him. Draw nigh to God, and He will draw nigh to you. Do not think, my children, that you have received all the spiritual help you need. And do not think that you can have great spiritual blessings without complying with the conditions God Himself has laid down. James and John thought that for the asking, they could have the highest place in the kingdom of God. Oh, how far short

they fell of understanding the situation! They did not realize that before they could share Christ’s glory, they must wear His yoke and daily learn His meekness and lowliness. [Letter 22, 1902](#), pp. 8, 9. (To James Edson and Emma White, February 1, 1902.)

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Christ used the wind as a symbol of the Spirit of God. As the wind bloweth whither it listeth, and we cannot tell whence it cometh or whither it goeth, so it is with the Spirit of God. We do not know through whom it will be manifested. But I speak not my own words when I say that God’s Spirit will pass by those who have had their day of test and opportunity, but who have not distinguished the voice of God or appreciated the movings of His Spirit. Then thousands in the eleventh hour will see and acknowledge the truth. “Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed” ([Amos 9:13](#)). These conversions to truth will be made with a rapidity that will surprise the church, and God’s name alone will be glorified. [Letter 43, 1890](#), p. 5. (To Brother Olsen, December 15, 1890.)

If all those that handle the Word of God, ministering to the people, will cleanse their hearts from all iniquity and all defilement, and shall come to God with clean purpose of heart, as little children, they shall see of the salvation of God. Jesus will walk in our midst. We have now the invitations of mercy to become vessels unto honor, and then we need not worry about the latter rain; all we have to do is to keep the vessel clean and prepared and right side up, for the reception of the heavenly rain and keep praying, “Let the latter rain come into my vessel. Let the light of the glorious angel which unites with the third angel, shine upon me; give me a part in the work; let me sound the proclamation; let me be co-laborer with Jesus Christ.” Thus seeking God, let me tell you, He is fitting you up all the time giving you His grace. You need not be worried. You need not be thinking that there is a special time coming when you are to be crucified; the time to be crucified is just now. Every day, every hour, self is to die; self is to be crucified, and then, when the time comes that the test shall come to God’s people in earnest, the everlasting arms are around you. The angels of God make a wall of fire around about and deliver you. All your self-crucifixion will not do any good then. It must come before the destiny of souls is decided. It is now that self is to be crucified, when there is work to

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do; when there is some use to be made of every entrusted capability. It is now that we are to empty and thoroughly cleanse the vessel of its impurity. It is now that we are to be made holy unto God. This is our work, this very moment. You are not to wait for any special period for a wonderful work to be done; it is today. I give myself to God today.—[Manuscript 35, 1891, 16, 17](#). (“Work and Baptism of Holy Spirit Needed,” September 26, 1891.)

The Lord calls for united action. Well organized efforts must be made to secure laborers. There are poor, honest, humble souls whom the Lord will put in your places, who have never had the opportunities you have had and could not because you were not worked by the Holy Spirit. We may be sure that when the Holy Spirit is poured out, those who did not receive and appreciate the early rain will not see or understand the value of the latter rain. When we are truly consecrated to God, His love will abide in our hearts by faith and we will cheerfully do our duty, in accordance with the will of God. [Letter 8, 1896](#), p. 9. (To My Brethren in America, February 6, 1896.)

[181] When the Third Angel’s Message shall go forth with a loud voice, the whole earth shall be lightened with His glory, the Holy Spirit is poured out upon His people. The revenue of glory has been accumulating for this closing work of the Third Angel’s Message. The prayers that have been ascending for the fulfillment of the promise, the descent of the Holy Spirit, not one has been lost. Each prayer has been accumulating, ready to overflow and pour forth a healing flood of heavenly influence and accumulated light all over the world. [Letter 96a, 1899](#), p. 2. (To Sister Henry, July 19, 1899.)

White Estate

Washington, D. C.,

August 30, 1950.

MR No. 46—Number Skipped

**MR No. 47—The Same as Manuscript Release No.
25**

MR No. 48—Use of the Tithe

[182]

[Release requested for general use.]

Not for Common Necessities of the House of God

Letters have come to me from Oakland and Battle Creek, making inquiries as to the disposition made of the tithe. The writers supposed that they were authorized to use the tithe money in meeting the expenses of the church, as these expenses were quite heavy. From that which has been shown me, the tithe is not to be withdrawn from the treasury. Every penny of this money is the Lord's own sacred treasure, to be appropriated for a special use....

The light which the Lord has given me on this subject, is that the means in the treasury for the support of the ministers in the different fields is not to be used for any other purpose. If an honest tithe were paid, and the money coming into the treasury were carefully guarded, the ministers would receive a just wage....

The minister who labors should be sustained. But notwithstanding this, those who are officiating in this work see that there is not money in the treasury to pay the minister. They are withdrawing the tithe for other expenses,—to keep up the meeting house necessities or some charity. God is not glorified in any such work. We have to raise our voice against this kind of management. Let those who have comfortable homes, and are not called upon to leave their families, consider this matter. Gifts and offerings should be brought in by the people as they are privileged in having houses of worship, as in Battle Creek and Oakland, two of our largest churches. Let house-to-house labor be done in setting before the families in Battle Creek and Oakland their duty in acting a part in meeting these expenses, which may be called common or secular, and let not the treasury be robbed. There has not been money in the treasury to supply ministers for the service of God....

[183]

Those who have used the tithe money to supply the common necessities of the house of God, have taken the money that should go to sustain ministers in doing His work, in preparing the way for Christ's second appearing. Just as surely as you do this work, you misapply the resources which God has told you to retain in His treasure house, that it may be full, to be used in His service. This work is something of which all who have taken a part in should be ashamed. They have used their influence to withdraw from God's treasury a fund that is consecrated to a sacred purpose. From those who do this, the blessing of the Lord will be removed. The tithe money must be kept sacred....

I know from the light given me of God that there should be many workers in California. There should be workers in Michigan, and yet men are questioning in regard to using the tithe for other purposes than that which the Lord specified. In California, in all our cities in America, in the highways and byways, men and women should go forth as consecrated workers, who will proclaim the message of warning.—[Manuscript 17, 1897, 1-8](#). (“The Use of the Tithe,” March 14, 1897.)

To Share the Lord's Money with Needy Fields

[184] In some of the larger conferences the tithe may be more than sufficient to sustain the laborers now in the field. But this does not sanction its use for any other purpose. If the conferences were doing the work that God desires them to do, there would be many more laborers in the field, and the demand for funds would be greatly increased. The conferences should feel a burden for the regions beyond their own borders. There are missions to be sustained in fields where there are no churches and no tithes, and also where the believers are new and the tithe limited. If you have means that is not needed after settling with your ministers in a liberal manner, send the Lord's money to these destitute places. Special light on this point has been given. I was listening to the voice of a heavenly Messenger, and the directions given were that the churches that had buildings and facilities should in this way assist the missions in foreign countries.—[Manuscript 139, 1898, 26](#). ([An Appeal for Missions, October 21, 1898](#).)

A Solemn Warning

We received your letter today. The question in regard to applying the tithes for incidental expenses connected with the church is referred to. You say that this has not been done in _____ for years. I am glad to hear this. I answer in accordance with the light recently given me of God, and which has led me to write so much on this matter, that it is a mistake for our churches to appropriate the tithe for any other purpose than to sustain the ministry. The Lord will not work in your favor if you do this....

The tithe is not to be consumed in incidental expenses. That belongs to the work of the church members. They are to support their church by their gifts and offerings. When this matter is seen and realized in all its bearings, there will be no questions on this subject. Through His servant Malachi, the Lord gives a most solemn warning in reference to this matter. He says, “Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it” ([Malachi 3:10](#)).

The Lord has revealed to me that when the members of the church in _____ shall learn to deny themselves, when they shall consecrate themselves to God, when they shall practice economy as truehearted sons and daughters of God; when they shall expend much less for outward display, and shall wear plain, simple clothing without unnecessary adornments; when their faith and works shall correspond, then they will be the Lord’s true missionaries and will have clear discernment and spiritual understanding. They will have a sense of the sacredness of God’s work. They will see the necessity of the tithe money being faithfully paid into the treasury, and reserved for the sacred work to which God designs that it shall be devoted,—to carry the last message of mercy to a fallen world. God’s people are to lift the standard of truth in every place where the message of mercy has not been proclaimed. [185]

Every soul who is honored in being a steward of God is to carefully guard the tithe money. This is sacred means. The Lord will not sanction your borrowing this money for any other work. It will create evils you cannot now discern. It is not to be meddled

with by the _____ church; for there are missions to be sustained in other fields, where there are no churches and no tithes. When the men who, as God's messengers, have their work to do, will do it in a straightforward manner, the church of _____ will take care of the duties belonging to it individually. The members will furnish the means to sustain these extra expenses. But by using the tithe for these expenses, or filling the gaps made in business lines, you lift from them a burden which they should as a church carry.

[186] Time, precious time, is passing into eternity, and the work that should be done in saving perishing souls is left undone. Keep your hands off the Lord's reserve fund. That means is to do a great work before probation shall close. Not one-hundredth part of the work that should be done in California is being done. Missionary workers are few. It is most painful to me to see how little is being done in self-sacrificing effort, in bringing up the church to sense their individual responsibility and the necessity of self-denial. Look at the congregations coming into the houses of worship in _____ and _____, and see how much money is expended in dress that should go to the Lord's cause. But you cannot, as responsible men, be clear in the sight of God unless you shall practice more economy and self-denial yourselves, unless you shall bear a testimony that will cut its way to the heart of self-indulgence.

It makes me heartsick to see the most sacred, solemn truth ever given to our world have so little influence upon the life and character of many who profess to believe the Word of God. What is the matter?—the truth is not practiced. The life of the world's Redeemer is our example in all things. There is much more in the Word of God than many have discovered. There is practical godliness that must be brought into the life and character. There are heights and depths that we might reach if there were less self-indulgence and more consecration to God....

The Lord has shown me that when those who are in office will do their appointed work, and bind about their many supposed wants; when they shall practice the self-denial that God enjoins, and encourage economy in every line as it is their duty to do by setting the example, there will be a solemn, straight-forward testimony, hearts and lips touched with holy fire coming forth from the great center in

California, and _____ will have [an] influence on smaller churches. [Letter 81, 1897](#), pp. 1-5. (To Brother Jones, May 27, 1897.)

A Letter to Elder Daniells

[187]

I send you this morning a letter written for America, and sent there yesterday morning, which will show you how I regard the tithe money being used for other purposes. [See [Special Testimonies to Ministers and Workers 10:16-24](#).] This is the Lord's special revenue fund, for a special purpose. I have never so fully understood this matter as I now understand it. Having had questions directed here to me to answer, I have had special instruction from the Lord that the tithe is for a special purpose, consecrated to God to sustain those who minister in the sacred work, as the Lord's chosen to do His work not only in sermonizing, but in ministering. They should understand all that this comprehends. There is to be meat in the house of God, who believe the truth, to give a faithful tithe to the Lord, and ministers should be encouraged and sustained by that tithe. [Letter 40, 1897](#), p. 1. (To Elder A. G. Daniells, March 16, 1897.)

White Estate

Washington, D. C.,

August 22, 1951.

[188]

MR No. 48a—Use of the Tithe

[Release requested by Elder W. H. Branson for use in the study of this problem in connection with a forthcoming council.]

In the night season I am laboring earnestly with persons who do not seem to understand that in the providence of God the medical missionary work is to be as the right hand of the body.—[Manuscript 58, 1901, 1](#). (“A Union of Ministerial and Medical Missionary Work Essential,” July 7, 1901.)

The tithe is to be used for one purpose,—to sustain the ministers whom the Lord has appointed to do His work. It is to be used to support those who speak the words of life to the people, and carry the burden of the flock of God....

Those who have charge of our church buildings are to be supplied with the means that is necessary to keep these buildings in good repair. But this money is not to come from the tithe....

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

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

When a man enters the ministry, he is to be paid from the tithe enough to sustain his family. He is not to feel that he is a beggar....

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

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

might have accomplished much good. During their term of labor, these men have done double labor. They felt so heavy a burden for souls that they had no desire to be relieved of overwork. The heavy burdens borne shortened their lives. The widows of these ministers are never to be forgotten, but should, if necessary, be paid from the tithe.—[Manuscript 82, 1904, 1-3](#). (“The Use of the Tithe,” 1904.)

Our conferences should see that the schools are provided with teachers who are thorough Bible teachers and who have a deep Christian experience. The best ministerial talent should be brought into schools, and the salaries of these teachers should be paid from the tithe....

God’s ministers are His shepherds, appointed by Him to feed His flock. The tithe is His provision for their maintenance, and He designs that it shall be held sacred to this purpose....

If the members of a church exercise economy and self-denial in dress and in all their expenses as God requires, there will be no lack of funds. The tithe will be increased, and there will be donations sufficient for all church expenses.—[Manuscript 139, 1898, 24-26](#). ([An Appeal for Missions, October 21, 1898](#).)

And if there is a surplus of means in the treasury, there are many places where it may be used strictly in the appointed lines. In many places the dearth of means is so great that the workers cannot be employed to do missionary work. Every dollar of the money put into the treasury is not needed in _____. Let the Lord’s money be donated to support the ministers in foreign countries where they are working to lift the standard in new fields. This is God’s money, and He designs that it shall be used in sustaining the ministry, in educating a people to prepare to meet their God....

[190]

If you have more means than you need to settle [with] your ministers in a fair, liberal, Christian manner, there are other places where you can help, where there are but few people and poor, and the tithe is limited. Send the Lord’s money to them. This I have been repeatedly shown is the way to do....

When the people will, as in the church in _____, excuse themselves from sustaining their own church demands, that church is in deep need of a ministry that is of a different order than that which it has had. The men who are handling sacred things will need to discern more clearly spiritual things, and if they will begin to rely

upon the tithe money to use in the several places where there is a gap and where means are needed in Battle Creek and Oakland, the Lord will surely remove His blessing from these churches.

You know nothing experimentally of the poverty in foreign countries. We need some of your abundance here. When men shall be properly exercised to present to the people their duty as Christians to support their church expenses; when they shall themselves present more abundantly their gifts and offerings to carry forward the work, then God will bless the faithful messenger, and He will bless the members of the churches; for He says, "I know thy works" ([Revelation 3:8](#)).

[191] Then who will be aroused to sense their duty in this respect, and act their part in the fear of God. Self-denial is to be presented to the people, and offerings called for in donations. Said the messenger of heaven, "It is not the Oakland church, the Battle Creek church, the Healdsburg church, or the San Francisco church who should draw from the treasury of God to supply their weekly incidental expenses, incurred in accommodating the people as they assemble together to worship God. Let every soul consider, and humble himself before God." [Letter 81, 1897](#), pp. 1-6. (To Brother Jones, May 27, 1897.)

There are exceptional cases, where poverty is so deep that in order to secure the humblest place of worship, it may be necessary to appropriate the tithes. But that place is not Battle Creek or Oakland. Let those who assemble to worship God consider the self-denial and self-sacrifice of Jesus Christ. Let those brethren who profess to be children of God study how they can deny themselves, how they can part with some of their idols, and carefully economize in every line. In each house there should be a box for the church fund, to be used for the needs of the church....

Let not those to whom are entrusted responsibilities, allow the treasury that God has appointed to sustain the ministers in the field, to be robbed to supply the expenses incurred in keeping in order and making comfortable the house of God. Thousands upon thousands of dollars have been taken from the tithes and used for these purposes. This is not as it should be. The gifts and offerings that have cost some self-denial are to be brought in. A separate fund for the purpose of defraying the expenses which every church member should share according to his ability should be instituted in every place where

there is a church.—[Manuscript 24, 1897, 1, 2](#). (“Tithing,” March 15, 1897.)

In the sixth chapter of Acts, we are shown how, when men were to be selected to fill positions in the church, the matter was brought before the Lord, and most earnest prayer was offered for guidance. The widows and fatherless were to be supported by contributions from the church. Their wants were not to be relieved by the church, but by special donations. The tithe was to be consecrated to the Lord, and was always to be used for the support of the ministry. [Letter 9, 1899](#), p. 2. (To those Occupying Important Positions in the General Conference, January 24, 1899.)

[192]

I have been instructed that there is something wrong in the way that financial matters have been carried in some of our conferences. I was shown that spiritual interests have been lost sight of, and that the very work that is most essential and urgent has been neglected, and bears the mark of imperfection. The zeal exercised by some in gathering and hoarding as much means as possible to make a good showing financially, and that men in important positions might appear as good generals, was a sad mistaking of the true interests of the work.

More and more we must come to realize that the means that comes into the conference in the tithes and gifts of our people should be used for the support of the work not only in the American cities, but also in foreign fields. Let the means so zealously collected be unselfishly distributed. Those who realize the needs of mission fields will not be tempted to use the tithe for that which is not necessary. All may be tempted to be selfish in the use of their means, but they will gain strength to resist these temptations as they study the needs of the fields that have little labor given them. My brethren, let your means be freely given, and the Lord will bless your offerings. God is looking for these offerings, and angels of God are impressing the hearts of those for whose sake they are given.—[Manuscript 11, 1908](#), p. 7. (“The Regions Beyond,” February 15, 1908.)

[193]

That there will always be a temptation to divert the tithe money to other channels, we know; but the Lord has guarded this, His own portion, to be sacredly used for the support of the gospel ministers. There may be such measures taken as shall reduce the working force that bears the message of truth, as is being done, and in America has

been done to meet the measurement of the tithe in the treasury; but this is not the Lord's plan, and if entered upon and continued, will reduce God's blessing to the churches that work upon such a plan. There may be a great dearth of means if there is a departing from the Lord's plan. The Lord regards the tithe as His own, to be used for a certain purpose, and it is an easy matter, in the place of practicing the self-denial that we should, to help in educating students, or in the temporal matters, as providing conveniences for the church, which is necessary, to dip into the Lord's consecrated portion which should be used only to sustain the ministers in new fields as well as in other places....

Now in regard to educating students in our schools. It is a good idea; it will have to be done; but God forbid that in the place of practicing self-denial and self-sacrifice our individual selves, to do this work, we should subtract from the Lord's portion, specially reserved to sustain the ministers in active labor in the field, and to [keep] at work those who are already ordained for the work. We can easily consider these matters, how much it requires to support our own families according to the members of that family. Then let those whose business it is, act in accordance with this rule. Look not upon our own things, but upon the things of others. Let us practice the golden rule, and do unto others as we would that they should do unto us, were we in like circumstances.

[194] The fibrous roots of selfishness will root themselves wherever they are given a chance. We want to cut out and exterminate every fiber of the root of selfishness....

All these things are to be done, as you propose, to help students to obtain an education, but I ask you, Shall we not all act in this matter unselfishly, and create a fund, and keep it to draw upon on such occasions. When you see a young man or a young woman who are promising subjects, advance or loan the sum needed, with the idea that it is a loan, not a gift. It would be better to have it thus. Then when it is returned, it can be used to educate others. But this money is not to be taken from the tithe, but from a separate fund secured for that purpose. This would exert a healthy uprightness and charity and patriotism among our people. There must be thoughtful consideration and a skillful adjustment of the work in the cause of God in all its departments. But let there be no meager, stingy plans

in using the consecrated portion for the sustaining of the ministry; for then the treasury would soon be empty. [Letter 40, 1897](#), pp. 1-4. (To Elder A. G. Daniells, March 16, 1897.)

White Estate

Washington, D. C.,

August 22, 1951.

MR No. 49—Used in Welfare Ministry

MR No. 50—Not released

MR No. 51—Used in My Life Today

MR No. 52—Used in The Adventist Home

**MR No. 53—Supplementary material for the SDA
Bible Commentary, Vol. 1**

[Release requested by Elder W. E. Read for *Ministry* articles.]

To Rightly Divide the Word of Truth

The Scripture is all true, but by misapplying the Scripture men arrive at wrong conclusions. We are engaged in a mighty conflict, and it will become more close and determined, as we near the final struggle. We have a sleepless adversary, and he is constantly at work upon human minds, who have not had a personal experience in the teachings of the people of God for the last fifty years. Some will take the truth applicable to their time, and place it in the future. Events in the train of prophecy that had their fulfillment away in the past are made future, and thus by these theories the faith of some is undermined.—[Manuscript 31, 1896, 3](#). (“Testimony Concerning the Views of Prophecy Held by Brother John Bell,” November 8, 1896.)

The Plan of Redemption

God designs that the plan of redemption shall come to His people as the latter rain: for they are fast losing their connection with God. They are trusting in man, and glorifying man, and their strength is proportionate to the strength of their dependence. Some matters have been opened before me which will be fulfilled ere long. We are to know more than we do at the present time. We are to comprehend the deep things of God. There are themes to be dwelt upon which are worthy of more than a passing notice. Angels have desired to look into the truths which are revealed to the people who are searching God’s Word and with contrite hearts praying for wisdom, for greater lengths and breadths and heights of that knowledge which God alone can give. Hundreds of commentaries have been written upon the gospel by men who are called great, and as we near the closing scenes of this earth’s history still more wonderful representations will be made. We need to study the Scriptures with humble, contrite

hearts. Those who will devote their powers to the study of God's Word, and especially the prophecies referring to these last days, will be rewarded by the discovery of important truths.—[Manuscript 75, 1899, 4, 5](#). (Untitled Manuscript, May 11, 1899.)

[Release requested for use in a White Estate document for use on requests explaining Mrs. White's attitude toward the tithe.]

You ask if I will accept tithe from you and use it in the cause of God where most needed. In reply, I will say that I shall not refuse to do this, but at the same time I will tell you that there is a better way.

It is better to put confidence in the ministers of the conference where you live, and in the officers of the church where you worship. Draw nigh to your brethren. Love them with a true heart fervently, and encourage them to bear their responsibilities in the fear of God. "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" ([1 Timothy 4:12](#)). [Letter 96, 1911](#), p. 1. (To Mrs. J. J. Gravelle, December 29, 1911.)

White Estate

Washington, D. C.,

August 5, 1953.

MR No. 55—The Spirit that Should Characterize the Work of Seventh-day Adventist Physicians

[197]

I am alarmed at the outlook both for the Sanitarium and the publishing house at Battle Creek and our institutions generally. A spirit has been manifesting itself, and strengthening year by year in the institutions, that is of an entirely different character from that which the Lord has revealed in His Word should characterize the physicians and workers connected with our health institutions, and the work of publishing. The idea is entertained that the physicians at the Sanitarium and men in responsible positions in the publishing house are not under obligations to be controlled by self denying, self-sacrificing principles of Christianity. But this idea has its origin in the councils of Satan. When physicians make manifest the fact that they think more of the wages they are to receive than of the work of the institution, they show that they are not men to be depended upon as unselfish, God-fearing servants of Christ, faithful in doing the work of the Master.

Men who are controlled by selfish desires should not remain connected with our institutions, and their course of action had better be exposed, that every church of Seventh-day Adventists may know what principles govern these men.

This would be a wise and just precaution; for through their medical profession this class take advantage of interests which the Conference has built up at great labor and sustained at great expense. Under the name of Seventh-day Adventists they establish themselves among our people, and represent themselves as working for the good of the cause. They are accepted as Christian physicians, and there is need that men and women should go forth into these various places, and act as missionaries in the capacity of Christian physicians; but they should be under the direction of the Conference. The people are so anxious to have institutions established, that they encourage men who come among them to take upon them the responsibility of building institutions.

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But there are many who are practicing physicians who do not work with an eye single to the glory of God, but for the sake of gain to themselves. They exact exorbitant prices from those who require their services. They feel that they are not amenable to any one, and are not to be advised or counseled, but will follow their own impulses. In a large degree they work from selfish motives. In their medical practice they are not missionaries. Their unreasonable charges are recorded in the books by the true Witness, who says, "I know thy works." The money physicians generally take from rich and poor, is in many cases too large for the services rendered and is reckoned no more or less than dishonest gain, by the God of Heaven; yet they demand these exorbitant prices for their professional aid, simply because they can do it; for when suffering, people must have help. The principles of truth are not brought into the soul to have a sanctifying influence upon their life and character, unless men are doers of the words of Christ.

If the churches shall welcome these men among them, because they claim the name of being Seventh-day Adventists, they will find that instead of benefit, they will reap injury from such an association. Everything will be shaken that can be shaken. When tested and tried, these men will reveal the unChristlike spirit that actuates them, making manifest the traits of character that never can be admitted through the heavenly gate. They follow the bent of their own mind, and not the counsels of God.

[199] "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](#)). Heaven was purchased for men at an infinite price, and no man will enter the portals of bliss who has not through self-denial and self-sacrifice proved the quality and genuineness of his life for Christ and suffering humanity.

God will require a return from men in proportion as they set a value upon themselves and their services, for they will be judged according to their deeds, and by no less a standard than they themselves have established. If they have accounted their talents of so great value, and placed a high estimate upon their abilities, they will be required to render service proportionate to their own estimate and demands. O, how few have any real acquaintance with the Father or with His Son Jesus Christ. If they were imbued with the Spirit of

Christ they would work the works of Christ. “Let this mind be in you, which was also in Christ Jesus” ([Philippians 2:5](#)).

He who judgeth righteously has said, “Without Me ye can do nothing” ([John 15:5](#)). All talents, great or small, have been entrusted to men by God, to be employed in His service, and when men use their ability simply for themselves, and have no special care to work in harmony with those in medical practice, who are of the same faith, they reveal that they are inclined to judge these men by themselves; they do not seek to answer the prayer of Christ, “That they may be one as He is one with the Father” (See [John 17:11, 22](#)). When they demand exorbitant prices for their services, God, the judge of all earth, will hold them to the measure of their own overrated estimation, and require of them to the full extent of the value they put upon themselves.

As they judge of their worth from a money point of view, God will judge of their works, comparing their services with their valuation of them. Unless converted, no one who thus overrates his ability, will ever enter heaven, for his personal influence in the service of Christ will never balance the scale of his estimation of himself or of his demands for his service for others. Selfishness and self-glorification are becoming the curse of our institutions, and leavening the whole camp of Israel. We have come to the place where God calls a halt, and we must now investigate, that we may know the motives which prompt to action and may know in whom the words of Christ are fulfilled. Jesus has said, “If any man will come after Me, let him deny himself, and take up his cross, and follow Me” ([Matthew 16:24](#)). Self is to be hidden in Christ.

[200]

We have need to be alarmed because selfishness and covetousness are becoming a ruling power among us, and the Lord is displeased. The consciences of many are like India rubber. Men can be bought and sold by the highest bidder. When such men are weighed in the balances of the sanctuary, they are found wanting, for conscientiousness, honor, integrity, and fidelity are lacking. The sin of bribery is becoming so common, that the moral senses of many are perverted by this unholy practice. The time of testing is upon us, and many hold the truth in unrighteousness. They do not place themselves where they can best glorify God, but best please and glorify themselves. When it serves their purpose they are the most

zealous advocates of the truth; but when the test of trial comes upon them, they shrink under the measuring line of God. Malachi describes the process of trial that shall fit the people of God to abide the day of His coming. "But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fullers' soap: And He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness" ([Malachi 3:2, 3](#)). This is the work the Lord will do throughout our institutions. And let no man or woman stand in the way of this important work; for souls are imperilled, and must be cleansed, refined, and purified as silver in the furnace.

He who is selfish and grasping, eager to take every dollar he can get from our institutions for his services, is binding about the work of God; verily he has his reward. He cannot be accounted worthy to be entrusted with the eternal, heavenly reward in the mansions Christ has gone to prepare for those who deny self and take up the cross and follow Him. The fitness of men to enter the blood-bought inheritance is tested during this probationary life. Those who have the spirit of self-sacrifice manifested in Christ, when He gave Himself for the salvation of fallen man, are those who will drink of the cup and be baptized with the baptism, and they will share in the glory of the Redeemer. Those who make it evident that the love of Christ controls their spirit and actuates their service, will be deemed fit subjects for the family above. We are all to be tested here in this life to prove whether, if admitted to heaven, we shall repeat the same course that Satan pursued there. But if the character which we develop during our probation is according to the divine Pattern, it qualifies us to receive the welcome, "Well done, thou good and faithful servant: ... enter thou into the joy of thy Lord" ([Matthew 25:21](#)). But on the other hand, if men desire to be highly esteemed among men, if they are seeking for the highest positions, and demanding the highest remuneration they can obtain in this life, they will have just such characters in the future life. All heaven will pronounce them unfit for the kingdom, disqualified for any position of trust in the great work of God in the courts above. Our institutions are instrumentalities ordained of God, and the principles of equity, justice and righteousness must be maintained in them with

~~fidelity. The work in which we are engaged must be done by men~~
who are ordained of God as was Christ, to go forth with the spirit of
sacrifice for the salvation of a lost world. This is the spirit that should
characterize medical missionary work anywhere and everywhere.

[202]

Those who are partakers of the divine nature, cooperate in all things with the captain of their salvation. Jesus gave Himself, He laid aside His glory, for our sake He became poor, that we through His poverty might be made rich; and those who have His spirit take part in His humiliation, in His self-denial, in His self-sacrifice; they make manifest His meekness and lowliness of heart, and give themselves to the work He came to accomplish for perishing man. A mere profession of doctrine, however sound and scriptural, will never avail in the work of restoring man to happiness and to God. The evil in man's heart must be eradicated; for it is of the satanic character which brought rebellion into heaven. Unless this change is wrought in the heart, man fails to bear the Lord's proving, and against his name is written, "Unfaithful servant."

I have been burdened as I have been shown by the Lord the great want of unity among the medical practitioners. They act as though the prayer of Christ did not embrace them, and they do not seek for oneness. The physicians should labor together in love and unity. None should be envious or jealous of their brother physicians. Methods of practice should not be allowed to create enmity, distrust and variance. The real cause lying at the foundation of variance is the narrow mind, the pharisaic spirit, that is brought into the life. Let the physicians give evidence that they are Christians, saying, "We are brethren, to meet in the same mansions by and by. We will strengthen one another in God."

In every institution among us, in every branch and department of the work, God tests the spirit that actuates the worker. Does he have the mind that was in Christ, the earnest spirit and fervent devotion, the purity, the love, that should characterize the laborer for God?
Does he bear the fruits of self-sacrifice that were seen in the life of our divine Lord? It is required in those who labor in the cause that the heart be enlisted in the enterprise, that they may give their services not merely for wages, not for honor, but for the glory of God, the salvation of lost man.

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If it is evident that the heart of man is not enlisted, present no bribe, offer no flattering inducement to obtain the service of any physician; offer that which is reasonable, that which corresponds with the principles the Lord has unfolded in the establishment of our institutions, and no more. Satan, who claims to be the prince of this world, represents himself as very rich, and he can outbid you, and the larger you make your bribe, the larger he will make his. The world is Satan's agent to do his work. You will know whether or not a man is a Christian, for actions speak louder than words or profession. The spirit that characterizes the action represents the man, and the work will be in accordance with the mold he gives it. God will have it made manifest by test and trial who will stand connected with Christ in the end in the great plan of salvation. We are to act as reformers in every branch of our work; for then Christ works with us.

Christ has purchased us at an infinite cost, and today He lifts His hand, and calls our names as He did the name of Matthew as he sat at the receipt of custom. Jesus said, "Follow Me" ([Matthew 9:9](#)). Matthew left all,—all his gains,—and followed his Lord. He did not wait and stipulate a certain sum reaching the amount he had received in his former occupation, before he would render service, but without a question, he arose and followed Jesus. Under test and trial, many professed Christians must yet make it manifest whether they have subdued the traits of the carnal nature, or whether they are as a whited sepulcher, fair in appearance, but within full of impurity and defilement.

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A profession of Christianity is not sufficient to constitute us Christians. We must each have the character manifest by our divine Pattern. The Word of God must be the rule of our life, the director of our practices; self-denial, self-sacrifice, holiness, compassion, truth and love must be found to be the fruits of our faith in Christ. When Christianity has its place in the heart it cannot be hid; it will be seen inwrought in the soul, and will be manifest in the outworking of practical life. Unless Christianity is found in the daily life, in the manner of working, in every line of duty, we do not represent Jesus. A Christian will manifest Christianity in the market, in buying and selling, in his profession, in his occupation and life, in his unselfish course toward all his associates. But of all men to whom we would

look for a manifestation of the spirit of Christ, it is entirely proper for us to look with expectation to the Christian physician. But the standard must be elevated in the medical profession; for it is very low, and principles are corrupted for the sake of gain.

The Christian physician has no right to follow the custom of the world, to shape his action to obtain the patronage or praise of the ungodly. He should not accept exorbitant wages for his professional services, for the reward is awaiting the faithful and true. He has no more right to minister to others requiring a large remuneration than has the minister of the gospel a right to set his labors at a high money value, but only in accordance with consistency and mercy and the value of his work. It is manifest that unless Christianity is planted in the heart, it will not control the life. The profession of faith is of no more value than the spirit and the life testify that it is of a genuine character. Cleansing the outside of the cup has never succeeded in elevating the soul, making it pure and heavenly. The truth of God is of value to the receiver, only as it is permitted to have a restraining influence upon his spirit and practice. There is no snare so subtle, so constant, and fraught with such peril to the professed follower of Christ, as conformity to the world. “Come out from among them, and be ye separate” (2 Corinthians 6:17), is the call of God.

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We know that the mind and will of God has no control over the world at large. God’s countless mercies are enjoyed, His benefits appropriated, and there is on the part of the worldling no recognition of the Giver, no expression of gratitude for the manifold goodness of God. The reason for this is that the principle of truth is absent from the heart; it is not interwoven into the character, for its pure principles are not understood. The apostle says, “With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation” (Romans 10:10). What then is the difference between a Christian and a man whose heart is not brought under the controlling influence of the spirit of God? One is fallen upon the Rock and is broken; self is dead, and Jesus lives in him and molds and fashions him according to His own divine image. His connection with God is made manifest in his business transactions and in all the affairs of life, whether great or small; for he keeps the way of the Lord. His affections and hopes are not centered upon the things of this life, but they are set upon things above. The selfish one lives

for self, and he seeks worldly honor, worldly gain; he will make it manifest that his hopes are centered upon the things of earth. He will selfishly grasp all that he possibly can to administer to himself, as Satan has done. There are many who have not a good conscience.

[206] The heart is the citadel of the man, and until new affections, new moral tastes are created through the power of Christ, the enemy finds his stronghold in the heart. It is in the heart that man establishes his idols, and no power on earth can dislodge the enemy, when men are satisfied to live in separation from God. When the heart is not in possession of an indwelling Saviour, the carnal lusts, the tastes, the mind of the great deceiver will be revealed in the life, and although men may make a profession of Christianity, their works will testify that they know not God; though they acknowledge the truth, its place in the heart is occupied by a deceptive spirit. The love of the Saviour is not there. The love of Christ was an unselfish love, that prompted Him to seek and save that which was lost. Those who think much of their remuneration for their services, reveal the fact that they have not laid the foundation for their spiritual life on the sure Rock, or they have lost the spirit of the truth, and have forgotten that they are purged from the old leaven with the priceless blood of the Son of God. They have become so devoid of spiritual discernment that they place the sacred and the common on the same level. The Lord is not honored in their hearts, and the principles of the religion of Christ are not woven in the character. They go through a cold formal service that they call religion; but Christ is not formed within, the hope of glory.

