

Ellen G. White Estate

MANUSCRIPT RELEASES, VOL. 2 [NOS. 97-161]

ELLEN G. WHITE



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**Manuscript Releases**  
**Volume Two [Nos.**  
**97-161]**

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**Ellen G. White**

**1987**

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### **About the Author**

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

### **Further Links**

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## Contents

Information about this Book .....	i
Preface .....	vii
MR No. 97—Simplicity in Dress .....	9
MR No. 98—Adapting EGW Material for General Use; Uriah Smith Repents; Mistakes of SDA Pioneers Not To Be Publicized .....	13
MR No. 99—The Importance, Work, and Influence of the Holy Spirit; The Third Angel’s Message To Be Proclaimed; Comments on the Avondale Property .....	16
MR No. 100—God’s Work and Institutions in Washington, D. C. Not To Be Controlled by Battle Creek .....	45
MR No. 101—1888 Re-Examined .....	50
MR No. 102—Final Message To Go Everywhere With Power	52
MR No. 103—Ordinance of Humility Important .....	53
God Orders School Established in Australia .....	54
Why the Work is Not Finished .....	54
MR No. 104—Additional Material for Chapter 42 of 2SM ...	56
MR No. 105—Statement Regarding Experience in Canvassing As An Absolute Prerequisite for the Ministry .	57
MR No. 106—EGW Materials on Southern Work and Oakwood College .....	58
MR No. 107—Rejecting the Testimonies; Sanctified Leaders Needed .....	76
MR No. 108—How To Study the Bible .....	78
MR No. 109—Items Relating To Tithe; EGW Careful to Avoid Human Influences .....	86
MR No. 110—Health Reform To Be Introduced Carefully ...	89
MR No. 111—The Grace of Courtesy .....	94
MR No. 112—The Third European Council .....	98
Excerpts from the E. G. White Diary .....	98
A Meeting Which Marked Progress; Last European Council Attended by Ellen G. White Moss, Norway, 1887 .....	112

Meeting the Situation of Diet Problems in the Central Headquarters Building, 1887 . . . . .	122
MR No. 113—Not Processed . . . . .	124
MR No. 114—Child Rearing; The Takoma Park Site; Who Will Qualify For Salvation; Fate of Deceased Children of Unbelieving Parents . . . . .	125
MR No. 115—Materials Appearing in Horace Shaw’s Dissertation . . . . .	129
MR No. 116—Ellen White Sent To Australia . . . . .	130
MR No. 117—Ellen White’s Statements Misunderstood and Misused; She Desired to Speak as the Spirit Directed . .	131
MR No. 118—Material Appearing in MV Kit . . . . .	133
MR No. 119—Ellen White Unable to Sleep; God Sustained Her, Helping Her Find Proper Words When Writing . . .	135
MR No. 120—Not Processed . . . . .	137
MR No. 121—Counsels on Independent Action . . . . .	138
MR No. 122—Christ To Be Supreme; Counsel on Camp Meetings . . . . .	141
MR No. 122A—Living Arrangements At Cooranbong; Matters of Personal Concern, Including Finances . . . . .	149
MR No. 123—Our High Calling . . . . .	155
MR No. 124—Testimonies to Southern Africa . . . . .	156
MR No. 125—Not Processed . . . . .	157
MR No. 126—Not Processed . . . . .	158
MR No. 127—Miscellaneous Manuscript Items . . . . .	159
MR No. 128—Not Processed . . . . .	161
MR No. 129—Counsel Regarding Labor Unions . . . . .	162
MR No. 130—Church Members Draw Nourishment From Above . . . . .	163
MR No. 131—The Gospel and Health Reform . . . . .	164
MR No. 132—Christ’s Righteousness Imputed to God’s Children . . . . .	167
MR No. 133—Used in Thirteen Crisis Years . . . . .	168
MR No. 134—Used in Thirteen Crisis Years . . . . .	169
MR No. 135—Not Processed . . . . .	170
MR No. 136—Maintain Unity; Hold Fast To The Truth; Not All To Prophecy; Study the Testimonies . . . . .	171



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MR No. 137—How To Relate To Civil Authorities, Especially in Regard to the Sabbath . . . . .	177
MR No. 138—The Election of the General Conference President . . . . .	182
MR No. 139—Materials Requested by the Pacific Press for Use in the M. L. Neff Manuscript, For God and C.M.E.	184
MR No. 140—Prayers For Descent of Holy Spirit Not Lost .	188
MR No. 141—A Vivid View of Future Events . . . . .	189
MR No. 142—The Nature and Purpose of Adventist Schools	193
MR No. 143—Counsel on Food, Manual Labor, and Voice Culture in SDA Schools . . . . .	198
MR No. 144—As the End Draws Near . . . . .	205
MR No. 145—Enacted Scenes . . . . .	213
MR No. 146—Guidelines for Medical Missionary and Health Food Work . . . . .	217
MR No. 147—Literary Societies; Theatrical Performances . .	221
MR No. 148—Have Courage in Christ, and Give Thanks . . .	224
MR No. 149—A Visit by a Heavenly Watcher . . . . .	230
MR No. 150—A Visit to Tasmania . . . . .	231
MR No. 151—Messages Regarding the Lodi School . . . . .	254
MR No. 152—That I May Know Him . . . . .	265
MR No. 153—Statement Concerning Slavery . . . . .	266
MR No. 154—The Purpose of True Education; The Inspiring Geology of Europe; Martyrs To Be Resurrected	268
MR No. 155—Proposals For Privately-Published, Inexpensive Editions of Education and Early Writings . .	275
Special Edition of Early Writings . . . . .	277
Meeting the Suggestion of Direct Distribution . . . . .	280
MR No. 156—On Renting SDA Churches; Guidance in Writing; Daniel’s Character Revealed; the Sanctuary and the Ark . . . . .	282
Item 2 . . . . .	283
Item 3 . . . . .	283
Item 4 . . . . .	284
MR No. 157—Not Processed . . . . .	285
MR No. 158—EGW’s Visit to Sands (Stanley), Va., November 5-11, 1890 . . . . .	286

MR No. 159—Unity of the Spirit; Build Carefully on the Rock; Christ Our Helper in Time of Temptation . . . . .	295
Item 1 . . . . .	295
Item 2 . . . . .	300
Item 3 . . . . .	303
MR No. 160—Christ’s Presence Felt at Foot-Washing Ceremony . . . . .	306
Item 1 . . . . .	306
Item 2 . . . . .	307
Music, Well Selected and Well Rendered . . . . .	307
MR No. 161—Holy People Do Not Claim To Be Sinless . . .	308

## Preface

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

*Manuscript Releases*, volume 2, contains Ellen G. White letters and manuscripts that were released, in whole or in part, by the Trustees of the Ellen G. White Estate between October, 1958, and May, 1964. However, materials released during that period which are currently available elsewhere in published form have not been included in the present volume. Manuscript Release Nos. 104, 123, 133, 134, and 152 are in books which may be obtained at any Adventist Book Center. (See table of contents for titles.) Manuscript Release No. 124 is published by the Southern Publishing Association, 67 Rosmead Ave., Kenilworth 7700, Cape Town, South Africa. A copy of Horace Shaw’s dissertation, of which Manuscript Release No. 115 forms a part, may be purchased from University Microfilms International, Ann Arbor, Michigan. The identification number is 61-01149.

In a few cases materials under consideration and assigned a release number were not processed, and the number was not re-assigned.

Three different paginations have been followed in the text. As in volume one, the entire volume has been paged consecutively, and this number appears at the bottom of each page. This page number should be used when quoting from the volume—E.G., [Manuscript](#)

**Releases 2:189.** In addition, each Manuscript Release has its own pagination. This number is found at the top of each page. Because the releases have been retyped for publication, the original page numbers referenced by the laser disc concordance will not always harmonize with the numbers now found at the top of each page. To aid those using the concordance, the original pagination has been indicated in the text within parentheses, E.G., (4).

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

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

The Trustees of the

Ellen G. White Estate.

*Washington, D. C.,*

*August 6, 1987.*

## MR No. 97—Simplicity in Dress

[Material requested by F. D. Nichol for a *Review and Herald* article, published, March 20, 1958.]

As I have seen many Sabbathkeeping Adventists becoming worldly in thought, conversation, and dress, my heart has been saddened. The people who claim to believe that they have the last message of mercy to give the world are attracted by worldly fashions, and make great exertions to follow them as far as they think their profession of faith allows them to go. Worldly dress among our people is so noticeable that unbelievers frequently remark, “In their dress you cannot distinguish them from the world.” This we know to be true, although there are many exceptions.

Those who meet the world’s standard are not few in numbers. We are grieved to see that they are exerting an influence, leading others to follow their example. When I see those who have named the name of Christ aping the fashions introduced by worldlings, I have the most painful reflections. Their lack of Christlikeness is apparent to all. In the outward adorning there is revealed to worldlings as well as to Christians an absence of the inward adorning, the ornament of a meek and quiet spirit, which in the sight of God is of great price.

For years our hearts have felt sad over this matter. Errors on the point of dress in Battle Creek, the great heart of the work, affect the whole body. At that important post are some of our most important institutions—the publishing house, where the truth is printed and scattered to the world; the College for our youth; and the Health Institute, now bearing the name of a sanitarium, in which reform is taught and practiced. Parents send their children from the different States to Battle Creek, feeling a sense of security in regard to them because of the moral and religious influences prevailing in these institutions.

The garden of Eden was created by God. He made it a beautiful and holy place. But Satan found entrance to the garden, leaving his [2]

slimy trail of sin and disobedience. Battle Creek is not a place from which either the tempter or defective human beings are excluded. The tempter and the tempted have access to Battle Creek. We are sorry to say that pride, vanity, and love of display are evident, testifying to all beholders that some, at least, care more for outward dress than for the heavenly adornment.

Superfluous tucks, ruffles, and ornaments of any kind should be avoided as contradictory to our profession of faith as followers of the meek and lowly Jesus. Frequently the trimmings of a dress cost more than the material for the dress itself. We warn our Christian sisters against the tendency to make their dresses according to worldly styles, thus attracting attention. The house of God is profaned by the dress of professedly Christian women of today. A fantastic dress, a display of gold chains and gaudy laces, is a certain indication of a weak head and a proud heart.

In order to follow in the wake of fashion, many of our youth incur expenses which their condition in life does not justify. Children of poor parents seek to dress as do those who are wealthy. Parents tax their purses and their God-given time and strength in making and remodeling clothing to satisfy the vanity of their children. If our sisters who have abundance of means would regulate their expenditures, not in accordance with their wealth, but with regard to their responsibility to God, as wise stewards of the means entrusted to them, their example would do much to stay this evil now existing among us.

[3] Satan stands in the background, devising the fashions which lead to extravagance in the outlay of means. In forming the fashions of the day, he has a fixed purpose. He knows that time and money which are devoted to meet the demands of fashion will not be used for higher, holier objects. Precious time is wasted in keeping pace with ever-changing and never-satisfying fashions. No sooner is one style introduced, than new styles are devised, and then, in order for fashionable persons to remain fashionable, the dress must be remodeled. Thus professing Christians, with divided hearts, waste their time, giving to the world nearly all their energies.

This entirely unnecessary burden is taken up and willingly borne by our sisters. Half of their burdens come from an attempt to follow the fashions; yet they eagerly accept the yoke, because fashion is

the god they worship. They are as truly held in shackles of bondage as is the veriest slave; and yet they talk of independence! They do not know the first principles of independence. They have no mind or taste of judgment of their own.

Satan is wonderfully successful in infatuating minds with the ever-varying styles of dress. He knows that while the minds of women are continually filled with a feverish desire to follow fashion, their moral sensibilities are weak, and they cannot be aroused to realize their true spiritual condition. They are worldly, without God, without hope.

We do not discourage taste and neatness in dress. Correct taste in dress is not to be despised or condemned. While needless ruffles, trimmings, and ornaments should be left off, we encourage our sisters to obtain good, durable material. Nothing is gained in trying to save means by purchasing cheap fabrics. Let the clothing be plain and neat, without extravagance or display.

Young ladies who break away from slavery to fashion will be ornaments in society. The one who is simple and unpretending in her dress and in her manners shows that she understands that a true lady is characterized by moral worth. How charming, how interesting, is simplicity in dress, which in its comeliness can be compared with flowers of the field!

When I see Christian women leading out in temperance campaigns, presenting to the liquor inebriate a pledge to abstain from all intoxicating drinks, I think it would also be well for them to present to every Christian woman a pledge to abstain from all needless display and extravagance in dress, for the bondage of a woman to fashion is usually as great as is the bondage of a liquor inebriate to his appetite. By dressing simply, thus saving time and means, Christian women can do more to encourage and sustain the cause of temperance than by anything else. The means thus saved will clothe the destitute, feed the hungry, and close a most effectual door against the temptation of drunkenness.

Pride of dress is not a small matter, but a serious evil. It causes time, thought, and money to be spent in the decoration of the body, while the culture of the heavenly graces is neglected. Precious hours that our Saviour has exhorted us to devote to prayer and the study of the Scriptures, are given to an unnecessary preparation of apparel

[4]

for outward display. By and by there will be a sad reckoning of the waste of our Lord's goods in needless display.

Those who practice simplicity in dress have time to visit the afflicted, and are better prepared to pray with and for them. On every Christian man and woman rests the solemn duty of regulating and contracting personal expenses, that by so doing they may be able to help the needy, feed the hungry, and clothe the naked.—[Manuscript 1, 1877, 1-5](#). (“Simplicity in Dress,” October 23, 1877; printed in [The Review and Herald, March 20, 1958](#).)

***Released October 24, 1958.***



**MR No. 98—Adapting EGW Material for General [5]  
Use; Uriah Smith Repents; Mistakes of SDA  
Pioneers Not To Be Publicized**

[Material requested by Arthur L. White to help meet a situation in Australia.]

You have written to me in regard to what shall be done with the article addressed to the Battle Creek Church. I answer, Do with it as you think best, using it as you judge it will best serve the cause of God. Please follow your own judgment as to the disposal of anything I may write from henceforth, unless I give special directions concerning it. After it serves the special purpose for which it was written, you may drop out the personal matter and make it general, and put it to whatever use you may think best for the interests of the cause of God. As you say, we are far separated, and two or three months must pass before communications can be answered, however important may be their character. Therefore it is best not to wait my decisions on matters of this kind, especially when your judgment is evidently in harmony with what is best, and something to which I could have no objections.—[Letter 24, 1892](#), p. 1. (To Uriah Smith, Sept., 1892.)

Tuesday night I was in an agony of soul all night so that I could not sleep. Elder Smith's case was weighing heavily upon me. I was working with him, pleading with God, and I could not cease my crying unto God. Friday night I was asked to speak; the house was full, and I gave some account of the working of the Spirit of God with me in the meetings which I had attended. I related as well as I could the success of these meetings.

We had a special meeting of deep interest after I had spoken and many excellent testimonies were borne, especially from those who were earnestly seeking the Lord. It was a good meeting. On Sabbath I spoke from [Matthew 11:16-27](#). I made a decided application of this lesson to those who had great light, precious opportunities, and [6]

wonderful privileges, and yet their spiritual growth and advancement was not in accordance with the blessings of the light and knowledge given of God. There was a solemn impression made upon the congregation, and fully two thousand persons were present. I had great freedom in speaking. In the afternoon the meetings were divided, and I hear there were excellent meetings in these divisions.

Monday, Elder Smith came to me and we had an earnest, faithful talk. I could see that he had a very different spirit from that he had months ago. He was not hard and unimpressible; he felt the words I spoke to him, laying before him faithfully the course he had taken and the harm he had done through this position. He said he wanted to come into harmony with the testimonies of the Spirit of God. I had written to him thirteen pages and sent it to him—very plain words. Tuesday he called again to see me and asked if I would meet with a select few, that he had something to say. I told him I would.

Yesterday, Wednesday, the meeting was held in my room in the office and Elder Smith read the letter I had sent him, read it to them all, and said he accepted it as from God. He went back to the Minneapolis meeting and made a confession of the spirit he had occupied, casting on me very heavy burdens. Brother Rupert confessed also, and we had a very profitable, excellent meeting. Brother Smith has fallen on the Rock and is broken, and the Lord Jesus will now work with him. He took my hand as he left the room and said, “If the Lord will forgive me for the sorrow and burdens I have brought upon you, I tell you this will be the last. I will stay up your hands. The testimonies of God shall hold this place in my experience.” It is seldom that Elder Smith sheds a tear, but he did weep, and his voice was choked with the tears in it. Now you see [7] I have reason to be glad and rejoice and praise the Lord. Professor Bell was present. Elder Smith confessed to him the wrong that he had done him in the school trial in 1882. Oh, how glad I was to see and hear and know that these things that had barred the Spirit of God from coming into our meetings, were removed.—[Letter 32, 1891](#). (To Brother and Sister J. S. Washburn, January 8, 1891.)

Anyone who shall cast disparagement upon the character of men whom Jesus Christ has made one with Himself, and who has through the grace of Christ obtained moral courage to accept unpopular truth and to suffer reproach for Christ’s sake, is not working after the

*MR No. 98—Adapting EGW Material for General Use; Uriah Smith Repents;*  
*Mistakes of SDA Pioneers Not To Be Publicized* 15  
order of Christ. Those who have accepted the truth of God are dear  
to the heart of Christ. (See [John 17:17-26](#).)

The saints have suffered for the truth's sake, and some have fallen asleep in Jesus under the third angel's message. Through the grace given them, they have witnessed a good confession before many witnesses. At every step they practiced self-denial and self-sacrifice. They would not fail nor be discouraged, and could say with the apostle Paul, "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing" [[2 Timothy 4:7, 8](#)].

Does it seem fitting that the mistakes and errors of those who sleep in Jesus, whose names we have reason to believe are written in the Lamb's book of life, whose life of toil, of suffering and privation, is ended, should be paraded before the world, and that they should be represented as sinners? Does it seem fitting that finite men, who have the benefit of their experience in order that they might be enabled to shun the mistakes and failures they may have made, and have had the blessing of the divine illumination these chosen men of God have received, so that they were enabled to overcome by the blood of the Lamb and the word of their testimony, should present these saints of God as though they were clothed in filthy garments? God forbid. Rather, let it be said: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." The faith they possessed was more than many now comprehend. They understood, accepted, and communicated the redemption that they had fully and freely received, and distinctly experienced through Jesus Christ.—[Manuscript 27, 1894, 2-4](#). (To "Dear Brethren in the Seventh-day Adventist Faith," June 7, 1894.) [8]

*Released January 30, 1958.*

[9] **MR No. 99—The Importance, Work, and Influence of the Holy Spirit; The Third Angel’s Message To Be Proclaimed; Comments on the Avondale Property**

[Requested by Elder DeWitt Osgood for his thesis on the Holy Spirit.]

The grace of God cannot cooperate with iniquity. God’s Spirit can only enlighten the understanding of those who are willing to be enlightened. We read that God opened the ears of Lydia, so that she attended to the message spoken by Paul. To declare the whole counsel of God and all that was essential for Lydia to receive—this was the part Paul was to act in her conversion; and then the God of all grace exercised His power, leading the soul in the right way. God and the human agent cooperated, and the work was wholly successful.—[Letter 150, 1900](#), p. 9. (To G. A. Irwin, October 26, 1900.)

You do not need the excitement of theaters and plays to while away your time. You have a character to form after the divine similitude. If you will believe with all your heart, you will be worked by the Holy Spirit. Then you will never hunger for cheap, earthly amusement. The grace of God will be your helper, your strength.—[Letter 171, 1899](#), pp. 4-5. (To Harmon Lindsay and his wife Annie, November 2, 1899.)

In strict loyalty, for the glory of God, we are to bring to the people all the light and evidence possible. In order to do this, we must be constant learners in the school of Christ. We are to learn His meekness and lowliness. Only thus can we, by our words and in our character, impart the Holy Spirit’s unction.

[10] If there is a difference of expression in presenting the truth, let everyone seek to view all things in the light of the glory which shineth in the face of Jesus Christ. The more we as believers drink in of the Spirit, the more we shall be animated and united by His

*MR No. 99—The Importance, Work, and Influence of the Holy Spirit; The Third Angel's Message To Be Proclaimed; Comments on the Avondale Property 17 surpassing love, and the more we shall reveal of that tender, compassionate Spirit which made our blessed Master so long and patiently bear with the misunderstandings of those whom He had selected as His workmen.—Letter 53, 1900, pp. 3, 4. (To S. N. Haskell, April 5, 1900.)*

Oh, shall we not clear away the rubbish that is filling our hearts, and invite Christ to enter as an abiding Guest? Then He will richly bless us, and we shall receive the baptism of the Holy Spirit.—[Manuscript 15, 1903, 6](#). (“How to Receive God’s Blessing,” March 31, 1903.)

We greatly desire that at this time the Holy Spirit may show every professing Christian the fullness and perfection of Christ’s atoning sacrifice. It was a whole and entire sacrifice that Christ made for the sins of the world. We are living and working and breathing in a low atmosphere. Now and then we get glimpses of Christ, but much selfishness is manifested. Our failure to appropriate the grace of Christ leaves us defective and faithless, unable correctly to represent Christ. By clinging to self, ministering to our selfish interests, we dishonor God, and the sacred word we minister is made to taste of the uncleansed vessel through which it is communicated. Self is so largely revealed that the sacredness of the truth is lost sight of.—[Manuscript 148, 1897, 1, 2](#). (“The Christian Life,” December 5, 1897.)

Those who place themselves under the control of the Holy Spirit can be doers of Christ’s words. All such will be refreshed as with the dew of heaven.—[Manuscript 62, 1897, 4](#). (To a Brother in California, June 3, 1897.)

The Lord desires to make man the repository of divine influence, and the only thing that hinders the accomplishment of God’s designs is that men close their hearts to the light of life. Apostasy caused the withdrawal of the Holy Spirit from man, but through the plan of redemption this blessing of heaven is to be restored to those who sincerely desire it. The Lord has promised to give all good things to those who ask Him, and all good things are defined as given with the gift of the Holy Spirit. The more we discover our real need, our real poverty, the more will we desire the gift of the Holy Spirit; our souls will be turned, not into the channel of ambition and presumption, but into the channel of earnest supplication for the enlightenment

of heaven. It is because we do not see our need, do not realize our poverty, that we do not pour forth earnest entreaties, looking unto Jesus the Author and Finisher of our faith, for the bestowal of the blessing.—[Manuscript 3, 1892, 1](#). (“Relationship of Institutional Workers,” no date.)

God desires to refresh His people by the gift of the Holy Spirit, baptizing them anew in His love. There is no need for a dearth of the Holy Spirit in the church. After Christ’s ascension, the Holy Spirit came upon the waiting, praying, believing disciples with a fullness and power that reached every heart. In the future, the earth is to be lightened with the glory of God. A divine influence is to go forth to the world from those who are sanctified through the truth. The earth is to be encircled with an atmosphere of grace. The Holy Spirit is to work on human hearts, taking the things of God and showing them unto men.—[Manuscript 88a, 1905, p. 5](#). (“An Appeal in Behalf of the Work in Nashville,” no date.)

[12] The Holy Spirit alone is able to work with us, in us, and through us, giving us a character which God can approve. The Lord loves His people. With the growth of the Christian life there will come the want of a deeper and more perfect experience. Nothing can meet the necessities of sinful, erring men but the perfect sacrifice of Christ...

Every church has need of the Holy Spirit’s searching power. This alone can enable them to seek peace, to pursue that course which will bring peace to their own souls, to be faithful witnesses to Christ, testifying by their circumspect course of action that they have the mind of Christ....

We can be saved only by forming characters like the character of Christ. The indwelling of the Holy Spirit will be shown by the outflowing of heavenly love. The Lord Jesus is our Sinbearer. God covers the repenting sinner with His forgiveness, and hides the sin from the sight of God by clothing him with the perfection of righteousness. The more perfectly we are transformed to the image of God, the greater will be our hatred for sin; and we will work to save the sinner....

If you seek the blessing of God every day, you will be blessed every day. The Lord gives the Holy Spirit, and supplies all providential opportunities and facilities.—[Letter 20, 1899, pp. 2, 7, 9](#). (To Philip Wessels, February 3, 1899.)

MR No. 99—*The Importance, Work, and Influence of the Holy Spirit; The Third Angel's Message To Be Proclaimed; Comments on the Avondale Property* 19  
—~~The grand truths of the Bible are for us individually, to rule, to~~  
guide, to control our life; for this is the only way in which Christ can be properly represented to our world in grace and loveliness in the characters of all who profess to be His disciples. Nothing less than heart service will be acceptable with God. God requires the sanctification of the entire man, body, soul, and spirit. The Holy Spirit implants a new nature, and molds through the grace of Christ the human character, until the image of Christ is perfected; this is true holiness.—[Letter 70, 1894](#), p. 5. (To Brethren in Responsible Positions in the Review and Herald Office.)

[13]

He died on the cross as a sacrifice for the world, and through this sacrifice comes the greatest blessing that God could bestow—the gift of the Holy Spirit. This blessing is for all who will receive Christ....

“As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name.” Christ was empowered to breathe into fallen humanity the breath of life. Those who receive Him will never hunger, never thirst; for greater joy than that found in Christ there cannot be. Study the words spoken by the Saviour from the mount of blessing. How the divine nature shone through His humanity as His lips uttered the benedictions upon those who were the objects of His mercy and love! He blessed them with a fullness that showed that He was drawing from the inexhaustible store of the richest treasures. The treasures of eternity were at His command. The Father committed the riches of heaven to Him, and in the disposal of them He knew no bounds. Those who accept Him as their Saviour, their Redeemer, the Prince of life, He acknowledged before the heavenly host, before the worlds unfallen and before the fallen world, as His peculiar treasure....

Christ drew the people to Him. He was unfolding truths of the highest order. The knowledge He came to impart was the gospel in all its richness and power. The Sinbearer, He is alive to all the horrors which sin brings upon the soul, and He came to this world with a message of deliverance.

What is Christianity? God's instrumentality for the conversion of the sinner. Jesus will call to account everyone who is not brought under His control, who does not demonstrate in his life the influence of the cross of Calvary. Christ should be uplifted by those whom He has redeemed by dying on the cross a death of shame. He who has

[14]

felt the power of the grace of Christ has a story to tell.—[Manuscript 56, 1899, 1, 2, 3, 6.](#) (“Following Christ,” April 7, 1899.)

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

Of what avail would it have been to us that the only begotten Son of God had humbled Himself, endured the temptations of the wily foe, and wrestled with him during His entire life on earth, and died the Just for the unjust, that humanity might not perish, if the Spirit had not been given as a constant, working, regenerating agent to make effectual in our cases what had been wrought out by the world’s Redeemer.

The imparted Holy Spirit enabled His disciples, the apostles, to stand firmly against every species of idolatry and to exalt the Lord and Him alone.

Who but Jesus Christ, by His Spirit and divine power, guided the pens of the sacred historians that to the world might be presented the precious record of the sayings and works of Jesus Christ?

[15] The promised Holy Spirit, that He would send after He ascended to His Father, is constantly at work to draw the attention to the great official sacrifice upon the cross of Calvary, and to unfold to the world the love of God to man, and to open to the convicted soul the precious things in the Scriptures, and to open to darkened minds the bright beams of the Sun of Righteousness, the truths that make their hearts burn within them with the awakened intelligence of the truths of eternity.

Who but the Holy Spirit presents before the mind the moral standard of righteousness and convinces of sin, and produces godly sorrow which worketh repentance that needeth not to be repented of, and inspires the exercise of faith in Him who alone can save from all sin?

Who but the Holy Spirit can work with human minds to transform character by withdrawing the affections from those things which are temporal, perishable, and imbue the soul with earnest desire by presenting the immortal inheritance, the eternal substance which is imperishable, and recreates, refines, and sanctifies the human agents



MR No. 99—*The Importance, Work, and Influence of the Holy Spirit; The Third Angel's Message To Be Proclaimed; Comments on the Avondale Property* 21 that they may become members of the royal family, children of the heavenly King?—[Manuscript 1, 1892, 1-3](#). (“Obedience to God,” November 13, 1892.)

How abundant is the gift to our world of the Holy Spirit! It is beyond the power of language to express the blessings it brings to God's people. If received and appreciated, the Holy Spirit will make us holy, Christlike. Through its agency we are united with Christ, partakers of the divine nature. The reception of the Holy Spirit in its fullness is the great need of the church today.—[Letter 178, 1907, p. 3](#). (To J. E. White, May 17, 1907.)

These promises are the assurance that through the influence of the Holy Spirit we are strengthened to be like God in character. By beholding His purity and holiness, we become partakers of the divine nature, overcoming the selfishness of the natural heart. There is a power in the truth that will always work if the human agent will heartily cooperate, allowing himself to be brought by faith into captivity to Jesus Christ. The Saviour's virtues and excellencies become the savor of the whole being, body, soul, and spirit.—[Letter 65, 1900, p. 2](#). (To W. Covell, March, 1900.)

[16]

Why this revelation of the power of faith in the last time? Why is it to be revealed in the very close of this world's history? Because iniquity abounds and the satanic agencies, who especially oppose the commandment-keeping people of God at this time and bring trial and sorrow upon them. In these closing days of probation, days of great trial of faith, you cannot keep yourself. You are kept alone by the power of God, which is revealed in a special manner to offset the working of Satan through the children of disobedience....

As you ask the Lord to help you, honor your Saviour by believing that you do receive His blessings. Mutual love between you and your Saviour will enable you to do His will against every opposing element. When you have a plain “Thus saith the Lord” for your course of action, He will sustain you.—[Letter 24, 1895, pp. 5, 7](#). (To Sister Ekman, May 9, 1895.)

There was the power of heaven as if this greatness of influence had for ages been under restraint, and now the time had come, and all the universe of heaven rejoiced in being able to communicate and pour down from heaven the riches of the power upon the church, to be transferred to the world. And what followed? Thousands were

converted in a day. The sword of the Spirit—the Word of God—was indeed newly edged with power, and, bathed in the lightnings of heaven, cut its way through unbelief.

[17] The seed sown by Christ in His mission work with His disciples needed no other evidence than that the words spoken by the disciples found entrance to their minds and hearts, and through these mighty agencies the world was to be convinced of sin. Bear in mind, when heavenly influences came into the heart all found a field ready to be harvested. Particular fields of labor were opened to be worked, and all found, wherever they went in Christ's name, His representative in the Holy Spirit opened the hearts and doors for the disciples. All were of one mind, and all felt that their resources must be taxed to the uttermost of their ability. A work was before them to preach Christ and Him crucified through the whole world. One subject was the theme for all who should work with completeness the works of Christ as His representatives to all, as many as would believe on Him. They were of one heart and one mind, and daily they were adding new territories as their fields of labor.—[Manuscript 130, 1901, 14, 15](#). (No title, November 27, 1901.)

God will bless all who will thus prepare themselves for His service. They will understand what it means to have the assurance of the Spirit, because they have received Christ by faith. The religion of Christ means much more than the forgiveness of sin. It means taking away our sins, and filling the vacuum with the Holy Spirit. It means divine illumination, rejoicing in God. It means a heart emptied of self and blessed with the abiding presence of Christ. We need the vital qualities of Christianity, and when we possess them the church will be a living, active, working church. There will be growth in grace, because the bright rays of the Sun of Righteousness pervade the chambers of the mind.—[Manuscript 2, 1899, 2, 3](#). (“The Need of Greater Consecration,” January 24, 1899.)

[18] 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

*MR No. 99—The Importance, Work, and Influence of the Holy Spirit; The Third Angel's Message To Be Proclaimed; Comments on the Avondale Property* 23 worthy of more than a passing notice. Angels have desired to look into the truths which are revealed to the people who are searching God's Word and with contrite hearts praying for wisdom, for greater lengths and breadths and heights of that knowledge which God alone can give.—[Manuscript 75, 1899, 4](#). (Untitled, May 11, 1899.)

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 will cause righteousness and praise to spring forth before all the nations" [[Isaiah 61:11](#)]. The whole earth is to be filled with the glory of God.—[Letter 151, 1897](#), pp. 1, 2. (To "My Children," August 29, 1897.)

The word of God in His law is binding upon every intelligent mind. The truth for this time, the third angel's message, is to be proclaimed with a loud voice, meaning with increasing power, as we approach the great final test....

The present truth for this time comprises the messages, the third angel's message succeeding the first and second. The presentation of this message, with all it embraces, is our work....

The third angel's message in its clear, definite terms is to be made the prominent warning; all that it comprehends is to be made intelligible to the reasoning minds of today.—[Letter 121, 1900](#), p. 5. (To Elder and Mrs. S. N. Haskell, August 13, 1900.)

We should make efforts to show our people the wants of the cause of God, and to open before them the need of using means that God has entrusted to them to advance the work of the Master both at home and abroad. Unless those who can help are roused to a sense of their duty, they will not recognize the work of God when the loud cry of the third angel shall be heard. When light goes forth to lighten the earth, instead of coming up to the help of the Lord, they will want to bind about His work to meet their narrow ideas. Let me tell you that the Lord will work in this last work in a manner very much out of the common order of things, and in a way that will be contrary to any human planning.—[Manuscript 121b, 1898](#), p. 2. ("Danger of Restricting the Work," October 1, 1898.)

[19]

God calls for His watchmen to awake and be faithful sentinels. Begin anew to yoke up with Christ and with all who have a knowledge of the truth. Arouse from your deathlike slumbers, and learn the simple lessons that lie at the foundation of true godliness. Whether superiors, inferiors, or equals, your work is to begin with your own heart. Humble yourself before God. Come into right connection with Him by yielding to the creating power of the Holy Spirit. Then will be seen in the church the unity that is of value in God's sight. There will be sweet harmony, and all the building, fitly framed together, will grow up into an holy temple in the Lord. The church will have that faith that shows that it is genuine because it works by love and purifies the soul. A hand-to-hand and heart-to-heart interest will be shown in building up the old waste places.—[Manuscript 64, 1898, 12](#). (“The Danger of Rejecting Light,” May, 1898.)

Blessed are the eyes which saw the things that were seen in 1843 and 1844. The message was given. And there should be no delay in repeating the message, for the signs of the times are fulfilling; the closing work must be done. A great work will be done in a short time. A message will soon be given by God's appointment that will swell into a loud cry. Then Daniel will stand in his lot, to give his testimony.

The attention of our churches must be aroused. We are standing upon the borders of the greatest event in the world's history, and Satan must not have power over the people of God, causing them to sleep on. The Papacy will appear in its power. All must now arouse and search the Scriptures, for God will make known to His faithful ones what shall be in the last time. The word of the Lord is to come to His people in power.

The signs of the end are fast fulfilling. The time of trouble is very near us now. We are to be brought into strait places in a way in which we have not been brought heretofore. The time of trouble is near, and we are to awake to a realization of this. We are to be sure that our feet are in the narrow path. We need an experience that we have not yet had, that we may have the assurance that the God of all grace is a very present help in time of need.—[Letter 54, 1906](#), pp. 3, 4. (To Brother and Sister Farnsworth, January 30, 1906.)

The natural man needs to be converted. The Spirit of God is needed to operate upon human hearts. Many of our church members

*MR No. 99—The Importance, Work, and Influence of the Holy Spirit; The Third Angel's Message To Be Proclaimed; Comments on the Avondale Property* 25  
are becoming weak because, instead of depending upon God, they are self-sufficient. I am instructed to say to our churches, Study the Testimonies. They are written for our admonition and encouragement upon whom the ends of the world are come. If God's people will not study these messages that are sent to them from time to time, they are guilty of rejecting light....

[21]

If fewer words of human wisdom, and more of the words of Christ, were spoken, if there were fewer sermons, and more social meetings, we would find a different atmosphere pervade our churches and our camp meetings. Seasons of prayer should be held for the outpouring of the Holy Spirit.—[Letter 292, 1907](#), pp. 3, 4. (To J. E. White, September 21, 1907.)

Let us seek the Lord with our whole hearts, that we may find Him. We have received the light of the three angel's messages; and we now need to come decidedly to the front and take our position on the side of truth....

The prophecies in the eighteenth of Revelation will soon be fulfilled. During the proclamation of the third angel's message, "another angel" is to "come down from heaven, having great power" and the earth is to be "lightened with His glory." The Spirit of the Lord will so graciously and universally bless consecrated human instrumentalities, that men, women, and children will open their lips in praise and testimony, filling the earth with the knowledge of God and with His unsurpassed glory, as the waters cover the sea.

Those who have held the beginning of their confidence firm unto the end, will be wide-awake during the time that the third angel's message is proclaimed with great power. During the loud cry, the church, aided by the providential interpositions of her exalted Lord, will diffuse the knowledge of salvation so abundantly that light shall be communicated to every city and town. The earth will be filled with the knowledge of salvation. So abundantly will the renewing Spirit of God have crowned with success the intensely active agencies, that the light of present truth will be seen flashing everywhere.

[22]

The saving knowledge of God will accomplish its purifying work on the mind and heart of every believer. The Word declares: "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and 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 I will put My spirit within you, and cause you to walk in my statutes” [Ezekiel 36:25-27]. This is the descent of the Holy Spirit, sent from God to do its office-work. The house of Israel is to be imbued with the Holy Spirit, and baptized with the grace of salvation. Their state of lethargy will no longer exist. All who have not received the light will be convicted; all who will turn unto the Lord with full purpose of heart will confess their sins....

The proclamation of the gospel is the only means by which God can employ human beings as His instrumentalities for the salvation of souls. As men, women, and children proclaim the gospel, the Lord will open the eyes of the blind to see His statutes, and will write upon the hearts of the truly penitent His law. The animating Spirit of God, working through human agencies, leads the believers to be as one mind, one soul, unitedly loving God and keeping His commandments—preparing here below for translation.—[Manuscript 122, 1903, 1-4](#). (“The Time of the End,” October 9, 1903.)

[23] The earth itself with its golden lodes is not more promising than is the Word, the great garden of revealed truth; but its rich treasure will reward only the humble and contrite ones who search for it. The Holy Spirit will direct the searcher. A vast field, yet undiscovered, is to be worked that precious truth may be found to enrich the receiver, that he may impart his treasure to others. The Holy Spirit is to be presented in every discourse.

What wonderful statements Christ has made concerning His representative to the world! This is the theme of encouragement to be kept before the people. In comprehending the office of the Holy Spirit, we shall bring all blessings to ourselves. He will make us complete in Christ.—[Manuscript 8, 1898, 5, 6](#). (“The Necessity of Studying the Word,” no date.)

Let there be a work of reformation and repentance. Let all seek for the outpouring of the Holy Spirit. As with the disciples after the ascension of Christ, it may require several days of earnestly seeking God and putting away of sin.

When God’s people are worked by the Holy Spirit, they will manifest a zeal that is according to knowledge. When they are guided by the Spirit, they will no longer lead others in false paths. They will reflect the light that God has been giving for years. The

MR No. 99—*The Importance, Work, and Influence of the Holy Spirit; The Third Angel's Message To Be Proclaimed; Comments on the Avondale Property*. 27  
spirit of criticism will be put away. Filled with the spirit of humility,  
they will be of one mind, united with one another and with Christ.—  
[Manuscript 107, 1903, 7](#). (Diary, “Unity With the Father,” September  
15, 1903.)

As a people we need to seek most earnestly for the energizing  
power of the Holy Spirit. We need to be born again. “A new heart,”  
Christ says, “I will give you.” He takes the things of God, and shows  
them to those who follow Him in meekness and lowliness.—[Letter  
200, 1902](#), p. 6. (To Dr. and Mrs. D. H. Kress, December 15, 1902.)

Could there be a convocation of all the churches of earth, the  
object of their united cry should be for the Holy Spirit. When we  
have that, Christ our sufficiency is ever present. We shall have every  
want supplied. We shall have the mind of Christ.—[Manuscript 8,  
1892, 4](#). (“Christ Our Sufficiency,” November 25, 1892.)

[24]

If we obtain the victory we must be earnest ourselves and plead  
with God for His Holy Spirit. We must talk and pray in faith that we  
may have the precious anointment of the Holy Spirit....

We do not exercise that faith, perseveringly claiming the Holy  
Spirit. I tell you, we must have the baptism of the Holy Spirit. It  
is for us, and we must have it. We are living in that time of this  
earth's history when we must meet to pray for the special blessing  
upon us individually, and then we shall be in Christ, and through  
Christ victorious. We are too easily satisfied with limited, special,  
far-between blessings. We are to lay hold of God by faith and labor  
to bring souls to Christ. We are too dull in our doctrinal discourses  
upon the truth as it is in Jesus. Present the truth for this time as  
an important message, from another world. Lift Him up, the Man  
of Calvary. Come in consecration to holier ground, and still holier.  
Preach the truth with the power of God sent down from heaven. Let  
the truth take hold of the spiritual part of our own nature, and then  
the current of divine power will be communicated to those whom  
we address.—[Letter 230, 1899](#), pp. 1, 2. (To G. B. Starr, December  
3, 1899.)

The only power that can quicken the heart into activity is the  
power which will give life to the dead—the Holy Spirit of God....  
Hold fast to your only hope—the precious privilege of access to God  
through Christ. Hang your helpless soul upon your Mediator. In and  
through Him, and Him alone, you can come to God. There is no

[25]

atonement efficacy apart from the provision made. Human rites and methods are of no avail. Anything but Christ alone is nothingness.

The Holy Spirit is your hope. As you lift the cross of Calvary, it lifts you. Bearing the cross after Jesus, following in His consecrated, self-denying footsteps—only thus can you find salvation. The Word of the living God is your guide and counsellor. Jesus Christ is the way into the holy of holies—the way without a screen. The sinner is humbled; the Saviour is exalted as all and in all. This is your refuge.—[Letter 124, 1901](#), pp. 1, 2. (To Brother and Sister Sanderson, circa September 12, 1901.)

“Greater works than these shall ye do because I go to My Father.” He would intercede for them and would send them His own representative, the Holy Spirit, who would attend them in their work. This representative would not appear in human form, but by faith would be seen and recognized by all who believe in Christ.—[Manuscript 70a, 1897](#), p. 2. (No title, no date.)

There are many who will spend and be spent to win souls to Christ. In obedience to the great commission, they will go forth to work for the Master. Under the ministration of angels ordinary men will be moved by the Spirit of God to warn people in the highways and byways. Humble men, who do not trust in their gifts, but who work in simplicity, trusting always in God, will share in the joy of the Saviour as their persevering prayers bring souls to the cross.—[Letter 109, 1901](#), pp. 3, 4. (To J. O. Johnston, August 6, 1901.)

[26] The Lord Jesus has placed Himself under obligation never to disappoint a true seeker for the Holy Spirit’s guidance. He presents the earthly to represent the heavenly. He appeals to the love of earthly parents. “What man is there among you,” He says, “who if his son ask bread, will he give him a stone, or if he ask a fish will he give him a serpent? If ye then being evil know how to give good gifts unto your children, how much more shall your heavenly Father give good gifts to them that ask Him?”—[Letter 68, 1900](#), p. 10. (To Elder and Mrs. J. E. White, May 4, 1900.)

Christ’s followers will pray and believe and work as Christ worked, relying upon the Holy Spirit, Christ’s representative, for their sufficiency. They realize that they are only the instruments. The Holy Spirit is the power cooperating with them. They can labor with the highest power, for it is God that does the work, and



MR No. 99—*The Importance, Work, and Influence of the Holy Spirit; The Third Angel's Message To Be Proclaimed; Comments on the Avondale Property* 29 not man. With the tact and methods given of God, they work, and God works with them as a compelling power to save the souls of men.—[Manuscript 111, 1898, 4](#). (“Prayer and Faith,” September 8, 1898.)

The reason why the Holy Spirit does not work among us ... is the unbelief in God and the lack of confidence in one another. This was the work of the power of darkness to lead us to suspect our brethren and stand apart as criticizers.—[Letter 7, 1899](#), pp. 1, 2. (To Elder and Mrs. S. N. Haskell, January 22, 1899.)

I would that we had the baptism of the Holy Spirit, and this we must have before we can reveal perfection of life and character. I would that each member of the church would open the heart to Jesus, saying, “Come, heavenly Guest, abide with me.”....

[27]

The question is sometimes asked, “Why, if we have the truth, do we not see a greater manifestation of the Spirit of God?” God cannot reveal Himself till those who profess to be Christians are doers of His word in their private lives, till there is oneness with Christ, a sanctification of body, soul, and spirit. Then they will be fit temples for the indwelling of the Holy Spirit.—[Letter 139, 1898](#), pp. 2, 3, 12. (To A. T. Jones, December 16, 1898.)

Sanctification—how many understand its full meaning? The mind is befogged by sensual malaria. The thoughts need purifying. What might not men and women have been had they realized that the treatment of the body has everything to do with the vigor and purity of the mind and heart. The true Christian obtains an experience which brings holiness. He is without a spot of guilt upon the conscience, or a taint of corruption upon the soul. The spirituality of the law of God, with its limiting principles, is brought into his life. The light of truth irradiates his understanding. A glow of perfect love for the Redeemer clears away the miasma which has interposed between his soul and God. The will of God has become his will, pure, elevated, refined, and sanctified. His countenance reveals the light of heaven. His body is a fit temple for the Holy Spirit. Holiness adorns his character. God can commune with him, for soul and body are in harmony with God.—[Letter 139, 1898](#), p. 13. (To A. T. Jones, December 16, 1898.)

Unless we have a sense of our own soul poverty, we are not fitted to do the work of God. Unless we can feel brotherly love for

[28] those around us, the Holy Spirit cannot work upon our hearts and minds.—[Letter 68, 1896](#), pp. 3, 4. (To S. McCullagh, July 12, 1896.)

The influence of the Holy Spirit is the life of Christ in the soul. We do not now see Christ and speak to Him, but His Holy Spirit is just as near us in one place as another. It works in and through everyone who receives Christ. Those who know the indwelling of the Spirit reveal the fruit of the Spirit—love, joy, peace, long-suffering, gentleness, goodness, faith.—[Manuscript 41, 1897, 12](#). (“Words of Comfort,” no date.)

All have not that faith which works by love and purifies the soul from all earthly dross. The purification through the Spirit must take place in their own minds and hearts. Unless this divine principle is brought into the life and practice, there can be no such fruit borne as unfeigned, fervent love for one another. There are in the human heart hereditary and cultivated partialities so that this love will not be practiced unless the divine grace shall purify the natural tendencies of the human heart. Lust for forbidden things will obtain the mastery, and self will be glorified....

It was the Holy Spirit that brought from the lessons of Christ all things to their remembrance, repeating them with a vividness that was more powerful than when they heard these precious truths with their natural senses. The words of the great Teacher were impressed upon the dormant energies of mind and soul. This new sense of the truths which Christ uttered was received into their minds and senses as a new revelation, and truth, pure, unadulterated truth, made a place for itself.—[Manuscript 63, 1900, 2-4](#). (No Title, October 2, 1900.)

[29] The statement is made that Christ could not do many mighty works in certain places because of unbelief. Jesus was the source of all power, all light and life, and if His way was obstructed by unbelief, what can be expected of the finite instrument? Time and time again the Lord has longed to communicate His Spirit in rich measure, but there was no place for it to rest. It was not recognized or valued. The blindness of mind, the hardness of hearts, interpreted it as something of which they should be afraid. Some hidden evil lurks in the heart to hinder the manifestation of the power of God, and His Spirit cannot descend....

MR No. 99—*The Importance, Work, and Influence of the Holy Spirit; The Third Angel's Message To Be Proclaimed; Comments on the Avondale Property* 31  
—~~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....

Ye are the light of the world, God says. He will make those who are faithful in the church radiant with the word of God. His Spirit will be communicated to human instrumentalities, giving them light before which moral darkness must flee away.—[Letter 43, 1890](#), pp. 3, 5, 6, 7. (To O. A. Olsen, December 15, 1900.)

Jesus is our Redeemer. He practiced self-denial, self-sacrifice, and He loves us in our weakness and offers to us His strength. He says, "I have graven thee upon the palms of My hands." He will impart His Holy Spirit in the plenitude of His reviving, and there shall not be room enough to receive it. Nothing but the baptism of the Holy Spirit can bring up the church to its right position, and prepare the people of God for the fast approaching conflict. Why is there not individual growth in the church? Why is not every member of the church growing up into Christ our living head? This growth does not mean growing earthward, but heavenward; not downward, but upward. We are living in the dispensation of the Spirit. We hold in our hands the promise of His Spirit, and ministers may be qualified to give the trumpet a certain sound, to arouse the sleeping people and set them at work for themselves and for others out of the fold.—[Letter 15, 1889](#), p. 5. (To Dr. Burke, December 20, 1889.)

According to the gifts received must be the gifts returned. All should do what they can, cheerfully, willingly, as doing service to God. Thus they improve their power to do, and go on from strength to strength. These receive God's approval. But those who are slothful not only neglect the opportunity of doing the work appointed them, but through their neglect they become hindrances to others....

[30]

The lips of a speaker may move under the inspiration of the Holy Spirit. Thus the words of God find utterance in warnings, in appeals, in reproof, in correction in righteousness. This power is not in the speaker. It is a power put within him by God, that he may be enabled to reach those who are dead in trespasses and sins, and arouse them from their spiritual death to receive life from God....

[31] Man's capabilities and talents are all to be held in trust. They do not originate with the one who is commissioned to preach the gospel. These gifts are to be looked upon as coming from God. They are to be used as wholly His. They are to be consecrated to His service. To the one who does this, the Lord can give higher gifts. If he is called to do a work that demands self denial, the spirit of consecration and entire self-surrender leads him to deny self.

The humility that bears fruit, stirring the soul with a living sense of the love of God, will speak for the soul in that great day when everyone will be rewarded according to his works, whether they be good or evil. It will be wonderful commendation to hear the words, "The Spirit of God never stirred this man's soul in vain. Each step upward on the ladder of progress prepared him to climb still higher. From the top of the ladder the bright beams of God's glory shone upon him. He never thought of resting, but sought constantly to attain the wisdom and righteousness of Christ, pressing on toward the mark of the prize of the high calling of God in Christ Jesus. His thoughts were brought into captivity to Christ. He is one with Christ."—[Letter 21, 1897](#), pp. 4, 6, 9, 10. (To "My Ministering Brethren," December 19, 1897.)

The words spoken to Christ's disciples come to us through their words. The Comforter is ours as well as theirs, at all times and in all places, in all sorrows and in all affliction, when the present outlook seems dark and the future perplexing, and souls feel helpless and alone. These are the times when the Comforter will be sent in answer to the prayer of faith. There is no more encouraging promise than this: "Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My name, I will do it."

[32] Earthly comforters may do their best. They speak to the ear, but there is no comfort like Christ's, so tender and so true. He is touched with the feelings of our infirmities. His Spirit speaks to

*MR No. 99—The Importance, Work, and Influence of the Holy Spirit; The Third Angel's Message To Be Proclaimed; Comments on the Avondale Property 33*  
the heart. Circumstances may separate friends; the wide, broad sea may roll its restless waters between us and them. Their words and sincere wishes may still exist, and yet they be unable to demonstrate them and do for us that which would be pleasant and gratefully received. But no distance, no circumstances can separate us from “the Comforter.” Wherever we are, wherever we may go, He is there, always a Presence, a Person connected with heaven, One given us in Christ’s place, to act in His stead. He is always at our right hand, to speak to us soothing, gentle words, to support, sustain, uphold, and cheer.—[Letter 89b, 1897](#), pp. 1, 2. (To Mr. & Mrs. Herbert Lacey, March 22, 1897.)

“Ye are laborers together with God.” The spiritual powers God has given man are to be exercised. Sin, reigning in the mortal body, has kept man working at cross purposes with God, but the man who accepts Christ has consecrated his highest powers to God for the benefit of his fellow men. The Holy Spirit was given to call into exercise the higher powers entrusted to man, and he who yields himself to the control of His Spirit lays hold of Christ with the living grasp of an earnest, definite faith, an intensity of love that nothing can quench. His life is bound up with Christ. His religion is not made up of selfishness and covetousness. His study is, where does the Kingdom of God need building up most? ...

The Holy Spirit attending the worker, together with God, enables him to gather in the sheaves. It is not learned men, not eloquent men, who are to be depended upon to do the work now needed, but humble men, who are learned in the school of Christ, who are meek and lowly in heart, who will give the invitation to the supper, “Come, for all things are now ready.” Those who beg at midnight for loaves to feed the hungry souls, will be successful. The law of God is that as we receive we are to impart. All the churches in our land need the self-denying, self-sacrificing spirit of Christ. God’s people are no longer to continue in sin; they are to lay hold of the merits of a crucified and risen Saviour. If human hands have never been laid upon them in ordination, there is One who will give fitness for the work, if they ask for it in faith. In the name of the Lord I entreat you, Ask and receive the Holy Spirit. Press to the side of Christ. But this Spirit can only be received by those who are consecrated, who will deny self, lifting the cross and following the Lord. Who will be on

the Lord's side?—[Letter 10, 1899](#), pp. 9, 10, 14. (To J. H. Kellogg, January 14, 1899.)

Is the kingdom of God enthroned in your heart by Christ's presence abiding there? or is self still a controlling power within? Whose subjects are you? If a selfish spirit continues to keep you out of Christ's service, pray, "Thy kingdom come. They will be done in earth as it is in heaven." Pray, oh, pray most earnestly, "Put Thy Spirit, Lord, Thy Holy Spirit, within my heart, that I may be sincere in keeping my baptismal vow." Pray that the intercession of Christ in your behalf shall not be in vain. Pray that unbelief shall no longer lead you to claim to be in God's service, while in the life-practice, because of a perverted will, you reveal that you are not bearing the fruit of the Spirit. Pray for the power to demonstrate to the world that you are dead to sin, and that your life is indeed hid with Christ in God...