A man whose heart is touched with great love to souls for whom Christ died, will not make himself a center. He will not seek to absorb everything and impart nothing, but his work will be actuated by faith and love. He will realize that he is dealing with souls purchased with the blood of Christ, and he will not allow anything to make him lose sight of eternal realities. He will keep in mind the fact that everything in connection with his life and character is charged with sacred responsibilities, and through a living connection with God, his influence may have a leavening power upon those with whom he is associated. We cannot know the beauty and riches of the grace of Christ until we have made a practical application of the truth to our own hearts. Medical men, in addition to your medical

education and training, you need the mind that was in Christ Jesus. This will be to you righteousness and sanctification. No fiber of the root of selfishness can exist in the heart of the physician who entertains Christ as an honored guest. When you are emptied of self, Christ will supply the vacuum, and you will be actuated by the same spirit, moved by the same unselfish interest, that was manifested in the work of Christ for the perishing souls of men.

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You will then no more think of charging exorbitant prices for your services because it is the custom of worldly physicians to do so, than you will think of dishonoring and betraying your Lord. Your soul will be absorbed in the life-giving power of the Sun of Righteousness, and unconsciously you will shed an influence that will bless those around you. You will work not as mere business men, looking at your work from a worldly point of view, but as Christian physicians, you will render service, taking of no man more than is honestly your due. Your eye will be single to the glory of God, and no matter what may be the consequences to yourself, your first consideration will be how you may show forth the power and majesty of the truth.

Those who thus practice the truth, will know that there is a love, stronger, deeper, more constraining than the natural love of a mother to her son,—it is the love of the Saviour to the saved, and their love to Him in return. Truth occupies the citadel of the soul, and should the Saviour search the temple, He would find no buyers and sellers to condemn; for God is enthroned in the heart. The Lord has promised, “A new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.... And cause you to walk in My statutes, and ye shall keep My judgments.... And ye shall be My people, and I will be your God” ([Ezekiel 36:26-28](#)).

Many of the physicians who today claim to believe the present truth, are represented to me as being in no better a spiritual condition than were the priests and rulers in the time of Christ; for their religion is like India rubber, capable of being stretched to suit their circumstances at different times and on different occasions. Exorbitant prices were exacted from those who desired beasts for sacrifice at the temple, but Jesus rebuked this unholy traffic. Divinity flashed through humanity, as He went into the temple of God, “and

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overthrew the tables of the moneychangers, and the seats of them that sold doves; ... saying unto them, Is it not written, My house shall be called ... the house of prayer? but ye have made it a den of thieves” ([Mark 11:15-17](#)).

The same words are applicable to many practicing physicians who are called Christians. The medical profession is no less under the jurisdiction of the Lord, under the rule of the standard of righteousness, than is the farmer, the merchant, or the minister of the gospel. The physician is as much under obligation to represent pure and undefiled religion in his business transactions as is any other man in any profession. He is required to love and obey God, to relieve the sick and afflicted, for Christ’s sake. The love and pity of Christ must pervade the soul, and the physician that has the fear of God before his eyes will deal tenderly with Christ’s poor, and justly with all men; for he will realize that he must meet the record of the deeds done in the body at the judgment bar of God. All work done for Christ’s sake, unselfishly, will obtain a quality, achieve a success, beyond all earthly compensation; for Christ’s righteousness will be imputed to such a worker. Every physician should be inspired by the love of Christ, that his work may have upon it the fashioning hand of the great Physician. In Christ we behold the characteristics of the true physician.

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The question as to whether the medical profession is to be controlled by Christian principles in regard to compensation, or by the selfish standard of the world, has long been ignored, but can be ignored no longer. Shall the pure elevating principles of Christianity be exemplified in the physician’s life? Shall his practice come under the rule and supervision of the church? Shall he practice self-denial for Christ’s sake? or is it only for a few men of more common occupation to follow in the footsteps of Jesus, while merchants, lawyers, and professional men, go free to follow the bent of a selfish will? Is the world to see no representatives of Christianity in the medical profession? and in the men who occupy positions of trust in our institutions?

I was shown that the truth must enter the heart of every physician among us, that it may have a sanctifying influence upon his life; but as a general thing our physicians know not what heart religion means. With the light of redemption shining all around, the soul

perishes for the knowledge of the sacred and divine. The heart is desolate and dreary, though the Spirit of God through His Word invites men to rest in the hope of the glory of God.

The work of the medical profession calls for men who love and fear God. The people have long been afflicted with unconverted men, who have acted independently of the church, and have followed their own unsanctified judgment, imperiled our institutions by their unsanctified independence. But our institutions need not accept unconsecrated men and women, because they know not what better to do; for converted physicians will be raised up to take their place in the work. Unless the principles of divine truth control the physicians as they have not done hitherto, God will be dishonored, souls will be lost, and the institution established for the benefit of the sick and suffering, will not meet the mind of the Spirit of God.

God has been greatly dishonored by the course of many in the medical profession who claim to believe the truth; for in character they have not been representatives of Christ. An inconsistent, unprincipled life in a physician should be looked upon as a matter of grave importance, and he should be dealt with as Christ directed His church to deal with offenders. If an offender will not listen to admonition, and will not change his course of action, he should be separated from the fellowship of the church. Those who take the part of the evil doer and sympathize with him, and give him patronage, place themselves in position where they are an offense to God.

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There are some occupations which are not open to Christians. They are not legitimate callings for the servant of God, and they can engage in them only at the peril of their souls, for through these occupations they are exposed to the miasmal influence of the world. God desires not that His people should keep company with extortioners and robbers, even though they may wear an appearance of sanctity. There are occupations in which it is impossible to work reform; for they are thoroughly bad, and that which can be said to those who persist in engaging in them, is "Depart, ye thieves." But the profession of medicine is a legitimate calling, and there is a remedy for all its evils. Christ may be represented in the character and action of every physician, and all who claim to be Christians should expect to work as He worked, having a fair price for their services, and exacting no more, although they see that they could

obtain more by following the selfish customs of the world. It is just as consistent for the minister of the gospel to demand an excessive salary for visiting the sick, comforting the desponding, bringing peace and joy to the oppressed, as for the physician to make large charges for his professional visits.

[211] The work of the Christian physician is to bear on its face the signature of self-denial, and not have even the appearance of fraud and extortion. It has become general among physicians who have not the fear of God before them, to hide that which is plain and simple under the guise of mystery in order that they may have more influence with the people. But this is not after Christ's order. God alone is veiled in unapproachable mystery. When dealing with humanity, Jesus made every dark thing plain to the understanding of men, and promised at His ascension to send the Comforter, whose office work was to reveal truth. In heaven's courts fraud and dishonesty in the physician is known by the same term as fraud and extortion in the merchant or mechanic. Overcharges on the part of a physician for rendering some simple service to an unfortunate brother, is just as much grinding the face of the poor as when a lawyer demands exorbitant fees for his service, or a merchant requires an unreasonable price for his goods.

The character and destiny of man in probationary time is determined by the principles which control his action. Selfishness is an attribute of Satan, and if this governs the life, it will be manifested in any profession or occupation, however noble or philanthropic it might be represented to be. A multitude of sins has been covered under the profession of medicine, although there has been a witness to every unholy transaction, a just verdict rendered in the decision of every case. Many things that are thought lawful and right in this profession are unlawful, and they need the scourge of small cords in the hand of Christ that they may be driven out. Many good and merciful acts have been done by practicing physicians, but I was shown that as a general thing the medical profession has become a den of thieves. In connection with the cause of God the work of the Christian physician is to be beautified by the presence of Christ; for He would cooperate with the physician who professes His name. But when men become extortioners, all He can do is to drive them from His courts.

~~—Those who would enter the medical profession should be educated~~ from a higher point of view than that found in the popular schools of the land. We do not appreciate the value of the sacred truth we profess to believe, until we see the necessity of embodying it in our practical life. It is only as spiritual and moral integrity become an abiding characteristic, at all times, in all places, that we are able to place a proper estimate upon the holy faith once delivered to the saints. Besides the special science required that men may be intelligent physicians, men need a daily training in the school of Christ, that they may learn to work as Jesus worked, in purity, in unselfishness, in holiness before God. In this way they will be fitting to enter the higher school of patriarchs and prophets, to associate with redeemed and sanctified of all ages. It requires a man after God's divine measurement to be a successful physician, representing the great Physician. He must be a continual learner; for no student is ever prepared to cease from study, even though he has graduated from the most approved course of preparation. [212]

There are many novices in the medical profession, men who have wicked hearts, who take advantage of their position, and corrupt not only the souls but the bodies of those under their care. Their reward in the day of final account will be according to their works. Only daily faith in Christ will make and keep the physician pure before God; for Satan will stand at the side of the physician to tempt him, to open avenues to practice dishonesty, to commit grave sins under the cloak of his profession. God looks upon the heart, and understands the spirit, that actuates every deed. By and by the Judge of all the earth will open a great book in which the record of every case is kept. It will then be revealed that there has been a witness present by the bedside of the sick, who has made a record of every case, the circumstances surrounding the individual, the treatment given, and there is written the fidelity or unfaithfulness of every practitioner. Let the Christian physician look up in the sick room, and say, "God is here; His eye is upon me. He reads my every thought, and notices my every action. I will be a faithful servant of Jesus Christ. I will be one who shall preserve honor, honesty, and truth. I will have the tenderness, the compassion, the mercy, and longsuffering of Jesus. I will comfort, I will bless this sufferer. If Jesus will work with me, I will be a helper to the needy." [213]

O, what a physician may be who is a servant of our Lord Jesus Christ! The light of the glory of God may shine upon the man who thus is a laborer together with God. Christianity in the life in business transactions, in professional practices, will be as a power in the earth. “Ye are the light of the world” ([Matthew 5:14](#)), said Christ. The leaven of sanctification and holiness must be brought into the life and character. In our publishing house, in our Sanitarium and College, we should watch with the utmost care that we do not act from selfish motives. Life at best is short, and this little period of probation should be pure, lived with an eye single to the glory of God. We should not be double minded, now serving the Lord and again serving selfish purposes in all our plans and actions. The selfishness, the carelessness of spirit that is manifested in regard to the words spoken, the habits indulged, the maxims uttered, are all sowing seed that will yield a baneful harvest.

[214] From the heart of the work an influence is carried, even by some who are called foreign missionaries, that is not pleasing to God. Many are not emptied of self, that are not vessels unto honor. If they had never had a connection with men who were unsanctified they would have done far better work; but the principles they have woven into the character are not an acceptable kind to God, and He will not minister of His grace to the spirit they cherish. Then how can they be lights to the world: How can they be laborers together with God? How can they be called lightbearers? The maxims of the world have been woven with the precious truth of God. Men are deceived in every department and branch of the work, because of their own selfish desires, their selfish plans; for their hearts are not imbued with the spirit of Christ. The example of Christ is lost sight of. Many are unable to clearly distinguish between the truths of God and the frauds of men, and no plat of their religious experience stands forth entirely weeded from the noxious tares of selfishness. Many profess to seek first the kingdom of God and His righteousness, but selfish purposes and projects actually shut out the view of the eternal realities, and the world is not slow to discern its own standard. I have been shown that many make pretense of godliness scorning the too apparent inconsistencies, yet at the same time encouraging themselves in putting God out of their knowledge. Men barter and haggle for little or large advantage as the circumstances may be, and

~~in so doing they barter away their security to the kingdom of God.~~
They value that kingdom less than did Judas his Lord.

God calls upon men in the medical profession not to feel that they are to stand apart from the disciples of the church, that they may carry out their own selfish projects. Our faith is misrepresented by men who are out of Christ, and many souls are misled. The stumbling blocks must be taken out of the way, or those who have not submitted themselves to the discipline of the church, must change their course. If they determine to leave the fellowship of the church, let a voice of warning follow them, that the people may know that they are not in harmony with the brethren, and the church will not be responsible for their course of action, or cover their transgressions. In this way many who sincerely believe the truth may be prevented from being led away to put confidence in men whose course of action God disapproves.

Let no man say that his conversation is in heaven, while self is interposed between him and his God; for his thoughts, his works all testify that he is groveling in the dust. The standard must be elevated. We do not plead for inactivity, we would not have one soul blunt his activities, but only purify his enterprises of all selfishness, ambition, pride and self-exaltation. Let pure and undefiled religion be the controlling power in all our institutions. Let it be practiced by all who are connected with the work. Those who make a profession of godliness, and have a corrupt, sensual heart, will develop themselves, that they may be known by those around them. He who is scheming for himself will work in a way to bring profit to himself, while he is very careful to all appearance to see that others shall in no case take advantage of their place or position to reap benefits that he himself obtained. This carefulness on his part to exclude others from dishonest advantage pacifies his conscience, for he believes he is guarding the interest of the institution.

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O man, the books of heaven bear the record of your deeds; for to every transaction there has been a Witness that will not lie, and by thy works thou shalt be justified, and by thy works thou shalt be condemned in the day when every case is tried, and it is too late for wrongs to be righted. Then it will be seen that only those are saved who brought into their life the maxims of Jesus.

Many have deceived the world, betrayed the cause of Christ, and put the Lord of glory to an open shame by misrepresenting His character. These lie against the truth. They countenance and practice principles that in no way correspond with the truth of God. Many are willing to benefit themselves at another's disadvantage, and this proves that the truth has not been brought into the sanctuary of the soul, and that God's law is a dead letter to them. The commandment [216] is, "Thou shalt love the Lord thy God with all thy heart, and ... thy neighbor as thyself" ([Matthew 22:37-39](#)). They have failed to learn the lesson of the pure Son of God. The True Witness says, "I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent" ([Revelation 2:4, 5](#)).

"I am a Christian," must be repeated, "and I must love my neighbor as myself. I must do unto others as I would that they should do to me. I must not exalt myself as a privileged character, and look down upon others as of no value. I am a Christian, and must esteem others better than myself. I am a Christian, and must not join any ring or party which would connive at evil, no matter how trivial might seem the transgression." It was a small transgression that opened upon our world the floodgates of woe. The act of sin may be one that is called common, and the eternal ruin will be common. We need not seek to excuse ourselves because men in high esteem are guilty of strange misdemeanors, and place sin in wrong light before the world. The uprightness of all who make high professions, and practice iniquity is known a pretense before that God whose eye reads the hearts of men. So few are found who act upon the principles of the Bible, that we can say indeed that many shall seek to enter in and shall not be able. Christ's followers are a little flock.

Those who have not lost their first love will have a care for the souls of those with whom they are associated; but if one in responsible position is found whose morals are tainted with dishonesty or impurity, be on your guard that his godless spirit and example do not contaminate your soul, and so the contagion of evil spread. The moral tone of piety among us must be raised, and in order that it [217] may be, we must take time for the personal culture of heart religion.

Let each one feel, I must be an example in patience. I must do good, whether others appreciate my motives or not. I must not stand allied with evil, or cover it with a mantle of false charity. Bible charity is not sentimentalism, but love in active exercise. To heal the hurt of the daughter of My people, slightly, saying, "Peace, peace; when there is no peace" ([Jeremiah 6:14](#); [8:11](#)), is called charity. To confederate together, to call sin holiness and truth, is called charity; but it is the counterfeit article. The false and the spurious are in the world, and we should closely examine our hearts that we may know whether or not we possess the genuine charity. Genuine charity will not create distrust, and evil work. It will not blunt the sword of the spirit so that it does no execution. Those who would cover evil under false charity, say to the sinner, "It shall be well with thee." Thank God there is a charity that will not be corrupted; there is a wisdom that cometh from above, that is (mark it) first pure, then peaceable, and without hypocrisy, and the fruits of righteousness is sown of them that make peace. This is a description of heaven-born, heaven-bred charity. Charity loves the sinner but hates the sin, and will warn him faithfully of his danger, pointing him to the Lamb of God who taketh away the sin of the world. Sin is not to be cloaked, but to be taken away.

The love that is of heavenly birth is a resistless power, and it can be obtained only by a living connection with God. Would you move the hearts of men, then you must come into actual contact with the God of love. God must first take hold of you if you would take hold of others. But instead of desiring such an exalted position as to become a laborer together with God, ministers and physicians, men of responsibility seek preeminence among their brethren, and strive to obtain the highest wages for their services. Sin always attends such ambition. How faint is the line of demarcation between the church and the world; but why should you try to blend the service of God and mammon? The world's Redeemer has declared, "Ye cannot serve two masters."

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The people of God can be united only through the power of the Holy Ghost, and this is the union which will stand the test. Christ prayed that His people might be one as He and the Father were one; but can this union exist, can spiritual life be maintained, if you fail to associate with those of like precious faith in close Christian

fellowship and devotion? If you think you can live a Christian life without taking advantage of Christian privileges, you are deceived by the enemy of your soul. I am terribly in earnest to cry aloud and spare not, and show my people their transgression and the house of Jacob their sins.

In whatever occupation you may be, whether physicians, merchants, ministers, or men in other walks of life, you have no right to laden yourselves down with grievous, heavy burdens and grievous to be borne, to be pressed under many and varied responsibilities, until you feel that you have no time to pray, and excuse yourself on the plea that you have so much to do. If you have much to do, how essential it is that you have the Lord God of Israel to stand by your side, that you may bear the yoke evenly with Him who was meek and lowly in heart. Christ says, “Without Me ye can do nothing” ([John 15:5](#)). You may well be alarmed for your soul, if you allow cares to supplant the truth of God in the heart. If your associates are worldlings who flatter you, telling you how smart you are, and what great things you can do, and love this unhallowed nonsense, you may well feel that you are in peril; for your moral taste is perverted, your perceptions blunted. You have forsaken the cool snow waters of Lebanon for water that comes from another place. You cannot preserve your spirituality unless you feed on Christ, eating [219] His flesh and drinking His blood. Every moment is charged with eternal responsibilities.

In the dealings of man with his fellowman every transaction may be marked with the highest integrity; and yet, though justice and equity mark your business affairs, you must not permit yourself to be so engrossed with the things of time, that you will fail to give attention to the things of eternal interest. The mind and body must not be treated with indiscretion. You must not act presumptuously, for you are not your own, you have been bought with a price, and are under obligation to keep God’s property in a good condition. You are not required to protract your labors until you are worn out and exhausted, and cannot engage in religious exercises for the preservation of spiritual health. When you make your spiritual prosperity a thing of a secondary importance, you abuse the property of God. By undue devotion to business, you defraud the soul of the opportunity to feast upon the words of eternal life, and so receive

not the sustenance and inspiration necessary for the maintenance of spiritual life. Thus you fail to become the light of the world, and cannot represent your professed Lord to the people with whom you associate.

It is true that every moment is precious, and not one of them is to be wasted; but it is when you obtain the grace of the Holy Spirit through faith in God, that you are qualified for the performance of your various duties and can work with an eye single to the glory of God. Look at the days and weeks and months of the past, and see if your life service has not been one long, complicated robbery of God, because you have failed to remember Him, and have left eternity out of your reckoning. By neglecting spiritual things, you have not only robbed your own soul, but the souls of your family; for by seeking temporal enrichment to the neglect of heavenly enlightenment, you have not been in a condition either physically or mentally to educate and train your children to keep the way of the Lord. How long shall this kind of robbery continue on the part of men who place a high estimate upon their services, and yet leave out of their work the one thing that makes their labors acceptable to God,—heart devotion, true piety? You dismiss God from your thoughts, pray scarcely at all, and yet claim for the exercise of your finite wisdom a large compensation in money. And yet Christ declares, “Without Me ye can do nothing” ([John 15:5](#).)” What shall it profit a man, if he shall gain the whole world, and lose his own soul?” ([Mark 8:36](#)). Will you exchange your hope of heaven for worldly gain? Many are doing this very thing; for Satan held out his tempting bribe, and they accepted his terms. Should the tree be cut down, it would lie prone to the earth, lost, lost, eternally lost!

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Worldly success, even when obtained at the loss of spiritual life, is often looked upon as the blessing of providence; but it is disaster, it is death. Better far would be poverty, the cross, self-denial, self-sacrifice, and shattered worldly hopes. Better far would be the world’s verdict, “poor,” than be written poor in the books of heaven. To be written in heaven as one who is rich in spiritual graces is of far greater honor than to sit with princes on earth, and forfeit the kingdom of God. Let it be the ambition of those who profess to believe present truth, to be written as men whose lives are hid with Christ in God, men whom gold cannot buy, who though tempted

as was Moses, like him, esteemed the reproaches of Christ greater riches than the treasures of Egypt.

[221] God permits men to pass under the fire of temptation that they may see if there is alloy in their characters; for they cannot inherit their heirship to the eternal crown unless they are tested and proved by the Lord. Take time to watch and pray, to assure yourselves that you have the presence of Jesus, and can counsel with Him in regard to the work He has given into your hands, as did Enoch of old. You who occupy important positions of responsibility, how much you need Jesus, how much you need to watch and pray that you may be fervent in spirit, serving the Lord. Will you gather business to your soul, and leave Christ out on the plea that you have not time to commune with Him? Why violate conscience? Why put such confidence in your own finite strength?

Temptation will come to every soul, and if you accept one temptation, stronger ones will follow, and others will be influenced by your example. Gold is not only a standard in the market, but a standard of character among men. But though the world judges by this standard, let the Christian say, "I am not bound to be rich, but I am under obligation to be righteous and to represent my Redeemer. I will not imperil my soul by declaring I must have a certain revenue. I have purposed in my heart that I will not give Satan reason to triumph over me because I endanger my spiritual life and become the servant of sin. I will not cultivate or encourage selfishness and covetousness, for it is the ruin of the world." Satan was vanquished when he came to Christ, with his specious temptation, offering a vast reward for the tarnishing of the integrity of the Son of God. He now seeks through the avenue of the world to corrupt the integrity of those who would overcome through the grace of Christ; but let every professed follower of Jesus say, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve" ([Matthew 4:10](#)). [Letter 41, 1890](#), pp. 1-22. (To Dr. J. H. Kellogg, December 24, 1890.)

White Estate

Washington, D. C.,

August 26, 1953.

**MR No. 55a—E. G. White Quotations from a
Manuscript for God’s Plan**

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During the forty years of wilderness wandering, the Lord was true to the covenant He had made with His people. Those who were obedient to Him received the promised blessings. And this covenant is still in force. Through obedience we can receive heaven’s richest blessings. Those who claim to be Christ’s followers pledge themselves to obedience at the time of their baptism. When they go down into the water, they pledge themselves in the presence of the Father, the Son, and the Holy Ghost that they will henceforth be dead unto the world and its temptations, and that they will arise from the watery grave to walk in newness of life, even a life of obedience to God’s requirements.—[Manuscript 80, 1903, 2](#). (“Whoso Offereth Praise Glorifieth God,” August 1, 1903.)

White Estate

Washington, D. C.,

November 13, 1953.

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MR No. 56—Compilation on Objectives of Our Medical Work and the College of Medical Evangelists

[Release requested for compilation on objectives of our medical work and the College of Medical Evangelists.]

The work of advocating the principles of health reform is not to be a haphazard work; it is a work which is deep and broad and high, an essential work, the credentials of which are its practical workings. Because we are health reformers, we are not to make a raid upon people's habits and practices. This is striking too directly at the gods they worship. Instead, we are to offer them something better. Why have we established health reform institutions? That we may give people a practical demonstration of the principles we advocate....

The heavenly angels are intensely interested in those who are fighting the good fight of faith. Our Saviour is watching earnestly the warfare between good and evil agencies. Satan is working constantly to bring in interests that will so absorb men's minds that they will lose eternity out of their reckoning. Those in high places are so deeply taken up with that which concerns common, worldly enterprises that they have no sense of their spiritual needs. For this reason the Lord has directed the establishment of institutions upon a plan entirely different from that followed by the world.

It is God's will that sanitariums shall be erected. These institutions are to be conducted on gospel principles. The gospel is to give character to every sanitarium that shall be established among Seventh-day Adventists....

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Every sanitarium established among Seventh-day Adventists should be made a Bethel. Those who are connected with this branch of the work should be consecrated to God....

The light upon health reform must be given to the world. Educate, educate, educate, in the sanitarium and out of it. Lead all with whom you come in contact to think of Jesus, the Way, the Truth, and

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~~Manuscript 165, 1899, 10, 11.~~ (“Words of Counsel to Ministers and Physicians,” December 26, 1899.)

Seventh-day Adventists have a special work to do in building sanitariums in our world as necessity demands. These buildings are to be small or large, as is appropriate to the situation and the surrounding circumstances. Our work is to be aggressive, and is to belt the world....

The work of the people of God is to enlighten the world, in accordance with the directions given in the fifty-eighth chapter of Isaiah. Here is presented the plan of work which is to be carried on in every place where the truth takes hold of minds and hearts. In connection with the proclamation of the message is to be done the work of relieving families who are in distress. Those who take their position on the Lord’s side are to see in Seventh-day Adventists a warm-hearted, self-denying, self-sacrificing people, who cheerfully and gladly minister to the needy. Especially are those who suffer because they have had moral courage to accept the truth, to be helped. Those who are cast out are to receive attention.

But the work of providing for all the depraved, all the drunkards, and all the prostitutes, has not and never will be given by the Lord to Seventh-day Adventists....

God has given direction that sanitariums ought to be established in different places. These institutions are to be His agencies for reaching a class of people that nothing else will reach. In these instrumentalities the light of truth is to burn brightly....

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The sanitarium is to be the Lord’s memorial, a witness to the efficacy of the truth. Those who come to the institution are to see that in it the fear of the Lord is known to be the beginning of wisdom. When the banner of truth is no longer the honored, respected banner of the institution, the Lord will withdraw from the institution His keeping power. [Letter 41, 1900](#), pp. 3, 5, 7, 9. (To Dr. and Mrs. J. H. Kellogg, March 10, 1900.)

The work to be done by our sanitariums is to labor for the salvation of the men and women who come for treatment....

To bring men and women to a belief of the truth is the work which is to be done by all our institutions. If this cannot be done in our sanitariums, why should we be at the expense of erecting

them? [Letter 11, 1900](#), pp. 5, 6. (To James Edson and Emma White, January 23, 1900.)

As God's messenger I am to say to our people that we are not to encourage our youth to go to Battle Creek to receive an education. Fathers, mothers, the souls of your children are precious, and the warnings God has given that young men and young women should not be drawn to Battle Creek, has now twice as much force as it had in the past....

There are schools out of and away from Battle Creek that are in far less danger of losing their respect for the testimonies that have been coming to the people of God for the past half century....

Parents, your children had better remain at home than to mingle with a mass of people who do not believe the truth. The education they receive in such a place will be so mingled with sentiments represented as wood, hay, and stubble that the truth will lose its force upon their minds, at a time when they need to have the truth confirmed....

[226] The Lord will open, yes, He is opening ways whereby your children can be given an education in medical missionary lines without endangering their souls. If the preparations in these places are not as complete as they are at Battle Creek, they can do as much as was done when the work was first started at Battle Creek. We did not then have provision for sending out fully equipped physicians. In a short time we shall have facilities for giving the necessary requirements.

Suppose that for a time the students cannot be sent out as fully accredited physicians. They can work in connection with other physicians, and if they follow the Lord's guiding, such valuable opportunities will present themselves that they will gain a better experience perhaps than if they had gone out with a diploma. It is the man's real value that will give him standing room and influence. The nurse or physician who works with the Lord Jesus will gain success. Read the history of the children of Israel as given in the book of Exodus, and let each soul place himself fully on the Lord's side. The experience of the Israelites is to be considered by the people of God living in these last days.—[Manuscript 151, 1905, 1-4](#). (“Should our Youth Go to Battle Creek?” December 30, 1905.)

—There are many in our world who are slaves to intemperate habits, which are destroying soul and body. It is God's purpose that in our sanitariums such ones shall learn a better way of living. Under the influence of Bible truth many will be won to Christ.

The third angel's message is to be carried to all parts of the world. Our sanitariums are one of the means by which truth is to be brought to those who know it not. We must reach the people where they are. In the highways and the byways the call to the supper is to be given. All must hear the invitation to the banquet prepared for them at infinite cost. As unbelievers are brought under the influence of truth, angels of God will impress their hearts. [Letter 305, 1904](#), p. 3. (To Gilbert Collins, August, 1904.)

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The great reason why we have sanitariums is that these institutions may be agencies in bringing men and women to a position where they may be numbered among those who shall some day eat of the leaves of the tree of life, which are for the healing of the nations.

“And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and His servants shall serve Him” ([Revelation 22:3](#)).

Our sanitariums are established as institutions where patients and helpers may serve God. We desire to encourage as many as possible to act their part individually in living healthfully. We desire to encourage the sick to discard the use of drugs, and to substitute the simple remedies provided by God, as they are found in water, in pure air, in exercise, and in general hygiene.—[Manuscript 115, 1907, 1](#). (“Why We Have Sanitariums,” October 22, 1907.)

To our sanitariums has been given the work of reaching the higher classes. This work is to be done, not by consorting with them, and providing entertainments for them, but by revealing the power of the truth to transform the character. Every human being who is sanctified through a belief of the truth becomes God's light bearer to the world, His helping hand for the recovering of souls from transgression. He is God's medical missionary.—[Manuscript 83, 1901, 1](#). (“God's Purpose for His Sanitariums,” August 26, 1901.)

We are to learn from Christ the science of soul saving. He is the mighty Healer. In our work of preaching the gospel, we are to establish small sanitariums in many places. Sanitarium work is one

[228] very successful means of bringing the message of salvation through Christ to the attention of a large class of people who can be reached in no other way. Those from the higher walks of life will come to our sanitariums for treatment, and when they go away, they will tell others of the benefits they have received. Thus others will be induced to go. It is God's design that our sanitariums shall act an important part in giving the message of Christ's soon coming to those in the highways and byways.—[Manuscript 30, 1905, 3](#). (“A Visit to Redlands,” March 6, 1905.)

In new fields, where the work of God has yet to be established, medical missionary work is to be done. This work removes prejudice, and prepares the way for the proclamation of the third angel's message. It is the means by which doors are opened for the entrance of the special truths for this time. Medical missionary work and the gospel are one. If united, they make a complete whole. [Letter 92, 1902, p. 2](#). (“To Brethren in Responsible Positions in the Medical Work,” April 8, 1902.)

God's purpose in giving the third angel's message to the world is to prepare a people to stand true to Him during the investigative judgment. This is the purpose for which we establish and maintain our publishing houses, our schools, our sanitariums, hygienic restaurants, treatment rooms, and food factories. This is our purpose in carrying forward every line of work in the cause.—[Manuscript 154, 1902, 4](#). (“Instruction to Men in Positions of Responsibility,” October 24, 1902.)

The sanitariums that shall be established are to be God's memorials, agencies in the conversion of many souls.—[Manuscript 33, 1901, 2](#). (“Diary,” April 19, 1901.)

[229] Our sanitariums have been established for the purpose of preparing a people for the second coming of our Lord and Saviour. [Letter 284, 1906, pp. 2, 3](#). (To Dr. O. G. Place, August 29, 1906.)

The whole world is the Lord's vineyard, and He would have every part of it worked. Those who have been placed as stewards of the Lord's goods should see that everything is managed in such a way as to bring the Lord the greatest revenue. A wise steward will not select a few portions of the vineyard and absorb in them the means which God has intended for the entire field. He will open the eyes of his understanding to see the necessity of equalizing the

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work, that beauty and harmony and solidity may be seen in every
part.

“It is the spirit of selfishness,” said the Teacher who was giving us instruction, “which leads men to absorb everything in that work which is under their own supervision, that their portion of the field may be enriched to the neglect of other portions. This is a species of selfishness which many do not discern. Large accumulations are drawn to one section of the world as though that were the only part which the Householder designs to have worked.”

God designs that not one thread of selfishness shall be woven into His work. Every man’s work is to be done with reference to his fellow laborers; for all have their appointed work. The vineyard must be cultivated, vines must be planted, that crops may be gathered. To every man is not committed the same task, and the work in the different lines must be done in unselfishness. The minds of the workers are first to be molded by God through His appointed agencies; the Word of the Lord is to be communicated to men, to supply their minds with suggestions and methods for working the field in such a way as to present to God the very best returns from all parts of His vineyard....

The Lord sees that things are swaying heavily in medical lines, while the work in other branches is calculated to give wrong impressions which will not easily be effaced from the mind....

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The so-called medical missionary work gathers into the net both good and bad; and the larger proportion of these will not stand as overcomers by the blood of the Lamb and the word of their testimony. It is very necessary that we keep before the degraded the law of God, as the standard of righteousness. “Holiness unto the Lord” must be our standard, else the work of rescuing this class will lower their ideas of what God requires in practical character building. There can be no such thing as a cheap class of Christians who like Moab, keep their scent in themselves, because they have not changed from vessel to vessel—from character to character.

The time has come for us to have a decided understanding of what shall be comprehended in medical missionary work,—what shall go forth by pen or voice to be discredited, and what to be exalted. As the train of human reasoning is heard, it will be made apparent that the character must be determined by the inward work

of grace upon the heart. If the law of God is written in the heart, men will prove the excellence of their resolutions. Their conduct will be after the divine similitude....

[231] No advice of sanction is given in the Word of God to those who believe the third angel's message to lead them to suppose that they can draw apart. This you may settle with yourselves forever. It is the devisings of unsanctified minds that would encourage a state of disunion. The sophistry of men may appear right in their own eyes, but it is not truth and righteousness.... The children of God constitute one united whole in Christ who presents His cross as the center of attraction. All who believe are one in Him. Human feelings will lead men to take the work into their own hands and the building thus becomes disproportionate. The Lord therefore employs a variety of gifts to make the building symmetrical. Not one feature of the truth is to be hidden or made of little account. God cannot be glorified unless the building, "fitly framed together groweth unto an holy temple in the Lord" ([Ephesians 2:21](#)). A great subject is here comprehended, and those who understand the truth for this time must take heed how they hear and how they build and educate others to practice.—[Manuscript 109, 1899, 1, 2, 5, 6, 9, 10](#). ("The Need of Equalizing the Work," August 3, 1899.)

I have been shown that there was too much reaching out in medical missionary lines, that this work was swelling to such large proportions, that there was danger of making the General Conference bankrupt, as it almost is now....

Unwise management has been manifested by those who have erected school buildings and sanitariums, when the General Conference was already involved many thousands of dollars in debt. Had these men possessed sanctified eyesight, they would have seen that the money used in these enterprises was needed in foreign fields. These matters call for careful consideration. There are fields all white to the harvest, and yet the standard of truth has never been lifted in them, although the need has been kept before the people. The vineyard takes in the whole world, and every part of it is to be worked. God's workers must view matters sensibly, and with eyes anointed with heavenly ointment see things afar off in destitute fields as well as in America. When they do this, they will be impressed with the work that is needed to be done....

~~The medical missionary work is just as much a necessity in~~
this part of the world as it is in America. If we had one quarter of the money here [Australia] that you have had to handle in Battle Creek, we could place those who have received an education in medical lines where they could work to good advantage. The General Conference, at the solicitations of Dr. Kellogg and A. R. Henry, established an institution in _____, which cost eighty thousand dollars. Twenty thousand dollars would have erected a sanitarium here, and the brethren in this field would have given to the extent of their ability to furnish the building. This would have placed us several years in advance of where we now stand. God sees all this.

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The Lord does not work with partiality. There is a work to be done in Australia which you have neglected in order to multiply your advantages in America. God says to you in America, “Bind about your spreading interests. Share your facilities with those who need your help in establishing the work in the needy portions of the vineyard.” This is the message God gives me for you who are pushing the work so heavily in one line to the neglect of other fields which stand ready to be worked. There are not funds enough among Seventh-day Adventists to sustain so large a work. The workers in other portions of the world need the means that they may prepare to work still in other parts.

It is God’s design that those fields which have abundant facilities shall share their advantages with more needy fields. This is the principle ever to be observed in all our institutions. God requires that there shall be less planning and devising for buildings in America and in Battle Creek, and that the means shall flow into fields where there is nothing to rely upon, where the work is carried on under great disadvantages for want of facilities. But the spirit of selfishness has been manifested in centralizing so much. Into the fields where there is already an abundance of facilities, the workers have gathered from every possible resource. Again I would say to those who have influence, “Do the work that has been neglected.” [Letter 149, 1899](#), pp. 1-4. (To Dr. J. H. Kellogg, September 25, 1899.)

If the mammoth sanitarium at Battle Creek was divided and subdivided, and its strength put in different parts of the vineyard, where there is nothing to represent the truth, the Lord would be much better pleased. He does not endorse the sentiment and methods that

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have withheld means from a country so greatly in need of help as Australia is. There are able men, men of experience, on the ground, but they cannot accomplish one half of what they could accomplish if the sanitarium were erected and ready for patients.

A work that takes much money to keep it in operation has been allowed to consume the means that God designed should be used in opening new fields and planting the standard in new territory, in the unworked parts of His vineyard. Dr. Kellogg, you have been pouring so much money into one channel, that the work in new fields has been hindered. The Lord did not tell you to take upon you the burden that you have taken,—a burden that has prevented your doing a work that needed your attention. The determination to do a work that has been neglected,—a work that all the church should have united in doing, led you at first to take this burden. But you have gone too far. You have made this work the whole body, instead of only the arm and hand of the body, and misapplied your forces.

For the last fifty years the Lord has given me instruction as to how His work should be carried forward. Camp meetings and tent meetings are to be held, and meeting houses are to be erected. Special efforts are to be made to reach the higher classes. Not all our means and talent are to be spent in the effort to reach those in the lowest depths of degradation. The enemy would be pleased with this class of work, because the representation would in no case be favorable to the truth. God does not design that His work should be thus carried forward. Money and talent are thus consumed with [234] with so little being produced. One twentieth part of the means thus consumed, used where it should have been, would have set men and women at work in God's appointed way, and the truth would have reached people in the darkness of error who are calling and praying for light, people who are hungering and thirsting for the Bread of life and the Water of salvation.

Shall these people be left out of our plans? Shall all our means and all our efforts be expended for a class from which very few will be brought into the truth? We cannot depend on converts from this class to represent the people of God as a wise, noble people. Very few of them will become light bearers to the world. God does not choose them as men of dependence. Some of them will become

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sons and daughters of God, but the number saved will be small in
comparison with the efforts put forth.

Unless care is taken, the work of God will be bound up just as Satan will be pleased to have it bound up. Were all our means spent in labor for the lawless, depraved, corrupted class, where would be the work that should be done to bring into the truth a class of people who would properly represent the truth for this time? How could we show that we are a chosen, God-fearing people, who are loyal to God's commandments?

The Lord has a work to be done for rich and poor. There are honest souls to be reached who have not so corrupted body, soul, and spirit, that there is no soundness in them.

In Revelation, the messages that are to be given to the world are plainly stated. When the Lord's servants fail, as they will, to gain admission to the churches, they are to reach the people by holding camp meetings and by distributing our literature. The truth for this time is to shine forth in clear, steady rays.

Those who are of the household of faith come first, not the depraved, polluted men, who have destroyed themselves, filling soul and body with iniquity, as did the antediluvians and as did the inhabitants of Sodom. Yet for these Dr. Kellogg has labored, while those with whom he should have linked up in perfect harmony he has treated as offensive. [235]

My brother, over and over again I have written you this. Why, my dear brother, have you refused to receive or hear the word of the Lord? Why have you pressed on in the face of the warnings that God has given? You have blanketed the third angel's message, until to many it has lost its significance. [Letter 177, 1900](#), pp. 3-6. (To Dr. J. H. Kellogg, January 21, 1900.)

I must caution you to restrain the influence you may exert in a wrong direction, under the name of the medical missionary work. Be careful lest this work become the body, rather than the arm of the body. Your conclusions must be guarded. Your plans in any one line must not become all-absorbing. Your large plans for rescuing the unfortunate will gather to you responsibilities which you will be unable to carry. You make desperate efforts to push forward a line of work which will make—which is already making, I may say—the medical missionary work the all of the gospel. The men

in the ministry are demerited, while medical missionary enterprises are extolled. The Lord has instructed me to tell you that we must consider the work in all its bearings, that it may be proportionate, and not one-sided. Many men are being drawn into the medical missionary work who should be engaged in the ministry....

[236] My brother, you need to call a halt. God has given you a work to do. He has honored you by placing you in the position which you now hold, and uniting with you men who will cooperate with you in the interests of that line of work for which the sanitarium was brought into existence. This institution has a work to perform as the Lord's appointed agency, and God is working with and through you. He designs that this work of health reform shall be an entering wedge, to prepare the way for the saving truth for this time, the proclamation of the third angel's message: but it is not to eclipse that message, or hinder its designed success, for then you work against truth. This message is the last warning to be given to a fallen world. The medical missionary work is to occupy its rightful place, as it ever should have done, in every church in our land....

The sanitarium was brought into existence to call men to a knowledge of the only true God, and Jesus Christ whom He has sent, to educate as Christ Himself was directed, teaching them the laws of the kingdom of God. This is, and always will be, the only true higher education....

True medical missionary work will exalt every agency that God has set in the church to preach the gospel, for this was the work of Him who made man, and lent him talents to use, an intellect to originate, a heart to be the seat of His throne, affections to flow out in blessing all with whom he shall come in contact, a conscience to convict of sin, of righteousness, and of judgment, because he is worked by the Holy Spirit of God....

My brother, I tell you in the name of the Lord that the medical missionary work is to be the arm, and not the body. The idolatrous world must have the message. I have been shown that many who are now being educated in medical lines should be giving the last warning to the world. God will be the instructor of His workers. [Letter 86, 1899](#), pp. 1-6. (To Dr. J. H. Kellogg, June 5, 1899.)

[237] The church of Christ is very precious in His sight. It is the case which contains His jewels, the fold which encloses His flock. He

places His people in church capacity, and makes them responsible for the medical missionary work which should be done. They are to minister to the sick and the needy.

Many have chosen to work in medical missionary lines to the neglect of other work. Appeals have been made for medical missionary workers, and they have considered this a call from God, and have thought that it would be wicked for them to refuse to go. But God does not design that this work shall become all-absorbing. There is a great work to be accomplished in our camp meetings, where all, rich and poor, educated and ignorant, are to hear the message of warning. [At this time SDA camp meetings were largely evangelistic, drawing a large non-Adventist attendance.—A. L. White] Every child of God should have sanctified judgment to consider the work as a whole and the relation of each part to the other....

We are not to build the tower without first considering what it will cost, and what effect the expenditure will have on other portions of the field. This large planning is closing the way for the erection of necessary buildings in other places.... It is not as though we as a people had hoarded up wealth; for we have been constantly drawn upon, and must continue to impart. The immense buildings which have been reared by the people in Battle Creek and other places bear witness against them; for while they have every facility, other portions of the Lord's vineyard lie barren and desolate. Some places must be centers, in which workers can be prepared for the different fields. We must have centers for the education of the youth. This will require more facilities than may be needed in other places. But in every undertaking let us count the cost.

I have been called to behold things nigh and afar off, and and at the sight my head is dizzy, and my heart sick. God has not ordered things as they now stand. Are we not too fond of doing, when God would have us stand as minute men, watching and praying, prepared to do what He commanded through consecrated agencies? Men who want to do something for God say, "We will do this or that," and so a line is marked out for all to follow. Thus selfishness is growing all the time. Man is grasping all the advantages possible, bringing in all the material he can obtain for the work he wants to do, while he deprives his fellow workers of that which they need. Let not the men in responsible positions grow selfish and ambitious to accumulate

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buildings in one locality. The command is given, "Look not every man on his own things, but every man also on the things of others" ([Philippians 2:4](#)). If men would work in Christ's lines, they must yoke up with Him in meekness and lowliness of heart, pleading earnestly, "Lord, teach me Thy way. What is Thy purpose and will?" and asking at every step, "Am I trying to live for God or for myself?"

Work we must, and work cheerfully. We often neglect to work at the very time when our help is most needed and when a prompt attendance to duty would bring glory to God. Men interpose self between God and the work He could have done. My brethren, cut away from your large plans for any one place, and give a portion of your facilities to the more destitute fields. Consider that the Lord is impartial in all His work. If you will place your mind where God can come in and control, if you will prepare Him a place and give Him an opportunity to work, currents of life and truth will flow to all the barren places of the earth.

[239] Men bring upon themselves great and unceasing responsibility, and tax both brain and body, in seeking to carry the many plans they have devised. This is one of the greatest disadvantages we have to meet, and one the solving of which will wear out the human energies. Activity is needed in God's cause, but let not this talent be misdirected. When men learn to be servants of Jesus Christ, they will understand that in every church, workers are to be set to work to take the oversight of things. Pastors and teachers are to work intelligently in their lines, instructing church members how to work in medical missionary lines. When the professed followers of Christ have an indwelling Saviour they will be found doing as Christ did. They will have no opportunity to rust through inaction. They will have enough to do. And the work which they do under the auspices of the church will be their greatest means of communicating light. The man who is working according to God's plan will pray, "Let it be known this day in my work for suffering humanity that there is a God in Israel, and that I am Thy servant. Let it be seen that I am working not according to my own impulse and wisdom, but according to Thy Word." When man places himself in this attitude, and realizes that he is working out God's plan, and that God is working out His plan through him, he is in possession of divine power, which knows nothing of defeat.

~~All the power of counter agencies is of no more account than the chaff of the threshing floor.~~

We must recognize God's absolute ownership of us. Our mind, our talents, our skill and money, are to be put to the best use to advance His work, that His character may be revealed in clear lines in every part of the world. God has given to every man his work, and He does not excuse those in high positions who get out of their place, and through some neglect get their work into a tangle. Let each man stand at his post of duty, and keep in right relation to God. There is important work to be done, and no man is to neglect his work in order to take hold of the work which belongs to another. God is not honored by such a course. There are some workers who feel superior in wisdom. They feel that they do not need to seek counsel from God. Nor do they consider whether their fellow workers have facilities with which to work. God needs all-sided men, men who will keep the windows of their soul heavenward, and let His light shine into chambers of the mind. The Lord has a large interest in His servants, and especially in those who are lowly in heart....

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God expects every man to be faithful in his stewardship. Self is not to be glorified. The man who is faithful to his trust will not stop to consider if he is going to be honored by any course of action, but will ask, "Will God be honored?" His soul will be filled with a holy desire to see God magnified. When something tries his patience, he will pray, "My soul, wait thou only upon God; for my expectation is from Him" ([Psalm 62:5](#)).

We are very eager to have our work present a good appearance, and if our plans and methods receive approbation, we are satisfied. If they languish, we groan in spirit. We cannot see afar off. The water must run freely in our pools, if other pools have to go dry as the hills of Gilboa. It is not easy for us to remember that the great fountain is from God....

God will show us many ways in which we can work. Sometimes matters will so shape themselves that we cannot doubt they are of God. At others they will run contrary to our ideas and feelings. The Lord surprises us sometimes by revealing our duty in lines altogether different from what we have planned for, and we declare, "It is not so. This is untrue." But nevertheless, it is true to the letter; and the message will not come to men again until they can discern the work

[241] of God. When they are ready to see and comprehend, the Lord will speak to them again. If we would have divine supplies, if we would keep step with the divine plan, we must move under divine guidance. The Lord wants us to yield to His molding, to be emptied of self and surrendered to God, that Christ may pervade the soul. The fire can only burn when we purify the altar according to the Word of God.—[Manuscript 115, 1899, 1-8](#). (“Words of Exhortation,” 1899.)

It would not be sensible or right that all the strength of the body should go into a hand. Neither would it be right for all the strength of the working agencies in the cause of the Lord to be used in the medical missionary work. The ministry of the Word must be sustained, and there must be unity in the movements of the whole body, all parts united in carrying out God’s plan for the advancement of His work. All the members of the body are to be the Lord’s working agencies, every part joined harmoniously with every other part. [Letter 50, 1908](#), pp. 2, 3. (To James Edson White, February 5, 1908.)

Twenty-five years ago the Lord revealed to me that the best way in which to reach the higher classes is through our sanitariums. These institutions are to be located away from the cities, and are to be surrounded with land enough to enable fruit and produce to be grown.

In the sanitarium which we are about to erect in New South Wales, provision must be made for all classes. The accommodation and treatment must be such that patients of the higher class will be attracted to the institution. Rooms must be fitted up for the use of those who are willing to pay a liberal price. Rational methods of treatment must be followed. The patients must not be given alcohol, tea, coffee, or drugs; for these always leave traces of evil behind them.

[242] By their stay at the sanitarium, the patients are to become acquainted with Seventh-day Adventists and the reasons of their faith. Physicians and nurses are to manifest a deep interest in the physical sufferings of those to whom they minister. As efforts are made to remove suffering and disease, the hearts of the patients will be softened. Every physician should be a Christian. In Christ’s stead he is to stay by the suffering one, ministering to the needs of the sin-sick soul as well as to the needs of the diseased body.

—To us as a people God has given advanced light, and we are to seek to gain access to souls, that we may give them this truth. As the physicians and nurses in our sanitariums hold out to the patients the hope of restoration to physical health, they are also to present the blessed hope of the gospel, the wonderful comfort to be found in the Mighty Healer, who can cure the leprosy of the soul. Thus hearts will be reached, and He who gives health to the body will speak peace to the soul. The Lifegiver will fill the heart with a joy that will work miraculously. [Letter 50, 1900](#), pp. 1, 2. (To Brother Murphet, March 29, 1900.)

The sanitarium will be a memorial for God, if it is conducted in all lines as it should be. Many who come to the sanitarium will receive their impression of the truth, as did Sister Henry. She was one of God's precious ones, and through your skill which has been given you of God, His truth was magnified. This is as it should be. All the influence you can give to the sanitarium is none too much.

The medical missionary work might better be named the Missionary Health Restoration Work. [Letter 77, 1900](#), p. 5. (To Dr. J. H. Kellogg, December, 1899.)

Beware—Lest We Lose Our Bearings

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[From an early, morning talk before the Pacific Union Medical Missionary Council, Sanitarium, California, June 19, 1902.]

Conformity to the world is causing many of our people to lose their bearings. I feel deeply over this matter, because it is continually kept before me by the lord. For many years it has been presented to me again and again that a worldly policy has been coming into the management of many of our institutions. And when I read the published testimonies that were given in the early seventies and even before that time, I am surprised to see how clearly our dangers in this matter have been pointed out, and how plainly the right way has been outlined from the beginning. But the way, so plainly specified, has not been followed. Men act as if counsels had never been given; and yet we expect the lord to uplift us and to do great things for us! True, he will help us if we so relate ourselves to him that he can; but

he will not serve with us while we are weaving threads of selfishness into the web.

There is a sentiment among our people,—opposed by some, it is true, but held by many—that each one connected with God’s service may be sharp, keen, and designing, in order to make the best possible showing, indicating that his line of work is a success. Those who continue to hold to this idea will be bitterly disappointed when at the judgment they find that they have no place in the kingdom of God. False principles will never prevail in heaven. Not one thread of selfishness is to be brought into any part of God’s service in His work upon the earth.

[244] A worldly policy has been coming into the management of our institutions. It nearly spoiled our publishing house in Battle Creek. God was not made first and last and best in everything. Human judgment, human ideas, were taking the lead and control of everything.

God is not pleased with those who are ambitious of being regarded as shrewd men in the estimation of the world; nevertheless this ambition is cherished by not a few men of responsibility in our ranks. God’s work should mean a great deal more to us than it does. It is more important than we have supposed.

Men in positions of responsibility who in any way deviate from Bible principles are divorcing themselves from God. We must be determined not to permit a worldly policy to be brought into our work. The servants of the living God and the servants of Satan are to be as distinct from one another as light is from darkness. The line of demarcation between them must be unmistakable.

If ever there was a time when those who have a knowledge of present truth should find their bearings, it is the present time. Although no one is to move independently of his brethren, yet each one must gain a knowledge of his own condition, his exact bearings. The question that each one should ask himself is, “What is my relation to God?”

It is conformity to the world that is causing our people to lose their bearings. The perversion of right principles has not been brought about suddenly. The angel of the Lord presented this matter to me in symbols. It seemed as if a thief were stealthily moving closer and still closer, and gradually but surely stealing away

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the identity of God's work, by leading our brethren to conform to worldly policies.

The mind of man has taken the place that rightfully belongs to God. Whatever position a man may hold, however exalted he may be, he should act as Christ would were He in his place. In every stroke of work that he performs, in his words, and in his character, he should be Christlike.

The Lord calls for a reformation. In every place where believers have adopted worldly principles, He desires a voice of warning to be raised. "Cry aloud," He says, "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](#)). As a people and as individuals we must put away the erroneous principles and ambitious projects which lead us to embrace so much within a narrow compass. God desires us to learn to walk firmly and solidly, ever advancing in His way. He desires us to erect every building with reference to the needs of other places that must sometime have similar advantages. [245]

In no respect is God's work to be circumscribed by man-made restrictions. Many of the ambitious plans and policies that have been made are not endorsed by Him. He is no party to keeping many advantages in one place. He desires every institution established to stand ready to help establish the next institution that is needed....

From many minds a realization of the times in which we are living is as far away as is heaven from the earth. It seems that their duty to prepare to meet a soon-coming Saviour is entirely forgotten. God wants us to come to our senses. He wants us to act like rational beings, who are living on the borders of the eternal world.

Remember that in preparing yourselves for the heavenly kingdom, you are preparing others. The Scriptures say, "Make straight paths for your feet, lest that which is lame be turned out of the way" ([Hebrews 12:13](#)). Many are weak in moral power; many have not had the privileges and the training that we have had; many have never had opportunity to receive instruction, "precept upon precept; line upon line, line upon line; here a little, and there a little" ([Isaiah 28:10, 13](#)). God lays heavy responsibilities upon those who have had such instruction. They ought to spend much time in prayer. In the place of feeling that their judgment is supreme, they ought to feel terribly afraid. Instead of gathering to themselves all the burdens [246]

that they can possibly grasp, which give them no time to pray, no time to meditate on their own spiritual condition, they should spend much time in communion with their Maker.

God's cause is of so much consequence to Him, that of every one who claims to be His steward He requires a correct representation of His character. None but those who walk circumspectly before Him are qualified for stewardship. He works with those who properly represent His character. Through them His will is done on earth as it is in heaven.

Let us offer daily the prayer that Christ taught His disciples to pray, and then live our prayer during the day. To practice this prayer is the whole duty of man. Its principles lie at the foundation of the spring of all right action. Those who carry out every phase of these principles will become sensible men,—men whose minds God Himself can control and guide.—[Manuscript 96, 1902, 1-7](#). (Early Morning Talk, Pacific Union Medical Missionary Council, St. Helena, California, June 19, 1902.)

The Beginnings of Medical Work in Southern California

I have been unable to sleep after half-past eleven at night. Many things, in figures and symbols, are passing before me. There are sanitariums in running order near Los Angeles. At one place there is an occupied building, and there are fruit trees on the sanitarium grounds. In this institution, outside the city, there is much activity.

[247] As in the vision of the night I saw the grounds, I said, "O ye of little faith! You have lost time." There were sick in wheel chairs. There were some patients to whom the physicians had given a prescription to spend all their time outdoors during pleasant weather, in order to regain health....

While speaking, I said: "We must have sanitariums in favored places in different localities. This is God's plan. He has ordained the medical missionary work as a means of saving souls, and that which we see about us is a symbol of the work before us. We are to awaken our churches to engage interestedly in God's work, and to carry forward this branch,—the medical missionary work."

Physicians were interested in these words, and one said, as he extended his arms and waved them back and forth, "Is not this

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better than drugs? Aches and pains have left you without the use of
medicine.”

On the grounds that I saw in this vision of the night, there were shade trees, the boughs of which were hung in such a way that they formed leafy canopies somewhat the shape of tents. The sick were delighted. While some were working for diversion, others were singing. There was no dissatisfaction.—[Manuscript 152, 1901, 1, 2](#). (“A Message to Our Brethren and Sisters in Southern California,” October 10, 1901.)

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....

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.—[Manuscript 114, 1902, 3, 4](#). (“Instruction Regarding Sanitarium Work,” September 1, 1902.)

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Could not Approve Plans for Building in Los Angeles

[Statement made by E. G. White, September 15, 1902, at a council meeting called in Los Angeles to consider plans for the erection of a building on Hill Street to be used for restaurant and sanitarium work.]

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.

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. [249] 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....

—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, 3-6](#). (“Medical Missionary Work in Southern California,” November 20, 1911.)

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The Lord has at no time guided in the large plans that have been laid for buildings in Los Angeles. He has given light as to how we should move, and yet movements have been made that are contrary to the light and instruction given.

The complete plan in regard to the purchase of the Hill Street property was not laid before me till my last visit to Los Angeles. I was then taken to see this property, and as I walked up the hill in front of it, I heard distinctly a voice that I well know. Had this voice said, “This is the right place for God’s people to purchase,” I should have been greatly astonished. But it said, “Encourage no settlement here of any description. God forbids. My people must get away from such surroundings. This place is as Sodom for wickedness. The place where my institutions are established must be altogether different. Leave the cities, and like Enoch come from your retirement to warn the people of the cities.”

The words were spoken: “The divine hand is not guiding in the steps that have been taken in regard to this property. The spiritual vision of men has been darkened. Plans have been made that the Lord has not inspired.”

I was afterward instructed that the whole matter was inspired by human wisdom. Men have followed their own wisdom, which is foolishness with God, and which, if they continue to follow it, will lead to results that they do not now see. The spiritual eyesight has been blinded.

“The light of the body is the eye: if therefore thine eye be single,

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thy whole body shall be full of light” ([Matthew 6:22](#)). The Lord calls upon those in charge of His work in Southern California to have their eyes anointed with the heavenly eyesalve. This is their only safety.

I am astonished that our brethren should have thought of purchasing the property on Hill Street.... After I had seen its situation, I knew that I could not for a moment give my consent to the establishment there of an institution of any kind.

To establish an institution for the advancement of God’s work in such a place, would be contrary to the light that God has given regarding this work. Think of the annoyance to which the workers would be subjected in such a location. How long would they, with an immense hotel right beside them, be allowed to keep the Sabbath in peace? For us to establish a sanitarium there would be like Lot going into Sodom. It would be worse, because as far as the outward surroundings of Sodom were concerned, it was like the garden of Eden. But on the Hill Street property there is no spare land, and no opportunity to see the beauties of nature.

The erection of the bakery in Los Angeles was premature. The work was not ready for it. If the eyes of the brethren had been anointed with the heavenly eyesalve, they would not have done that which they have done. The erection of so large a bakery building, and the carrying forward of the work planned, meant the investment of means and skill that were not at their command.

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God’s people are not to go forward blindly in the investment of means that they have not and know not where to obtain. We must show wisdom in the movements that we make. Christ has laid before us the plan upon which His work is to be conducted. Those who desire to build must first sit down and count the cost, to see whether they are able to carry the building to completion. Before they begin to carry out their plans, they must advise with wise counsellors. If one worker, failing to reason from cause to effect, is in danger of making unwise moves, his fellow workers are to speak words of wisdom to him, showing him where he is in error.

God sees the end from the beginning. He would have no buildings erected for our work except by the united judgment of the workers, and the brethren sharing the responsibilities. These are to become satisfied that their plans are in harmony with the will of the

Lord. Let the councils of our people be conducted with a view to earnest, aggressive work. But let not a stone be laid in the building up of new plans until there is a complete understanding among the workers. In such matters, individual responsibility is not in the order of God.

Some of the movements that have been made in the work in Southern California have not been inspired by God, and these movements have left a shadow on the work. But the mistakes that have been made may work out for good if they are accepted as showing the need of all being interested in the work of God and the manner of its advancement. The work in all its branches is to be carried forward in a way that will recommend its existence.

The Lord calls upon the workers in Southern California to come into line, and to make no movements that will hinder Him in working in accordance with His own purposes. We must wait for the Lord, and learn from Him how to advance the work in Southern California. We are not to make hurried movements, but wait in patience until the Lord prepares the way before us.

I am told that Dr. Kellogg advised the brethren to go ahead and build in the city of Los Angeles. But did he not know that the Lord has given instruction in regard to the need of getting out of the cities? As far as possible, our institutions should be located away from the cities. We must have workers for these institutions, and if they are located in the city, that means that families of our people must settle near them. But it is not God's will that His people shall settle in the cities, where there is constant turmoil and confusion. Their children should be spared this; for the whole system is demoralized by the hurry and rush and noise. The Lord desires His people to move into the country, where they can settle on the land, and raise their own fruit and vegetables, and where their children can be brought in direct contact with the works of God in nature. Take your families away from the cities, is my message.

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The truth must be spoken, whether men will hear, or whether men will forbear. The cities are filled with temptation. We should plan our work in such a way as to keep our young people as far as possible from this contamination.

The cities are to be worked from outposts. Said the messenger of God, "Shall not the cities be warned? Yes; not by God's people

living in them, but by their visiting them, to warn them of what is coming upon the earth.”

Our restaurants will have to be in the cities. In regard to these restaurants, I am instructed to say that too much of an effort is being made to have one large restaurant in a city. It would be more in the order of the Lord to have several smaller ones. He desires a work to be done for those who are served. The sowing of the seeds of truth, not the obtaining of a large number of patrons, is to be the first consideration. Numbers is no true evidence of success.

The words were spoken: “Do not flatter yourselves that because a large number come each day to the restaurant, you are making great advancement in the work. What are you doing to save souls? You gather in a large company, and then feed them at too low a price. [254] You employ your helpers at too low a price. What encouragement have they that they are doing God’s service?”

Our Instructor turned to the men in charge of the Los Angeles restaurant, and said, “Do you realize that your work is weighed in the balances, and found wanting? It is no evidence, because you feed a large number every day, that you are accomplishing the greatest good. Would it not be well to have a fewer number, and then work for their salvation by well- defined methods. Boast not of numbers. Where are the souls that have been led to feel an interest in present truth?”

What of your helpers? Are they becoming indifferent in regard to the truth? If they are, and if no effort is being made to give spiritual help to them and to those who come each day for meals, the business might better be carried on by unbelievers; for this would not exert so strong an influence against the truth.

My brethren, carry on your work in a way that will fortify souls against temptation, rather than leading them into temptation. [Letter 182, 1902](#), pp. 1-7. (To “Dear Brethren,” September 20, 1902.)

I have always looked with great interest upon the work in Los Angeles and in San Diego, hoping that right moves would be made, and that the sanitarium work might be established in these important places. Every year large numbers of tourists visit these places, and I have longed to see men moved by the Holy Spirit meeting these people with the message borne by John the Baptist: “Repent ye: for the kingdom of heaven is at hand” ([Matthew 3:2](#))....

~~—The Lord has ordained that memorials for Him shall be estab-~~
lished in many places. He has presented before me buildings away
from the cities, and suitable for our work, which can be purchased
at a low price. We must take advantage of the favorable openings
for sanitarium work in Southern California, where the climate is so
favorable for this work. [255]

It is the Lord's purpose that sanitariums shall be established in
Southern California, and that from these institutions shall go forth
the light of truth for this time. By them the claims of the true Sabbath
are to be presented, and the third angel's message proclaimed.

Institutions in which medical missionary work can be done are
to be regarded as especially essential to the advancement of the
Lord's work. The sick and suffering are to be relieved, and then, as
opportunity offers, they are to be given instruction in regard to the
truth for this time. Thus we can bring present truth before a class of
people who could be reached in no other way....

There is a special work to be done at this time,—a work of
great importance. Light has been given me that a sanitarium should
be established near Los Angeles, in some rural district. For years
the need of such an institution has been kept before our people in
Southern California. Had the brethren there heeded the warnings
given by the Lord, to guard them from making mistakes, they would
not now be tied up as they are. But they have not followed the
instruction given. They have not gone forward in faith to establish a
sanitarium near Los Angeles.

The buildings secured for this work should be out of the cities,
in the country, so that the sick may have the benefit of outdoor life.
By the beauty of flower and field, their minds will be diverted from
themselves, from their aches and pains, and they will be led to look
from nature to the God of nature, who has provided so abundantly
the beauties of the natural world. The convalescent can lie in the
shade of the trees, and those who are stronger can, if they wish,
work among the flowers, doing just a little at first, and increasing
their efforts as they grow stronger. Working in the garden, gathering
flowers and fruit, listening to the birds praising God, the patients
will be wonderfully blessed. Angels of God will draw near to them.
They will forget their sorrows. Melancholy and depression will
leave them. The fresh air and sunshine, and the exercise taken, will [256]

bring them life and vitality. The wearied brain and nerves will find relief. Good treatment and a wholesome diet will build them up and strengthen them. They will feel no need for health-destroying drugs or for intoxicating drink.

It is the purpose of God that a sanitarium shall be established at some suitable place near Los Angeles. This institution is to be managed carefully and faithfully, by men who have clear spiritual discernment and who have, also, financial ability.—men who can carry the work forward successfully, as faithful stewards.

We are to labor under the counsel of the great Master Workman. In His strength human beings can and will follow a course of action that will win souls to Christ. [Letter 147, 1904](#), pp. 1-5. (To Brother Bowles, April 26, 1904.)

Earnest work should be done in establishing a sanitarium near Los Angeles. [Letter 169, 1904](#), p. 1. (To the Ministers in Southern California, April 27, 1904.)

For a long time our people in Southern California have had messages from the Lord that there should be sanitariums near Los Angeles. [Letter 325, 1904](#), p. 2. (To Our Brethren and Sisters in Southern California, December 12, 1904.)

[257] For a long time we have seen the importance of having a sanitarium established near Los Angeles. [Letter 29, 1905](#), p. 2. (To Sister Bradford, January 1, 1905.)

The Lord has often instructed me that we should avail ourselves of providential opportunities to secure buildings suitable for sanitarium work in favorable locations away from the cities. I have been shown that the city districts of such places as Los Angeles are unsuitable for special sanitarium work. This was pointed out very clearly at the time the workers in Los Angeles were planning, a few years ago, to build a large sanitarium in one of the very busiest and noisiest parts of the city. The light given to me at that time, was, "Away from the cities!" I was shown that if we would watch and search, we should find suitable properties in retired localities. [Letter 94, 1909](#), p. 1. (To Dr. and Mrs. D. H. Kress, January 14, 1910.)

White Estate

Washington, D.C.

**MR No. 57—Supplementary material for the SDA
Bible Commentary, Vol. 2**

**MR No. 58—The Same as Manuscript Release No.
55a**

MR No. 59—Statements Regarding the Oakland Church

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I am instructed that we have an important work to do in Oakland at the present time. In the planning of this work wise counsellors are needed. The Lord calls for workers, earnest, prayerful, faithful workers to undertake that which needs to be done. We need many consecrated laborers to carry on missionary work in Oakland. In the surrounding settlements are also interests that should be cared for, where a call should be given to those in the highways and those in the byways.

Strong men should be set to work in Oakland; men and women of experience should be brought in as educators, and workers should be trained, that the work may be carried forward in strong, even lines.—[Manuscript 67, 1906, 1](#). (“The Work in Oakland,” August 6, 1906.)

God’s people are to stand as lights in the world. They are to realize that upon them rests the solemn responsibility of reflecting rays of light upon the pathway of those who are not keeping the commandments of God. Christ Himself has declared, “Ye are the light of the world” ([Matthew 5:14](#)). We are to seek to be light bearers. And when the light of divine truth shines forth with distinctness from the words and works of God’s children, will there be seen any quarreling, any backbiting, among the light bearers? The world will see no dissension in the lives of those from whom the light of heaven is shed abroad. Brethren and sisters, as you let your light shine before men, they will “see *your good works*, and glorify your Father which is in heaven” ([Matthew 5:16](#)). A precious influence will go forth as the result of these good works, that will bring salvation to those who behold it. God desires that we keep our light constantly shining.—[Manuscript 95, 1906, 3](#). (“Lessons from the Fifteenth of Romans,” October 20, 1906.)

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In my sleep I seemed to be speaking before large congregations in Oakland and other places. I was reading to them the words

found in the 40th and 41st chapters of Isaiah, and dwelling upon their significance. The Spirit of the Lord seemed to come upon me in large measure. I knew that holy angels were in the meeting. Although some in the congregation seemed to be indifferent to the words spoken, there were others who were making an effort to be free in Christ. The faces of these were lighted up. The Lord was in our midst.

A great work will be accomplished by the people of God if they will work in unity and unselfishness and with humility of heart. All self-exaltation must be seen and put away. Truth and righteousness alone will stand the test for this time. We need to have the Spirit of God daily with us, that we may be kept from all evil thoughts and unwise actions, from lifting the soul unto vanity. We should fear lest our eyes become blinded to our individual spiritual needs in these perilous times. Many professed believers have been allowing themselves to become absorbed in the upbuilding of selfish interests. We are now to awake out of sleep. [Letter 46, 1909](#), p. 4. (To Elder S. N. Haskell, February 26, 1909.)

[260] I am bidden to lift up my voice like a trumpet, and to speak plainly concerning the perils that surround our children and youth. Satan is actively at work, laying the stumbling blocks in the way of their Christian advancement. He has many schemes by which to deceive souls and to destroy the spiritual discernment that evil may be interpreted as righteousness. One of his most successful schemes is to place within their reach the foolish storybook to read, when they need the convicting power of the word of the living God to impress mind and heart.

God is constantly appealing to the human heart, bidding it to recognize His love and mercy, and accept His righteousness in the place of the principles of evil. Thus He has pleaded with mankind in all ages. In Noah's day Christ spoke to men through a human agency and preached to those who were in bondage to sin. He came to Israel enshrouded in a pillar of cloud by day and in a pillar of fire by night. He it was who educated that vast multitude in their wilderness wandering....

Study the 9th chapter of Ezekiel. These words will be literally fulfilled; yet the time is passing, and the people are asleep. They refuse to humble their souls and to be converted. Not a great while

longer will the Lord bear with the people who have such great and important truths revealed to them, but who refuse to bring these truths into their individual experience. The time is short. God is calling; will you hear? Will you receive His message? Will you be converted before it is too late? Soon, very soon, every case will be decided for eternity. [Letter 106, 1909](#), pp. 2, 3, 5, 7. (To “The churches in Oakland and Berkeley,” September 26, 1909.)