[34] Receiving the Spirit of Christ, every one of His followers will fulfill a divinely appointed mission not merely to be an influence among influences, but to be a special influence for God in every sense of the term.—[Manuscript 130, 1902, 6, 8](#). (Diary, October 27, 1902.)

Evil had been accumulating for centuries, and could only be restrained and resisted by the mighty power of the Holy Spirit, the Third Person of the Godhead, who would come with no modified energy, but in the fullness of divine power. Another spirit must be met, for the essence of evil was working in all ways, and the submission of man to this satanic captivity was amazing...

The divine Spirit reveals its working on the human heart. When the Holy Spirit operates upon the mind, the human agent will understand the statement made by Christ, "He shall receive of Mine, and shall show it unto you." Subjection to the Word of God means the restoration of one's self. Let Christ work by His Holy Spirit, and awake you as from the dead, and carry your minds along with His. Let Him employ your faculties. He has created your every capability, that you may better honor and glorify His name. Consecrate yourself to Him, and all associated with you will see that your energies are inspired of God, that your noblest powers are called into exercise to do God's service. The faculties once used to serve self and advance unworthy principles, once serving as members of

MR No. 99—*The Importance, Work, and Influence of the Holy Spirit; The Third Angel's Message To Be Proclaimed; Comments on the Avondale Property.* 35 ~~unrighteous purposes, will be brought into captivity to Jesus Christ,~~ and become one with the will of God.—[Letter 8, 1896](#), pp. 1, 5. (To “My Brethren in America,” February 6, 1896.)

Man cannot possibly work out his own salvation without the ordained Divine power, and God will not do for man that which He requires man shall do for himself, through his own earnest, willing cooperation. Man in the work of the saving of the soul is wholly dependent upon God. He cannot of himself move one step toward Christ without the Spirit of God draws him, and this drawing is ever, and will continue until man grieves the Holy Ghost by his persistent refusal....

[35]

The Spirit of God does not propose to do our part either in the willing or the doing. This is the work of the human agent in cooperating with the Divine agencies....

As soon as we incline our will to harmonize with God's will, the grace of Christ stands to cooperate with the human agent; but it will not be the substitute to do our work independent of our resolving and decidedly acting; therefore it is not the abundance of light, and evidence piled upon evidence, that will convert the soul. It is only the human agent accepting the light, arousing the energies of the will, realizing and acknowledging that which he knows is righteousness and truth, and thus cooperating with the heavenly ministrations appointed of God in the saving of the soul.

If the sinner or the backslider settles himself in disobedience and sin, the light may flash from heaven all about him, as it did about Saul, without breaking the bewitching power of falsehood and the spell of the world's deception. Unless the human agent inclines his heart to do God's will, and takes up God's service, the light will shine in vain. A thousandfold more light and conviction would accomplish nothing. God knows he has sufficient evidence already. “They have Moses and the prophets.” If they will not believe their testimony and arouse to action, neither will they believe though one should be sent to them from the dead.—[Letter 135, 1898](#), pp. 1, 2, 3. (To G. B. Starr, no date.)

Every soul who obeys the first four commandments will obey the last six commandments, and make manifest what is the duty of man to his fellow men. He will manifest tender, pitying love toward everyone for whom Christ has died. He will consecrate himself to

[36]

be a missionary, to be a laborer together with God. All who have the Spirit of Christ are missionaries; they derive zeal and energy from the Chief Missionary.—[Letter 31, 1894](#), p. 16. (To Brother Harper, September 23, 1894.)

The Holy Spirit indites all genuine prayer. I have learned to know that in all my intercessions, the Spirit intercedes for me and for all saints whose intercessions are according to the will of God, never contrary to His will. “The Spirit also helpeth our infirmities” [[Romans 8:26](#)], and the Spirit being God, knoweth the mind of God; therefore in every prayer of ours for the sick, or for other needs, the will of God is to be regarded. “For what man knoweth the things of man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God” [[2 Corinthians 2:11](#)]. If we are taught of God, we shall pray in conformity to His revealed will and in submission to His will which we know not. We are to make supplication according to the will of God, relying on the precious Word, and believing that Christ not only gave Himself for, but to, His disciples. The record declares, “He breathed on them, and saith unto them, Receive ye the Holy Ghost” [[John 20:22](#)].

[37] Jesus is waiting to breathe upon all His disciples, and give them the inspiration of His sanctifying Spirit, and transfuse the vital influence from Himself to His people. He would have them understand that henceforth they cannot serve two masters. Their lives cannot be divided. Christ is to live in His human agents and work through their faculties, and act through their capabilities. Their will must be submitted to His will, they must act with His Spirit; that it may be no more they that live, but Christ that liveth in them. Jesus is seeking to impress upon them the thought that in giving His Holy Spirit He is giving to them the glory which the Father hath given Him, that He and His people may be one in God. Our way and will must be in submission to God’s will, knowing that it is holy, just, and good....

While Jesus, our Intercessor, pleads for us in heaven, the Holy Spirit works in us, to will and to do of His good pleasure. All heaven is interested in the salvation of the soul. Then what reason have we to doubt that the Lord will not and does not help us? We who teach the people must ourselves have a vital connection with God. In spirit and work we should be to the people a wellspring; because Christ in us is a well of water springing up unto everlasting life. Sickness and



*MR No. 99—The Importance, Work, and Influence of the Holy Spirit; The Third Angel's Message To Be Proclaimed; Comments on the Avondale Property 37* pain may test and try our patience and our faith, but the brightness of the Presence of the universe is with us and we must hide self behind Jesus....

Though the mind may wander in prayer, be not discouraged; bring it back to the throne and do not leave the mercy seat until you have the victory. Are you to think your victory will be testified by strong emotion? No, "This is the victory that overcometh the world, even our faith." The Lord knows your desire. By faith keep close to Him and expect to receive the Holy Spirit. The office of the Holy Spirit is to control all our spiritual exercises. The Father hath given His Son for us, that through the Son the Holy Spirit might come to us and lead us to the Father. Through His divine agency we have the spirit of intercession whereby we may plead with God as a man pleadeth with his friend.—[Letter 11b, 1892](#), pp. 3-6. (To S. N. Haskell, July 17, 1892.)

We need to dwell more constantly and earnestly upon the grace of the Holy Spirit. This we do not discern with our natural eyes, yet by faith we see its office work, and we cannot render to God supreme love and honor if we do not recognize the Holy Spirit which the Lord sends. The Holy Spirit represents Jesus Christ. He is our refuge unto whom we can run and be safe....

[38]

When truth takes possession of the heart, the Christian will be brought into conflict, and in this conflict he will need the whole armor of God; for he has to fight the good fight of faith. There are opposing elements in his own household, even in his own heart, and nothing but the free Spirit of God can ensure for him the victory.—[Manuscript 59, 1900, 12, 16](#). ("Jots and Tittles II," August 16, 1900.)

We are laborers together with God. The frail instrument is nothing, but worked by the Holy Spirit man can accomplish much. All human effort combined is weakness without the deep moving of the Spirit of God. The Lord is the worker. Without His help the deep learning and restless energy of a Paul, the eloquence and talent of an Apollos, would fall infinitely short of convicting and bringing one soul to repentance. But man is of value if soul, body, and spirit are prepared to cooperate with divine power. While man can do nothing without God, the Lord would do nothing without the human channel through which to communicate His truth to humanity.—[Letter 85, 1898](#), p. 4. (To C. H. Jones, October 7, 1898.)

[39] The soul who yields his heart to be worked by the Holy Spirit will be a living channel of light in the inculcation of the precepts and truth of the Word of God, winning others to obedience of the commandments of God. Those who are beholding us must first reverence the law of God as pure and binding upon every soul that lives on the face of the earth, and all will not obey the drawing of the Holy Spirit.

There must be in those who see, a walking in that light, living in reverence to the commandments of God, which are the expression of the character of God, which character they must accept if they would become members of the royal family, children of the Heavenly King. The truth, the light, the righteousness of Christ must shine forth from them in distinct lines. There is nothing that God will accept as a substitute here. To walk away from conviction to avoid the cross is not only to impair but to extinguish the inward striving of the Spirit of God in its power on the mind and will.—[Manuscript 166, 1897, 2, 3](#). (“Hopeful Words for Stanmore,” December 1897.)

Are we willing to pay the price for eternal life? Are we ready to sit down and count the cost, whether heaven is worth such a sacrifice as to die to self, and our will be bent and fashioned into perfect conformity with the will of God? Until this shall be, the transforming grace of God will not be experienced by us. Just as soon as we present our emptied nature to the Lord Jesus and His cause, He will supply the vacuum by His Holy Spirit. We can then believe He will give us of His fullness. He does not want us to perish. We do not want more of God any more urgently than He wants all that there is of us to be consecrated to His service.—[Letter 27, 1892, p. 5](#). (To Elder and Mrs. J. E. White, May 29, 1892.)

[40] We cannot afford to consult fallible minds, or to depend on human judgment, so often unsanctified and perverse. This is why true followers of Christ have such a great soul-hunger for the Holy Spirit, for the Holy Spirit so works through human agents that God’s will is done on the earth as it is in heaven....

Those who are imbued with His Spirit will have an intense love for everyone for whom He died, and will work earnestly to bring into the heavenly garner a harvest of souls. Filled with His Spirit, men and women will be animated with the same desire to save sinners that animated Christ in His lifework as a missionary sent of God.—

MR No. 99—*The Importance, Work, and Influence of the Holy Spirit; The Third Angel's Message To Be Proclaimed; Comments on the Avondale Property 39 Manuscript 130, 1902, 4, 11.* (Diary, "Christ Our Example in Every Line of Work," October 27, 1902.)

When the Holy Spirit is allowed to do its work on human hearts, self will be crucified, and Christ will give to His people the gift of His grace and a perfect understanding of their great need.

God can use the human agent just to the extent that he will be worked by the Holy Spirit. To men who accept positions of responsibility as presidents, ministers, physicians, or workers in any line, I am bidden to say: God will test every man who enters His service. He does not measure our ability by the standard of the world. He does not ask, Do they possess learning and eloquence? Have they ability to command and control and manage? He asks, Will they represent My character? Will they walk in humility, that I may teach them My way? The soul temple must not be defiled by any loose or unclean practice. Those whom I will acknowledge in the courts of heaven must be without spot and wrinkle.

The Lord will use humble men to do a great and good work. Through them He will represent to the world the ineffaceable characteristics of the divine nature.—[Letter 270, 1907](#), p. 2. (To J. E. White, August 30, 1907.)

God's message to each of us is, "My son, give me thine heart. That heart is Mine. I have given My life for it." Then open the heart to the Divine Spirit and you will appreciate the value of the human soul. [41]

There is a yearning in the heart for peace, for happiness. Look, oh, look unto Jesus, the Sun of Righteousness! May the Spirit of life touch hearts! We want hearts that shall respond to the touch of God. If His life be in us we will always see light in His light...

How blind are many to the real forces that are working in this world! The power of the Holy Spirit is drawing to God all who will be drawn. He is convincing men that the commandments of God are a life and death question with them.—[Manuscript 44, 1900, 1-3.](#) ("Jots and Tittles," July 24, 1900.)

What did the disciples do under the influence of the Holy Spirit's working? They called nothing which they possessed their own. All their earthly goods they used to support the poor believers. And this is the influence the Holy Spirit will have upon the hearts of those who believe today. They will not be improvident with the property

lent them on trust. They will remember that it is not their own, and will use the Lord's goods to advance His work. They will publish the glad tidings of the gospel. They will work to relieve the needy, to help the helpless. It was this class for whom Christ manifested the greatest pity, the most tender compassion.- [Letter 80, 1898](#), p. 2. (To E. J. Waggoner, September 24, 1898.)

[42] The promised outpouring of God's life-giving Spirit has been and is still the great hope of God's people. It is the hope and glory of Zion. In this time of spiritual declension God's ministry is to stand in dignity, efficiency, and power. Wickedness and opposition are seen on every side. God does not direct His work in such a way that those whom He has appointed as His stewards shall link up with men who do not bear the sign of obedience, who walk and work in a way that dishonors God....

“He to whom I have given skill is My servant as long as he will serve Me, cooperating with Me in helping My people. When he takes the Lord's inventions as his own, when he claims as his own the skill and wisdom I have given him, he is practicing robbery toward God, and is making his fellow men amenable to a finite man who has received God's gifts to impart to others”....

All who are partakers of the divine nature will realize that the Holy Spirit works with them, taking the truth from the sacred Word, where Christ has placed it, and stamping it upon the soul. But we are in great peril of keeping the truth in the outer court, neglecting to bring it into the sanctuary of the soul. Earnestly and solemnly we should prepare ourselves for the cleansing of the soul-temple, remembering that we are a spectacle to the world, to angels, and to men. This work, when thoroughly done, will cleanse the heart from all disunion, all strife, all desire for the supremacy.—[Manuscript 14, 1901, 1, 2, 21](#). (Diary, “Health Foods and Sanitarium Chaplains,” February 21, 1901.)

We have too little of the Spirit of God. We are too lifeless. Let us begin now to seek the Lord in earnest, as though we were determined to find Him. Let us offer up our petitions to God, and He will surely help every one of us to reveal the truth in our lives. He bids us bear living testimony to Him, [and to] honor Him by honoring the institution which is His instrument for the accomplishment of His

MR No. 99—*The Importance, Work, and Influence of the Holy Spirit; The Third Angel's Message To Be Proclaimed; Comments on the Avondale Property* 41 work.—[Manuscript 57, 1909, 7](#). (“Words of Counsel to Workers in the Madison Sanitarium,” September 5, 1909.)

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 ... 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. 9, 10. (To Elder and Mrs. J. E. White, February 1, 1902.) [43]

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 outpouring of the Spirit of God. Angels from heaven will be in our midst. I want you and all your family to have a part in this closing work. The present is the fitting-up time for heaven, when we each must walk in full obedience to all the commandments of God....

Through the study of the Word the whole character may be changed. “If any man be in Christ, he is a new creature; old things (old ambitions) have passed away; behold, all things have become new.” The fruits of the Spirit will be revealed in refinement and true godliness. Selfishness will be purged from the life. Love, joy, peace, longsuffering, and gentleness will be revealed in the life.—[Letter 30, 1907](#), pp. 2-4. (To N. D. Faulkhead, February 5, 1907.)

In His work on earth, Christ lifts the veil that conceals the invisible world from our view, and reveals the power that is constantly exercised for our good. The same ministry which He performed on earth was continued after His ascension to heaven. Through His representative, the Holy Spirit, God in Christ still ministers to the children of men. [44]

Before He ascended to heaven, Christ gave the disciples the promise, “I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of

truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: But ye know Him; for He dwelleth with you, and shall be in you. I will not leave you orphans: I will come to you” ([John 14:16, 17](#), margin).

To those who in faith claimed this promise it was speedily fulfilled. After Christ’s ascension the disciples were gathered together of one accord in one place. Ten days they spent in heart-searching and self-examination, each taking his own case in hand, for it had to be an individual work. As the disciples made humble supplication to God, their differences were swept away. They became of one mind. Then the way was prepared for the Holy Spirit to enter the cleansed, consecrated soul-temples. Every heart was filled with the Spirit, whose influence came with copiousness and power as if it had been held in restraint for ages....

If all were willing to receive, all would become filled with the Spirit. When God’s people will believe, when they will turn their attention to that which is true, and living, and real, the Holy Spirit, in strong heavenly currents, will be poured upon the church.—[Manuscript 21, 1900, 7, 8, 9](#). (“God’s Love Manifested,” February 16, 1901.)

[45] Let Christians put away their dissensions, and give themselves to God for the saving of the lost. Let them ask in faith for the blessing, and it will come. The outpouring of the Spirit in apostolic days was the “former rain,” and glorious was the result. But the latter rain will be more abundant.

The work of the Spirit had been clearly defined by Christ. “He shall not speak of Himself,” He said, “He shall glorify Me.” As Christ came to glorify the Father by the revelation of His infinite love, so the Spirit came to glorify Christ.

“God so loved the world that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” The measure of God’s love is the measure of His power.—[Letter 213, 1903](#), p. 5. (To “My Dear Friends at Berrien Springs,” October 9, 1903.)

It was a sin in the ancient economy to offer a sacrifice upon the wrong altar, or to allow incense to be kindled from a strange fire. We are in danger of commingling the sacred and the common. The holy fire from God is to be used with our offerings. The true

MR No. 99—*The Importance, Work, and Influence of the Holy Spirit; The Third Angel's Message To Be Proclaimed; Comments on the Avondale Property.* 43 altar is Christ, and the true fire is the Holy Spirit. The Holy Spirit is to inspire, to teach, to lead, and to guide men, and make them safe counselors. If we turn aside from God's chosen ones, we are in danger of inquiring from strange gods, and of offering upon a strange altar...

The most powerful preaching of the Word will avail nothing unless the Spirit teaches and enlightens those who hear. Unless the Spirit works with and through the human agent, souls will not be saved, or characters transformed by the reading of the Scriptures. The planning and devising that is done in connection with the work should not be of a character to draw attention to self. The Word is a power, a sword in the hand of the human agent. But the Holy Spirit is its efficiency, its vital power in impressing the mind. "They shall all be taught of God." It is God that causeth the light to shine into the hearts of men. Will my ministering brethren remember that it is essential that God be recognized as the source of our strength, and the Spirit as the Comforter? The great reason why God can do so little for us is that we forget that living virtue comes through our cooperation with the Holy Spirit.—[Manuscript 1, 1895, 18, 22](#). (No title, no date.)

[46]

The Spirit is constantly showing to the soul glimpses of the things of God. A Divine Presence seems to hover near, and then if the mind responds, if the door of the heart is opened, Jesus abides with the human agent. The Spirit's energy is working in the heart and leading the inclination of the will to Jesus by living faith and complete dependence of Divine power to *will* and to *do* of His good pleasure. The Spirit taketh the things of God, just as fast as the soul resolves and acts in accordance with the light revealed.—[Letter 135, 1898](#), pp. 2, 3. (To G. B. Starr, no date.)

[Material Requested for *Review and Herald* article for Spirit of Prophecy Day, April 10, 1958.]

We found a good dinner waiting for us, and all seemed to eat as if they relished the food. After dinner we went to the riverside, and Brethren Starr, MacKensey, and Collins seated themselves in one boat; Brethren Daniells, McCullagh, and Reekie in a still larger boat; and Willie White, Emily Campbell and myself in another. We rode several miles upon the water. Though the stream is called Dora Creek, yet it has the appearance of a river, for it is a wide, deep

[47] stream. It is somewhat salty but loses its saltiness as it borders the place which we are investigating. It required two rowers to pull the boat upstream. I should judge this was not a creek, but a deep, narrow river, and the water is beautiful.... The boat ride was very enjoyable, though the rowers had to change hands to rest each other. On our way we passed several houses upon farms of about forty acres of land....

I cannot for a moment entertain the idea that land which can produce such large trees can be of a poor quality.... If the people in this country would take the same pains in cultivating as in America, they would be able to grow as excellent fruit, grains, and vegetables as are raised there....

While sitting on a log, my mind was actively planning what could be done.... I could see nothing discouraging in prospect of taking the land, but our party returned and broke up my future faith-prospecting....

We reluctantly gathered up our wraps and pillows and made our way toward the boat where the company that had been prospecting joined us. They came from their investigation with a much more favorable impression than they had hitherto received. They had found some excellent land, the best they had seen, and they thought it was a favorable spot for the location of the school. They had found a creek of fresh water, cold and sweet, the best they had ever tasted. On the whole, the day of prospecting had made them much more favorable to the place than they had hitherto been.—[Letter 82, 1894](#), pp. 2-5. (To Elder and Mrs. J. E. White, May 1, 1894.)

False testimony has been borne concerning this soil. God can furnish a table in the wilderness.—[Letter 350, 1907](#), p. 3. (To Elder and Mrs. J. E. White, October 22, 1907.)

[48] It is a treat to have all the oranges we want. I use lemon juice freely. It is the best thing you could use for rheumatism, for your head, and for malaria.—[Letter 119, 1896](#), p. 3. (To “Children,” July 31, 1896.)

***Released 1958.***



**MR No. 100—God’s Work and Institutions in  
Washington, D. C. Not To Be Controlled by Battle  
Creek**

[49]

[Release requested by Elder R. Ruhling on behalf of the  
management of the Washington Sanitarium.]

In the visions of the night I was in a council meeting where were being discussed some matters pertaining to the medical work in the District of Columbia. Some present expressed it as their best judgment that when the sanitarium buildings in Takoma Park were completed and equipped, the sanitarium in the city should be closed. Then One of divine wisdom and understanding spoke of the importance of maintaining in the city every possible agency for exalting the principles of Bible truth. The seeds of truth should be sown among men of influence in the nation’s capital.

The sanitarium is an important agency in disseminating the light that should shine forth to the men upon whom rests the responsibility of making laws for the nation. With the sanitarium in Washington there should be connected physicians and helpers who can represent the truth as it should be represented.

A sanitarium in Washington will lead to an acquaintance with our institutions at Takoma Park, for which earnest efforts should be put forth to secure the very best possible talent. God desires the light of truth to shine forth to counsellors and senators, that much blind prejudice may be removed. A serious injury would be done the cause of God, were the sanitarium that has been operated in the city of Washington now to be closed.

I am hoping to see sufficient means given by our people to enable the various branches of our work to be perfected in the important city of Washington.

I have written this hurriedly, that it may go in the mail this afternoon, but I hope to write more later.—[Letter 114, 1907](#), pp. 1, 2. (To Brethren Daniells, Kress, and Irwin, April 2, 1907.)

[50]

We shall not, here in Washington, expend large sums of money in purchasing land and erecting expensive buildings. We are here for no such purpose. The instruction I have received is that our sanitarium and school buildings are to be moderate in size.—[Letter 273, 1904](#), p. 1. (To E. A. Sutherland and P. T. Magan, July 28, 1904.)

Last night I was awakened before eleven o'clock to listen to words that must be spoken to our churches. I wrote many pages, and at four o'clock lay down for a little while....

The work here [Washington] is moving forward in clear lines. It was important that we should be here to help the workers in council. In the work that is done on the buildings, no money is to be expended for display. The buildings are to be plain and modest. A mammoth sanitarium is not to be erected; for this is not to be a modern Jerusalem. We have told the workers this plainly. We cannot expend all the means in one place. We must make careful, economical plans.—[Letter 267, 1904](#), pp. 1, 2. (To Brother Hayward, July 24, 1904.)

In the city of Washington zealous, earnest work should be done. In every part of the city chosen men should be set at work to give the message of warning.

[51] Let every effort possible be made for the conversion of unbelieving friends and neighbors. Talk with them about the truth for this time; pray for them.

“Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven. Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? Then will I profess unto them, I never knew you” [[Matthew 7:21-23](#)].

I urge our ministers in Washington to labor as much as possible in the field, where they can give the message to men who know not the Scriptures....

Some of the time spent in the discussion of business matters should have been spent in earnestly seeking the Lord for divine power and guidance to cleanse their souls from sin and be converted. It has been presented to me that the Lord had rich blessings for His people in Washington. In the publishing work, in the sanitarium,

~~there was a rich spiritual experience that the leading men should~~ have obtained but they did not. But much time was occupied in dealing with difficult problems that should not have been touched until by humiliation of heart and by prayer the converting power of God had been realized. The Holy Spirit was waiting for confessions to be made, but with many there was a blindness as to their true spiritual condition. Confessions should have been made with that humility which results from an abhorrence by the individual of his unconverted soul.—[Letter 162, 1909](#), pp. 1, 2. (To “Our Responsible Men in Washington,” December 1, 1909.)

Several years ago the Lord instructed me that we should establish a sanitarium in Washington, and that it should stand separate and independent from the sanitarium at Battle Creek.

Ever since my return from Australia, light has been clearly given me that those who are firm in the faith should place themselves decidedly on the Lord's side, and that they should work with all their God-given power to counteract the centralizing influences that have developed round the medical work in Battle Creek.

[52]

The Lord has plainly instructed me that we must not permit the medical men in Battle Creek to sway the work in Washington, because, unless greatly changed, they would exert a strong influence to thwart the plan of God in that important center. While these men continue to follow principles that God has condemned, how could the Lord be honored by having the Battle Creek mold placed on all our medical institutions? Those who give shape to our medical work in Washington should be sound in the faith, understanding clearly the principles of the truth that in positive terms has been given to us as a people.

From time to time the Lord has presented many things before me regarding the perils of our physicians who are associated together at Battle Creek. At various times Dr. Kellogg has been presented to me as walking in a false show, desiring to have the credit of being the first in medical missionary work. By his remarks he sometimes gives the impression that he is the author of the medical missionary work. But this honor does not belong to any man. It is the Lord, not man, who is the Teacher and Leader of His people. God has moved upon the hearts of men in different places to engage in this work. He has given them wisdom to plan and devise, and they have carried

forward the work that He has laid upon them. It is His purpose that Dr. Kellogg shall give close attention to the work devolving upon him, and that he shall leave his brethren free to do their appointed work as the Lord shall direct them.—[Letter 256, 1903](#), pp. 1-3. (To the Officers of the Int. M. M. & B. Association, October 25, 1903.)

[53] We have seen the school buildings; they are an object lesson of how our work should be done. Now we must advance another step by putting up the main building of the sanitarium. This institution will be needed in connection with the school in the education of students. It would be a great mistake to leave the sanitarium till the last. Let a strong force be organized and put to work in the erection of the sanitarium. Let the best designs be followed, and make everything as complete as possible with the means allotted to the work. It will be for the best interest of the sanitarium to plan for the erection, later on, of several small cottages. These cottages will be a great blessing in many respects. Patients will come who will need greater quiet than can be obtained in a large building. Those who are too sick to go up and down stairs, even in an elevator, and who cannot bear the opening and shutting of doors, will gain a great blessing from the quiet of these cottages.

The school and the sanitarium should be closely united in their work. The one aim of the work done in both institutions should be the saving of souls. What is truth, Bible truth? What does it comprehend? In our institutions these questions are to be answered. “If any man will come after me, let him deny himself, and take up his cross, and follow Me.” This is the true higher education. The students are to be taught to carry a burden for the souls for whom Christ has given His life. The teachers in the college should be prepared to give health talks before the students.—[Manuscript 86, 1905, 2, 3](#). (To the “Officers of the General Conference and the Managing Boards of the Washington Sanitarium and the Training College,” July 14, 1905.)

[54] There should be no cramping of the sanitarium work at Takoma Park. I have been shown that the national capital should have every advantage. The workers there are to bring the truth before the ruling powers, and means must flow into that field in order that the work there shall make a presentation that will commend it to those who are accustomed to refinement and plenty. No mean impression must

~~be given to these statesmen, whose only knowledge, perhaps, of this~~ people and the third angel's message, may be received through the sanitarium work. It will be very essential that the means expended for the work in Washington shall be economically handled....

These words were spoken regarding the work in Washington: "The work at the heart of the nation is not to be handicapped. The sanitarium must do its part in convincing the influential men of America of the importance of the third angel's message. And our books must be handled in a way that will secure their largest circulation."

In the completion of the Washington Sanitarium, let simplicity and good taste prevail. This institution is to do an important work for the people of Washington. Through its influence inquiries will be made concerning our faith, and information will be given that will find a lodgment in some minds. One is standing back of the cause of present truth in Washington who will be a present help in every emergency. Hold firmly to the principles of truth. Guard the soul vigilantly, that you may not be found warring against the Spirit of God. Gird on the armor of Christ's righteousness. Be strong; yea, be strong.—[Manuscript 55, 1907, 2, 4, 5](#). ("The Work in Washington, D.C.," May 30, 1907.)

***Released 1958.***

[55]

## MR No. 101—1888 Re-Examined

[Release requested for study of the 1888 General Conference session.]

I have been shown that as he [Uriah Smith] now stands, Satan has prepared his temptations to close about his soul, that if he is not rescued the banner of truth will not be held aloft by him....

Elder Loughborough has stood firmly for the testimonies.... The influence of Elder Loughborough is valuable in our churches. Just such a man is needed, one who has stood unwaveringly for the light that God has given to His people, while many have been changing their attitude toward this work of God.—[Letter 20, 1890](#), pp. 2-4. (To O. A. Olsen, October 7, 1890.)

Professor Prescott made a confession dating back to Minneapolis, and this made a deep impression. He wept much.—[Letter 32, 1891](#), p. 1. (To Elder and Mrs. J. S. Washburn, January 8, 1891.)

Professor Prescott read the matter [the article “Be Zealous and Repent,” published in [The Review and Herald Extra, December 23, 1890](#)], and paused a number of times, deeply affected, weeping. He then confessed that at the Minneapolis meeting, and since that time, he had not had altogether right feelings. He asked the forgiveness of all and especially Brethren Waggoner and Jones. Brother Jones, I think, was not present. He then took the arm of Brother Smith and both went forward.—[Manuscript 3, 1891, 2](#). (Biographical, January 9, 1891.)

Your [W. W. Prescott] connection with the school was in God’s order.—[Letter 46, 1893](#), p. 3. (To W. W. Prescott, September 5, 1893.)

[56]

I received a most thorough, and hearty confession from LeRoy Nicola. I knew if he walked in the light that this must come....

I understand that Brother Morrison, Madison Miller, and others are coming into the light, where they may be a blessing to other souls.—[Letter 79, 1893](#), p. 1. (To Harmon Lindsay, April 24, 1893.)

Elder Butler is president of the Southern Union Conference, and I believe this is right.—[Manuscript 124, 1902, 4](#). (“The Work in Nashville,” May, 1902.)

The Lord has appointed Elder Butler and Elder Haskell and his wife to labor in the South.—[Letter 121, 1904](#), p. 3. (To Elder and Mrs. J. E. White, March 29, 1904.)

I have not lost faith in you, Elder Butler. I greatly desire that the old soldiers, grown gray in the Master’s service, shall continue to bear their testimony right to the point, that those younger in the faith may understand that the messages which the Lord gave us in the past are very important at this state of the earth’s history.—[Letter 130, 1910](#), pp. 1-2. (To G. I. Butler, November 23, 1910.)

We stood on the field of battle for nearly three years, but at that time decided changes took place among our people, and through the grace of God we gained decided victories.—[Letter 40, 1893](#), p. 5. (To Brother and Sister McCullagh, September 7, 1893.)

[Release requested by A. V. Olson for his General Conference talk on Righteousness by Faith.] [57]

The sin committed in what took place at Minneapolis, remains on the record books of heaven, registered against the names of those who resisted light, and it will remain upon the record until full confession is made, and the transgressors stand in full humility before God.—[Letter 19d, 1892](#), p. 15. (To O. A. Olsen, September 1, 1892.)

[Requested by *Youth’s Instructor* for article by T. G. Bunch.]

The Lord will work so that the disaffected ones will be separated from the true and loyal ones. Those who, like Cornelius, will fear God and glorify Him, will take their places. The ranks will not be diminished. Those who are firm and true will close up the vacancies that are made by those who become offended and apostatize.—[Manuscript 97, 1898, 6](#). (“The Necessity of a Close Walk With God,” August 11, 1898.)

*Released June 4, 1958.*

[58]      **MR No. 102—Final Message To Go Everywhere  
With Power**

[Release requested by the Home Missionary Department for use in  
an Article in *Go*.]

Said my Guide, “There is much light yet to shine forth from the law of God and the gospel of righteousness. This message, understood in its true character, and proclaimed in the Spirit, will lighten the earth with its glory. The great decisive question is to be brought before all nations, tongues, and peoples. 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.”—[Manuscript 15, 1888, 5](#). (To “Dear Brethren Assembled at General Conference,” November 1, 1888.)

*Released July, 1958.*



## MR No. 103—Ordinance of Humility Important

[59]

[Release requested for T. H. Jemison book on Bible Doctrines.]

The ordinance of feet washing is an ordinance of service. This is the lesson the Lord would have all learn and practice. When this ordinance is rightly celebrated, the children of God are brought into holy relationship with each other, to help and bless each other.

That His people might not be misled by the selfishness which dwells in the natural heart, and which strengthens by self-serving, Christ Himself set us an example of humility. He would not leave this great subject in man's charge. Of so much consequence did He regard it that He Himself, One equal with God, washed the feet of His disciples. [[John 13:13-17](#), quoted.]

This ceremony means much to us. God would have us take in the whole scene, not only the single act of outward cleansing. This lesson does not merely refer to the one act. It is to reveal the great truth that Christ is an example of what we through His grace are to be in our intercourse with each other. It shows that the entire life should be one of humble, faithful ministry.

In His life and lessons Christ has given a perfect exemplification of the unselfish ministry which has its origin in God. God does not live for Himself. By creating the world, and by upholding all things, He is constantly ministering for others. But Satan misrepresented God to the world, as he did to Adam and Eve. Selfishness has its origin in Satan, and just as far as it is indulged, so far are Satan's attributes cherished. But Satan charged God with his own attributes, and belief in his principles was becoming more and more widespread.

By the Son of God these principles must be demonstrated as false and God's character shown to be one of love. By Him the Father must be represented. God committed His ideal to His Son. He sent Christ into the world, invested with divinity, yet bearing humanity.

[60]

And with clearness and power did Christ set forth the attributes of God. He is “the brightness of His glory, and the express image of His person,” even “the image of the invisible God.” Yet He humbled Himself, taking the form of a servant. Our Redeemer is a perfect revelation of the Godhead; and it is of importance that as His disciples, we understand through Him God’s relation to us. He is the world’s great Teacher. And what we know of God through Him is the measure of our acquaintance with a practical knowledge of the truth as it is in Jesus.—[Manuscript 43, 1897, 2](#). (“Ministry,” no date.)

[Release requested by A. L. White for use in his Prophetic Guidance class.]

### **God Orders School Established in Australia**

The question is asked me if I would please explain to them the advantages of the schools in America above the schools in Australia and New Zealand. I tell you it is not, with the light I am receiving, altogether a pleasant task. I could only go back to the establishment of the school, and explain why the Lord directed that a school should be established under the control of those who believe the truth revealed in the word of God. I then related your connection with the school was in God’s order. Then the results in the converting power of God, and I have gathered up the items which I knew were signs of the approval of God.—[Letter 46, 1893](#), pp. 3-4. (To W. W. Prescott, September 5, 1893.)

[61] [Release requested for general use.]

### **Why the Work is Not Finished**

We have been asked why it is that there is so little power in the churches, why there is so little efficiency among our teachers. The answer is that it is because known sin in various forms is cherished among the professed followers of Christ, and the conscience becomes hardened by long violation. The answer is that men do not walk with God, but separate company from Jesus, and as a result we see manifested in the church selfishness, covetousness, pride, strife, contention, hardheartedness, licentiousness, and evil practices. Even

among those who preach the sacred word of God, this state of evil is found, and unless there is thorough reformation among those who are unholy and unsanctified, it would be better that such men would leave the ministry, and choose some other occupation where their unregenerate thoughts would not bring disaster upon the people of God.—[Letter 19b, 1892](#), pp. 13-14. (To O. A. Olsen, June 19, 1892.)

It is a departure from the ways of the Lord that brings perversity that will not be humbled or corrected. Many, when reprov'd for their wrong course, harden their hearts and continue to follow wrong principles. Holding fast their own wisdom as precious, they sullenly pursue their own way. This is the reason that the Holy Spirit is not manifested with greater power in our churches. If those who have been corrected by the Spirit of God would humble themselves before the Lord, and gladly reform, Christ would bestow upon them rich gifts, answering their contrite prayers, and helping them to understand themselves.—[Manuscript 135, 1902](#).

***Released October 16, 1958.***

**MR No. 104—Additional Material for Chapter 42 of  
2SM**

## MR No. 105—Statement Regarding Experience in Canvassing As An Absolute Prerequisite for the Ministry

[62]

**Reference to Action Taken at the 1888 General Conference**—Another resolution was passed that might have been laid upon the table, i.e. The one in reference to training all licentiates in the canvassing work before permitting them to enter the ministry. This was to be an absolute rule, and notwithstanding all I had to say against this resolution, it was carried. It was not right for the conference to pass it. It was not in God's order, and this resolution will fall powerless to the ground. I shall not sustain it, for I would not be found working against God. This is not God's way of working, and I will not give it countenance for a moment.—[Letter 22, 1889](#), pp. 10-11. (To R. A. Underwood, January 18, 1889.)

**Retrospective Reference in 1894**—Let us consider the proposition presented at the Minneapolis meeting. Some who did not receive their counsel from God prepared a resolution, which was carried, that no one should labor as a minister unless he first made a success in the canvassing field. The Spirit of the Lord did not indite that resolution. It was born of minds that were taking a narrow view of God's vineyard and His workmen. It is not the work of any man to prescribe the work for any other man contrary to his own convictions of duty. He is to be advised and counseled, but he is to seek his directions from God, whose he is, and whom he serves. If one undertakes the canvassing work, and is not able to sustain himself and his family, it is the duty of his brethren, so far as lies in their power, to help him out of his difficulty, and disinterestedly open ways whereby this brother may labor according to his ability and obtain means honestly to sustain his family.—[Manuscript 34, 1890, 2](#). (Testimony 4, August 3, 1894.)

[63]

*Released January, 1959.*

[64] **MR No. 106—EGW Materials on Southern Work  
and Oakwood College**

[Release requested by O. B. Edwards for use in writing a history of  
Oakwood College, 1896-1956.]

In the night season I was taken from place to place, from city to city, in the Southern field. I saw the great work to be done—the work that ought to have been done years ago. We seemed to be looking at many places. Our first interest was for the places where the work has already been established, and for the places where the way has opened for a beginning to be made. I saw the places in the South where institutions have been established for the advancement of the Lord's work. One of the places that I saw was Graysville, and another [was] Huntsville. The Lord led in the establishment of these schools. Their work is not to be discouraged, but encouraged. They are to receive encouragement and support. Both of these places have advantages of their own. There has been delay in pushing forward the work in these places. Let us delay no longer. At these schools students may gain an education that, with the blessing of God, will prepare them to win souls to Christ. If they unite with the Saviour, they will grow in spirituality, and will be prepared to present the truth to others.

[65] We must provide greater facilities for the education and training of the youth, both white and colored. We are to establish schools away from the cities, where the youth can learn to cultivate the soil, and thus help to make themselves and the school self-supporting. Let means be gathered for the establishment of such schools. In connection with these schools, work is to be done in mechanical and agricultural lines. All the different lines of work that the situation of the place will warrant are to be brought in.

Carpentering, blacksmithing, agriculture, the best way to make the most of what the earth produces—all these things are part of the education to be given to the youth.—[Letter 25, 1902](#), pp. 8-9. (To

Those in Positions of Responsibility in the Southern Field, February 5, 1902.)

The light given me is that the schools in Graysville and Huntsville make these towns places of special interest. In both of these places there are excellent opportunities for giving the students manual training. I mention these places particularly because they have been presented to me by the Lord as places in which we should make persevering efforts to build up and strengthen the work. In these places there is much to be done, and the efforts of the laborers should be especially directed to this work until something is completed that will be an object lesson of what can be done....

Let not the means at your disposal be spent in so many places that nothing satisfactory is accomplished anywhere. It is possible for the workers to spread their efforts over so much territory that nothing will be properly done in the very places where, by the Lord's direction, the work should be strengthened and perfected.

There will be those who do not see any special necessity to perfect the equipment of our schools in Graysville and Huntsville, because from outward appearance these places may seem inferior to some other places. But let not the work in Graysville and Huntsville, or the work in Nashville, be passed over to enter a place like Chattanooga, to begin a work that will call for quite an outlay of means, and that will divert the attention of the workers.—[Letter 87, 1902](#), p. 3. (To Brother Kilgore, June 11, 1902.)

[66]

I have been shown that with proper management the Huntsville school and the Graysville school could be self-supporting. But I was instructed, also, that the difficulties to be overcome in the Huntsville school would be far greater than in some other schools. A school for colored students cannot be compared with or treated in the same way as a school for white students. Not all that ought to have been done for the Huntsville school has been done, and those who take the management of the school in the future will have a trying time. But God will be with them if they make Him their dependence. This school has land, and the cultivation of fruit should be carried on. But the school cannot do this without help.

Since writing the above, I have been down to breakfast. I will now add a few words to this letter. I want you to get all the help you possibly can in your work. I know that you cannot help feeling

troubled as you see the shortcomings of those who know the truth, yet are not sanctified through the truth. Let us do our best, and then trust the Lord to do what we cannot possibly do. Our work is to be placed on a higher plane. We are to have a faith that will not fail or be discouraged.

[67] I have not much confidence in doing a large amount of work for those who already know the truth. Nothing will stir the South like taking hold of the work in new places. The cities are to be entered. But to try to bring those who know the truth, yet do not do their best, up to where they ought to be, is, I must say, almost labor lost, and greatly hinders aggressive work. Let the workers press into the cities still in ignorance. Let men and women be trained to conduct schools and sanitariums for white people. Let colored workers be educated to labor for their own people. And let the workers all remember that no raid is to be made on slavery and cruel taskmasters.—[Letter 200, 1903](#), pp. 4, 5. (To G. I. Butler, September 10, 1903.)

Early on Monday morning [June 20, 1904] we took the train for Huntsville. We reached the school at one o'clock the same day. That afternoon we were taken over a portion of the school farm. We find that there are nearly four hundred acres of land, a large part of which is under cultivation. Several years ago Brother S. M. Jacobs was in charge of the farm, and under his care it made great improvement. He set out a peach and plum orchard, and other fruit trees. Brother and Sister Jacobs left Huntsville about three years ago, and since then the farm has not been so well cared for. We see in the land promise of a much larger return than it now gives, were its managers given the help they need.

Brother Jacobs put forth most earnest, disinterested efforts, but he was not given the help that his strength demanded. Sister Jacobs also worked very hard, and when her health began to give way, they decided to leave Huntsville and go to some place where the strain would not be so heavy. Had they then been furnished with efficient helpers and with the means necessary to make the needed improvements, the advancement made would have given Brother Jacobs encouragement. But the means that ought to have gone to Huntsville did not go, and we see the result in the present showing.

Recently the suggestion has been made that the school at Huntsville is too large, and perhaps it would be better to sell the



property there and establish the school elsewhere. But in the night season instruction was given me that this farm must not be sold. The Lord's money was invested in the Huntsville school farm to provide a place for the education of colored students. The General Conference gave this land to the Southern work, and the Lord has shown me what this school may become and what those may become who go there for instruction, if His plans are followed. [68]

There is need at the Huntsville school of a change in the faculty. There is need of money, and of sound, intelligent generalship, that things may be well kept up, and that the school may give evidence that Seventh-day Adventists mean to make a success of whatever they undertake.

Wise plans are to be laid for the cultivation of the land. The students are to be given a practical education in agriculture. This education will be of inestimable value to them in their future work. Thorough work is to be done in cultivating the land, and from this the students are to learn how necessary it is to do thorough work in cultivating the garden of the heart.

The facilities necessary for the success of the school must be provided. At present the facilities are very meager. There is not a bathroom on the premises. A small building should be put up, in which the students can be taught how to care for one another in time of sickness. There has been a nurse at the school to look after the students when they were sick, but no facilities have been provided. This has made the work very discouraging.

The students are to be given a training in those lines of work that will help them to be successful laborers for Christ. They are to be taught to be separate from the customs and practices of the world. They are to be taught how to present the truth for this time, and how to work with their hands and with their heads to win their daily bread, that they may go forth to teach their own people. The bread-winning part of the work is of the utmost importance. They are to be taught also to appreciate the school as a place in which they are given opportunity to obtain a training for service. [69]

The teachers should constantly seek wisdom from on high, that they may be kept from making mistakes. They should give careful consideration to their work, that each student may be prepared for

the line of service to which he is best adapted. All are to be prepared to serve faithfully in some capacity.

No laxness is to be allowed. The man who takes charge of the Huntsville School should know how to govern himself and how to govern others. The Bible teacher should be a man who can teach the students how to present the truths of the Word of God in public, and how to do house-to-house work. The business affairs of the farm are to be wisely and carefully managed.

Each student is to take himself in hand, and with God's help overcome the faults that mar his character.—[Letter 215, 1904](#), pp. 3-6. (To M. A. Davis, June 30, 1904.)

Brother \_\_\_\_\_ has been chosen to act as business manager and principal of the Huntsville School. For years he has labored in school work for the colored people in Mississippi, under the direction of the Southern Missionary Society. He is a teacher of experience, and is a capable manager. Associated with him will be a faculty competent to carry forward all branches of instruction both in the school lines, and in industrial training. The efficiency of the school will be much improved this year.—[Letter 221, 1904](#), pp. 1, 2. (To Frank Foote, July 6, 1904.)

[70] I have a message for you: It is the duty of those in all parts of America to have a special regard for the men who are giving the powers of heart, mind, and soul to the work in the Southern field. This field is a responsibility that does not rest upon the men and women only who are engaged in the work there. None should feel that they have no burden to carry in reference to this field. The wrongs that have existed in the past must not be repeated. Not one word of discouragement should be spoken to anyone engaged in the work. This field must be worked. Every grace is needed.

That which has been done in sending out self-denial boxes is well-pleasing to God. By the use of these boxes a double good is accomplished—gifts are received for the advancement of the work, and the families in which these boxes are used receive an education in self-denial...

The work for the colored people needs liberal offerings, and parents as well as children may do much by self-denial and sacrifice to aid this work.

Parents, these self-denial boxes are a precious reminder in your home. Therefore deny yourselves in order to be able to put money into them, just as long as there are needs to be supplied....

A primary school should be fitted up in Huntsville for the education of colored children. Provision should also be made for those who can be prepared to minister to their own race. For this work wise teachers are needed. And gifts of money are needed. Do not suppose that small offerings will not be appreciated. Larger gifts will also be needed. Self-sacrifice is called for at every step. It is a great work to prepare colored youth to teach their own race.—[Letter 304, 1904](#), pp. 1-3. (To My Brethren Throughout America, November 11, 1904.)

Several years ago it was presented to me that the Gentile world should be called upon to make donations to our work in the Southern field. Let discreet, God-fearing men go to worldly men that have means, and lay before them a plan of what they desire to do for the colored people. Let them tell about the Huntsville school, about the orphanage that we desire to build there, and about the colored mission schools that are needed all over the southern States. Let the needs of this work be presented by men who understand how to reach the hearts of men of means. Many of these men, if approached in the right way, would make gifts to the work.—[Letter 295, 1905](#), pp. 4-5. (To J. H. Baldwin, October 18, 1905.)

[71]

I felt great sadness of heart on hearing that one of the Huntsville school buildings had been consumed by fire. I am so sorry that one life was lost. We must now do our very best to make the needed improvements at the school. I am not favorably impressed by what you say about all the buildings that are to be erected being small. We must not let the work at Huntsville flag, or be brought down to small dimensions. There is need of buildings, and there is need of larger buildings, but these must not be extravagantly large, for the work in other places in the South must be considered.—[Letter 348, 1906](#), p. 3. (To G. I. Butler, October 30, 1906.)

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

Do not lose interest in the work for the colored people. Do not rest until sanitarium work is established for them, both at the Huntsville school and at Nashville. In the past much labor has been given to this people under the most trying circumstances, and you should not overlook what has been done by the hardest kind of labor.

[72] Do not ignore what has been done, but unite your sympathies with the sympathies and labors of those who have gone before you and prepared the way. God help you, and give you wisdom to know how to treat your fellow workers. Christian instrumentality is a wonderful thing. If its place in the divine economy is appreciated as it should be, the workers will appreciate more than they do what has been accomplished in the Southern field.

When I first visited the South I learned many things regarding the work that had been done there, and when I can do so I will have a history of that work published. Those who did not take part in it cannot fully understand how much of self-denial and sacrifice it called for.—[Letter 154, 1907](#), pp. 1-3. (To J. S. Washburn, April 17, 1907.)

For some time I have had a great desire to be in Washington, but I cannot leave my work here; there is too much to do, too many important interests at stake.

Some very decided instruction has been given me in regard to the work to be done in Huntsville, and the necessity of our placing the training school there on vantage ground. Let us delay no longer to do the work that so long has been left undone in the Southern field. Soon this work of training colored people to be laborers in the cause of God will be much harder to handle than it is now.

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

[73] seek in every way possible to help them, and to let them know that we appreciate their labors....

A mighty influence should now be set in operation to arouse earnest efforts in behalf of the colored people. The chafing and annoyances that have existed among the workers in the Southern States, the holding back, and the hindrances, have not been of the Lord's order; and these things have prevented the work from being done that God designed should be done in that field. Had the workers been prepared to act harmoniously, and under the dictation of the Spirit of God, there would have been a very different showing than there is today. Now an earnest work is to be done for the teachers in Nashville, and a wise work is demanded for the colored students....

God will multiply our numbers and our men of means, and through His converted agencies will accomplish the work that He designs shall be done. It is the baptism of His Holy Spirit that is needed among His laborers. When this lack is supplied, we shall serve Him with a thousandfold more earnestness than we do now.—[Letter 228, 1907](#), pp. 1-3. (To the Officers of the General Conference, June 14, 1907.)

I have been writing for our paper on the needs of the Southern field. This is a living subject with me. I hope that our people will not stop to question about everything that does not exactly meet their ideas before giving to the work that needs their help so much. I have tried to bring before our people the needs of the training school at Huntsville. This school should have special advantages, and our people should understand that liberal gifts made to this enterprise will be money well invested.

At the Huntsville school a thorough work is to be done in training men to cultivate the soil and to grow fruits and vegetables. Let no one despise this work. Agriculture is the ABC of industrial education. Let the erection of the buildings for the school and the sanitarium be an education to the students. Help the teachers to understand that their perceptions must be clear, their actions in harmony with the truth, for it is only when they stand in right relation to God that they will be able to work out His plan for themselves and for the souls with whom, as instructors, they are brought in contact.

Let us encourage all Seventh-day Adventists to have a deep interest in the work that is being done at Huntsville for the education of men and women to be laborers among the colored people. The preparations for a sanitarium for these people should go forward

[74]

at Huntsville without delay. If we will move forward with faith in God, He will fulfill His word to us. We have no time to lose, for wickedness in the cities is reaching a terrible pass. The night is coming in which no man can work. Let us not grudge to the colored people a well-equipped sanitarium in connection with the Huntsville school. The building should not be restricted. It should be made roomy enough to accommodate with comfort those who shall come to it...

The gospel of Christ embraces the world. Christ purchased the human race at a price that was infinite. The ransom embraced every nationality, every color. We should think of this when we consider the colored people in our own land who are so greatly in need of our help. These men and women should not receive the impression that because of the color of their skin they are excluded from the blessings of the gospel. The white people are under obligation to God, by the innumerable favors they have received, to take an interest in those who have not been so highly favored...

[75] Our people everywhere have given freely of their means to establish in Nashville a sanitarium for the white people; let them now be generous in their offerings that a sanitarium may be established at Huntsville for the colored people. If our charities to the colored race were as large and as numerous as they have been to the white people, we would call forth their gratitude and love.

My brethren, I entreat you not to let the work for the colored people be longer neglected. Meetinghouses, simple but convenient, should be built for them, where they can come together to study the Word of God....

The Southern field is in need of humble, God-fearing workers. It is in need of means. Who will rally our people at this time, encouraging them to give all they possibly can for this work? God will be pleased to have not only our own people, but whosoever will, make liberal offerings. Who will teach our brethren to measure their gifts by the spirit of benevolence that led the Father to give His only begotten Son to make us the recipients of eternal blessings? When we allow the Spirit of Christ to guide us in giving, God's blessing will go with our gifts, and wisdom will be given to those who have the responsibility of the disbursement of means, that the best appropriation of the funds may be made.

The people of the South must be helped, not only in a few places, but in many places where help is needed. Brethren, let us be true missionaries. Let us open our hearts to the needs of the colored people, realizing the responsibility that rests upon us to impart of the blessings God has given us. In the day of final reckoning, He who has entrusted us with His goods will demand His own with usury.—[Letter 289, 1907](#), pp. 1-3, 6. (To G. I. Butler and his co-laborers in the Master's vineyard, September 10, 1907.)

Last night in my sleeping hours I seemed to be speaking to the workers at Takoma Park, Washington. I was speaking in regard to the buildings that it may be considered necessary to erect there. The beginning of work on every such building should be regarded as an occasion for seeking the special guidance of the Holy Spirit. Before you begin the work, ask that the Holy Spirit of God may give you a clear understanding of what should be done, and how to do it in the least expensive way. Our people have been drawn upon heavily for the work in Washington. Every dollar should be used to carry on the work in a way that will conform to the faith that we profess.

[76]

Light has been given me that believers should now arouse themselves to make earnest efforts for the advance of the work in the Southern States. Because of past neglect the work in this field has been almost at a standstill, and we shall have no excuse to render for this neglect in the day when God shall call all our works into judgment.

Means must now be gathered from the various churches for the help of the colored people in the South. This is a work that should have been done years ago. Let us now do all in our power to redeem the past neglect. Calls are coming in for schoolhouses to be built, and meetinghouses where the colored people can assemble for worship. It is right to solicit means for this purpose, and to erect buildings that are proportionate in size and equipment to the needs of the place where they are established.

The book *Christ's Object Lessons* might have had a wide circulation in the South for the benefit of the Southern schools. But instead of this enterprise being energetically pushed, territorial rights have been contended for, and the field has been left unworked. It is true that organization and method must be maintained in the various lines of our work, but because undue importance has been attached

[77]

to territorial claims, many have been deprived of the instruction that this precious book contains. My brethren, let these books be circulated in every possible place. "Faith without works is dead." Who will now engage in this work with a true missionary spirit? Who will study to bring in ingenious methods by which this book may be brought before all classes?