We may well fear and tremble for the things that shall be in the future. Many of the citizens of Oakland will be weighed in the balances and found wanting. Would you be of that company? You need now to show in life and character the sanctification of the gospel, and a belief in Christ’s soon coming in power and great glory. Will you show faith by genuine faith in the signs of the Lord’s second coming?

We are to bring the truth into all our works; we are to be sanctified through the truth, and show to a world dead in trespasses and sin that we are a holy nation, a peculiar people, a chosen generation, zealous of good works.

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The death of Christ was accomplished to make us genuine Christians through faith in Him. We carry a message of sacred truth, and through the righteousness of Christ we are to become one in Him, separate from the world, distinguished from it by the features of our faith that make us heirs of God and joint heirs with Christ. We are Christ’s witnesses. By our baptismal vow we are under solemn pledge to witness for Him. Through the merits of Christ, we are to let our light shine forth to the world, that they, by seeing our good works, may glorify our Father which is in heaven. [Letter 10, 1907](#), pp. 2, 3. (To “Members of the Oakland Church,” January 18, 1907.)

The influence of the prayer of faith is as far reaching as eternity. The Lord will bless all who will seek Him with the whole heart, and who with humble souls and earnest purpose strive to follow the example of Christ. To those who thus seek to become partakers of the divine nature, the words are spoken, “Be not weary in well doing” ([2 Thessalonians 3:13](#)). “Always abounding in the work of the Lord” ([1 Corinthians 15:58](#)). Let us beware lest self-sufficiency become mingled with our efforts to gain eternal life.

Let powerful appeals come at this time from those who fear and honor God. He who labors in faith and humility, holding fast to the

promises of God, will prevail. The greatness of the kingdom under the whole heaven will be given to the faithful, believing children of God. [Letter 198, 1908](#), p. 4. (To “Our Brethren in Oakland,” June 16, 1908.)

White Estate

Washington, D. C.,

November 10, 1953.

MR No. 60—Used in Child Guidance

**MR No. 61—Supplementary material for the SDA
Bible Commentary, Vol. 3**

MR No. 62—Governing Principles in the Remuneration of SDA Workers

[262]

[Release requested to serve the committee provided for by the 1953 Autumn Council, to study the question of remuneration of Seventh-day Adventist workers.]

Let not anyone suppose that if men of ability had larger wages, it would increase their piety, or qualify them to do more and better work. No, this would not be the effect.—[Manuscript 75, 1912, 1](#). (“Fragments,” Copied September 16, 1912.)

With many of the workers the spirit of self-sacrifice has greatly diminished because they have lost their first love. Many are grasping for higher wages; but if they were laborers together with God their wants would be more simple; for they spend money needlessly for things which they would not desire if their hearts were sanctified by the truth. Look at the example given you in the life of Christ. [Letter 31, 1891](#), p. 14. (To “Workers in the Office at Oakland,” December 19, 1891.)

I am deeply grieved as I see that those now in positions of trust in our work do not think of the sacrifices made in the past to establish the work in its various branches. It hurts me to see these new workers, who have made few sacrifices and borne few burdens, demanding the highest wages. They know nothing of what it has cost to bring the work to its present conditions.—[Manuscript 19, 1892, 1](#). (“Diary,” 1892.)

What shall be the future showing in the church? The Lord calls for decided action among those who claim to be His people. There are many ways of promulgating the truth. The Lord is well pleased when those who go forth as missionaries are more anxious for the salvation of souls than they are regarding the wages they shall receive for their work. When Christ’s witnesses work under the Holy Spirit’s guidance, when they are stripped of all selfishness, souls are

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converted by their earnest, patient, persevering efforts.—[Manuscript 54, 1901, 3, 4](#). (“Go Work Today in My Vineyard,” July 1, 1901.)

Some have felt troubled because Brother and Sister _____ have each been drawing wages from the conference. But it is in harmony with the instruction that has often been given to me, that women who labor with their husbands in gospel work, should be paid for their services. [Letter 48, 1907](#), p. 9. (To “The California Conference Committee, and the Brethren and Sisters in Berkeley and Oakland,” February 1, 1907.)

Women, as well as men, are needed in the work that must be done. Those women who give themselves to the service of the Lord, who labor for the salvation of others by doing house-to-house work, which is as taxing as, and more taxing than standing before a congregation, should receive payment for their labor. If a man is worthy of his hire, so also is a woman.

God has entrusted talents to His servants, and He expects them to see that mistakes can be readily made. Make no mistake in neglecting to correct the error of giving ministers less than they should receive. When you see persons in necessity who have been placed in positions of trust, let God move upon your heart to set things right. The tithe should go to those who labor in word and doctrine, be they men or women.—[Manuscript 149, 1899, 3](#). (“Paying Women Workers,” October 24, 1899.)

[264] I know there are those who practice much self-denial to pay their tithes and offerings to the cause of God. Those who stand at the head of the work should take such a course that they can unblushingly say, “Come, let us act mutually in this work which was commenced in a sacrifice, and is supported by a continual self-denial.” The people should not excel those who stand at the head of our institutions in practicing economy, and binding about their wants. It is those men who receive high wages who make very little offerings to the cause. Let the people who strain every nerve and muscle to lay by their tithes have a knowledge of the large wages paid to the workers in the office, and their confidence and faith will be shaken. When you call for donations, there will be no response.—[Manuscript 25a, 1891, 8, 9](#). (Untitled Manuscript, 1891.)

The publishing institution was founded in self-denial, and should ever have been managed upon strictest economical principles. When

there was a pressure for money, the members of the institution should have said, “We will cling to the work; we will take reduced wages. We will do all in our power, bring all our knowledge, all our power, all the wisdom God has given us to make this work what God would have it,—a success.” God designs that this institution shall give character to His work, standing as a faithful sentinel to proclaim His truth, reflecting heaven’s light amid the moral darkness of the world. In every branch we will do our best to make it a success.

Any self-sacrifice made in behalf of the Echo office is registered in the books of heaven, as an act of faithful stewardship, and not one will lose its reward. [Letter 39, 1898](#), pp. 14, 15. (To Brethren Woods and Miller, March 27, 1898.)

Let each one who is receiving good wages for this trying time, when means are so scarce, be willing to make some sacrifice on his part for Christ’s sake. The Lord will respect the motive and the action, and will reward those who deny self in this line. Let us all act like those who serve the Lord Christ, and do their duty heartily as unto the Lord. [Letter 25, 1896](#), p. 2. (To Brethren Daniells and Colcord, June 1, 1896.)

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It is reported that you and Brother and Sister _____ have taken a vacation, and that you say that I said that when on a vacation a physician should draw full wages. But the finances of the sanitarium must be taken into consideration. Money should be produced by the managers of an institution before they spend means on vacations. It is cruel and unjust to take pay when on a vacation from an institution so loaded with debt as the sanitarium. The Lord is beholding His work, and a record is kept of every dollar expended.

My brother, you have left things at loose ends, and I feel very sorry that you have taken the course that you have. Right principles have been constantly kept before you. My brother, let me say that I know you have grown to manhood without learning the lesson all should learn in childhood and youth, the lesson of self-denial and self-sacrifice. For your present and future good, remember that you are responsible for the use you make of your Lord’s money. God has given you as a physician, genius and capabilities. Ever realize that you must make the best use of your talents, because they are not your own. They are entrusted to you by God, not to be used in pleasing

and gratifying impulse, but for Him and Him alone, because they are His. [Letter 38, 1901](#), pp. 1, 2. (To a physician, 1901.)

[266] I could not sleep after two o'clock last night. In the last American mail I received a letter from _____. He gave me some points of the difficulties through which he was passing in reference to his recently published book. He feels that he has been unnecessarily thrown into perplexities, and that he was not treated fairly. If his statements are correct, he is not far out of the way in his conclusions. If it cannot be made to appear that he has neglected his work in the office, if he has worked his full hours, what right has anyone to say how he shall employ the hours which are his own? I have not referred to this matter at all in writing to him; but I feel it my duty to mention it to you. My letter to him you will receive. It speaks for itself. When Captain Eldridge was receiving large wages in the office (\$30.00 per week), he was paid as high as from four to six dollars per week, to have some care of the work and books relating to my business. Edson says he neglected the work for which he was paid, and he was much hurt over the matter.

I cannot see how it is just and right to say what shall and shall not be done by those employed in the office with their time after they have given full hours of work. This matter Brother Henry urged before me by letter when I was in Europe in regard to Professor Bell and Elder Smith, maintaining that they should have no royalty, because they were receiving wages for their work. [Letter 42, 1893](#), pp. 1, 2. (To Elder O. A. Olsen, July 13, 1893.)

I received your statement in reference to the royalties on books.... There is, and ever will be, a flood of books issued if a large remuneration is given to authors. The little story books written are not a great tax on the writers, neither are books of this character of vital consequence to the world. A difference must be made in the books written. They cannot be classed together....

[267] The publishing house should receive their share of the profits from the books published. This should be proportionate to the work they do in getting out notices, etc. But let the publishers be careful not to claim that they are the ones who do the greatest amount of work in preparing these books for the market. Let the authors take a reasonable sum for their work, but they are not to sell their right to any institution. This will not be a blessing to the institution.

Let men and women who have a burden to produce books, work to bless the cause of God by the use of their pens. Let them work, and if they have an income from their work, let them make use of that income to do their part in uplifting the standard of truth where God shall direct. Let them seek counsel from God. Let them believe the promise of Christ that He will send the Comforter to teach them all things and bring all things to their remembrance. [Letter 43, 1899](#), pp. 1, 2; 11, 12; 17. (To Brethren Irwin, Sisley, Smith, and Jones, March 11, 1899.)

I was shown that the office of publication should not be conducted on the same principles as are other publishing houses; for it is to be something after the order of a training school. Everyone connected with it is to be a true missionary, and work upon the same principles that brought it into existence. Self-denial should characterize all the workers.

After my husband's first sickness, there was a change in the order of things, not pleasing to God. In place of seeking to carry out the directions given of God, a selfish, unchristlike spirit prevailed. The cloud of the Lord's displeasure was gathering over the office. The people of God were becoming discouraged. They had denied themselves to pay their tithes, and refused themselves conveniences which they thought they must have; but the wants of the cause were dearer to them than self-indulgence, and they were much blessed in making their freewill offering. But when they saw that men in the office were grasping for higher wages, their confidence was shaken. Did the Lord require so much more of them than of those closely connected with the office?

Self-denial should characterize the men employed in responsible positions in the office, and they should be an example to all the workers. The office was brought into existence through self-denial, and the same spirit should be manifested and maintained. The great object must be kept in view. This is missionary work, and those who have no missionary spirit should not continue in the work. You must retain the confidence of the people. Unless you carry the people with you, your work will be a failure. Brethren, workmen, from the highest to the lowest, you should maintain in the office the spirit manifested by Christ in coming to our world. [Letter 5, 1892](#), pp. 3, 4. (To C. Eldridge, September 2, 1892.)

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The office is fast losing its peculiar character the Lord directed in its establishment, and it is never to take a worldly mold. Those who are welded together to sustain each other, determined to carry out certain plans without the counsel of the church or of the people, may succeed for a time, but not long; for God will not permit it. There is too much self, too much confidence in what men can do, too little confidence and dependence upon God, the divine Ruler. Men handling sacred things, are not to speak lightly, but with trembling, of the work of God; God's grace must be manifested in all the work, of whatever kind it may be. The proud heart must be humbled every day before God, lest He shall humble it. Success of the right kind will attend your efforts in proportion to your consecration, self-denial, and self-sacrifice.

[269] I was instructed that the Lord's will was not fulfilled when the leaders in the office were willing to take such large wages; but how quickly was the bribe taken, how quickly selfishness was manifested. This is greatly at variance with the principles upon which the publishing house was established; and it is not in harmony with the Spirit and work of God. There have been serious mistakes made in exalting business above the service and worship of God. Here is where thousands have made shipwreck of faith, and made the greatest possible mistake. The Lord says we are to be "not slothful in business; fervent in spirit; serving the Lord" ([Romans 12:11](#)). The Lord has left a wide door open for those who would go into His work, but energy must be mingled with another element, with living zeal in the service of God. We must be not only diligent in business, but "fervent in spirit, serving the Lord."—[Manuscript 6, 1890, 7](#). ("Counsel to Workers in Publishing Houses," November 25, 1890.)

When sin strikes inwardly, it assails the most noble part of a man's being. It makes terrible confusion and havoc with man's Godlike faculties and powers. While physical disease prostrates the body, the disease of selfishness and covetousness blasts the soul.

The walls of protection that God has raised for His people's safety have been battered down. The lines of protection of individual rights and interests have been confused through human policy, and a host of satanic agencies have rushed in to make the most of their opportunity.

Every plan brought in to obtain advantage for self opened the door wide for dishonest practices. You know this just as well as did the men whom you condemn for taking from God's treasury higher wages than they earned by honest effort.

The Lord has shown me that this system of high wages is directly contrary to justice and righteousness. The plea is made that those who carry responsibility are always awarded higher wages than those under them. But those who were supposed to be doing important work in the Review and Herald office were being tried and tested, and every phase of their work was swinging the publishing house in false paths, contrary to the instruction given by Christ in the Old Testament and the New. [270]

Such a masterly confederacy united to carry things its own way that a work entirely human has been mingled with the handling of sacred things. Each felt pledged to sustain and work for the interest of the other. A system of robbery toward God was brought in. "Shall I not judge for these things?" God asks. The Lord has opened the matter to me, and my heart has burned with indignation. Light has been given that the Lord would in His own time make these men a spectacle to the world, to angels, and to men. [Letter 26, 1897](#), (To a Worker in the Publishing House, December 10, 1897.)

The publishing institution was built up by sacrifice, but by the example men in responsible places have given to the people this spirit has been lost. The Lord has not stirred hearts to give for the advancement of the cause, and selfishness has leavened the churches. Unfaithful stewardship has been revealed in the payment of large wages to men who have made God's work and cause a matter of merchandise by which to enrich themselves....

If they had called together the men of the conferences and demanded an investigation of matters—which it was their right to do—decisive measures would have been taken to stop the existing evil. But this was not done.

Had they changed the order of things, and brought in the same principles which were revealed in the work when the first buildings were erected, the spirit of self-sacrifice would have been retained, and the work have moved onward and upward. God's people would have understood that the way and work of the Lord cannot prosper when His people are unwilling to sacrifice self. Heavenly

[271] intelligences would have helped them to climb to higher levels to understand by experimental knowledge that they were to be laborers together with God. God desires that His people shall be conquerors, moving bravely through all difficulties. God is faithful. He will make His people complete in Him.

There has been a mistake all round; and it is a great work to come back from every wrong path and choose the right.—[Manuscript 86, 1899, 5, 6](#). (“The Review and Herald and the College Debt,” June 18, 1899.)

Standing in important positions of trust are selfish, covetous men, who are receiving higher wages than they should take. Less wages would be far better for them and for their children; for this would lead them to economy and self-denial. But each week’s record in the books of heaven shows that there are men in their selfishness who are ready to grasp every dollar they can obtain, while men working in much harder fields, and with far fewer advantages, work for half of what these men receive.

It is not for the spiritual advantage of any man to take such large wages. In doing so he deprives his fellow laborers who work fully as hard as he of the means they should have for the work in other parts of the field. The covetous man sees the many fields unworked. He sees that money is needed to lift the standard of truth in new places. But he does not consider the necessities of those who break these unworked fields. He takes the highest wages he can obtain, because, as he supposes, his position entitles him to them.

[272] It would be well for the workers in receipt of large salaries to study the principle of equality. When they empty their hearts of selfishness, and humble themselves before God, they will see that during the many years they have been taking from the treasury their unrighteous wages, others, who have done just as much and as faithful work, have been receiving just one half the amount. Had they loved God supremely and their neighbor as themselves, they would have seen a large work to be done in fulfilling the commission of Christ to preach the gospel to all the world, and they would not have dared to use the means which God designed for destitute fields. Those men who place so high an estimate on their own merits and service will be surprised to see in the day of final rewards that they are regarded as least, while those who have worked earnestly and

faithfully and unselfishly, with small wages, receive the highest reward from Him who makes no false estimate.—[Manuscript 113, 1899, 6, 7](#). (“The Wages of Unrighteousness,” August 11, 1899.)

Sanctification through the truth bears fruit to the glory of God. Under its power men are stripped of the ambition that contends for the supremacy, stripped of the selfishness which leads men connected with our institutions to grasp in their covetousness, all they can obtain from the treasury in large wages, when they know that their brethren, laboring just as hard in fields where the wear and tear is great, and often under heavy pressure of circumstances, do not receive much more than half of what they receive. The men in our institutions who have placed such a high estimate upon their own services are not sanctified by the Holy Spirit. They have not that sanctification which gives them sensitive consciences, leading them to love God supremely and their neighbor as themselves. Their influence and example are detrimental. They do that which they would not wish their brethren to know,—they grasp from the treasury. They are blind, and cannot see that by so doing they are depriving others of the wages they should receive. Their selfishness shuts them away from the sanctification of the Spirit of God....

Those in our institutions who grasp at the surplus means disqualify themselves to understand what it means to be a partaker with Christ in His suffering. The barbed arrows of the Lord, sent by an angel’s hand, come to such ones; but they are not wounded. So far have they departed from correct principles that they are blind. They listen to convincing truths, spoken with great earnestness, but still they do not reform; for they have turned aside and warded off every salutary impression.

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If they would be content with lower wages, their spiritual danger would be far less. A reform must take place in their lives, else they will never see the King in His beauty. Their experience in this life will decide their eternal destiny. In earnest, authoritative, solemn tones, the voice of the great Teacher has been making appeals to them, but still they are not converted. They have not turned from false, unscrupulous principles.—[Manuscript 94, 1899, 2, 3, 6](#). (“To Do Justly, to Love Mercy, and to Walk Humbly with Thy God,” July 18, 1899.)

For a long time the evils existed in the office at Battle Creek. The messages that God had given did not have sufficient weight with those who filled prominent positions to change the current of things. I was shown that Satan was jubilant when the selfishness of men was robbing the treasury of God. There are some who have not had kindly feelings toward me because they were deprived of these large wages. Such feelings were indulged by _____, _____, _____, and others. Never will any one of these men be clear before God until he makes restitution to the Lord's cause for that of which the selfish, avaricious spirit has robbed the work. I was shown that the result of paying such exorbitant wages would be that workers who were really conscientious would be oppressed; the ones who grasped every dollar they could put to their own use would manage matters to please themselves if they had a chance to do so....

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Now in regard to myself, I care not for wages; but I do care for strict principle and equity. I do care for sound judgment. When men who had entered into a confederacy have taken from God's treasury large wages that they no more earned or deserved than did others in the office or engaged in building up other branches of the cause, who received small wages, but who were doing their work conscientiously in integrity and wholeheartedness and purity, a deep wrong was done that God does not wink at. When these men are converted, every dollar they have received above what they should have had will be returned to the treasury. We are dealing with Christ in the person of His saints. To allow one to be exalted, and another, more faithful and true, to be placed in a hard position, is not just and equal. God will surely repay these things. [Letter 57, 1894](#), pp. 6, 7. (To Brother Olsen, June 10, 1894.)

The work that God has pointed out to be done has not been done. City after city has been left unworked. Ministers laboring in the most destitute fields have been left to work as best they could, with insufficient means. A meager sum has been apportioned to them. Some have needed means to obtain food and clothing, and yet men, in their covetousness, have refused to help them. God looks upon the workers who are seeking to preach the gospel and to do true missionary work as more worthy of large means than some others. And they have greater need than some for large wages. Many calls for help are made upon them. They meet those who are in pitifully

needy circumstances, and they deny themselves in order to help those needy ones.

One night I seemed to be in an assembly in which only a small number were present. Arrangements were being made to raise the wages of certain ones. One of authority reached out His hand and taking the records, examined them critically. Then He said, “A change will soon take place. Those who have been in the Review and Herald Office as leaders have been unfaithful in their stewardship. They are to be released from their responsibilities, unless they give evidence of thorough conversion. I will not serve with unprincipled devising, neither will My Spirit strive with them unless they repent. The work is no longer to be entrusted to your keeping. The means in the Lord’s treasury, which should have been used to enable men to enter new fields, is grasped by selfish, unsanctified hands. Those who are truly converted, body, soul, and spirit, are filled with the spirit of self-sacrifice.”—[Manuscript 19, 1903, 1, 2](#). (“Unselfishness in Service,” April 8, 1903.)

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I have given you the instruction that God has given me. He has told us what He expects of us. Wherever we may go, we are zealously and faithfully to carry out the principles of Christ’s kingdom, thus showing plainly the difference between those who serve God and those who serve Him not.

When the office of publication is once more established, a much purer, holier atmosphere should pervade it than pervaded the institution in Battle Creek. Principles should be followed that will make the institution an honor to the cause of God. Those who refuse to work except for the highest wages should not be encouraged to connect with this institution. We do not need those who have no spirit of self-sacrifice.

God’s work is to go forward. Its success depends on the putting forth of consecrated efforts and the carrying out of pure principles. Amidst the apparent confusion of surrounding difficulties, we may feel at a loss to know how to proceed. Let us be sure that those who are united with the work are first united with Christ. [Letter 106, 1903](#), pp. 4, 5. (“To the General Conference Committee,” May 30, 1903.)

Men who are controlled by selfish desires should not remain connected with our institutions, and their course of action had better

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be exposed, that every church of Seventh-day Adventists may know what principles govern these men....

Selfishness and self-glorification are becoming the curse of our institutions, and leavening the whole camp of Israel. We have come to the place where God calls a halt, and we must now investigate, that we may know the motives which prompt to action and may know in whom the words of Christ are fulfilled. Jesus has said, "If any man will come after Me, let him deny himself, and take up his cross, and follow Me" ([Matthew 16:24](#)). Self is to be hidden in Christ.

We have need to be alarmed because selfishness and covetousness are becoming a ruling power among us, and the Lord is displeased. The consciences of many are like India rubber. Men can be bought and sold by the highest bidder. When such men are weighed in the balances of the sanctuary, they are found wanting, for conscientiousness, honor, integrity, and fidelity are lacking.... [Letter 41, 1890](#), pp. 1-4. (To Dr. J. H. Kellogg, December 24, 1890.)

[277] A contract has been made with you, but the sooner this contract is changed, the better. The plan that you are to receive above your wages any money that you may make in certain lines of work, is opening a door of temptation which will lead to evil results. This is not discerned by you or by those who drew up these articles of agreement. But it will be the means of great injury to you, and will bring reproach upon the cause of God. There is in this plan an erroneous principle, which must be considered. Nothing is to be left at loose ends. Everything is to be bound off. You are to receive a definite sum as wages for your work, and live within that sum.

Something of this character has been carried on in the negotiations with Dr. _____. It is a fraudulent transaction. God sees its tendency and its result. This method of remuneration is not to be carried out in the sanitariums that are to be established. This institution must pay you a suitable sum for your services. And all who are connected with the institution must receive remuneration in proportion to their services. [Letter 99, 1900](#), p. 5. (To a Physician in one of our Sanitariums, July 9, 1900.)

Do not talk about your meager wages. Do not cultivate a taste for expensive articles of dress or furniture. Let the work advance as it began, in simple self-denial and faith. Let a different order of

things come in. [Letter 94, 1899](#), pp. 12, 13. (To “My Brethren in Responsible Positions,” June 16, 1899.)

There is just as much self-denial required now as when we first started in the work, when we were only a little handful of people, when we knew what self-denial meant, what self-sacrifice meant, when we tried to get out the little papers, little leaflets, that should go to those who were in darkness. There are a few connected with the office today who were with us then. For years we received no wages, except barely enough to furnish us with the plainest food and clothing. We were glad to wear second-hand clothes, and sometimes we had hardly food enough to sustain our strength. Everything else was put into the work. After a time, my husband received six dollars a week, and we lived on that, and I worked with him in the cause. Others labored in a similar way. [The General Conference Bulletin, 184](#). (March 20, 1891.)

White Estate

Washington, D.C.

**MR No. 63—Supplementary material for the SDA
Bible Commentary, Vol. 4**

MR No. 64—The Dietary Program of Seventh-day Adventist Institutions and the Use of Flesh Meat, Tea, and Coffee [278]

[Release requested for the study of those who must give counsel on the question of providing tea, coffee, and flesh foods to the patrons of Seventh-day Adventist medical institutions throughout the world.]

The Question of Meeting God's Standards (1888)

The burden of inquiry is, How shall our institutions be made a success? How shall good work be done in them, work that will stand the test of the judgment? Day by day God is testing and proving His people. The inspired Word plainly declares that by our works we are deciding our eternal destiny.

It is evident that the world is becoming as wicked as it was before the Flood. Christ said that thus it would be. The influence of the prevailing evil is felt even in our health institutions. Even here the iniquity that has been cherished in human hearts counterworks the work of God in restoring His moral image in man; and because iniquity abounds, the love of many (for God and righteousness) waxes cold.

In our health institutions a decided firm principle should be maintained, not a vague belief. The blessings that God has provided for those who will stand firm as a rock to principle, are worth all the efforts and sacrifice we may be called upon to make. We are to press our way upward, heavenward, notwithstanding all the corrupting, worldly influence that will oppose every step of reformation and restoration and purification which God requires. The world's standard can never be the standard of the Health Retreat. Those who are entrusted with sacred, holy principles, should pray a great deal in faith for wisdom from God. If they meditate and hold converse with God, as is their privilege, they will be enabled to obey the Word [279]

of God; they will eat of that living bread which cometh down from heaven.

Take a Firm Stand in Harmony with Light

But selfishness has been cherished. High opinions of one's self will not give strength, but weakness. Guard the appetite, act intelligently, take a firm stand in harmony with the light God has given, and maintain your position. Many things that dishonor God have been practiced because of the perversity of the human heart. All who have a part to act in counsels, or in educating, should first show that they themselves have the true kind of education. Such an education will lead to practical results in the choice and preparation of food for the table.

Shall meat become the staple article of food because those who are in responsible positions have educated themselves to enjoy a meat diet? Shall the physicians be free to indulge their own habits, to gratify appetite as they choose, and thus mold the sentiments of the institution? Shall those who have had great light, and who are seeking to walk in that light, and to reflect the light, see their efforts counterworked by both precept and example?

Physicians to Guide to Safe Paths

In the name of the Lord I testify that those who plead for indulgence of appetite in meat eating are the very ones who need most to reform, and bring themselves into line. Then they will give fewer directions for the patients to eat the flesh of dead animals because their own appetites crave meat. When the habits and tastes are brought into correct lines, it will be seen that light and truth are guiding the ones who are acting as guides to poor, weak, self-indulgent, intemperate souls.

[280] The physicians should educate the patients so as to lead them away from the use of hurtful things, and should point out safe paths for the feet to walk in. If the minds of patients are left to their own directions, many will, of course, choose the gross diet of flesh, rather than the fruits of the ground and of the trees for food. When those who act as physicians lead away from health principles, God is not

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honored. ~~Whatever may be the religious instruction when this is the~~
case, there is a dead fly in the ointment....

Why We Establish Health Institutions

Our health institutions are established to present the living principles of a clean, pure, healthful diet. The knowledge must be imparted in regard to self-denial, self-control. Jesus who made man and redeemed man, is to be held up before all who shall come to our institutions. The knowledge of the way to life, peace, health, must be given line upon line, precept upon precept, that men and women may see the need of reform. They must be led to renounce the debasing customs and practices which existed in Sodom and in the antediluvian world, whom God destroyed because of their iniquity. Said Christ, “But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be” ([Matthew 24:37-39](#)).

All who shall visit our health institutions are to be educated. The plan of redemption should be brought before all, high and low, rich and poor. Carefully prepared instruction is to be given, that indulgence in fashionable intemperance in eating and drinking may be seen as the cause of disease and suffering and of evil practices that follow as a result.

Shall these things go on, and the victims be uninformed, un-
warned? Are the youth to follow in the footsteps of the lovers of
pleasures more than lovers of God? Shall the cleansing fountain be
shown to all? Shall the last message of mercy be given to the world?
Are there to be no faithful sentinels who will work with all their
God-given powers to reform those who are debased, and restore the
moral image of God in man?—[Manuscript 1, 1888](#), p. 1, 2; 5, 6.
 (“Our Health Institutions, “February 1, 1888.)

[281]

God Calls for a Reform

God desires those who are enlightened in regard to the teachings of His Word to go forth to declare the principles of true reform. They will have to meet and combat the trivial theories which men pick up and advance. "What is the chaff to the wheat?" The great truths of the Word of God are to be made prominent. His glory is to be kept in view. His grand and saving tests are to be advanced.

The Lord desires those who take part in His work to be men of spiritual understanding, sensible men, who will follow His way and make known His will. Their voices are to be heard amid the din and confusion of unconsecration. Those in the synagogue of Satan will profess to be converted, and unless God's servants have keen eyesight, they will not discern the working of the power of darkness.

The message to the Laodicean church applies most decidedly to those whose religious experience is insipid, who do not bear decided witness in favor of the truth. God calls for a reform in His institutions; for they have become permeated with the spirit of the world. He calls upon all to bear decided testimony in favor of health reform. Meat should not be placed before the patients in our sanitariums.

[282] Many have lost the power of the third angel's message. Does not the fulfilling of the judgments pronounced so long ago call for an awakening among Seventh-day Adventists? Calmly and trustingly each believer should stand in his lot and in his place, strong in the strength of the Mighty One. [Letter 98, 1901](#), pp. 3-5. (To Dr. and Mrs. D. H. Kress, July 19, 1901.)

Interview on Removing Meat from the Sanitarium Tables

Sister White: We should become more acquainted with the outside element, and educate, and present health principles to the people, so that they will know what to expect when they get here. I felt very desirous that those who came in here should see reform right through, and I think it will come around. I think that when there is the least patronage, that is the best time to make a change in the matter of serving meat to patients on the dining room tables; and yet I cannot say there should never be any meat served. I cannot say

that. But meat should not be served in the dining room. In Australia, Dr. _____ and Dr. _____ were called in to advise with me as to whether they should allow meat to be served on the dining room tables of the medical institutions. I said, "Not a particle of meat is to be served on the tables." I desired to have them understand this. Well, they have had the most wonderful success in the recovery of the sick, that I have seen in any institution in my life. But not a particle of meat is served in the dining room.

Dr. Sanderson: What do you think ought to be done up here?

Rule Meat from the Table but no Rash Moves

Sister White: I think meat should be ruled out of the dining room. But I do not advise any rash, inconsiderate movements. I am not prepared to say just how the reform should be brought about. But I know that flesh meat should be kept off the table. How is it? Do the helpers have meat on their tables?

Dr. Sanderson: No.

[283]

Sister White: Well, I think it should be taken off the patient's tables, just as soon as it is possible to do it, and there should not be long waiting, either. There will be times when there will not be so many here, will there not?

Dr. Sanderson: Last winter it was just about as full all through the winter as it was in the fall.

Sister White: It was? I hope it will be so again. But there must be an educating, and there must be more force in the education given on the subject of healthful diet. I do not think that meat is allowed on the tables in the Battle Creek Sanitarium.

Dr. Sanderson: Oh, no; they have it. They had it there when I was there last spring.

Sister White: Is that so? But it is not used as much as formerly.

Dr. Sanderson: We do not have it here as much as in the past.

Sister White: I suppose the patients call for it. Or is it put on the tables?

Dr. Sanderson: They put it on only when it is asked for,—at the special request of the patients themselves.

Sister White: The Lord will be best pleased when all our sanitariums discard flesh meat. We have reason now as never before

to let meat alone, because animals are diseased. The subject can be presented from this standpoint, and it will have great effect.—[Manuscript 82, 1901, 42-45](#). (“Report of Interview of Dr. and Mrs. A. J. Sanderson with Ellen G. White,” August 25, 1901.)

[284]

Loyalty to Principle vs. Patronage

I have been strongly impressed to write something in regard to the St. Helena Sanitarium. This institution was established by the Lord’s direction, and it is not to outlive its usefulness. It is to be a living institution, through which the light of truth shall be shed abroad. The same God who works in other places where our medical work is established is ready to work in the St. Helena Sanitarium. Much of His power is to be revealed in this institution. It is to grow to the full stature of what God desires it to be....

Shall we not stand as watchful sentinels, encouraging the patients to obey the words of the Holy Spirit through the apostle Paul, “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God” ([Romans 12:1, 2](#)).

The Lord desires His people to come into line, and to work with all earnestness, in faith and love to bring into their lives the fulness of Christ, the efficiency freely bestowed on all who will comply with the condition laid down in the Word of God.

Advance moves are to be made. We are not, for the sake of securing a larger patronage, to employ physicians or nurses who are not willing to walk in the full light of health reform. We are to stand on an elevated platform. We do not establish sanitariums that the patients who come may indulge perverted appetite. We are to bring into our sanitariums as helpers those who stand firmly on the platform of health reform.—[Manuscript 3a, 1903](#), pp. 1-4. (“The St. Helena Sanitarium,” January 23, 1903.)

There are things of special importance that I wish to write you. I must tell you the truth. I have told you the truth, but you have not taken the words of the Lord to yourself, and believed them....

My brother, you have given wrong counsel, and made prescriptions after your own habits, appetites, and tastes, when you should have been following the light God has given by living up to the correct principles of health reform. You might, by precept and example, have corrected habits of eating and drinking which are corrupting brain, bone, and muscle; but by your prescriptions, made according to your own mind, you have sent persons away with wrong appetites confirmed, appetites which lie at the foundation of the disease from which they were suffering. What excuse will you make to God in the judgment for thus counteracting His work of temperance? Have you not had abundant light? Has it not shone upon you, and been disregarded?

The Holy Spirit will guide into truth. If men are willing to be molded by it, they will be guided by our great Leader. There will be a sanctification of the whole being, soul, body, and spirit. You both need the spirit of understanding; then you will have the Holy Spirit, and you will discern it as it is,—your Counsellor....

There is nothing to be afraid of except that we shall not strive to enter in at the strait gate, and that we shall not have the approval of God. Faithfully living for Christ takes in much more than you suppose. Much more can be done in saving the souls of those who come to the sanitarium.

In the preparation of the food, the golden rays of light are to be kept shining, teaching those who sit at the table how to live. This education is also to be given to those who visit the Health Retreat that they may carry from it reformatory principles.

Not to Prescribe Flesh, Tea, or Coffee

Physicians are not employed to prescribe a flesh diet for the patients; for it is this kind of diet that has made them sick.

Brother and Sister _____, seek the Lord. When you find Him, you will be meek and lowly of heart. Individually you will not

subsist on the flesh of dead animals, neither will you put one morsel into the mouths of your children. You will not prescribe flesh, tea, or coffee, for your patients; but you will give talks in the parlor, showing the necessity of a simple diet. You will put away injurious things from your bill of fare.

To have the physicians of our institutions educating, by precept and example, those under their care to use a meat diet, after years of instruction from the Lord, disqualifies them to be superintendents of our health institutions....

Self-indulged Practices Neutralize Influence

There are things you can do in a religious line, but you may neutralize the influence of truth by your self-indulgent practices, and by counterworking the principles of health reform, so that they have little power for good. Self-indulgence in appetite, in one in your position, is most inconsistent. You know that the principles of health reform have the highest authority, and a wider sphere than has yet been given them by many who profess present truth.

[287] Dear Brother and Sister_____, I am so sorry that the light which the Lord has given me for the last years has not been received by you as superior to your own ideas and opinions. Had you believed and acted upon the light given, what changes would have taken place in you! But the strong idolatry you have manifested for your own opinions, your own customs and practices, has effectually closed the door of your heart to the entrance of light, and the reproofs and warnings of God. You have largely pursued your own course, as if determined to make the messages from the Lord untrue.... The Lord does not give light on health reform that it may be disregarded by those who are in positions of influence and authority. The Lord means just what He says, and He is to be honored in what He says.

One week should not have passed at the Health Retreat without a competent superintendent to arrange prices for the patients and guests, and to regulate the diet. Those who have always lived on meat should be restricted in this line. But if the leading physician and his family are not reformers in this line, they cannot educate others to give up the practice of meat eating. Light is to be given in this line upon all these subjects. It is the diet question that needs

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close investigations, and prescriptions should be made in accordance with health principles.

For the last twenty-five years I have borne testimonies on this subject. My heart is pained because you will cling to your established habits and practices, refusing to reform. How long can you have clear, sound perceptions in regard to the requirements essential in health reform? You do not look deep enough into this subject, or think enough of it. [Letter 71, 1896](#), pp. 1, 7-11. (To a Physician Carrying Large Responsibilities at the St. Helena Sanitarium; August 12, 1896.)

Flesh Meat not Necessary in Treating Sinking Spells

I have received your letters and will now answer some of the points contained in them.

Dr. A—asked me if, under any circumstances, I would advise the drinking of chicken broth if one were sick and could not take anything else into the stomach. I said, “There are persons dying of consumption, who, if they ask for chicken broth, should have it. But I would be very careful.” The example should not injure a sanitarium or make excuse for others to think their case required the same diet. I asked Dr. A—if she had such a case at the sanitarium. She said, “No; but I have a sister in the sanitarium at Wahroonga, who is very weak. She has weak, sinking spells, but cooked chicken she can eat.” I said, “It would be best to remove her from the sanitarium.” She answered, “Her husband is in the sanitarium, filling the position of physician.”.... [288]

I found Dr. B—’s wife in Washington in the same condition that Dr. A—’s sister is in. They said she was unable to eat anything but meat, and that her blood was turning to water. But the light given me was her impression that she must live on meat was not correct. I was instructed that she was placing herself mentally in a position in which she should not be. If she would discard the use of meat for one year, the unfavorable position in which she now is would be changed, and there would be an opportunity for healthy action to take place in her system. She could, if she overcame her meat eating, be in a much better condition and live to glorify God....

The light given me is that if the sister you mention would brace up and cultivate her taste for wholesome food, all these sinking spells would pass away.

She has cultivated her imagination; the enemy has taken advantage of her weakness of body, and her mind is not braced to bear up against the hardships of everyday life. It is good, sanctified mind cure she needs, an increase of faith, and active service for Christ. She needs also the exercise of her muscles in outside practical labor. Physical exercise will be to her one of the greatest blessings of her life. She need not be an invalid, but a wholesome-minded, healthy woman, prepared to act her part nobly and well.

[289] All the treatment that may be given to this sister will be of little advantage unless she acts her part. She needs to strengthen muscle and nerve by physical labor. She need not be an invalid, but can do good, earnest labor. [Letter 231, 1905](#), pp. 1-3. (To Dr. and Mrs. D. H. Kress, July 11, 1905.)

Tea, Coffee, and Flesh Meats not to Be Served to the Patients

In regard to your statement that Dr. _____ would come to help you in the Wahroonga Sanitarium, on certain conditions, including the privilege of serving whatever food he might desire to serve at the table, I would say that you had better not accept the services of those who will come only on condition that such terms shall be made; for the terms on which they would come are evidence that you do not want them. They would be a perplexity to you rather than a help. Anyone who makes propositions of this kind would, I fear, cause you more anxiety and trouble than you could afford....

Never allow Dr. _____ to connect with the institution with the understanding that tea, coffee, and flesh meat will be served to the patients....

As regards the flesh-meat question, I know that if such men as Dr. _____ should connect with the institution, you could not deal with this question without great worry and perplexity....

We are living in a solemn and important time. The effort to build the sanitarium has been a tremendous one, and we cannot afford to bring into connection with it those who would prove a hindrance to its work and an injury to its reputation.

—In regard to flesh meat, do not bring it into the [Wahroonga] sanitarium. Neither tea nor coffee should be served. Caramel cereal, made as nicely as possible, should be served in the place of these health-destroying beverages. In regard to the third meal, do not make eating but two meals compulsory. Some do best healthwise when eating three light meals, and when they are restricted to two, they feel the change severely. [290]

You may not at first have as large a number of patients at the sanitarium as you will later on, but do not become discouraged. [Letter 200, 1902](#), pp. 1, 2, 9. (To Dr. and Mrs. D. H. Kress, December 15, 1902.)

Guard Against Creating Prejudice

How careful the workers should be to avoid doing anything that will cause the truth to be misunderstood, or misrepresented, or that will arouse prejudice against it.

Where we can, let us make concessions. Never are we to swerve a hair's breadth from the principles that God has laid down for our guidance. But we are to guard against framing human tests. When it is evident that certain methods are not favorable to the work of the sanitarium, we are not to continue to follow these methods, especially if they are not enjoined by the Word of God. We are to be careful in handling even the truth, lest it taste strongly of the dish....

Tea, Coffee, and Meat to Be Served only in Patient's Room

We are not to make rules with the idea that they are never to be changed or modified. In our sanitariums the Seventh-day Sabbath is ever to be kept holy. No tea, coffee, or flesh meat is to be served, unless it is in some special case, where the patient particularly desires it, and then, these articles of food should be served to him in his room. No tests that the Bible does not require are to be brought in. Every effort should be made to win the confidence of the patients, that their hearts may be reached by the truth. The workers are to draw as near to them as they can, bringing them into the sunshine of Christ's love.

“The wisdom that is from above is first pure, then peaceable, [291]

gentle, and easy to be intreated, full of mercy and good fruits” (James 3:17). Letter 213, 1902, pp. 6, 8, 9. (“To Those in Positions of Responsibility in the St. Helena Sanitarium,” November 3, 1902.)

How Satan Would Cripple Our Work

All must now be guarded in regard to embracing the most extreme views upon health reform. The Lord desires to lead us all gently and consistently. It is the enemy who seeks to drive us to extremes. He would be pleased to see the conscientious advocates of health reform require that which God does not require. He would be pleased to see them placing on their own tables and on the tables at the sanitarium food that is not acceptable. Let not those who come to the sanitarium see that Seventh-day Adventists have lost good common sense.

Our institutions are to discard meat. This is a big step to worldly people. Our patrons and guests are to be given plain, appetizing, wholesome food, which will keep the system in health and remove all excuse for meat eating. If sensible arguments are properly used, reforms will be many. But if milk and eggs are discarded, what kind of diet will be represented?

Let no one consider this question as lessening the necessity for health reform. It is but bringing in the threads and weaving the pattern in such a way that health reform will be rightly represented. As Seventh-day Adventists we have no right now to bring stringent rules to bear upon the people. When that which we place upon our tables becomes injurious to health and life, God will reveal this to us.

Not to Eclipse Third Angel’s Message

[292] The time has come when health reform will be received in its importance by many in high places and in low places. But we are to allow nothing to eclipse the message we have to bear, the third angel’s message, connected with the messages of the first and second angel. We must not allow minor things to bind us in a small circle, where we cannot obtain access to the people at large.

~~The church and the world need all the influence, all the talents~~
God has given us. All we have should be appropriated to His use. In presenting the gospel, keep out all your own opinions. We have a world-wide message, and the Lord wants His servants to guard sacredly the trust He has given them. To every man God has given his work. Then let no false message be borne. Let there be no straining into inconsistent problems the grand light of health reform. The inconsistencies of one rest upon the whole body of believers; therefore when one goes to extremes, great harm is done to the cause of God. [Letter 39, 1901](#), pp. 1-3. (To Brother and Sister Farnsworth, May 29, 1901.)

Diet and Patronage

Those who come to our sanitariums for treatment should be provided with a liberal supply of well cooked food. The food placed before them must necessarily be more varied in kind than would be necessary in a home family. Let the diet be such that a good impression will be made on the guests. This is a matter of great importance. The patronage of a sanitarium will be larger if a liberal supply of appetizing food is provided.

Again and again I have left the tables of our sanitarium hungry and unsatisfied. I have talked with those in charge of the institutions, and have told them that their diet needed to be more liberal and the food more appetizing. I told them to put their ingenuity to work to make the necessary change in the best way. I told them to remember that what would perhaps suit the taste of health reformers would not answer at all for those who have always eaten luxuries, as they are termed. Much may be learned from the meals prepared and served in a successfully conducted hygienic restaurant.

[293]

Brother and Sister _____, unless you give much attention to this matter, your patronage will decrease instead of increasing. There is danger of going to extremes in diet reform....

The patients pay a good price for their board, and they should have liberal fare. Some may come to the sanitarium in a condition demanding stern denial of appetite and the simplest fare, but as their health improves, they should be liberally supplied with nourishing food.

You may be surprised at my writing this, but last night I was instructed that a change in the diet would make a great difference in your patronage. A more liberal diet is needed. [Letter 37, 1904](#), pp. 1, 2. (To Dr. and Mrs. D. H. Kress, January 18, 1904.)

To Educate in Healthful Cookery

The Lord designs that our sanitariums shall educate the people how to cook healthfully, and how to eat healthfully. It is a mistake to prepare a large number of foods for one meal; a few kinds, carefully prepared, and served in an appetizing way, is all that is needed. You need no flesh foods; flesh foods are not the best for the human stomach. Often the animals sold for the market are diseased....

[294] I will tell you how we dealt with this matter of meat eating in Australia: Sara McEnterfer, who had been my nurse up to the time of my sailing from America for Australia, did not accompany us, as she was taken sick. After she was somewhat recovered, she served in the sanitarium, getting a further experience in how to care for the sick. When later, she joined us in Australia, in Cooranbong, where we settled, she had plenty of opportunity to exercise her skill in caring for the sick and injured. [Letter 363, 1907](#), pp. 2, 3. (To Dr. D. H. Kress, November 5, 1907.)

To Provide the Most Strength-giving Diet

You have too little care and feel too lightly the burden of providing an orderly, ample repast for your workers. They are the ones who need an abundance of fresh, wholesome provision. They are constantly taxed; their vitality must be preserved. Their principles should be educated. They, of all in the sanitarium, should be abundantly furnished with the best and most wholesome, strength-giving food.

The table of your helpers should be furnished, not with meat, but with an abundant supply of good fruit, grains, and vegetables, prepared in a nice, wholesome way. Your neglect to do this has increased your income at altogether too great an expense to the strength and souls of your workers. This has not pleased the Lord. The influence of the entire fare does not recommend your principles

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to those that sit at the helper's table. If they are worthy to compose
your family, they are worthy of the very best, and most strength-
giving diet, that seeds will not be planted in their breasts which will
germinate and bring forth a harvest to the dishonor of God. But
this has been done; and this must have attention. Equality must be
practiced, as well as talked. [Letter 54, 1896](#), p. 3. (To J. H. Kellogg,
July 10, 1896.)

Principles of Early Days Important Today

Again representations have been made to me that all who have
the care of the sick, in our sanitariums, should bear in mind that
these institutions are established for a special work, and are to be
conducted in a way that will bring honor to God.—[Manuscript 73,
1908, 1](#). (“Counsels Repeated,” June 19, 1908.) [295]

White Estate

Washington, D. C.,

September, 1954.

[296]

MR No. 65—Materials for General Use

[Release requested by W. E. Read providing E. G. White comments on [Revelation 17](#).]

All society is ranging into two great classes, the obedient and the disobedient. Among which class shall we be found?

Those who keep God's commandments, those who live not by bread alone, but by every word that proceedeth out of the mouth of God, compose the church of the living God. Those who choose to follow Antichrist are subjects of the great apostate. Ranged under the banner of Satan, they break God's law, and lead others to break it. They endeavor so to frame the laws of nations that men shall show their loyalty to earthly governments by trampling upon the laws of God's kingdom.

Satan is diverting minds with unimportant questions, in order that they shall not with clear and distinct vision see matters of vast importance. The enemy is planning to ensnare the world.

The so-called Christian world is to be the theater of great and decisive actions. Men in authority will enact laws controlling the conscience, after the example of the Papacy. Babylon will make all nations drink of the wine of the wrath of her fornication. Every nation will be involved. Of this time John the Revelator declares:

[297]

“The merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her according to her works: in the cup which she hath filled fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her; for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow” ([Revelation 18:3-7](#)).

“These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them: for He is Lord of lords, and King of kings: and they that are with Him are called, and chosen, and faithful” ([Revelation 17:13, 14](#)).

“These have one mind.” There will be a universal bond of union, one great harmony, a confederacy of Satan’s forces. “And shall give their power and strength unto the beast.” Thus is manifested the same arbitrary, oppressive power against religious liberty, freedom to worship God according to the dictates of conscience, as was manifested by the Papacy, when in the past it persecuted those who dared to refuse to conform with the religious rites and ceremonies of Romanism.

In the warfare to be waged in the last days there will be united, in opposition to God’s people, all the corrupt powers that have apostatized from allegiance to the law of Jehovah. In this warfare the Sabbath of the fourth commandment will be the great point at issue; for in the Sabbath commandment the great Law-giver identifies Himself as the Creator of the heavens and the earth.—[Manuscript 24, 1891, 4-6](#). (“Circulation of *Great Controversy*, Volume 4,” January 1, 1891.)

The Lord has not given you [addressed to one who was leading out in a circulation of the Loud Cry taunts] a message to call the Seventh-day Adventist church Babylon, and to call the people of God to come out of her. All the reasons you may present cannot have weight with me on this subject; because the Lord has given me decided light, that is opposed to such a message.

[298]

I do not question your sincerity or honesty. I have written long letters at different times, to those who were accusing the church of Seventh-day Adventists of being Babylon, that they were not handling the truth. You think individuals have prejudiced my mind. If I am in this state, I am not fitted to be entrusted with the work of God. But as this matter has been brought before my mind, in other cases, where individuals have claimed to have messages for the Seventh-day Adventist Church, of a similar character, the word has been given me, “Believe them not.” “I have not sent them, yet they ran.”

Elder A—, a dying man, had his room filled with interested people, while he was at the hospital at Battle Creek. Many were deceived. The man seemed to be inspired. But the light that was given me was, “This work is not of God. Believe not the message.”

A few years since, a man named B—, of Red Bluff, California, came to me to deliver his message. He said it was the loud cry of the third angel which was to lighten the earth with his glory. He thought God has passed all the leading workers and given him the message. I attempted to show him that he was mistaken. He said Seventh-day Adventists were Babylon, and when we told him our reasons and set the matter before him, that he was in error, he had great power come upon him, and he certainly gave a loud cry. I sent to the office for Brother B—, and my son Willie who came in. Mr. B—stood up under a power proclaiming the loud cry of the third angel’s message, swelling louder and louder. We had much trouble with him; his mind became unbalanced, and he had to be placed in the insane asylum.

[299] One C—advocated and published a message in regard to the loud cry of the third angel; he accused the church in a similar manner to what you are now doing. He said the leaders in the church would all fall through self-exaltation, and another class of humble men would come to the front, who would do wonderful things. This man had daughters who claimed to have visions.

This delusion was opened to me. This C—is an intelligent man, of an acceptable address, and self-denying and full of zeal and earnestness, and carrying an appearance of consecration and devotion. But the word of God came from God to me, “Believe them not, I have not sent them!”

He claimed to believe the testimonies. He claimed them to be true, and used them in the same manner you have used them to give force and appearance of truth to his claims. I told them this message was not of God; but it was deceiving the unwary. He would not be convinced. I told them the visions of his daughter were spurious, yet these visions, he claimed, were like the visions of Sister White, testifying to the same things....

If ever a man that I looked upon was inspired, this man certainly was; but I told him plainly his inspiration was of Satan, not of God. His message bore not the divine credentials.

In order for him to give this message broadcast to the world, he made an honest, conscientious young man believe it to be his duty to steal the *Review and Herald* list. This is a state prison crime, and the young man ran away from Battle Creek. He did not dare return to Battle Creek for some time. The time was set for probation to close, and as every prediction failed, the young man saw he had been deceived, and he confessed his sin and is now an honorable member of the Battle Creek church.

Only two years since another man, by the name of D—from Connecticut, came out with a message which he called new light in regard to the message of the third angel. This intelligent family have, through this delusion separated from the Seventh-day Adventist church. Because I had borne a decided testimony against this new light (so called), in _____, Connecticut, where he lived, he opposed [300] me, and my work and testimonies.

The father of the D—children, attended the Conference, and Ministers' Bible Institute held in Battle Creek; but he held himself aloof, and did not harmonize with the spirit of the meeting. He left for his home, and began to leaven the little church in _____. If I had not labored in that place they might have broken up the whole church with their repudiating the truth and position of Seventh-day Adventists, and Mrs. White in particular.

At this time one, Mrs. E—, came from Washington, D.C., claiming to be wholly sanctified, and to have the power of healing. This spirit led many to become bewildered. The same accusing spirit was with them, that is, that the church was all wrong and God was calling out a people who would work miracles. A large class of our people in Battle Creek were being severed. I was moved upon by the Spirit of God, in the night season, to write to our people in Battle Creek.

God is leading out a people. He has a chosen people, a church, on the earth whom He has made the depositaries of His law. He has committed to them sacred trust and eternal truth to be given to the world. He would reprove, and correct them. The message to the Laodiceans is applicable to Seventh-day Adventists who have had great light, and have not walked in the light. It is those who have made great profession, but have not kept in step with their Leader, that will be spewed out of His mouth unless they repent. The message to pronounce the church Babylon and call the people

of God out of her, does not come from any heavenly messenger, or any human agent inspired by the Spirit of God.

[301] The true Witness says, "I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me. 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" ([Revelation 3:18-21](#)).

Jesus is coming in, to give the individual members of the church the richest blessings, if they will open the door to Him. He does not once call them Babylon, nor ask them to come out, but He says, "As many as I love, I rebuke and chasten" (with messages of reproof and warning). These reproofs I am not ignorant of. I have given warnings because the Spirit of the Lord has constrained me to do so, and have uttered reproofs because the Lord has given me words of reproof. I have not shunned to declare the whole counsel of God which has been given me for the church.

I will say in the fear and love of God, I know the Lord has thoughts of love and mercy to restore and heal them of all their backslidings. He has a work for this church to do. They are not to be pronounced Babylon; but to be as the salt of the earth, the light of the world. They are to be the living messengers to proclaim a living message in these last days.

[302] "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, 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. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven saying, Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached

unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her” ([Revelation 18:1-8](#)).

The whole chapter shows that Babylon that has fallen are the churches who will not receive the messages of warning the Lord has given in the first, second, and third angel’s messages. They refused the truth and accepted a lie. They refused the messages of truth. See [2 Thessalonians 2:1-12](#). The message in the 18th of Revelation is plain and clearly defined. [Verse 3](#): “For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.” Anyone who reads this chapter need not be deceived.

How Satan would exult to have a message go broadcast, that the only people whom God has made the repositories of His law, are the ones to whom this message applies. The wine of Babylon is the exalting of the false and spurious Sabbath above the Sabbath which the Lord Jehovah hath blessed and sanctified for the use of man, also the immortality of the soul. These kindred heresies, and the rejection of the truth convert the church into Babylon. Kings, merchants, rulers, and religious teachers are all in corrupt harmony. [303]

Again, I say the Lord hath not spoken by any messenger who calls the only church in the world that keeps the commandments of God, Babylon. True, there is chaff with the wheat; but first gather the chaff and bind it into bundles to burn it, but gather the wheat into the garner. I know that the Lord loves His church. It is not to be disorganized, or broken up into independent atoms. There is not the least consistency in this. There is not the least evidence that such a thing will be. Those who shall heed this false message, and try to leaven others will be deceived, and prepared to receive advance delusions, and they will come to naught.

There is, in some of the members of the church, pride, self-sufficiency, stubborn unbelief, and a refusing to yield their ideas although evidence may be piled upon evidence which makes this message to the Laodicean church applicable. But that will not blot out the church that it will not exist. Let both tares and wheat grow together until the harvest. Then it is the angels that do the work of separation.

I warn the Seventh-day Adventist church to be careful how you receive every new notion, and those who claim to have great light. The character of their work seems to be to accuse, and to tear down....

Should not the words of Christ have any weight? "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves" ([Matthew 7:15](#)). "Lo here and lo there is Christ," will be multiplied. Let the believers heed the voice of the angel who has said to the church, "Press together." In unity is your strength. Love as brethren, be pitiful, be courteous. God hath a church, and Christ hath declared, "The gates of hell shall not prevail against it" ([Matthew 16:18](#)). The messengers the Lord sends bear the divine credentials. [Letter 16, 1893](#), pp. 1-7. (To W. F. Caldwell, June 11, 1893.)

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White Estate

Washington, D. C.,

October 6, 1954.

**MR No. 66—Supplementary material for the SDA
Bible Commentary, Vol. 5**

**MR No. 66a—Included in Manuscript Release No.
65**

**MR No. 67—Material for Use in a Sabbath School [305]
Program Prepared by the Medical Department**

[Release requested for use in Sabbath Program prepared by the
Medical Department.]

There is nothing that converts the people like the medical missionary work. This work makes the path straight before us, and bears the impress that it is of God. Jesus is in the work, and He cannot be hid. [Letter 76, 1899](#), p. 5. (To “Dear Brethren in America,” April 26, 1899.)

White Estate

Washington, D. C.,

January 5, 1955.

MR No. 68—Used in Sons and Daughters of God

**MR No. 69—Materials for T. H. Jemison's
Textbook, A Prophet Among You**

[306]

[Release requested by T. H. Jemison for the college textbook on the Spirit of Prophecy.]

I see as I never expected to see that the good hand of the Lord is with me. O it has been so wonderfully apparent in providing this beautiful home in this retired place. I was visited by the angel of the Lord on the boat, and instruction was given me, which I do not yet dare to speak. I will sometime give the whole history of my experience on the boat. It is so solemn, so sacred a matter that I do not feel like talking about it; but one thing I do know, of which I may speak, and that is that it was in the order of God that I came to America just at this time. It was against my wishes, for I wanted to remain in Australia. I loved the people and I loved my work. I have not lost my love for Australia, nor my interest in the workers there. [Letter 158, 1900](#), p. 7. (To Sister Wilson, November 12, 1900.)

I have been shown faults and wrongs of individuals who professed perfect confidence in the visions, but found fault with the instrument. The natural feelings of their heart rise up in rebellion against the visions which had exposed their errors and evil. Instead of humbly acknowledging they had erred, they found fault with the manner in which the vision was delivered. They took the position that a part of it was correct and a part of it was a mistake, that I had been told circumstances and thought that the Lord had shown them to me in vision.

Has God placed His work in such a careless manner, that man could fashion it to suit his own inclinations, receive that which was agreeable to him, and reject a portion? Would God give visions to correct His people of their errors and then trust to the erring one's judgment to receive or reject what portion of them he pleased? What would be the use of visions in the church if held in this light, or if erring individuals in their darkness were left to make what

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application of them they pleased? This is not the way that God works. If God reproveth His people through an individual He does not leave the one corrected to guess at matters and the message to become corrupted in reaching the person it is designed to correct. God gives the message and then takes especial care that it is not corrupted.

The visions are either of God or the devil. There is no half-way position to be taken in the matter. God does not work in partnership with Satan. Those who occupy this position cannot stand there long. They go a step farther and account the instrument God has used a deceiver and the woman Jezebel. If after they had taken the first step it should be told them what position they would soon occupy in regard to the visions, they would have resented it as a thing impossible. But Satan leads them on blindfolded in a perfect deception in regard to the true state of their feelings until he takes them in his snare. [Letter 8, 1860](#), pp. 11, 12. (To Sister Harriet Smith, June 1860.)

Last night, in plain sight from my bedroom window, the forest was ablaze. Men were at work all night fighting the fire, which was not checked till near morning. Today we are having a nice rain, the first this season. We are very thankful for this rain.

[308] We are now to seek God most earnestly. I have been instructed by the Lord that calamities of every description will come upon the world. The end of all things is at hand, and the very things that have been presented to me will take place. Satan is powerful in carrying out his plans. Some are awaking to a realization of what will be in the future. [Letter 98, 1910](#), p. 1. (To Elder A. G. Daniells, October 10, 1910.)

I have just read again what you wrote regarding your experience at the Battle Creek camp meeting. I am very thankful for this report from you. I am impressed that just such meetings should be held in prominent places like Battle Creek. I have often been assured that as a result, a favorable impression will be made upon the minds of many not of our faith....

In the night season instruction has been given me that many have become confused by the experience of some who have departed from the faith and have given the trumpet an uncertain sound. For the benefit of those who have thus become confused, the message is now

to go forth with great power. The evidences of the truth are to be repeated, that the people may see that we are standing in assurance, giving the trumpet a certain sound.

The words were spoken to me: "Tell My people that time is short. Every effort is now to be made to exalt the truth." [Letter 88, 1910](#), pp. 1, 2. (To Elder A. G. Daniells, September 30, 1910.)

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. [Letter 70, 1910](#), p. 1. (To Elder A. G. Daniells, August 11, 1910.)

I have a message for you. Those who serve the cause of God need to be men of prayer, men who will heed the instruction that the Lord is giving regarding the prosecution of His work....

I am charged with a message to you both that you need to humble your hearts before God.... I am to tell you that neither of you is prepared to discern with clear eye sight that which is needed now. [Letter 58, 1910](#), pp. 1, 2. (To Elder A. G. Daniells and Elder W. W. Prescott, June 15, 1910.)

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I wish to express to you some thoughts that should be kept before the sanitarium workers. That which will make them a power for good is the knowledge that the great Medical Missionary has chosen them for this work, that He is their chief instructor, and that it is ever their duty to recognize Him as their Teacher....

During the night of April 26, many things were opened before me. I was shown that now in a special sense we as a people are to be guided by divine instruction. [Letter 61, 1910](#), p. 1. (To Elder J. A. Burden, April 27, 1910.)

I find myself frequently placed where I dare give neither assent nor dissent to propositions that are submitted to me; for there is danger that any words I may speak shall be reported as something that the Lord has given me. It is not always safe for me to express my own judgment; for sometimes when someone wishes to carry out his own purpose, he will regard any favorable word I may speak as special light from the Lord. [Letter 162, 1907](#), p. 2. (To Elder W. C. White, May 8, 1907.)

[310] The great God has reared His mighty structures in the granite rocks, in the towering mountains, in clefts, in the gulches, in the gorges, and in the castle rocks, and in the caves of the earth. And with these surroundings—the work of God’s power—how thankless the heart who needs images of man to worship. The heathen who worship nature, the works of the divine hand, are idolaters. But does not their worship strike the senses as more sensible than the worship of images bearing the mold and impress of finite man? Everything about us teaches us from day to day lessons of our Father’s love and of His power, of His laws to govern nature, and that lie at the foundation of all government in heaven and in earth. These rich tokens of God’s matchless power, if they will not call the mind to the Creator of heaven and earth, if they will not awaken gratitude in these dull and thankless hearts, will images and shrines of dead men do this? We look upon nature. We see the fields clothed with carpets of living green. We see the variety of His works. In this house God has builded for man, every part of this house, diverse it may be from another, but we trace in unmistakable tokens the handiwork of the great Architect. There is beauty in the valleys, awful grandeur in the solemn masses of cleft rocks, majesty in the towering mountains that look as if they touched the heavens. There is the lofty tree with its delicately formed leaves, the spires of grass, the opening bud and blooming flowers, the forest trees, and everything points the mind to the great and living God.—[Manuscript 62, 1886, 28, 29](#). (“Second Visit to Italy,” April 15-29, 1886.)

White Estate

Washington, D.C.,

January 26, 1955.

[Release requested for seminary use.]

“Thus saith the Lord, Keep ye judgment, and do justice: for My salvation is near to come, and My righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it: that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil.

“Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from His people: neither let the eunuch say, Behold, I am a dry tree. For thus saith the Lord unto the eunuchs that keep My Sabbaths, and choose the things that please Me, and take hold of My covenant; Even unto them will I give in Mine house and within My walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off. Also the sons of the stranger, that join themselves to the Lord, to serve Him, and to love the name of the Lord, to be His servants, every one that keepeth the Sabbath from polluting it, and taketh hold of My covenant; Even them will I bring to My holy mountain, and make them joyful in My house of prayer: their burnt offerings and their sacrifices shall be accepted upon Mine altar; for Mine house shall be called an house of prayer for all people. The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to Him, beside those that are gathered unto Him” ([Isaiah 56:1-8](#)).

“And take hold of My covenant.” There is much more in these words than many comprehend at the first reading. When the Lord gave His law to the children of Israel encamped at the foot of Mount Sinai, the people with one accord promised, “All that the Lord hath said will we do, and be obedient” ([Exodus 24:7](#)). In return for their loyalty, the Lord promised to bring them safely into the promised land and to prosper them above all nations. “Behold,” He declared, “I send an Angel before thee, to keep thee in the way, and to bring

thee into the place which I have prepared.... If thou shalt indeed obey His voice, and do all that I speak; then I will be an enemy unto thine enemies and an adversary unto thine adversaries.... And ye shall serve the Lord your God, and He shall be thy bread, and thy water; and I will take sickness away from the midst of thee” ([Exodus 23:20-25](#)).

During the forty years of wilderness wandering, the Lord was true to the covenant He had made with His people. Those who were obedient to Him received the promised blessings. And this covenant is still in force. Through obedience we can receive heaven’s richest blessings.

Those who claim to be Christ’s followers pledge themselves to obedience at the time of their baptism. When they go down into the water, they pledge themselves in the presence of the Father, the Son, and the Holy Ghost that they will henceforth be dead unto the world and its temptations, and that they will arise from the watery grave to walk, in newness of life, even a life of obedience to God’s requirements. The apostle Paul, in his letter to the Colossians, reminded them of their baptismal pledge, and wrote: “If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God” ([Colossians 3:1-3](#)). How much better it is to seek those things which are above, than to seek the things of this world, and to form our characters after a worldly similitude!

[313] Very often I think of the rich promises given us in the Word in regard to God’s keeping power. We are kept by His power. How reasonable then it is that we should be careful to walk in the footsteps of Jesus. He says, “I am the Light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life” ([John 8:12](#)). Of those who walk in this light He declares, “Ye are the light of the world.... Let your light so shine before men, and glorify your Father which is in heaven” ([Matthew 5:14, 16](#)).

When we mingle with the world and yield to the attraction of its pleasures and amusements, we think much less of God than we would if we were following Jesus in the path of self-denial which He has marked out for us. Let us keep our minds in right relation to God’s promises. Then He will keep us, and we shall see of His

salvation.—[Manuscript 80, 1903, 1-3](#). (“Whoso Offereth Praise Glorifieth God,” August 1, 1903.)

**Enlightening Item on the Duration of the Opposition after
1888.**

The first difficulties with Brother _____ were created by the confusion that came into Battle Creek from the Minneapolis meeting. Two years of opposition were brought in, and at two general conferences a spirit prevailed among some of our leading men which was not inspired by God. [Letter 183, 1899](#), p. 1. (To Brother Hyatt, November 9, 1899.)

White Estate

Washington, D. C.,

January 26, 1955.

**MR No. 71—Additional supplementary material for
the SDA Bible Commentary, Vol. 5**

**MR No. 72—Additional material for Sons and
Daughters of God**

[314]

MR No. 73—Material for Compilation on Our Jewish Work

[Release requested by W. E. Read for use in a compilation on Jewish work.]

There is a mighty work to be done in our world. The Lord has declared that the Gentiles shall be gathered in, and not the Gentiles only, but the Jews. There are among the Jews many who will be converted, and we shall see the salvation of God going forth as a lamp that burneth.

There are Jews everywhere, and to them the light of present truth is to be brought, that they may have an opportunity to accept it. There are among the Jews many who will come to the light, and who will proclaim the immutability of the law of God with wonderful power. The Lord God will work. He will do wonderful things in righteousness....

Let not those who have not engaged in personal, evangelistic work feel that everyone should look at things as they do. Let God work in His own way, and keep your hands off those whom He is using in the cities. He has men of special talents and gifts whom He will use to proclaim the truth in the cities.

There ought to be thousands at work in the cities, laboring intelligently. Not all these workers should look to the conference for support. They should seek to make their work self-supporting. A great many can do self-supporting, but some cannot.

We must get away from our smallness, and make larger plans. There must be a wider reaching forth. We must work for those who are near, and those who are afar off.—[Manuscript 74, 1905, 1, 3](#). (“Our Duty toward the Jews,” May 29, 1905.)

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There is to be true, sincere missionary work done for the Jews. A little is being done, but it is as nothing compared with what might be done. There is a decided failure to take hold of this work as we ought. Let the people of the Lord meditate and pray over this matter.

“Thus saith the Lord of hosts; as I thought to punish you, when your fathers provoked Me to wrath, saith the Lord of hosts, and I repented not: So again have I thought in these days to do well unto Jerusalem and to the house of Judah: fear ye not” ([Zechariah 8:14, 15](#)).

Let us remember that time is short. Tell the people that golden opportunities for service are being neglected. All nations are to be warned and instructed to seek the Lord without delay; for that mighty angel who deceived so many of the angelic host is working untiringly to set in operation his seductive wiles, with which he has deceived millions, and through which he desires to deceive the whole world. The work of which the prophet Zechariah writes is a type of the spiritual restoration to be wrought for Israel before the end of time. “Thus saith the Lord,” the prophet declared, “Let your hands be strong, ye that hear in these days these words by the mouth of the prophets.... I will not be unto the residue of this people as in the former days.... For the seed shall be prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these things.

“And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing: Fear not, but let your hands be strong” ([Zechariah 8:9-13](#)). “Thus saith the Lord of hosts; Behold, I will save My people from the east country, and from the west country; and I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be My people, and I will be their God, in truth and in righteousness” ([Zechariah 8:7, 8](#)). [Letter 42, 1912](#), pp. 1, 2. (To “Dear Brethren,” November 6, 1911.)

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White Estate

Washington, D. C.,

February 22, 1955.

**MR No. 74—Supplementary material for the SDA
Bible Commentary, Vol. 7**

**MR No. 75—Included in Manuscript Release No.
134**

[317] **MR No. 76—Location and Work of Pacific Union
College**

[Release requested by the Department of History of Pacific Union
College for reference and use.]