At our large gatherings, men of wisdom and experience should be chosen to present *Christ's Object Lessons* and *Ministry of Healing* before the people, and to call for those who will take a part in circulating them. If this plan had been faithfully followed in the past, we might now have humble houses of worship and schools in many places, where the colored people would be receiving an education in the principles of present truth. These schools and meetinghouses are the Lord's agencies for the promulgation of His truth in the South, and to prepare a people for the coming of Christ. The colored people themselves, with a wise planner at their head, will do much toward the erection of these buildings.

The land at Huntsville was a donation from our people to the colored work. A much broader work would have been accomplished there had our people moved forward in faith and self-denial. It was God's design that Huntsville should have convenient school buildings and a sanitarium for the colored people. This sanitarium building has become a positive necessity. Some of the brethren have been free to give their advice concerning this institution, saying that it should be "a small sanitarium." The advice I have had to give has been that we should have a modest but roomy sanitarium, where the sick can be taken in and treated. The colored race should have the benefits of such an institution as verily as should the white people. In this sanitarium colored nurses are to be trained for service in the field as gospel medical missionaries.

[78] The Lord is calling for converted workers who will act as faithful ministers and teachers to the colored people. We need less of commercial enterprises, and more church buildings and missionaries. Let us be very guarded in the use of means, that money may not be used largely in a few places, when there are so many places that the missionary must enter with the last message of warning.—[Letter 322, 1907](#), pp. 1-3. (To the Officers of the General Conference, October 2, 1907.)



My brethren and sisters in the South, will you not act your part in the good work of helping the Huntsville school? Have you not some time to spare in its behalf, that you can devote to the sale of *Christ's Object Lessons*? By taking up this work, you will be acting as missionaries for the Lord Jesus. His approval will rest upon you as you try to assist the faithful workers in the Huntsville school. By circulating *Christ's Object Lessons*, not only will you be helping the Huntsville school, but you will be placing in the hands of men and women a book containing the most precious spiritual instruction.

The Huntsville school is in need of help. Let our people take hold earnestly of the circulation of *Object Lessons* in its behalf. If you will act your part faithfully, the school can get the equipment that it so much needs. Christ says to His disciples, "Ye are the light of the world." "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."—[Manuscript 103, 1907, 4, 5](#). ("The Sale of *Object Lessons*," October 3, 1907.)

I am instructed to say to our colored laborers: Be kind in your families. Do not bring into the home circle any of the spirit or the customs of slavery. Let no harsh words be heard in your homes. Overcome disorderly habits. Never indulge a harsh, authoritative manner. Never treat your wife as your slave. Remember that you are members of the Lord's family, and that in this world you are to give an example of what the Lord expects the members of His family to be. Your lips are to be sanctified to the Lord's service. You are to be Christlike in word and act. You may have witnessed much tyranny on the part of those who looked upon the Negro as their property, to be treated as they pleased, but because of this you are not yourself in your home to be a tyrant. God is the owner of all human beings.

[79]

Those who feel at liberty to torture those over whom they have authority will be dealt with by the Creator as they have dealt with those under them....

Years ago the truth should have been proclaimed from city to city in those fields where there are many colored people. In these cities sanitariums and schools are to be established, in suitable locations, and these institutions are not to be left barren of much-needed facilities, as the Huntsville School was left for many years. Those who knew of the condition of things in this school, both white

and black, should have helped to raise means for the placing of the school where it could do a more successful work. Industries should be started in connection with this school that will help it to be self-supporting.

The hearts of the colored people are not to be left without hope or courage. They are to be filled with hope by those who have learned to believe that the colored people appreciate the efforts put forth in their behalf, and are ready to be co-workers with Christ the Master Worker.

[80] To carry this work forward, helping the people, here a little and there a little, teaching them to live, not as if there were no hope of a change for the better in their condition, but as if there were something better for them, requires patient, earnest, judicious, persevering effort. But such effort is richly rewarded.

For this work many men and women of the colored race are to be educated to work as missionaries for their own people. These workers are not to feel that their sphere of labor is to be among the white people. They are to be educated and trained to be missionaries within their own borders.

**Perseverance**—To many of the colored people, the difficulties against which they have to contend seem insurmountable. But there are those who will not give up. All who are conscientiously and in the fear of God trying to acquire an education are to be encouraged. There is talent among the colored race, and this talent will be developed, sometimes where least expected. Every advantage possible is to be given to the colored youth who are capable of becoming useful workers in the Lord's vineyard.

There are those who with proper training can be prepared to conduct sanitariums for colored people. In all cases they will need the assistance of white workers, but their talents will tell greatly for the success of the work.

Schools for colored children and youth are to be established in many places. The teachers are to bring a softening, subduing influence into the school. In their habits and their dress they are always to be neat and tidy. They will find that the students need this example. And they will find also that they are very quick to imitate. When old or young show refinement of manner and taste in dress, this is never to be discouraged.—[Manuscript 105, 1908](#),

1, 3-5. (“Words of Counsel to Our Colored People,” October 19, 1908.)

I cannot rest because of the many representations made to me, showing that our people are in danger of losing precious opportunities of working earnestly and wisely for the proclamation of the third angel’s message. Satan with all his agencies is working to hold God’s people back from giving all their powers to His service. But as a people we are to be active and decidedly in earnest, improving every opportunity to increase our usefulness in religious lines. We are to be “not slothful in business, fervent in spirit, serving the Lord.” Possessing true godliness and knowledge of the Word of God, every church member may become a working agency, laboring with dignity and confidence, yet with humble dependence, remembering the words of Christ to His first disciples, “I send you forth as lambs in the midst of wolves: be ye therefore wise as serpents and harmless as doves.” We need to exercise wisdom in all our ways if we would work in the name and fear of God. Unfeigned faith is what we need, for faith is “the substance of things hoped for, the evidence of things not seen.”

[81]

I have visited the Huntsville school, and I believe that it has many advantages for the carrying on of the work of an all-round education. It is the privilege of those who labor there to make it a blessed place of preparation for usefulness in the work of God.

I am praying that every soul of you will fill the place that the Lord designs for you. He will work for each one according to his faith. There is a picture representing a bullock standing between a plow and an altar, and with the picture is the inscription, “Ready for either.” Thus we should be ready to tread the weary furrow or to bleed on the altar of sacrifice. This singleness of purpose, this devotion to duty, is to be expressed in the life of every child of God. This was the position our Saviour occupied while upon the earth; it is the position that every follower of His will occupy.

The salvation made sure to the human race through the sacrifice of Christ was intended alike for all races and nationalities. There are some of all nationalities who are never inclined to draw in even cords with their fellow men. They want to be a ruling power. And unless the power of God is recognized and appreciated, and believers work intelligently for the accomplishment of God’s purpose for all

[82]

mankind, God will leave them to their own ways, and will use other instruments through which to accomplish His plans. And those who refuse to do the work laid upon them will finally be found on the enemy's side, warring against order and discipline.—[Letter 244, 1908](#), pp. 1, 2. (To Those Recently Assembled at the Oakwood School, Huntsville, Alabama, August 23, 1908.)

I am glad to have an opportunity of speaking to this company of students. Sometime I expect that this room will be filled, and that another room will be filled also. We expect to see a work done here that men will be proud to acknowledge. We are glad indeed to see everyone present.

This morning I will first read a few words from the fifty-eighth chapter of Isaiah: “Cry aloud, spare not, lift up thy voice like a trumpet, and shew My people their transgression, and the house of Jacob their sins. Yet they seek Me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching God.

[83] “Wherefore have we fasted, say they, and Thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge?” Here the complaint comes not against themselves, but against God. Listen to the answer: “Behold, in the day of your fast ye find pleasure, and exact all your labors. Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high. Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord?” [[Isaiah 58:1-5.](#)]

The Lord declares what is the fast that He chooses. “Is not this the fast that I have chosen?” He says, “to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?” [[Verses 6, 7.](#)]

This is the work we are trying to do, and the work we are setting before His people, God's people, as the work that should be done.

Yes, Lord, we can say, We, Thy commandment-keeping people, are trying to do this work as fast as possible.

We are endeavoring to bring the colored people to that place where they shall be self-supporting. The time will come when you will be able to escape many of the evils that will come upon the world, because you have obtained a correct knowledge of how to plant and to build, and how to carry various enterprises. This is why we want this land occupied and cultivated, why we want buildings put up. The students are to learn how to plant, and build, and to sow. As they learn to do this, they will see a work before them which they will be very glad to have a part in. Opportunities will present themselves by which they can make themselves a blessing to those around them.

“Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked that thou cover him; and that thou hide not thyself from thine own flesh?” It is the privilege of every student and worker upon this school land to know what it is to be moved by the impulse of the Spirit of God.

[84]

“Then shall thy light break forth as the morning, and thine health shall spring forth speedily.” Why this assurance regarding the health? Health is given because you learn to use your muscles as well as your brain powers. It is very important that we tax our physical and mental powers equally. “Thy righteousness shall go before thee,” the Lord continues, “and the glory of the Lord shall be thy rearward.” How will our righteousness go before us? It will be revealed in righteous words, in righteous actions, in our useful employments. This work is given to the colored people as surely as it is given to the white people. According to their opportunities they are to work out faithfully the problems that God presents to them. When we do the work that God requires of us, the blessings He has promised will attend us.

If we will do justice, if we will exalt the truth, the Lord Himself will be our Keeper and our Preserver, enabling us to do His will. God takes care of those who are looked down upon by their fellow men. It is because He regards the needs of those who are despised and rejected that we have this school farm where you can receive a preparation for labor right here in the South. It is His desire that those who receive a training here shall go forth to labor, to lift up the

oppressed, to strengthen the weak hands, that through your efforts men and women may learn to honor and glorify God. The teaching of this fifty-eighth chapter of Isaiah means just this to you.

[85] I am glad of the opportunity of saying these few words to you. Let everything you do be done in faith. Believe that the Lord will surely fulfill His promises. He wants us to take comfort in His word; He wants us to be consoled by His promises; He longs to see the righteousness of the Lord go before us and the glory of God be our rearward. I see great possibilities for this experience to come to the students in this school. You have great advantages here. You are shut away from the world at large, away from the carousing, and the amusements, and the confusion. You do not need these things. You need to be where you are free to serve the Lord conscientiously. He does not cast you off because of your color. The Lord wants the white people to help the colored people. If they will encourage them, and open ways for them, the blessing of the Lord will surely come upon them, as it comes to those whom they are trying to help. This will be a working out of God's plan.

It is the privilege of each student here to know that the Most High has a care for you. He will watch over you for good, and not for evil. If you follow on to know the Lord, you will know His going forth is prepared as the morning. You will increase continually in light and knowledge. I want to see the goodness and mercy of God revealed in this place. We will pray for you; we will do all we can to help you; we will send you publications that you can read and study. I want to meet you each in the kingdom of God. Let us fight the battles of the Lord manfully and righteously, that we may see in the city of God the faces we look upon here today. Let us educate and train the younger members of the Lord's family. They are to stand firmly with God's people.

I need not say anything more to you this morning. I am very thankful that I could visit your school. For years I have done what I could to help the colored people, and I have never found the work so well begun in any place as I find it here at the present time. In all your experiences, remember that angels of God are beside you. They know what you do; they are present to guard you. Do not do anything to displease them. I believe you will try to help those who are trying to help you. As you work and they work, this school will

become consecrated ground. I shall want to hear how you succeed. [86]  
All heaven is interested in the moves you are making. Let us do our  
utmost to help one another to obtain the victory. Let us so live that  
the light of heaven can shine into our hearts and minds, enabling us  
to grasp the treasures of heaven. May God help you, is my prayer.—  
[Manuscript 27, 1909, 1-5](#). (“Words of Encouragement.” Talk given  
at the Oakwood School, Huntsville, Alabama, April 29, 1909.)

***Released January 20, 1959.***

[87] **MR No. 107—Rejecting the Testimonies; Sanctified Leaders Needed**

[Release requested by A. L. White for use in *Notes and Papers* and teaching.]

Many times in my experience I have been called upon to meet the attitude of a certain class who acknowledged that the testimonies were from God, but took the position that this matter and that matter were Sister White's opinion and judgment. This suits those who do not love reproof and correction, and who, if their ideas are crossed, have occasion to explain the difference between the human and the divine.

If the preconceived opinions or particular ideas of some are crossed in being reproved by testimonies, they have a burden at once to make plain their position to discriminate between the testimonies, defining what is Sister White's human judgment and what is the word of the Lord. Everything that sustains their cherished ideas is divine, and the testimonies to correct their errors are human—Sister White's opinions. They make of none effect the counsel of God by their tradition.—[Manuscript 16, 1889, 1](#). (“The Discernment of Truth,” circa January 1889. [Selected Messages 3:69](#).)

[88] You and he have evidenced your opinion of your own judgment—that it was more reliable than Sister White's. Did you consider that Sister White has been dealing with just such cases during her life of service for the Master, that cases similar to your own, and many varieties of cases, have passed before her that should make her know what is right and what is wrong in these things? Is a judgment that has been under the training of God for more than fifty years of no preference to those who have not had this discipline and education? Please consider these things.—[Letter 115, 1895](#), p. 4. (To Fannie Bolton, November 26, 1895; [Selected Messages 3:60](#).)

[Requested by A. C. Fearing for use in the *Ministry*.]



God's cause at this time is in special need of men and women who possess Christlike qualifications for service, executive ability, and a large capacity for work, who have kind, warm, sympathetic hearts, sound common sense, and unbiased judgment; who will carefully weigh matters before they approve or condemn, and who can fearlessly say No, or Yea and Amen; who, because they are sanctified by the Spirit of God, practice the words, "All ye are brethren," striving constantly to uplift and restore fallen humanity.—[Manuscript 156a, 1901](#), p. 9. ("Unheeded Warnings," November 27, 1901.)

*Released January 20, 1959.*

[89]

## **MR No. 108—How To Study the Bible**

[Release requested by T. H. Jemison for use in teaching notes for a university class in Principles of Prophetic Interpretation.]

Let the seeker for truth who accepts the Bible as the inspired Word of God, lay aside every previous idea, and take that Word in its simplicity. He should renounce every sinful practice, and enter the holy of holies with heart softened and subdued, ready to listen to what God says.

Do not carry your creed to the Bible, and read the Scriptures in the light of that creed. If you find that your opinions are opposed to a plain “Thus saith the Lord,” or to any command or prohibition He has given, give heed to the Word of God rather than to the sayings of men. Let every controversy or dispute be settled by “It is written.”

The mistake made by the Roman Catholic is that he reads the Bible in the light of the priests and rulers of the church, the early fathers, or other Catholic expositors. Laying aside all creeds or articles prescribed by any church, we are to read the Bible as the word of God to us. The Light of the world will enable us to distinguish between truth and antagonistic errors.

Let the heart be softened and subdued by the spirit of prayer before the Bible is read. Truth will triumph when the spirit of truth cooperates with the humble Bible student. How precious the thought that the Author of truth still lives and reigns. Ask Him to impress your minds with the truth. Your search of the Scriptures will then be profitable. Christ is the great Teacher of His followers, and He will not leave you to walk in darkness.

[90]

The Bible is its own interpreter. With beautiful simplicity, one portion connects itself with the truth of another portion, until the whole Bible is blended in one harmonious whole. Light flashes forth from one text to illuminate some portion of the Word that has seemed more obscure.

Those who with humility of heart search the Scriptures with a sincere desire to know and obey the truth, will not be left to walk in darkness. Jesus says, I am the Way, the Truth, and the Life. The whole Bible is a revelation of Christ. But you may read the Scriptures from morning till night, and unless you humbly submit your will to the will of God, you cannot receive a saving knowledge of the gospel. As you see the truth plainly stated, lay aside every false position, however dear it may be to the selfish heart. Some will take a text, wrest it from its true bearing, and force it into service to sustain some preconceived opinion. By linking together isolated passages of scripture, they may deceive others. But what appears to be Bible proof for their position is no proof whatever, for the scriptures are not used in their true setting. In this way error is often magnified and truth diminished. Those who thus wrest the scriptures to sustain error greatly dishonor God, and in the day of judgment they will be held responsible for the disobedience of those who through their sophistries have been led to disregard the divine law.

Those who desire to know the truth concerning the Sabbath of the Lord are not left to the guidance of uncertain suppositions. But let them not depend upon the teachings of the fathers, or any other human agency, but upon the words spoken by the Creator of the heavens and the earth. The Bible is the inspired Word of God. In it are to be found the laws of heaven. And from the Bible alone can we learn the truth regarding the Sabbath. God's Word is plain. The fourth commandment is definite and explicit, and reveals the divine origin of the Sabbath. And further, the Lord said to Moses:

“Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the sabbath of rest, holy to the Lord: whosoever doeth any work in the sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign [91]

between Me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed” [Exodus 31:13-17].

May the Lord help us to seek Him with the whole heart, that we may find Him. He will not be trifled with. Those who, though having opportunity to find the true path, presumptuously depart from it, will some day, when too late, realize their terrible mistake. Eternal life is for those only who continue to obey God. For them Christ has purchased salvation. “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 1:12].

“Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of Me” [John 5:39].

[92] When Jesus told His followers to search the Scriptures, He referred to the Old Testament Scriptures, for the New Testament was still unwritten. The Bible is made up of many parts—history, biography, song and praise, prayer, and prophecy. But all is inspired of God, and “is profitable for doctrine, for reproof, for correction, for instruction in righteousness.” In the term “scripture” is included the whole treasure-house of revelation and knowledge, in whatever form it is given.

Let no one seek to limit the circulation of the Scriptures. God speaks through various channels, and the sacred truths are to be sought as the miner seeks for gold. God has promised that He will guide all who desire to be taught, into all truth.

The Bible is the greatest educational book in the world, and should be used in every school. Whatever their previous education or conceptions, to many minds the simple reading of God’s Word will bring conviction, and even though in many cases the Word may be misapplied and misinterpreted, yet in after years, many, because of what they can remember of its teachings, may be able to distinguish between truth and error. Let us not be numbered with those who seek to limit the circulation of the Scriptures.—*Manuscript 175, 1901.*

If you read the Bible carefully, you will see what reformation is needed in yourself in order for you to be a faithful shepherd of the flock of Christ. Compare scripture with scripture, and then open your own heart. Gain light yourself, and then from an experimental knowledge you can set before the people of God what constitutes

Christian character. The power of the Holy Spirit will accompany your words if your own life is a representation of the truth which sanctifies the character, for you will then be a living epistle known and read of all men....

The natural man always remains the same. He is what hereditary tendencies, nationality, education, and circumstances have made him. But when the natural man is changed by the grace of Christ, then the transformation is seen in the new man, the new heart, new purposes, new impulses. The word of Christ is received, which is spirit and life; then we eat the flesh, and drink the blood of the Son of God. Then there is fruit in the heart, fruit in the lips, fruit in the character. Some bearing thirty, some sixty, and some one-hundred-fold.—[Letter 13, 1888](#), pp. 1, 2, 4. (To E. P. Daniels, July 3, 1888.)

[93]

All who engage in this work as co-laborers with Christ must not only be willing to preach the truth, but to practice it. Of the professedly learned and pious people of His day, Christ said, “Ye are both ignorant of the scriptures and of the power of God. Ye teach for doctrine the commandments of men.” He longed to fill the whole nation with the spirit of His mission of love, that they might unite with Him in the work of saving the world. The Holy Spirit would now come to our workers if they would earnestly seek for it. There will be no change made in the divine economy in order to bring around marked changes in the religious world. Men and women must arise to the emergency; they must receive the golden oil, the divine communication in rich blessings. This will enable them to arise and shine, because their light has come, and the glory of the Lord has risen upon them.

Those who claim to believe the Word of God, and yet cherish their own hereditary and cultivated traits of character, are the greatest stumblingblocks we shall meet as we present the grand, holy truths for this time. Those who believe present truth are to practice the truth, live the truth. They are to study the Word and eat the Word, which means eating the flesh and drinking the blood of the Son of God. They are to bring that Word, which is spirit and life, into their daily, practical life. It is the bread from heaven, and it will give life to the world. Power will be given to every man and woman who will eat of the bread that came down from heaven. Oh, cannot we

[94] take this in? Cannot we comprehend it? Why is our imagination so dull? “This is the will of Him that sent Me,” said Christ, “that every one” (how comprehensive, how far-reaching) “that seeth the Son, and believeth on Him may have everlasting life; and I will raise him up at the last day.” If this, the life of Christ, be in us, what may we not accomplish in His name? “As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name.”

Christian culture will follow the labors of every soul who will practice the truth conscientiously under all circumstances. But there is altogether too much skimming over the surface. There is a mine of precious ore, hitherto only in the possession of a very few. A careful and thorough digging will put us in possession of untold resources, represented as the golden oil, emptied from the two olive trees into the golden pipes, and from them into the golden bowls, to pour forth and enrich others.

We are in great need of large-hearted, level-headed men, who are true Christians, and who will show that they are feeding upon the Word of God, at home and abroad. Those of our faith and not of our faith will take knowledge of these men that they have been with Jesus and learned of Him. They will see that they are yoked up with Christ, and are drawing with Him, that they are apt scholars learning of Him His meekness and lowliness of heart. These will not complain of the yoke of Christ or murmur when lifting His burdens. They will march cheerfully forward, singing, yes, making melody to God in their hearts. The yoke of Christ is easy, and His burden is light.

[95] Oh, it makes every difference with those who study the Scriptures as to what and how they shall understand the Word, whether they eat it or not. The Word of God, if eaten, will give spiritual sinew and muscle. Those who eat and digest this Word will practice it. Their eyes, anointed with the heavenly eye-salve will see other lessons in the Holy Word than those seen by readers whose hearts are not cleansed, refined, and elevated. Under the working of the Holy Spirit the conscience will recognize a pure, high standard of righteousness that puts to shame the low, cheap ideas of the surface reader whose mind is corrupted with sin. They see that the doers of the Word alone are justified before God. Those who hear and fail to do are in no

wise better, morally or spiritually, for hearing. Those who will deny self, and make any and every sacrifice for Christ's sake will be able to teach because their precept and example harmonize.—[Letter 34, 1896](#), pp. 3-5. (To Brother and Sister Hare, December 19, 1896.)

The benefit that truth is to us depends not so much on the knowledge we gain by study as on the purity of our purpose and the earnestness of our faith. Merely to read the instruction given in the Word of God is not enough. We are to read with meditation and prayer, filled with an earnest desire to be helped and blessed. And the truth we learn must be applied to the daily experience. Those who have a true realization of the subtlety of Satan's devices for these last days will walk with fear and trembling, in great humility, at every step seeking divine guidance. Angels of God will instruct them. The Holy Spirit opens to the humble and contrite in heart the rich treasures of truth. A fountain has been opened for Judah and Jerusalem, in which we may wash and be clean. He who will purify his soul by obeying the truth will see and appreciate the love and mercy with which God has strewn the pathway of His children. He will realize that the paths of human devising lead to eternal ruin.—[Letter 69, 1901](#), pp. 6, 7. (To the Directors of the Medical Missionary Work, April 10, 1901.)

Christ was acquainted with the Scriptures, for He met all the temptations of the devil with "It is written." Arguments and reasons would have been of no avail, but "It is written" showed that Christ, the tempted One, had His feet upon solid, immovable rock. We are to learn these lessons from the Word, hanging them in memory's hall, and thus preparing to meet Satan with the only weapon which will repulse him—"It is written." All things written in the law and in the prophets are true, and they carry the proof of it in themselves. Nothing is gained by endeavoring to prove by argument the divine origin of the Bible. It is its own expositor. It carries its own keys; scripture unlocks scripture. If we do not see the truth in the Bible, it is because our opinions and prejudices have not been laid at the door of investigation. "If our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" [[2 Corinthians 4:3, 4](#)]. "For the preaching of the cross is to them that perish foolishness;

[96]

but unto us which are saved it is the power of God” [1 [Corinthians 1:18](#)].—[Manuscript 40, 1895, 2](#). (“Education,” no date.)

I have warnings to give to our people. There must be greater spiritual life and character given to our exposition of the Scriptures. In every church there should be held solemn seasons of earnest prayer to heaven for special revelations of the grace of God. Let every teacher humble his own heart, subdue his own excitable temper. There is to be a more direct unveiling of truth. He who presents the truth of the prophecies in the right way will use scripture to explain scripture. He will make the Bible its own expositor.—[Manuscript 27, 1908, 1](#). (“Truth to Be Maintained,” May 5, 1908.)

[97] Bear in mind that the highest qualification of the mind will not, cannot, supply the place of true simplicity, of genuine piety. The Bible may be studied as a branch of human science would be, but its beauty, the evidence of its power to save the soul that believes, is a lesson that is never thus learned. If the practice of the Word is not brought into the life, then the sword of the Spirit has not wounded the natural heart. It has been shielded in poetic fancy. Sentimentalism has so wrapped it about that the heart has not sufficiently felt the keenness of its edge, piercing and cutting away the sinful shrines where self is worshiped. “For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart” [[Hebrews 4:12](#)].—[Manuscript 64, 1895, 3](#). (“Sanctified Humility,” no date.)

Those who search the Scriptures and most earnestly seek to understand them, will reveal the sanctification of the Spirit through the belief of the truth, for they take into their very heart the truth, and have that faith that works by love and purifies the soul. All their spiritual sinew and muscle are nourished by the Bread of Life which they eat.—[Letter 88, 1900](#), p. 7. (To the Managers and Teachers in the Avondale School, April 13, 1900.)

Let God’s servants preach a “Thus saith the Lord.” Let them become acquainted with His instructions, reading and studying every sentence, every word, with softened, subdued hearts drawing near to God, that the Comforter may teach them. Christ’s teachings are our lessons for today, our lessons for tomorrow. The more frequently



they are studied, the better will they be understood.—[Manuscript 22, 1890, 15, 16](#). (Diary, January 10, 1890.)

Jesus has sent us a letter from heaven which gives us an account [98] of the love He has bestowed upon us. If studied, this letter will bring comfort to the distressed and hope to the perishing.—[Letter 98b, 1896](#), p. 5. (To “My Very Dear Sister,” May 21, 1896.)

The world’s Redeemer gave His life as a continual sacrifice in order to save man. He withdrew from the kingdom of heaven, and consecrated Himself to the work of ministering to the sorrows of suffering humanity....

Character is influence. As mind rules matter, character rules minds, and draws other minds into sympathy, and there is a new impulse, a moral taste created.—[Manuscript 11, 1892, 6, 10](#). (“Stewards of God’s Gifts,” no date.)

***Released August 13, 1959.***

## **MR No. 109—Items Relating To Tithe; EGW Careful to Avoid Human Influences**

[At the request of the Defense Literature Committee, the secretary of the Board of Trustees prepared a statement on “Mrs. Ellen G. White and the Tithe” to be used where needed in dealing with the misinformation now being circulated quite widely by C. A. Anderson, *The Shepherd’s Rod*, and others. Use is being made of a communication written by Mrs. White in 1905 to G. F. Watson, president of the Colorado Conference. It would seem advisable, in dealing with this question, to place the full Watson letter in the document together with some other related statements from the pen of Ellen G. White. While the letter to Elder Watson has been printed by six or eight different people and circulated quite widely, this is the first time it has been copied by the White Estate for any use whatsoever since it was written in 1905.—Alw.]

Items Relating To Tithe; EGW Careful to Avoid Human Influences

My brother, I wish to say to you, Be careful how you move. You are not moving wisely. The least you have to speak about the tithe that has been appropriated to the most needy and the most discouraging field in the world, the more sensible you will be.

It has been presented to me for years that my tithe was to be appropriated by myself to aid the white and colored ministers who were neglected and did not receive sufficient properly to support their families. When my attention was called to aged ministers, white or black, it was my special duty to investigate into their necessities and supply their needs. This was to be my special work, and I have done this in a number of cases. No man should give notoriety to the fact that in special cases the tithe is used in that way.

In regard to the colored work in the South, that field has been and is still being robbed of the means that should come to the workers in that field. If there have been cases where our sisters have appropriated their tithe to the support of the ministers working for

the colored people in the South, let every man, if he is wise, hold his peace.

I have myself appropriated my tithe to the most needy cases brought to my notice. I have been instructed to do this, and as the money is not withheld from the Lord's treasury, it is not a matter that should be commented upon, for it will necessitate my making known these matters, which I do not desire to do, because it is not best.

[100]

Some cases have been kept before me for years, and I have supplied their needs from the tithe, as God has instructed me to do. And if any person shall say to me, Sister White, will you appropriate my tithe where you know it is most needed, I shall say, Yes, I will; and I have done so. I commend those sisters who have placed their tithe where it is most needed to help to do a work that is being left undone. If this matter is given publicity, it will create a knowledge which would better be left as it is. I do not care to give publicity to this work which the Lord has appointed me to do, and others to do.

I send this matter to you so that you shall not make a mistake. Circumstances alter cases. I would not advise that anyone should make a practice of gathering up tithe money. But for years there have now and then been persons who have lost confidence in the appropriation of the tithe, who have placed their tithe in my hands, and said that if I did not take it they would themselves appropriate it to the families of the most needy ministers they could find. I have taken the money, given a receipt for it, and told them how it was appropriated.

I write this to you so that you shall keep cool and not become stirred up and give publicity to this matter, lest many more shall follow their example.—[Letter 267, 1905](#), pp. 1, 2. (To Elder Watson, January 22, 1905.)

I have seventy-five dollars from Brother \_\_\_\_\_, tithe money, and we thought that it would be best to send it along to the Southern field to help colored ministers.... I want it specially applied to the colored ministers to help them in their salaries.—[Letter 262, 1902](#), p. 1. (To Elder and Mrs. J. E. White, October 23, 1902; *Biography* Vol. 5, p. 396.)

[101]

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 faithfully 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](#) (Published in *The Early Elmshaven Years*, p. 397.)

[Release requested for *Review and Herald* articles prepared by Arthur L. White.]

The Lord has charged me to enter into no controversy with anyone who, when a message comes, shall ask, “Who has told Sister White?”—[Manuscript 156, 1901, 2](#). (Diary, November 27, 1901.)

I have not been in the habit of reading any doctrinal articles in the paper, that my mind should not have any understanding of anyone’s ideas and views, so that not a mold of any man’s theories should have any connection with that which I write.—[Letter 37, 1887](#), p. 1. (To E. J. Waggoner and A. T. Jones, February 18, 1887; [Selected Messages 3:63](#).)

[102] Sara tells me that she has a letter for me from you, but I tell her not to give it to me yet, for I have something to write to you before I see your letter. You will understand this.—[Letter 172, 1902](#), p. 1. (To Elder and Mrs. S. N. Haskell, November 9, 1902.)

***Released 1958.***

## MR No. 110—Health Reform To Be Introduced Carefully

[103]

[Release requested by A.L. White for use in dealing with questions on health reform. Published in [The Review and Herald, June 25, 1959.](#)]

I fully believe that the end of all things is at hand, and every power that God has given us should be employed in the very wisest and highest service to God. The Lord has brought out a people from the world to fit them not only for a pure and holy heaven, but to prepare them through the wisdom He shall give them to be co-laborers with God in preparing a people to stand in the day of God.

Great light has been given upon health reform, but it is essential for all to treat this subject with candor and to advocate it with wisdom. In our experience we have seen many who have not presented health reform in a manner to make the best impression upon those whom they wish should receive their views. The Bible is full of wise counsel, and even the eating and drinking receive proper attention. The highest privilege that man can enjoy is to be a partaker of the divine nature, and faith that binds us in strong relationship to God will so fashion and mold mind and conduct that we become one with Christ. No one should through intemperate appetite so indulge his taste as to weaken any of the fine works of the human machinery and thus impair the mind or the body. Man is the Lord's purchased possession.

If we are partakers of the divine nature, we will live in communion with our Creator and value all of God's work which led David to exclaim, "I am fearfully and wonderfully made" [[Psalm 119:14](#)]. We will not consider the organs of the body our own property, as if we had created them. All the faculties God has given to the human body are to be appreciated. "Ye are not your own; for ye are bought

[104]

with a price: therefore glorify God in your body, and in your spirit, which are God's" [1 Corinthians 6:19, 20].

We are not to treat unwisely one faculty of mind, soul, or body. We cannot abuse any of the delicate organs of the human body without having to pay the penalty because of transgression of nature's laws. Bible religion brought into practical life insures the highest culture of the intellect.

Temperance is exalted to a high level in the Word of God. Obeying His Word we can rise higher and still higher. The danger of intemperance is specified. The advantage to be gained by temperance is laid open before us all through the Scriptures. The voice of God is addressing us, "Be ye therefore perfect, even as your Father which is in heaven is perfect" [Matthew 5:48].

The example of Daniel is presented for us to study carefully and learn the lessons that God has for us to learn in this example given us in sacred history.

We wish to present temperance and health reform from a Bible standpoint, and to be very cautious not to go to extremes in abruptly advocating health reform. Let us be careful not to graft into health reform one false shoot according to our own peculiar over-strained ideas and weave into it our own strong traits of character, making these as the voice of God, and passing judgment on all who do not see as we do. It takes time to educate away from wrong habits.

[105] Questions are coming in from brethren and sisters making inquiries in regard to health reform. Statements are made that some are taking the light in the testimonies upon health reform and making it a test. They select statements made in regard to some articles of diet that are presented as objectionable—statements written in warning and instruction to certain individuals who were entering or had entered on an evil path. They dwell on these things and make them as strong as possible, weaving their own peculiar, objectionable traits of character in with these statements and carry them with great force, thus making them a test, and driving them where they do only harm.

The meekness and lowliness of Christ is wanting. Moderation and caution are greatly needed, but they have not these desirable traits of character. They need the mold of God upon them. And such persons may take health reform and do great harm with it in prejudicing minds so that ears will be closed to the truth.

Health reform, wisely treated, will prove an entering wedge where the truth may follow with marked success. But to present health reform unwisely, making that subject the burden of the message, has served to create prejudice with unbelievers and to bar the way to the truth, leaving the impression that we are extremists. Now, the Lord would have us wise and understanding as to what is His will. We must not give occasion for us to be regarded [as] extremists. This will place us and the truth God has given us to bear to the people, at a great disadvantage. Through weaving in unconsecrated self, that which we are ever to present as a blessing becomes a stumbling block.

We see those who will select from the testimonies the strongest expressions and, without bringing in or making any account of the circumstances under which the cautions and warnings are given, make them of force in every case. Thus they produce unhealthy impressions upon the minds of the people. There are always those who are ready to grasp anything of a character which they can use to rein up people to a close, severe test, and who will work elements of their own characters into the reforms. This, at the very outset, raises the combativeness of the very ones they might help if they dealt carefully, bearing a healthful influence which would carry the people with them. They will go at the work, making a raid upon the people. Picking out some things in the testimonies, they drive them upon everyone, and disgust rather than win souls. They make divisions when they might and should make peace.

[106]

I have been shown the danger of families that are of an excitable temperament, the animal predominating. Their children should not be allowed to make eggs their diet, for this kind of food—eggs and animal flesh—feeds and inflames the animal passions. This makes it very difficult for them to overcome the temptation to indulge in the sinful practice of self-abuse, which in this age is almost universally practiced. This practice weakens the physical, mental, and moral powers and bars the way to everlasting life.

Some families were shown me as in a deplorable condition. Because of this debasing sin, they are where the truth of God cannot find access to heart or mind. This practice leads to deception, to falsehood, to licentious practices, and to the corrupting and polluting of other minds, even of very young children. The habit once formed

is more difficult to overcome than the appetite for liquor or for tobacco.

[107] These evils, so prevalent, led me to make the statements that I have made. The special reproofs were presented in warning to others; thus they come before other families than the very individuals corrected and reproofed. But let the testimonies speak for themselves. Let not individuals gather up the very strongest statements, given for individuals and families, and drive these things because they want to use the whip and to have something to drive. Let these active, determined temperaments take the Word of God and the testimonies, which present the necessity of forbearance and love and perfect unity, and labor zealously and perseveringly. With their own hearts softened and subdued by the grace of Christ, with their own spirits humble and full of the milk of human kindness, they will not create prejudice, neither will they cause dissension and weaken the churches.

The question whether we shall eat butter, meat, or cheese, is not to be presented to anyone as a test, but we are to educate and to show the evils of the things that are objectionable. Those who gather up these things and drive them upon others, do not know what work they are doing. The Word of God has given tests to His people. The keeping of God's holy law, the Sabbath, is a test, a sign between God and His people throughout their generations forever. Forever this is the burden of the third angel's message—the commandments of God and the testimony of Jesus Christ.

Tea, coffee, tobacco, and alcohol we must present as sinful indulgences. We cannot place on the same ground, meat, eggs, butter, cheese and such articles placed upon the table. These are not to be borne in front, as the burden of our work. The former—tea, coffee, tobacco, beer, wine, and all spirituous liquors—are not to be taken moderately, but discarded. The poisonous narcotics are not to be treated in the same way as the subject of eggs, butter, and cheese. In the beginning animal food was not designed to be the diet of man. We have every evidence that the flesh of dead animals is dangerous because of disease that is fast becoming universal, because of the curse resting more heavily in consequence of the habits and crimes of man. We are to present the truth. We are to be guarded how to use reason and select those articles of food that will make the very best



blood and keep the blood in an unfevered condition.—[Manuscript 5, 1881](#). (Entire Ms, “Proper Use of the Testimonies on Health Reform,” March 23, 1881.)

[108]

## MR No. 111—The Grace of Courtesy

[Release requested to be printed in the *Review and Herald*.]

Those who work for Christ are to be pure, upright, and trustworthy, and they are also to be tenderhearted, compassionate, and courteous. There is a charm in the intercourse of those who are truly courteous. Kind words, pleasant looks, a courteous demeanor, are of inestimable value. Uncourteous Christians, by their neglect of others, show that they are not in union with Christ. It is impossible to be in union with Christ and yet be uncourteous.

What Christ was in His life on this earth, that every Christian should be. He is our example, not only in His spotless purity, but in His patience, gentleness, and winsomeness of disposition. He was as firm as a rock where truth and duty were concerned, but He was invariably kind and courteous. His life was a perfect illustration of true courtesy. He had ever a kind look and a word of comfort for the needy and oppressed.

His presence brought a purer atmosphere into the home, and His life was as leaven working amid the elements of society. Harmless and undefiled, He walked among the thoughtless, the rude, the uncourteous; amid the unjust publicans, the unrighteous Samaritans, the heathen soldiers, the rough peasants, and the mixed multitude. He spoke a word of sympathy here and a word there, as He saw men weary and compelled to bear heavy burdens. He shared their burdens, and repeated to them the lessons He had learned from nature, of the love, the kindness, the goodness of God.

He sought to inspire with hope the most rough and unpromising, setting before them the assurance that they might become blameless and harmless, attaining such a character as would make them manifest as children of God.

[109]

Though He was a Jew, Christ mingled with the Samaritans, setting at naught the Pharisaic customs of His nation. In face of their prejudices, He accepted the hospitality of this despised people. He

slept under their roofs, ate with them at their tables, partaking of the food prepared and served by their hands, taught in their streets, and treated them with the utmost kindness and courtesy. Jesus sat as an honored guest at the table of the publicans, by His sympathy and social kindness showing that He recognized the dignity of humanity, and men longed to become worthy of His confidence. Upon their thirsty souls His words fell with blessed, life-giving power. New impulses were awakened, and the possibility of a new life opened to these outcasts of society.

The love of Christ mellows the heart and smooths all roughness from the disposition. Let us learn from Him how to combine a high sense of purity and integrity with sunniness of temperament. A kind, courteous Christian is the most powerful argument in favor of the gospel that can be produced.

The conduct of some professing Christians is so lacking in kindness and courtesy that their good is evil spoken of. Their sincerity may not be doubted, their uprightness may not be questioned, but sincerity and uprightness will not atone for a lack of kindness and courtesy. Such ones need to realize that the plan of redemption is a plan of mercy, set in operation to soften whatever is hard and rugged in human nature. They need to cultivate that rare Christian courtesy which makes men kind and considerate to all. The Christian is to be sympathetic as well as true, pitiful and courteous as well as upright and honest.

Men of the world study to be courteous, to make themselves as pleasing as possible. They study to render their address and manners such that they will have the greatest influence over those with whom they associate. They use their knowledge and abilities as skillfully as possible in order to gain this object. “The children of this world are in their generation wiser than the children of light” [Luke 16:8].

[110]

As you go through life, you will meet with those whose lot is far from easy. Toil and deprivation, with no hope for better things in the future, make their burden very heavy. And when pain and sickness is added, the burden is almost greater than they can bear. Careworn and oppressed, they know not where to turn for relief. When you meet with such ones, put your whole heart into the work of helping them. It is not God’s purpose that His children shall shut themselves up to themselves. Remember that for them, as well as for

you, Christ died. In your dealing with them, be pitiful and courteous. This will open the way for you to help them, to win their confidence, to inspire them with hope and courage.

The apostle exhorts us, "As He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." The grace of Christ changes the whole man, making the coarse refined, the rough gentle, the selfish generous. It controls the temper and the voice. Its outworking is seen in politeness and tender regard shown by brother for brother, in kind, encouraging words and unselfish actions. An angel presence is in the home. The life breathes forth a sweet perfume, which as holy incense ascends to God. Love is manifested in kindness, gentleness, forbearance, and longsuffering. The expression of the countenance is changed. The peace of heaven is revealed. There is seen a habitual gentleness, a more than human love. Humanity becomes a partaker of divinity. Christ is honored by perfection of character. As these

[111] changes are perfected, angels break forth in rapturous song, and God and Christ rejoice over souls fashioned after the divine similitude.

We should accustom ourselves to speak in pleasant tones, to use pure, correct language, and words that are kind and courteous. Kind words are as dew and gentle showers to the soul. The Scripture says of Christ that grace was poured into His lips, that He might "know how to speak a word in season to him that is weary." And the Lord bids us, "Let your speech be always with grace," "that it may minister grace unto the hearers."

Some with whom you are brought in contact will be rough and uncourteous, but because of this, do not be less courteous yourself. He who wishes to preserve his own self-respect must be careful not to wound needlessly the self-respect of others. This rule should be sacredly observed toward the dullest, the most blundering. What God intends to do with these apparently unpromising ones, you do not know. He has in the past accepted persons no more promising or attractive to do a great work for Him. His Spirit, moving upon the heart, has aroused every faculty to vigorous action. The Lord saw in those rough, unhewn stones, precious material, that would stand the test of storm and heat and pressure. God sees not as man sees. He does not judge from appearances, but He searches the heart, and judges righteously.

Let us be self-forgetful, ever on the watch to cheer others, to lighten their burdens by acts of tender kindness and deeds of unselfish love. These thoughtful courtesies, beginning in the home and extending far beyond the home circle, go far to make up the sum of life's happiness, and the neglect of them constitutes no small share of life's wretchedness.—[Manuscript 69, 1902](#). (Entire Manuscript, "The Grace of Courtesy," copied May 26, 1902; [Selected Messages 3:237-240](#); [The Review and Herald, August 20, 1959](#).)

***Released August, 1959.***

[112]

## **MR No. 112—The Third European Council**

[Release requested by A. L. White for teaching in Europe.]

### **Excerpts from the E. G. White Diary**

**Basel, September 25, 1885**—I went into the early morning meeting. Several prayers were offered in French and English. My heart was drawn out after God in earnest prayer for the Lord to help and strengthen and bless us and to impress our hearts with the sacredness and importance of His work.

I had the burden upon me at the early stage of this meeting to say some plain things. I presented the great and solemn truths that had been given to us from God to be proclaimed to the world. We should certainly fail if we did not walk in the light. Our success and prosperity in this great and good work depends on our seeking daily counsel and help from God. With divine aid His servants can do what ought to be done and never fail. However strong the powers of darkness may press upon us, one can chase a thousand and two put ten thousand to flight.

I was wrought upon by the Spirit of God to tell them that as a people and also as God's ambassadors, we are far behind our opportunities and privileges. We stand condemned by the Word and especially by the law of God according to our delinquencies. God looks upon the heart. No people have been favored with the measure of grace which has been manifest to us living in these last days. If the people having so great light and superior privileges have not improved them, our condemnation must be in accordance with the non-improvement of the talents given us. Many testimonies were borne evidencing that some were determined to consecrate themselves wholly to God.

[113]

We had in the forenoon a conversation with Brother Daniel Bourdeau. Elder Whitney, Elder Lane, W. C. White, and Brother Bourdeau's wife were present. I was compelled to bear a testimony

of reproof, not pleasant for me but very grievous. May the Lord set home this testimony. I believe that Satan has been repulsed and that the Lord will give Brother Bourdeau the victory—the conviction through His Holy Spirit of his mistakes. We sought the Lord in earnest prayer. We presented the whole matter of our difficulties before Him who cannot err. He knoweth all our perplexities, and we believe He did hear us and will take this case of painful difficulties in His own hands.

We see that some of our brethren are coming to the light. We are rejoiced to find Elder Matteson in an excellent state of mind. His testimonies are to the point. He seems to be in perfect harmony with the meeting and helps us much in all the efforts we have made. Thank the Lord.

We had arranged for a meeting of the ministers alone in the evening. This was carried out and we had about seventeen assembled—ministers and their companions. Brother Bourdeau was present. The Spirit of the Lord rested upon me as I prayed for light and grace from heaven. My faith laid hold upon the promises of God. His Spirit came into our meeting in large measure. Hearts were broken and contrite before him. Brother Bourdeau was wrenching himself from the shackles of Satan. He was surrendering his will to God. Satan had thought to gain the victory over our brother whom we love in the Lord, but he was signally defeated. All but one prayed most earnestly and many tears were shed. Brother Albert Vuilleumier's prayer was in French, but we understood the spirit. The angels of God were in our midst. Light and power from God were there. Brother Matteson's prayer was indited by the Lord and was most fervent, offered in great brokenness. I felt the peace of Jesus. I had carried a heavy load and now I rolled that load upon the great Burden Bearer. I could do nothing. Jesus could do all things and I felt the peace of Christ in my heart. Oh, what can we do without Jesus! How dark and lonely would be our lives! He is our only helper.

[114]

Sabbath day was set apart by fasting and prayer. A becoming solemnity rested upon all assembled. We are assured we shall have the victory. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" [[Matthew 7:7](#)].

**Basel, September 26, 1885**—Rainy morning. The early morning meeting was appointed at six o'clock. I had been so burdened I spent some time in prayer. I could not sleep much. I felt unable to attend the morning ministers' meeting, but felt that I should lose a blessing if I remained away. We found twenty-three assembled in a small room. I opened the meeting with prayer and the Lord indeed came preciously near unto me and apparently to all those assembled. Brother Bourdeau then prayed and confessed his weakness in yielding to the temptations of the devil. He made a more full surrender to God and was coming to the light, and light from God was coming into his heart. The prayers offered were fervent and in brokenness of heart, with weeping, and the blessing of the Lord was in our midst.

[115] I was helped and strengthened by the Spirit of the Lord to speak to my brethren with many tears, and present before them the pure, holy character of our work and the necessity of the improvement of all the talents God had given us. In the night previous a book was opened before me with the record of the past year's labor of the workmen, just as God viewed it. As I traced down the record, there stood every defect. With some, many hours spent in visiting and talking, occupied with unimportant matters, were registered as idle—time which should have been devoted to intense, interested work in the cause of God. How different from their report appeared the record of some of the laborers! How unsatisfactory to themselves! Every time that they associated with their fellow men opportunities were open, could they have seen them, to draw minds to the Saviour and to drop seeds of truth. But opportunities came and passed and were not seen or improved. Words of no consequence were spoken and the evidence was given that the message of warning was not uppermost in their minds. It was not resting as a burden of their souls, that whenever their lips opened it would flow out in reflecting the light of Christ given them to bless others. This is the profitable, true education for all ministers who labor in word and doctrine.

This register recounted unfulfilled duties—days spent without prayer, and night comes with nothing to show for the day's labor. There were recorded large expenses and but little results. Other reports showed that the laborers had done their work with less expenditure of means but better results.



There was instruction given by the One whose hands held the records and whose eyes were tracing every feature of the records. His words were, You cannot trust in your own human ability or wisdom. You must have union of effort, union of faith; and you must counsel together. Not one of you is sufficient to be a leader. God will work for His people if they will give Him a chance—give Him their hearts and minds.

You are not working for men, that you may receive your wages, in one sense; but shall we call this your wages? Oh no! The eternal reward is to be given the faithful workers. Jesus will give you your wages. All our faculties must be cultivated for eternity, doing better and still better work.—[Manuscript 24, 1885](#), pp. 1-4. (“Labors in Switzerland,” No. 1. Diary, September 25-October 5, 1885; MR No. 378.)

[116]

At about 12 o'clock noon [October 20], we reached Christiania and were welcomed by Brother Oyen at the depot. We were taken in a hack to the pleasant rooms occupied by Brother and Sister Oyen and family. We were once more among our English-speaking friends, and although we were welcomed and treated with every attention by our Danish and Swedish brethren and sisters, we felt all the time crippled because we could not converse together, and it was thus made impossible to do them all the good we much desired to do. But we are again in America, as it were!

**Christiania, Norway, November 1, 1885**—Sabbath was a pleasant day. I spoke to the people in the hall where the church met to worship, from [1 Peter 1:13-17](#). I had freedom in presenting to the people the importance of practical godliness. All listened with great attention. The hall was full. In the afternoon the ordinances were administered, and the washing of feet. In the evening a discourse was given by Elder Matteson.

**Christiania, November 2, 1885**—Sunday forenoon spoke in a hall to a crowded assembly. It was estimated fourteen hundred were present. The text was [1 John 3:1-3](#). The Lord gave me much freedom and clearness in presenting the infinite love of God in giving His Son to die for the world. Although the aisles were crowded and every seat filled, and even standing place occupied, large numbers were obliged to go away because they could obtain no entrance. The crowd held perfect attention to the close of the discourse. We hope

this effort will not be in vain, but that through Christ's help much good may be the result.

[117] **November 3, 1885 [Tuesday]**—We went on the cars twenty miles to fill an appointment at Drammen. The fog settled down so thick we could not obtain a sight of the country through which we were passing. We were two hours on the cars. We found a hall full of people at the appointed hour. The hall could only accommodate seven hundred people. The passageway was filled. All the standing room was crowded, and respectful attention was given as I addressed them from [John 3:16](#).

**November 4, 1885**—We left Drammen at eight o'clock for Christiania. It was raining, but the fog had cleared away so that we could see the country through which the cars were passing. The scenery is very fine. The country is broken. There are high bluffs and rocky mountains, lakes and islands. In summer this would be a very pleasant place to live in. Spoke Wednesday night in the hall, which was well filled. I spoke from [Luke 10:25-29](#).

**Christiania, November 5, 1885**—It is rainy, disagreeable weather. We have done much writing today. Visit at Brother Hansen's. We had a very pleasant, profitable visit. I conversed some through an interpreter, relating some incidents in our earlier experience. We conversed some upon the habits of the people in regard to eating so frequently.... I related to them a little of my experience upon health reform and the manner of my eating since receiving the light from heaven. I also related to them the experience we had passed through in the first rise of this work.

**Christiania, November 6, 1885 [Friday]**—It is rainy, disagreeable weather. I spoke in a hired hall to a large audience from [2 Peter 1:1-13](#). All listened with respectful attention.

[118] **Christiania, November 7, 1885**—It is a foggy, rainy day. I long for the pleasant sunshine, but we will seek to make all the sunshine we can by cheerful, pleasant conversation and in opening our hearts to let the Sun of Righteousness in that we may, amid clouds and disagreeable surroundings, be ourselves sunbeams of happiness to others because Christ abides in our hearts by living faith.

[Colossians 1:24-29](#). The Lord gave me freedom and power in addressing the people. There is indeed a work to be done for them, and if the Lord will use me as an instrument to arouse them

from the irreligious state they are in I will praise His holy name. I presented before them the great need of those who teach in word and in doctrine to take heed to themselves to be very circumspect in their course of action, and in word and example seek to elevate the people to correct views and correct practices by their own habits and customs, and to be sure that in no way they belittle the requirements of God—especially the fourth commandment, which enjoins the observance of the Sabbath.

There is in the Sabbath of the fourth commandment a test. It is God's test. It is no man-made test. This is to be the separating line to distinguish the loyal and the true—him that serveth God from him that serveth Him not. Some professing to be keeping all the commandments of God were sending their children to school upon the Sabbath. They were not compelled to do this, but because the schools objected to taking in their children unless they should attend the six days in the week, they sent them to the school to study and also learn to work. If they could not, by wise and judicious means, make some special contract with the authorities of the school, reserving the privilege to keep the Sabbath of the fourth commandment, then there is but one way—to keep the Sabbath of the fourth commandment strictly.

Special pains should be taken to establish schools among ourselves. Elder Matteson has not given to our people a correct example. He has sent his children to school upon the Sabbath, and to justify his course has used the words of Christ, "It is lawful to do well on the Sabbath days." He may urge the same reason why men should work on the Sabbath, because they must earn bread to feed to their children, and there is no boundary line to tell what should and should not be done upon the Sabbath. And while holding the claims of the fourth commandment so loosely, these leaders were, by their example, encouraging the false tests which man has manufactured. The matter of dress was the subject to test character.