Deeming it no longer safe to entrust our youth with infidels or with irreligious teachers or even with teachers who would poison their minds with doctrinal errors, we have erected our present commodious home and college in Healdsburg. We saw the necessity of religious training being interwoven with their education, also of their knowing something of the different trades and branches of business. In order for them to develop symmetrical characters they need not only the advantages of a thorough intellectual training but of a training of the physical powers. Then their mental capabilities will develop proportionately. It is painful to see how many one-sided, half-developed characters there are in our world. Our churches today show that these defects have been brought into the religious life to the great detriment of the church. There is a great work to be done for our youth. Our College must not do any haphazard work. The taste of those who attend it must be refined, their imagination pure and correct, and all their aspirations ennobled and purified through the copy that is constantly kept before them, Jesus Christ. If they learn to come into subjection to His sway, and are controlled by pure, elevating motives, they may go forth fitted for any position of responsibility or trust.

Young men have a work to do in this life which they will be unable to perform unless they form correct habits. Every soul that has been redeemed by the blood of Jesus has a destiny to fulfill. No one liveth to himself. All exert an influence for good or for evil. [318] The injunction of the apostle is, that they are to be co-workers with Christ and partakers with Him of His self-denial, His self-sacrifice, His forbearance, and gracious benevolence.

Says the apostle, "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one" (1 John 2:14). You are God's agents to work for the upbuilding, the advancement of His cause, therefore you should put away all levity, jesting, and joking which is not convenient. Put away your spendthrift habits, and learn habits of economy. Be not seeking after amusements, live not for your own selfish gratification, be sober minded. In your God-given manhood rise above every enslaving, debasing habit and practice and encourage a due appreciation of your high calling. Ponder well the paths your feet are treading. Search your Bibles carefully and prayerfully. Study the waymarks, and inquire diligently whether your feet are in the path leading heavenward, or in the path leading to perdition.

You need to learn more of God and of heaven. How important that you start right, that you begin active life aright. A little diverging from the path of right at starting will lead you farther and farther away from the path of safety and happiness. One step taken carelessly will place you upon the enemy's ground and oppress and benumb the intellectual and moral energies. We are living in an age of infidelity and disloyalty to God. Bad dispositions, hereditary tendencies, are opposed to the gospel of Christ. All the miserable traits of character, all the depravity and overflowing profligacy which prevails in our world, is because the law of God is not made the standard of character. Satan is working with pleasing fables upon the minds of professed Christians to make of none effect the law of God which is the detector of sin. God wants faithful men to press firmly against the wiles of Satan and urge the truth against destructive errors and delusions.

Our college is far-reaching in its principles. It has for its one great object the education and training of young men and women for usefulness in this life and the service of God. If these youth have an eye single to God's glory, they will seek to fit themselves for His special service. The love of Christ will have a controlling influence upon their everyday life. This object imparts an energy more than finite, and qualifies for achievements that are divine. Their works will show some proportion of the strength of their motives. The salvation of men for whom Christ has paid an infinite price will be

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their grand aim. All other considerations,—home, family, social enjoyment, are secondary to this.

The worker for God must reach for men where they are, immersed in darkness, sunken in vice, and stained with corruption. Thus it was that Christ showed His love for fallen man. He came from a heaven of bliss where He was appreciated, loved, and honored, to our world to meet man in his fallen condition. His work was to reform men and fit them for a pure and holy Heaven. He stopped at no sacrifice; He hesitated not at any self-denial. He for our sakes became poor, that we through His poverty might be made rich. Jesus had a great deal of rough work to do among a rough, uncultured, depraved class. He reached for men where they were, and adapted His process of working to the material He had to work upon. The workers for God must work as Christ worked. They must take in and understand the conditions of the beings for whom they work, in order to gain the victory. Whoever would be an effective co-worker with God in the vineyard of God must expect no better portion and treatment than had the world's Redeemer. They must expect to bring their ministry to the understanding of the men for whom they labor.

[320] Those will attend the college who have no settled principles, no fixed purpose. They have no sense of God's claims upon them. Unless they can be inspired with courage, lofty aims, and a burning desire to improve their talents to increase their knowledge, that they may increase their usefulness, they would be better tilling the soil at home. Those who have a purpose to labor for the salvation of souls must not have moral cowardice, but pure elevated motives. The hours of these will be hallowed, their opportunities appreciated. They will drink in knowledge. They will be representatives of industry, sobriety, punctuality. They will ever advocate order and discipline. They will be caretakers. There will be nothing loose or lax, but they will have sturdy, persevering resolutions and earnest fidelity.

God would have His workers aim at perfection and strive earnestly for it. As they go out they will meet worldly men. Some are coarse and rough, others are intelligent and having the worldly polish. These all must have the mold of Christ's character. The people have a right to expect that the one who presents himself as a teacher of Bible truths shall be refined in manners. They will pass severe judgment upon the man who claims to be a teacher, and is not

refined and courteous. He should be able to command the respect of all. Young men should go forth from the College qualified for this work by diligent study and faithful training. All bad ways and coarse ways should be avoided, and a strict guard should be placed over the mind and manners lest they fall into erroneous ways of speaking and acting.

The teachers in our schools should labor strenuously to have their own voices and manners as nearly right as possible. But little is gained in devoting all the time to the study of books while the manners and the voice are neglected. They should impress upon the students under their charge the importance of self-culture, and then the student should take himself in hand to practice the lessons taught that he may overcome incorrect habits of utterance. If these wrong habits are carried through their college education, they will have become fixed and very difficult to overcome. Intelligent youth often thus hinder their own success by retaining faults which earnest, painstaking efforts would overcome. If they would take themselves resolutely in hand they would succeed in changing their habits and their manners at once and forever. [321]

There is great pathos and music in the human voice and if the learner will make determined efforts he will acquire habits of talking and singing that will be to him a power to win souls to Christ. The teachers in our schools should not tolerate in the students ungainly attitudes and uncouth gestures, wrong intonations in reading, or incorrect accents or emphasis. Perfection of speech and voice should be urged upon every student. Because of carelessness and bad training, habits are often contracted which are great hindrances in the work of a minister who has otherwise educated talent. The student must be impressed that he has it in his power, by combining divine grace with effort, to make himself a man. The mental and physical capabilities with which God has adorned him may by cultivation and painstaking effort become a power to benefit his fellowmen.

All connected with our college as teachers and workers should be God-fearing men and women, hating sin, despising every temptation that will lead to pollution. They should stand firm as a rock to duty, feeling that they have a responsible work for the performance of which they must render an account to God. Every teacher in our college should feel a deep interest that the youth should receive such

[322] a training and discipline that they may go forth from the college with higher, holier motives, and firmer principles than when they entered the school. They should not only become efficient in the sciences, but the intellect should expand and strengthen and develop, and they should grow in grace and knowledge of the truth. While cultivating the mind they should cultivate the uprightness of heart, that stern integrity that Joseph possessed. Then they will scorn to yield to temptation that will sully their purity. Like Daniel, they will resolve to be true to principle, and to make the very best use of the intellect with which God has endowed them. Pure, genuine religion never deadens the intellect, but it awakens the highest, noblest thoughts, and strengthens the intellect to exercise its powers to the utmost limit.

It is impossible for teacher or student to be connected with the God of wisdom without his intellect becoming developed and strengthened through the grace of Christ. He may then become a man of power to lead other souls to divine truth. The greatest work of the teacher is to lead those under his charge to be intellectual Christians. Then the mental and moral powers will develop harmoniously, and they will be fit for any position of trust. Divine grace will give clearness and force to the understanding. To faith will be added a virtuous character, and they will be a bright light in the world. They present the power of Christianity in the well-ordered life and godly conversation. They will despise cheap foolish jesting and joking. They will adorn the doctrine of Christ. The principles of truth are inwrought in their lives, and bright beams of light will shine forth from them to the world in good works. Their righteousness goes before them as in the case of Daniel, and the glory of the Lord is their reward. The Lord has said, "Them that honour Me I will honour" (1 Samuel 2:30). God's Word will be fulfilled, not a jot or tittle of it will fail. Many who will stand before the throne of God wearing the white linen which is the righteousness of the saints will be the sheaves that faithful example and earnest effort has brought to the Master.—[Manuscript 22, 1886, 1-6](#). ("The Healdsburg College," 1886.)

[323] Be sure, my brother, that the testimonies of reproof that the Lord has given to Battle Creek are to be carefully considered. Avoid everything that in the past has made such reproofs necessary. Healdsburg

College need not now have been loaded with debt if the expenses had been carefully considered, and the outlay made proportionate to the income. It will not answer to incur debt during the very first term of school [Avondale]. This warning was given to Battle Creek, but it was not heeded. Debts were piled up which should never have been incurred. Term after term the same mistake has been made, yet they continue to follow former arrangements. This is not wise management. Much more careful pioneering must be done here [Avondale] than was done at Healdsburg or at Battle Creek. It is an easy thing to place the expense of the students very low, but it is not so easy to make the outgo meet the income. Haphazard work cannot be done in this school. We have not the funds to draw that the schools in America have, and there is need for the greatest economy. Those who are traveling, in the place of favoring themselves with a meal at an expensive hotel, should buy some bread and fruit, and thus save a shilling. [Letter 89, 1897](#), pp. 8, 9. (To Brother and Sister Lacey, June 30, 1897.)

It is God's desire that greater attention shall be paid to the spiritual necessities of the children and youth in the Healdsburg school, and in all our schools. When the managers of our schools make up their minds to carry out the principles which for years God has been presenting to them, they will be far better prepared to give attention to the spiritual needs of the students.

If in the past, those in charge of the Healdsburg school had had spiritual foresight, they would have secured the land near the school home, which is now occupied by houses. The failure to furnish the students with outdoor employment, in the cultivation of the soil, is making their advancement in spirituality very slow and imperfect. The result of this neglect should lead the teachers to be wise unto salvation. It is a mistake for so many dwelling houses to be crowded close to the school home. This is working greatly to the disadvantage of the students. A lack of wisdom was shown by the failure to secure the land round the school home. This will make the work of preserving order and maintaining discipline harder than it otherwise would be. But order must be preserved at any cost, and the workers in the school must plan how this shall be done most successfully.—[Manuscript 11, 1901, 6, 7](#). (“Words of Instruction to the Church at Healdsburg,” February 5, 1901.)

[324]

Brother Cady came to St. Helena on the morning train yesterday, and I had some talk with him before dinner. He told me that I had told him to keep his eyes open, as he traveled from place to place, for a favorable place in which to establish the school, and that he had found one place that seemed suitable. It is six or seven miles from Sebastopol, and there are one hundred and fifty acres of excellent land.

The property is owned by a lady, who bought it for a health resort. She has had as many as one hundred and fifty people there at one time. The house on the place is not an expensive building, yet every room is commodious.

There are thirty acres of orchard, and the trees are in bearing. There are forty acres of forest land, covered with oak, pine, and other kinds of trees.

[325] The Lady would like to sell part of the land, to meet a mortgage on the property. Brother Cady asked her if she would like to sell the whole property, and she very decidedly said, No. Afterward he received a letter from her, saying that she would sell the property for fifteen thousand dollars. He wrote and asked her if this was the lowest price that she would take, but he has not yet received a reply. Brother Cady is very favorably impressed with the place. There would be ample room for agricultural work to be carried on by the students. There is an abundant supply of water, and no frost. He thinks that oranges would grow there.

When you come home again, you must go to see this place. [Letter 87, 1904](#), pp. 1, 2. (To W. C. White, February 15, 1904.)

There is some thought of moving the Healdsburg school to a rural district, where the students will have more opportunity to engage in agriculture, carpentering, and other lines of manual work; and Brother Cady is on the lookout for a suitable place. [Letter 141, 1904](#), p. 2. (To Edson and Emma White, April 27, 1904.)

We are now at Lodi, attending the camp meeting. The meeting is drawing to a close, and we expect to leave here Sunday morning. We are leaving the grounds a little before the meeting closes, hoping to meet some of the brethren who are looking for a site for the Healdsburg school. The lot of land that the brethren have in mind is near Sebastopol. Professor Reed is very anxious that Willie and I shall see the place and give advice as to whether we should settle

the school there. [Letter 146, 1908](#), pp. 1, 2. (To Mrs. H. G. Bree, May 9, 1908.)

I will write only a few lines to you this morning. I have had quite a serious time since I came from Lodi. I took cold, and have been quite seriously afflicted.

I have been told that it is announced that I am to speak to the school at Healdsburg next Sabbath. I shall put my trust in the Lord. He is my strength and my wisdom.

I would like to have you tell me which of the two places the brethren have in view as a possible location for the school, you think to have the best advantages. W. C. White favors the place at Santa Rosa, and this is much less in price. Please tell me how you view the matter. I am expected to look at the place next Friday. I shall be on the ground about noon of that day. [326]

I will be glad to have you respond at once to this, and let me know which of the two sites you think the most suitable. [Letter 154, 1908](#), p. 1. (To Elder and Mrs. S. N. Haskell, May 19, 1908.)

We have long wanted to move our Conference school from Healdsburg, and have kept inquiring of the Lord, "What shall we do?"

Several good offers of properties suitable for a school site have been made by different landowners. Excellent farming lands in the vicinity of Lodi, and elsewhere, were offered; but it did not seem best to accept any of these. We believed that the school should be located in some place more retired than any we had thus far seen.

Some months ago, while the brethren were still searching for a suitable school site, they were informed of a desirable property for sale near the town of Sonoma.

On the morning of September 2, in company with several members of the committee on a school location, we visited this property. We were met at the railway station by two gentlemen with hired teams, in which we were taken to view the site in question.

Before reaching the Buena Vista property, we were shown another property, a fine house, surrounded by beautiful orchard lands; but this did not seem like any of the properties that we had hoped to find.

From this place we were driven to the Buena Vista property that had been regarded by some of our brethren as a possible location for [327]

the school. We found, about two miles from the town of Sonoma, and some distance from any house, a large tract of land on which was a large, beautiful dwelling, called "The Castle," and several smaller buildings. We found the Castle to contain three stories with twelve spacious rooms on each floor, besides a basement, and a large cupola above the third story capable of being converted into good rooms.

I ascended the stairs to the second story, and partially viewed the rooms on the first two floors. This was as far as I could venture; but the brethren who had visited the property before this, reported that they had examined the rooms on the next story, and found them to be as well furnished and fitted as those I had seen. Each floor was furnished with excellent bathroom accommodations.

As I descended to the first story again, I had little to say. I believed that here was a property that corresponded with representations given me.

We drove over the grounds, but did not examine them thoroughly. We were in the midst of mountain scenery, and in the spacious grounds surrounding the house were many and beautiful trees. At some distance from the Castle stood a large stone winery, now being used as stables for cattle. There were some fruit trees on the place, and near to the main building a hot spring which fed an artificial pool. There was an abundance of pure, soft water, which was conducted by pipes to the different buildings.

After a hasty view of the grounds,—for our time was limited,—we left, to take the cars again for Oakland; but I was impressed that this was just such a location for our school as we had been looking for. Here was a large tract of land away from the cities, where we could have an abundance of water and wood, and a healthful climate. [328] In this retired place we could ward off a large class of temptations which in a less favored place would be presented through manifold agencies.

There was one perplexity. Where could we obtain the means to secure this property, so well supplied with many of the advantages we needed? We feared that the price asked by the owner was more than we could consider, and felt that we must take time to think over the proposition.

That night in my dreams I seemed to be making plans in regard to this property. One spoke to me and said, "How were you impressed with this location?" I replied, "Favorably; but I do not see how we can purchase; we have not the means. We might lessen the price by selling the stone winery."

"You cannot do that," our adviser said. "If you should do so, parties who do not regard the seventh day would be at work on the land on the Sabbath. Your only plan will be to purchase the entire property, and keep every part of it under your control. Not one foot of the land should be allowed to come under the control of those who would work it on the Sabbath day."

The following morning, we had some conversation with Brother Covell. He had a map of the whole district, and he placed this before us for our examination. He pointed out several things that we might do, to lessen the purchasing price of the property. But it seemed clear that the wisest plan would be to leave no part unpurchased. We must have the land under our full control. I said, "In having land to cultivate, ample opportunity will be given to the students to work brain and muscles equally. Here the students can build cottages, as many are trained to do in the school near Madison, Tennessee, and gain practical knowledge in many lines that will make them useful members of society. And this kind of training will help fit them to go forth to other places as educators."

It would be well if the students in all our schools could learn to make the most of brain and bone and muscle. When they go out as laborers to foreign countries, such students will find their knowledge of practical work of the highest value, not only to themselves, but to those also for whom they labor. Those who learn to work in simplicity after Christ's own manner of labor, will accomplish much in the fulfilling of the command of Christ that we preach the gospel to "every nation and kindred and tongue and people." If ever it has been essential that we understand and follow right methods of teaching, and follow the example of Christ, it is now.

[329]

I now ask the members of our churches in the California Conference to help us raise the money to purchase this desirable property, and to furnish the school home with good but simple furniture. Shall we not seek to make this school a school after the Lord's order? We ask you not to let this opportunity pass by of making this school

what the Lord would have it. We need your help, that this school may be secured to us, and manned with wise, well-balanced teachers. We believe that our brethren will help at this time. We cannot afford to delay the matter; it must be settled at once, if we would secure the property. I send you this invitation to help in this emergency. If the brethren and sisters will act a part in this work, the Lord will bless them in doing it.

[330] I ask our churches in California to consider just now what they can do in coming to the help of the Lord in this time of opportunity. Those who have not the money to send immediately can pledge; money can be hired on the strength of your pledges. Brethren Cottrell and Knox are straining every nerve to bring this matter to a successful issue. Let us do all we can that there may be no failure. Let us humble our hearts before God, and pray in faith. The Lord will work wonders through a self-denying people, endowing them with a rich measure of grace to work for the salvation of souls. Christ's example is before us. Let us, as His followers, make His example ours.

The judgments of God are in the land, and Christ is soon to come. Fire and flood and earthquake are warning us that the end of all things is at hand. Believers need to arise to their privileges and responsibilities. Our understanding needs to be quickened daily by the Holy Spirit. We need to stand humble and contrite before God. It is no time to lift up our souls in pride, or to manifest carelessness and indifference. We need to arouse and give to our youth the evidence that we believe this last message of warning. Let us lay our freewill offerings upon the altar of the Lord. In doing this we are only giving Him what is already His: for Christ has paid the price for our redemption. "Ye are not your own," Christ declares; "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 [Corinthians 6:19, 20](#)). [Letter 322, 1908](#), pp. 1-5. (To the Members of Our Churches in the California Conference, November 1, 1908.)

I am anxious to have the business relating to the purchase of our conference school closed up. I have been solicited to write out the light that was given me concerning this school location, which I have done. I will send you a copy of the letter I wrote.

Near Modesto, one hundred acres of land was offered us as a gift if we would establish our school there. But I could not see anything

to invite us in the level roads and broad lands almost destitute of trees. When the question was asked, "Shall we accept this offer?" I said, "No; we cannot accept it. It does not offer the advantages our teachers and students should have." Another offer of a hundred acres was also made to us, but we were not clear to accept.

Then we were encouraged to inspect the Buena Vista property near Sonoma. In the retirement of this place, its wooded lands and its abundance of water; in the well furnished house with every convenience, I saw that which answered to representations that had been given. [331]

Brother Covell has made a thorough investigation of the orchard, and says the fruit is excellent. That is an advantage that we can appreciate.

After I returned to Oakland, I was instructed in the night season that the only safe course for us to pursue in the purchase of this property was to secure every foot of the land. I was shown that none of it should be allowed to come under the control of those who would work it on the Sabbath day. We therefore, planned to purchase the whole. The proposition is to buy the property for \$45,000.00, the owner taking over the Healdsburg school boarding house in part payment of the same. This will help us very much. Elders Cottrell and Knox and those who are interested in the matter are in favor of purchasing. We are to have sixty days in which to close the bargain. Elders Cottrell and Knox are attending to the business. We shall be very thankful when the matter is finally settled.

For weeks I have been able to sleep but a few hours each night. I have been very anxious that this matter of the school location should be brought to a successful issue. We must have the best location possible, the best teaching ability, the best preceptor we can secure. While arrangements for the purchase of the Buena Vista property have been in progress, I have carried a heavy burden on my mind, fearing lest we should not come into possession of just the place we need. [Letter 324, 1908](#), pp. 1-3. (To James Edson White, November 3, 1908.)

Let us obtain all the means possible as straight gifts. If today more gifts were brought into the Lord's treasury, the sacrifice would yield a rich harvest. In Cooranbong, we were thankful to obtain means, and to pay a low rate of interest for their use. But we would [332]

say to all, "Make your gifts as large as possible; for borrowing large sums of money may lead to future embarrassment to the one who is using the money." Let this point be guarded in the matter of moving the school from Healdsburg to be established in another place.

For many years Healdsburg has been an educating center. But the time has now come when the school should be moved to a location where we shall have better advantages. Let all who can possibly do so place their money in this enterprise, as a gift. When we think of what Christ has done for us, this will not be regarded as a great sacrifice. He has given His commission to His disciples, as workers who are to lay the foundations of His church in various fields. To establish educational centers is a part of their work. [Letter 330, 1908](#), p. 2. (To Elder S. N. Haskell, November 11, 1908.)

I have read your letter, and I thank you for your interest. I desired very much to be at the meeting at Nashville, but I felt that I could not attend this meeting and go to Washington as well.

[333] I have just had to hire fifteen hundred dollars from the bank in order to relieve Elder Haskell in a situation that was forced upon Him. It related to a business transaction connected with the Buena Vista property. A lot containing over seventeen acres of land, situated next to the school property, one of our workers was thinking of purchasing for the purpose of establishing a cripples' Home, but was not willing to pay more than fifteen hundred dollars for it. The land could not be secured for less than two thousand. After the purchase was made, Brother Vaughan felt that he could not pay more than fifteen hundred dollars, and so the property was left on Elder Haskell's hands. We felt that we could not let this piece of land go back into the hands of unbelievers, and Elder Haskell asked me if I would not buy it. I consented to do this, and the place is now in my name. To do this I have hired fifteen hundred dollars from the bank at eight percent. Now Elder Haskell's mind will be relieved, and he will not need to worry any longer. We do not know for what this piece of land will be used. It would make a splendid site for a church, but that matter can be decided later.

I understand that you have not seen this property at Sonoma. It is a large tract of land, on which stands a large, beautiful building called "The Castle." The building has three stories and basement, with twelve spacious rooms on each floor. The property is a mile or

two from the town of Sonoma, and some distance from any house. I have paid one visit to this place, but at that time could not go farther than the second floor. I hope to visit it again as soon as the brethren have secured the abstract, giving them the right to take possession. Then I hope to drive over from St. Helena to Buena Vista and spend some time there....

We thank you for your offer in behalf of the Sonoma school. We need help just now. [Letter 2, 1909](#), pp. 1, 2. (To Mrs. J. Gotzian, January 1, 1909.)

For some time we have been deeply interested in the matter of securing a place for our school where we might find the very things we need in order that our educational interests may be advanced in right lines.

With some of the brethren, I have looked at several locations. At one place, there was a large berry patch that yielded abundantly, but there was little land that could be cultivated. This was not a place suitable for our school. Our school should be located where the students can receive an education broader than that which the mere study of books will give. They must have such a training as will fit them for acceptable service if they are called to do pioneer work in mission fields either in America or in foreign countries. There must be land enough to give an experience in the cultivation of the soil, and to help largely in making the institution self supporting.

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Last spring some of us drove up into Lake County, and I looked carefully along the way, but saw nothing that was desirable as a location for our college.

On our return from Southern California last September, we were asked by some of our brethren to look at some places near Sonoma. From the station we were driven in carriages to a place where there were two large houses situated in the midst of a very large orchard. I told the brethren that this was not the place for which I was looking, and that we could not afford to occupy these houses for a school, even if they should be given to us.

From there we went to the Buena Vista property, and were shown the beautiful house. We looked through the large rooms on the first and second floors, and were told that the rooms on the third floor were just the same.

After leaving the house, we drove quickly over some portions of the land. Consideration of what I saw, and the description given of other parts of the property made it plain that here were many most precious advantages. It was away from the strong temptations of city life. There was abundance of land for cultivation, and the water advantages were very valuable. All through the mountains there were little valleys where families might locate and have a few acres of land for garden or orchard. The many pipes laid over the grounds made it possible to use water freely both for the buildings and for the land.

[335] The buildings were to me a very convincing argument in favor of this property. With the buildings already erected we can begin school work without delay, and the students can receive a most valuable education in putting up the other buildings that may be necessary. Besides the main building and the barns, there are two large stone wineries. And these can all be used to good advantage.

During the night following this visit, I seemed to be viewing the land, while a Messenger was pointing out to me its many advantages. The next morning I asked to see Brother Covell, as I had been informed that he had examined the property. Brother Covell brought with him a map, showing the location and extent of the land. It had been suggested that we buy the place, and sell off the greater part of the land, keeping only that which surrounded the buildings.

Then I remembered the words that had been spoken to me during the night season. It is the purpose of God that, if we take any of this property, we secure the whole. We must have control of the whole tract. The land must not be shared with men who would be at work on the Sabbath; for if this were done, we should find ourselves brought into a very unfavorable position. There must be no opportunity for unbelievers to locate near the school buildings or to keep a place where intoxicating liquors might be sold. We must have no persons on the ground who would claim a right to carry on their business as they pleased. The whole tract must be under our own supervision.

It seemed to me that if the whole tract of land could be obtained, it would be an ideal place; for here the students could find abundance of outdoor employment, and thus could combine mental and physical training. When I learned that the entire property could be purchased,

I felt like praising the Lord. I know that if He wants us to have this place, it will be brought about in such a way that we shall not have to be united with those who do not observe the Sabbath of the Lord. Here will be a place for our school where the youth can obtain just the education that is essential. In this school which shall be established we want to demonstrate what the higher education is. We must have the physical and the mental training combined. Our bodies must have exercise. There have been many deaths because of a lack of sufficient exercise to maintain the health.

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I need not speak at length regarding the Buena Vista property. Others doubtless will describe it better than I. But I will say that it corresponds to representations made to me as an ideal location for our school more perfectly than anything else I have seen. Its advantages are beyond estimate. I have been waiting patiently for the Lord to bring the place into our possession.

God is now bringing a test upon His people in this field. This test is whether or not they will do their very best to come into possession of the Buena Vista property. I have faith that God has been leading in this matter, and although I had but little money to invest, I borrowed fifteen hundred dollars from the bank, and invested \$2000.00 in a piece of land that should be included in the purchase of the property. This piece of land had been sold off from the tract previously to our purchasing, but it also should be under our control.

We desire our school to be in a retired place. But there is a work to be done for the community in which we may be located. There are cities and towns all around that can be worked by the teachers and students. And we hope this summer to hold a good camp meeting right on this property, and to arouse an interest among the people of Sonoma to hear more of the truth for this time.

This property is going to cost something. But if everyone will do his duty in the fear of God, we can establish a school that will be pleasing to the Lord. There we will sing His praises, and teach His truth, and magnify His name.

I have wished that we might come quickly into possession of the property. But there was some advantage in delay, because we now have more time to raise the money to pay for the place. Let our people now take hold disinterestedly, and obtain the means, so that

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when they say to us, "Here is a clear title," we can take the deed and say, "Here is the money for your place."

The Lord wishes us to exercise faith at every step. He wants us to manifest a faith in His working. Let us trust Him, and seek to work in harmony with His providence. I am confident that the Lord has wrought for us, and that if we will conduct our school in the fear of God, there will never again be upon it such a debt as exists at present. We have determined that the past experience shall not be repeated.

Our schools are a very important factor in our work. We want to educate our youth so that they will work in harmony with the mind and the will of God. We desire to help them to prepare their hearts to work in harmony with Jesus Christ, the great Teacher. In support of His teachings He could say, "It is written." He carried the light of truth wherever He went. So our students, after they have received a training, will be ready to be transferred from the school to mission fields in all parts of the world. These fields are opening, and calls for help are coming from every side more than we can supply. Let everyone take an interest in this matter, and let all who can do so make free-will offerings to help in the purchase of this property.

The Lord could create an abundance of means for the carrying forward of His work. He could furnish the means without asking His people to make any sacrifice. The gold and the silver is His. All that we possess, even our own souls and bodies, are His. But the Lord has never worked this way. You remember how, when the sanctuary was to be built in the wilderness, He called on all the people to make their free will offerings. And they all wanted a part in the blessing. [338] They gave until the leaders could say, "It is enough. Bring no more offerings."

So we desire to see every soul of our people have a share in the blessing that comes from returning to the Lord that which is His own. There is a blessing in it for everyone who will act his part. When we come up to the time for settlement, and they say to us, "Here is the deed," we want to be able to reply, "Here is the money."

We desire to see in this place an institution where many youth shall be educated to go forth as missionaries for the Lord. We hope to see a marked revelation of the salvation of God. And this we shall see if we will open our hearts and purses to help in this mat-

ter.—[Manuscript 9, 1909, 1-6](#). (The Buena Vista School Property, February 6, 1909.)

In regard to the Buena Vista property, I would say, “If a small increase in the price is required, advance something on this.” It will be better to do this, than to give up all the advantages to be obtained by securing this property. We must work with sanctified perception. It is not at all strange that the enemy should work through these men. I am sure it would be right to advance more means in order to secure a clear title. I write this because I do not want the property to be lost to our work. I hope you will consider what I have written, and reason from cause to effect.

You can place this matter before Brethren Knox and Cottrell. This may appear to you to be a strange proposal, but I would advise you to bring the trade to a conclusion as quickly as possible. [Letter 74, 1909](#), p. 3. (To Elder S. N. Haskell, April 27, 1909.)

Home again! [From the General Conference of 1909 in Washington, D.C.] When we reached home, a camp meeting had just begun at Fruitvale. But I was not able to attend the first few days of meeting. While crossing the Sierra Nevada mountains, the last night of our journey, I suffered with great weakness of the heart. Sara and Willie feared I might not live to get home. But soon we left the high altitude and I was better, but I reached St. Helena in a very weak condition. [339]

The night we arrived at home we received a message asking us to go up the following day to see the property that had been purchased for the Pacific college. The brethren thought that this property possessed many advantages over that at Buena Vista, and as the owner of the Buena Vista place could not give us a clear title, it was thought advisable to purchase this. We left home early on the morning of September 10, driving in my easiest carriage. It was a five-mile climb to the top of the hill; then when about one mile from the property the country became more level.

Elder Irwin met us at the place and showed us something of the grounds and buildings. As we drove along I marked the advantages over the Buena Vista property. True, there was not here the fine costly building that we found on the Sonoma property, but there were a number of buildings in good repair, and such as could be easily adapted to the needs of the school. The largest of the dwellings

was a house of 32 rooms, and in addition to this there were four cottages. All the rooms were well planned, and substantially but not extravagantly furnished. Everything about the houses and grounds looked clean and wholesome.

There are 1600 acres of land in the property, 105 acres of which is good arable land. Twenty acres of this is in orchard. We were much pleased with the fruit that we saw. At the time of our visit there were many workers on the ground taking care of the prunes, some gathering the fruit, others preparing it for drying.

[340] The large corn barn was filled to the roof with the best of lucerne hay harvested from the land. In the carriage house we saw eight buggies and wagons. There were 20 milch cows, 13 horses, and six colts included in the trade.

The place has many sanitarium advantages. Here is a large bath house with good swimming tank and many dressing rooms. There are four bathrooms supplied with good porcelain bath tubs. The water for this swimming tank is supplied from springs on the place, is constantly flowing in and out through pipes in the sides of the enclosure.

Now I have tried to describe this place to you, though I have not seen it as fully as some others. I was a very sick woman on the day that I visited the property, and was not able to climb more than one flight of stairs in the main building. I did not dare to excite my heart by over exertion. But it was thought best that I should visit the place as soon as possible and pass my judgment on it as a site for our school. I am very pleased with the place; it has many advantages as a school location. We are thankful for the abundant supply of pure water flowing from numerous springs, and thrown into large tanks by three hydraulic rams, also for the good buildings, for the good farm land, and for the hundreds of acres of woodland, on which there are many thousands of feet of saw timber. We are thankful also for the machinery which is all in such good order, for the furniture, which, though it is not fine, is good and substantial; for the fruit that is canned and dried, and which will be much appreciated by teachers and students this first year of school.

When we learned that we were not going to be able to secure the Sonoma property, an assurance was given to me that a better place was provided for us, where we could have many advantages over our

first selection. As I have looked over this property, I pronounce it to be superior in many respects. The school could not be located in a better spot. It is eight miles from St. Helena, and is free from city temptations. The entire cost is sixty thousand dollars (\$60,000.00). [341] \$40,000.00 of this money has been raised, and we hope the balance will soon be forthcoming. Our people see that this property is much better than we hoped to be favored with. It is situated only six miles from the Sanitarium where Dr. Rand is head physician. The leading workers of these two institutions can cooperate in their work to carry forward the work of sanitarium and school solidly.

In Professor C. W. Irwin and wife, we have excellent workers. Professor Irwin will be the principal of the school. They have no children.

In time, more cottages will have to be built for the students, and these the students themselves can erect under the instruction of capable teachers. Timber can be prepared right on the ground for this work, and the students can be taught how to build in a creditable manner.

We need have no fear of drinking impure water, for here it is supplied freely to us from the Lord's treasure house. I do not know how to be grateful enough for these many advantages, but I feel like putting my whole trust in the Lord, and as long as my life is spared to glorify my Redeemer. With heart and soul and voice I praise Him that He has made such wonderful provision for us.

I went to Oakland the Monday following my visit to Angwin's, but could only speak twice. The heat was intense, and I could not endure it. I think I shall have to be very careful for a time.

I must now close this letter, for I am very tired; but I felt that I could not rest until you knew something about this place. I would be very glad to see you both. If Emma would come, she would find here a delightful place to rest. I think how much she would enjoy the advantages of the Angwin property. And when you feel that you want to get into a good atmosphere, come to us, and we will find a good place for you.

It is getting dark, and I cannot see to write more. [Letter 110, 1909](#), pp. 1-4. (To James Edson White, September 17, 1909.) [342]

There is a time coming when God will let it be understood that His people are preferred before transgressors, and we need to stand

in a position where it can be seen that our dependence is upon God. Then the Lord will open ways before us that we do not now discern,—ways by which He will exalt and honor us.

I believe we have seen this in the case of our school location. We thought that in the Buena Vista property at Sonoma we had secured wonderful advantages. We were much pleased with the place, and felt it would answer our purpose, although we knew there would be nearly everything to provide except the one large, costly house. But as time went on, and the trade was not completed, although the owner had a portion of the money in his hands, we felt that we were being kept out of the place for some purpose. I counseled our brethren saying, “Tell them to put us in possession of the place, or to hand us back our money.” The next thing I heard was that they had handed back our money.

Then the brethren went to work to find another place, and in a little while there came the word that the Angwin property could be secured. Later, when I visited this place, and marked its many advantages, I wondered how we could have found another site that would better suit our needs than the one we have found here.