[119]

Thus the commandments of God were made of little account by their traditions, while their own ideas and notions were binding heavy burdens and grievous to be borne. They were separating themselves such a great distance from the people that their influence could not reach them. They were giving altogether a wrong impression of the truth. There would be just such impressions given as would

please Satan, that the Sabbathkeeping Adventists be regarded as a set of fanatics and extremists. The Lord's precious cause is not exalted, but the impression given to unbelievers is that it is the doctrine that makes them unkind, uncourteous, and really unchristian, in their character.

The Lord would have the subjects of His kingdom represent the character of their Sovereign. His commandments are not left for man to trim down to suit his ideas or his convenience. God's great moral standard is His ten precepts, the foundation of the faith of prophets and apostles. The Sabbath is the great test question, and He has made precious promises to those who keep His Sabbath from polluting it. His infinite wisdom and power and love are engaged in our behalf. The heavenly host are registering our names as among the loyal and the true. It is safe always to be on the Lord's side, and by faith to commit our whole interest, temporal and eternal, into the hands of Him who reigns over all in heaven and on earth.

[120] God is not pleased with His people in this place, for they have belittled His holy requirement, striving to bring His law into subjection to themselves, rather than bring themselves into subjection to His law. There has been a spirit prevailing of contention, of faultfinding, of making little items a test of Christian fellowship while they have at the same time been lax and loose in keeping the Sabbath.

After speaking with great plainness, I invited those to come forward who felt they were sinners, not in harmony with God, and who needed His converting power. About fifty came forward. We then knelt before the pulpit with the congregation and by request I prayed while Elder Matteson interpreted. There was some of the melting Spirit of the Lord in our midst, but some remained hard and unimpressed. Their hearts are rebellious. Opportunity was given for testimonies to be borne and quite a number confessed they had about given up the truth and separated from God, and now wished to repent and come back with God's people. We tried to find a place to close the meeting, but it seemed impossible. Three were on their feet at once and our meeting lasted about three hours. The work must go deeper yet.

**Christiania, November 8, 1885**—The weather continues foggy and sunless. I write many pages today.

At five o'clock, by appointment I spoke in the large soldiers' military gymnasium. There were about seventeen hundred people assembled to hear the woman from America speak. The secretary of the temperance association introduced Mrs. White to the audience. As a canopy above the pulpit was the stars and stripes, which I highly appreciated, for I consider it an honor to be born in America, the land of the brave and the free.

I spoke for one hour and twenty minutes, Brother Oyen acting as my interpreter. The people listened with deep interest. I showed them that the Bible was full of history upon temperance. I showed them the part Christ had taken in temperance. It was all due to Christ that man was given a second trial after Adam's fall. Christ redeemed Adam's disgraceful failure and fall by withstanding every temptation of the wily foe. I mingled Christ in this temperance lecture from beginning to end. [121]

The Bishop of the state church was present. There were a number of the clergy present. The higher class of society were my hearers. After I had ceased speaking and stepped from the desk, Dr. Nysson took the stand and endorsed every word that had been spoken and that Brother Oyen had interpreted for me. He was very liberal in his thanks to the speaker for giving them the discourse. He then introduced me to some of their leading temperance men and women. Not a few came to greet me by shaking hands and saying, "I am so thankful to have heard you tonight. I never listened to a temperance discourse like this before." Indeed, when I was speaking the congregation looked as solemn as if attending a funeral. No smiles were seen and no stamping of feet was heard, for it was too solemn a subject to excite laughter or merriment. Dr. Nysson expressed the ardent desire that I should address them again, but I feel that our people here need my help and I must do all for them that is in my power.—[Manuscript 27, 1885, 1-6](#). ("First Visit to Norway," Diary, October 31-November 19, 1885.)

Thursday night [May 26, 1887] we left for Prussia to hold meetings in connection with Elder Conradi at Vohwinkel. I was unable to eat and was not able to sit up much. W. C. White could not accompany us. Sister Ings and I went alone except for a young man who was returning to his home from the office at Basel for a visit to his parents. [122]

We stepped on board the train at half past nine o'clock, May 26, and had the compartment to ourselves. I slept well during the night; changed cars twice. We met Brother Conradi at Maintz. He accompanied us on the rest of the journey. We changed cars at Collognes. Here we had several hours to spend, but I was too weak to go out to see anything except the Cathedral. We went inside of this building. It is a rich, costly edifice. There is but one greater in the world. It has been six hundred years in building, and there is someone at work on it constantly. It was commenced in the 13th century and is not fully completed yet. Workmen were still at work upon the inside of the building.

This is the place where cologne water is manufactured. Here the depot is prepared as if to be solely devoted to a dining hall. This is no convenience for travelers. A table is before every sofa, so arranged that travelers will feel compelled to patronize this restaurant.

**May 27 [Friday]**—We arrived at Vohwinkel about three o'clock. We were met by a brother, the elder of the church. We took a lunch and drove about two miles into the country. Here we found our brethren were living in a pleasant location. They have felt the oppression of landlords and have been wisely preparing, as far as possible, to have little homes of their own. There are in small houses no less than three families in a dwelling. A brother owns the home and rents to Sabbathkeepers. Brother Conradi spoke Friday evening. I spoke Sabbath morning [May 28] at 10:00 a.m. from the words in the prayer of Christ, that His disciples may be one as He was one with the Father. Then Brother Conradi told me they had never had a social meeting. They had met together for prayer but not to bear [123] testimony. We thought it a favorable time to break them in, and our meeting was good, lasting three hours from its commencement.

I was urged to speak again in the evening at eight o'clock, which I did, upon the subject of making special efforts for harmony, and the necessity of the church having their minds occupied with thoughts upon the truth, the Saviour, and the future life. By living and walking in the truth themselves they will not be employed in talking of the errors and mistakes of others. After I had ceased speaking, Brother Conradi continued the meeting until midnight.

**Vision at Vohwinkel, May 28, 1887 [Sabbath]**—Last night [May 27] I dreamed that a small company were assembled together

to have a religious meeting. There was one who came in and seated himself in a dark corner where he would attract little observation. There was not a spirit of freedom. The Spirit of the Lord was bound. Some remarks were made by the elder of the church and he seemed to be trying to hurt someone. I saw sadness upon the countenance of the stranger. It became apparent that there was not the love of Jesus in the hearts of those who claimed to believe the truth and there was, as the sure result, an absence of the Spirit of Christ and a great want, both in thoughts and feelings, of love for God and for one another. The assembling together had not been refreshing to anyone.

As the meeting was about to close, the stranger arose and with a voice that was full of sorrow and of tears, he told them that they had a great want in their own souls, and in their own experience, of the love of Jesus which was present in large measure in every heart where Christ took up His abode. Every heart renewed by the Spirit of God would not only love God but love his brother, and if that brother made mistakes, if he erred, he must be dealt with after the gospel plan. Every step must be followed according to the directions given in the Word of God. “Ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted” [Galatians 6:1], he said. “Rememberest thou not the prayer of Christ just before He left His disciples for His long, agonizing struggle in the garden of Gethsemane, before His betrayal, His trial, and His crucifixion? [See John 17:15-23.]

[124]

“Are you not forgetful of the sufferings of your Lord? Are you not forgetful of the estimate He has placed upon man whom He has purchased with His own blood? You seem willing to wound and bruise the hearts of one another. Is this the pattern Jesus has given you? Where is His manner of dealing? Do you find yourselves sustained in having so little love and forbearance, so little patience for your brethren? Have you forgotten the words of Christ, ‘A new commandment I give unto you, That ye love one another as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another’? [John 13:34, 35.] [John 14:21, quoted.]

“You are not cultivating love to God or love to your brethren. Be careful how you treat the purchase of the blood of Christ. There will be need of plain and faithful reproof of evil works, but let the one

who takes this work upon him know that he is not separated from Christ by evil works himself. He must be spiritual and restore such an one in the spirit of meekness. Unless he has this spirit he has no duty to reprove or to correct his brothers, for he would create two evils in the place of curing one.

[125] “One condescended to clothe His divinity with humanity and came to our world in the likeness of men. He is the living fountain of life, the living manifestation of pure religion in our world. Christ is the Way, the Truth, and the Life. There is but one Way, one Truth, and one Life, and they that believe in Him receive power to become sons of God, and these are no more in the world but are chosen out of the world. The world knoweth them not because it knew Him not.

“The spirit and character of Christ are manifested in the chosen of God, by their heavenly conversation, their meekness, their blameless conduct. As many as are led by the Spirit of God, they are the sons of God. They are united to Christ as the branches are united to the one living vine. They walk not after the flesh, but after the Spirit. These are living examples of Christianity in the world. They are called Christians because they are like Christ and because Christ is in them. Of a truth they are the light of the world and the salt of the earth. The help of the Spirit and the words of eternal life are their wisdom and their strength. And they are led into all truth because they are willing and obedient.

“That which distinguishes the character and conduct of Christians from all others is the principle of holy, Christ-like love, which works in the heart with its purifying influence. The true Christian will work the works of Christ in giving expression in deeds of love one to another. With this living, abiding, working principle in life and in character no one can resemble the world. If you know the character and works of Christ you will know the disposition and conduct of Christians. Christ hated evil so much that sin and evil met a strong rebuke from His lips and from His example. While He hated sin He loved the sinner.

[126] “Our Lord and Saviour loved every creature. He laid aside His dominion, riches, and glory and sought after us, sinful, erring, unhappy, that He might make us like Himself. He humbled Himself and took upon Himself your nature that He might be able to teach you to be pure, correct in character, and free from all impurity of



sin, that you might follow Him to heaven. He suffered more than any of you will be called to suffer. He gave all for you. What have you given to Jesus for this great love? Have you practiced the same toward your brethren? Have you copied His example in patience, in self-denial? You cannot equal the Pattern, but you can resemble it.

“There has been committed to you the sacred knowledge of the truth, not for you to quarrel over and to become estranged from one another, but that you may be the light-bearers to the world. According to your individual ability will the Master reckon with you when He comes. What have you done to persuade men to accept the precious truth? All around you are those for whom Christ has died that they might be made pure, holy, and sinless. Have your works as Christians been fruitful and productive of much good? Have you in meekness and in faith tried to sow in the hearts of others the seeds of truth that they may bring forth fruits unto righteousness? How much greater strength you might have had as sons and daughters of God if you had loved God supremely and your neighbor as you love yourself. How much higher ground you might stand upon if you had been following on to know more and more of the truth and gathering more and more divine light to shine forth in good works to all around you.

“Your works are not pleasing to God but pleasing to the enemy. You have lessons to learn in the school of Christ before you will be fitted for heaven. Your self, your ways, your sharp traits of character make you unskillful in dealing with minds and hearts. You are oppressive where you should be kind. Your words and your works are the channels through which the pure principles of truth and holiness are conveyed to the world. Then if you are not cultivating personal piety you cannot be the light of the world. If you allow yourselves to be dictatorial, accusing and judging your brethren, and with unsanctified hearts and unholy tempers seeking to mend their wrongs, you do unskillful work and drive souls away from the service of Christ. The believers will be a source of weakness to one another in place of a source of strength and courage, unless they are truly abiding in Jesus. There can be no healthful building up, binding together principles, unless the transforming grace of Christ shall be felt upon your hearts and characters.

[127]

“Everyone who has a knowledge of Jesus Christ—especially the elders of the church—must not carelessly allow the members to be irregular in conduct and thus let evil and sin strengthen in the church, thinking this is the way to show love for one another. God requires faithfulness in watchcare. You must take hold of God with one hand while with the other hand, in love, you lay hold upon the erring and the sinner and draw them to Jesus. Pray with them, weep with them, feel for their souls, love them, and never let go of them. This is the love Jesus has expressed for you. You must ever strive for unity and forbearance and love. Never draw apart, but press together, binding heart to heart and making supplications in the Spirit. Then the power of God will work in your midst and many souls will be brought to the truth through your influence.”

He was again seated and the sun, which had been hidden, beamed forth and shone full upon His person. What a revelation! All knew in a moment who had been speaking to them. They said one to another: “It is Jesus; it is Jesus!” and then such confessions of sins as were made and confessions to one another. There was weeping, for the hearts seemed to be broken, and then there was rejoicing and the room was filled with the mellow light of heaven. The musical voice of Jesus said, “Peace be with you.” And His peace was.

[128] **Sunday, May 29**—Brother Conradi spoke in the morning upon missionary work. At three o’clock I spoke to those assembled from [1 John 3:1-3](#). I felt much freedom, although weak for want of food which I could not take upon my stomach. Brother Conradi labored with them faithfully, and I think with good success. There was a healing of their difficulties, except with one brother who left the meeting. Brother Conradi went after him and labored with him until 2:00 a.m., with a good prospect of the difficulties being healed.

We here had an opportunity to see the work our brethren and sisters are engaged in for a livelihood. Brother \_\_\_\_\_ has a wife and four children. He weaves the most beautiful fabric, which sells for eight dollars per yard. He obtains for his work about seven or eight francs, and can weave only three quarters of a meter a day. The sisters weave silk handkerchiefs.

**May 30 [Monday]**—We left Vohwinkel at 7:00 a.m. for Gladbach. We had an appointment to speak Monday night. We arrived at Gladbach about 10:00 a.m. We found friends waiting at the depot

for us. We took a hack for Sister Doerner's, who owns the building where they live. Her daughter is living with her. We were shown to a very pleasant room which we were to occupy during our stay. Breakfast was ready, but I could barely taste of the breakfast because I was constantly so sick to my stomach. The breakfast was comprised mostly of cake and bread and coffee.

We had an invitation from the son of Sister Doerner to take dinner at his house. A hack took us to the place, a sister of Brother Doerner accompanying us. We had gone but a few rods when the hack lurched to one side and came up against the curbing of the sidewalk and the horse, with the thills, was separated from the hack. We were soon out. The only trouble was that someone had failed to put in the linchpins, that held the thills to the hack. Nothing was broken and we went on without further trouble. The wife of Brother Doerner met us at the gate. She is a pleasant looking little woman with three little children. She is the daughter of Brother Linderman, one who has kept the Sabbath twenty-five or thirty years. He is still living. He is eighty-three years old and is a second child. It is through his influence that the Doerner family received the Sabbath. There are three brothers, Doerners, believing the truth. They are in company ownership of a large manufacturing establishment in which cloth and cotton goods are made. It is a large building and a large business. The brother lives in this establishment where we were visiting. He has large grounds and trees and flowers. He is very pleasantly situated. This brother was the last to accept the Sabbath. One brother, the eldest of the three, is lying at the point of death with cancer of the throat. It is a great affliction to his family, none of whom are keeping the Sabbath. [129]

The 30th of May was a holy day, the second day of Pentecost, so no work in the factories was done on this day. Colors were flying from buildings and the people were pouring out in crowds to services. At five we met in Sister Doerner's house. The room was not large and was full. I spoke from [John 15:1-3](#). Brother Conradi interpreted for me. I had considerable freedom. I had special help from the Lord, else I could not have stood on my feet. I bore a very plain testimony. This was an intelligent company to speak to. Brother Conradi mentioned a request from the afflicted brother for

the prayers of the children of God. We prayed for the sick and dying brother. Brother Conradi talked for some time to those assembled.

[130] **May 31**—I rested well during the night but the same inability to eat continues. We left about eleven o'clock for the cars to take us to Hamburg. At Dusseldorf we changed cars. We were obliged to wait in the depot two hours and had a little opportunity to study human nature and witness the exhibition of vanity in those who came and went. It awakened most painful thoughts. Two young ladies entered the ladies' room, stood before the mirror, and then sought to beautify their appearance as much as possible, exhibiting themselves before the mirror, turning around this way and that, putting powder upon their faces. Oh, thought I, if they would be one-half as particular to beautify their character by the great standard of God's holy law, His mirror, His detector of the defects in character, there would be far less vanity for the outward appearance, and far more for the inward adorning, the perfection of character, the possession of the meekness of Christ.

At two o'clock we were again seated in the compartment for ladies, with every convenience, and were glad to be alone and to rest. I was sick and tired, unable to eat. We had no further change until we reached Altona, about one-half hour's ride from Hamburg. We had a grand sight—a ship on the water or a warehouse close by the water, was on fire. It was thought that petroleum must have exploded. The flames reached so high, and the light was so great and far reaching. The last change was made at Altona. We had no further disturbances till after this.—[Manuscript 32, 1887, 1-9](#), Entire Ms. (“Visit to Germany,” Diary, May 26-31, 1887.)

### **A Meeting Which Marked Progress; Last European Council Attended by Ellen G. White Moss, Norway, 1887**

[Excerpts from the E. G. White Diary.]

[131] About 12:00 a.m. [Thursday, June 9, 1887] we reached our destination [Moss, Norway], a very beautiful spot. The tents were pitched in a pine grove. A house was rented for persons from a distance who could not safely stay on the ground. There the several rooms made many of us comfortable. We are located in a house

built on a rise of ground overlooking the water. The scenery is fine. Everything is comfortable for us and we expect to enjoy our stay here very much....

This is the first camp meeting that has ever been held in Europe and it has made quite a stir about here. We hope this meeting will make such an impression upon minds that we will be able to hold camp meetings after this, not only in Norway but in Sweden and Denmark. This will bring the truth more directly before a class of minds we could not reach by any ordinary means.

**Moss, Norway, [Friday] June 10, 1887**—Arose at 4:00 a.m. After a season of prayer, commenced my writing. It is a pleasant day—some cloudy and not very warm. Rested quite well from 10:00 p.m. until 3:00 a.m. Could not sleep more. The sun has been shining brightly for half an hour. We met our friends from America and are glad to see them once more. Many are coming in to the meeting....

**Moss, Norway, [Sabbath] June 11, 1887**—Passed a restless night. Great weakness seems to be upon me. By request I spoke to the Sabbath school, interpreted by Brother Olsen. It is pleasant to see so goodly a number represented in the Sabbath school. All the children look bright and interested. Brother Matteson preached in the forenoon to a good audience.

My appointment was at half past two. I tried to speak right to the point, and then invited those who desired to give themselves fully to the Lord, those who were backslidden, and those who desired to seek the Lord for the first time. The large tent was full and it was difficult to secure seats, to vacate the front seats to accommodate those who came forward. A large number presented themselves. Opportunity was given for them to express their feelings and good testimonies were borne with weeping. A season of prayer followed. This was followed by meetings in the tents and children's meetings, which were good. [132]

**Moss, Norway, [Sunday] June 12, 1887**—It is another beautiful day. The attendance at camp from outsiders was good. The tent was crowded within and without. Elder Waggoner spoke upon the law and gospel. There was much interest manifested in the discourse. Elder Matteson interpreted.

In the afternoon at half past two I spoke to the crowded tent within and the mass of people without the tent, upon the ascension

and second advent of Christ. I felt deeply while speaking. Although so large a number were standing who could not obtain seats, yet there was no noise or confusion, but respectful listening to the words spoken. I never saw a more intelligent-looking audience in America at any of our tent meetings.

The Lord gave me strength to speak in the power and demonstration of the Spirit. Elder Matteson said he was never more greatly blessed than when he was interpreting me that afternoon. Many unbelievers in the congregation were affected to tears.

Elder Matteson spoke at 5:00 p.m. and the congregation was full—larger than in any part of the day. The priest in Moss had put an article in the paper making statements in regard to our faith as a people and ridiculing our doctrines. He misstated us. Elder Matteson reviewed these articles with good result. There was a discourse in the evening by one of our American brethren. Thus closed the most important day of our meeting.

[133] **Moss, Norway, [Monday] June 13, 1887**—We are blessed with another beautiful day. It is warmer today than it has been. We learn all were much interested and pleased with the meeting Sunday. The testimony is that the blessing of the Lord rested upon the encampment from early morning until night. It is a marvel with the people who attend this meeting that there is so nice order observed on the ground. And the outsiders are astonished that our meetings are free from everything like noisy demonstrations and fierce excitement which characterize so many meetings called revival meetings.

We can but pronounce this meeting a marked success. The news of it will be carried everywhere in these kingdoms—to Sweden, Norway, and Denmark—and will open the way for camp meetings in other places. Many came to these meetings with great fear and trembling. They thought it must be at great risk to live in tents, but when they saw the arrangements—stoves in the tents if it should be cold and rainy—they had naught to fear. They were so charmed with the beautiful, fragrant grove and the neat, comfortably furnished tents that they said if they had only known it was like this they would have prepared to occupy a tent themselves. The terror and dread of camp meeting is all removed and the way opened for camp meeting in these regions.

The day was devoted mostly to business meetings. Elder Haskell preached in the afternoon. Advancements were made over any previous meetings that had been held in any of these kingdoms. Our brethren in Norway have not hitherto fully accepted the tithing system and some have opposed this feature in our work as not required of them. But when it was shown to be the Bible plan, ordained of God from the first, that He had a church as far back as the days of Noah and Abraham, and that it was a duty enjoined upon believers in all ages of the world as God's means to carry forward His work upon the earth, and to impress man that God was the giver of all his blessings and required them to return to Him in tithes and offerings a portion of His bestowed gifts, they saw this in a new light, and there was a unity in voting for the resolution not to be negligent in this, God's requirement. No man, it was stated, obliged another to pay tithes. God did not make it a matter of compulsion any more than He compelled men to keep the Sabbath. It was God's Sabbath, His holy time, and to be sacredly regarded by man. But man must obey from a willing heart, both to observe His Sabbath and not to rob God in employing sacred time for his own use or to employ the portion in tithes and offerings which the Lord has claimed to be rendered to Him. [134]

**Moss, Norway, [Tuesday] June 14, 1887**—We have another beautiful day. The sun is shining at three o'clock full into my windows. Sister Ings goes today, in company with others, to Christiania, to return this evening. I am feeling more natural today than I have done for four weeks. I praise the Lord for these tokens of God. Our camp meeting people are now leaving for their homes, and business and the council commences today. Brother Sands Lane came yesterday morning.

I went into the Council [Fifth European Council, held June 14-21] this morning at 9:00 a.m. and listened to the testimonies borne in reference to the colporteur and canvassing work. Elder Matson related a wonderful experience in his school the past winter in educating colporteurs to give Bible readings. Brethren Conradi, Hendrikson, Olsen, and Lane gave some items of experience in the work. I bore my testimony last, and the Lord blessed me in speaking to encourage faith and confidence in God. The Spirit and power of the Lord rested upon me as I tried to present to the people the good-

[135] ness of the Lord to me and the grace and power of God bestowed upon me in giving me strength to bear my testimony in the places we had visited since leaving Basel. My heart was broken before the Lord in view of the strength, the presence of the Lord, that had been granted me. In the afternoon I spoke again in regard to the work, its magnitude, and the reasons we had to believe the Lord would go before us and put His Spirit and power upon us in large measure, if we would walk humbly before Him, and depend wholly upon Him, and give His holy name the glory for all that was done.

**Moss, Norway, [Wednesday] June 15, 1887**—Again we are favored of God with a bright, beautiful morning. The birds are caroling their songs of praise to their Creator and our hearts are filled with praise and love to God for His great goodness and mercy to the children of men. Yesterday Sister Ings was in Christiania all day. I was looking for her return at night and the boat did not arrive till half past ten o'clock. I did not sleep until about midnight.

I went into the council and was deeply interested. I had great freedom in speaking in regard to the possibility of doing a much larger work than we have hitherto done, and I tried to set before our brethren how much greater work could have been done if our brethren had taken greater pains, even at large expense, to educate the licentiates before they were sent into the field for labor. They were allowed to go and try their gift. They did not go with experienced workmen who could help them and educate them, but went out alone, and they did not all preserve close, studious habits. They did not grow, and were not taxing their powers to become able men in the Scriptures. They had obtained a knowledge of some subjects, could preach a few discourses, but if asked to speak on any subject in prophecy would respond that they could not speak on that subject, they had not dwelt upon it.

[136] Now, such speakers cannot gain full proof of their ministry. They are deficient. Had they not been allowed to go into the field until they had some fitness for the work, then they would have been where they could grow and have some courage, but they were inexperienced as to the best methods of labor and had very little success in bringing souls into the truth. The conference became discouraged in paying out funds while there was scarcely anything to show that had been accomplished, and this cutting down on the wages discouraged some



who, with a proper amount of labor bestowed upon them, might have become good workers. They were discouraged and left the field to engage in other work. These meetings are of special interest and will be a blessing to all who attend them. Important matters are brought in and canvassed and we believe much good is being accomplished.

**Moss, Norway, [Thursday] June 16, 1887**—This morning I rise at four. Rested well during the night. The birds are singing. There is some appearance of rain but the weather is mild, and I feel grateful to God that He still preserves my strength. I am desirous to live close to Jesus and make Him my Counselor and my support and my all and in all.

We had an important matter to consider in our council this day. It was that of preparing men by thorough training for the ministry before giving them license. They have been permitted to try their gift when they had not proper preparation, either in school education or in Bible knowledge, to warrant their going into the work, for they needed a great work done for them. First, every licentiate should be critically examined in his knowledge of the Scriptures before being sent into the field to teach others. This has not been done, and a very unsuccessful work has been done by many and they could bring in no report of success. This discouraged themselves and also disheartened the conference so that their time and labor was, they deemed, unworthy of much wages; and this discouraged them still more, and discouraged many from giving themselves to the work who, with the proper painstaking, thorough instruction and training, might have made thorough workmen and able ministers. I spoke also of carefulness in regard to dress of those coming from America and going back to America....

[137]

**Moss, Norway, [Friday] June 17, 1887**—I arise early at three o'clock. The sun is shining brightly in at my windows today. We part with our brethren from the British Mission and from those who are on their way to Africa to become missionaries to that distant field. Attended morning meeting. Spoke a short time upon the advisability of Brother Starr's coming to Europe. Visited the owner of the grounds, Mr. Erikson, and his family. Had but a short time to remain but it was a pleasant interview. He kindly and generously proposed to let the governess of his children, who was an adopted daughter, take his horse and carriage and drive us over the island to

see the important points of interest. We then returned and bade our brethren missionaries goodbye, thinking we might never meet again in this world those going to the distant field of Africa. May God go with them is our earnest prayer....

**Sabbath Morning, June 18, 1887**—Elder Matteson preached in the forenoon. I spoke in the afternoon from [Galatians 6:7, 8](#). We had a solemn meeting. Called them forward for prayers and had a solemn, earnest seeking of the Lord. Then many excellent testimonies were borne with deep feeling.

After the meeting I had an interview with Brother Ottosen. Brother Matteson and Olsen accompanied him. Before we had got through talking, Sister Olsen said the lady that owned the house wished to speak with me. She had walked from the city, where she is keeping a hotel, and thought I was to speak at five o'clock. She was much disappointed. We had a very pleasant interview. I gave her *Life of Christ* in Danish. She asked me to pray for her that she might see the light and all the truth....

[138] **Moss, Norway, [Sunday] June 19, 1887**—I arise at four o'clock and have the evidence that I have been giving my lungs polluted air to breathe through the night.... After taking our breakfast, Sister Ings and I walked out to the encampment. Found a retired spot and then spread out our fur and wrote an important letter of ten pages to the missionaries going to Africa.

Elder Haskell spoke in the forenoon. I spoke in the afternoon upon temperance to an interested congregation....

**Christiania, Norway, [Monday] June 20, 1887**—We left Moss yesterday morning. Carriages took us to the cars and we were three hours coming to this place. I lay down and slept some, but a great weariness is upon me. Carriages took us to Brother O. A. Olsen's and we had a good, convenient chance to rest. I was able to sit up but little, for I seemed to be nearly completely exhausted. I have no appetite.

We parted from Willie, Elder Conradi, Elder Whitney, Elder Haskell, and Elder Waggoner about nine o'clock. They took the train to divide for different routes. Brother Haskell goes to England. The rest of the party to Stuttgart, Germany, and to visit other German places. Brother O. A. Olsen, Brother Ings, his wife and I go to

Stockholm, Sweden.—[Manuscript 34, 1887, 1-9](#). (“Third Visit to Norway,” Diary, June 9-22, 1887.)

**Tuesday, June 29, 1887**—We took the steamer *Princess Elizabeth* at 10:00 p.m. to cross the Channel to England. It was a large boat....

We had a pleasant voyage. We were not seasick at all. About six o'clock we changed from boat to cars, and then we took our dry lunch. We arrived at London about eight o'clock. Took hack three miles across the city and were obliged to wait one hour. About nine o'clock we stepped on board the third-class car for Kettering, on the fast train which brought us to Kettering at half past eleven o'clock. Brother Dorland was waiting for us and he took us to his home where we were welcomed by Sister Dorland.

[139]

**Kettering, England, June 30, 1887**—We slept but little the past night. Suffered with heat. We have fair weather in England this time of the year. I arose at four. Have been awake since three o'clock. Engaged in writing. Corrected several morning talks given in Basel. We learned here that the party who left Christiania—Elder Waggoner, W. C. White, Elder Whitney, Elder Haskell—were all very sick. They had a very rough passage on the Baltic Sea.... We walked out and did some purchasing in the city in the great market place. Purchased shoes....

**Kettering, England, July 2, 1887**—Sabbath morning. It is a very warm morning. I have not been able to sleep since half past three. I engaged in writing. I feel deeply the need of special help from God in seeking to win souls to Jesus Christ. “Without Me,” says Christ, “ye can do nothing.” How weak we are in our own finite strength. We want to work for the Master. I want to please Jesus, who has loved me, who has died for me. There is an unutterable longing of soul for the sweet, constant peace of Christ. I want Jesus in my thoughts continually.

At ten o'clock the carriage came to take us to the place of meeting. It is a good-sized hall. Its walls are iron and the hot sun resting upon it made it seem like an oven. We had about fifty assembled. I spoke to them from [Hebrews 12:1-4](#). Although the heat was very great, the Lord gave me much freedom in speaking. At twelve the carriage was at the door, and we returned to our home with deep and earnest yearning of heart for the dear people whom we had ad-

dressed. We knew that many must have a true conversion to God or they would not be able to keep the truth or to withstand temptation.

[140] At 3:00 p.m. we again spoke to the church in Kettering from [Matthew 22:11-14](#). This was a most solemn subject and the Lord impressed my heart with the terrible fate of the ones who, when Jesus shall come to examine His guests, He shall find without the wedding garment on. I think many were impressed. After the discourse there was a social meeting and many testimonies borne, but I felt that souls were in peril. Souls were undecided, and I urged that those who were not fully on the Lord's side should make decisions that day—should break the chains of the powers of Satan and be wholly the Lord's. I gave opportunity for these to come forward.

Quite a little number came forward. Among them were two very interesting cases—a man and his wife, still quite young. He was a master workman and overseer of hands who were engaged in building. He was intemperate—often drunk for days together. He had a good, noble-looking countenance, but this was his great weakness—he had formed the habit of intemperance and the demon of appetite controlled him, and his moral power seemed too feeble to overcome this appetite. His wife was a proud, worldly-loving woman. Both were convinced of the truth but neither knew what experimental religion was.

[141] These souls I know needed Jesus, needed Him just then to help them, else they would never have strength to overcome the world and the perverted appetite, and to walk the path of humble obedience. We had a praying season for these souls and then invited them to speak freely, and this would give them strength. We know that the Lord had been chastising them to bring them near to Him. Two lovely children had recently sickened and died, which was a terrible blow to them and softened their hearts and awakened in them a desire to be different from what they were. Both bore testimony, and with much simplicity and deep feeling told their determination, and we must leave them in the hands of God for Him to lead, for Him to guide. He will do this if they will only submit themselves to Him as to a faithful Creator. Oh, what a terrible curse is intemperance.

**Kettering, England, July 3, 1887**—Arose at quarter before five and find we have another warm day. Willie left for London at 9:00 a.m.

I spoke to the church and to outsiders Sunday afternoon at five o'clock. The hall was good-sized but without proper ventilation, very uncomfortable and warm. Had some freedom in speaking. Quite a number of unbelievers were present....

**London, July 4, 1887**—We left Kettering about 9:00 a.m. Reached London in about two hours. We again met our brethren and sisters who were soon to leave for South Africa. We took the train for Holloway. It is a pretty village in the suburbs of London.... We called at the house occupied by our sisters who were giving Bible readings and trying to get access to the higher classes. We found them well situated and doing what they can in fitting up for the work. We called on Sister Marsh, who has kept the Sabbath quite a number of years. Her husband is a warden in the prison. They live close by the prison. It looked sad, indeed, to see the large number of prisoners taking their half hour of exercise within the glowering prison walls, guarded at every step with officers. We had a little meeting with our friends going to South Africa, and some plain talk about how the work should be commenced and carried forward in their new field. We had a praying season and the Spirit of the Lord came into our midst. We knew it was our parting meeting.

**London, July 5, 1887**—We went into the city to do some trading. Then took a carriage and went to the boat to see our brethren and sisters off for Africa. We could not refrain our tears as we parted with them....

**London, July 7, 1887**—Continued in the hotel writing important matter. Did some trading. Had a long talk with Elder Haskell upon many important matters connected with the work. [142]

**July 8, 1887**—Left London in company with Brother and Sister Ings for Southampton, on fast train. I lay down most of the way and slept some. We were about two hours and a half reaching Southampton. We met Sister Phipson and took dinner with her. She lives in a good-sized, hired apartment and her mother lives with her.... Elder Haskell came on a later train. He spoke Friday evening in the hall hired for meetings.

**Southampton, England, July 9, 1887**—I spoke to the little church on Sabbath afternoon. It was very warm. Had some freedom in speaking. We had a social meeting.

**Southampton, England, July 10, 1887**—Elder Haskell spoke in forenoon. Not many outsiders present. In the afternoon had a much larger number out. I spoke to the people at 5:00 p.m. “Let not your heart be troubled,” etc. The Lord helped me to speak, else I could not have done so.... The people listened with attention. One lady came and spoke to me requesting an interview with me, for which a time was set.—[Manuscript 36, 1887, 1, 2, 4-6](#). (“Third Visit to England,” Diary, June 29-July 10, 1887.)

[The body of dietetic counsels is found in *Counsels on Diet and Foods*. The portion for which release is sought gives the European setting.—A. L. White.]

### **Meeting the Situation of Diet Problems in the Central Headquarters Building, 1887**

[143] I have been laboring to set things in order in this building. One week ago last Sabbath evening [April 2], we had a meeting with the families in the house to talk up certain things in regard to the food that should be prepared for boarders, and the influence that should be exerted in the families who board the workers. The Spirit of the Lord came upon me, and I bore a plain, decided testimony.

I had presented much more upon general principles, but that did not set things right. The idea was so riveted in their minds that their own way was perfect, that the very ones who need to reform did not take hold of the matter at all. I was obliged to say decidedly, as did Nathan to David, “Thou art the man.” It made a decided stir in the camp, I assure you. I told them that the preparation of their food was wrong, and that living principally on soups and coffee and bread was not health reform; that so much liquid taken into the stomach was not healthful, and that all who subsisted on such a diet placed a great tax upon the kidneys, and so much watery substance debilitated the stomach.

I was thoroughly convinced that many in the establishment were suffering with indigestion because of eating this kind of food. The digestive organs were enfeebled, and the blood impoverished. Their breakfast consisted of coffee and bread with the addition of prune sauce. This was not healthful. The stomach, after rest and sleep, was better able to take care of a substantial meal than when wearied with

work. Then the noon meal was generally soup, sometimes meat. The stomach is small, but the appetite, unsatisfied, partakes largely of this liquid food, so it is burdened.

The salads are prepared with oil and vinegar, fermentation takes place in the stomach, and the food does not digest, but decays or putrefies. As a consequence the blood is not nourished, but becomes filled with impurities, and liver and kidney difficulty appear. Heart disturbances, inflammation, and many evils are the result of such kind of treatment, and not only are the bodies affected, but the morals, the religious life, are affected. [144]

I told them that unless they should change their diet, physical, mental, and moral degeneracy would surely be the result. Plain, good, substantial food must be given to our bodies, else there will be a poverty of the blood.

I then dwelt upon the influence surrounding the soul, and the importance of elevated conversation at the table and whenever they had intercourse with one another. Well, I talked many things, and I am now waiting for them to recover from the shock they have received before I give them another portion. I felt deeply moved upon this subject.—[Letter 9, 1887](#), pp. 1-3. (To J. H. Kellogg, April 15, 1887.)

***Released 1958.***

**MR No. 113—Not Processed**



**MR No. 114—Child Rearing; The Takoma Park Site; Who Will Qualify For Salvation; Fate of Deceased Children of Unbelieving Parents**

[145]

[Release requested by A. O. Dart to be printed in *Ministry* magazine.]

Your first ministerial field is to guard and train your children, taking care of the little garden God has given you, and when you educate and train these children then you have done a work that God will bless.—[Manuscript 13, 1886, 4](#). (“The Christian Brotherhood,” September 22, 1886.)

[Release requested by Leslie Hardinge of Washington Missionary College.]

We are pleasantly situated at Takoma Park. Within fifteen minutes’ walk are the homes of Brethren Daniells, Prescott, Washburn, Spicer, Curtiss, Bristol, Rogers, Needham, Cady, and others connected with our work.

The way is opening rapidly for the beginning of our work. For this I am very thankful. As I look at the situation and the prospects here, I am filled with hope and courage. We shall endeavor to respond to the favoring providences that attend us by pressing forward with the work as speedily as possible.

The location that has been secured for our school and sanitarium is all that could be desired. The land resembles representations that have been presented before me by the Lord. It is well adapted for the purpose for which it is to be used. There is on it ample room for a school and a sanitarium, without crowding either institution. The atmosphere is pure, and the water is pure. A beautiful stream runs right through our land from north to south. This stream is a treasure more valuable than gold or silver. The building sites are upon fine elevations, with excellent drainage.

One day we took a long drive through various parts of Takoma Park. A large part of the township is a natural forest. The houses are

[146]

not small and crowded closely together, but roomy and comfortable. They are surrounded by thrifty, second-growth pines, oaks, maples, and other beautiful trees.

The owners of these houses are mostly businessmen, many of them clerks in the government offices in Washington. They go to the city daily, returning in the evening to their quiet homes.

A good location for the printing office has been chosen, within easy distance of the post office. A site for a meetinghouse also has been found. It seems as if Takoma Park had been specially prepared for us, and that it has been waiting to be occupied by our institutions and their workers.

My hopes for this place are high. The country for miles and miles around Washington is to be worked from here. I am so thankful that our work is to be established in this place. Were Christ upon the ground, He would say: "Lift up your eyes, and look on the fields; for they are white already to harvest."—[Letter 153, 1904](#), pp. 1, 2. (To "Dear Fellow Workers," May 10, 1904.)

[Release requested by A. L. White for publication as having a bearing on the answers to certain questions frequently asked of the White Estate.]

[147]

I had some conversation with Elder Matteson in regard to whether children of unbelieving parents would be saved. I related that a sister had with great anxiety asked me this question, stating that some had told her that the little children of unbelieving parents would not be saved. This we should consider as one of the questions we are not at liberty to express a position or an opinion upon, for the simple reason that God has not told us definitely about this matter in His Word. If He thought it was essential for us to know, He would have told us plainly.

The things He has revealed are for us and for our children. There are things we do not now understand. We are ignorant of many things that are plainly revealed. When these subjects which have close relation to our eternal welfare are exhausted, then it will be ample time to consider some of these points that some are unnecessarily perplexing their minds about.

**Children of Believing Parents**—I know that some questioned whether the little children of even believing parents would be saved, because they have had no test of character and all must be tested

*Salvation; Fate of Deceased Children of Unbelieving Parents* 127  
and their character determined by trial. The question is asked, “How can little children have this test and trial?” I answer that the faith of the believing parents covers the children, as when God sent His judgments upon the first-born of the Egyptians.

The word of God came to the Israelites in bondage to gather their children into their houses and to mark the doorposts of their houses with blood from a lamb, slain. This prefigured the slaying of the Son of God and the efficacy of His blood, which was shed for the salvation of the sinner. It was a sign that the household accepted Christ as the promised Redeemer. It was shielded from the destroyer’s power. The parents evidenced their faith in implicitly obeying the directions given them, and the faith of the parents covered themselves and their children. They showed their faith in Jesus, the great Sacrifice, whose blood was prefigured in the slain lamb. The destroying angel passed over every house that had this mark upon it. This is a symbol to show that the faith of the parents extends to their children and covers them from the destroying angel.

God sent a word of comfort to the bereaved mothers of Bethlehem that the weeping Rachels should see their children coming from the land of the enemy. Christ took little children in His arms and blessed them and rebuked the disciples who would send away the mothers, saying, “Suffer little children and forbid them not, to come unto me: for of such is the kingdom of heaven.” Christ blessed the children brought to Him by the faithful mothers. He will do this now if mothers will do their duty to their children and teach their children and educate them in obedience and submission. Then they will bear the test and will be obedient to the will of God, for parents stand in the place of God to their children. [148]

Some parents allow Satan to control their children, and their children are not restrained but are allowed to have wicked tempers, to be passionate, selfish, and disobedient. Should they die these children would not be taken to heaven. The parents’ course of action is determining the future welfare of their children. If they allow them to be disobedient and passionate, they are allowing Satan to take them in charge and work through them as shall please his satanic majesty, and these children, never educated to obedience and to lovely traits of character, will not be taken to heaven, for the same temper and disposition would be revealed in them.

I said to Brother Matteson, Whether all the children of unbelieving parents will be saved, we cannot tell, because God has not made known His purpose in regard to this matter, and we had better leave it where God has left it and dwell upon subjects made plain in His Word.

[149] This is a most delicate subject. Many unbelieving parents manage their children with greater wisdom than many of those who claim to be children of God. They take much pains with their children, to make them kind, courteous, unselfish, and to teach them to obey, and in this the unbelieving show greater wisdom than those parents who have the great light of truth but whose works do not in any wise correspond with their faith.

Another question upon which we had some conversation was in regard to the elect of God—that the Lord would have a certain number, and when that number was made up then probation would cease. These are questions you or I have no right to talk about. The Lord Jesus will receive all who come unto Him. He died for the ungodly and every man who will come, may come. Certain conditions are to be complied with on the part of man, and if he refuses to comply with the conditions, he cannot become the elect of God. If he will comply he is a child of God, and Christ says if he will continue in faithfulness, steadfast and immovable in his obedience, He will not blot out his name out of the book of life but will confess his name before His Father and before His angels. God would have us think and talk and present to others those truths which are plainly revealed, and all have naught to do with these subjects of speculation, for they have no special reference to the salvation of our souls.—[Manuscript 26, 1885, 10-13](#). (“First Visit to Sweden,” Diary, October 15-30, 1885.)

***Released October 26, 1959.***

**MR No. 115—Materials Appearing in Horace  
Shaw's Dissertation**

**MR No. 116—Ellen White Sent To Australia**

[Unpublished Items requested for use in Correspondence Lessons  
“Prophetic Guidance in the Advent Movement,” prepared by the  
White Estate for the General Conference.]

When the work, newly started in Australia, was in need of help, our brethren in America desired me to visit this field. They urged that as one whom the Lord was especially teaching, I could help the work here as others could not. I felt no inclination to go and had no light that it was my duty. The journey was a dread to me. I desired to remain at home and complete my work on the life of Christ and other writings. But as the matter was introduced, and the responsible men of the conference expressed their conviction that I, in company with others, should visit this field, I decided to act in accordance with their light....

I made the long journey and attended the conference held in Melbourne. I bore a decided testimony. The Lord gave me tongue and utterance to reprove, to entreat, and to present principles of the greatest importance to the people and to the work.—Manuscript, “Experiences in Australia,” p. 19, White Estate Document File No. 28b.

*Released October 26, 1959.*

**MR No. 117—Ellen White’s Statements  
Misunderstood and Misused; She Desired to Speak  
as the Spirit Directed**

[151]

[Miscellaneous manuscript items requested by A. L. White for use in various articles to be published, particularly a series of articles for the *Review and Herald* on the work of the Trustees and the care and use of the E. G. White writings.]

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. I shall be cautious in all my movements.—[Letter 162, 1907](#), p. 2. (To W. C. White, May 8, 1907.)

Your brethren, or many of them, do not know that which you yourself and the Lord know.... I have determined that I will not confess the sins of those who profess to believe the truth, but leave these things for them to confess.—[Letter 113, 1893](#), p. 1. (To N. D. Faulkhead, January 2, 1893.)

I have not been given the message, Send for Brother \_\_\_\_\_ to come to Australia. No; therefore I do not say, I know that this is the place for you. But it is my privilege to express my wishes, even though I say I speak not by commandment. But I do not want you to come because of any persuasion of mine. I want you to seek the Lord most earnestly and then follow where He shall lead you. I want you to come when God says Come, not one moment before. Nevertheless, it is my privilege to present the wants of the work of God in Australia. Australia is not my country only as it is the Lord’s province. The country is God’s, the people are His. A work is to be done here, and if you are not the one to do it, I shall feel perfectly

[152]

resigned to hear that you have gone to some other locality.—[Letter 129, 1897](#), p. 2. (To Mr. and Mrs. John Wessels, May 18, 1897.)

Why will not men see and live the truth? Many study the Scriptures for the purpose of proving their own ideas to be correct. They change the meaning of God's Word to suit their own opinions. And thus they do also with the testimonies that He sends. They quote half a sentence, leaving out the other half, which, if quoted, would show their reasoning to be false. God has a controversy with those who wrest the Scriptures, making them conform to their preconceived ideas.—[Manuscript 22, 1890, 5, 6](#). (Diary, January 10, 1890.)

It seems impossible for me to be understood by those who have had the light but have not walked in it. What I might say in private conversations would be so repeated as to make it mean exactly opposite to what it would have meant had the hearers been sanctified in mind and spirit. I am afraid to speak even to my friends, for afterwards I hear, Sister White said this, or Sister White said that. My words are so wrested and misinterpreted that I am coming to the conclusion that the Lord desires me to keep out of large assemblies and refuse private interviews. What I say is reported in such a perverted light that it is new and strange to me. It is mixed with words spoken by men to sustain their own theories.”—[Letter 139, 1900](#), p. 5. (To the Officers of the General Conference. October 24, 1900.)

[153] [For Use in Spirit of Prophecy Correspondence Course Lessons.]

Brother Matteson suggests that it would please the people if I speak less about duty and more in regard to the love of Jesus. But I wish to speak as the Spirit of the Lord shall impress me. The Lord knows best what this people needs. I spoke in the forenoon [Sabbath, October 17, 1885] from [Isaiah 58](#). I did not round the corners at all.... My work is to elevate the standard of piety and true Christian life, and urge the people to put away their sins and be sanctified through the truth.—[Manuscript 26, 1885, 5](#). [Diary, October 15-30, 1885.]

*Released January 7, 1960.*



## MR No. 118—Material Appearing in MV Kit

[154]

[Material requested by Bessie Mount for an M. V. program to be printed in the *M. V. Kit*.]

The neighbors flocked in. My husband spoke and I followed him. We had an interesting meeting, singing, talking, and praying. We retired to rest but I was too weary to sleep until about midnight. We arose at half past three and were on our way at four.... At half past six we halted on the prairie and built a large fire and all came together for a season of prayer. We then ate of our humble fare and were soon on our way again. At one o'clock we were on the campground and were faint and weary. We felt refreshed by eating a warm dinner. Our tent was pitched in the afternoon, and we made our beds. Had a good straw bed to lie on, and we slept sweetly the first night.—[Letter 9, 1870](#), p. 2. (To Emma McDearmon, June 8, 1870.)

I am determined to make my home an asylum for those who need a home.—[Letter 11, 1868](#), p. 1. (To Edson White, March 30, 1868.)

Every dollar I have is the Lord's, to be used to His glory.... In every purchase I shall make I want to move to the glory of God.... I must use the means entrusted to me of my heavenly Father to help the needy, to help build meetinghouses, to send youth to our college, and to lift up and relieve the oppressed.—[Manuscript 76, 1894, 4, 5](#). (Diary, June, 1894.)

I ask that the Holy Spirit shall control my thoughts through the day. I plead for wisdom in judgment, clearness of brain, and understanding, that I may see the treasures in the Word of God, and bring out the precious truths in the simplest language.—[Manuscript 174, 1897, 9](#). (Diary, July 1897.)

I ask that the Holy Spirit shall control my thoughts through the day. I plead for wisdom in judgment, clearness of brain, and understanding, that I may see the treasures in the Word of God, and

[155]

bring out the precious truths in the simplest language.—[Manuscript 174, 1897, 9](#). (Diary, July 1897.)

I do not depend upon myself. I must hang my helpless soul upon Jesus Christ. I feel my weakness. I know that in and of myself I can do nothing, but through Christ strengthening me I can do all things. Oh, how my soul longs for God!—[Manuscript 63, 1893, 3, 4](#). (Diary, January 1893.)

*Released January 7, 1960.*

**MR No. 119—Ellen White Unable to Sleep; God Sustained Her, Helping Her Find Proper Words When Writing**

[156]

[Release requested by Margaret R. White for an article “The Burden of the Lord,” to appear in the *Ministry*.]

I have risen at one o'clock to write to you.... I am afraid for our people—afraid that the love of the world is robbing them of godliness and piety.—[Letter 146, 1902](#), pp. 1, 3. (To Brother and Sister Belden, September 22, 1902.)

Night after night for about four weeks I was unable to sleep after 12 o'clock.—[Letter 78, 1903](#), p. 1. (To Elder and Mrs. J. A. Burden, March, 1903.)

The burden resting upon me has been so heavy that for weeks I have been unable to sleep past one or two o'clock.—[Letter 239, 1903](#), p. 1. (To J. H. Kellogg, October 28, 1903.)

I have faithfully written out the warnings that God has given me. They have been printed in books, yet I cannot forbear. I must write these same things over and over. I ask not to be relieved. As long as the Lord spares my life, I must continue to bear these earnest messages.—[Manuscript 21, 1910, 3](#). (“A Call to Labor in the Great Cities,” June 22, 1910.)

I have all faith in God.... He works at my right hand and at my left. While I am writing out important matter, He is beside me, helping me. He lays out my work before me, and when I am puzzled for a fit word with which to express my thought, He brings it clearly and distinctly to my mind. I feel that every time I ask, even while I am still speaking, He responds, “Here am I.”—[Letter 127, 1902](#), p. 3. (To Elder and Mrs. G. A. Irwin, July 18, 1902.)

[157]

When I see my brethren walking and working as men in a dream, I feel as if I must do something to arouse them. May the Lord help me to do all my duty, for there must be no delay. We are nearing the

last great conflict.—[Letter 201, 1902](#), p. 9. (To Elder and Mrs. J. A. Burden, December 15, 1902.)

***Released March 2, 1960.***

**MR No. 120—Not Processed**

[158]

## **MR No. 121—Counsels on Independent Action**

[Manuscript materials used in 1954 in giving counsel to a group involved in independent ministry.]

God is teaching, leading, and guiding His people, that they may teach, lead and guide others. There will be, among the remnant of these last days, as there were with ancient Israel, those who wish to move independently, who are not willing to submit to the teachings of the Spirit of God, and who will not listen to advice or counsel. Let such ever bear in mind that God has a church upon the earth, to which He has delegated power. Men will want to follow their own independent judgment, despising counsel and reproof, but just as surely as they do this, they will depart from the faith, and disaster and the ruin of souls will follow. Those who rally now to support and build up the truth of God are ranging themselves on one side, standing united in heart, mind, and voice, in defense of the truth....

It is a delusion of the enemy for anyone to feel that he can disconnect from agencies which God has appointed, and work on an independent line of his own, in his own supposed wisdom, and yet be successful. Although he may flatter himself that he is doing God's work, he will not prosper in the end. We are one body, and every member is to be united to the body, each person working in his respective capacity.—[Letter 104, 1894](#), pp. 4-6. (To “Dear Brother Church,” no date.)

[159]

The Lord would have all who act a part in His work bear testimony in their lives to the holy character of the truth. The end is near, and now is the time when Satan will make special efforts to distract the interest and separate it from the all-important subjects that should arrest every mind to concentrated action. An army could do nothing successfully if its different parts did not work in concert. Should each soldier act without reference to the others, the army would soon become disorganized. Instead of gathering strength from concentrated action, it would be wasted in desultory, meaningless

efforts. Christ prayed that His disciples might be one with Him, as He was One with the Father....

Whatever good qualities a man may have, he cannot be a good soldier if he acts independently. Good may occasionally be done but often the result is of little value, and often the end shows more mischief done than good. Those who act independently make a show of doing something, attract attention, and flash out brightly and then are gone. All must pull in one direction in order to render efficient service to the cause....

God requires concerted action of His soldiers, and in order to have this in the church, self-restraint is essential; self-restraint must be exercised.—[Letter 11a, 1886](#), pp. 3-5. (To Elder and Mrs. E. P. Daniels, August 6, 1886.)

In every effort in every place where the truth is introduced there is need of different minds, different gifts, different plans and methods of labor being united. All should make it a point to counsel together, to pray together. Christ says that, “If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven.” No one worker has all the wisdom that is needed. There should be a comparing of plans, a counseling together. No one man should think himself sufficient to manage an interest in any place without helpers.

One man may have tact in one direction, but may be a decided failure upon some essential points. This makes his work imperfect. He needs the tact of another man’s mind and gift to blend with his efforts. All should be perfectly harmonious in the work. If they can work with only those who see just as they do, and follow just their plans, then they will make a failure. The work will be defective because none of these laborers have learned the lessons in the school of Christ that makes them able to present every man perfect in Christ Jesus. All should be constantly improving. They should lay hold of every opportunity and make the most of every privilege, until they become better fitted for their great and solemn work. [160]

But God has set in the church different gifts. These are all precious in their place, and all are to act a part in the perfecting of the saints. [[Ephesians 4:11-16](#), quoted.]