[343] During the time of waiting I did not feel discouraged. I felt that the Lord knew all about our perplexities and our needs. When I would kneel before Him in prayer, I would say, “Lord, You know all about it; You know we have done what we could to secure a school property; You know that our plans have broken up. We have waited long; now, Lord, give us the place that we should have.” And when the word came that this place was found, I said, “The Lord has prepared the way for us.”

We are very grateful to the Lord of hosts for this possession; for we have here just what we hoped to have in the Buena Vista estate,—place where we can study the works of nature, and in the woods and mountains around us, learn of God through His works. And here, by the study of His handiwork, we can learn how to present God to others. I thank God with heart and soul and voice for the abundant advantages we have. We realize that the Lord knew what we needed, and that it is His providence that brought us here. Our disappointment in regard to the Buena Vista estate was great; and it was hard to know that all our expectations concerning it must be given up; but we thank the Lord that the matter has worked out to

the glory of God. Let us be thankful, and let us give expression to our thankfulness.

God wanted us here, and He has placed us here. I was sure of this as I came on these grounds. The advantages I see in the cultivated soil go far beyond my expectations. And I am thankful that so many are here today to see these things for themselves. I believe that as you walk through these grounds, you will come to the same decision,—that the Lord designed this place for us, and that it has been the work of His providence that has brought it into our possession.

Now that we need not wait any longer; our school can assemble, and the work begin at once. And at its very beginning let us determine to walk humbly with God. Let us seek to make such a representation as is given to us in the words I have read to you today. If we will do this,—if we will walk in God's ways and keep His charge,—the light of heaven will certainly shine upon us. If we will resolve to do our best here, exercising the physical muscles equally with the brain powers, if we will work for the harmonious development of all the powers of the being, the blessing of the Lord will rest upon us in large measure. [344]

There is a sanitarium a few miles from here. The two institutions can work together harmoniously. Professor Irwin and his fellow workers, and Dr. Rand and his associate helpers can cooperate in their efforts.—[Manuscript 65, 1909, 2-4](#). (“If Thou Wilt Walk in My Ways and if Thou Wilt Keep My Charge,” October 3, 1909.)

White Estate

Washington, D. C.,

September, 1955.

**MR No. 77—All this material was published either
in the Review and Herald or in Ellen G. White
books.**

**MR No. 78—Supplementary material for the SDA
Bible Commentary, Vol. 6**

[345] **MR No. 79—Excerpts From E. G. White Letter for
an Article in Junior Guide**

[Release requested for use in an article for juniors to appear in the *Junior Guide* to be in the hands of the children on Spirit of Prophecy Sabbath, April 14, 1956.]

My dear granddaughter, I feel a deep interest in you. I want you to have an experience that will be for your present and eternal good. Keep your heart stayed ever upon God....

The work of cultivating the heart is profitable at all times and in all places. “Ye are God’s husbandry, ye are God’s building” ([1 Corinthians 3:9](#)). We may learn a lesson from the work of the farmer in cultivating the field. He must cooperate with God. His part is to prepare the ground, and plant the seed, at the right time and in the right way. God gives the seed life. He sends the sunshine and the showers, and the seed springs up, “first the blade, then the ear, after that the full corn in the ear” ([Mark 4:28](#)). If the farmer fails to do his part, if the human agent does not cooperate with divine agencies, the sun may shine, the dew and the showers may fall upon the soil, but there will be no harvest. And though the work of planting had been done, unless God sent the sunshine and the dew and the rain, the seed would never, never spring up and grow.

So, in the cultivation of character, you must cooperate with God. His Word directs you to “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](#)). You have a part to act, and as you act this part, God will surely cooperate with you. [Letter 130, 1903](#), pp. 1, 2. (To Miss Ella White, July 5, 1903.)

[346] How pleased is the Lord to see you—His little flock—truthful, upright, honest in all things! How pleased is your Father in heaven to listen to the fervent prayer, rising from each heart: “Lord, what wilt thou have me to do?” Is there any precept of Thy Word slighted, any command that I disobey? Am I inclined to be untruthful in little

things? Am I seeking to form right habits? Is the spirit I cherish in accordance with the mind and will of my pattern—Jesus Christ? Is there any secret excuse I am making for my neglect of duty, for my disobedience? ...

In turn He asks each of you, Willie, Ella and Mabel, Edith and Nettie, that you give Him your hearts. Give Him, in return for His great love, cheerful recognition of your obligation to God. Keep His commandments and follow His footsteps. Let your prayer be, “Take my poor heart, and let it be Thine, wholly and entirely, Thine, now and forever.”

Jesus loves you, dear children. You are His little flock. He wants each one of you to form a beautiful character. There will always be temptations coming to you individually to cherish and strengthen by indulgence the weak, defective element in your characters. You may never again have as precious an opportunity of being associated as you are now. So you should seek to be very kind to one another, to be thoughtful of your words and actions, lest you sow in one another’s hearts seeds which will become tares, thistles, and other obnoxious plants. These words will not only grieve the hearts of one another, but they will grieve the heart of Jesus Christ. Let not the enemy sow the seeds of envy, of fretting, of complaining, or of thinking evil one of another. A seed of jealousy is ready to spring into life at any moment, and will endeavor to gain the mastery.

Now little flock, remember that you are Christ’s children. You are bought with a price. Let the love of Christ Jesus constrain you. Seek to be helpful to one another. You now have a precious opportunity to learn the very things that you need to learn to make you useful. [Letter 101, 1895](#), pp. 3, 4. (To “Dear Children,” November 2, 1895.)

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Will you not ask your children to put into this box the money that they would otherwise spend for candy and other needless things? When visitors come to your home, they will see the box, and will ask in regard to it. Let the children tell the story of their effort to help a needy missionary field, by denying self....

I ask the children to show an unselfish interest in the work in the south. Will they not give their mites to help in this work? There are many ways in which they might earn money for this purpose.... Cannot the children make simple, useful household articles, and sell

them, telling those to whom these things are offered of the work to which the money thus raised is to be devoted? ...

The Lord will bless them as they work for Him. They can be His helping hand. As they do their work in the home with faithfulness, they are laboring in unity with Christ for the formation of Christlike characters. They are helping to bear the burdens of the household, and the mother is not obliged to be a slave to the family.

Children can be acceptable missionaries in the home and in the church. God would have them taught that they are in this world for useful service, not merely for play. They can be trained to do missionary work that will prepare them to fill wider spheres of usefulness.—[Manuscript 138, 1903, 1, 2, 4](#). (To “My Dear Brethren and Sisters Everywhere,” “How We Can Help the Southern Work,” November 17, 1903.)

White Estate

Washington, D.C.

**MR No. 80—Used in Selected Messages, bk. 2 and
in the Review and Herald**

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MR No. 81—God’s Rebuke to Laodicea

[Release requested for use in the *Review and Herald*.]

Those who have published the “Loud Cry” tract have not consulted me upon the subject. They have quoted largely from my writings and put their own construction upon them. They claim to have a special message from God to pronounce the Seventh-day Adventist Church Babylon, proclaim her fall, and call the people of God to come out of her, and try to make the testimonies substantiate their theory. These publications are misleading minds, and increasing the prejudice already existing, and tend to make it more difficult to get access to them to present the message God has given in warnings to the world of altogether a different character from the ideas presented in these pamphlets.

I arose at half-past two o’clock; I could not sleep; the burden was upon me. The history of the children of Israel urged itself upon my mind, and many points were so clearly pressed upon me that I dared not keep silent. I wrote twenty-three pages between three o’clock and half past twelve o’clock. My spirit was stirred within me. I felt a burden for the people of God, not only on account of this one production, but because of many such matters which are coming to the people, claiming to be messages from God. “By their fruits ye shall know them” ([Matthew 7:20](#)).

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A number of these pamphlets came to the post office, with instruction to the postmaster to hand them to Seventh-day Adventists. The people of Wellington are full of prejudice. The circulation of D. M. Canright’s falsehoods has created prejudice, making it next to impossible to reach the people, and everything of this character creates the suspicion that we are working under cover. These pamphlets and telegraph dispatches from Brother C are of a character to confirm these suspicions. All these things are closing the doors of the people against us. The way is being hedged up by just such things.

These men who think they are doing God service are working on the enemy's side, not on God's side. Yesterday I sent twenty-three pages of manuscript to Melbourne to be prepared for circulation among our people. Prior to this I sent a number of pages treating on the same subject. It will not be prepared to go in this month's mail.

A little leaven of false doctrine, under the inspiration of Satanic agencies, may work much harm to those who are not rooted and grounded and unmovable in present truth. No one can be safe now unless riveted to the eternal Rock. We have every reason to be grateful and trustful in God. The Lord Jesus knoweth them that are His. He died to save a lost world, and He is gathering out from it an army to serve under His banner. And He will present to Himself a glorious church without spot or wrinkle or any such thing.

Christ Speaks to Laodicea—I understood that both these men were at the General Conference [held in Battle Creek, February 17—March 6, 1893], that is, S and C. Could they not discern there the revealings of the Spirit of God? Could they not see that God was opening the windows of heaven and pouring out a blessing? Why was this? Testimonies had been given correcting and counseling the church and many had made a practical application of the message to the Laodicean Church, and were confessing their sins and repenting in contrition of soul. They were hearing the voice of Jesus, the heavenly Merchantman, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" ([Revelation 3:20](#)).

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These brethren who claimed to have this wonderful light had the very same work of repentance and confession to do, thus clearing the rubbish from the door of their own hearts, and opening the door of their hearts to welcome the heavenly guest. Had they placed themselves in the channel of light, they would have received the most precious blessings from heaven. They would have seen that the Lord was indeed gracious, manifesting Himself to His people, and that the Sun of Righteousness had risen upon them. This was precious merchandizing actively carried on. The counsel of Christ to the Laodicean Church was being acted upon, and all who were feeling their poverty were buying gold (faith and love), white raiment (the righteousness of Christ), and eye salve (true spiritual discernment).

Why did not these brethren fall into line, and place themselves in the channel of light? They were poverty stricken and knew it not. They were not working in Christ's lines, were not softened and subdued by His Holy Spirit, and were so blinded that they could not see the strong beams of light that were coming from the throne of God upon His people. They heard not the voice of the true Shepherd. They were listening to the voice of a stranger.

[351] When I consider the infirmities of these misled brethren, I feel deep sorrow of heart that they did not plead with God, "Bless me, O God bless, now I see my error. Thou art communicating to Thy people the richest truths ever committed to mortals. These people are not Babylon; for Thou hast given to them righteousness and peace; and Thy joy, that their joy may be full." Oh why did they not open the door of their heart to Jesus? Why not have removed right there all that obstructs the bright beams of the Sun of Righteousness that they might shine to the world? While God's blessing was penetrating everywhere, while His presence was consecrating and sanctifying souls unto Himself, why did they not place their souls in the channel of light? It was because Satan had cast his hellish shadow athwart their pathway to obstruct every ray of light.

The Work of Satan—How could they come from that meeting where the power of God was revealed in so marked a manner, and proclaim that the loud cry was that the commandment-keeping people were Babylon. Satan was saying that same thing to Christ when Joshua stood before the angel. Satan was declaring his sins to be so great that he should not be restrained from destroying him. The words of Christ are applicable to these brethren, and to all who advance similar sentiments. "The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel" ([Zechariah 2:2, 3](#)). Who clothed him with filthy garments? "And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the Lord stood by. And the angel of the Lord protested unto

Joshua, saying, Thus saith the Lord of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by” ([Zechariah 2:4-7](#)). The work of Satan is to cover the repentant, believing, commandment-keeping people of God with defiling garments; Jesus Christ commands them to be clothed with His righteousness, garments woven in the loom of heaven. [352]

Distinguished by Dishonorable Methods—What have our brethren S and C been doing? If they had been commissioned of God to do this work they would not need to appropriate the writings of Sister White, without consulting her or saying a word to her. If they have so large confidence in the work the Lord has given her to do, why did not they advise with her, and see if this wonderful message was in accordance with the instruction given her of the Lord? Why did they not have wisdom to go the right way to work?

But theirs is a spurious message, of the same character of similar messages that men have claimed to have of the Lord. It is not as the bright shining of a candle lighted from the divine altar. When the Lord gives His people light it is light. It is not darkness and error, leading directly away from the true light which God has sent to strengthen and bless, and give hope to His people. These men had no right to appropriate the Lord's goods entrusted to His humble servant to trade upon and improve by trading upon them, and to place them in the framework of their errors, making it appear that it was the voice of God from heaven giving the “Loud Cry” that the church, His chosen people, who are keeping His commandments, are Babylon, and His people are called to come out of her.

My Work to Save Souls—I have no such message to give; but one of an entirely different character. My work is to seek to save lost, perishing souls, and to teach them as did Paul, who says, “I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house, Testifying both to the Jews, and also to the Greeks, repentance toward God and faith toward our Lord Jesus Christ.... I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you [353]

overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.” (Acts 20:20-21, 26-29.)

Men Speaking Perverse Things.—Now he brings before them another class: “Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.” (Acts 20:30-31.)

In all ages of the world there have been men who think they have a work to do for the Lord, and show no respect for those whom the Lord has been using. They do not make right applications of Scripture, they wrest the Scriptures to sustain their own ideas. Whatever may be the claims of those who draw away from the body to proclaim theories of their own invention, they are in Satan’s service, to get up some new device to divert souls from the truth for this time.

The Light of the World—Beware of those who arise with a great burden to denounce the church. The chosen ones who are standing and breasting the storm of opposition from the world, and are uplifting the down-trodden commandments of God to exalt them as honorable and holy, are indeed the light of the world.

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How dare mortal man pass his judgment upon them, and call the church a harlot, Babylon, a den of thieves, a cage of every unclean and hateful bird, the habitation of devils, making the nations drunk with the wine of her fornication, confederating with the kings and great men of the earth, waxing rich through the abundance of her delicacies, and proclaiming that her sins have reached unto heaven and God hath remembered her iniquities? Is this the message we have to bear to the Seventh-day Adventists? I tell you, No! God has given no man any such message. Let these men humble their hearts before God, and in true contrition repent that they have even for a time stood by the side of the accuser of the brethren who accused them before God day and night....

It seems almost impossible that anyone who had a genuine experience in the faith should suggest such erroneous applications of Scripture as applicable to God’s commandment-keeping people. Supposing this spurious message is the one everyone must hear for

this time, "Come out of her My people," where shall we go to? Where shall we find the purity, goodness, and holiness where we shall be secure? Where is the fold where no wolves will enter?

I tell you, my brethren, the Lord has an organized body through whom He will work. There may be more than a score of Judases among them; there may be a rash Peter who will under circumstances of trial deny his Lord; there may be persons represented by John who Jesus loved, but he may have a zeal that would destroy men's lives by calling down fire from heaven upon them to revenge an insult to Christ and to the truth. But the great Teacher seeks to give lessons of instruction to correct these existing evils. He is doing the same today with His church. He is pointing out their dangers. He is presenting before them the Laodicean message.

He shows them that all selfishness, all pride, all self-exaltation, all unbelief and prejudice, are dangerous, and unless repented of, those who cherish these things will be left in darkness as was the Jewish nation. Let every soul now seek to answer the prayer of Christ. Let every soul echo that prayer in mind, in petitions, in exhortations, that they all may be one even as Christ is one with the Father, and work to this end. In the place of turning the weapons of warfare within our own ranks, let them be turned against the enemies of God and of the truth. Echo the prayer of Christ with your whole heart: "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.... I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil" ([John 17:11, 15](#)). Also this prayer which He offers to interpret the process through which His followers are sanctified, "Sanctify them through thy truth" ([John 17:17](#)). [355]

The Church in Unity—The door of the heart must be opened to the Holy Spirit, for this is the sanctifier, and the truth is the medium. There must be an acceptance of the truth as it is in Jesus. This is the only genuine sanctification: "Thy word is truth." Oh read the prayer of Christ for unity, "Keep through thine own name those whom thou hast given me, that they may be one, as we are" ([John 17:11](#)). The prayer of Christ is not only for those who are now His disciples, but for all those who shall believe on Christ through the words of His disciples, even to the end of the world. Jesus was just about to yield up His life to bring life and immortality to light. Christ, amid His

sufferings, and being daily rejected of men, looks down the lines two thousand years to His church which would be in existence in the last days, before the close of this earth's history.

[356] The Lord has had a church from that day, through all the changing scenes of time to the present period, 1893. The Bible sets before us a model church. They are to be in unity with each other, and with God. When believers are united to Christ the living vine, the result is that they are one with Christ, full of sympathy and tenderness and love. When anyone is drawing apart from the organized body of God's commandment-keeping people, when he begins to weigh the church in his human scales, and begins to pronounce judgment against them, then you may know that God is not leading him. He is on the wrong track.

Constantly, men and women are arising who become restless and uneasy, who want to set up some new contrivance; to do some wonderful thing. Satan watches his opportunity to give them something to do in his line. God has given to every man his work. There are opportunities and privileges in the church to help those who are ready to die, and to inspire the church with zeal, but not to tear the church to pieces. There are plenty of opportunities in the church to walk in Christ's lines. If the heart is full of zeal to press on to a deeper sanctification and holiness, then work in that line in all humbleness and devotedness. The church needs freshness and the inspiration of men who breathe in the very atmosphere of heaven, to vitalize the church, notwithstanding the tares among the wheat.

Laborers Together With God—If good men and humble men will take up their duty just where it is, to help those who are ready to die, they will be a great blessing to the church. There are unconverted men in the church, and if those who are so longing to show their zeal for the Lord will seek these poor souls and work with patience and perseverance to win them to Jesus, God would work with them. “We are labourers together with God” (1 Corinthians 3:9), not to tear down and destroy, but to restore. “Make straight paths for your feet, lest that which is lame be turned out of the way” (Hebrews 12:13). There is an abundance of work that is needed to be done in home missions, and in exercising the talents God has given us, for wise improvement. We may become skillful as a tradesman in
[357] His business by practice. We want to become skillful in the trade

of working to bless souls, learning to save souls. This requires prayer, and earnest, persevering effort, and a willingness to work in a humble way.

If the money that has been needlessly expended in the doing of works that God has not sent men to do at all, had been employed economically in ways that are simple and safe for the progress and upbuilding of Christ's kingdom in the world, instead of helping Satan to cast upon the kingdom of Christ reproach, and clothing His church with filthy garments as Satan is doing, and urging them into false positions by using the reproofs and corrections that God has given them to show them their sin; what a great work would have been laid upon the foundation stone.

“Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is” (1 [Corinthians 3:12](#)). I would caution all believers to learn to maintain a godly jealousy over yourselves, lest Satan shall steal your heart away from God, and you slip unconsciously into work in Satan's lines, without perceiving that you have changed leaders, and be found in the treacherous power of a tyrant.

We are as a church to be wide awake, and to work for the erring among us, as laborers together with God. We are furnished with spiritual weapons, mighty to the pulling down of the fortress of the enemy. We are not to hurl the thunderbolts against the church of Christ militant; for Satan is doing all he possibly can on this line, and you who claim to be the remnant of the people of God had better not be found helping him, denouncing, accusing and condemning. Seek to restore, not to tear down, discourage and destroy.—[Manuscript 21, 1893, 1-10](#). (Untitled Manuscript, June 12, 1893.)

Words of Counsel for Commandment-Keeping People of God—Your letter addressed to me was received at the beginning of the Sabbath.... I should advise you to attend the school, and not to leave this country until you become thoroughly settled in your mind as to what is truth. I sincerely hope that you will attend this term of school and learn all you can in regard to this message of truth that is to go to the world.

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The Lord has not given you a message to call the Seventh-day Adventists Babylon, and to call the people of God to come out of her. All the reasons you may present cannot have weight with me on this subject; because the Lord has given me decided light that is opposed to such a message.

I do not doubt your sincerity or honesty. I have written long letters at different times to those who were accusing the church of Seventh-day Adventists of being Babylon, that they were not handling the truth. You think individuals have prejudiced my mind. If I am in this state, I am not fitted to be entrusted with the work of God. But this matter has been brought before my mind in other cases where individuals have claimed to have messages for the Seventh-day Adventist church, of a similar character, and the word has been given me, "Believe them not" ([Jeremiah 12:6](#)). "I have not sent these prophets, yet they ran" ([Jeremiah 23:21](#)).

A Few Cases Recalled—A few years since, a man named B, of Red Bluff, California, came to me to deliver his message. He said it was the loud cry of the third angel which was to lighten the earth with his glory. He thought God had passed all the leading workers and given him the message. I attempted to show him that he was mistaken. He said Seventh-day Adventists were Babylon, and when we told him our reasons and set the matter before him, that he was in error, he had great power come upon him, and he certainly gave a loud cry.... We had much trouble with him; his mind became unbalanced, and he had to be placed in the insane asylum.

One, C, advocated and published a message in regard to the loud cry of the third angel; he accused the church in a similar manner to what you are now doing. He said the leaders in the church would all fall through self-exaltation, and another class of humble men would come to the front, who would do wonderful things.

This C is an intelligent man, of an acceptable address, and self-denying and full of zeal and earnestness, and carrying an appearance of consecration and devotion. But the word of God came from God to me, "Believe them not, I have not sent them!"

He claimed to believe the testimonies. He claimed them to be true, and used them in the same manner you have used them to give force and appearance of truth to his claims. I told them this message

was not of God; but it was deceiving the unwary. He would not be convinced....

If ever a man that I looked upon was inspired, this man certainly was; but I told him plainly his inspiration was of Satan, not of God. His message bore not the divine credentials.

In order for him to give this message broadcast to the world, he made an honest, conscientious, young man believe it to be his duty to steal the *Review and Herald* list. This is a state prison crime, and the young man ran away from Battle Creek. He did not dare return to Battle Creek for some time. The time was set by this fanatical teacher for probation to close, and as every prediction failed, the young man saw he had been deceived, and he confessed his sin and is now an honorable member of the Battle Creek church.

Only two years since, another man, by the name of D, from Connecticut, came out with a message which he called new light in regard to the message of the third angel. This intelligent family have, through this delusion, separated from the Seventh-day Adventist church. Because I had borne a decided testimony against this new light, so called, in_____, Connecticut, where he lived, he opposed me and my work and testimonies. [360]

The father of the D children attended the Conference and Ministers' Bible Institute held in Battle Creek; but he held himself aloof and did not harmonize with the spirit of the meeting. He left for his home, and began to leaven the little church in_____. If I had not labored in that place they might have broken up the whole church with their repudiating the truth and position of Seventh-day Adventists, and Mrs. White in particular.

At this same time, one, Mrs. E, came from Washington, D. C., claiming to be wholly sanctified and to have the power of healing. This spirit led many to become bewildered. The same accusing spirit was with them—that is, that the church was all wrong and God was calling out a people who would work miracles. A large class of our people in Battle Creek were being severed. I was moved upon by the Spirit of God, in the night season, to write to our people in Battle Creek.

The Message to the Laodiceans—God is leading out a people. He has a chosen people, a church on the earth, whom He has made the depositaries of His law. He has committed to them sacred trust

and eternal truth to be given to the world. He would reprove and correct them. The message to the Laodiceans is applicable to Seventh-day Adventists who have had great light and have not walked in the light. It is those who have made great profession, but have not kept in step with their Leader, that will be spewed out of His mouth unless they repent. The message to pronounce the Seventh-day Adventist Church Babylon, and call the people of God out of her, does not come from any heavenly messenger, or any human agent inspired by the Spirit of God.

[361] The True Witness says, “I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. 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” ([Revelation 3:18-21](#)).

“I Rebuke and Chasten”—Jesus is coming in to give the individual members of the church the richest blessings, if they will open the door to Him. He does not once call them Babylon, nor ask them to come out. But He says, “As many as I love, I rebuke and chasten” ([Revelation 3:19](#)), (with messages of reproof and warning). These reproofs I am not ignorant of. I have given warnings because the Spirit of the Lord has constrained me to do so, and have uttered reproofs because the Lord has given me words of reproof. I have not shunned to declare the whole counsel of God, which has been given me for the church.

I will say in the fear and love of God, I know the Lord has thoughts of love and mercy to restore and heal them of all their backslidings. He has a work for His church to do. They are not to be pronounced Babylon, but to be as the salt of the earth, the light of the world. They are to be the living messengers to proclaim a living message in these last days.

Babylon of [Revelation 18](#).—[[Revelation 18:1-8](#) is quoted.] The whole chapter shows that Babylon that has fallen is the churches who will not receive the messages of warning the Lord has given

in the first, second, and third angel's messages. They refused the truth and accepted a lie. They refused the messages of truth. See [2 Thessalonians 2:1-12](#). The message in the eighteenth chapter of Revelation is plain and clearly defined. "For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies" ([Revelation 18:3](#)). Anyone who reads this chapter need not be deceived. [362]

How Satan would exult to have a message go broadcast that the only people whom God has made the repositories of His law are the ones to whom this message applies. The wine of Babylon is the exalting of the false and spurious Sabbath above the Sabbath which the Lord Jehovah hath blessed and sanctified for the use of man, also the immortality of the soul. These kindred heresies, and the rejection of the truth, convert the church into Babylon. Kings, merchants, rulers, and religious teachers are all in corrupt harmony.

The Church Not to be Broken Up—Again I say, The Lord hath not spoken by any messenger who calls the church that keeps the commandments of God, Babylon. True, there are tares with the wheat; but Christ said He would send His angels to first gather the tares and bind them in bundles to burn them, but gather the wheat into the garner. I know that the Lord loves His church. It is not to be disorganized or broken up into independent atoms. There is not the least consistency in this; there is not the least evidence that such a thing will be. Those who shall heed this false message and try to leaven others will be deceived and prepared to receive advanced delusions, and they will come to naught.

There is in some of the members of the church, pride, self-sufficiency, stubborn unbelief, and a refusing to yield their ideas, although evidence may be piled upon evidence which makes the message to the Laodicean church applicable. But that will not blot out the church that it will not exist. Let both tares and wheat grow together until the harvest. Then it is the angels that do the work of separation. [363]

I warn the Seventh-day Adventist Church to be careful how you receive every new notion and those who claim to have great light. The character of their work seems to be to accuse and to tear down.

My brother, I would say to you, Be careful. Go not one step farther in the path you have entered upon. Walk in the light “while ye have the light, lest darkness come upon you” ([John 12:35](#)).

You complain of being treated coldly in Battle Creek. Did you go with a humble spirit to those who are spiritual and say, “Will you examine the Scriptures with me? Shall we pray over this matter? I have not the light, I want it; for error will never sanctify the soul.” Can you be surprised that they would not give you all that confidence you might think they should, after the experience they have passed through? Should not the words of Christ have any weight? “Beware of false prophets, which come to you in sheep’s clothing, but inwardly they are ravening wolves” ([Matthew 7:15](#)). “Lo here and lo there is Christ,” will be multiplied. Let the believers heed the voice of the angel who has said to the church, “Press together.” In unity is your strength. Love as brethren, be pitiful, be courteous. God hath a church, and Christ hath declared, “The gates of hell shall not prevail against it” ([Matthew 16:18](#)). The messengers the Lord sends bear the divine credentials. I have tender feelings toward you, but come to the light, I beseech of you.—[Letter 16, 1893](#), pp. 1-7. (To a brother in Australia, June 11, 1893.)

[364]

Holy Spirit Will Work With Power—We have the assurance that in this age of the world the Holy Spirit will work with mighty power, unless by our unbelief we limit our blessings, and thus lose the advantages we might obtain....

In times past holy men of old spake as they were moved by the Holy Spirit. In ancient times the prophets searched what the Spirit of God which was in them signified. The Spirit was not then given in power because Jesus was not yet glorified. Dating from the day of Pentecost, the Holy Spirit was to be poured forth on sons and daughters, on servants and handmaidens. In every hill country, every lowland, every valley, humble workmen for the Lord are to be raised up. The divine, sacred influence of the Holy Spirit working in our world is to be as signs and wonders, because God’s people are a peculiar people, an holy nation, shining amid moral darkness as living stones in the Lord’s building. The weakest and feeblest, if they exercise faith in God, and improve their entrusted powers, will be elevated, refined and perfected in character under the Holy Spirit’s working. Humble and contrite, they submit to the molding

and fashioning of the Spirit, and they will know what His eternal fullness means.

Need for Enlarged Faith—We need an enlarged faith. The Lord desires His will to be done in the hearts of all who believe in Him. But many who might be laborers together with God will never be, because they cling to their imperfections of character. One clings to a cherished fault. Still another enjoys his hereditary and cultivated defects, and makes it his life work to build himself up and glorify himself, until at last he is found to be filled, not with the Holy Spirit, but with self.

The great day of the Lord is right upon us, and God calls for messengers who will be worked by the Holy Spirit, who will not want to work the Spirit. Such messengers will be guided by the Spirit, molded, refined, and beautified in righteousness because they are willing to be worked. But those who are satisfied to carry with them a vast amount of selfishness, fault-finding, suspicion, distrust, and strife, will be so deceived that they will not know their short measurement. They are filled with their own doings. They have not the least idea of what it means to be crucified with Christ. To humble self is an experience strange to them. Before they can serve God acceptably, self must die. Christ's words, "Ye must be born again" ([John 3:7](#)), "Except a man be born again, he cannot see the kingdom of God" ([John 3:3](#)), must come home to them with power.

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Nicodemus, to whom these words were addressed, was a master in Israel, a member of the Sanhedrin; and a learned counselor. Yet when Christ told him of the new birth, he said, "How can these things be?" ([John 3:9](#)). Christ answered, "Art thou a master of Israel, and knowest not these things?" ([John 3:10](#)). [[John 3:11-16](#) is quoted.]

Why do we not have more of the faith that works by love and purifies the soul? There is a work to be done in every one of our institutions. Genuine conversion is needed, conversion of heart, mind, soul, and body. Self should die daily. Said the great apostle, "Though we walk in the flesh, we do not war after the flesh: (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" ([2 Corinthians 10:3-5](#)). Into this work every individual needs to put

all the intensity of his entire being. Personal religious experience is needed in every church. Why? Because those who are not under the working of the Holy Spirit will not stand amid the perils of the last days.

[366] **Need for Conversion**—Genuine conversion is needed.... God's Word declares, "He that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth" (2 Corinthians 10:17, 18). The success of the ministry of Elias was not due to any inherited qualities he possessed, but to the submission of himself to the Holy Spirit, which was given to him as it will be given to all who exercise living faith in God. In his imperfection man has the privilege of linking himself up with God through Jesus Christ.

Candidly and seriously we are to consider the question, Have we humbled ourselves before God, that the Holy Spirit may work through us with transforming power? As children of God, it is our privilege to be worked by His Spirit. When self is crucified, the Holy Spirit takes the broken-hearted ones, and makes them vessels unto honor. They are in His hands as clay in the hands of the potter. Jesus Christ will make such men and women superior in mental, physical, and moral power. The graces of the Spirit will give solidity to the character. They will exert an influence for good because Christ is abiding in the soul.

Unless this converting power shall go through our churches, unless the revival of the Spirit of God shall come, all their profession will never make the members of the church Christians. There are sinners in Zion who need to repent of sins that have been cherished as precious treasures. Until these sins are seen, and thrust from the soul, until every faulty, unlovely trait of character is transformed by the Spirit's influence, God cannot manifest Himself in power. There is more hope for the open sinner than for the professedly righteous who are not pure, holy, and undefiled.—

[367] **Receive the Holy Spirit in Fullness**—I am instructed to bear a message to those who minister by holding forth the Word of God to others. You must be converted. This is surely what you need. The spiritual anointing of the Lord will never come to self-sufficient men and women. Many who are in God's service, proclaiming the truth by pen and voice, are not worked by the Holy Spirit. Self has

grown to large proportions. Until the soul is emptied of self and the Holy Spirit takes possession, you will be unready for the coming of Christ. You will certainly be weighed in the golden scales of the heavenly sanctuary and be found wanting.

God's promise is to us and to our children, and to all that are afar off, even as many as the Lord our God shall call. We may claim this promise for ourselves, and receive the Holy Spirit in His fullness. Then shall not we who preach the word be clothed with the power of God? Shall we not be in truth His messengers?...

Who is willing to take himself in hand? Who is willing to lay his finger upon his cherished idols of sin, and allow Christ to purify the temple by casting out the buyers and sellers? Who is prepared to allow Jesus to enter the soul and cleanse it from everything that tarnishes or corrupts? The standard is, "Be ye therefore perfect, even as your Father which is in heaven is perfect" ([Matthew 5:48](#)). God calls upon men and women to empty their hearts of self. Then His Spirit can find unobstructed entrance. Stop trying to do the work yourself. Ask God to work in and through you until the words of the apostle become yours, "I live; yet not I, but Christ liveth in me" ([Galatians 2:20](#)).

The whole being must hunger and thirst after righteousness. The soul's desire must be to be drawn to God, to be bent in perfect conformity to His will. Then the cold, hard heart will be melted by the grace and love of God, which appear in power. God will be glorified through the human instrumentalities. Self is the great hindrance to this work....

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[[James 4:1-10](#) and [James 3:14-18](#) are quoted.]

These lessons every church member should learn. There is need of close self-examination in the light of the Word of God, that we may do the work essential to be done.

Having complied with the Word of God, do not depend on your feelings for evidence of acceptance with God. "Faith is the substance of things hoped for, the evidence of things not seen" ([Hebrews 11:1](#)). If you have complied with the conditions, believe God, whether or not you feel any different. Christ declared, "As the Father gave me commandment, even so I do.... 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" ([John 14:31](#); [15:10](#)). Let all

who understand the abiding claims of the law of God, yield implicit obedience to every requirement given in the Word. The convictions of the Holy Spirit are warnings which it is dangerous to disregard.

The Two Houses—Christ declares that those who do His words are like a man who built his house upon a rock. This house the tempest and flood could not sweep away. Those who do not do Christ's words are like the man who built his house upon the sand. Storm and tempest beat upon that house, and it fell, and great was the fall of it. It was an entire wreck. The result of professing to keep the law of God, yet walking contrary to the principles of that law, is seen in the wrecked house. Those who make a profession while failing to obey cannot stand the storm of temptation. One act of disobedience weakens the power to see the sinfulness of the second act. One little disregard of a "Thus saith the Lord" is sufficient to stop the promised blessing of the Holy Spirit. By disobedience the light once so precious becomes obscure. Satan takes charge of the mind and soul, and God is greatly dishonored.

"If ye be willing and obedient, ye shall eat the good of the land: But if ye refuse and rebel, ye shall be devoured with the sword" ([Isaiah 1:19-20](#)). These words are true. Exact obedience is required, and those who say that it is not possible to live a perfect life throw upon God the imputation of injustice and untruth.

"Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" ([John 5:39](#)). A neglect to feed the hunger of the soul leaves it weak and strengthless, unable to do the will of God. The life of such a one is like the barren fig tree, destitute of fruit. Rely upon no human being for words of comfort. Seek the Lord most earnestly, while you read His rich promises and apply them. Then you will not be consumers but providers.

The indwelling Saviour is always revealed by the words. The Holy Spirit does not abide in the heart of the man who is peevish if others do not grasp his ideas and plans, which appear to him to be the sum and substance of everything desirable. From the lips of such a man there come scathing remarks, which grieve the Holy Spirit away, and produce attributes which are Satanic rather than divine. The Lord would have those connected with His work speak at all times with the meekness of Christ. If you are provoked, do not become impatient. Manifest the gentleness of which Christ has

given an example in His precious life. Christ took our nature that He might set us an example, showing those who receive Him the fruit they must bear.