This is God’s order, and men must labor according to His rules and arrangements if they would meet with success. God will accept

only those efforts that are made willingly and with humble hearts, without the trait of personal feelings or selfishness.—[Letter 66, 1886](#), pp. 1, 2. (To “My Brother Laborers at Lausanne,” no date.)

It is not a good sign when men will not unite with their brethren, but prefer to act alone; when they will not take in their brethren because they do not just exactly meet their mind. If men will wear the yoke of Christ, they cannot pull apart. They will wear Christ’s yoke, they will draw with Christ.—[Manuscript 56, 1898, 6](#). (“The Need of Harmonious Action,” April 27, 1898.)

***Released 1960.***



**MR No. 122—Christ To Be Supreme; Counsel on  
Camp Meetings**

[161]

[Unreleased items for permanent exhibit in Australia, at  
“Sunnyside,” Mrs. White’s home in Cooranbong, Australia.]

We received your letter and thank you for it. Willie has just come into my room and informs me a boat sails tomorrow for South Africa direct. It is now just 4:00 p.m., and I feel that I cannot consent to let such a good opportunity go by and not improve it. We are so far separated that when we can reach and connect by letter we ought to do so.

I have a deep interest for you in Africa, and from the light which the Lord has been pleased to give me in regard to that country the Lord has many precious souls to hear the message of mercy and warning to be given to the world. If the workers will hide themselves in Jesus and let Jesus alone appear, if they will walk humbly with God, if they will be doers of the lessons Jesus Christ has given us in His Word, then the heavenly intelligences will co-operate with their efforts, and they will not take one particle of glory to themselves but give all the glory to God. You will surely see of the salvation of God as you look to Jesus and trust wholly in Him, for then He will clothe you all with the garments of His righteousness. The great danger will arise from individuals seeking to be first. The Lord Jesus has no sympathy with this spirit and will leave any soul who will seek for the supremacy for himself.

We need the Holy Spirit of God, and we may have it if we will not exalt our poor finite selves. Our work is to open the door of the heart and let Jesus come in. He is knocking for entrance, and there are some poor souls who are inquiring how they shall find Jesus. Why, dear souls, Jesus has been hunting for you, and He stands at your door knocking. He says, “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](#)].

[162]

Doubting souls, unbelieving souls, will you open the door? Jesus is standing at the door of your heart. Let Him in, the Heavenly Guest.

We have been in New Zealand a little more than three months. I have spoken 42 times and written 400 pages of letter paper. I have visited Auckland, Kaeo, and Napier. Our camp meeting was excellent, because of the manifest workings of the Spirit of God upon human hearts in the conversion of souls and the reclaiming of backsliders, and the precious knowledge that many received. The reproofs given were not rejected, but brought souls to repentance and confession and renouncing of their wrongs. Many things needed to be set in order. Selfishness and unfaithfulness in those connected with various lines of work were discerned and deplored. There are so many in this country who want their own way. They do not see how important it is to preserve unity in plans of action and to work and act after the Pattern, Christ Jesus.

In Africa, in this, and all other countries, every soul must understand that in order to work in Christ's lines in word, in councils, and in plans, he must keep the prayer of Christ before him: "That they also may be one in us: that the world may believe that Thou hast sent Me. And the glory which thou gavest Me I have given them; that they may be one, even as We are one: I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me" [[John 17:21-23](#)]....

[163] Reveal Christ as He is—the one "altogether lovely" and the "chiefest among ten thousand." Oh, how His glory is dimmed by His professed followers because they are earthly-minded, disobedient, unthankful, and unholy! How shamefully is the Lord Jesus kept in the background! How is His mercy, His forbearance, His long-suffering, and His matchless love veiled, and His honor beclouded by the perversity of His professed followers!

How long shall this be? Is it not full time that we receive in the school of Christ an altogether different education? If the image of Christ is seen by spiritually anointed eyes you will say, "And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth." "And of His fulness have all we received, and grace for grace" [[John 1:14, 16](#)].

Let everyone who has named the name of Christ depart from all iniquity. Lift up Jesus. Talk of His love, tell of His power, and let self be lost behind the glory of His person and the mighty power of the cross of Calvary. Oh, search and try your hearts before God. If His gospel is preached, you will rejoice, by whomsoever it is preached. If you love Jesus, you will be individually laborers together with God, and you will successfully draw souls to Jesus, that in their turn they will, by their influence, draw other souls to the Lamb of God who taketh away the sins of the world.

It is time we were endowed with power from on high. Satan and all his confederacy of evil are working with untiring vigilance to oppose good. Never was there a stronger combination formed to neutralize the lesson and teachings of Christ, and to sow the seeds of infidelity in regard to the inspiration of the Scriptures and sap its very foundation. Then I ask you, Where is the light and the power which shall withstand this terrible incoming darkness which is covering the world like a funeral pall?

Satan is moving with his power from beneath to inspire men to form alliances and confederacies of evil against light and against the Word of God. Infidelity, papacy and semi-papacy are coming in close and powerful companionship with professed Christianity. The low views of inspiration, the exalting of human ideas from men called wise, are placing human talent above the Divine wisdom, and forms and science, so-called, above the power of vital godliness.

[164]

These are the signs of the last days. Let everyone who believes in Jesus Christ stop his dark, gloomy utterances and use his talent of voice in exalting Jesus and presenting testimonies that will magnify, honor, and adore the Word of God, illustrate its value, and extol its preciousness. The gospel makes itself known in its power in the consistent, holy, pure lives of those who are believers, hearers, and doers of the Word. The unity and love among believers makes the impression upon the world that the Word of God is true. Purely, boldly, faithfully, and uncompromisingly show the validity and divine character of the Word of God.

“Ye are My witnesses” ([Isaiah 43:10](#)), saith Jesus. “That was the true Light, which lighteth every man that cometh into the world” [[John 1:9](#)]. Oh, arise and shine, all who believe the truth, for “the glory of the Lord is risen upon thee.” Let every soul humble himself

before God, seeking Him in all meekness and lowliness of mind. Then the Lord will exalt you by giving you richly of His Holy Spirit. Mercy and the love of God will appear gloriously triumphant.—[Letter 110, 1893](#), pp. 1, 2, 6-8. (To A. T. Robinson, April 24, 1893.)

[165] I have been privileged to witness the past five weeks that which has given me much joy—to see a people eager, hungry, and earnest to hear the Word of God presented in clear and new light. The Word of God has been presented in the demonstration of the Spirit and with power. The Lord has sent Professor Prescott to us not an empty vessel, but a vessel full of heavenly treasure that he can give to every man his portion of meat in due season. This the people of God everywhere want.

We cannot doubt for one moment that the Lord has seen how much His people needed just such precious food as they are receiving. It is so difficult to arrest the attention of the people from business transactions long enough to hear lesson after lesson until they become interested to hear more. It is even more difficult to get the pleasure-lovers and worldly-living to hear the messengers of God voice the words of John, “Behold the Lamb of God, which taketh away the sin of the world.” The crowds have come to the tent to hear, and many have heard and been profited. Many are deeply interested and come again and again.

The burden of our message is the cross of Calvary. This is our warning and invitation. This is our encouragement to the sorrowing, the rich feast which we spread before the believers. Under the deep moving of the Spirit of God, we engage the attention of those not enlightened in regard to the truth for this time. With a longing desire they fix their gaze upon the cross of Calvary. We ourselves shall be so affected by the wondrous sight that we shall study the lesson more and more earnestly, and then we shall let wondrous love flow forth from sanctified lips. We will draw with Christ.

[166] The Holy Spirit works the teacher and the learner also. Both are taught of God. We know, for we have seen this acted in living characters at this meeting. The Lord is working through His ministers and through the hearers. They testify, I never heard such wonderful expositions of the Bible before. Another says, The Bible seems to be a treasure-house full of precious things. After the meetings close

many testimonies are borne of the great good this meeting is doing. As they see Maggie Hare taking the precious truths in shorthand, they act like a flock of half-starved sheep, and they beg for a copy. They want to read and study every point presented. Souls are being taught of God.

Brother Prescott has presented truth in clear and simple style, yet rich in nourishment. Elder Corliss has given many discourses and Bible readings that are highly appreciated. Brother Daniells and Brother Colcord have held forth the word of light in clear and positive lines. The Lord has used these ministers to His name's glory. Instruction has been given in different lines to fit up men and women to be laborers together with God. One week ago nineteen were baptized.

We need the truth presented in new places. From the light given me of God, it is a mistake to locate our camp meetings in one place. It is not wisdom to hold our large camp meetings over and over on the same ground. Carry the camp meetings to other localities, in or near the cities, where the citizens shall have an opportunity to listen to the reasons for our faith. It may be thought wisdom to calculate the saving of a little money, but what is that to be considered in comparison to giving the people the opportunity to hear the message of warning and giving them an opportunity to become enlightened. Cut down the expenses in some other lines rather than to deprive the cities of the great good and the increased knowledge they might gain of Bible truth.

Many will be attracted through curiosity to come to our annual camp meetings. Those who come through curiosity may be convicted and converted to the truth. They have heard of Seventh-day Adventists, and yet have not heard them for themselves. We have heard many in different localities where our camp meetings have been held, express themselves as very much surprised that we do believe in Jesus Christ, that we believe in His divinity. They say, I have been told that this people do not preach Christ, but I have never attended meetings where Christ was more manifestly taught and exalted than in the sermons and in every line of work at these meetings.

How can Seventh-day Adventists preach any other doctrine? In Him our hope of eternal life is centered. There is no other way but to

lift Him up, the Man of Calvary. All ministers should present to the people the only Hope of the world. It is those who have not come to hear who accept the “They say” and present entirely false statements. How shall we make the falsehoods appear as they are—falsehoods inspired of Satan to make of none effect the truth of God?

Let those who are bearing responsibilities study less the saving of means and the saving of labor in our camp meetings, and the conveniences gained of having the camp meetings in one place year after year, and consider the great benefits to be given to those in other localities who know not the truth. The great importance of the messages God has given His ministers to bear is a subject worthy of thought and great wisdom of plans.—[Letter 113, 1895](#), pp. 1-3. (To Dr. and Mrs. J. H. Kellogg, November 17, 1895, entire letter.)

**Sunnyside, Cooranbong, Monday, January 1, 1900**—1899 has passed into eternity with its burden of record, sealed up, to be opened when the judgment shall sit and the books shall be opened. “And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works” [\[Revelation 20:11, 12\]](#).

This day I consecrate myself unto God anew. We are privileged as well as summoned to be workers together with Jesus Christ. We are to work out our own salvation with fear and with trembling. For it is God that worketh in us to will and to do of His good pleasure. Ye are not your own, ye are bought with a price, therefore glorify God in your body and your spirit, which are God’s. Why do we falter, Why do we faint, Why do we become discouraged? Our gracious Redeemer has given us from His own lips, “Let this mind be in you which was also in Christ Jesus.” “If any man will come after Me, let him deny himself and take up his cross and follow Me.” Whomsoever he be of you that forsaketh not all that he hath, for Christ’s sake, “he cannot be My disciple.” These are the terms of our discipleship in the Christian life. Christ that gave Himself has positively stated the terms of our discipleship. We become His followers when we comply with the terms He has specified. Here is

the standard of our duty in the clear light of a perfect authoritative example. Christ Jesus is our only hope. Believe in Him. Let this mind be in you which was also in Christ Jesus. Christ has explicitly commanded us to follow Him and we shall not walk in darkness. Thank the Lord Jesus.

**Sunnyside, Cooranbong, Tuesday, January 2, 1900**—I am very thankful for rest in sleep the past night. The Lord is good, and greatly to be praised. W. C. White was called by telegram to Sydney to meet Brother Salisbury. A printing establishment is to be sold at Melbourne at large discount. If we had the means it could be purchased for Cooranbong and for the Melbourne press. May the Lord lead us at every step is our prayer. We must move guardedly at every point. [169]

I have trouble with my left eye but I have asked the Lord to heal my eye and the difficulties may be removed from me. He is able to do all things. Satan is the destroyer, and Christ is the Restorer. He has given His word, and I believe that I do receive the things I ask of Him. He has never said, Seek ye My face in vain. This pain in my left eye is a severe trial and test to me. I have been using my right eye to bear the burden largely—to do the seeing for both eyes. I am writing with my left eye bound up. Nevertheless, I cannot see any way but to write. I am praying, “Lord, increase my faith to perfect trust.” In every burden the Lord lays upon us there is a blessing for us, if we will only discern it.

The American mail goes tomorrow, and I have much to write. Have written 17 pages since 3:00 a.m., prepared for the mail which leaves Cooranbong at 9:00 a.m. As soon as I take my pen in my hand I am not in darkness as to what to write. It is as plain and clear as a voice speaking to me, “I will instruct thee and teach thee in the way which thou shalt go.” “In all thy ways acknowledge Him, and He shall direct (make plain) thy paths.” We are to trust the Lord with all our heart. We have proved the Lord. We have the sure word on which we shall rely. Christ assures us, “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]. “When thine eye is single, thy whole body also is full of light.” Praise the Lord, I have verified His promise. Since I was a youth 11 years old, I have believed the promise. I will cast my helpless soul upon the One who has bought me with the

price of His own blood.—[Manuscript 89, 1900, 1, 2](#). (Diary, January 1900.)

***Released November 1, 1960.***



**MR No. 122A—Living Arrangements At  
Cooranbong; Matters of Personal Concern,  
Including Finances**

[170]

[Unreleased items for permanent exhibit in Australia, at Mrs. White's home, "Sunnyside," in Cooranbong.]

It is some time since I have written to you and I am anxious to hear from you direct. We are just getting settled in our cottage at Sunnyside, Avondale. It has been a long, tedious process and expensive as well.

Our house has been building by one of the best carpenters in Australia as master workman. We have had two hands to help him. The foundation was laid in August, and all is not completed yet, because Willie must have a place by himself. Our family numbered sixteen. The cook, Mrs. Byron Belden, could not do so much cooking. We had to separate the family. Willie and my family have been one since we have been in these colonies. It was thought best to compose two families.

The first building erected on the premises was a washroom, laundry, and woodshed all combined, to give the carpenters a shelter to work. We counseled together that this should be converted into a dwellinghouse for Willie and his family. Their sleepingroom is 12 by 12. This woodshed was floored, the rafters whitewashed, a pantry was partitioned off, and they had a kitchen 12 by 12. Shelves were put in this pantry, and just room left for a stove. A platform eight feet wide was made and iron roof put above it and that leaves a roomy piazza with bags ripped up [and] nailed on as siding. From this platform is a raised walk even with the entrance to my family tent, which is 15 by 29. There is a curtain made to partition off a room in one end for the children, and the remaining room is for parlor and dining room. They make out. They are fixed quite cozy.

The putting up of houses costs, I think, as much as double as in America where there is lumber to be obtained far superior to the

[171]

wood in these countries. There is not timber here to make carriages, coaches, wheels, poles to carriages. All have to come from America. The Australian gum trees are of no account to use even for firewood. It absorbs the water and drinks up the moisture in the ground and is not, even when dry, fit for firewood. There is the mahogany wood which can be worked up into furniture, but the working of the wood is a laborious process. We are avoiding using the native wood as much as possible. We depend upon the oak as firewood for the stove. Anything will serve for our fireplaces. The roots of trees make the best wood to burn. We have four fireplaces in our house and we need not buy wood if time should last long, but this we cannot expect.

Every word that we have spoken in regard to this place has been vindicated by the very best results. "The land, properly worked, will give to you its treasures," was repeated by my Guide again and again. It has done this and now another year we will see something in the fruit line. We hope the peach trees will yield some fruit.

I wish you could look upon Ella May White and Mabel White. They improved much in the climate of Granville, but since coming here there has been filling out and running up tall, so that the little clothing they had is outgrown and far too small for them. The skin is fair, so clear, and the two children are real little workers. Their mother thinks she has a treasure, and it is true. They are so sensible. They are her companions. Ella and Mabel are excellent girls. The Lord loves them and they love the Lord. They are both devoted to me, and I love them very much. But I must not write more now.

[172] I resume my writing again. May Lacey White is a kind, affectionate mother, just what the children need. They love her very much.

Now we are taking down the trees nigh the house. Most of them run up about one hundred feet—eighty feet, most of them, without one branch. Then there is a branching out at the top and the top is quite heavy. When the wind blows they are often uprooted. We did not want to take out these trees altogether, so Brother Connell puts a rope around his body and after fastening a long ladder about the tree firmly, climbs the ladder, then climbs the straight, smooth trunk until he reaches a limb. Then he ties a rope firmly about the tree above the first limb, goes down again to the top of the ladder, and commences to chip the tree with a hatchet he has fastened in

~~the rope about his waist. When he supposes the tree is cut enough,~~  
he goes down and the rope is securely fastened low around a strong tree. Then several lay hold of the rope, and down comes the tall top, leaving a pole—the trunk—about thirty feet high. This will soon put out new branches, low, which will give shade without any danger from the high, heavy top. Seven trees went down yesterday, several Wednesday, and several Tuesday, so we are making everything safe about the house and tents. The orange gum is a very strange-looking tree—all knotted up, gnarled about in every contorted shape. These trees are hollowed by the ants, and on a hot day down come large limbs, perhaps half the tree. Heat or wind break off the limbs and they are dangerous, so these must go, I suppose, but their foliage is very pretty.

We have one of the best men in the wide world to do the outside business. He can do almost everything. He seems to have intuition and is a caretaker of keen perception. I am much relieved, for everything in his hands will be perfectly safe. If he hears anything in the night, the first thing seen is his lantern, with him behind it, peering everywhere about our home to see if any prowling thief is around. He has attended school in Melbourne and has been a successful canvasser. He is not one of the holiday kind or eight-hour men. He is working early and late for one pound per week and his board. I feel so thankful for such a help as he is to us. He is a faithful man in all things. So few like him in this country. All who know him say he is just the one I need, and I find it to be so.

[173]

We have to watch and pray. I have had special help since coming to this place. I am writing much, not on the life of Christ, but matter to be published as soon as Eliza Burnham shall get through with some matters she is writing. I appreciate Eliza very much. We tried hard to get her ever since we came to Australia. She is an efficient worker.

I am now sixty-eight years old. I supposed I was only sixty-seven but our people have made me see my mistake. I have much writing I am anxious to do, and if the Lord preserves to me my mental faculties I mean to do, relying wholly upon His power and free grace. But my writing does not diminish with age. I see no failing in my memory.

[174] I have no information in regard to how things are moving at the office of publication. I was more than surprised to see the cuts furnished, supposed to go in the book *Sermon on the Mount*. I could not have such figures presented; they falsify and belittle the true. But I am trying not to let my peace of mind be disturbed by anything that shall come. I know this is the very best way—just to trust in the Lord and wait patiently for Him, for He is our Ruler, our Helper, our strong Tower. I hope yourself and wife find this is true in your experience. We need now to increase in wisdom, to have an increasing knowledge of God, to draw nigh unto God that He may draw nigh unto us.

I am very anxious to do all my duty for precious souls. We have but little time to work. I see much to be done right here in the school interests. We need a chapel so much, where we can meet together to worship God, but have not means to do this. We meet now with only a roofing overhead and gunny sacks spread on the ground. This must not be.

Will you tell me in answer to this how I stand in regard to debts in Michigan? Will you find out about this so I can know if I have any means I can feel authorized to give for the building of a house of worship on as cheap a scale as will be deemed advisable? I have used up borrowed money in different enterprises—\$1,600 from one man, loaned me without my asking for it; \$1,000 I borrowed of Brother Walter Harper, which we have been using in our building here; \$500 a brother in South Africa lent me, used in the school interests. So I am anxious to know how I stand before I pledge any more money from royalties on foreign books sold in America.

If I advance money that involves me in debt it is a great care on my mind, and when anything of this kind comes to my mind any hour of the night, there is no sleep for me. There is need for me to understand my liabilities. There are calls made upon me as if I were the only source from which to obtain means in this country.

[175] Willie loaned one of my typewriting machines to Brother Semmens, secretary of Sydney Conference. I said I must now have my machine. They looked up—Elder Israel and Elder McCullagh—with surprise. “What will we do if we cannot have the use of that machine?” And sure enough. But I cannot feel it is my place to pay out near one hundred dollars for a machine and have it used up by

*Concern, Including Finances* 153  
the conference in N.S.W. and I get a new machine. Such things are constantly arising. They seem to expect [that] I must supply all deficiencies. I want to know if you can ascertain my true standing, that I may know how far it is safe for me to go and not get in too deep.

The work is bound here in regard to the advancement of building upon the school land. It is true the buildings now need not cost as much as our buildings, for we had no sawmill and brick kiln in operation. All but the main buildings will be built of [material] of a better quality than that obtained at Sydney, with far less cost. Oh well, the only way we must do is to go just as far and fast as we can, and then stand still and see the salvation of God. I would like an answer to this as soon as possible.

Will you please send me three of the best pens for writing, fountain pens. I like, not the very large pens, for they cannot be held by my hands since I was so long rheumatic, but ordinary size. I would not like the pens when the case unscrews in the middle, for it empties too quickly. I want one fine pen for certain purposes, durable pens, and charge to me. I have only one pen now to rely upon. I tried to get my old ones fixed, but could not here in this country. Will you please send me pens, not any of them very coarse, but pens when the ink flows readily.

This last batch of mail I cannot get copied. And my pen writes badly. Please send me these favors I ask and charge to my account.

The next box of books sent, will you please to send me at least 50 *Gospel Primers* and at least 50 of the last book out by Edson. There are families on Norfolk Island and Howe Island, and right around us here, I wish to supply. They need something simple. Will you please inquire in regard to request made for the publication of last book out? I want to publish it here in Melbourne. If you will do this business for me, you will do me a favor. You can consult Brother Tait. I want an answer at once. We need these books to place in families.

Please let Sister Austin see this letter. Next letter let me know if you have difficulty in reading my letters written by my own hand. Much love to all the family.

**Written in Margin**—This is a mixed-up letter. I have written several letters in times past within a few months and could not get

them calligraphed and you did not get them. Thought I would send this at a venture, else you would get nothing.—[Letter 136, 1896](#), pp. 1-6. (To Henry Kellogg, February 27, 1896.)

***Released November 1, 1960.***

## **MR No. 123—Our High Calling**

## **MR No. 124—Testimonies to Southern Africa**



**MR No. 125—Not Processed**

**MR No. 126—Not Processed**

## MR No. 127—Miscellaneous Manuscript Items

[177]

[Release requested for devotional book to replace items in the March 26 reading referred back to the Trustees by the Spirit of Prophecy Committee.]

Man's working, as brought out in the text, is not an independent work he performs without God. His whole dependence is upon the power and grace of the Divine Worker. Many miss the mark here, and claim that man must work his own individual self, free from Divine power. This is not in accordance with the text. Another argues that man is free from all obligation, because God does it all, both the willing and the doing. The text means that the salvation of the human soul requires the will power to be subjective to the Divine will power.... And it is the very hardest, sternest conflict which comes with the purpose and hour of great resolve and decision of the human to incline the will and way to God's will and God's way.—[Letter 135, 1898](#), pp. 1, 4.

[Release requested by Department of Education for use in an article in *Journal of True Education*.]

I told the students that if they did not keep themselves to themselves and make the most of their time, serving the Lord with mind, heart, soul, and strength, the school would not benefit them, and those who had paid their expenses would be disappointed. I told them that no frivolity would be tolerated, and that if they were determined to have their own will and their own way, it would be better for them to return to their homes, that they might be under the guardianship of their parents.... We did not design to have a few leading spirits demoralizing the other students.—[Letter 145, 1897](#), pp. 4, 5. (To W. C. White, August 15, 1897.)

[Release requested for use in office correspondence and a portion in a *Review* article.] [178]

**Item Concerning Killing of Insects and Spraying Fruit Trees**—There are those who say that nothing, not even insects,

should be killed. God has not entrusted any such message to His people. It is possible to stretch the command, "Thou shalt not kill," to any limit, but it is not according to sound reasoning to do this. Those who do it have not learned in the school of Christ.

This earth has been cursed because of sin, and in these last days vermin of every kind will multiply. These pests must be killed, or they will annoy and torment and even kill us, and destroy the work of our hands and the fruit of our land. In places there are ants which entirely destroy the woodwork of houses. Should not these be destroyed? Fruit trees must be sprayed, that the insects which would spoil the fruit may be killed. God has given us a part to act, and this part we must act with faithfulness. Then we can leave the rest with the Lord.

God has given no man the message, Kill not ant or flea or moth. Troublesome and harmful insects and reptiles we must guard against and destroy, to preserve ourselves and our possessions from harm. And even if we do our best to exterminate these pests, they will still multiply.—[Manuscript 70, 1901, 9, 10.](#)

*Released 1961.*

**MR No. 128—Not Processed**

**MR No. 129—Counsel Regarding Labor Unions**

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

“Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself” (Luke 10:27). These words sum up the whole duty of man. They mean the consecration of the whole being—body, soul, and spirit—to God’s service. How can men obey these words and at the same time pledge themselves to support that which deprives their neighbors of freedom of action? And how can men obey these words and form combinations that rob the poorer classes of the advantages which justly belong to them, preventing them from buying or selling, except under certain conditions? How plainly the words of God have predicted this condition of things. John writes, “I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.... And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name” (Revelation 13:11-17).—Letter 26, 1903, pp. 2, 3. (To Elder and Mrs. J. A. Burden, December 10, 1902.)

*Released January 23, 1960.*

**MR No. 130—Church Members Draw Nourishment [180]  
From Above**

Of all the trees, the Scotch Fir tree is one of the best from which Christians may draw inspiring lessons....

Church members who are standing in their lot and place are trees of righteousness, the planting of the Lord. Although their surrounding circumstances may be adverse, yet, like the fir tree with little soil about its roots, they constantly reach heavenward, drawing nourishment from above. Like the fragrant boughs of the fir tree, they impart grace for grace received. The hidden nourishment that comes from God is returned to Him in purest service.—[Manuscript 145, 1902, 5, 6](#). (Diary, September 2, 1902.)

*Released 1961.*

[181]

## MR No. 131—The Gospel and Health Reform

[Release requested by R. F. Waddell for use in his university dissertation on preventive medicine.]

If the living machinery were properly cared for, there would not be today one-thousandth part of the suffering that there is. We are God's children, and we are to be apt students in studying the philosophy of health. If we are well, we should learn how to keep well by studying to some purpose the principles of health reform. Seventh-day Adventists should not follow the health-destroying customs of the world because it is the fashion to follow these customs.—[Manuscript 4, 1905](#), p. 2. (“The Prevention of Consumption,” December 27, 1904.)

Great light has been shining in regard to medical missionary work. Had our people accepted this light when first presented, what a change would now be seen in the ranks of Sabbathkeepers. If we do not heed this light, our candlestick will certainly be removed out of its place. The Lord has been withdrawing His presence from some who have had great light but who have failed to walk in accordance with this light.

[182]

The medical missionary work is to be to the Lord's cause as the arm is to the body. [The gospel and the medical missionary work are to advance together.] The gospel is to be bound up with the principles of true health reform. Christianity is to be brought into the practical life. Earnest, thorough reformatory work is to be done. True Bible religion is an outflowing of the love of God for fallen man. God's people are to go forward in straightforward lines to impress the hearts of those who are seeking for truth, who desire to act their part aright in this intensely earnest age. We are to present the principles of health reform before society, doing all in our power to lead men and women to see the necessity of these principles, and to practice them.—[Manuscript 78, 1900, 9, 10](#). (“I Know Thy Works,” December 19, 1900.)



As health reformers, it is a part of our work to make known to the world the principles of health reform. The question of diet means much to everyone. I am charged to instruct our workers to demonstrate the value of the health reform principles, for such a demonstration will give them wider influence. In our churches instruction should be given in the principles of healthful living. We need a faith that is a working efficiency.—[Letter 172, 1909](#), p. 3. (To Elder and Mrs. J. E. White, December 22, 1909.)

[A message of counsel concerning the presentation of the health message, written to a veteran Seventh-day Adventist physician leading out in establishing a medical institution in Australia.]

Do not speak words that will irritate or offend. The Lord desires you to guard every point in your character. You can be a blessing in communicating to others your knowledge of the truth and of health reform, but do not enter into a detailed explanation of the bodily functions, as you have often done in the past. Dwell on that which it is necessary to know in order to preserve health, using such simple language that children can understand you. But the intricacies that a physician must know in his profession do not interest those who are profoundly ignorant.

The Lord loves you, and He desires you to do with power the work given you. When speaking to the people, do not seek to present something original and new. Give short talks, right to the point, on practical subjects. Thus you can feed starving souls.

[183]

I feel anxious that in our old age we who have known the truth for so long shall become mellow in spirit and in our methods of labor; that we shall understand the simple, yet important and comprehensive truths of the third angel's message; and that we shall receive these truths in the love of God and impart them to others.

My brother, you need not feel that you are too old to train your voice. You talk in too low a tone. Open your mouth and use your abdominal muscles in sending forth the sound. Just now you are excellently situated for learning to talk clearly and distinctly. When talking to the workmen, take in deep inspirations, and let your tones be full and round. Thus you will gain in health. Your delivery will improve, and your efforts to help the people will be crowned with success....

The Lord has not forsaken you. He desires you to grow in grace, to increase in ability to help the people. But if you interest them, you must speak right to the point, and you must stop before you think you are half through.

I cannot endure the thought of any of our aged believers decreasing in influence and efficiency. The Lord wants you to cooperate with Him in making all you can of yourself. If you will unite willingly with Him in this work, your last days will be your brightest and best. Heed the cautions which I have given you. Keep close to the clear lines of truth, and do not let your voice sink so low that the hearers can scarcely catch the sound. You will be much benefited healthwise if you will put forth determined effort to make your voice heard. It is a God-given duty to improve in speech, and this you can do if you will try with determination.—[Letter 11, 1901](#), pp. 1-3. (To M. G. Kellogg, January 21, 1901.)

***Released 1961.***

**MR No. 132—Christ’s Righteousness Imputed to  
God’s Children**

[184]

[Release requested by N. F. Pease for use in a book being published by the Pacific Press on justification by faith.]

Jesus loves His children, even if they err. They belong to Jesus and we are to treat them as the purchase of the blood of Jesus Christ. Any unreasonable course pursued toward them is written in the books as against Jesus Christ. He keeps His eye upon them, and when they do their best, calling upon God for His help, be assured the service will be accepted, although imperfect. Jesus is perfect. Christ’s righteousness is imputed unto them, and He will say, Take away the filthy garments from him, and clothe him with change of raiment. Jesus makes up for our unavoidable deficiencies. Where Christians are faithful to each other, true and loyal to the Captain of the Lord’s host, never betraying trusts into the enemy’s hands, they will be transformed into Christ’s character. Jesus will abide in their hearts by faith.—[Letter 17a, 1891](#), p. 8. (To Brother and Sister Ings, and Elder Fulton, November 18, 1891.)

*Released September 19, 1961.*

**MR No. 133—Used in Thirteen Crisis Years**

**MR No. 134—Used in Thirteen Crisis Years**

**MR No. 135—Not Processed**

**MR No. 136—Maintain Unity; Hold Fast To The Truth; Not All To Prophecy; Study the Testimonies**

[185]

[Release requested by A. L. White for use in correspondence and in teaching.]

No advice or 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. "In Christ Jesus ye who sometimes were afar off are made nigh by the blood of Christ. For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us;.... that He might reconcile both unto God in one body by the cross" [[Ephesians 2:13-16](#)].

Christ is the uniting link in the golden chain which binds believers together in God. There must be no separating in this great testing time. The people of God are "fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone; in whom all the building fitly framed together groweth unto an holy temple in the Lord" [vss. 19, 20]. 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." 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, 9, 10](#). ("The Need of Equalizing the Work," August 3, 1899.)

[186]

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 solidly; and we have not had to tear up our foundations and put in new timbers. There is always safety in presenting a “Thus saith the Lord.” We must put our trust in a “Thus saith the Lord” and be well established in the faith.—[Letter 24, 1907](#), p. 3. (To A. G. Daniells, February 4, 1907.)

Ever since going to the Berrien Springs meeting [1904], my work has been continuous and taxing. While there I saw that which we shall have to meet in the future. The only way in which we can advance in our work is in the name of the Father, the Son, and the Holy Spirit. The Book that contains the will of God concerning us, is in our hands. A blessed unity will be enjoyed by those who are indeed children of God. They will not, by their words and acts, lead anyone to doubt in regard to the distinct personality of God, or in regard to the sanctuary and its ministry.

[187] We all need to keep the subject of the sanctuary in mind. God forbid that the clatter of words coming from human lips should lessen the belief of our people in the truth that there is a sanctuary in heaven, and that a pattern of this sanctuary was once built on this earth. God desires His people to become familiar with this pattern, keeping ever before their minds the heavenly sanctuary, where God is all and in all. We must keep our minds braced by prayer and a study of God’s Word, that we may grasp these truths.—[Letter 233, 1904](#), pp. 3, 4. (To E. R. Palmer, July 8, 1904.)

Do not allow your mind to wander from the main points of the truth for this time, to grasp unimportant theories and problems. If anyone gives you unessential problems to solve, tell him that God has placed in your hands a work to be done. Tell him that you are doing a great work and cannot come down to try to solve the problem of the day line. You have the message for this time—the third angel’s message—to give to the people. This is your work. Hold the beginning of your confidence firm unto the end. The truth is to be repeated, line upon line, precept upon precept.—[Letter 11, 1901](#), pp. 6, 7. (To M. G. Kellogg, January 21, 1901.)

We have neither meat nor butter on our table, and we have but two meals a day. If any of my workers desire a simple meal in the



*Study the Testimonies* 173

evening, I do not have anything to say against it.—[Letter 363, 1907](#),  
p. 5. (To D. H. Kress, November 5, 1907.)

From time to time reports come to me concerning statements that Sister White is said to have made but which are entirely new to me, and which cannot fail to mislead the people as to my real views and teaching. A sister, in a letter to her friends, speaks with much enthusiasm of a statement by Brother Jones that Sister White has seen that the time has come when, if we hold the right relation to God, all can have the gift of prophecy to the same extent as do those who are now having visions. Where is the authority for this statement? I must believe that the sister failed to understand Brother Jones, for I cannot think that he made the statement. The writer continues: “Brother Jones said last night that is the case, not that God will speak to all for the benefit of everyone else, but to each for his own benefit, and this will fulfill the prophecy of Joel.” He stated that this is already being developed in numerous instances. He spoke as if he thought none would hold such a leading position as Sister White had done and will still do. Referred to Moses as a parallel. He was a leader, but many others are referred to as prophesying, though their prophecies are not published. He (Brother Jones) will not give permission to have the matter copied for general circulation that has been read here from some sister... [188]

These ideas in relation to prophesying, I do not hesitate to say, might better never have been expressed. Such statements prepare the way for a state of things that Satan will surely take advantage of to bring in spurious exercises. There is danger, not only that unbalanced minds will be led into fanaticism, but that designing persons will take advantage of this excitement to further their own selfish purposes. Jesus has raised His voice in warning: “Beware of false prophets, which come to you in sheep’s clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits.” “Thus saith the Lord of hosts, Hearken not unto the words of the prophets that prophesy unto you: they make you vain: they speak a vision of their own heart, and not out of the mouth of the Lord.” “If any man shall say to you, Lo here is Christ, or lo, He is there, believe him not; for false Christs and false prophets shall arise, and shall show signs and wonders to seduce, if it were possible, even the elect. But take ye heed; behold, I have foretold you all things” [[Mark 13:21-](#) [189]

23].—[Letter 6a, 1894](#), pp. 3, 4. (To “Dear Brethren and Sisters,” March 16, 1894.)

As God’s medical missionaries, our work is to lead all into the path of hope and courage and helpfulness. Thus we are to make our words and actions Christlike. We are to be actuated by the unselfish motives that lead men to make straight paths for their feet, lest the lame shall be turned out of the way.

The Holy Ghost is the author of the Scriptures and of the Spirit of Prophecy. These are not to be twisted and turned to mean what man may want them to mean, to carry out man’s ideas and sentiments, to carry forward man’s schemes at all hazards. “Many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of, and through covetousness shall with feigned words make merchandise of you” [[2 Peter 2:2](#)]. We must stand as vigilant soldiers, guarding against the entrance of one wrong principle.—[Letter 92, 1900](#), p. 3. (To J. H. Kellogg, July 2, 1900.)

The great apostle had many visions. The Lord showed him many things that it is not lawful for a man to utter. Why could he not tell the believers what he had seen? Because they would have made a misapplication of the great truths presented. They would not have been able to comprehend these truths. And yet all that was shown to Paul molded the messages that God gave him to bear to the churches.—[Letter 161, 1903](#), p. 2. (To A. G. Daniells and W. W. Prescott, July 30, 1903.)

[190] I write this for I dare not withhold it. You are far from doing the will of God, far from Jesus, far from heaven. It is no marvel to me that God has not blessed your labors. You may say God has not given Sister White a vision in my case; why, then, does she write as she does? I have seen the cases of others who, like you, are neglecting their duties. I have seen many things in your case in your past experience. And when I enter a family and see a course pursued that God has reproved and condemned, I am in grief and distress, whether the special sins have been shown me or the sins of another who has neglected similar duties. I know whereof I speak. I feel deeply over the matter. I say, then, for Christ’s sake make haste to come on the right ground, and harness up for the battle.—[Letter 52, 1886](#), p. 10. (To A. C. Bourdeau, November 20, 1886.)

—You may blame me for not reading your package of writings. I did not read them; neither did I read the letters that Dr. Kellogg sent. I had a message of stern rebuke for the publishing house, and I knew that if I read the communications sent to me, later on, when the testimony came out, you and Dr. Kellogg would be tempted to say, “I gave her that inspiration.”—[Letter 301, 1905](#), p. 3. (To Frank Belden, October 20, 1905.)

In a vision last night I saw you writing. One looked over your shoulder, and said, “You, my friend, are in danger.”...

Let me tell you of a scene that I witnessed while in Oakland. Angels clothed with beautiful garments, like angels of light, were escorting Dr. Kellogg from place to place and inspiring him to speak words of pompous boasting that were offensive to God....

Soon after the Oakland Conference, in the night season the Lord portrayed before me a scene in which Satan, clothed in a most attractive disguise, was earnestly pressing close to the side of Dr. Kellogg. I saw and heard much. Night after night I was bowed down in agony of soul, as I saw this personage talking with our brother...

[191]

In Oakland, there was spread before me a long, lawyer-framed document, filled with technicalities, which document was a copy of the conditions under which the Sanitarium issued bonds. The provisions of this bond issue were such that money gathered in from all parts of the country is tied up in the medical institution at Battle Creek for a long period of time.—[Letter 220, 1903](#), pp. 1, 4, 7, 11. (To David Paulson, October 14, 1903.)

I am instructed to say to our churches, Study the Testimonies. They are written for our admonition and encouragement upon whom the ends of the world are come. If God’s people will not study these messages that are sent to them from time to time, they are guilty of rejecting light. Line upon line, precept upon precept, here a little and there a little, God is sending instruction to His people. Heed the instruction; follow the light. The Lord has a controversy with His people because in the past they have not heeded His instruction and followed His guidance.

I have been reading volume six of the *Testimonies*, and I find in this little book instruction that will help us to meet many perplexing questions. How many have read the article, “Evangelistic Work,” in this volume? I advise that these directions and warnings and

[192] cautions be read to our people at some time when they are gathered together. By far too small a portion of our people are in possession of these books.—[Letter 292, 1907](#), pp. 3, 4. (To James Edson White, September 21, 1907.)

We receive many letters from our brethren and sisters asking for advice on a great variety of subjects. If they would study the published *Testimonies* for themselves, they would find the enlightenment they need. Let us urge our people to study these books and circulate them. Let their teachings strengthen our faith.

Let us study more diligently the Word of God. The Bible is so plain and clear that all who will may understand. Let us thank the Lord for His precious Word, and for the messages of His Spirit that give so much light. I am instructed that the more we study the Old and New Testaments, the more we shall have impressed on our mind the fact that each sustains a very close relation to the other, and the more evidence we shall receive of their divine inspiration. We shall see clearly that they have but one Author. The study of these precious volumes will teach us how to form characters that will reveal the attributes of Christ.—[Manuscript 81, 1908, 7](#). (“Words of Explanation and Warning,” June 26, 1908.)

***Released February 16, 1962.***

**MR No. 137—How To Relate To Civil Authorities, [193]  
Especially in Regard to the Sabbath**

[Release requested by M. E. Loewen for use in the *Review and Herald*. These are counsels regarding reactions when Sunday laws threaten.]

“Submit yourselves to every ordinance of man for the Lord’s sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well” [1 Peter 2:13, 14]. This is to be looked upon as lawful and right for us to do. We should be careful to avoid leaving an impression on human minds that will cut off our influence with them, and hedge up our way. We may tie our hands and hinder our work because by some unadvised word or action of ours, we have awakened prejudice.

“For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloak of maliciousness, but as the servants of God” [vss. 15, 16].

There must be no sharp retaliating between brother and brother, or against those who know not God, or Jesus Christ whom He has sent. These men are in darkness and error, and what we as a people restrain from doing, that we may leave a correct impression upon their minds, will do more to give a correct knowledge of the work in which we are engaged than all efforts to maintain the liberty given us by God. But when any requirement is made that shows disrespect to the Seventh-day Sabbath, we are to refuse compliance. Here eternal interests are involved, and we are to know the ground we should occupy.

Those who compose our churches have traits of character that will lead them, if they are not very careful, to feel indignant because on account of misrepresentation, their liberty in regard to working on Sunday is taken away. Do not fly into a passion over this matter,

[194] but take everything in prayer to God. He alone can restrain the power of rulers. Walk not rashly. Let none boast unwisely of their liberty, using it for a cloak of maliciousness, but as the servants of God. “Honour all men. Love the brotherhood. Fear God. Honour the king” [1 Peter 2:17].

This advice is to be of real value to all who are to be brought into strait places. Nothing that shows defiance, or that could be interpreted as maliciousness, must be shown. “Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow His steps: who did no sin, neither was guile found in His mouth: who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously: who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed” [1 Peter 2:18-24].

[195] This instruction is given to us all. Ministers are to take heed, and with pen and voice echo the words of God. When we are called upon to violate the law of God, we shall be given wisdom from above, to answer as did Christ, “It is written.” Speak as few words of your own arrangement as possible, but have your heart supplied with the sharp arrows of God’s furnishing. If God, the great Master Workman, is with us, we shall pass through the perplexing ordeals before us as firm as a rock to principle, obeying God rather than man. This attitude will bring victories which our lack of faith has led us to regard as hopeless and impossible. These definite instructions were written for our admonition, upon whom the ends of the world are come.

Our greatest necessity is a pure, clean heart and an understanding mind. All kinds of malicious falsehoods were circulated against Christ, and they will be circulated against God’s commandment-keeping people. How shall we prove these to be false? Shall it be by building up a wall between us and the world? Christ’s prayer

answers this point: “I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.” While our work is aggressive, it must be conducted on Bible principles. All our enterprises are to be carried forward with Christlike simplicity, patience, forbearance, and love for God and for Christ. Our work is to convince, not to condemn. The human beings around us possess like infirmities with ourselves. They have been educated by the clergy that Sunday is the Sabbath, and so long has this error been cherished that it has become hoary with age. But this does not make it truth.

We must stand on the platform of eternal truth. As laborers together with God, we are not to hurl thunderbolts at those in error but uplift Christ before them, and bid them behold the Lamb of God who taketh away the sin of the world. We are not to storm their ears with prejudice, because this is not the way to break down prejudice. Paul, the faithful witness for Christ, gave this dying charge to Timothy: “I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing.” [2 Timothy 4:1-8.] Read also 1 Timothy 3:10-16, and 2:1-12.

[196]

In dealing with unreasonable and wicked men, those who believe the truth are to be careful not to bring themselves down to the same level, where they will use the same Satanic weapons that their enemies use, by giving loose rein to strong personal feelings, and arousing against themselves and against the work the Lord has given them to do, passion and bitter enmity. Keep Jesus uplifted. We are

laborers together with God. We are provided with spiritual weapons, mighty to the pulling down of the strongholds of the enemy. We must in no case misrepresent our faith by weaving unChristlike attributes into the work. We must exalt the law of God, as binding us up with Jesus Christ and all who love Him and keep His commandments. We are also to reveal a love for the souls for whom Christ has died. Our faith is to be demonstrated as a power of which Christ is the Author. And the Bible, His word, is to make us wise unto salvation.—[Manuscript 46, 1898, 7-11](#). (“The Word Before God’s People,” no date.)

[197] While we are to stand firm as a rock to principle, we should be courteous and Christlike in our dealings with all men. We should tell people plainly that we cannot accept the papal sabbath, because it is a mark of special dishonor to God, whom we love and worship. But while we sacredly observe the Sabbath of the Lord, it is not our work to compel others to observe it. God never forces the conscience; that is Satan’s work. Since God is the author of the Sabbath, it must be presented to the minds of men in contrast to the false sabbath, that all may choose between them. It is Satan who tries to compel the conscience that error may be accepted and honored.

This time, [referring to sunday-law agitation in 1890.] when there is such an effort made to enforce the observance of Sunday, is the very opportunity to present to the world the true Sabbath in contrast to the false. The Lord in His providence is far ahead of us. He has permitted this Sunday question to be pressed to the front, that the Sabbath of the fourth commandment may be presented before the legislative assemblies. Thus the leading men of the nation may have their attention called to the testimony of God’s word in favor of the true Sabbath. If it does not convert them, it is a witness to condemn. The Sabbath question is the great testing question for this time.—[Manuscript 16, 1890, 21](#).

[198] “Whosoever heareth these sayings of Mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock.” The character of the Christian will be positive and stable; it will be monumental, commemorating the great truths of the Bible, that others may be benefited by the sign of obedience he carries. “If ye love Me, keep My commandments.” The Sabbath of the fourth commandment “is a sign between Me and you throughout your



*MR No. 137—How To Relate To Civil Authorities, Especially in Regard to the*  
*Sabbath* 181  
generations; that ye may know that I am the Lord that doth sanctify  
you.”—[Manuscript 24, 1891, 20](#). (“Our Constant Need of Divine  
Enlightenment.”)

***Released March 30, 1962.***

[199]

## **MR No. 138—The Election of the General Conference President**

I fear that our brethren do not realize how many burdens the officers of the General Conference must bear. Many, many letters from all parts of the field come to them, asking for advice and help. Men in every part of the field think that they should certainly receive help from the General Conference. Workers who have been long in the truth freely lay their whole weight upon the president of the General Conference, sending urgent requests for means, or for his personal labors to help them in the raising of means.—[Manuscript 68, 1904, 1](#). (“General Conference Men Unduly Burdened,” June 30, 1904.)

I understand that Elder Daniells has been chosen as president of the General Conference and Elder Irwin vice-president. This arrangement seems to be satisfactory to all. [In the paragraphs deleted Mrs. White discusses evangelistic work in the large cities.]... Elder Daniells has had a hard and trying place for many months, and besides, it is of no use to place the burden of the work of the presidency on one man. The light given me is that no less than three men should be united in this work. One man should not try to do all the work.—[Letter 137, 1905](#), pp. 1, 2. (To Mrs. G. A. Irwin, May 18, 1905.)

I have received your letters regarding the council held in New York, and the efforts that are being made in behalf of the multitudes in the large cities. I have also read your letters of August 4 and 5 to W. C. White. I intended to answer your letters immediately, but I have been carrying so heavy a burden that I thought I must wait till I could write you clearly.

[200]

The position you have taken is in the order of the Lord, and now I would encourage you with the words, Go forward as you have begun, using your position of influence as president of the General Conference for the advancement of the work we are called upon to do. In this way you can disappoint the enemy. You will need all

the influence that the Lord gives you as a wise leader to encourage your associates in responsibility to take hold of the city work, and to carry it forward in a sensible way.

I am glad for this letter you have sent me, telling us of what you are doing. The light that I have from the Lord is that this same experience will be needed by others. You will now be able, not only to take up the work yourself, but also to exercise your influence as president of the General Conference to lead out in the very work that the Lord has appointed to be done.—[Letter 68, 1910](#), p. 1. (To A. G. Daniells, August 11, 1910.)

***Released April 19, 1962.***

[201] **MR No. 139—Materials Requested by the Pacific Press for Use in the M. L. Neff Manuscript, For God and C.M.E.**

[Matter quoted is given in setting of the Neff manuscript. The E. G. White items are in quotation marks.]

He [E. A. Sutherland] received counsel from Mrs. White, for she declared: “If one-third of the time now occupied in the study of books, using the mental machinery, were occupied in learning lessons in regard to the right use of one’s own physical powers, it would be much more after the Lord’s order, and would elevate the labor question, placing it where idleness would be regarded as a departure from the word and plans of God....

“There is a science in the use of the hand. In the cultivation of the soil, in building houses, in studying and planning various methods of labor, the brain must be exercised; and students can apply themselves to study to much better purpose when a portion of their time is devoted to physical taxation, wearying the muscles.”—[Letter 103, 1897](#), pp. 1, 3. (To E. A. Sutherland, July 23, 1897.) [Neff Manuscript, p. 74.]

She recognized the impetuosity of youth, for she later said of President Sutherland, “He is young; but this is in his favor.”—[Letter 102, 1902](#), p. 1. (To W. W. Prescott, June 30, 1902.) [Neff Manuscript, p. 74.]

[202] In a letter addressed to both men [E.A.S. and P.T.M.] in 1900, Mrs. White said, “Nothing in regard to disposition of school property should be engaged in.... at the present time.... Everything is to be carefully studied and prayerfully considered from cause to effect.... When your school interests should be transferred, it will be at a time that will not mean defeat, but victory.”—[Letter 165, 1900](#), pp. 1, 2. (To P. T. Magan and E. A. Sutherland, Sept., 1900.) [Neff Manuscript, p. 80.]

—Concerning the site for the college, Mrs. White declared, “I am much pleased with the description of this place.... In such a place as Berrien Springs the school can be made an object lesson, and I hope that no one will interpose to prevent the carrying forward of this work.”—[Letter 80, 1901](#), p. 5. (To “Managers of the Review and Herald Office,” July 12, 1901.) [Neff Manuscript, p. 93.]

To the administrators Mrs. White wrote, stressing the vocation program. “Let no one take away your needed facilities,” she counseled. “Have you a printing outfit? This you must have, if you do not have it, for you will want to do much of your own printing, issuing the books and other publications which you need in your work. You need the very best educator to teach typesetting and presswork to the students, giving them the education essential for this class of work.

“You also need the very best and most experienced bookkeeper that you can secure. Let bookkeeping be one of the regular studies. Make it a specialty.”—[Letter 161, 1901](#), pp. 2, 3. (To P. T. Magan and E. A. Sutherland, November 5, 1901.) [Neff Manuscript, p. 96.]

The contents of the course of study was also to be unique, for Mrs. White declared the educators should introduce “into their model school only those books and methods of teaching that they thought would help the students to form symmetrical characters and to become useful workers in the cause.” In this pioneer effort they were to make “sweeping strides” in “the right direction.”—[Manuscript 123, 1903, 1, 2](#). (“The Battle Creek College Debt,” October 8, 1903.) [Neff Manuscript, p 96, 97.]

[203]

Ellen White also defended the work of Sutherland and Magan when she said, “There are those who with the Bible as their standard, have been working in the fear of God to carry out the principles of true education. They are not old men, but they are, nevertheless, men whom the Lord desires to place on vantage ground.... But as they have tried to carry forward the work, their efforts have been criticized, and the question has been raised, Should not older teachers be brought in to take the burden of this work?.... The Lord encouraged these brethren, giving them victories that taught them valuable lessons and strengthened their confidence. It is not according to His plan for some other worker to come in and take the burden of this work upon his shoulders, supposing that he can do a much better and larger work. This is not right.”—[Manuscript](#)

98, 1902, 5, 6. (“Consideration to be Shown to Those Who in Their Work Have Wrestled With Difficulties,” July 10, 1902.) [Neff Manuscript, p. 103.]

The bout with typhoid fever had also been a strain upon his wife, since she had nursed her sick husband for weeks. Ellen White paid special tribute to the devotion of Ida Magan when she said, “Sister Magan worked with her husband, struggling with him and praying that he might be sustained.... She strove untiringly to maintain a perfect home government, teaching and educating her children in the fear of God. Twice she had to nurse her husband through an attack of fever.”

[204] On May 23, Mrs. White, in an address to the college church, praised the faithfulness of Ida Magan and rebuked those who had persistently criticized the educational program. The church leader said, “Sister Magan was so weighted down with sorrow.... This work of opposition and dissatisfaction [concerning the college]... has cost the life of a wife and mother.”—[Manuscript 54, 1904, 2, 3](#). (Remarks of Ellen G. White at Berrien Springs, May 23, 1904.) [Neff Manuscript, pp. 120-121.]

In reply, the sympathetic church leader wrote to Percy, “My brother, I am deeply sorry for you and your family.... Be not concerned in regard to your wages. God will not leave you without some help and comfort for yourself, your wife, and little ones.”—[Letter 184, 1901](#), p. 6. (To P. T. Magan, December 7, 1901.) [Neff Manuscript, p. 112.]

Magan and Sutherland had made mistakes as they pioneered Christian education. Mrs. White had told the dean that he was sometimes afraid to call new members to join the faculty “for fear that they will counterwork your work,” and she urged that “varied gifts” be brought to the college staff, and that he “give other men a chance” to get hold of the work.—[Letter 111, 1903](#). (To P. T. Magan, June 16, 1903.) [Neff Manuscript, p. 121.]

[205] Sutherland and Magan did not leave “as men who have made a failure, but as men who made a success,” said Ellen White. They “have acted in harmony with the light that God gave. They have worked hard under great difficulties. They labored and toiled and sacrificed in their endeavor to carry out right lines of education. And God has been with them. He has approved of their efforts.” In a sec-

187  
and tribute, she said, <sup>Manuscript, For God and C.M.E.</sup> “They have taught the students from the Bible, according to the light given from the *Testimonies*. The students that have been with them need not be ashamed of the education they have received.”—[Manuscript 54, 1904, 1-3](#). (Remarks of Ellen G. White at Berrien Springs, May 23, 1904.) [Neff Manuscript, p. 122. ]

It is therefore not surprising that Ellen White remembered the earlier interests of the educators when they severed their connection with Emmanuel Missionary College. “Several times, even before they took up the work in Berrien Springs,” she said, “Brethren Magan and Sutherland expressed to me their burden for the work in the South. Their hearts are there.... They think that they can better glorify God by going to a more needy field.”—[Manuscript 54, 1904, 6](#). (Remarks of Ellen G. White, Berrien Springs, Michigan, May 23, 1904.) [Neff Manuscript, p. 128.]

The relation of the denomination to the self-supporting schools of the South had been a subject of controversy among church leaders from the inception of the program. Mrs. White wrote, “We greatly desire the prosperity of the work in the South.” And concerning the Madison school, she declared, “I have every confidence that it was our duty to purchase this land. Let us not worry. The necessary means will be provided.” To Sutherland and Magan, she wrote, “We know that you are established in the right place.”—[Letter 273, 1904, pp. 2, 3](#). (To P. T. Magan and E. A. Sutherland, July 28, 1904.) [Neff Manuscript, p. 162.]

***Released May 18, 1962.***

[206] **MR No. 140—Prayers For Descent of Holy Spirit  
Not Lost**

[Release requested by R. A. Anderson for use in his address to the  
General Conference.]

When the third angel's message shall go forth with a loud voice, and the whole earth shall be lightened with his glory, the Holy Spirit is poured out upon God's people. The revenue of glory has been accumulating for this closing work of the third angel's message. Of 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.)

*Released May 18, 1962.*



## MR No. 141—A Vivid View of Future Events

[207]

[Release requested to be published in the *Review and Herald*.]

[Mrs. White's presentation of the views given her of the age-long conflict between Christ and His angels and Satan and his angels was a work in which she was, from time to time, engaged from early life to the close of her ministry. Again and again certain of the scenes were portrayed before her in vivid representations. To this she made reference in 1911, "While writing the manuscript of *Great Controversy* I was often conscious of the presence of the angels of God and many times the scenes about which I was writing were presented to me anew in visions of the night so that they were fresh and vivid in my mind."—[Letter 56, 1900](#). (*Notes and Papers*, page 134.)

One such scene which was presented to her on several occasions was that of the deliverance of the saints just before the second coming of Christ. An early presentation of this is found in [Early Writings, 285-288](#), and it is presented again in the familiar chapter in [The Great Controversy, 635-652](#), under the title of "God's People Delivered."

In 1911 Elder W. C. White stated, "While Mother was writing this book [*Great Controversy*], many of the scenes were presented to her over and over again in visions of the night. The deliverance of God's people, as given in chapter 40, was repeated three times, and on two occasions, once at her home in Healdsburg, and once at the St. Helena Sanitarium, members of her family sleeping in nearby rooms, were awakened from sleep by a clear, musical cry, "They come! They come!" (See [The Great Controversy, 636](#).)

On Sunday, January 20, 1884, while spending a few days at the St. Helena Sanitarium, Mrs. White penned a letter to two of the leading ministers of the denomination, George I. Butler, president of the General Conference, and S. N. Haskell, a worker of large experience, in which she described one of these presentations which

was made to her on Friday night, January 18. That which follows is a vivid description of this experience.—A. L. White.]

[208] Friday night several heard my voice exclaiming, “Look, look!” Whether I was dreaming or in vision, I cannot tell. I slept alone. The time of trouble was upon us. I saw our people in great distress, weeping and praying, pleading the sure promises of God, while the wicked were all around us, mocking us and threatening to destroy us. They ridiculed our feebleness, they mocked at the smallness of our numbers, and taunted us with words calculated to cut deep. They charged us with taking an independent position from all the rest of the world. They had cut off our resources so that we could not buy or sell, and they referred to our abject poverty and stricken condition. They could not see how we could live without the world. We were dependent on the world, and we must concede to the customs, practices, and laws of the world, or go out of it. If we were the only people in the world whom the Lord favored, the appearances were awfully against us.

They declared that they had the truth, that miracles were among them; that angels from heaven talked with them and walked with them, that great power and signs and wonders were performed among them, and that this was the temporal millennium they had been expecting so long. The whole world was converted and in harmony with the sabbath law, and this little feeble people stood out in defiance of the laws of the land and the law of God, and claimed to be the only ones right on the earth.

They declared, “The angels from heaven have spoken to us,” Referring to those whom Satan personated that had died and they claimed had gone to heaven. “You will bear the testimony of the heavenly messengers.” They sneered, they mocked, they derided and abused the sorrowing ones. There was much more but I have not time to write it.

But while anguish was upon the loyal and true who would not worship the beast or his image and accept and revere an idol sabbath, one said, “Look up! Look up!” Every eye was lifted, and the heavens seemed to part as a scroll when it is rolled together, and as Stephen looked into heaven, we looked. The mockers were taunting and reviling us, and boasting of what they intended to do to us if we continued obstinate in holding fast our faith. But now we were as

those who heard them not; we were gazing upon a scene that shut out everything else.

There stood revealed the throne of God; around it were ten thousand times ten thousand and thousands upon thousands, and close about the throne were the martyrs. Among this number I saw the very ones who were so recently in such abject misery, whom the world knew not, whom the world hated and despised. A voice said, “Jesus, who is seated upon the throne, has so loved man that he gave his life a sacrifice to redeem him from the power of Satan, and to exalt him to his throne. He who is above all powers, he who has the greatest influence in heaven and in earth, he to whom every soul is indebted for every favor he has received, was meek and lowly in disposition, holy, harmless, and undefiled in life. He was obedient to all his father’s commandments. Wickedness has filled the earth; it is defiled under the inhabitants thereof. The high places of the powers of earth have been polluted with corruption and base idolatries; but the time has come when righteousness shall receive the palm of victory and triumph. Those who were accounted by the world as weak and unworthy, those who were defenseless against the cruelty of men, shall be crowned conquerors and more than conquerors.”

[[Revelation 7:9-17](#), Quoted.]

They are before the throne enjoying the sunless splendors of eternal day, not as a scattered, feeble company, to suffer by the Satanic passions of a rebellious world, expressing the sentiments, the doctrines, and the counsels of demons. Strong and terrible have become the masters of iniquity in the world under the control of Satan, but strong is the Lord God who judgeth babylon. The just have no longer anything to fear from force or fraud as long as they are loyal and true. A mightier than the strong man armed is set for their defense. All power and greatness and excellence of character will be given to those who have believed and stood in defense of the truth, standing up and firmly defending the laws of God.

Another heavenly being exclaimed with firm and musical voice, “They have come out of great tribulation. They have walked in the fiery furnace in the world, heated intensely by the passions and caprices of men who would enforce upon them the worship of the beast and his image, who would compel them to be disloyal to the God of heaven. They have come from the mountains, from

[209]

[210]

the rocks, from the dens and caves of the earth, from dungeons, from prisons, from secret councils, from the torture chamber, from hovels, from garrets. They have passed through sore affliction, deep self-denial, and deep disappointment. They are no longer to be the sport and ridicule of wicked men. They are to be no longer mean and sorrowful in the eyes of those who despise them. Remove the filthy garments from them, with which wicked men have delighted to clothe them. Give them a change of raiment, even the white robes of righteousness, and set a fair mitre upon their heads.”

They were clothed in richer robes than earthly beings had ever worn; they were crowned with diadems of glory such as human beings had never seen. The days of suffering, of reproach, of want, of hunger, are no more; weeping is past. Then they break forth in songs, loud, clear, and musical; they wave the palm branches of victory, and exclaim, “Salvation to our God which sitteth upon the throne, and unto the Lamb.”

Oh, May God endue us with his spirit and make us strong in his strength! In that great day of supreme and final triumph it will be seen that the righteous were strong, and that wickedness in all its forms and with all its pride was a weak and miserable failure and defeat. We will cling close to Jesus, we will trust him, we will seek his grace and his great salvation. We must hide in Jesus, for he is a covert from the storm, a present help in time of trouble.—[Letter 6, 1884](#), pp. 1-4. (To G. I. Butler and S. N. Haskell, January 20, 1884.)

*Released August 29, 1962.*

## MR No. 142—The Nature and Purpose of Adventist Schools [211]

[Release requested by E. C. Walter, registrar at Pacific Union College, for use in his doctoral thesis in the field of Seventh-day Adventist education.]

These institutions which are placed here in our midst are one inducement and one constant appeal to the churches here to keep themselves in the love of God. Here is a place for youth where they may come as students to receive an education in the sciences. But is this the end of their work? If it is, they could just as well go to the colleges anywhere in our land, but it is not the end of the matter.—[Manuscript 2, 1885, 2](#). (Sermon in Battle Creek Tabernacle, July 25, 1885.)

The Author of nature is the Author of the Bible. Creation and Christianity have one God. All who engage in the acquisition of knowledge should aim to reach the highest round of progress. Let them advance as fast and as far as they can; let their field of study be as broad as their powers can compass, making God their wisdom, clinging to Him who is infinite in knowledge, who can reveal the secrets hidden for ages, who can solve the most difficult problems for minds that believe in Him who only hath immortality, dwelling in the light that no man can approach unto.—[Letter 67, 1894](#), p. 6. (To W. W. Prescott, January 18, 1894.)

Physical, mental, and moral industry must be combined in proper education.—[Letter 60, 1896](#), p. 5. (To Herbert Lacey, “Instruction to Schools,” December 20, 1896.)

A teacher who has an intelligent knowledge of the best methods and who can not only teach the theory, but can show by example how things should be done, will never be a drug on the market.— [212] [Manuscript 61, 1897, 6](#). (“Our School Work,” June 8, 1897.)

The inquiry has been made, “If the end of all things is at hand, why are you making such large preparations for schools?” It is for

the very reason that the end of all things is at hand that we are investing means in school buildings. We desire to call the youth away from the cities where Satan has wrought upon the minds of men under his dominion and power, to work against everything in the line of reform.—[Manuscript 10a, 1898](#), p. 1. (“The Necessity of Establishing Schools,” February 1, 1898.)

From the light given me there is to be opened to our youth means whereby they, while attending the school, may learn how to use tools. Buildings should be erected on the school grounds by the students themselves. Under the guidance of experienced workmen, carpenters who are apt to teach, patient, kind, the youth are to learn how to build economically. Then it is essential that our printing be done where our principal school is established, and we should have a printing press and fonts of type where another class of students may be trained to manage everything connected with typesetting and press work.

Again, our youth, both men and women, should be taught how to cook savingly, and to dispense with everything in the line of flesh foods.—[Manuscript 105, 1898, 1-4](#). (“The Education Our Schools Should Give,” August 26, 1898.)

[213] In your school work, do not spend time in learning that which will be of little use to you in your after life. Instead of trying to gain a knowledge of foreign languages, strive first to speak the English language correctly. Be sure to learn how to keep accounts. Gain a knowledge of those lines of study that will help you to be useful wherever you are.—[Manuscript 125, 1902, 5](#). (“Words to Students,” talk at the opening of the San Fernando School, October 1, 1902; a No. 900 Manuscript Release.)

Voice culture is a study that should find an place in every institution for the education of the youth.—[Letter 367, 1904](#), pp. 2, 3. (To W. W. Simpson, September 18, 1904.)

The principal of a school cannot do justice to his work when his interests are divided. Brother Cady cannot do justice to this school and be away in the field so much of the time, as has been the case in the past. The school needs his presence. It should not be left to the uncertainty that arises when the one who stands at its head is absent. The one who stands as principal should devote the greater part, if not all, of his time and energy to the school. He should study and

plan for its success, and should put his whole soul into an effort for its advancement.

It is a mistake to allow students to choose their studies. In years past this mistake has been made in the Healdsburg school. As a result, students who had not mastered the common branches have sought to climb higher than they were prepared to go. Some who could not speak the English language correctly have desired to take up the study of foreign languages. A knowledge of how to speak and write our own language correctly is more important to us than the knowledge of a foreign language.

**The Importance of Voice Culture**—Voice culture is presented to me as of the greatest importance. Students should receive a training that will prepare them to impart the knowledge they receive. Unless they are taught to read and speak slowly and distinctly, with clearness and force, placing the emphasis where it belongs, how can they teach with any good effect? They should not be allowed to speak so fast that they cannot be clearly understood. Every word, every syllable, should be plainly spoken.

[214]

Students should be taught not to speak from the throat, but to bring the abdominal muscles into action. The throat is only the channel through which the voice is to pass. If public speakers would learn to use the voice properly, there would not be so much throat trouble among them.

Those who are to go into the field as teachers and ministers should be trained to speak in a way that will arouse an interest in the precious truths which they present. A man may not have so much knowledge, yet he can accomplish much if he has a voice so well trained that he can impart clearly that which he knows. But if a man cannot tell in a forcible manner what he knows, of what benefit is his learning, even though his mind be stored with knowledge?

*Prof. Cady:* Should we provide a special instructor for voice-training, or should we distribute the teaching of this branch among all the instructors?

*Mrs. E. G. White:* The wisest thing to do is to experiment. You will have to do much experimenting before you can decide upon the best methods. If you should know of someone who is especially fitted to teach voice culture, it might be best to secure his services. I know that the voice can and must be trained. The Lord wants the

teachers in our schools to make the most of themselves, and to teach the students to make the most of themselves.

[215] **The Value of the Common Branches**—It is important that students be taught to spell correctly and to write plainly. They should be given a thorough drill in these branches. There are men in responsible positions, physicians, lawyers, and even editors, whose writing can scarcely be read. A great mistake has been made in their education.

In education the work of climbing must begin at the lowest round of the ladder. There are many who feel that they have finished their education, but who are faulty in spelling and in writing, and who can neither speak nor read correctly. These need to go back and begin to climb from the first round of the ladder.

When voice culture, reading, writing, and spelling take their rightful place in our schools, a great change for the better will be seen. These subjects have been neglected, because our teachers have not realized their value. But they are more important than Latin or Greek. I do not say that it is a wrong to study Latin or Greek, but I do say that it is a wrong to neglect the subjects that lie at the foundation of education in order to tax the mind with the study of Latin and Greek.

**The Question of Grading**—The system of grading is a hindrance to the pupil's real progress. Some pupils are slow at first, and the teacher needs to exercise great patience. But these pupils may, after a short time, learn so rapidly as to astonish him. Others may appear to be very brilliant, but time may show that they have blossomed too suddenly. The system of confining children rigidly to grades is not wise.

*A. T. Jones:* The sooner grades are done away with, so that the teacher can get close to the children, the better.

*Mrs. E. G. White:* I know that some better system can be found just as soon as our instructors learn the true principles of education....

[216] You have begun in the right way. Students must have outdoor labor, that their muscles may be kept in a healthy condition, that the brain may be kept clear. The health of the brain depends on the health of the other parts of the human machinery. You need not be discouraged because there has been a loss in the industrial



departments. This experience may save you from a larger loss in the future. Industrial work is a great help and blessing to the students....

The influence for good that the manual training work has exerted over the students overbalances the financial loss, and would overbalance it were it ten times as large as it is. How many souls this work has helped to save, you will never know till the day of judgment. Satan finds some mischief still for idle hands to do. But when students are kept busy in useful labor, the Lord has opportunity to work with them.—[Manuscript 69, 1903, 1-4, 7-9](#). (Talk given by Mrs. E. G. White at Healdsburg College board meeting, “Instruction Regarding School Work,” July 7, 1903.)

***Released August 29, 1962.***

[217] **MR No. 143—Counsel on Food, Manual Labor, and  
Voice Culture in SDA Schools**

[Materials in the field of counsels to educators requested by E. C. Walter, Registrar of Pacific Union College, for use as a school administrator.]

I know not who is cook at the boarding hall, but I beseech you, do not place any persons to oversee the cooking of food for the college students unless they have a thorough knowledge of the right kind of cooking, that the students shall take away with them the very best intelligence of what hygienic cooking means. The much-liquid food, the pastries, the desserts, prepared for the table after European hotel fashion, is not the proper food to place before a hungry lot of students, whose appetites are keen to devour the most substantial food. The very best, thorough cook should be employed. If I were speaking to your own family, I would say the same. But it is not merely your own family; it is in behalf of God's heritage of children I am speaking. No one person's ideas, or tastes, or customs, or habits are to control the boarding-house table. But obtain the very best cook, and have helpers that she, as matron in the kitchen, shall oversee. The students pay for their board; give them good, solid, nourishing food.—[Letter 46, 1893](#), p. 5. (To W. W. Prescott, September 5, 1893.)

The course that has been pursued is directly contrary to the light which God has given me. It has been stated in distinct, positive language, that God is not pleased with the centering of so many important interests in Battle Creek. The time is close upon us when the reason for this will be understood; it will be no longer a matter of faith, but of experience. Instead of centering everything in Battle Creek, it would be more in harmony with God's order to let the work be scattered over a greater amount of territory. Battle Creek is not to be a Jerusalem whither all the world are to go up to worship. Too much of our strength is centered there already. In other localities

there is need of facilities and means to build up the work. There may be apparent advantages to be derived by the enlargement of the school buildings, but the movement is not in the counsel of God.... [218]

It is not impressed upon the minds of the young that self-denial, cross-bearing for Christ's sake, is to be a part of their religious experience. They think it all right for them to be sustained and educated, and to spend money to gratify their desires for selfish indulgence....

There is great danger that parents and guardians, both by words and actions, will encourage self-esteem and self-importance in the youth. They pursue a course of petting, gratifying every whim, and thus foster the desire for self-gratification so that the youth receive a mold of character that unfits them for the commonplace duties of practical life. When these students come to our schools, they do not appreciate their privileges; they do not consider that the purpose of education is to qualify them for usefulness in this life and for the future life in the kingdom of God. They act as if the school were a place where they were to perfect themselves in sports, as if this were an important branch of their education, and they come armed and equipped for this kind of training. This is all wrong, from beginning to end. It is not in any way appropriate for this time; it is not qualifying the youth to go forth as missionaries, to endure hardship and privation, and to use their powers for the glory of God.

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....

Let all learn to save, to economize. Every dollar wasted on frivolous things, or given to special friends who will spend it to indulge pride and selfishness, is robbing God's treasury. [219]

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. Oh, 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.

The Lord has presented before me many things and impressed upon me the dangers to which our young men are exposed through erroneous ideas. They are not to be taken up and carried like babies, petted and coddled, and supplied with money as though there was an abundance where that came from. Do not let them feel that there is a bank they can draw upon to supply every supposed want. Money is to be regarded as a gift entrusted to us of God to do His work, to build up His kingdom. The youth are not to receive the impression that it can be used to gratify their desires. They should learn to restrict their desires.

[220]

Let not guardians, or any whom God has entrusted with means, act capriciously and injure our youth by leading them to feel that they are to be assisted at every step in their scholastic life. They should not be relieved of all care and responsibility. They should learn to be self-reliant, self-sustaining. Let them find useful employment, humble though it may be, that will give their physical powers the exercise they need. Parents and guardians should give the youth a start and then let them understand that they must make the very best use of their own powers, improving their time in every way possible to help themselves; this will be as valuable an education as they can have. Useful physical labor in earning means to defray their own expenses as far as possible, will be greatly to their advantage. Their characters will possess far more real worth if they learn the lesson of self-denial in the school of poverty, as did Presidents Lincoln and Garfield. The best and greatest men, those who have stood boldly for the right, have been self-made men. They had no time to devote to idle amusement, no money to spend in equipping themselves for pugilistic performances. Among the most profitable lessons the youth can learn are those which teach them the value of money, and enable them to form habits of industry and economy.—[Letter 47, 1893](#), pp. 1, 6-8. (To W. W. Prescott, October 25, 1893.)

There is a great deficiency in our schools in the line of composition, writing, and bookkeeping. These are as essential for the practical life as the science of grammar. Bookkeeping should stand as one of the most important branches of education. There is not one in twenty who knows how to keep accounts correctly. Attention

should also be given to reading, for this is a branch of study greatly neglected. It requires much training to be able to read properly. Through the lack of this training, one-half of the force of the other instruction will be lost. Teachers who are not competent to give instruction in this line, and to teach correct pronunciation, and where to place the emphasis, should become learners till they can read with proper emphasis, and with a full, clear, distinct tone of voice....

The instructors may do a greater work than they have hitherto calculated upon. Minds are to be molded and character developed by interested experiment, which, by the help of Christ, will prove wholly successful. Let your work be blended with prayer and faith that God will honor your efforts. In the fear of God encourage and strengthen every endeavor to develop the highest faculties, even if it is marked with great imperfection.

[221]

The minds of many youth are rich in talents which are put to no available use, because they have lacked opportunity to develop them, and teachers have not felt the necessity of calling upon God for wisdom that they may discern the possibilities and probabilities of the youth. Their physical powers have been strengthened by exercise, but the faculties of the mind lie hidden, because the discernment and God-given tact of the educator have not been exercised in bringing them into use. Aids to self-development must be given to the youth; they must be drawn out, stimulated, and encouraged, and urged to action, and this from the highest consideration only, That they may glorify God....

In our college the ambition should not be so great to send forth intellectual giants, as to make a success in the holy work of educating men and women to cherish firm principles, and to live for the higher immortal life.—[Manuscript 30, 1896, 1, 3, 4, 8](#). (“True Aim and Purpose of Christian Colleges,” October 3, 1896.)

While studying authors and lesson books part of the time, students should study with the same application of the human machinery, and at the same time demonstrate the fact by using the physical organs in manual labor. Thus they answer the purpose of their Creator. They become self-made men and women.

Had teachers been learning the lessons the Lord would have them learn, there would not be a class of students whose bills must be settled by someone or else they leave the college with a heavy debt

[222] hanging over them. Educators are not doing half their work when they know a young man to be devoting years of close application to the study of books, not seeking to earn means to pay his own way, and yet do nothing in the matter. Every case should be investigated; every youth kindly and interestedly inquired after, and his financial situation ascertained. One of the studies put before him as most valuable should be the exercise of his God-given reason in harmony with his physical powers—head, body, hands, and feet. The right use of one's self is the most valuable lesson that can be learned. We are not to do brain work and stop there, or make physical exertions and stop there; but we are to make the very best use of the various parts composing the human machinery—brain, bone, and muscle, body, head, and heart. No man is fit for the ministry who does not understand how to do this.

The study of Latin and Greek is of far less consequence to ourselves, to the world, and to God, than the thorough study and use of the whole human machinery. It is a sin to study books to the neglect of how to become familiar with the various branches of usefulness in practical life. With some, close application to books is a dissipation. The physical machinery being untaxed leads to a great amount of activity in the brain. This becomes the devil's workshop. Never can the life that is ignorant of the house we live in be an all-round life.—[Letter 103, 1897](#), pp. 2, 3. (To E. A. Sutherland, July 23, 1897.)

[223] There are those who are learners who are fully capable of taking some part in the work of instruction. If the teachers will employ the help thus provided, much care and labor will be spared them. There are students who can be asked to spend part of their time in teaching. Students are not to be like those represented in the Word of God as ever learning and never able to come to a knowledge of the truth. They are to receive to impart.

The student should not think that because he is asked to conduct a class in reading or spelling, or some other study, he is being deprived of any of the time he desires for instruction. He should not feel that he is losing time, because he is not. In imparting to others what he has received, he is preparing his mind to receive more. He may remember, as he strives to do his best, that the angels sent forth to minister to those who shall be heirs of salvation, understand

the situation and will lead his mind, quickening his understanding and bringing to him thoughts that shed light on the subject under consideration, making it plain and clear.

The youthful teacher who fears God will be instructed while instructing. And as thoughts of real value flash into his mind, let him offer thanksgiving to God, praising him as the One from whom all blessings flow, recognizing and acknowledging Him as the source of all true, noble thoughts.—[Letter 142, 1901](#), pp. 4, 5, (To E. A. Sutherland, October 16, 1901.)

There is much to be done. You now need to educate, educate, educate. Let no one take away your needed facilities. Have you a printing outfit? This you must have, if you do not have it; for you will want to do much of your own printing, issuing the books and other publications which you need in your work. You need the very best educator to teach typesetting and presswork to the students, giving them the education essential for this class of work.

You also need the very best and most experienced bookkeeper that you can secure. Let bookkeeping be one of the regular studies. Make it a specialty.

Voice culture should be taught in your school. Do not lightly pass over this matter, for if the expression is defective, all the knowledge that shall be obtained will be of but very little use. The cultivation of the voice is of the greatest importance, in order that grace and dignity may be brought into the impartation of truth.

[224]

By learning correctly to use the voice in speaking, many who are weak-chested may save their lives. Make the student stand erect, throwing back his shoulders. The ladies especially need to cultivate the voice.

In every reading exercise, require the students to speak the words distinctly, clearly pronouncing even the last syllable. Teach the students not to let their voice die away at the end of the sentence. Require a clear, round, full tone of voice to the very close, including the last syllable.

Many who use their vocal organs in so careless a way that they can scarcely be called vocal organs, if allowed to continue speaking defectively, will die of consumption. For want of exercise, the lungs will lose their healthful action. In the respiration there is not a

full inhalation of pure, vital air to give nourishment to the lungs, consequently they become diseased.

Educate all to speak slowly. Do not allow any hurried reading or rapid delivery. Teach the students to inhale the God-given, vital air, and then in the exhalation clearly express their words. Thus the vital properties of the air are utilized.—[Letter 161, 1901](#), pp. 2-4, (To P. T. Magan and E. A. Sutherland, November 5, 1901.)

***Released August 29, 1962.***



## MR No. 144—As the End Draws Near

[225]

[Among the messages written by Ellen G. White are some which, as the end draws near, take on renewed significance. One such is the communication which in November, 1890, was directed to the leaders of the church, and is now spread before the readers of the *Review*.—A. L. White.]

All that Jesus did on the earth was done with an eye single to the glory of His Father. He says, “As the Father gave Me commandment, even so I do” [John 14:31]. “This commandment have I received of My Father” [John 10:18]. In all He did, He was working out the will of His Father, so that His life on earth was a manifestation of the divine perfection. The union of divinity with humanity in Christ, was to reveal to us God’s purpose to bring man into the closest connection with Himself. We cannot possibly be happy without Him.

The original apostasy began in a disbelief and denial of the truth. We are to fix the eye of faith steadfastly upon Jesus. When the days come, as they surely will, in which the law of God is made void, the zeal of the true and loyal should rise with the emergency and should be the more warm and decided, and their testimony should be the more positive and unflinching. But we are to do nothing in a defiant spirit, and we shall not if our hearts are fully surrendered to God.

Now is the time for God’s people to take up the duties that lie next them. Be faithful in the little things; for on the right performance of these hang great results. Do not leave the work which needs to be done, because it appears to your judgment to be small and inconsiderable. Make up every waste place, repair the breaches as fast as they occur. Let no differences or dissensions exist in the church. Let all go to work to help someone who needs help.

There is a cause for the great weakness in our churches, and that cause it is hard to remove. It is self. Men have none too much will, but they must have it wholly sanctified to God. They need to

[226]

fall on the Rock and be broken. Self must be crucified in everyone who shall enter the gates of the city of God. The fierce spirit which rises up in the hearts of some in the church when anything does not please them, is the spirit of Satan, and not the spirit of Christ. Is it not fully time that we return to our first love, and be at peace among ourselves? We must show ourselves to be not only Bible readers, but Bible believers. If we are united to Christ, we shall be united to one another. (See [John 13:34](#); [Romans 15:1-5](#).)

The increase of our numbers and the enlarging of our facilities means work; it calls for entire consecration and thorough devotedness. God has no place in His work for half-hearted men and women, those who are neither cold nor hot. Christ says, "I will spew thee out of my mouth." God calls for men who are whole-hearted....

At this time the church should not be diverted from the object of vital interest to things that will not bring health and courage, faith and power. They must see, and by their actions testify, that the gospel is aggressive. But the light which is given to shine brighter and brighter unto the perfect day, burns dimly. The church no longer sends out the clear, bright rays of light amidst the moral darkness that is enveloping the world as a funeral pall. The light of many does not burn or shine. They are moral icebergs.

[227] Watchmen on the walls of Zion are to be vigilant, and sleep not day or night. But if they have not received the message from the lips of Christ, their trumpets will give an uncertain sound. Brethren, God calls upon you, both ministers and laymen, to listen to His voice speaking to you in His Word. Let His truth be received into the heart, that you may be spiritualized by its living, sanctifying power. Then let the distinct message for this time be sent from watchman to watchman on the walls of Zion.

This is a time of general departure from truth and righteousness, and now we must build the old waste places, and with interested effort labor to raise up the foundations of many generations. "Thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord; and I will cause

thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it” [Isaiah 58:12-14]. (See Isaiah 51:7-16; 62:1-4.)

While you hold the banner of truth firmly, proclaiming the law of God, let every soul remember that the faith of Jesus is connected with the commandments of God. The third angel is represented as flying in the midst of heaven, symbolizing the work of those who proclaim the first, second, and third angels’ messages; all are linked together. The evidences of the abiding, ever-living truth of these grand messages that mean 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.

The influence of these messages has been deepening and widening, setting in motion the springs of action in thousands of hearts, bringing into existence institutions of learning, publishing houses, and health institutions; all these are the instrumentalities of God to cooperate in the grand work represented by the first, second, and third angels flying in the midst of heaven to warn the inhabitants of the world that Christ is coming the second time with power and great glory.

[228]

The Revelator says, “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” [Revelation 18:1, 2]. This is the same message that was given by the second angel—Babylon is fallen, “because she made all nations drink of the wine of the wrath of her fornication” [Revelation 14:8]. What is that wine? Her false doctrines. She has given to the world a false sabbath instead of the Sabbath of the fourth commandment, and has repeated the lie Satan first told to Eve in Eden—the natural immortality of the soul. Many kindred errors she has spread far and wide, “teaching for doctrines the commandments of men.”

When Jesus began His public ministry, He cleansed the temple from its sacrilegious profanation. Almost the last act of His ministry was to cleanse the temple again. So in the last work for the warning

of the world, two distinct calls are made to the churches: The second angel's message, and the voice heard in heaven, "Come out of her, My people.... For her sins have reached unto heaven, and God hath remembered her iniquities" [[Revelation 18:4, 5](#)].

As God called the children of Israel out of Egypt that they might keep His Sabbath, so He calls His people out of Babylon that they may not worship the beast nor his image. The man of sin, who thought to change times and laws, has exalted himself above God by presenting this spurious sabbath to the world; the Christian world has accepted this child of the papacy, and cradled and nourished it, thus defying God by removing His memorial and setting up a rival sabbath.

[229]

After the truth has been proclaimed as a witness to all nations, at a time when every conceivable power of evil is set in operation, when minds are confused by the many voices crying, "Lo, here is Christ," "Lo, He is there," "This is truth," "I have the message from God," "He has sent me with great light," and there is a removing of the landmarks, and an attempt to tear down the pillars of our faith, then a more decided effort is made to exalt the false sabbath, and to cast contempt upon God Himself by supplanting the day He has blessed and sanctified.

This false sabbath is to be enforced by an oppressive law. Satan and his angels are wide-awake and intensely active, working with energy and perseverance through human instrumentalities to bring about his purpose of obliterating the knowledge of God. While Satan is now working with his lying wonders, the time has come foretold in the Revelation, when the mighty angel that shall lighten the earth with his glory will proclaim the fall of Babylon and call upon God's people to forsake her.

The Lord has presented before me that those who have been in any measure blinded by the enemy, and who have not fully recovered themselves from the snare of Satan, will be in peril because they cannot discern light from heaven, and will be inclined to accept a falsehood. This will affect the whole tenor of their thoughts, their decisions, their propositions, their counsels. The evidences that God has given are no evidence to them, because they have blinded their own eyes by choosing darkness rather than light. Then they will originate something they call light, which the Lord calls sparks of

their own kindling, by which they will direct their steps. The Lord declares, “Who is among you that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks: Walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have at mine hand; ye shall lie down in sorrow” [Isaiah 50:10, 11]. Jesus said, “For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.” “I am come a light into the world, that whosoever believeth on Me should not abide in darkness.” “He that rejecteth Me, and receiveth not My words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day” [John 9:39; 12:46, 48]. [230]

By many, the words which the Lord sent will be rejected, and the words that man may speak will be received as light and truth. Human wisdom will lead away from self-denial, from consecration, and will devise many things that tend to make of no effect God’s messages. We cannot with any safety rely upon men who are not in close connection with God. They accept the opinions of men, but cannot discern the voice of the true Shepherd, and their influence will lead many astray, though evidence is piled upon evidence before their eyes, testifying to the truth that God’s people should have for this time. The truth is calculated to turn men to Christ, to quicken their energies, subduing and softening their hearts, and inspiring them with zeal and devotion and love to God. The Sabbath truth must in no case be covered up. We must let it appear in plain contrast with error.

As the end approaches, the testimonies of God’s servants will become more decided and more powerful, flashing the light of truth upon the systems of error and oppression that have so long held the supremacy. The Lord has sent us messages for this time to establish Christianity upon an eternal basis, and all who believe present truth must stand, not in their own wisdom, but in God, and raise up the foundations of many generations. These will be registered in the books of heaven as repairers of the breach, the restorers of paths to dwell in. We are to maintain the truth because it is truth, in the face of the bitterest opposition. God is at work upon human minds; it is [231]

not man alone that is working. The great illuminating power is from Christ; the brightness of His example is to be kept before the people in every discourse.

The rainbow above the throne, the bow of promise, testifies to the whole world that God will never forget His people in their struggle. Let Jesus be our theme. Let us with pen and voice present, not only the commandments of God, but the faith of Jesus. This will promote real heart piety as nothing else can. While we present the fact that men are subjects of a divine moral government, their reason teaches them that this is truth, that they owe allegiance to Jehovah. This life is our time of probation. We are placed under the discipline and government of God to form characters and acquire habits for the higher life.... Temptations will come upon us. Iniquity abounds; where you least expect it, dark chapters will open that are most terrible, to weigh down the soul; but we need not fail nor be discouraged while we know that the bow of promise is above the throne of God. We shall be subject to heavy trials, opposition, bereavement, affliction; but we know that Jesus passed through all these. These experiences are valuable to us. The advantages are not by any means confined to this short life; they reach into eternal ages. Through patience, faith, and hope, in all the changing scenes of life, we are forming characters for everlasting life. Everything shall work together for good to those that love God.

[232] All the scenes of this life in which we must act a part are to be carefully studied, for they are a part of our education. We should bring solid timbers into our character building, for we are working both for this life and eternal life. And as we near the close of this earth's history, we advance more and more rapidly in Christian growth, or we retrograde just as decidedly.

“I do set My bow in the cloud, and it shall be for a token of a covenant between Me and the earth.... And I will remember My covenant,... and the waters shall no more become a flood to destroy all flesh” [[Genesis 9:13-15](#)]. In the rainbow above the throne is an everlasting testimony that “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](#)]. Whenever the law is presented before the people, let the teacher of truth point out the throne arched with the rainbow of promise, the righteousness of

Christ. The glory of the law is Christ. He came to magnify the law and make it honorable. Make it distinct that mercy and truth have met together in Christ, and righteousness and peace have embraced each other. It is when you are looking to His throne, offering up your penitence and praise and thanksgiving to God, that you perfect Christian character, and represent Christ to the world. You abide in Christ and Christ abides in you; you have that peace that passeth all understanding. We need constantly to meditate upon Christ and His attractive loveliness. We must direct minds to Jesus, fasten them upon Him. In every discourse dwell upon the divine attributes.

As the bow in the cloud is formed by the union of the sunlight and the shower, so the rainbow encircling the throne represents the combined power of mercy and justice. It is not justice alone that is to be maintained; for this would eclipse the glory of the rainbow of promise above the throne; man could see only the penalty of the law. Were there no justice, no penalty, there would be no stability to the government of God.

It is the mingling of judgment and mercy that makes salvation full and complete. It is the blending of the two that leads us, as we view the world's Redeemer and the law of Jehovah, to exclaim, "Thy gentleness hath made me great." We know that the gospel is a perfect and complete system, revealing the immutability of the law of God. It inspires the heart with hope, and with love for God. Mercy invites us to enter through the gates into the city of God, and justice is satisfied to accord to every obedient soul full privileges as a member of the royal family, a child of the heavenly King. [233]

If we were defective in character, we could not pass the gates that mercy has opened to the obedient, for justice stands at the entrance and demands holiness [and] purity in all who would see God. Were justice extinct, and were it possible for divine mercy to open the gates to the whole race, irrespective of character, there would be a worse condition of disaffection and rebellion in heaven than before Satan was expelled. The peace, happiness, and harmony of heaven would be broken up. The change from earth to heaven will not change men's characters; the happiness of the redeemed in heaven results from the characters formed in this life, after the image of Christ. The saints in heaven will first have been saints on earth.

[234] The salvation that Christ made such a sacrifice to gain for man is that which is alone of value, that which saves from sin—the cause of all the misery and woe in our world. Mercy extended to the sinner is constantly drawing him to Jesus. If he responds, coming in penitence with confession, in faith laying hold of the hope set before him in the gospel, God will not despise the broken and contrite heart. Thus the law of God is not weakened, but the power of sin is broken and the scepter of mercy is extended to the penitent sinner.—[Letter 1f, 1890](#), pp. 2-12. (“As the End Draws Near,” Nov., 1890.)

***Released October 15, 1962.***



## MR No. 145—Enacted Scenes

[235]

[Material desired by A. L. White for use in correspondence relative to dramatized programs in SDA churches and schools. Its significance lies in the fact that Mrs. White did not condemn a program in which there was dramatization, but she commented on how it could have been more effective and at the same time sounded certain cautions.—A. L. White.]

I have risen at three o'clock this morning to write [This communication was written early Wednesday morning, December 26, 1888, and related to a dramatized Christmas program put on by the Battle Creek Sabbath school. The children wore costumes. Ella M. White, Mrs. White's six-year-old granddaughter, was in the program, dressed to typify an angel.] you a few lines. I was pleased with the lighthouse, and the scene which had required so much painstaking effort was one which could have been made most impressive, but failed to be made as forcible and striking as it might have been when it cost so much time and labor in preparing it. The part acted by the children was good. The reading was appropriate. Then if there had been good, solid talk on that occasion in regard to children and teachers in the sabbath schools laboring earnestly for the salvation of the souls of the children under your charge, presenting the most acceptable offering to Jesus, the gift of their own hearts, and impressive remarks, short and right to the point, [on] how they could do this, would it not have been in keeping with the work we have been trying to do in the church?

Every stroke now should be in harmony for the one great purpose, preparing of the hearts, that individually pupils and teachers should be as a light set on a candlestick that it may give light to all that are in the house, which would be carrying out the idea strikingly of a lighthouse guiding souls that they may not make shipwreck of faith. Can you tell me what marked impression the two poems rehearsed by the two ladies on the stand would have to do with this work?

[236]

The singing was after the order we would expect it to be in any theatrical performance, but not one word to be distinguished. Certainly the tempest-tossed ship would be wrecked upon the rocks if there were no more light coming from the lighthouse than was seen in the exercises. I must say I was pained at these things, so out of order with the very work of reformation we were trying to carry forward in the church and with our institutions, that I should have felt better if I had not been present. This was an occasion that should have been gotten up not only for the Sabbath school children, but words should have been spoken that would have deepened the impression of a necessity of seeking for the favor of that Saviour who loved them and gave Himself for them. If [only] the precious hymns had been sung, "Rock of ages, cleft for me, let me hide myself in Thee," and "Jesus lover of my soul, let me to Thy bosom fly, while the billows near me roll, while the tempest still is high." Whose souls were inspired with new and fresh zeal for the Master in those songs sung whose virtue was in the different performances of the singer?

While these painstaking efforts were being made to get up the performances, meetings were being held of the deepest interest which should have engaged the attention, and which called for the presence of every soul lest they should lose something of the message the Master had sent to them. Now this Christmas has passed into eternity with its burden of record, and we are anxious to see the result of it. Will it make those who acted their part in it more spiritual-minded? Will it increase their sense of obligation to our heavenly Father who sent His Son into the world at such an infinite sacrifice to save fallen man from utter ruin? Was the mind awakened to grasp God because of His great love wherewith He has loved us?

[237]

We hope, now that Christmas is in the past, that those who have put forth so much painstaking effort will now manifest a decided zeal, and earnest, disinterested effort for the salvation of the souls of the teachers in the Sabbath school, that in their turn they may each labor for the salvation of the souls in their classes, to give them personal instruction as to what they must do to be saved. We hope that they will find time to labor in simplicity and in sincerity for the souls of those under their care, and that they will pray with them, and for them, that they may give to Jesus the precious offering

of their own souls, that they make literally true the symbol of the lighthouse in the beams of light shining forth from their own strong efforts in the name of Jesus, which should be put forth in love, they themselves grasping the rays of light to diffuse this light to others, and that there shall be no settling down to a surface work. Show just as great skill and aptitude in winning souls to Jesus as you have shown in painstaking effort for this occasion just past. Point them in your efforts, with heart and soul enlisted, to the Star that shines out to the morally-darkened heaven at this time, even the Light of the world. Let your light shine that the tempest-tossed souls may set their eyes upon it and escape the rocks that are concealed beneath the surface of the water. Temptations are lying in wait to deceive them; souls are oppressed with guilt, ready to sink into despair. Labor to save them; point them to Jesus who so loved them that He gave His life for them....

The Light of the world is shining upon us that we might absorb the divine rays and let this light shine upon others in good works that many souls shall be led to glorify our Father which is in heaven. He is longsuffering, not willing that any should perish, but that all should come to repentance, and it grieves the heart of Jesus that so many refuse the offers of His mercy and matchless love.

[238]

Will all who acted an interested part in the program of last evening work as zealously and interestedly to show themselves approved unto God in doing their work for the Master, that they may show themselves intelligent workmen that need not to be ashamed? Oh, let the teachers in the Sabbath school be thoroughly imbued with the spirit of the message for this time, carrying that message into all their labor. There are souls to be saved, and while in the Sabbath school work there has been much form and a great amount of precious time occupied in reading of reports and records, there has been but little time to really let light shine forth in clear, steady rays in the very instruction needed to save the souls of the children and youth. Less elaborate speeches, less lengthy remarks, and plain, pointed truth presented, not one word uttered to exhibit profound knowledge, not one word in any speech, but the greatest evidence of real knowledge is the great simplicity. All who have taken knowledge of Jesus Christ will imitate Him in their manner of instruction.—[Letter](#)

5, 1888, pp. 1-4. (To Brother Morse, December 26, 1888.) Released November, 1962.

## MR No. 146—Guidelines for Medical Missionary and Health Food Work

[239]

[Materials requested by R. W. Schwartz of Andrews University for his doctoral dissertation on John Harvey Kellogg. Access was given by the White Trustees to the Kellogg papers in their possession, and that which follows is material selected from E. G. White letters for the dissertation.—A. L. White.]

But there is danger of allowing one line of the work to absorb all the power and the means. There is danger of loading down everyone with this class of work, because of the intensity with which it is carried on. This work has no limit; it can never be got through with, and it must be treated sensibly, as a part of the great whole. It must not be allowed to consume the means that should sustain the ministry of the word.—[Letter 3, 1899](#), p. 12. (To J. H. Kellogg, January 5, 1899.)

Never, never should a sanitarium be established to become an interest independent of the church. Genuine medical missionary work is in no case to become divorced from the gospel ministry.—[Letter 204, 1899](#), p. 7. (To J. H. Kellogg, December 12, 1899.)

I can see in the Lord's providence that the medical missionary work is to be a great entering wedge whereby the diseased soul may be reached. I think, Dr. Kellogg, that there should be no mistakes made now to devote our powers too largely to the lowest class. There is work to be done for the higher classes, that they shall exert an influence in that line and be laborers together with God...

The Lord in His great goodness and matchless love has been urging upon His human instrumentalities that missionaries are not really complete in their education unless they have a knowledge how to treat the sick and the suffering...

The truth expressed in living, unselfish deeds is the strongest argument for Christianity. Relieving the sick and helping the distressed is working in Christ's lines, and demonstrates most powerful

[240]

gospel truths representing Christ's mission and work upon the earth. The knowledge of the art of relieving suffering humanity opens doors without number through which the truth can find lodgment in the heart, and souls are saved unto life, eternal life.—[Letter 36, 1893](#), pp. 5, 7, 9. (To J. H. Kellogg, October 2, 1893.)

There is with you a love for supremacy, whether you see it or not; and had it not been cherished you would have had by your side men who would have been developing as useful physicians, men who would be constantly growing, and upon whom you could have depended. But you have not given them all the advantages which you yourself would have claimed had you been in their place.—[Letter 7, 1886](#), p. 2. (To J. H. Kellogg, April 26, 1886.)

I feel deeply for you, and you must change your course of action. You are living two years in one, and I utter my protest against this. You understand this taxation. This pressure of the living machinery cannot continue without a giving out of some of the fine works; and then, oh, my brother, then what? Death, which would be far worse [than] living without power to do it all.—[Letter 10, 1887](#), pp. 3, 4. (To J. H. Kellogg, February 23, 1887.)

If we had less to say in regard to microbes, and more in regard to the matchless love and power of God, we should honor God far more.—[Letter 18, 1892](#), p. 9. (To J. H. Kellogg, April 15, 1892.)

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

To neglect the very work God has given you, and take up a work He has not appointed, is not the devising of the Lord but your own devising. You cannot carry the work in Chicago as you have been doing, and perform acceptably the work the Lord has appointed you. No one who believes that we are giving the last message of mercy to the world is required by God to go over the ground you are going

over.—[Letter 33, 1900](#), pp. 2, 8. (To J. H. Kellogg, February 27, 1900.)

If the institutions established are to be conducted, as is stated, on the undenominational plan, what have Seventh-day Adventists to do with this work? Seventh-day Adventists have a special work to do in building sanitariums in our world as necessity demands....

The third angel's message is virtually ignored by you. You have belittled the work of the gospel ministry, while you have made the medical missionary work disproportionately important. You have weakened where you should have strengthened. You would bear no restriction. You were determined, if you could, to set in operation the work you had planned, but this work God has never given you to do.—[Letter 41, 1900](#), pp. 2, 3, 4. (To J. H. Kellogg, March 10, 1900.)

The Lord has assigned you your position as chief of the medical fraternity, but you are to have an influence with the leading medical men. You can be a counselor; you should be listened to as a wise counselor; but you are in no case to consider that you are the man with power to set up and to cast down. You are not to feel that in the exercise of your power you may exalt whom you will and tear down as you see fit. God's servants are not given this power....

[242]

And now, my brother, this agreement that you have framed with lawyers, to which you ask men to attach their names, thus agreeing to certain restrictions, I must say God forbids....

The Lord is not to be hindered in His workings by any monopolies. The Lord, who has given wisdom to devise and plan the health foods, has not given it to one man alone, or to two, or to twenty men. When the Lord works, it is for the benefit of His people, as was manifested in the giving of manna from heaven. The health foods are the result of the experimenting of many minds. It is not one mind alone that has been worked by the Lord. God does not endorse the way that this matter is being handled.—[Letter 180, 1901](#), pp. 4-6. (To J. H. Kellogg, July 28, 1901.)

The deceptive power of the enemy has led you to leave God's banner trailing in the dust while Dr. Kellogg has committed himself as working "undenominationally" in a work which had taken the money from a people who are decidedly a denominational people.—[Letter 45, 1900](#), p. 3. (To J. H. Kellogg, March 13, 1900.)

[243] Your religious teachings are not to be depended on or accepted as a “Thus saith the Lord.” It has been unwise for the people to rely upon you as they have done, for you are not a safe guide in spiritual matters.—[Letter 55, 1903](#), p. 5. (To J. H. Kellogg, April 15, 1903.)

I have been instructed that the production of health foods is of the Lord’s devising, and is not to be regarded as the special property of any one man. But no one should take what I say as giving liberty to infringe on Dr. Kellogg’s patents or the patents of any man.—[Letter 27, 1902](#), p. 5. (To G. I. Butler, February 26, 1902.)

There is in it [pantheism] the beginning of theories which, carried to their logical conclusion, would destroy faith in the sanctuary question and in the atonement. I do not think that Dr. Kellogg saw this clearly. I do not think that he realized that in laying his new foundation of faith, he was directing his steps toward infidelity.—[Letter 33, 1904](#), p. 2. (To Brethren Faulkhead and Salisbury, January 17, 1904.)

*Released February, 1963.*



## **MR No. 147—Literary Societies; Theatrical Performances**

[244]

[Further materials desired by A. L. White for use in correspondence relative to dramatized programs in SDA churches and schools.]

The purpose and object for which literary societies are established may be good, but unless wisdom from above, and continual reliance upon God, is preserved by all, there will be a decided failure in its exerting a saving influence.

When God's professed people voluntarily unite with the world or give men of short religious experience the preeminence in these literary societies, they do not have a high estimate of eternal things. They step over the line in the very first movement. There may be boundaries, set rules and regulations made, but notwithstanding all this, the worldly element will take the lead. Men on the enemy's ground, led and controlled by his power, will have a controlling influence unless there is an infinite power to work against them. Satan uses men as his agents to suggest, to lead out, to propose different acts, and a variety of amusing things which give no strength to the morals or elevation to the mind, but are wholly worldly. Soon the religious element is ruled out, and the irreligious elements take the lead.

Men and women who will not be ensnared, who will move straightforward in the path of integrity, loyal and true to the God of heaven whom they fear, love, and honor, can have a powerful influence to hold the people of God. Such an influence will command respect. But this vacillating between duty and the world gives the world all the advantage and will surely leave its molding power, so that religion, God, and heaven, will scarcely enter the thoughts.

If youth, and men and women of mature age, should organize a society where Bible reading and Bible study should be made the prominent theme, dwelling upon and searching out the prophecies, and studying the lessons of Christ, there would be strength in the

[245]

society. There is no book from the perusal of which the mind is so much elevated and strengthened and expanded as the Bible. And there is nothing that will so endow with new vigor all our faculties as bringing them in contact with stupendous truths of the Word of God, and setting the mind to grasp and measure those truths.

If the human mind takes a low level, it is generally because it is left to deal with commonplace facts and not called out and exercised to grasp lofty, elevated truths, which are enduring as eternity. These literary societies and lyceums are almost universally exerting an influence entirely contrary to that which they claim, and are an injury to the youth. This need not be the case, but because unsanctified elements take the lead, because worldlings want matters to go to please themselves, their hearts are not in harmony with Jesus Christ; they are in the ranks of the Lord's enemies, and they will not be pleased with that kind of entertainment which would strengthen and confirm the members of the society in spirituality. Low, cheap matters are brought in which are not elevating or instructive, but which only amuse.

The way these societies have been conducted leads the mind away from serious reflection, away from God, away from heaven. By attending them, religious thoughts and services have become distasteful. There is less desire for fervent prayer, for pure and undefiled religion. The thoughts and conversation are not on elevating themes, but dwelling upon the subjects brought up in these gatherings. What is the chaff to the wheat? The understanding will gradually bring itself down to the dimensions of the matters with which it is familiar, till the powers of the mind become contracted, showing what has been its food.

[246] The mind that rejects all this cheapness, and is taxed to dwell only upon elevated, ponderous, deep, and broad truths, will strengthen. A knowledge of the Bible excels all other knowledge in strengthening the intellect. If your lyceums and literary societies would be made an opportunity for searching the Bible, it would be far more an intellectual society than it can ever become through the attention being turned to theatrical performances. What high and noble truths the mind may fasten upon and explore in God's Word! The mind may go deeper and still deeper in its research, becoming stronger with

every effort to comprehend truth, and yet there will be an infinity beyond.

Those who compose these societies, who profess to love and reverence sacred things, and yet allow the mind to come down to the superficial, to the unreal, to simple, cheap, fictitious acting, are doing the devil's work just as surely as they look upon and unite in these scenes. Could their eyes be opened, they would see that Satan was their leader, the instigator, through agents present who think themselves to be something. But God pronounces their life and character altogether lighter than vanity. If these societies should make the Lord and His greatness, His mercies, His works in nature, His majesty and power as revealed in inspiration, their study, they would come forth blessed and strengthened.—[Manuscript 41, 1900, 10-12](#). (“Commandment Keeping,” July 23, 1900.)

If we regard the advantages given to us as our own, to be used according to our pleasure, to make a display, and create a sensation, the Lord Jesus, our Redeemer, is put to shame by the characters of His professed followers.

Has God given you intellect? Is it for you to manage according to your inclinations? Can you glorify God by being educated to represent characters in plays, and to amuse an audience with fables? Has not the Lord given you intellect to be used to His name's glory in proclaiming the gospel of Christ? If you desire a public career, there is a work that you may do. Help the class you represent in plays. Come to the reality. Give your sympathy where it is needed by actually lifting up the bowed down. Satan's ruling passion is to pervert the intellect and cause men to long for shows and theatrical performances. The experience and character of all who engage in this work will be in accordance with the food given to the mind. [247]

The Lord has given evidence of His love for the world. There was no falsity, no acting, in what He did. He gave a living gift, capable of suffering humiliation, neglect, shame, reproach. This Christ did that He might rescue the fallen.—[Manuscript 42, 1898, 13](#). (“To Every Man His Work.”)