The Lord requires those who serve Him to show by word and action that they are sons of God. To show by the daily life that we are members of the royal family, children of the heavenly King, is of more value in God's sight than all learning, all wisdom, all high attainments. Any other course of action is dishonesty to the family of God, and will certainly be divorced from it. [370]

When a man is filled with the Holy Spirit, the more severely he is tested and tried, the more clearly he proves that he is a true representative of Christ in word, in spirit, in action. Christ declares, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father" ([John 14:12](#)). What is the promise to every true believer? "Ye shall receive power, after that the Holy Ghost is come upon you" ([Acts 1:8](#)). Might we not better, my brethren and sisters, take ourselves to task for our unlikeness to Christ? He says, "Ye are my witnesses" ([Isaiah 43:10](#)). What kind of witnesses are we for truth and righteousness? Are we striving with all our God-given powers to reach the measure of the stature of men and women in Christ? Are we seeking for His fullness, ever reaching higher and higher, trying to attain to the perfection of His character?

When God's servants reach this point, they will be sealed in their foreheads. The recording angel will declare, "It is done." They will be complete in Him whose they are by creation and by redemption.

No Life Without Growth—There is nothing in the natural world that has life but what grows and produces fruit. And in the spiritual world there is no life without growth in grace. Spiritual impulse is not growth. Impulse is feeling, and to depend on feeling is to be as changeful as circumstances. The professed Christian who does not draw life from Christ's life is not a doer of the Word. He is a paralyzed member, only connected in name with the body. At times fitful, convulsive movements will be seen, with no permanent activity. Let no one think that the grace of Christ inspires these shortlived, impulsive actions. [371]

Many people are the subjects of impressions which are not reliable. Many have what they think are good impressions, wonderful

exaltation of feeling, but the life does not represent an abiding Christ. They do not draw life from the Source of all life. They are not drinking of the living Water, which springs up into eternal life. God's grace is the living water of which we must drink. It quickens the whole being into spiritual life, the life of the Son of God.

Personal religion means perfect conforming to the life of Christ. When we possess this religion, we shall show sound, spiritual growth, because we are partakers of the divine nature, having escaped the corruption that is in the Lord's vineyard. We must be laborers together with God, else we shall fail in the work of overcoming, and our irreligious influence will cause other souls to fail. No soul is lost that does not draw other souls down with it. Let everyone who names the name of Christ depart from all iniquity, that Christ may not be ashamed of us.

In the name of Jesus Christ of Nazareth, I appeal to church members to arise and closely criticize themselves. Feel that this work is so important that you cannot engage in criticizing others. Reveal an indwelling Saviour. Then you will understand what it means to be a true missionary. You will bring a Christlike intensity into your work, and many souls will be saved through your earnest prayers and interested labors.—[Manuscript 148, 1899, 2-14](#). (“The Need of Self-Surrender,” October 8, 1899.)

White Estate

Washington, D. C.,

April 26, 1956.

MR No. 81a—The Churches of Revelation

[372]

[Release requested for H. Muderspach, West Danish Conference.]

The messages given to the churches in Asia, portray the state of things existing in the churches of the religious world today. The names of the churches are symbolic of the Christian church in different periods of the Christian era; the number of the churches—seven—indicates completeness and is symbolic of the fact that the messages extend to the end of time, and are enforced today; while the figures used are symbolic of the state of God’s professed people,—the wheat developing among the tares; truth standing on its own eternal basis in contrast with error.—[Manuscript 81, 1900, 17, 18.](#) (“Solomon’s Reign,” 1900.)

I wish to emphasize the fact, that the churches to which John was told to send the instruction given him represent all the churches in our world, and that this revelation to him is to be studied and believed and preached by the Seventh-day Adventist Church today. Christ came personally to John to tell him “the things which are, and the things which shall be hereafter” ([Revelation 1:19](#)). And He said unto him, “What thou seest, write in a book, and send it unto the seven churches” ([Revelation 1:11](#)). The light was not to be hidden under a bushel.

In the revelation that Christ gave are linked together in a chain of truth the important messages of warning that are to be given to the world before Christ’s second coming. The last message of mercy is to be proclaimed where it has never yet been heard. The workers are to labor with such self-denial, such self-sacrifice, that the message will be borne to those who have not heard it. [Letter 110, 1902, p. 4.](#) (To Dr. David Paulson, July 7, 1902.)

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White Estate

Washington, D. C.,

April 9, 1956.

**MR No. 82—Additional supplementary material for
the SDA Bible Commentary, Vol. 7**

MR No. 83—Not released

MR No. 84—Used in Selected Messages, bk. 1 or 2

**MR No. 85—All material published, mostly in
Questions on Doctrine**

**MR No. 86—Additional material used in Selected
Messages, bk. 1 or 2**

MR No. 87—Not released

MR No. 88—Materials For A Youth's Instructor
Article

[374]

[Release requested for use in the *Youth's Instructor*.]

I am much pained at heart to see your course of action. If I should judge you by the fruits you bear I should suppose you were not a tree in the Lord's garden, but a bramble bush. I supposed when you were connected with Homer that you would be a blessing to him as a soldier of Christ, leading him to Jesus while the sweet invitation of mercy is heard; that you would listen to its voice yourself and draw Homer to the attractive loveliness of Jesus Christ. We see you working in entirely an opposite line from this. Had it not been for the influence that you have had over him I have not a doubt but that he would have been seeking the Lord most earnestly and repenting of his sin. I am deeply disappointed in you.

I inquired Monday evening just before the close of the old year if Homer would be at the meeting for the youth and was told by Sister McDearmon that she feared he would not. Then she told me that her heart was sorely distressed on Homer's account. That in company with you he was doing that which she never allowed him to do—going to parties in the evening and not coming home until a late hour in the night. She was greatly burdened and distressed for Homer. She feared that if he did not seek the Lord during the special meetings he would go on as he had done, in careless neglect of his own soul.

I asked her if she had talked with Homer. She said she had, but she—to whom he ought to listen and whom he ought to obey—has but little influence over him now, because your influence is so much stronger. I asked her, "Have you talked with John?" She said she had, and you stood up boldly and asserted that there was no harm in your visiting good society, and her words of solicitude and remonstrance had no effect.

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Last night I was solicited to go to the meeting for youth in the tabernacle. Although I had sent for the doctor, because several of us were sick and I myself was sick, yet my interest was so great for the young I went to the meeting. I looked to find you and Homer present but you were not there.... We had a very precious meeting. Fifty came forward for prayers and many of them were seeking the Lord for the first time. I was sorry that you and Homer were not present. It might have been the time when the Lord would have impressed his heart and he would have heard the voice of the dear Saviour inviting him to open the door of his heart and let Jesus in. I watched everyone that came in, but you were not among them....

While I enjoy seeing young men and young women cheerful and happy, I am pained greatly to see them pursue the path you are traveling, because your influence and example lead others away from Jesus. You are cultivating the tastes and appetite in yourself and others for those things which do not give solidity to your character, and do not represent the Christian life. Homer says to his grandmother, "John is a Christian; he belongs to the church; he will not do anything that is wrong." But his grandmother, who has had charge of him from his childhood, feels greatly distressed over the way things are going....

[376] I want you to look in the mirror of God's Word and see for yourself whether you have been exerting an influence over Homer to be a doer of the Word. Have you been teaching him to obey all the injunctions of God, especially the fifth commandment, which is the first commandment with promise? I have been much surprised at the quality of your experience in religious things, for it certainly is greatly wanting in the elements essential to stand the test of the proving of God. Everything is to be shaken that can be shaken, and those things which cannot be shaken may remain. Where will you stand in the testing time?

Are you, my brother, growing up heavenward? Are you growing to the full stature of a man in Christ Jesus, your living Head? Are you becoming fixed, rooted and grounded in the truth as it is in Jesus, who is your source of joy, your peace and your happiness? Is He the crown of your rejoicing? If so, you will reveal this.

"I am the true vine, and My Father is the husbandman. Every branch in Me... that beareth fruit, He purgeth it, that it may bring

forth more fruit.... Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me. I am the vine, ye are the branches: He that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing.... Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples” (John 15:1-8). Can you, my brother, claim the right of discipleship? Are your fruits unto holiness?

“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. These things have I spoken unto you, that My joy might remain in you, and that your joy might be full. This is My commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are My friends, if ye do whatsoever I command you” (John 15:10-14).

Will you thoughtfully and prayerfully not merely read but study these words? They mean much to you—yes, everything to you and to me and to Homer. Every word spoken by Christ should be graven upon the tablets of the soul. From the lips of Jesus are the words spoken, “Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples” (John 15:8). Here is the evidence of your discipleship. “By their fruits ye shall know them” (Matthew 7:20).

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Will you consider what is the quality of the fruit that you are bearing? Are you a fruit-bearing branch on the parent vine stalk, or are you producing fruit that bears no resemblance to the living vine? I ask you seriously and solemnly, What is the character of the fruit that you produce? Does it do good to souls? Is it the fruit of self-denial, of self-sacrifice, the fruit of meekness, patience, long forbearance, love, joy, peace, long-suffering, gentleness, goodness and love? Is this fruit budding and blossoming for God and His glory in working as Christ worked to save perishing souls? Remember, if “ye bear much fruit, so shall ye be My disciples.” Without this evidence you are not Christ’s, neither is Christ yours. You have no right to the Christian name....

This is My commandment, That ye love one another”(John 15:12). What quality is this love? A love just such as Christ revealed in His life. “Love one another, as I have loved you” (John 15:12). A love for the soul that would part with selfish gratifica-

tions and practice stern self-denial in order to elevate, ennoble, and sanctify those with whom we associate.

“And for their sakes I sanctify Myself, that they also might be sanctified through the truth” ([John 17:19](#)). Do you love those with whom you associate well enough to forego your desire for amusement and self-pleasing that you will not place these souls in the path of temptation, that you will not beckon them to pursue a course of fun and frolic which leads to the extinguishment of serious thoughts in regard to the salvation of their souls?

[378] Do you cultivate personal piety and living principles, plainly inculcated by Christ, that your youthful friends may follow where you lead the way, upward and forward to obedience to God?

No doubt you please the unconsecrated and unconverted. It is no marvel that they enjoy your companionship, for your course of action gives no disturbance of conscience where Christ’s love and praise and honor are not expressed in words or actions. But what is the quality of your love? Is it of a character to make your associates more Christlike? Will it have a tendency to bring solid timbers into their character building?

What sort of a character would you like to possess before the whole world? Would you like to be respected and valued by those who are good and God-fearing? Then act in a manner to gain their respect. You will surely have an account to render to God for the fruits revealed in your associations with Homer and the youth generally.... You are a false guidepost, pointing the wrong way, misleading souls who are blinder than yourself, who have never known what it is to be under the control of the Spirit of Jesus Christ.

Those whom you suppose to be your friends may love the half-hearted, unconsecrated, unchristlike life you are living. They may through their association with you encourage you to think that in order to be happy you must have pleasurable enjoyments called innocent amusements, but masked by Satan to destroy your spirituality and theirs. They cannot pay a ransom for your soul, neither can you pay a ransom for theirs. Everyone who is saved must be saved by his faith in Jesus Christ....

Is it possible you have ever tasted of the blessings which come from genuine service to Jesus Christ? Is it true you have enlisted under Christ’s banner? Shall we be compelled to look upon you as

a deserter to the ranks of the enemy? It appears thus to me. You certainly are not today under the banner of Jesus Christ.... Is not Christ ashamed of such a soldier as you have been for at least the larger part of the year that has rolled into eternity with its burden of record? How will your self-indulgence stand in the sight of God and holy angels? ... What have you done for Jesus? How stands your record in the book of God's account? ...

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Here is the young man Homer.... The grandparents have loved him, labored for him, and prayed for his salvation, that he might meet his mother in the kingdom of God and that they might say, "Here is your child that we have educated and disciplined, prayed for and labored for. He is made white in the blood of the Lamb."

But here this young man has been in your society, and the hearts of those who love him and want him to be saved see that you—who should be a laborer together with God to draw and attract this youth to Him—are leading him away from God.... How does the universe of heaven look upon you? At the very time when every jot of your influence should be on Christ's side of the question, your name is registered as a trifler, a vain, self-sufficient, self-confident person, leaving the character to form itself as chance may direct....

How do you know that there will ever be another opportunity so favorable for Homer and others of your associates to fall in with the overtures of mercy? Why do you not reflect as to what seed you are sowing, when you deliver yourself up at such a critical time as this to indifference, spiritual sloth and pleasure loving? Whom are you serving, God or the devil? If you refuse to listen to the words of counsel and follow your own humor and inclination, and enjoy amusement; if you allow yourself to float carelessly down with the current on the tide of life, ready to receive any impression or go in any direction the current of pleasure may lead you, what kind of a harvest do you expect to gather? You need to seek God now while He is to be found, for I know that God is not pleased with you....

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You are educating Homer to receive ideas that will lead him to superficial views of what constitutes a Christian character. You do not come up anywhere near to the Bible standard yourself, and your influence is to lead others to be satisfied with low attainments. While we have been earnestly laboring for the conversion of the youth, you, with other youth, have been leading them to be satisfied with hopes

and pursuits that will disqualify them to stand amid the perils of the last days. You have had great light. You have been placed where you have had opportunities and privileges to know God's requirements, and you are quick to discern evidence presented as to what is truth. You will be without excuse in the great day when every soul will be judged, not by his own ideas of the standard of righteousness but by God's own moral standard of holiness. By that he will stand or fall.

I love your soul. I have been deeply interested in you. I want you to be right with God. I greatly desire you should be truly and unmistakably converted to God and sanctified through the truth. Eternal life is worth everything to you, or it is worth nothing. Truth will produce beauty in the soul. A mere profession of faith will never save you, for it is as a sounding brass and tinkling cymbal. God forbid that you should longer remain in a deception, that the fountain which should send forth sweet water should be poisoned; the vine which should bear rich clusters of grapes produce only wild berries.

[381] May God help you to see value of the soul for which Christ has paid the purchase money of His own precious blood. Take right hold in earnest to work for the salvation of souls. God requires this of you. I will leave these lines with you. I deeply deplore that the fear and love of God is not circulating more thoroughly through the family where you make your home. We are amid the perils of the last days, and now if a man is to be connected with God he needs to cleave close to the only power which can give him the victory, and that power is Jesus Christ.

John, I had hoped that you would do honor to your Redeemer. You greatly need depth of thought and deep heart work. Youth are generally ready to say, when appealed to, "I am as good as that young man. He loves pleasure and sport, and practices no more self-denial and self-sacrifice than I do. He belongs to the church, as a Christian. I am not a Christian, and I fear I would do not better than this young man."

Because of so many half-hearted professors, very many youth are inclined to think that religion that needs fun and frolic, jesting and joking, would not be any benefit to them, and the subject of religion is presented in an unfavorable light. Religion should not be made to appear gloomy and unattractive, something calculated to

detract from their happiness, making life tasteless and unenjoyable. Those who really enjoy the love of God will have joy and peace. Religion was never designed to make one pleasureless. What can be productive of greater happiness than to enjoy the peace of Christ, the bright sunshine of His presence? Can darkness or discontentment surround your soul? Will dark despair brood over you? Never, while your faith is in Jesus Christ.

John, you have been cultivating your fun and frolic-loving propensities. Have you grown in grace? Have you felt the great importance of daily educating the heart and mind to cultivate your higher, nobler faculties? You need to obtain more correct views of religion. You are impulsive, emotional, spasmodic in your religious service. Great caution needs to be exercised by you, else you will make great mistakes. You do not go to the bottom of things. You must not follow the bent of your own mind. You have hereditary tendencies not the most favorable for the perfection of Christian character, and you may lose your soul unless you view the great matter of eternal interest in a different light... [382]

I hope you will take to heart what I have written and let it sink deep into your heart. You can be kept by the power of God alone. Then yoke up with Christ. Make your aim high, and dig deeper than you are now doing. Lay your foundation on the rock.

Will you serve God or Baal? “Choose you this day whom ye will serve” ([Joshua 24:15](#)). I know you are not serving God with your undivided affection. Stand not in the way of sinners—which you are certainly doing now. Make straight paths for your feet, let the lame be turned *out of the way*. *I hope you will put away your trifling and be watchful* unto prayer. Be sober, be serious, and yet cheerful and a sunny Christian....

May the Lord help you to be a full Christian, entire, wanting nothing. [Letter 10, 1890](#), pp. 1-14. (To John Fulton, January 2, 1890.)

White Estate

Washington, D. C.,

November 14, 1956.

MR No. 89—Miscellaneous Items

[383]

[Release requested by Elder J. W. Cannon and the Seventh-day Adventist Seminary.]

The same mail that brought your letter brought me one from Brother Washburn, who is laboring in Washington, D. C. I have been strongly impressed by the Lord that in this city a most decided work must be done to proclaim the truth regarding the Seventh-day Sabbath. Several years ago instruction was given me in regard to this. [Letter 115, 1903](#), pp. 1, 2. (To John Wessels, June 20, 1903.)

I should be much pleased to see you and talk with you. The message sent you in testimony was that you were not to confine yourself wholly to editorial work, because the Lord has a message for you to bear in our large cities. Washington is a place where, in connection with Elder Daniells, Elder A. T. Jones, and Elder Washburn, you can do valuable service in the ministration of the Word. A strong evangelistic effort must be put forth in the capital of the nation. This was shown me before the Review and Herald office burned.

I rejoice that you have taken up this evangelistic work in Washington, and that so deep an interest has already been aroused. The accounts given regarding the work there correspond as nearly as possible to the representation given me of what would be. I am sure, for the matter has been presented to me, and this work must not be weakened by the necessary laborers being called to other places. The work in the South need not hold Elder Daniells and Elder Washburn long. Elder Butler is there, and there are other men who can come in to help.

Evangelistic work must be done in Washington, and it must not be broken into by calls from other places. God would have His work in the highways carried forward in straight lines. [Letter 53, 1904](#), pp. 1, 2. (To W. W. Prescott, January 26, 1904.)

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The work in Washington should be made second to no other work. I am strongly impressed that we should put to active use, in this city, the very best talent we can obtain. A good work has been begun by the meetings that have been held there. And at this point, to call away Brethren Daniells, Prescott, Washburn and others, and to distribute this talent among the various states, leaving men of less ability to carry on the important work in Washington would seem to me to be poor economy. I cannot see the interest that has been awakened in that city left unprovided for, without entering my protest. Furnish strong men for Washington, where a strong work is to be done. [Letter 55, 1904](#), pp. 1, 2. (to W. C. White, January 29, 1904.)

Statement Regarding the Importance of the Mother's Work

To bring up the children in the nurture and admonition of the Lord is the greatest missionary work that parents can perform. The mother is entrusted with a greater work than is the king upon his throne. She has a class of duty to perform in connection with her children that no other one can perform. If she daily learns in the school of Christ, she will discharge her duty in the fear of God, and care for the children as the Lord's beautiful flock.—[Manuscript 38, 1895, 15](#). (To "the church in Hobart [Tasmania], May, 1895.)

Statements Relating to the Blind

[Release requested for use by the Christian Record.]

[385] If you read the Old Testament Scriptures you will see that the Lord has a special care for the blind. He has a love exceeding the love of a mother for her afflicted children, and He has given special directions in regard to how they should be treated. Those who for several years in the past have made no difference between those who are blind and those who can see, have not obeyed the voice of the Lord.—[Manuscript 30, 1890, 4, 5](#). ("Article Read in the Auditorium of the Battle Creek Tabernacle to a Large Assembly, at the General Conference of 1890" [1891?].)

We next visited Sister [Gurner], who is a widow. She has been thought by some to be a restless, complaining woman, and has been

called a murmurer. But when I learned that she has not been able to read for twenty-eight years, I thought that instead of criticizing her, those of her sisters in the faith who have the blessing of eyesight should visit her and read to her as often as possible. Job says, “I was eyes to the blind, and feet was I to the lame” ([Job 29:15](#)). It is the duty of those who have sight to minister to the blind, so that the afflicted ones shall feel their loss as little as possible. We had a season of prayer with this sister, and the tender Spirit of the Lord rested upon us.—[Manuscript 21, 1892, 16, 17](#). (“Diary Written at Preston, Victoria, Australia,” September 28, 1892.)

[Release requested for Publication in W. D. Ochs’ Talk before
A.S.I. Group.]

When the laborers have an abiding Christ in their own souls, when all selfishness is dead, when there is no rivalry, no strife for the supremacy, when oneness exists, when they sanctify themselves, so that love for one another is seen and felt, then the showers of the grace of the Holy Spirit will just as surely come upon them as that God’s promise will never fail in one jot or tittle. But when the work of others is discounted, that the workers may show their own superiority, they prove that their own work does not bear the signature it should. God cannot bless them.—[Manuscript 24, 1896, 4](#). (“Unselfishness among Brethren,” September 9, 1896.)

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White Estate

Washington, D. C.,

January 14, 1957.

MR No. 90—Miscellaneous Items

Statements for a Document on the Use of Drugs

[Release requested for document on “The Use of Drugs.”]

The Saviour is present in the sick room, in the operating room; and His power for His name’s glory accomplishes great things.—[Manuscript 159, 1899, 5](#). (“The Privileges and Duties of a Christian Physician,” December 13, 1899.)

It is our privilege to use every God-appointed means in correspondence with our faith, and then trust in God, when we have urged the promise. If there is need of a surgical operation, and the physician is willing to undertake the case, it is not a denial of faith to have the operation performed. After the patient has committed his will to the will of God, let him trust, drawing nigh to the great Physician, the Mighty Healer, and giving himself up in perfect trust. The Lord will honor his faith in the very manner He sees is for His own name’s glory. “Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee. Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength” ([Isaiah 26:3, 4](#)).—[Manuscript 67, 1899, 6, 7](#). (Untitled Manuscript, April 25, 1899.)

Christ is the greatest medical missionary that ever lived. He never lost a case. He understands how to give strength and guidance to the physicians in this institution. He stands beside them as they perform their difficult surgical operations. We know that this is so. He has saved lives that might have been lost had the knife swerved a hair’s breadth. Angels of God are constantly ministering to those for whom Christ has given His life.

God gives the physicians of this institution skill and efficiency because they are serving Him. They know that their skill is not their own, that it comes from above. They realize that there is beside them a divine Watcher, who gives wisdom to His physicians, enabling them to move intelligently in their work.—[Manuscript 28, 1901, 9](#).

(“Talk Given by Mrs. E. G. White at the Battle Creek Sanitarium,”
March 27, 1901.)

Open the Windows of the Soul Heavenward

[Release requested for article in the *Review and Herald*.]

John calls our attention to the love God has bestowed on us. “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God” (1 John 3:2). Can we comprehend this love? Even if we expanded the mind to its utmost limit, could we take in its measurement or give the gift of love the appreciation it deserves?

Although for ages sin has been accumulating, although through falsehood and artifice Satan has cast the black shadow of his interpretation upon the Word of God, yet the Father’s mercy and love have not ceased to flow earthward in rich currents. If human beings would open the windows of the soul heavenward, in appreciation of the divine gifts, a flood of healing virtues would pour in, leading men to exclaim, “Herein is love, not that we loved God, but that He loved us, and gave His Son to be the propitiation for our sins” (1 John 4:10).

“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).... For us He gave His only begotten Son up to suffer a life of abuse, insult, mockery, and rejection. We can never endure what Christ endured, never suffer what He suffered....

In his dying charge to Timothy, Paul said, “Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot and unrebukeable, until the appearing of our Lord Jesus Christ: which in His times He shall shew, who is the blessed and only Potentate, the King of kings, and Lord of Lords; Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting” (1 Timothy

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6:12-16). Letter 79, 1900, pp. 10-13. (To William Kerr, May 10, 1900.)

White Estate

Washington, D. C.,

April 24, 1957.

**MR No. 91—Additional materials for Selected
Messages, bk. 1 or 2**

**MR No. 92—Additional materials for Selected
Messages, bk. 1 or 2**

MR No. 93—Used in The Faith I Live By

MR No. 94—Material for Facing Life

[Release requested by T. H. Jemison for Academy text, *Facing Life*.]

After we returned from Paris [Maine] we felt that it was time to make up our minds where to go and spend the summer. We were in much perplexity and trial to know how to decide. We had been expecting God to teach in such a way that we could not mistake duty, but we were disappointed and as we had no light to go elsewhere, concluded to go to New York. James wrote them when to come for us at Utica and I signed my name to the letter after he had signed his.

Soon I began to feel distressed and burdened. It seemed that I should be driven to distraction. I found relief by weeping. When in my distress James was afraid I would die, and he threw the letter in the stove as he told me afterwards, then knelt down by my bedside and prayed God to roll off the burden, and I was relieved. The next morning I awoke perfectly free and clear, all my distress was gone and I felt assured God would open the way before us.

James went to the office and brought in a letter from Brother Belden, Rocky Hill, Ct., giving us a strong invitation to come there and live with them, said they should consider it a privilege to administer to our wants. They sent us means to go with. [Letter 5, 1849](#), p. 2. (To Brother and Sister Hastings, March 24-30, 1849.)

[391] Musical entertainments which, if conducted properly, will do no harm, are often a source of evil. In the present state of society, with the low morals of not only youth, but those of age and experience, there is great danger of becoming careless, and giving especial attention to favorites, and thus creating envy, jealousies, and evil surmisings. Musical talent too often fosters pride and ambition for display, and singers have but little thought of the worship of God. Instead of leading minds to remembering God, it often causes them to forget Him. [Letter 6a, 1890](#), pp. 11, 12. (To “the Managers of the

Health Institution at Crystal Springs, St. Helena, California,” April, 1890.)

Amusement that serves as exercise and recreation is not to be discarded; nevertheless it must be kept strictly within bounds, else it leads to love of amusement for its own sake, and nourishes the desire for selfish gratification...

The training and discipline you undergo in order to be successful in your games is not fitting you to become faithful soldiers of Jesus Christ, to fight His battles and gain spiritual victories. The money expended for garments to make a pleasing show in these match games is so much money that might have been used to advance the cause of God in new places, bringing the word of truth to souls in darkness of error. O that God would give all the true sense of what it means to be a Christian! It is to be Christlike. He lived not to please Himself. [Letter 47, 1893](#), p. 7. (To Professor W. W. Prescott, October 25, 1893.)

The Word must enlighten the mind as to the true character of the emotions, for they are often changeable, and very unreliable. As long as feeling in no way takes the lines of control, and interferes with the healthful life of the human agent in religious experience, there is no danger. The emotions are not always misleading; but as soon as they take control of the soul, body, and spirit, they must be sensibly considered and restrained. Feelings are no guide; they are ever to be kept under the control of a firm, intelligent principle, in conformity to the divine will; the balance of the mind needs to be preserved. [Letter 38, 1894](#), pp. 2, 3. (Name of addressee deleted, Topic: “Avoid Self-Exaltation,” April 14, 1849.)

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All the arts are to come into the education of the students. Even in the school at Avondale there are too many studies taken by the students. The youth should not be left to take all the studies they shall choose, for they will be inclined to take more than they can carry; and if they do this, they cannot possibly come from the school with a thorough knowledge of each study. There should be less study of books, and greater painstaking effort made to obtain that knowledge which is essential for practical life. The youth are to learn how to work interestedly and intelligently, that, wherever they are, they may be respected because they have a knowledge of those arts which are so essential for practical life. In the place of being

day laborers under an overseer, they are to strive to be masters of their trades to place themselves where they can command wages as good carpenters, printers, or as educators in agricultural work.—[Manuscript 105, 1898, 2, 3](#). (“The Education Our School Should Give,” August 26, 1898.)

All our powers are for use. They are not to be wasted, but trained for the glory of God. We are to do Him service. In every season of worship we are to cultivate the voice, overcoming all harshness and strange accent. We advise every student in our school who has an ear for music to make the most of his opportunity for learning how to improve the voice. The Lord expects everyone to do his best.—[Manuscript 68, 1899, 3](#). (“Diary,” April 25, 1899.)

[393] It is not enough for a man to think himself safe in following the dictates of his conscience.... The question to be settled is, “Is the conscience in harmony with the Word of God?” If not, it cannot safely be followed; for it will deceive. The conscience must be enlightened by God. Time must be given to a study of the Scriptures and to prayer. Thus the mind will be stablished, strengthened, and settled. [Letter 21, 1901](#), p. 16. (To Elder E. E. Franke, October 5, 1900.)

Work humbly in the fear of God. Study the instruction He has given in His Word. Study the counsels He has given in the Testimonies. Let your husband’s judgment help you, and do your best. [Letter 72, 1911](#), p. 2. (To Mrs. Mabel Workman, September 18, 1911.)

My dear young brother, I have something to say to you. The Lord has opened a place for you in the food factory. He has blessed you and has given you tact and understanding for the work. Until you have positive evidence that it is your duty to change your position, remain where you are. You are blessed above many youth: for you have the society of your mother, while so many are forced to be separated from home influences.

I am impressed by the Lord to say to you, my youthful brother, that someone must do the work you are doing. In the position in which you are placed you have been obtaining the best experience a young man can have. The Lord desires to have, in connection with this institution, men and women who love and fear Him. Those who are engaged in the work of preparing health foods are just as much

in the service of God as if they were in the dentistry business or in the medical missionary work. As you help to prepare health foods you are doing God service....

When you have thoroughly mastered your present trade, you will be able to do good service in teaching the people how to prepare healthful food. This line of work is as essential as any work you could take up. It is a most important education for young men and young women; for in the future this class of work will find acceptance where many other kinds of work will not be acceptable.

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I would say to you, You are needed just where you are. Do not become restless and uneasy. Constantly improve in everything you take up. Do the work someone must do, and God's blessing will rest upon you.... Improve your opportunities. Learn all you can in the work in which you are engaged. The Lord knows what His people need, and through His chosen agents He manifests His benevolence to men; for He is ever working for the happiness of those who love and serve Him.... God desires us to find out how we may be of real service to Him. We must keep looking to Jesus, the Author and Finisher of our faith. The law which He has given us to obey is the best expression of His love. His commandments perfectly obeyed, would enable families here on earth to be symbols of the family in the heavenly world....

May the Lord help you to understand His will and then to do it cheerfully. He will give you peace and contentment if you are faithful where you are. [Letter 151, 1900](#), pp. 1, 3, 4, (To H. Larson, November 20, 1900.)

Study economy in the furnishing of the Sanitarium. I received your letter in regard to the purchase of an automobile in which to carry patients to and from the station. My brother, do not make such a purchase. If you should get an automobile, it would be a temptation to others to do the same thing. Lay aside the inclination to spend money needlessly. [Letter 158, 1902](#), p. 5. (To Brother and Sister Burden, October 8, 1902.)

We arrived here from Los Angeles last Monday evening. An automobile was waiting for us to take us from the train to the sanitarium. Brother Johnson, who owns this machine, meets all the trains and brings passengers to the sanitarium. One day he took us in to San Diego, and we crossed over the bay on the ferry to Coronado.

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Yesterday I rode out again to visit his sister, D. Johnson. I enjoy very much riding in the automobile. I had thought of riding forty miles next week to hold meetings at Escondido, but Willie urges me to return home, and we are planning to return next Tuesday. [Letter 263, 1905](#), p. 4. (To James Edson White, September 15, 1905.)

My husband and myself consecrated ourselves to God to be guided by His Holy Spirit in connection with the office. I was assured that if we lost our first love, Jesus would not, could not, bless us with His counsel; that if we took upon us responsibilities in our own strength, and exercised our own judgment, we should be left to our own wisdom, which is foolishness. We were to work in God; to keep all our spiritual faculties alive; to keep ourselves under the steady, invigorating beams of the Sun of Righteousness; for Christ has said, "Without Me ye can do nothing" ([John 15:5](#)).

And God was with us. As prosperity attended the publishing work, the wages were increased, as they should be. While I was in Switzerland, word came to me from Battle Creek that a plan had been formed by which none working in the office should receive more than twelve dollars per week. I said, "This will not work; it will be a necessity for some to receive higher wages than this." But double this amount should not be rewarded to any man connected with the office; for if a few take from the treasury so largely, justice cannot be shown to all. Large wages afforded to the few is the world's plan; while others in every way as deserving receive far less. This is not justice.

[396] The Lord will have faithful men who love and fear him connected with every school, every printing office, health institution and publishing house. Their wages should not be fashioned after the worldling's standard. There should be, as far as possible, excellent judgment exercised to keep up, not an aristocracy, but an equality, which is the law of heaven, "All ye are brethren" ([Matthew 23:8](#)). A few should not demand large wages, and such wages should not be presented as an inducement to secure ability and talents. This is placing things on a worldly principle. The increase of wages brings with it a corresponding increase of selfishness, pride, display, self-gratification and needless extravagance that the people who do their utmost to pay their tithes and present their offerings to God do not have. Poverty is seen in all their borders. The Lord loves the ones

just as much as the other, with the exception that the self-sacrificing, humble, contrite souls who love God and strive to serve Him, are ever kept nearer to the great heart of infinite love than the man who feels at liberty to have all the good things of this life.—[Manuscript 25a, 1891](#), pp. 5,6. (Untitled Manuscript, 1891.)

White Estate

Washington, D. C.,

October 24, 1957.

**MR No. 95—Additional materials for Selected
Messages, bk. 1 or 2**

[Release requested for use in a statement which could be used in answering questions regarding the possible revival of slavery.]

It will be impossible to adjust all the matters regarding the color question in accordance with the Lord's order until those who believe the truth are so closely united with Christ that they are one with Him. Both the white and the colored members of our churches need to be converted. There are some of both classes who are unreasonable, and when the color question is agitated they manifest unsanctified, unconverted traits of character. Quarrelsome elements are easily aroused in those who, because they have never learned to wear the yoke of Christ, are opinionated and obstinate. In such, self clamors with an unsanctified determination for the supremacy. [Letter 105, 1904](#), p. 2. (To James Edson White, March 1, 1904.)

I am instructed to say to our people throughout the cities of the South, let everything be done under the direction of the Lord. The work is nearing its close. We are nearer the end than when we first believed. Satan is doing his best to block the way to the progress of the message. He is putting forth efforts to bring about the enactment of a Sunday law which will result in slavery in the Southern field, and will close the door to the observance of the true Sabbath which God has given to men to keep holy. [Letter 6, 1909](#), p. 2. (To W. C. White, January 1, 1909.)

Should the colored people in the Southern States be educated, as they receive the truth, that they should work on Sunday, there would be excited a most unreasonable and unjust prejudice. Judges and jurors, lawyers and citizens, would, if they had a chance, bring decisions which would bind about them rites which would cause much suffering, not only to the ones whom they term guilty of breaking the laws of their state, but all the colored people everywhere would be placed in a position of surveillance, and under cruel treatment

by the white people, that would be no less than slavery. [Letter 73, 1895](#), p. 2. (To Elder A. O. Tait, November 20, 1895.)

White Estate

Washington, D. C.,

October 29, 1957.