*Released February, 1963.*

[248] **MR No. 148—Have Courage in Christ, and Give Thanks**

[These unpublished items are requested by Mrs. Alta Robinson, an employee of the White Estate, to be used with other E. G. White statements from published sources and worked into a Senior MV Thanksgiving program for November, 1963. Emphasis is placed on things Mrs. White had to be thankful for.—A. L. White.]

We will not have a murmuring thought because we have trials. God's dear children always had them, and every trial well endured here will only make us rich in glory....

James is very busy correcting proof sheet. Sister Annie Smith is assisting him, and that gives me a little time to write. I have written this evening after the Sabbath by candlelight, with aching eyes, so you must excuse poor writing. Be of good courage. Do not let anything sink you down and discourage you. Remember we are almost home.—[Letter 9, 1851](#), pp. 1, 3. (To Brother and Sister Dodge, December 21, 1851.)

If there is anyone who enjoys real happiness, even in this life, it is the faithful Christian. We will rejoice in Jesus Christ. We will live in the light of His countenance.—[Letter 18, 1859](#), p. 3. (To Dr. N., April 14, 1859.)

Dear Husband: I find my hand trembles this morning, but will do the best I can in writing. I am gaining slowly....

I have now commenced to pray in the family myself and feel grateful for the privilege of kneeling once more with my family....

It seems lonesome here, sometimes. If you could be here to lift me in and out of a wagon, I should ride out and should gain faster. Cannot walk but a few steps yet, but can see I gain some.

[249] We shall try to live for the glory of God. Do not feel anxious for us. We do not forget to pray for you.... I feel grateful to God that He has spared my life to again take my place in the family, but your

place at the dining room table is vacant.—[Letter 12a, 1860](#), pp. 1, 2. (To James White, Oct., 1860.)

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

Dear husband, the time of your absence is nearly ended. One week more brings you home. We shall all be rejoiced to see you home again. All is well as usual in Battle Creek, as far as I know.

I feel very thankful to the Lord for giving you such good health, and I am almost well again, but not strong....

The boys are all abed, the fourth one in his crib.... I must close. We do not forget to pray for you.—[Letter 14, 1860](#), pp. 2, 3. (To James White, November 19, 1860.)

He just went to sleep; no pain, no suffering, just as pleasant as a child he breathed his last. Oh, how thankful I was that I was not compelled to see him tortured with agony and have this distressing picture before me day and night....

He looked from the first as though he had lain down to sleep like a tired warrior....

I will not give myself to abandonment of grief.... I will not complain or murmur at the providence of God. Jesus is my Saviour. He lives. He will never leave me nor forsake me.... [250]

I feel grateful to God that I was not left to look for my consolation in the friendship of the world. Rely upon human sympathy! No, no.... Even the valley of the shadow of death was lighted by the presence of my Saviour.—[Letter 9, 1881](#), pp. 1-5. (To “Dear Brother and Sister,” October 20, 1881.)

I feel so grateful to my heavenly Father that He has given us so precious evidences of His willingness to bless and impart to us wisdom.—[Letter 14, 1881](#), p. 2. (To Uriah Smith, c. 1881.)

I am so thankful little Ella [her first granddaughter, one year old] is as well as she is. Dear little one. May the Lord bless her and keep her in health.—[Letter 5, 1882](#), p. 2. (To “Dear Children,” April 3, 1882.)

We are doing well as could be expected. I slept well last night and am feeling better this morning. My cough is rather hard but I

am thankful that I am no worse than I am.—[Letter 14, 1882](#), p. 1. (To Elder and Mrs. W. C. White, May 22, 1882.)

[251] We arrived here [Massachusetts] at half past eight Wednesday night. This part of the journey was more trying and wearisome to us than the long journey from California. It was very dusty and the cars were much crowded and it was very warm. But I felt of good courage.... I felt thankful for peace of mind and communion with my Saviour on the entire journey. Under His guardianship I knew I was safe and had no reason for complaint.—[Letter 24, 1883](#), p. 1. (To Elder and Mrs. W. C. White, August 23, 1883.)

I am thankful for the health and strength the Lord has given me.... I have spoken sixteen times.... Pray for me. I cling to the Lord all the time.—[Letter 27, 1883](#), p. 2. (To Elder and Mrs. W. C. White, September 4, 1883.)

The Lord is very good to us. Thus far, we have been favored with much fruit from our orchard.... The prune trees are loaded, and we have had to buy large quantities of rope to tie up the branches so that they would not break under their burden....

I feel very grateful to my heavenly Father for His goodness and His rich grace....

I was sitting in my room on Sabbath morning, thinking about the perplexities of the work, and wondering, What shall I do? when a little bird hopped onto the windowsill, and poured forth such a flood of song as set my heart free for a time. I believe that the bird was God's messenger to me. I am determined to put my trust in the Lord. I thank Him that I have been so wonderfully sustained. I want to do much more work for Him before I lay off my armor.—[Letter 108, 1902](#), pp. 1, 2, 11. (To Mr. and Mrs. N. D. Faulkhead, July 14, 1902.)

I am so thankful to the Lord for giving me back my voice. I have been able to speak with freedom while at the camp meeting.... I am so grateful for the peace and comfort and love that every day I find in the Lord.—[Letter 145, 1902](#), p. 6. (To Elder and Mrs. J. A. Burden, September 21, 1902.)

[252] The Lord has wonderfully sustained me. Last Sabbath, before going to the meeting, a weakness came over me, and I felt fearful. But the moment that I stood on my feet before the people, I felt that

the everlasting arms were beneath me.... Everyone in the tent heard me, though I did not put forth the least effort to make them hear.

For a time after my last severe illness I feared that I should never be able to use my voice again. I tried to pray at family worship, but after I had uttered a word or two, no sound would come. My voice was gone. For a long time I had to keep silent; but the Lord has restored my voice to me, and I cannot be grateful enough to Him for this mercy. I am so thankful. I know that I have a testimony to bear, and I thank God that I can still be His witness.—[Letter 150, 1902](#), pp. 1, 2. (To C. W. Irwin, September 22, 1902.)

I had entirely forgotten that yesterday was my birthday, until I had returned from my ride just before dinner. Then I found that Sister King.... invited to dinner, May White and her children, and Ella May and Dores Robinson. I had been so busy that I had not thought of its being my birthday, and I was, as Brother Starr used to say, “plumb surprised” to find such a large gathering, and two tables set in our dining room.

We partook of a nicely prepared meal, after which we went into the parlor, and engaged in a season of prayer and sang a few hymns. The Lord came graciously near to us as we offered up hearty thanksgiving to God for His goodness and mercy to us all....

Sister Ings sent down a beautiful bouquet from the Sanitarium, and someone else sent flowers from St. Helena. Sister King presented me with a small silverplated water pitcher, just such a one as I had been thinking of purchasing. I was glad that there were not more presents, for when I receive so many things I feel that I must do something in return....

[253]

Last night.... I awoke once or twice in the night but did not get up till four o'clock. This was another victory gained in sleeping, for the previous night I had slept nearly eight hours. For this I feel very grateful to my heavenly Father.—[Letter 321, 1905](#), pp. 1, 2, 6. (To Elder and Mrs. J. E. White, November 27, 1905.)

One thing I do desire is that as long as I have the breath of my life my mental powers may be preserved. I am very thankful that my mind is as clear as it is, and that I can help as I do in the work that is being done.

When I consider how weak I was in my younger days, I feel that at my age I have great reason to be thankful to the Lord for His

goodness, His mercy, and His love. Since the accident that happened to me when I was nine years old, I have seldom been perfectly free from all pain. But I do not remember when I have been more free from pain than I am at present....

I trust in Jesus Christ as my Redeemer, my Saviour, and through Him I shall be an overcomer.—[Manuscript 142, 1905, 1, 2](#). (“Words of Thanksgiving,” November 26, 1905.)

I have reason to be very thankful to God that He graciously spared my life to act a part in the important meetings in Oakland and San Francisco. I thank Him that He gave me strength and freedom. Although infirmities have been upon me, I have been sustained and greatly blessed. The great Physician has been my Helper, and to His name be the glory.

[254] In my eightieth year, I can go up and down stairs as easily as any of my workers. I build my own fires in the morning, lifting the heavy pieces of wood myself....

I have never enjoyed a winter so free from pain. I praise the Lord with heart and soul and voice for His wonderful keeping power. Verily, the good hand of my God has been upon me.

That which I appreciate above every other thing is the freedom which is given me in writing and speaking.—[Letter 102, 1907, p. 1](#). (To Elder and Mrs. S. N. Haskell, March 17, 1907.)

I feel more thankful than I can express for the interest my workers have taken in the preparation of this book [Acts of the Apostles].... The Lord has been good to me in sending me intelligent, understanding workers....

I am very thankful that the Lord has given me the privilege of being His messenger to communicate precious truth to others.—[Letter 80, 1911, pp. 1, 2](#). (To S. N. Haskell, October 6, 1911.)

Thanks be unto God, which always causeth us to triumph in Christ.—[Letter 7, 1913, p. 1](#). (To Those Assembled in General Conference, May 4, 1913.)

I am more than pleased to be able to write to you, and I am thankful that you have so good a place as a home.... I must tell you that I am of good courage....

I have a great desire to bring before the people the instruction that the Lord has given me for them. I thank Him that He has placed in connection with me workers whom I can trust and who can help



me.—[Letter 11, 1913](#), pp. 1, 3. (To Elder and Mrs. J. E. White, August 28, 1913.)

As I have written you before, I am very well situated here. Our house is comfortable, and the climate is good. We have water of the best quality, which comes from a good spring on the hillside. [255]

I am fairly well healthwise, not suffering much pain. But I realize that old age is reminding me that I am mortal.... I am trying to finish my work with joy and not with grief. I have not lost my courage. The Lord is my helper, and day by day He sustains and blesses me. My hope and trust are in Him....

This morning I had an interview with several ministers who have been long in the work.... I thank [the Lord] that they appreciated the words spoken.

**December 12**—I have just picked up this unfinished letter and will add a little, and then send it to you. I am still doing well healthwise. We are having a great blessing in the plenteous rain that has been falling at intervals for about a month. This rain was greatly needed. Today the sky is cloudy, but the sun breaks through now and then and gives us good greeting.—[Letter 13, 1913](#), pp. 1, 2. (To Elder and Mrs. J. E. White, December 4, 1913.)

*Released April 12, 1963.*

[256]

## MR No. 149—A Visit by a Heavenly Watcher

[Release requested by F. D. Nichol for use in a *Review* editorial.—ALW.]

Friday, March 20, I arose early, about half past three 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 were 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](#), p. 1. (Concerning Fannie Bolton, March 20, 1896.)

*Released April, 1963.*

## MR No. 150—A Visit to Tasmania

[257]

[Excerpts from the Ellen G. White letters and diaries relative to her first visit to Tasmania.]

Sister May Lacey and myself left Granville.... going by train to Melbourne on our way to Tasmania....

We expected to leave for Tasmania on Thursday evening, but learned that the steamer was not going out until Friday afternoon, and would bring us into Launceston after the Sabbath had begun. I could not consent to go on this steamer when we should thus have to trespass on the Sabbath, if there was any way possible by which we could avoid it. We learned that a boat left Melbourne Tuesday afternoon, and we decided that it would be much better to go on this early boat than to travel on the Sabbath....

We had a pleasant passage on the steamer, and were not at all sick. On Wednesday morning we drew near Launceston, but on account of the low tide we were obliged to anchor out ten miles from the city. While thus anchored a small ferry boat drew up alongside. We were pleased to see on board the ferry Brother and Sister Teasdale. They had been holding some meetings twenty miles from Launceston, and we met them providentially as we lay anchored. We had our baggage placed on the ferry, and boarded it ourselves, and arrived in Launceston about noon....

About three o'clock we took the cars for Hobart. We had a first-class compartment to ourselves most of the way, and at about nine o'clock in the evening we arrived at Hobart, and were heartily greeted by Brother Lacey and several members of his family. We were conducted to the hospitable home of Brother and Sister Lacey. On the Sabbath we went to a small church in which were assembled a much larger number of Sabbathkeepers than I supposed would be found there. The Lord gave me freedom as I spoke to the people. On Sunday night I spoke in a large Temperance Hall where quite a goodly number were assembled. They have made an arrangement that no meeting can begin in the Temperance Hall until half past

[258]

eight o'clock. The Wesleyan Chapel is close by, and our meeting in the Temperance Hall did not begin until their meeting was closed. It was not a favorable time to hold the people, yet all listened with deep attention. I spoke under the auspices of the Temperance Band of Hope Society. We were not charged anything for the hall. The first of the week W.C.W. arrived, visited Bismarck, which is about eight miles from Hobart, held a meeting, and made arrangements for holding other meetings during the week.

Brother and Sister Corliss went to Bismarck one evening and held a meeting, and the next day returned with a conveyance in which we all took passage for Bismarck. The whole party, excepting myself, walked up the high, graded road over the mountains. We hired a small, furnished cottage in Bismarck, and I spoke in the meetinghouse on Tuesday evening and Wednesday afternoon. The little church was filled with our brethren and sisters who seemed to come in to receive the bread of life. Brother Colcord spoke Wednesday evening. On Thursday we visited some of our brethren who live upon small farms among the hills or in the woods. Many of them cultivate fruit for a living. We saw that many of them had to travel several miles in order to attend the meetings, and return again to their homes. On Thursday evening I again spoke the message of truth to the people, especially dwelling upon the truth that is appropriate to these last days. Believers and unbelievers seemed greatly interested. There were those listening who were children of God, who were seeking to obey His commandments. They came from their humble homes, bringing their little children with them, but not one eyelid drooped in slumber. Every eye was directed toward the speaker, and they manifested whole-hearted interest. I addressed words to the children and youth that were especially adapted to them, and I believe that many of the little ones understood the invitation of Jesus. I spoke to them from the words that Jesus addressed to His disciples when the mothers brought their little ones to Him, and when they rebuked them for troubling Christ with the children. Christ had said, "Suffer the little children to come unto Me and forbid them not; for of such is the kingdom of heaven." He took the little children in His arms and put His hands upon them and blessed them.

The Holy Spirit of God was in that little assembly. There were several outsiders in the meeting, among them the school teacher of the place, and a mother with a large family of boys. We hope that the seed sown may spring up and bear fruit to the glory of God. I presented the keeping of the commandments of God as an evidence of our love for Jesus Christ, for He plainly told His disciples that if they loved Him they would keep His commandments.—[Letter 58, 1895](#), pp. 1-5. (To O. A. Olsen, May 7, 1895.)

[Diary records on the visit to Hobart and Bismarck, Tasmania.]

May Lacey accompanied me to this place. We make our home with the Lacey family. The Hawkins family and the Laceys are, you know, combined, making a large family. Brother Lacey has two daughters at home, besides the son in America. Sister Lacey has four daughters and two sons....

Our convention commences next week.... Before we leave again for Melbourne, May Lacey will change her name to May White. I shall have a daughter, Brother Lacey a son. This is very pleasing all round.

Sabbath forenoon I spoke in Hobart, five miles from the home of Brother Lacey. The Lord gave me a message for the people. My text was [Luke 14:16-24](#). The word seemed to make a deep impression upon minds and there is, we know, a work to be done in human hearts and a reformation to take place in human characters that will give this people a close connection with God....

**Bismarck, Tasmania, April 26 and May 1, 1895**—Last Tuesday [April 23] Brother Lacey, May Lacey, Willie White and I came eight miles from Brother Lacey's home to this place, right in "the bush," as it is called here. In America we call it the forest. This place is right up in the mountains. In appearance it is very much like Colorado, with its hills and mountains and valleys, and there are houses and small farms of cultivated lands right in the forests. The heavy timbers have been cut away and the underbrush cleared out and orchards have been planted.

Willie and May and Brother Lacey walked a large part of the way. It appeared to me that the horses had climbed these hills until they had begun to get short-winded, for their market carts were heavy and hard to draw. Brother Lacey had prepared a seat for me. We would have furnished quite a picture as we left Brother Lacey's house.

[260]

Brother Lacey, Willie, and May were in the front seat. I was seated on my spring cushion in the end of the cart on the bottom of the trap, amidst the luggage. Pillows and bundles provided me a seat as easy as a rocking chair, but when the horse went downhill the movements of the two-wheeled vehicle kept us in a constant joggle....

There is a church here, a nice house of worship built by our people of like precious faith, and when meetings are held the house is filled with intelligent-looking people. Many are Germans.—[Manuscript 54, 1895, 1-3](#). (“Visit to Hobart and Bismarck, Tasmania,” circa April 20, 1895.)

[261] We had appointments at Bismarck [Tasmania]. W. C. White visited them, walking eight miles, and spoke in the little church Sunday. He had the loan of horse and cart to return to [vicinity of Hobart] on Monday. Brother and Sister Corliss rode back to Bismarck. Brother Corliss spoke Monday night, and Brother and Sister Corliss came back Tuesday [April 23]. We rode back.

Bismarck is very much like Colorado in appearance. Homes and little spots of cleared land are dotted here and there among the hills. Wisely the farmers do not expend money and time and strength to make large clearings at once. They build their cottages in a cleared spot of land, and then clear the land gradually for their orchards and crops. If in the place of forests of bluegum trees there were the lofty evergreens—pine, spruce, and hemlock—we should consider it an excellent representation of Colorado.

We are fortunate to secure a neat, well-furnished cottage close by the little church. We found the small barn well stored with fine vegetables and apples for our use. We felt much pleased at the abundant supply from our thoughtful brethren. Every day milk and cream, all we could use, were brought to us, and plenty of wood was prepared for our use. This was a pleasure to our dear friends and it was a blessing to us. Several had come with us, walking, some of them, the eight miles to attend the meeting.

We longed for the privilege of remaining in this rural retreat several months and accomplishing the writing of the life of Christ, but then the work to be done in New South Wales overbalanced this desire and I knew that as soon as our work closed in Tasmania we must hasten back to bear our testimony to the people....

I spoke Tuesday evening to an interested audience. There was a large number of children and youth present, and children from eight years old and upward sat with their eyes wide open, listening with apparent great interest to the words spoken. My heart went out in love to these dear children, and I could not forbear addressing words to them especially who need words of invitation and encouragement, to give their hearts to Jesus. Is it not children and youth who help compose our assemblies? God wants the children and youth to join the Lord's army. I told them I was pleased to see them in the meeting and they could become soldiers of the cross of Christ....

[262]

Wednesday forenoon W. C. White conducted a meeting, giving lessons to canvassers. I spoke to them again in the afternoon. I was surprised to see so many present, for these believers are much scattered and some have a long distance to walk. The Lord gave me much freedom in speaking to interested hearers. I had the blessing of the Lord as I presented the truth in its simplicity. Many hearts were touched by the deep movings of the Spirit of God.

Thursday was their day for carrying their produce to the market. The roads are very hilly, and if this business were left for Friday the work would not be as readily bound off for the welcoming in of the Sabbath.

Thursday we were promised a horse and cart, and rode over the hills to call on some of our people. We found then that it was some miles they had to walk—fathers and mothers and children—to the meetings. Most preferred to walk rather than to drive their horses up and down the steep hills. We found cultivated lands surrounded with “bush,” as they called them. We should call them small cottages and a few acres of cleared land in the woods. The trees, which were very small, were loaded with nice apples. I have seldom seen such small trees bearing. Most of the people seemed comfortably situated, but poor in this world's goods.

In the evening I could better appreciate the congregation who had sufficient interest to come out through the woods so long a distance to meeting. When I saw the bright-faced children and youth interestedly listening to the truth, my heart was full of gratitude to God. Those parents bringing their children the long distance to attend evening meetings evidenced their interest and their love for the truth.

[263]

I spoke again to those assembled Thursday night. Quite a large number of those not of our faith were present. I had a very solemn testimony to bear them in regard to the third angel's message—the proclamation we are now to make to the world. This message combines the first and the second and binds it up with the third. This brings us into a large field where we are brought down to the closing scenes of this earth's history. The great and last warfare is between to two classes—those who keep the commandments of God and those who make void the law of God....

We felt that the Holy Spirit of God was in the meeting that night, and that conviction was resting upon the hearts of many of the hearers.—[Manuscript 55, 1895, 1-5](#). (“Labor in Bismarck, Tasmania,” circa April 26, 1895.)

[264] W. C. White, May Lacey White, and myself, left the home of Brother Lacey in Glenarchy about 9:00 p.m. [May 9] to take the cars for Launceston [Tasmania]. My son and Miss May Lacey were married today by a clergyman who, though not of our faith, has favored our people, letting them have the use of his church without charge. The preparations for the marriage ceremony were carried out without one unpleasant feature. We would all have been much better pleased if one of our own ministers could have officiated at the marriage, but this could not be without incurring considerable expense, as we should have had to send for one of our brethren to come from New South Wales, where I think some are qualified to perform marriages. There was no minister in Tasmania who was authorized to act in this capacity.

Brother and Sister Lacey have a large family, and they greatly desired that May should be married at home, and, of course, this is as it should be. At the request of the family, I offered prayer after the marriage ceremony was over. Brother and Sister Lacey invited eight persons besides the family to celebrate the occasion. We took the cars, as I have stated, about nine o'clock that night....

I was very glad when all the bustle was ended, and we were seated in the cars enroute for Launceston....

We are glad that we held the convention when we did in Hobart. Willie gave one pound and I gave three pounds in order that food might be provided for those who should attend the convention, and who would have to come from Bismarck and other places. We did



this in order to remove every obstacle and make it possible for the people to attend the convention. I would not have had the people deprived of the instruction that was given at that meeting if it had taken five times as many pounds as it did. The poor must have the gospel message preached to them. It is as necessary to them as to those who are in good circumstances.—[Letter 59, 1895](#), pp. 1, 2, 8. (To Elder and Mrs. O. A. Olsen, May 12, 1895.)

I have presented general principles to the church in Hobart, as did our Lord and Saviour Jesus Christ when He presented truth to the people. I hoped that as these general principles were presented, advancement would be made along the lines where advance was needed, but I see that a more definite prescription is required to remedy the evil that exists, which unless corrected will prove disastrous to the church. [265]

There is one thing in this world which is the greatest object of Christ's solicitude. It is His church on earth; for its members should be representatives, in spirit and character, of Him. The world is to recognize in them the representatives of Christianity, the depository of sacred truths in which is stored the most precious jewels for the enrichment of others. Through the ages of moral darkness and error, through centuries of strife and persecution, the church of Christ has been as a city set on a hill. From age to age, through successive generations to the present time, the pure doctrines of the Bible have been unfolding within her borders.

But in order that the church on earth may be an educating power in the world, it must cooperate with the church in heaven. The hearts of those who are members of the church must be open to receive every ray of light that God shall choose to impart. God has light to impart to us according to our ability to receive, and as we receive the light, we shall be capable of receiving more and more of the rays of the Sun of Righteousness.

When the light has become dim in the church of God, when zeal has diminished, it is because the church of Jesus Christ has yielded to the outward influences that Satan has employed to make of none effect the truth. But if we follow on, not stand still, to know the Lord, we shall know that His going forth is prepared as the morning. We should study the revelation of Christ in His providences from

creation to the present time, that we may be led on in the path of holiness, peace, and rest.

[266] Every one of us is upon probation, in school, where we are required to be diligent students. It is enjoined upon us to walk in the light, as Christ is in the light. It is by walking in the light that we learn of God, and “This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent” [John 17:3]. These are the words of Him who was with the Father before the world was, and He uttered these words while praying for all those who should believe in God through the words of His disciples. To know God in His works is true science. Let us follow on to know the Lord till we shall know that His goings forth are prepared as the morning.

God has His faithful witnesses, through whom He has given testimony to revive, to restore, to build up His people in the most holy faith. He has faithful sentinels who will warn the church against false theories and doctrines which would corrupt their faith, and would bring into the church distraction, discord, and strife. In every age the Lord has raised up watchmen to bear a faithful testimony to the generation in which they live. These faithful sentinels carried forward the work, and impressed upon others the necessity of consecrating all to God, and when they were called upon to lay off their armor and leave the work, there were other hands to carry it forward. Faithful souls have constituted the church of God on earth, and He has taken them into covenant relation with Himself, uniting His church on earth with His church in heaven. He has sent forth heavenly angels to minister to His church, and the gates of hell have not been able to prevail against His people.

[267] Today, as in the past, all heaven is watching to see the church develop in the true science of salvation. The Lord Jesus is among men. His angels walk among us unrecognized and unacknowledged. We are saved from many snares and unseen dangers that through the machinations and hostility of our foe are placed in our path to destroy us. Oh, that our eyes might be open to discern the watchful solicitude and tender care of the messengers of light. If those who politely acknowledge the favors which they receive from earthly friends, would realize how much they owe to God, their hearts

would respond in grateful thanks for precious favors that are now unnoticed and unacknowledged.

The light that has been imparted from heaven, that has lighted up our pathway, has been appreciated only by a few. The many have regarded heaven's benefits as though they came as a matter of course, and have not walked in the light, following the footsteps of their Leader. The piety of the church as a whole has not been what it should be. The members of the church have not increased in power, imparting and receiving grace. It is when human agents seek for ability to do the work of God as it should be done that they become successful, persevering agents in advancing His cause. They become aggressive, persistent, and manifest personal piety. Those who advocate truth must live in harmony with the profession they make. It is the truth appropriated that sanctifies the soul. It is the faith that works by love that purifies from every species of selfishness. When the members of the church have this manner of faith, they recognize their mutual obligation and dependence.

It is God's purpose that His children should not stand isolated from one another, but that they should relate themselves one to another to mutually influence each other. They should realize that it is their duty to promote the happiness one of another. If we will be learners, Christ will be our Teacher. He will train us to make manifest His goodness, mercy, and love. Every soul who will become consecrated to Him will be a channel through whom His love can flow, will be an agent cooperating with divine intelligences, and will find his own happiness increased as he seeks to impart happiness to others. Each one of us is to consider the fact that every uttered word exerts an influence, that every action involves a train of responsibility. Connected with God, it is in our power to transmit a current of vital influence. No one can live unto himself in this world, even if he would. Each one forms a part of the great world of humanity, and through our individual influence we are linked to the universe.

[268]

Christ has given us an example of the way in which we shall use our influence. He used His influence in drawing men unto Himself. He said that it was His meat and drink to do His Father's will. In how different a way many of the professed Christians of our time act. They consider their own will and their own way as supreme; but

the test of human blessedness is a capacity to receive, appropriate, and impart the precious blessings of the wisdom and grace of Christ.

Every man and woman has strong tendencies towards evil, and peculiar traits of character that make him susceptible to temptation. Each one has to battle with his own passions. Each one may see his own perverse habits reproduced in others, and reacting upon his own character. Individually we have a work to do in the strength and grace of Christ. We are to strive most earnestly against our hereditary and cultivated traits of character. If our evil characteristics are not overcome, they will through exercise become stronger and stronger, and pollute mind and character. Unless overcomers, we shall not be fitted for a home with the saints in light. But let no one be discouraged. There is a refuge for every tempted soul. We may avail ourselves of the great privileges and blessings brought to us through the grace of Christ. But there are those whose names are on the church roll who do not know what it is to be resigned to the divine will. They do not realize that they may have perfect trust and repose in God. They have never gone through the struggle of submitting meekly and humbly to the will of God. It is true that it is hard for self to come to this point, for self ever seeks the supremacy. But the Lord says, "A new heart also will I give you" [[Ezekiel 36:26](#)]. He has promised to renew the mind and to make us new creatures in Christ Jesus.

But in order to have this experience, we must learn the meekness and lowliness of Christ, and take upon us the impression of His precepts, and follow the example He has given us. We should ask God for strength and grace, for "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" [[Romans 8:32](#)].

The Lord encourages the trust of the most faulty and most perverse. He is able to restore His moral image to the soul, and is not slack concerning His promises. Christ went to the very depths of human extremities in order that He might meet men where they are and know how to befriend them in their need. He is our Friend, who has come to save us. Why are we not more diligent in learning of the great Teacher lessons of patience, kindness, forbearance? We may suppose that we have great provocation to feel injured, and to be angry with those with whom we associate, but we may be labor-

ers together with God no matter what may be our circumstances. We may be sustained by faith, inspired by hope, that God in His goodness and mercy will deliver us from evil.

Many know very little of God's dealings with His people, but the most hopeless part of their experience is that they do not try to understand His dealings in these precious hours of probation. It is their privilege to know that His afflictions come for the object of purifying them from all evil. The Lord permits trials to come in order that we may look to Him as the source of our strength, and be cleansed from earthliness, from selfishness, from harshness, from sharp unchristlike traits of character. He suffers the deep waters of affliction to go over our souls in order that we may know Him and Jesus Christ whom He hath sent, in order that we may have deep heart-longings to be cleansed from defilement, and to come forth from the trial purer, holier, and happier. We enter the furnace of trial with our souls darkened with selfishness, and if patient under the crucial test, we shall come forth reflecting the divine character. The Lord is able to deliver the godly out of temptation.

[270]

When trials come, we are not to fret and complain, not to rebel, not to worry ourselves out of the arms of Christ, but humble the soul before God. Cry unto Him that He may give rest and peace. We should bear the yoke of Christ in time of trouble, and instead of allowing ourselves to be repulsed, we should hear the voice that invites us, saying, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest" [[Matthew 11:28](#)].

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled" [[Matthew 5:6](#)]. The word of Christ is eternal truth, and is the bread of life. If we eat of this bread, we must die to self; the narrow sphere of personal, selfish interests must be enlarged, for it is impossible for a Christian to live unto himself. Self must be hidden in Christ, and divine help has been pledged to the aid of all those who will surrender their whole heart to God. It is in order that we may die to self that we are called upon to endure trials. In our sorest distress, Christ comes to our refuge. When every professed follower of Christ will make a covenant with God by sacrifice, will be determined that he will not indulge in selfish gratification, in studying his own ease, but will diligently plan to do God's service, then all will find the Lord a present help in every time of emergency.

[271]

Those who are laborers together with God will have the mind and spirit of Christ, and will experience His joy in seeking to help souls who are benighted to find hope in Jesus Christ. The Lord has commissioned us to push forward His work in the earth, but Satan is determined to counteract the work of redemption. He seeks to destroy the moral image of God in man, and to unite the human race with himself and his sympathizers who swerved from their allegiance to God and were cast out of heaven. He has sought by every manner of deception to establish his kingdom in the earth, and to conform all men unto his own standing. He is constantly seeking to make men feel the same hatred toward God as he himself feels, but we are to put forth diligent efforts to unfurl the banner of the third angel's message upon which is written, "The commandments of God, and the faith of Jesus."

The people of God are to walk in the light, and to be united in the great work of making up the breach that has been made in the law of God by the man of sin. They are to raise up the foundations of many generations. Not one who really believes the truth will stand feebly by in this perilous time as mere spectators without interest or energy. The flame of love for God must be kindled in every heart and in every home. Pettishness and stubbornness must die. Let all the people offer prayer in simplicity and faith that the banner of truth may be carried into new territory, and that souls may be brought into subjection to the Lord God of heaven.

It is true that our foes will be vigilant in opposing the truth, but we shall learn lessons from these trials, and become more patient, devoted, and persevering, in working in Christ's lines. Our foes are watching to see what we will do next, and how they will meet and oppose every effort of advance. But of our Captain it is written, "He shall not fail nor be discouraged, till He have set judgment in the earth" [Isaiah 42:4]. We are to partake of His spirit.

[272]

A decided reformation must take place in the spirit that prevails in the church in Hobart. Brother must be turned to brother and sister to sister before God can work as He longs to work for His people. There must be practice of the prayer of Christ when He prayed that His disciples might be one as He was one with the Father. Earnest efforts must be put forth in order that we shall prevail against Satan and secure harmony among the believers. Who in the church is

working in persevering faith for the oneness for which Christ prayed? There is need of earnest work to overcome the selfish, overbearing spirit that has been working in the church and has been deadening its influence. Some have had a spirit to bruise, to hurt the souls of others, and why have they done this? It is because those they have criticized have not met their ideas of what Christian life should be, and they have judged their neighbors, spoken harsh things, and have made manifest the fact that they themselves were severe, harsh, and denunciatory.

This practice of speaking critical words of others does not tend to soften the heart, but works to sever very friends, to discourage souls who are passing through trials and difficulties. Instead of discouraging them, they should have sought to have uplifted them with their sympathy, to have spoken goodly, encouraging words, and to have prayed with and for them that God would give them divine strength. God requires that we shall help to sustain the fainting, discouraged soul in the hour of temptation. Let everyone who professes to belong to Christ work along His lines and make straight paths for their feet, lest the lame be turned out of the way.

Right in your families there are poor souls who need your help, who need that you shall speak to them words of comfort and love from a heart softened and subdued by the love of Christ. You should speak to them out of an earnest, longing desire to uplift and restore them. How many have grieved the Holy Spirit and misrepresented Christ in manifesting a spirit to bruise, to break, and to tear down. Those who are imbued with the love of Christ will make it manifest. Their very countenance will speak pity, and will reveal to their brethren and sisters that they are filled with a spirit of compassion towards them.

[273]

Oh, that those who have not the milk of human kindness in them might see that their thoughts, their feelings, words, and actions must be decidedly changed in order that the prayer of Christ may be fulfilled in the church. Their harsh, denunciatory spirit, their judging and evil speaking must be separated from them, or else they will continually scatter away from Christ. They should be exercising a sanctified influence, gathering with Christ in drawing souls to Him by the tender cords of love. The converting power of God must come upon the church in Hobart. A reformation must take

place in the character of those who professedly are its most zealous members, or else because of their want of love they will wound and bruise and leave to perish many poor souls. Let the prayer go forth from unfeigned lips that the anointing of the Holy Spirit may come upon the eyes of the blind, so that each one may discern what is the estimate that Christ places upon the human soul. Christ was the Majesty of heaven, yet He left us an example of goodness, sympathy, and compassion in dealing with suffering humanity.

[274] The value of our work does not consist in making a loud noise in the world, in being zealous, eager, and active in our own strength. The value of our work is in proportion to the impartation of the Holy Spirit. The value of our work comes through trust in God which brings holier qualities of mind, so that in patience we may possess our souls. We should continually pray to God to increase our strength, to make us strong in his strength, to kindle in our hearts the flame of divine love. The cause of God is best advanced by those who are meek and lowly in heart. The poor in spirit are blessed because they feel their great need. Brethren, the meekness of the Spirit of Christ has not been brought into your work. You must die to self, or your life work will be a failure.

I beg of you not to call meddling in other people's household affairs missionary work. Fault-finding and oppression stirs up the worst elements of human nature. With proper labor, many souls might have been added to the church who are driven from the fold into the wilderness of unbelief.

Instead of speaking harsh words, of making unfeeling remarks concerning those who are struggling against temptations, and who are not favorably situated for the formation of a symmetrical character, speak words inspired by the Holy Spirit, that are so full of Christian sympathy that the hardest heart will be touched by their kindness. The most persuasive eloquence is the word that is spoken in love and sympathy. Such a word will bring light to confused minds, will bring hope to the discouraged, and will lighten the dark prospect before them. You will meet just such cases in the church and out of the church. Make a covenant with God that you no more will indulge in a carnal, selfish ambition, but that you will work to reveal the fact that you love and serve Christ in meekness and lowliness of heart. Make determined, urgent efforts to save the erring



and the perishing. Reveal the holiness of the cause and work in which you are engaged, so that you may not manifest the spirit of the enemy.

There has been a spirit in the church at Hobart that is not in harmony with the Spirit of Christ, and those who cherish harshness, who have been free to condemn others, need to hear the voice of the Saviour, as He says, “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]. Will you open the door of your hearts, and let Jesus take possession? Will you suffer Jesus to cleanse the soul-temple of its rubbish? Will you permit the Holy Spirit to take possession of the human habitation? If you will do this, you will have humble thoughts of yourself. You will not exalt your ideas and opinions as supreme.

[275]

Those who are tempted and tried, whom you regard as so weak, may be nearer to the kingdom of God than yourself. The Lord requires that you should help those who need help most. Do not withdraw from them because they do not meet your ideas, or the consequence will be that you will indulge in a spirit of judging, and will manifest harsh dealing toward them. Whatever may be your profession, this kind of doing places you in the ranks of the enemy, where you execute his orders, and do his work. You may be entirely deceived in yourself, and in spirit say, “Come, friends, see my zeal for the Lord,” but the family in heaven do not take delight in any such exhibitions.

In every church the members are to be helpers, workers together with God. What was it that moved Christ to leave the heavenly courts and come to this world? Was it to save people who felt no need of salvation? Was it to confine His labors to those who, though they had been blessed with great light, had not improved their privileges? He says, “I came not to call the righteous, but sinners to repentance” [Luke 5:32]. The mission of Christ was to seek and to save that which was lost. Those who feel strong in themselves, who would separate from those who do not meet their ideal, who stand aloof from them in cold-hearted indifference, do not manifest the spirit of Christ. Whatever may be their profession they are not bearing the yoke of Christ nor lifting His burden. They have not the mind of Christ, and would be a hindrance to the prosperity of any church with

[276]

which they might come in contact. They cannot be laborers together with God unless they seek the meekness and live the humble life of Christ.

Our churches are in need of being purified from all selfishness. There is need of a deeper conviction and livelier faith. The love of God cannot be in the heart of anyone who does not cherish patience, kindness, and forbearance toward His brethren. The revelation of these attributes will be in Christ. Many who bustle about with great activity flatter themselves that they are Christians, but it is the manner of spirit that we manifest in the home and in the church that will tell the character of our work.

To everyone who is walking in the light, one who is not walking in the light will be an object of solicitude and most earnest prayer. But the Lord does not sanction anyone in presenting the attitude of a moral iceberg. It is not the spirit of Christ that leads men to wrap about themselves the garments of self-righteousness, and to say in spirit, "I am holier than thou." Those who are free to denounce, to find fault, to judge and condemn others are not working upon Christlike principles. They should rather have travail of soul for those who need their help, to go forth and seek the wandering lost sheep.

Who is pleading with God that He may teach them what to do when souls are wounded and bruised, and struggling with temptation? Who is seeking to help them by kindly words? Who is arming himself with the armor of righteousness, studying ways and means to help these souls who are ready to perish? Are human agents cooperating with divine instrumentalities, increasing their moral efficiency by praying for faith, for wisdom and tact, whereby methods may be perfected that will reach the cases that appear most difficult? Who is passing these poor souls by on the other side? Who is making it evident that he loves these souls for whom Christ has given His life? Who is improving the light that God has given in order that he may impart light to others? Who is becoming thoroughly furnished with the word of God unto every good work? Who is becoming a living stone in the temple of God to emit light, and to shine amid the moral darkness of the world?

Christ has given His precious life to make it possible to establish a church that will be capable of caring for sorrowful, tempted,

perishing souls. He has bought us with His own life, shed His own blood in order that He might wash away the stains of sin, and clothe us with the garments of salvation. The church must build on Christ by carrying out as His representative the mind and spirit of Christ. His people are to be links in the golden chain that binds souls one to another and to God. We are to put forth personal efforts for the saving of souls that are ready to perish. Christ said, “Ye are the light of the world” [[Matthew 5:14](#)].

That which Christ has taught and done, His representatives are to teach and do in their mission of saving the souls of men. Cold austerity is to be melted away, harshness and evil speaking is to be purged from the character. The influence of Christ is to be cherished and diffused to those who are about us, by a well-ordered life and a godly conversation. The people of God are to shine as lights amid the moral darkness of the world. The time in which we live calls for vital, sanctified energy, for earnestness, zeal, tenderest sympathy, and love. The time calls for the speaking of words that will not create misery, not come from mere profession of righteousness, from a dead form, but from a living piety. Half a dozen persons whose light is clear and shining will be of far more value in Hobart than a thousand who have no vital piety.

The Lord is not pleased with the forbidding attitude that many have maintained toward the children in the Hobart church. They seem to have forgotten that children are the heritage of the Lord. They seem to have forgotten the words and the example of Christ, who took little children in His arms and blessed them. We should help and encourage those who are mothers of children by praying with and for them, for they are often in need of encouragement. [278]

We should remember that God has honored the young. He chose Joseph in his youth to do a special work in behalf of His people. He accepted Samuel when his mother dedicated him to His service, and passed by the aged priest who had neglected to fulfill his solemn, sacred charge, and had failed to train his children in the right way. The Lord communicated a solemn message to the boy Samuel. The Lord has died for children, and He is ready to do a great work for them if parents will cooperate with Him in training and educating their children according to the instruction that He has given. The charac-

ter in childhood of John the Baptist should be an encouragement to parents in the training of their children.

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.

[279] Mothers should forbear from fretting and scolding. It is not safe to practice habits of fretting and scolding, for you will become unpleasant and harsh in your home, and will be likely to burst into a passion at anything that displeases you. This would greatly injure your soul, and injure the souls of your family. Be patient, be kind, be gentle. Gain the confidence and love of your children, and it will not be difficult to control them. Never fret, never threaten, never make a promise to your children that you cannot fulfill. Your lack of fulfilling your word will weaken the confidence of your children in you.

Children are exhorted to obey their parents in the Lord, but parents are also enjoined, "Provoke not your children to wrath, lest they be discouraged." Do not treat them in such a way that they will think that there is no use trying to be good and to do right, for they are treated with injustice and in an unreasonable manner. Children born into the world in this age have many difficulties to encounter. Sin will lie at the door of parents unless they take themselves in hand and qualify themselves to become wise, safe, Christian teachers.

No doubt you will see faults and waywardness on the part of your children. Some parents will tell you that they talk to and punish their children, but they cannot see that it does them any real good. Let such parents try new methods. Let them mingle kindness and affection and love with their family government, and yet let them be as firm as a rock to right principles. Oftentimes the waywardness of children is due to the mismanagement of parents.

When children have done wrong, they themselves are convicted of their sin and feel humiliated and distressed. To scold them for their faults will often result in making them stubborn and secretive. Like unruly colts, they seem determined to make trouble, and scolding

will do them no good. Parents should seek to divert their minds into some other channel.

But the trouble is, parents are not uniform in their management, but move more from impulse than from principle. They fly into a passion and do not set an example before their children that Christian parents should. One day they pass over the wrong-doings of their children, and the next day they manifest no patience or self-control. They do not keep the way of the Lord to do justice and judgment. They are often more guilty than are their children.

[280]

Some children will soon forget a wrong that is done to them by father and mother, but other children who are differently constituted cannot forget severe, unreasonable punishment which they did not deserve. Thus their souls are injured, and their minds bewildered. The mother loses her opportunities to instill right principles into the mind of the child, because she did not maintain self-control and manifest a well-balanced mind in her deportment and words.

Let fathers and mothers make a solemn promise to God whom they profess to love and obey, that by His grace they will not disagree between themselves, but will in their own life and temper manifest the spirit that they wish their children to cherish. The manifestation of anger on account of the misdeeds of your children will never help them to reform. Parents may manifest sorrow on account of the wrongs of their little ones, and at the same time show love for their children. Let parents set before their children their errors and wrongs not in a spirit of harshness, but in love. Let them seek to reach the tender heart of the erring one, that he may feel he has grieved Jesus who loves him more than his earthly parents can. But while it is the duty of parents to teach love to their children, they are not to indulge them in wrong habits, or in yielding to their evil inclinations. The manifestation of this kind of love is cruel.

The minister of God must be interested in the children and youth, if he would be a faithful pastor of the flock of God. He should make his discourses plain and simple, using language that will be easy to be understood. He should follow the lessons that have been given by the greatest Teacher the world can ever know, preaching in such a manner that the uneducated and the children may readily comprehend the theme of salvation. Children and youth have been strangely neglected.

[281]

Some who have not children of their own should educate themselves to love and care for the children of others. They may not be called to go to a foreign field of labor, but they may be called to work in the very locality in which they live. In place of giving so much attention to pets, lavishing affection upon dumb animals, let them exercise their talent upon human beings who have a heaven to win and a hell to shun. Let them give their attention to little children whose characters they may mold and fashion after the divine similitude. Place your love upon the homeless little ones that are around you. Instead of closing your heart to the members of the human family, see how many of these little homeless ones you can bring up in the nurture and admonition of the Lord. There is an abundance of work for everyone who wants work to do. By engaging in this line of Christian endeavor, the church may be increased in members and enriched in spirit. The work of saving the homeless and the fatherless is everyone's business.

Instead of standing aloof, instead of complaining of the wickedness of children, and the trouble they cause, let your influence be used to aid in their redemption. Instead of criticizing the children, seek to aid the weary, careworn mothers. Seek to lighten their burdens. Here is a mission field at your door where you may exert an influence that will be a blessing to the church. What an army of workers might be added to the church if the children would give their fresh affections to the Lord, and work for other children and youth. There is a work to be done that may be as enduring as eternity.

[282] Church members should become active, zealous workers, seeking to benefit the souls who are exposed to temptation, and who are being drawn away into perilous paths of disobedience to the commandments of God. Everyone who engages in this work in the love of Christ is cooperating with heavenly intelligences, who have long been waiting to aid them in the very class of missionary work that has been so long neglected. Those who engage in this class of work will have more than finite energy to work with them and through them. Let every Christian in the church seek to devise plans to interest and instruct the children, and be determined that he will not fail nor be discouraged in the work. If they work as they should, they will feel the need of divine guidance, for it is not possible to be successful in this matter without the help of God. Children are

the property of God, the younger members of the Lord's family, and interest expressed for these children and for the mothers of these children is in perfect harmony with the laws of God's government.

“He that watereth shall be watered also himself” [Proverbs 11:25]. This is a guarantee that every worker shall receive grace for the grace imparted to others. Every laborer who labors for the good of children and youth, mothers and fathers, neighbors and associates, will find that God will fulfill His promise. He says, “Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and He shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of waters, whose waters fail not” [Isaiah 58:6-11].

[283]

The church cannot grow in the knowledge of God and of Jesus Christ until its members enter into the spirit of the work. Let no one make the defection of another one an excuse for not engaging in the work. We have not a moment to lose in looking to others, but should be engaged in the service of Christ. Because some who name the name of Christ walk unworthy of their calling, it is all the more necessary that we seek to shun every evil habit, to put away everything that will weaken our influence and cause others to make us an excuse for not doing the work that God requires. In every duty, whether temporal or spiritual, we have a relation one to another. He who neglects the least duty in the Lord's moral vineyard will be registered as lacking in the books of heaven, weighed in the balances of the sanctuary, and found wanting. God has given to every man his work, and he who neglects his work inflicts injury on the cause

of Christ. We are to be followers of that which is good, to show ourselves approved unto God, workmen that need not to be ashamed, rightly dividing the word of truth. This is applicable, not only to ministers who preach the word, but to every soul who believes in Christ.

[284] We should manifest genuine interest in humanity, doing the very work that Christ came to do in the world. He did not give to us the work of dissecting character. The church in Hobart is like many other churches, not so good or not so bad that there is no chance for improvement. Great changes may be wrought by well-directed, prayerful, earnest efforts, by each one trying to do his best in the sight of God. Individuals must make improvement, and cease educating themselves in critical ways and habits. Let each one consider that others may find just as objectionable traits in their characters as can be found in those who have been severely criticized and condemned. Let every human agent employ his ability in doing good to others, in bringing their lives in accordance with the principles of Christ. Let each one individually do that which his hands find to do, practice economy, bind about his wants, and save something from his meager store to sustain the work and cause of God.

Our faith should lay hold upon God, and we should expect success. The great multitude was fed with a very meager supply. Let our scattered supply be placed in missionary work, and God will multiply it as we shall impart to others, so that all may eat and be filled. We are not to stop our work and measure our advance in the work by the means at hand. To do this is to show a very limited faith. As God said to Moses, so He says to us, "Go forward." We are to diffuse the gospel over the whole earth, and, be our means large or small, we are to plan and work in faith, realizing our responsibility as God's human agents to whom He has given this great work. Then stop fretting over the evils that you cannot help and do your work in sincerity and faith, that your characters may be formed after the divine pattern.

God is true. Christ says, "Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be" [[Revelation 22:12](#)]. He "will render to every man according to his deeds: To them who by patient continuance in well doing seek for glory and honour and immortality." He will render "eternal life: But



unto them that are contentious, and do not obey the truth, but obey unrighteousness,” He will render “indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; but glory, honor, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: for there is no respect of persons with God” [[Romans 2:6-11](#)].—[Manuscript 38, 1895, 1-22](#). (“To the Church in Hobart, May, 1895.”) [285]

***Released May 16, 1963.***

[286] **MR No. 151—Messages Regarding the Lodi School**

[Three addresses by Ellen G. White requested for use in connection with the preparation of a history of Lodi Academy.]

[An address before the students and faculty of the Western Normal Institute, Lodi, California, by Mrs. E. G. White, November 7, 1909.]

I am glad to see so many before me this morning. I desire that every one of you shall be so related to God that everything you do here shall be done as viewing Him who is invisible. You can keep your minds fixed upon God. Every one of you must individually form a character after the divine similitude.

I do not know how many of you have made a profession of Christianity, but I trust that while you are here as students you will all give careful thought to this subject. You can choose whether you will have a hope that is confirmed in Jesus Christ, whether you will during your attendance at this school seek to prepare yourselves for the kingdom of God. In order to make it possible for you to have this advantage, Jesus Christ has given His precious life. If you do not avail yourselves of the privileges thus purchased for you, if through Christ you do not become partakers of the divine nature, you will in the day of final reckoning be found without excuse.

Why do we have schools separate from the schools of the world? It is that our youth may receive an education in right lines, that they may understand what is involved in the great sacrifice that has been made in behalf of fallen humanity. “God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” And the believer in Christ becomes a partaker of the divine nature, having escaped the corruption that is in the world through lust. As it has been presented to me, it is the purpose of our educational institutions to teach students how they may be partakers of the divine nature. This instruction is not to be passed by as of secondary importance. The

[287]

value of the education received depends upon how the student relates himself to his subject.

In our behalf Christ has made a tremendous sacrifice. He laid aside His royal crown, He laid aside His royal robe, and came to this world, born of humble parentage. Many were not attracted by the humility of His life, and He was despised and rejected of men. He suffered persecution, until at length He was crucified and died a shameful death. What does this mean to us? He came as the Saviour of every sinner that will accept of the divine sacrifice. He united in Himself divinity and humanity, that He might be the connecting link between fallen man and the Father. But will men accept of the conditions? Who of you will become partakers of the divine nature? There should be no delay in accepting Christ.

You will be subject to temptations here. There are brought together here many of various ideas and temperaments. You have come from homes where you have received different molds of thought and education. Unless you are partakers of the divine nature, there is danger that you will lead one another to forgetfulness of God. It were better for you to have your right hand cut off than that you should lead one soul in a wrong direction. In your education, seek for those principles that will help you to form the best possible characters in this life, thus fitting yourselves for the future, eternal life.

Now I will read a portion of the first chapter of Second Peter. Notice who are addressed—it is those who have obtained something:

“Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ.”

“The righteousness of God and our Saviour Jesus Christ.” This is our dependence. Through the merits of Jesus, you can be made clean and white in character, if you consecrate yourselves to Him with a determined purpose that right here in this school you will live a Christian life. You are now forming characters that will determine your future destiny, for life or for death. If there are those here that have never taken hold of Christ by living faith, I entreat of you to do this at the earliest possible moment, for you will suffer great loss if you neglect this.

“Grace and peace be multiplied unto you.” How? Through your ignorance? Through your acting like the world? “Through the

[288]

knowledge.” Now here is a knowledge that is worth more than silver or gold or precious stones. It is the “knowledge of God and of Jesus our Lord.”

“According as His divine power hath given unto us all things that pertain unto life and godliness” [2 Peter 1:3]. Then if you are lost, you will be left without excuse. The time is coming when your parents, if they have purified their lives by obeying the truth, will come up to the gates of the city of God and the gates will open before them. Are their children preparing to enter with them? If the parents have worked out their own salvation with fear and trembling, if they have in the fear of God tried to help their children, their work will be accepted. But perhaps their children have refused to be helped, and have chosen to follow their own inclinations. Will you not, as young people, act in harmony with the knowledge that you have received, and join the army of believers to work out your own salvation with fear and trembling?

“According as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue.” Every one of you is called. Will you obey the call?

[289] “Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust” [Verse 4]. If you try to fulfill the Word, if you seek to do the will of God, you will have divine help.

“And beside this, giving all diligence, add to your faith virtue”—a virtuous character—“and to virtue knowledge; and to knowledge temperance”—temperance in eating and in drinking—“and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity”—love. [See Verses 5-7].

“For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the

everlasting kingdom of our Lord and Saviour Jesus Christ” [Verses 8-10].

Here is a promise that is for every one of you. If you live on the plan of addition, adding grace to grace, you are growing up in the nurture and admonition of the Lord, and you may find in this promise an eternal life insurance policy. This is a promise that will stand the test. It is worth far more than any life insurance policy that can be purchased with money. It is a policy that has been provided by God Himself in giving His only, beloved Son that through belief in Him, through accepting of His great sacrifice, you may obtain everlasting life. Having gained the victory, you may enter in through the gates of the city of God and receive an immortal crown.

“Wherefore,” says the apostle, “I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth” [Verse 12]. Our profession of Christianity will not save us. We must be Christlike. [290]

I desire that everyone in this school should form a character after the divine similitude, that you shall live upon the plan of addition, adding grace to grace. As you do this, you will be helping someone else. You will be giving an example that will be a help to those that are around you. You cannot afford to lose your interest in the great life insurance policy.

There are here in this school young people of various character. There are some here of a light and trifling disposition, some who give very little heed to where they are standing spiritually. But we desire you to become decidedly in earnest in regard to your soul’s salvation, for it means everything to you. And it means much to the school, how you shall conduct yourselves. If you will determine to lay aside all folly, all vanity, and all frivolity, you will thus be helping to elevate this school to the position that God would have it occupy. You cannot afford to follow the inclinations of your own unconverted minds, and not try to obtain the victory that has been made possible for you through the sacrifice of Christ. We trust that you may see the King in His beauty.

You will doubtless have difficulties to meet, but these difficulties are allowed to come to you, that by overcoming them you may be strengthened to take up the work of God. There is missionary work to be done by everyone connected with this school. Through the

grace of God, we are to reveal that we are overcomers by the blood of the Lamb, and by the word of our testimony. Will you not by living consistent lives, show that you are living on the plan of addition?

[291] I feel an intense desire that you shall put away all frivolity. Study your Bibles. Read over and over the wonderful lessons that Christ has given to animate you, to strengthen you, and to aid you in spiritual growth. Why, it is a wonderful thing to escape the corruptions that are in the world through lust, yet that is possible if you will comply with the conditions. It rests with you whether or not you will do it. You may have to face grave difficulties, but it is your privilege to be so grounded in the truth that not even the severest persecution can turn you aside from it.

What we need is a daily, living experience in the benefits to be derived by obedience to God. We are to encourage faith, to live by faith. This is our privilege, and if we do, then it is not in vain that Christ laid aside His kingly honors and came to this world to suffer and die. He will look upon the purchase of His blood, and will be satisfied. In that day the redeemed will cast their glittering crowns at the feet of their Saviour, and all heaven will ring with songs of praise. May we all be partakers of the divine nature, and be overcomers. I have tried to speak these words for your benefit, and now I will leave you to study this chapter for yourselves. May the blessing of the Lord rest upon you in the work you have to do is my desire and prayer.—[Manuscript 103, 1909, 1-6](#). (“Partakers of the Divine Nature.” November 7, 1909.)

[Portion of a discourse by Mrs. E. G. White, Lodi, California, February 5, 1910.]

[292] The end of all things is nearer than many of our people seem to realize. I wish that all might sense its nearness, for then they would be untiring in their efforts to warn others who have never heard the truths of the last warning message. A few are taking up the work here and there, but there is a vast field untouched, and as a people we need to receive a large measure of the Holy Spirit, that we may feel an intense interest in those about us who are unwarned.

It is a source of astonishment to me that with the Word of God before us, so many can rest at their ease. If God sent His son into the world to suffer a shameful death that He might save souls, should not we, as His followers, be willing to labor and suffer for our

fellow men? We need a deeper conviction in our hearts regarding the precious work before us.

There is a large burden resting upon those who are connected with the school at this place, and we should all feel an interest in its success, an interest that will lead us to offer up our earnest petitions that God will greatly bless its work. Then, in harmony with our prayers, let us do all in our power to make the Lodi school a success.

Last night, I felt a great burden in behalf of the many students that are gathered here, and I wrote out some things that I will read to you:

There is a most urgent and important work to be done in our world by those who understand the messages that should be proclaimed to the people. There are many large cities in which but little has been done to warn the inhabitants of God's impending judgments. When will those who have the light of truth that the end is near at hand, arise to a sense of the magnitude of their duty?

Let there be no delay in the matter of securing for our children and youth a true education. As parents, we need great wisdom to know how to help the lambs of the flock. They need encouragement in their efforts to be obedient and to love righteousness. They should be given every possible advantage for the formation of characters that may be approved of God.

We have encouraged the establishment of schools in various places, where the children and youth may have an opportunity to learn in connection with their other studies, lessons of truth from the Scriptures. In these schools the religious interests must be carefully guarded; for that is the purpose of their establishment. An understanding of the lessons of Christ is to be imparted to the students with clearness and solemnity. Such lessons will never be forgotten.

Upon the older students in the school rests the responsibility of helping those who are younger. The older students can be a great help to their younger associates by setting a good example in pleasant words and actions, and by their influence outside of the school hours, that they may teach lessons of obedience, truthfulness, and respect to their instructors. The Lord looks with pleasure upon such helpful endeavor. When the students are out-of-doors, taking

their exercise, or wherever they may be, let the older ones study how to speak encouraging words to the younger ones.

If in a pleasant manner you correct the wrongs you may see in other youth, sometimes reading to them lessons from the life of Christ, and presenting the requirements of the Word of God, you may assist greatly in correcting the irregularities that are always liable to occur in a large school. If you kneel down and pray with them, the angels of God will be present, and your interest in their behalf will be a converting power. Impress upon their minds the thought that the Lord beholds with pleasure their efforts to become obedient, and that His blessing will rest upon all who will do their best to overcome their faults. As you seek in every way possible to help and encourage the younger students to overcome, you yourself will be helped to overcome your own defects of character.

[294] You may be teachers in more ways than one. Your efforts to exert a helpful influence in the school will be a great help to the preceptors and teachers in their daily work. You may lift from them a heavy burden of anxiety, that they have to carry for the many youth that are placed in their care. In such an experience you will find a great blessing, and those who are willing to cooperate with the members of the faculty in maintaining a wholesome influence in the school will gain for themselves a most precious experience. When the teacher sees that you are trying to help him, his heart is greatly cheered. By setting a correct example yourselves, you may be a help to others in forming correct habits. The Lord will help everyone who shall seek to be an example of propriety.

Let everyone feel that this school in Lodi is to be an example of what all our schools should be. That this may be so, let the students remember that their conduct must be of the right order. The older students especially should feel that upon them rests this responsibility to maintain for themselves a high standard of propriety, that they may exert an influence for good over those who are younger. What a blessing would result if, when they see another student doing something wrong, they would say to him, "That is not right. You cannot be happy if you pursue such a course as that," and then talk to him kindly. The Spirit of the Lord would manifest His presence in their hearts, and old and young would be restrained from doing wrong actions.



Some of these younger ones need to be helped spiritually. Some of them need to be converted. Let this be a school where the students shall labor one for another, that the glory of God may be revealed.

There is need in our schools of simple, godly religion. If this is manifest, there will be with the students, outside of school hours, a sense of the presence of the angels of God. Some, after they have been studying for a long time, are likely to become rough and boisterous in their recreations. Let the older students set an example of gentleness, carefully guarding their words and actions. A good example will be followed, as will a wrong example. You cannot afford to lead others in a wrong way. [295]

Let all the students hold up and strengthen the hands of the principal. Let him realize that you sympathize with him, that you are in harmony with his work, and he will be encouraged.

Let the children feel that they are children of God, bought with a price. The Lord wants them to give their young hearts to Him. The teachers and the older students may help to bring these children to Christ. If you are ever ready to speak a word in season, the Spirit of God will carry your words to the heart. The Lord would be pleased to see the older students feel a large responsibility for the younger ones. God will use them as His instruments to influence other students to form right and correct habits that will keep them from doing wrong, even though they are not under the eye of the teacher.

Our schools should be established in harmony with the religion of Jesus Christ, and our Sabbathkeeping students should be so firm to principle, and should have such an understanding of what is right, that they may be trusted.

The teachers and the students should have for their diet wholesome, well-cooked food, that will keep them in health. The diet must be correct if the health of the children is to be maintained. There should be also a line of physical instruction that will impart an understanding of how to care for the health.

We should encourage the unseen powers of heaven to come to the assistance of the earthly powers, that in this school, as in every school that shall be established by our people, there may be a union with the divine. We need the Holy Spirit to guide us in all things, and if we respond to this guidance, we shall be able to show much more than we do now, the spirit of true religion. If true and faithful [296]

and righteous in His service, we shall have a living connection with Jesus Christ. We shall be united with Him in the work.

Sometimes teachers are burdened, and do not know what to do, because students are inclined to act wild, frivolous, and headstrong. But if you older students will help to influence these younger ones, there will be seen a difference in their behavior. If they are wild, try to help them out of their wildness. Do not scold them, do not become provoked at them, but try to help them into the right road, and the blessing of God will rest upon you.

The Lord calls upon us to come into line. He wants us to work for one another. There is a heaven to win, and we cannot afford to be doing haphazard work now. We want to lay hold of every possible advantage that we may be fitted for instructors and missionaries to carry the message of salvation to the world.—[Manuscript 5, 1910, 1-6](#). (“Words of Counsel to Advanced Students, February 5, 1910.)

**The Lodi School**—There is much earnest work to be done in connection with the Lodi school. If those connected with this school will seek to understand their mission, and day by day will sanctify themselves, body, soul, and spirit, to the Lord, wisdom will be given them. As a people we have received most precious light upon Bible truth, and not all who have received this light know what it means to be laborers together with God.

[297] The Lodi school should have chosen workers, men of experience. The one who accepts the charge of this school will need to live in close connection with God. To the teachers in this school I would say, Read and explain the Word of God to your students. Never scold them. Frame your management according to a “Thus saith the Lord.”

Under wise teachers, the Lodi school may become an important missionary school, a daily blessing and benefit to those in attendance. And the training given at the school is to be upheld and complemented by the work of the parents. Thus parents and teachers together can carry forward a good work.

Our schools are established in the order of God, and parents are to cooperate with the teachers, saying to them, We will act our part in the work by seeing that our children practice what is taught in the school. The efforts made in the home for the education of the children are to correspond with those made in the school. Every

power that God has given parents is to be used in union with the plans that the school is carrying out to help the children to perfect Christian character.

Parents, teachers, and children are safe only as they obey the words “Ye are laborers together with God.” Parents are to remember that though while at school their children are separated from them, yet this does not release them from responsibility. They are to unite their prayers with those of the teachers for the success of the work done in the school. All are to act their part in the fear of God.

The work done in our schools is an important work, and fathers and mothers should refrain from speaking words that would discourage their children in regard to their school work. Let the children feel that their parents are willing to bear the expense of their schooling if only they can see in them a desire to become better fitted to serve God, and a determination to overcome those traits of character that would hinder their growth in Christian experience.

Parents, speak to your children the words of encouragement that they need. Let no coarse, rude, angry words be spoken. Show them that you are endeavoring to give them every advantage that they may obtain a knowledge that will lead them to an understanding of God’s requirements. Plead with them to make the most of the opportunities granted to them in their school life.

[298]

Parents are to act their part wisely and intelligently. They brought their children into the world, and did they realize the responsibility resting upon them, they would unceasingly carry a burden for these children.

“This is the will of God concerning you, even your sanctification.” There must be a decided improvement in matters of discipline in some of our recently opened schools. The Lord calls upon the teachers to be laborers together with Him, that the fruit of righteousness may appear in the lives of the students. He calls upon parents to remember that the mind, the voice, the influence—all the powers—are His gifts, to be used in winning souls to Christ. Thus each family may become a missionary family. From the home, the school, and the church a holy influence is to go forth. The grace of Christ is to be received into the life and revealed in the character.—[Manuscript 26, 1910, 1-3](#). (“The Lodi School,” August 24, 1910.)

***Released May, 1963.***

**MR No. 152—That I May Know Him**

[299]

## MR No. 153—Statement Concerning Slavery

[On November 20, 1895, at an interview with leading workers in Australia, Ellen White answered certain questions placed before her. The report of this interview was published by her son, J. E. White, about 1900, in *The Southern Work*. In this document for rather general distribution he wisely omitted a sentence concerning the revival of slavery. This statement is all in print except the one sentence in italics, upon which release is sought.—ALW.]

*Question:* “Should not those in the Southern field work on Sunday?”

*E. G. White Answer:* If they do this, there is danger that as soon as the opposing element can get the slightest opportunity, they will stir up one another to persecute those who do this, and to pick off those whom they hate. At present, Sundaykeeping is not the test. The time will come when men will not only forbid Sunday work, but they will try to force men to labor on the Sabbath. And men will be asked to renounce the Sabbath and to subscribe to Sunday observance or forfeit their freedom and their lives. But the time for this has not yet come, for the truth must be presented more fully before the people as a witness. What I have said about this should not be understood as referring to the action of old Sabbathkeepers who understand the truth. They must move as the Lord shall direct them, but let them consider that they can do the best missionary work on Sunday.

[300]

*Slavery will again be revived in the Southern States; for the spirit of slavery still lives.* Therefore it will not do for those who labor among the colored people to preach the truth as boldly and openly as they would be free to do in other places. Even Christ clothed His lessons in figures and parables to avoid the opposition of the Pharisees. When the colored people feel that they have the word of God in regard to the Sabbath question, and the sanction of those who have brought them the truth, some who are impulsive will take

the opportunity to defy the Sunday laws, and by a presumptuous defiance of their oppressors they will bring to themselves much sorrow. Very faithfully the colored people must be instructed to be like Christ, to patiently suffer wrongs, that they may help their fellow men to see the light of truth.

A terrible condition of things is certainly opening before us. According to the light which is given me in regard to the Southern field, the work there must be done as wisely and carefully as possible, and it must be done in the manner in which Christ would work. The people will soon find out what you believe about Sunday and the Sabbath, for they will ask questions. Then you can tell them, but not in such a manner as to attract attention to your work. You need not cut short your work by yourself laboring on Sunday. It would be better to take that day to instruct others in regard to the love of Jesus and true conversion.—[Manuscript 22a, 1895](#), p. 4. (“Words of Caution Regarding Sunday Labor,” November 20, 1895.)

***Released October 23, 1963.***

[301] **MR No. 154—The Purpose of True Education; The Inspiring Geology of Europe; Martyrs To Be Resurrected**

[<span class="non-egw-comment">Material requested for use in <em>The Journal of True Education<em></span>.]

In educational pursuits, as in all others, selfish, earthly aims are dangerous to the soul. In educational lines many ideas are advanced, which proceed not from the High and Holy One who inhabiteth eternity, but from those who make scholastic studies an idol, and worship a science that divorces God from the education. Yet because these errors are clothed in an attractive garb, they are widely received. The minds of many are not so closely connected with God that they can distinguish between the holy and the unholy, the sacred and the common.

It is well to gain a knowledge of the sciences. But the acquirement of this knowledge is the ambition of a large class who are unconsecrated, and who have no thought as to the use they will make of their attainments. The world is full of men and women who manifest no sense of obligation to God for their entrusted gifts. They do not realize that God has entrusted them with talents, not for self-glorification, but for His own name's glory. They are eager for distinction. It is the object of their lives to obtain the highest place. They do not use their endowments in bringing their fellow men to Jesus. They are not helping others to study His life and character. They are not bringing them in contact with the divine life, and inspiring them with zeal to impart the light of truth.

[302] There are men whom God has qualified with more than ordinary ability. They are deep thinkers, energetic, and thorough. But many of them are bent upon the attainment of their own selfish ends, without regard to the honor and glory of God. Some of these have seen the light of truth, but because they honored themselves and did not make God first and last and best in everything, they have wandered



away from Bible truth into skepticism and infidelity. When these are arrested by the chastisements of God, and through affliction are led to inquire for the old paths, the mist of skepticism is swept from their minds. Some of them repent, return to the old love, and set their feet in the way cast up for the ransomed of the Lord to walk in. No longer are they actuated by the love of money or by selfish ambition. The Spirit of God working upon the heart is valued by them more highly than gold or the praise of men. When this amazing change is wrought, the thoughts are directed by the Spirit of God into new channels, the character is transformed, and the aspirations of the soul reach out toward heavenly things.

True religion has power today. It enables men to overcome the stubborn influence of pride, selfishness, and unbelief, and in the simplicity of true godliness to reveal a living connection with heaven. The grace which Christ imparts makes it possible for men to rise superior to all the infatuating temptations of Satan. It will lead them to the cross of Jesus as active, devoted, loyal workers for the advancement of the truth of heaven.

Fidelity to God has marked the heroes of faith from age to age. As they have been brought conspicuously before the world, their light has shone forth. Their obedience to the command of Christ, "Go forward," has led others to glorify God.

There are today moral heroes, men and women who are living noble lives of self-denial. They have no ambition for worldly fame. Their will is subordinate to the will of God. The love of God inspires their ministry. To do good and to save souls is their highest aim.

These have gained genuine knowledge, even the knowledge set forth by Christ in the words, "This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent" [John 17:3].—[Manuscript 51, 1900, 1-3](#). ("Knowledge, Spurious and Genuine," no date.)

[303]

[Material requested for *Ministry* article.]

The words of the speaker, bringing the form of sound doctrine into actual contact with the hearers, will result in the saving of souls.—[Letter 4, 1910](#), p. 2. (To D. H. Kress, January 13, 1910.)

[Material requested by Ethel Young for textbook work. For Basic Reading Series, Grade Six, First Semester.]

What a sight will it be when the dead shall come forth from their graves among these Waldensian Valleys.—[Manuscript 62, 1886, 32](#). (Diary, April 29, 1886.)

[Requested for Teacher's Guidebook.]

**April 27**—We have another beautiful morning. The snow-covered Alps look beautiful with the sun resting upon them. Brother Bourdeau, Brother Geymet, W. C. White and his wife, and I started, some on foot and some in a carriage, to ascend the mountains to Angrogna. We went up and up. We had a strong horse and carriage, but much of the way I was the only one in the carriage. This is the most striking scenery we have yet seen. It resembles Colorado very much in its wild rocky mountains, precipices, gulches, deep ravines, and very narrow valleys. These mountains of so great height are cultivated to the very summit. Dwellings are like nests, glued to the mountainsides, and houses are built upon the tops of the mountains. There are three villages in this mountainous place.

[304] These villages were once inhabited by the Waldenses. But the Catholics came in from Milan and Turin, both strong Catholic cities, and persecuted the Waldenses. One village that we are now in has been burned several times. The inhabitants were driven from their homes and burning buildings, surrounded by their inhuman persecutors, and driven off from a high precipice. We left the carriage and walked on the very spot where those poor souls were compelled to go. It is a beautiful, level, grassy plot of ground, and hundreds, yes thousands, could be congregated here. I was thinking what a beautiful place for an out-of-door meeting. Here a large congregation could be assembled to hear the truth.

A venerable-looking Vaudois, about 68 years old, was at work in the field. He gave us information concerning the events that had taken place which are mentioned in history. He led us along to the edge of this smiling, grassy field, and we looked over an abrupt, deep precipice, hundreds of feet down. Here the poor souls were driven. Being too few to help themselves, there was no escape for them. They were thrown off from this height upon the jagged rocks, which composed a part of the embankment of the precipice, and into the deep ravine below. And the only reason was that they did not receive the Catholic faith, but made their home in these wild mountain regions to escape their persecutors, and that they might worship God

according to the dictates of their own conscience. Thousands found their graves in the ravines below this precipice.—[Manuscript 55, 1886, 9, 10](#). (“Visit to Bobbio, Italy,” April 25, 1886.)

It was grand and magnificent. There were lakes and gorges and canyons and towering rocks, some of remarkable appearance, the mountain peaks rising above mountain peaks, some adorned with trees, some cultivated to the very top. The trail to them went zigzag, and how they could build their houses, and make their gardens and live up so high, was a mystery to us. Chapels were built on the mountain heights, and villages were nestled in the mountain gorges.

These mountains of rocks towering up so high, of every shape and of immense magnitude led us, as we looked upon them, to have deep and solemn thoughts of God. These are His works, evidences of the greatness of His power. He has set fast the mountains, girding them with His power, and the arm of God alone can move them out of their place. Rising before us in their grandeur, they point us heavenward to God’s majesty, saying “He changeth not.” With Him there is no variableness nor shadow of turning. His law was spoken from Mt. Sinai amid thunder and flame and smoke, concealing His awful majesty and glory. He spoke His holy law with a voice like a trumpet. The lightnings flashed, the thunders rolled, shaking the grand old mountain from the top to its very base. We are filled with awe. We love to gaze upon the grandeur of God’s works, and are never weary. Here is a range of mountains extending the whole length of a continent piled up one above another like a massive irregular wall reaching even above the clouds. That God who keeps the mountains in position has given us promises that are more immutable than these grand old mountains. God’s word will stand forever from generation to generation....

[305]

These mountains to me are significant. Subterranean fires, although concealed in them, are burning. When the wicked shall have filled their cup of iniquity then the Lord will rise out of His place to punish the inhabitants of the earth. He will show the greatness of His power. The supreme Governor of the universe will reveal to men who have made void His law that His authority will be maintained. Not all the waters of the ocean shall fail, nor the fires which the Lord shall kindle. The earthquake makes the earth tremble, the rocks heave from the place, the hills and solid ground shake beneath the

tread of Omnipotence, yet once more He will shake, not the earth only but also the heavens. There is a sea of fire beneath our feet. [306] There is a furnace of fire in these old rocky mountains. The mountain belching forth its fires tells us the mighty furnace is kindled, waiting for God's word to wrap the earth in flames. Shall we not fear and tremble before Him?—[Manuscript 29, 1885, 15-17](#). (Diary, "First Visit to Italy," November 26-December 15, 1885.)

**April 15, 1886**—I have thought that there could be nothing to exceed the grandeur of the Colorado mountains, but we see that which is fully as grand and which awakens in the soul reverence for God. We seem to behold His majesty and His power in His marvelous works. The varied scenery in the towering mountains and rocky heights, the deep mountain gorges with their rapid, noisy streams of water coming from the mountains above, the many cataracts that come tumbling down from the tops of the mountains, the waters breaking as they strike the rocks, and scattering into spray like a veil, render this scenery altogether one of surpassing beauty and grandeur.

Mountains contain God's blessings. I have seen men and women look upon the majesty of mountains as though they were really a deformity of nature. They would sigh and say, "How needless! Let me have the level plain, the broad prairies, and I should be happy." The mountains contain treasures of blessings which the Creator bestows upon the inhabitants of the earth. It is the diversity in the surface of the earth, in mountains, plains, and valleys, which reveals the wisdom and the power of the great Master Worker. And those who would banish from our earth the rocks and mountains, the wild gorges and the noisy, rushing streams, and the precipices, as unsightly deformities in nature, and would have a smooth level—their senses are too limited to comprehend the majesty of God. Their minds are bound about with narrow ideas.

God, the great Architect, has built these lofty mountains, and their influence upon climate is a blessing to our world. They draw [307] from the clouds enriching moisture. Mountain chains are God's great reservoirs, to supply the ocean with its water. These are the sources of the springs, rills, and brooks, as well as the rivers. They receive in the form of rain and snow, the vapors with which the atmosphere is charged, and communicate them to the parched plains

below. We should look upon the irregular mountains of the earth as God's fountains of blessings from which flow forth the waters to supply all the living creatures. Every time I look upon the mountains I feel gratitude to God. My heart is lifted up in praise to Him who knows the wants and needs of man. If the earth had been a uniform level there would be stagnant marshes....

**April 29, 1886**—Men may trace, in the broken surface of the earth, the evidences of the flood. Men thought themselves wiser than God, and altogether too wise to obey His law and keep His commandments and obey the statutes and precepts of Jehovah. The rich things of earth which God had given them did not lead them to obedience but away from obedience, because they misused their choice favors of heaven, and made the blessings given them of God objects to separate from God. And because they became satanic in their nature, rather than divine, the Lord sent the flood of waters upon the old world and the foundations of the deep were broken up.

Clay, lime, and shells that God had strewn in the bottoms of the seas, were uplifted, thrown hither and thither, and convulsions of fire and flood, earthquakes and volcanoes buried the rich treasures of gold, silver, and precious stone beyond the sight and reach of man. Vast treasures are contained in the mountains. There are lessons to be learned in God's book of nature.

While we talk freely of other countries, why should we be reticent in regard to the heavenly country, and the house not built with hands, eternal in the heavens? This heavenly country is of more consequence to us than any other city or country on the globe; therefore we should think and talk of this better, even an heavenly country. And why should we not converse more earnestly, and in a heavenly frame of mind, in regard to God's gifts in nature? He has made all these things and designs that we shall see God in His created works. These things are to keep God in our remembrance and to lift our hearts from sensual things and bind them in bonds of love and gratitude to our Creator.

We see in the broken face of nature, in the cleft rocks, in the mountains and precipices, that which tells us a great wrong has been done, that men have abused God's gifts, forgotten the Creator, and that the Lord was grieved and punished the wicked transgressors of His law, and as the result we have its effects in creation. Storms

rage with destructive violence. Harm comes to man and beast and property. Because men continue to transgress God's law, He removes their defense. Famine, calamity by sea, and the pestilence that walketh at noonday, follow because men have forgotten their Creator. Sin, the blight of sin, defaces and mars our world, and agonized creation groans under the iniquity of the inhabitants thereof. God has given us faculties to be cultivated, to be improved to His glory and for eternity.

These mountains and caverns and clefts of the rock which we behold, have a history. Martyrs have perished here, and these places will never reveal their sacred trust until the Life-giver shall call them with the voice of the Archangel and the trump of God from the rocky caverns, the dungeons, the caves, and the clefts of the rocks. They died in exile, some by starvation, others by the cruel hand of man. They walked with God, and will walk with Him in white because they are found worthy....

[309] What a sight it will be when the dead shall come forth from their graves among these Waldensian valleys....

From.... hidden pits where human beings have been buried will start into life those who counted not their lives dear unto themselves, who valued integrity of soul to God above ease, above property, above life itself. From beneath the molding, majestic walls is ground cursed by the Roman power, but sanctified by the blood of martyrs, and as the blood of Abel cried to God from the ground so will the blood of these slaughtered ones cry to God from the ground for vengeance.—[Manuscript 62, 1886, 2, 30-32](#). (Diary, "Second Visit to Italy," April 15-29, 1886.)

*Released August, 1965.*

**MR No. 155—Proposals For Privately-Published,  
Inexpensive Editions of Education and Early  
Writings**

[310]

[The letter addressed to P. T. Magan was called forth by his proposal that in the interest of efficiency and wide distribution of *Education*, it be published at the College Press in Berrien Springs and distributed in a special manner.—A. L. White.]

I have read your letter in regard to the publication of my book on education. I respect all you say about this matter, and I was quite desirous of complying with your request, if on consideration it should be thought best. But light has come to me that it would not be wisdom to do this. Confusion would be brought in. Some things have been presented to me that I will try to present to you.

There was in my mind a desire to present to the cause a couple of other books to be used for its advancement, as *Object Lessons* has been used. In the night season I was instructed that the giving of the manuscript of *Object Lessons* was of the Lord, but that if other books were given to be handled in the same way, the arrangements made for their sale would bring in a train of influences that would hinder the work of handling the larger books. These books contain present truth for this time—truth that is to be proclaimed in all parts of the world. Our canvassers are to circulate the books that give definite instruction regarding the testing messages that are to prepare a people to stand on the platform of eternal truth, holding aloft the banner on which is inscribed, “The commandments of God and the faith of Jesus.”

If one book should be continually kept before the minds of our people and canvassers, all their zeal and earnestness would be spent on the circulation of that one book. The Lord would have the canvassers who sell *Object Lessons* take with them also other of our books. Nothing is to hinder the circulation of the larger books, for they contain the light given by God for the world.

[311]

Sometimes we get in a hurry, and by our plans bring confusion into the Lord's work. How many there are who work in their own strength, following their own lines, in order to accomplish that which they think should be accomplished. May the Lord take pity on our ignorance. May He help us to do nothing to hinder the work that He desires to have accomplished.

The work of the Lord includes more than one line of service. The doing of it calls for many minds and for much wisdom, in order that each part may be carried forward successfully. While *Object Lessons* is to live to do its appointed work, not all the thought and the effort of God's people is to be given to this one line of work. There are many things to be done to advance the work of God. I have been instructed that the canvassing work is to be revived. Our smaller books, with our pamphlets and journals, can and should be used in connection with our larger books.

[312] Should I give the publication of the book on education into other hands than those who acted so liberally in publishing *Object Lessons*, I should not be dealing fairly. I wish to express my sincere gratitude to those who took part in the publication of this book, cooperating with me in carrying out the God-given plan for freeing our schools from debt. Let the good work continue. But other books also must be sold. The canvassing work is to be carried forward with increasing interest. I have been instructed to say to my brethren and sisters that the way in which this book has been handled is an object lesson, showing what can be done to circulate the books containing present truth. The work that has been done with *Object Lessons* is a never-to-be-forgotten lesson on how to canvass in the prayerful, trustful way that brings success. There is a decided work to be accomplished, and our other publications are to be handled in the same trustful way that *Object Lessons* has been handled.

We need to remember that the church militant is not the church triumphant. The difference between the kingdom of Christ and the kingdom of the world is to be carefully considered, else we shall draw threads of selfishness into the web that we are weaving. We need to remember that beside every soul there is an unseen, heavenly Watcher.—[Letter 137, 1902](#), pp. 1-4. (To P. T. Magan, August 29, 1902.)



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**Special Edition of Early Writings**

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[In 1908 Elder S. N. Haskell, President of the California Conference, observing what seemed to him to be a minimum of interest of the publishers in endeavoring to supply *Early Writings* at a low, popular price, proposed that a privately-printed, pocket-size edition could be printed for 20 cents. This could be sold widely and given a good distribution, and at the same time bring Ellen G. White some financial relief. Her first reaction was favorable, but changed after receiving instruction in vision. We quote from two letters written to Elder Haskell.]

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.

[313]

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.

In your office as president of this conference, the Lord would have you do everything possible to bring about a spirit of unity. Let the idea of unity be the keynote of all your actions. This instruction has been given me for you, that not one move must be made that will create feelings of discord....

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.

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....

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.

[314] 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. Even though the whole \$30,000 of my indebtedness might be settled in the manner you propose, yet I could not give my consent.—[Letter 94, 1908](#), pp. 1-3. (To 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 were we to endeavor to place on the market a smaller-sized book, to be sold at a low price.

Notwithstanding a lifetime of hard labor, I find that I am embarrassed with a heavy indebtedness. I do not at present receive from the sale of my books as much money as I need to carry on my work, and to meet the many calls for help that come to me....

—Notwithstanding my great necessities, I would be unwilling to make any move that might appear to be unfair to our publishing houses.

I have, as you well know, invested means largely in the building of meeting-houses, and in starting various enterprises in Australia. I have also given thousands of dollars of my royalty on books to help the work in Europe, and have then, at times, borrowed money with which to pay my own helpers....

Now, Elder Haskell, I want you to understand that I appreciate your interest in the scattering of the truth through a wide sale of *Early Writings*. I thank the Lord that I know you will not misunderstand me. I thank you for your kindly interest in my behalf. But I will closely watch and pray earnestly that the Lord will remove from me this pressure of debt, without my taking a course that might seem unfair to the publishing houses. I know that your offer comes from the sincerity of your soul, and may the Lord bless you for your desire to help me, but I dare not venture to risk the consequences of the step you propose....

[315]

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

[316] 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 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.)

### **Meeting the Suggestion of Direct Distribution**

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....

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.

At this period of our work we must guard every step we take in reference to the publication of our books....

[317] I was instructed by One of authority that our work is to be carried on conscientiously by our own believing people. We are to unite our forces solidly, and work for the glory of God, multiplying the evidences of truth in every possible way. The Lord God is our Counselor. Christ is our Mediator and Saviour. 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

*MR No. 155—Proposals For Privately-Published, Inexpensive Editions of*  
*Education and Early Writings* 281  
and truth, Bible truth, to the world.—[Letter 72, 1907](#), pp. 1-3. (To  
E. R. Palmer, February 25, 1907.)

***Released November 12, 1963.***

[318]

**MR No. 156—On Renting SDA Churches;  
Guidance in Writing; Daniel’s Character Revealed;  
the Sanctuary and the Ark**

[Material requested by A. L. White for use in correspondence in answering the question of the attitude of Ellen G. White toward renting SDA churches to Protestant groups for their regular Sunday services.]

One week ago last Sabbath I filled an appointment to speak in the church in San Francisco. We had an excellent meeting. There seemed to be an earnest desire to hear, and an interest in the words spoken.

This is the first time I had spoken in the San Francisco church since long before the earthquake and fire. The building was in a much better condition than I expected to find it. The meeting room is large and well kept. On the platform, and in front, the floor is carpeted with red Brussels. The carpet is well preserved and is kept looking nice. The pulpit is well arranged.

Your grandfather and I were the ones who worked up the plans for erecting this building. A few others united with us, and we all worked together as best we could.

There are large, stained-glass windows, which help to give a good appearance. The baptistry is nicely arranged. Back of the pulpit the wall swings back on hinges and the baptistry is thus brought into full view of the audience. I cannot express my thankfulness that the Lord preserved this large meetinghouse through the earthquake and fire. We appreciate it now very much.

The church is rented to the Presbyterians for services on Sunday. This makes it a little inconvenient for us at times, but as their meetinghouse was destroyed, they feel very grateful for the privilege of using ours.

In some of the lower rooms dispensary work is carried on, and there are well-equipped treatment rooms. The work that has been

*MR No. 156—On Renting SDA Churches; Guidance in Writing; Daniel's Character Revealed; the Sanctuary and the Ark* 283  
done here has been a blessing to many, especially since the fire.— [319]  
[Letter 18a, 1906](#), pp. 1, 2. (To Mabel E. Workman, November 15, 1906.)

### Item 2

[Material requested by F.D. Nichol for use in a forthcoming book on the Spirit of Prophecy.]

The American mail goes tomorrow, and I have much to write. Have written seventeen pages since 3:00 a.m., prepared for the mail which leaves Cooranbong at 9:00 a.m. As soon as I take my pen in hand, I am not in darkness as to what to write. It is as plain and clear as a voice speaking to me, “I will instruct thee and teach thee in the way which thou shalt go.” “In all thy ways acknowledge Him, and He shall direct [make plain] thy paths.”

We are to trust the Lord with all our heart. We have proved the Lord. We have the sure word on which we shall rely.—[Manuscript 89, 1900, 2](#). (Diary, January 1, 1900.)

### Item 3

[Material requested by Dr. Alger Johns for use in class work at Andrews University.]

Daniel was imbued with the Spirit of Jesus Christ, and he pleaded that the wise men of Babylon should not be destroyed. The followers of Christ do not possess the attributes of Satan, which make it a pleasure to grieve and afflict the creatures of God. They have the Spirit of their Master who said, “I am come to seek and to save that which was lost. I came not to call the righteous but sinners to repentance.” Had Daniel possessed the same quality of religious zeal which is so quickly inflamed today in the churches, and men are led by it to afflict and oppress and destroy those who do not serve God after their prescribed plan, he would have said to Arioch, “These men who claim to be wise men are deceiving the king. They have not the knowledge they claim to have and should be destroyed. They dishonor the God of heaven, they serve idols, and their lives in no way do honor to God; let them die; but bring me in before the king and I will show unto the king the interpretation.” The transforming [320]

grace of God was made manifest in His servant, and he pleaded most earnestly for the lives of the very men who afterwards in a secret, underhanded manner, made plans by which they thought to put an end to the life of Daniel. These men became jealous of Daniel because he found favor with kings and nobles, and was honored as the greatest man in Babylon.—[Letter 90, 1894](#), p. 3. (To “Dear Children,” May 29, 1894.)

#### Item 4

[Material desired for use in the White Estate Office Berrien Springs Branch in answering questions frequently asked.]

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

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

[321] My brother, when you are tempted to speak of God, where He is, or what He is, remember that on this point silence is eloquence. Take off your shoes from off your feet, for the ground on which you are placing your careless, unsanctified feet, is holy ground.—[Letter 253, 1903](#), p. 7. (To J. H. Kellogg, November 20, 1903.)

*Released December 23, 1963.*



**MR No. 157—Not Processed**

[322] **MR No. 158—EGW's Visit to Sands (Stanley), Va.,  
November 5-11, 1890**

[Material requested by the pastor of the Stanley, Virginia, church for general use and to become a part of the records of the church.—A. L. White.]

**Sands, Virginia, Wednesday, November 5, 1890**—We left Salamanca [New York], November 4, 1890, about eleven o'clock. On the cars we met Brother Lawhead and his son. We were passing over the same ground that we went over two years ago in journeying to Williamsport at the time of the flood. We changed cars at Elmira and at Williamsport, and then we journeyed to Harrisburg. We tarried there until the next morning. We walked to the hotel from the depot—a few blocks—and we found crowds everywhere yelling at the top of their voices because it was election of the State officers and governor of the State....

We reached this place—Sands, Virginia—about twelve o'clock. [Wednesday, November 5] The train is usually due about eleven o'clock. We found Brother Lewis, who lives within three miles of Washington [Virginia], waiting with team for us. We rode out one mile. Brother Robinson and Willie White walked. Close by the meetinghouse which was built for our people, was a building owned by Brother Painter. It was at this time vacant, and the brethren moved into it to entertain those who came. We have very good accommodations, but in marked contrast to the ample and abundant rooms in Salamanca. We seldom find ourselves so well situated in our travels as we did at Brother Hicks'. We have not a thing to complain of, for the Lord's people here are doing their very best and we are fully satisfied. They are generally poor, but there are some who are more wealthy, and who are able to help advance and sustain the cause of God. Brother Painter is wealthy. God help him to do his whole duty in the work and cause of the Master.

[323] **Sands, Va., Thursday, November 6, 1890**—Brother Robinson,

Sara McEnterfer, Willie White and I were accommodated by Brother Lewis taking us with his horses and carriage about eight miles to Luray to see the caverns. We went into a building and for one dollar each we were furnished a guide, and I was astonished at what my eyes beheld. To give a description of this scene is simply impossible. It was wonderful, too wonderful to describe. We spent one hour and a half, with electric lights and lanterns or a tin with candles, three in each tin. We rode back, taking our dinner as we rode back to our stopping place at Sands. The road was quite rough but we enjoyed the ride very much. The day was mild, the sun shone in clearness, and the scenery was good. I was glad for this privilege to ride. It did us all good. I received letters from Brother McClure, Emma White, and Brother [J. S.] Washburn.

**Sands, Va., Friday, November 7, 1890**—I arose at five o'clock and had a season of prayer, pleading with the Lord for His presence, His grace, and heavenly wisdom. I asked the Lord to give me health and relieve my heart of its pain and sickness, and I believe that He will hear my prayer and give me the message to bear in demonstrating the Spirit to this people. I had a little visit with some of the family, brethren who have come from West Virginia, across the mountains.

I wrote several pages this morning, and attended morning meeting. Spoke with great freedom. Many precious testimonies were borne. I told the people I would meet with them every morning if the Lord would give me strength. They need to be educated here, line upon line and precept upon precept. Oh, how I long to have them grasp the rich promises of God and conceive all their possibilities, all their privileges, to ask of Jesus those things which they so much need.

I spoke again to the people this afternoon at half past two. The house was full and more than half were unbelievers, but they listened with intense earnestness. The Lord gave me strength to speak with great earnestness and power [for] one hour and a half. I feel to praise the Lord that He is renewing my strength and enabling me to bear the message He has given me. Oh, for the baptism of the Holy Ghost! I want the people to have it. They need it. We want rich blessings from the Lord in order to represent Christ to the people. I sent off to the mail sixteen pages, all but four written today.

**Sands, Va., November 8, 1890**—I arose early, and after seeking the Lord in prayer I wrote many pages. At half past eight attended morning meeting and gave them a morning talk. I sought to revive their faith by relating my experience in Salamanca. Hearts seemed to be touched. I urged them to ask greater blessings of the Lord and to believe that He would bless, and then not to go away and waver about it. The Lord would have us firm and importunate as was Elijah and the importunate widow who obtained their requests because they would not let go.

I spoke in the afternoon to a full house. The Lord gave me power and grace to present the truth to the people, setting before the people the necessity of seeking the Lord, of setting their own house and hearts in order, and of heeding the Scriptures in bringing up their children in the fear and admonition of the Lord. My text was in Acts, the commission of Christ to His disciples.

The Lord gave me much freedom in speaking to the people of the necessity of every follower of Christ feeling that he is a missionary for God, the living human agency through whom the Lord will communicate His blessing to others.

[325] Moses spent forty years as a shepherd of flocks to prepare him to understand himself, and to purify himself by emptying himself, that the Lord could accomplish His will in him. The Lord did not take for His workmen mere machines in intellect or feelings. Both are essential to do the work, but these human elements of character must be purged from defects, not by talking of the will of God, but by doing His will. If any man will do His will, he shall know of the doctrine. Moses was under training to God. He endured a long process of mental training to fit him to be leader of the armies of Israel.

Inspiration will come to men of God's appointment, but not to any man who retains a high idea of his own mental superiority. Every man whom God will use to do His will must have humble ideas of himself, and must seek in persevering earnestness for light. God will not require any man to become a novice and to sink down into a voluntary humility, and become more and more incapacitated. God calls upon everyone with whom He works to do the very highest kind of thinking and praying and hoping and believing.

Many have, as had Moses, very much to unlearn in order to learn the very lessons that they need to learn. He had need to be self-trained by severest mental and moral discipline and God wrought with him before he could be fitted to train others in mind and heart. He had been instructed in the Egyptian courts. Nothing was left as unnecessary to train him to become a general of armies. The false theories of the idolatrous Egyptians had been instilled into his mind, and the influences surrounding him and things his eyes looked upon could not be easily shaken off or corrected. Thus it is with many who have had a false training in any line. All the idolatrous rubbish of heathen lore must be removed—bit by bit, item by item—from Moses' mind. Jethro helped him in many things to a correct faith, as far as he himself understood. He was working upward toward the light when he could see God in singleness of heart. God Jehovah was revealed to him. This thorough intellectual training in Egypt, and as a shepherd among the mountains, in the pure air, made him a strong thinker and a strong doer of the Word of God.

[326]

God has done everything for us. What have we done? Shall we become faithful stewards of His grace? Shall we receive from the Lord Jesus His gifts to impart? "Love not the world, neither the things that are in the world." Our life is to be a trial of faith. We are to recognize that a heavenly hand is reached out to us. In laying aside our tenth for God, we shall be able also to present gifts and offerings. This is the Lord's method of saving our souls from worldliness, from greed, and from selfishness. He has made us His stewards. He imparts to all who love Him, that they may impart to others. With the Lord's imparted gifts in our hands, we are to feel that the Lord has made us His stewards, to be employed by Him. He has made my heart one with the heart of Christ, who gave His life and all the honors and riches of heaven that one, through faith, shall have eternal riches.

**Sands, Va., Sabbath, November 8, 1890**—We have beautiful weather. Willie White spoke in the morning with great freedom and his discourse made a favorable impression on all who heard him. This is the very work the Lord would have him to do. His work will be more in this line as he will necessarily have to accompany me from place to place as I journey among the people of God. I have had neither of my sons to accompany me. I have been alone with

Sara McEnterfer as my companion. It is time this order of things changed. Willie is correspondent of foreign missions and I need him, and he must be prepared to preach the gospel to the people wherever he goes.

[327] I spoke in the afternoon from [John 17](#). The Lord gave me much of His Holy Spirit. The house was full. I called those forward who wished to seek the Lord more earnestly and for those who wished to give themselves to the Lord a whole sacrifice. For a time not one made a move, but after a while many came forward and bore testimonies of confession. We had a precious season of prayer and all felt broken down, weeping and confessing their sins. Oh, that each may understand! It is their privilege to apportion out their means, putting it into circulation to supply the deficiencies by giving back to the Lord His own portion to advance His cause in the world.

**Sands, Va., Sunday, November 9, 1890**—Attended morning meetings and talked to them. There are crowds coming in to the meetings. Not more than one half could get entrance into the house. Brother Miles spoke in the forenoon.

I spoke in the afternoon from [Matthew 6:19](#). “Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt.” I had freedom in addressing the people, but not more than half could get into the house. One hundred and thirty-five, by count, were in the house, and outside platforms were made by the windows and many stood by the windows on the platform of boards, and others on the ground. The windows were opened so that they could hear. Many were in uncomfortable positions, pressed up as close to the windows as possible to hear the Word of life. The platform of the desk was crowded with men and women.

[328] I thought if Jesus were here it might be a profitable occasion indeed. Oh, how difficult it is to entertain the idea that Jesus is actually in our midst, but it is truth. I thought of the many occasions when the crowds had come out to hear Jesus. In such large gatherings there is more or less confusion, one crowding upon another. But Jesus patiently bore all their rudeness and all the inconvenience, and so must we if we can only plant the seeds of truth in some hearts. I was surprised that there was as much quiet as there was. Many, many were standing all the time. Many scarcely moved from their positions during the one hour and a half I was speaking.

I wished we had been accommodated with a large tent where we could gather all under the tent and conveniently seat them. But that opportunity to reach many of all classes has passed into eternity, and we will never know the effect of the message borne until the judgment. Oh, how my heart is drawn out to have those who claim to believe the truth to teach others also. Those who can speak the Word should be faithful. But there is much ministering to be done, and the Holy Spirit alone can move upon hearts to do service for God in winning souls to Christ.

**Sands, Va., Monday, November 10, 1890**—I slept this morning unusually long. It was five o'clock before I left my bed. After a season of prayer, I wrote important matters to which my mind was called in a dream. I know it was a message for this people. I read the same in the early morning meeting. The meetings were good. I urged upon all present to arouse to their God-given responsibilities at home and abroad. The Lord Jesus has given in His teachings important lessons on faith and love and the comparative claims of heaven and earth. The Lord Jesus, the world's Redeemer, understands the human heart. He understands the dangers and perils of Satan's temptations to make the world all absorbing. There is our danger. If these temptations prevail, the love of God is expelled from the soul and the love of the world fills the vacuum. No earthly power can change this order of things. The love of God brought back to the human heart the power of God. Working with man's human effort, this power can dislodge the love of the world by keeping a better world in view.

I spoke to a full house in the afternoon from [John 14](#). The Lord put His Holy Spirit upon me in large measure. There was a large attendance of unbelievers. We hoped when we made the call for all who wished to take their stand for the Lord more fully, that several would have strength to decide, but something held them. The enemy seemed to have power over them and none led out on this occasion. After much labor, and a season of earnest prayer, some responded, and yet we felt that there should have been a more earnest response. We had done our duty. We could do no more. But we were disappointed at the reluctance to move. Many were in the house that we knew were not in a prepared state to work for the

Master, either in their own house, or in their neighborhood, or in the church, but it seemed that a spell was upon them.

We prayed most earnestly to God for His Holy Spirit. I wanted strength to bear the burdens and labor as the Lord would have me. I had the spirit of supplication for the baptism of the Spirit of the Lord upon those who had been set as ministers of the people. Oh, I know that they needed the converting power of God just then and there upon their own hearts, before they were prepared to strengthen the things that remain, that are ready to die. How my heart is pained to see that those who profess to love God are not advancing step by step from light to a greater light, that they may answer the claims of God. Why will they remain in a lukewarm state, neither cold nor hot?

[330] “Ye are the light of the world. A city that is set on a hill cannot be hid.” I contemplate the great possibilities and probabilities in these last days for the people of God whose privilege it is to walk in the light as He is in the light. As we approach the end of earth’s history we shall have increased power, proportionate to the trials to which we are subjected. We are not to keep ourselves in a state of worry and doubt, binding up our souls in the perplexities of unbelief and worldliness, in worrying and scolding and fretting, but wait on the Lord, in perfect obedience to His will, and we shall see the salvation of God from day to day. He always gives strength as our day shall be—strength and grace proportionate to the trials and tests and conflicts we are obliged to meet.

Of the church the Lord says, Why stand ye here all the day idle? Work while it is day. The night cometh, when no man can work. There is not time for us to plan and study how we can amuse ourselves, please our own fancies, follow our own methods. The mind may reach high attainments by being directed in the right channel, but if not properly cultivated it reaches no higher than the lowlands of earth. It settles in the dust. God means that His people shall have a deep and rich experience themselves for the benefit of others. He means that the capabilities of the mind shall be developed and shall triumph over circumstances. God is to be made the center of everything. Earthly things are not to be allowed to have the ascendancy.



The Lord Jesus in His work and in His instruction lifts up His voice to break the spell of infatuation upon human minds and asks the momentous question, “What shall it profit a man, if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?”

Disease and death are in our world, and how little we know when our individual probation shall end. It is a painful matter for me to consider how many, if now called to render up their accounts, would do it with grief, regret, and remorse that their God-given probationary time was so fully employed in self-serving. The soul—the eternal interests of the soul—has been fearfully neglected for unimportant affairs. The mind is kept busy, just as Satan designs it shall be, with selfish interests and nothing of any consequence, and time may be passing into eternity without a fitting up for heaven at all.

What can be compared with the loss of a human soul? It is a question which every soul must determine for himself—whether to gain the treasures of eternal life or to lose all because of his neglect to make God and His righteousness his first and only business. Jesus, the world’s Redeemer, who gave His own precious life that every son and daughter of Adam might have life—eternal life—in the kingdom of God, looks with grief upon the large number of those who profess to be Christians, who are not serving Him but themselves. They scarcely think of eternal realities, notwithstanding He calls their attention to the rich reward awaiting the faithful who will serve Him with their undivided affections. He brings eternal realities within the range of their vision. He bids them to count the cost now of being an obedient and faithful follower of Christ, and says, “Ye cannot serve God and mammon.”

[331]

He would have every individual sense his responsibility to so use his precious time here in this world that it will be fruitful daily in good works. This is the only worthy aim of every living mortal—to employ his God-given faculties with endless results in view.

It is my Father’s good pleasure that ye bear much fruit. The heart is to be guarded. The seed plot is to be weeded of its weeds of vanity and every circumstance in life is to be so arranged that it shall not shut heaven from our view. The lessons of Christ are to plant precious seeds of truth in the soil of the heart, that the yield may be

a hundred fold of rich, precious fruit unto eternal life.—[Manuscript 45, 1890, 1-11](#). (“At Sands [Stanley], Va.,” Diary, November 4-11, 1890.)

[332] Here [at Salamanca, New York] I spoke three times to the people. My head still afflicted. When almost discouraged, thinking I must give up the future appointments, when I knelt to pray, suddenly the glory of the Lord shone around about me. The whole room seemed to be filled with the presence of God. I was happy, so happy, I did not sleep scarcely any of that night because of gladness of heart and peace and comfort from the Lord which passeth knowledge. I said nothing more about returning home, but went to the depot in a snowstorm, and we had to tarry at a hotel that night, and next day at noon we were at Sands, Virginia. Here we had very excellent meetings. I spoke seven times. Willie spoke Sabbath forenoon with much freedom. Our meetings closed Monday night.

I was glad of the privilege of speaking to this people. They seemed to be so eager to hear the testimony given me of the Lord for them. We were blessed with pleasant weather all the way through. Sunday, the people came from all directions, outsiders.

About one-half could get into the meeting house. Platforms were raised from the ground. The windows were opened and hundreds stood upon the raised platforms outside the house. The aisles were packed; every seat was full; and they listened with interest. I was astonished at their quiet and at the interest they manifested.

Well, the Lord has indeed wrought for us on this journey.—[Letter 72a, 1890](#), pp. 1-4. (To Albert Harris, November 12, 1890.)

*Released April 23, 1964.*

## **MR No. 159—Unity of the Spirit; Build Carefully on the Rock; Christ Our Helper in Time of Temptation** [333]

### **Item 1**

[Material requested for use in *Ministry* magazine.]

The Lord desires to make man the repository of divine influence, and the only thing that hinders the accomplishment of God's designs is that men close their hearts to the light of life. Apostasy caused the withdrawal of the Holy Spirit from man, but through the plan of redemption this blessing of heaven is to be restored to those who sincerely desire it. The Lord has promised to give all good things to those who ask Him, and all good things are defined as given with the gift of the Holy Spirit. The more we discover our real need, our real poverty, the more will we desire the gift of the Holy Spirit; our souls will be turned, not into the channel of ambition and presumption, but into the channel of earnest supplication for the enlightenment of heaven. It is because we do not see our need, do not realize our poverty, that we do not pour forth earnest entreaties, looking unto Jesus, the author and finisher of our faith, for the bestowal of the blessing.

This is the one thing that is needed at the Health Retreat. If the workers there only knew their need, their cry would ascend with ceaseless importunity that they might have the Spirit of God to rest upon them. They would see nothing but danger in walking in the sparks of their own kindling. Devising and planning without the Lord to plan with you is to be ensnared by the enemy. Let every soul seek the Lord.

Jesus has said, "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you" ([Matthew 7:7](#)). It is in proportion to our appreciation of the necessity and value of spiritual things that we seek for their attainment. "Without Me ye can do nothing," says Jesus, and yet many think that man can do very much in his own finite strength and wisdom. Satan is ready to offer his [334]

counsel that he may win souls in the game of life. When men do not feel the need of counseling with their brethren, something is wrong; they trust to their wisdom. It is essential that brethren should counsel together. This I have been compelled to urge for the last forty-five years. Again and again the instruction has been repeated that those who are engaged in important work in the cause of God should not walk in their own ideas, but counsel together. They may regard their plans as without a flaw, but other minds may be enlightened on some points where they cannot see, or may take heed to suggestions and counsels of those who see not the truth. The Lord may have plans of a different order, not after the plans of finite man.

The Lord has not endowed one man with all the qualifications essential to accomplish the work in our institutions. One man may be strong in one direction and weak on other points, and Satan understands how to take advantage of that weak point; and another may be strong in another direction, each making up for the deficiency of his brother. Let no man think himself sufficient of himself, with breadth of mind enough to carry the weighty responsibilities of running such institutions as the publishing house, the college, or the health institutions. Among a multitude of counselors there is safety.

It is essential that men in responsible positions in any branch of the work of God take advantage of religious ordinances, and the means of grace to obtain all the counsels of heaven they can. Special efforts should be made by those in the medical profession to place themselves in the channel of light because they are continually exposed to a variety of temptations.

[335] Physicians are deprived of many opportunities to attend important meetings where they might obtain a better understanding of the working of the cause of God. But they can do far better than they do if they will devise and plan with determined purpose. They do not hear the statistics of the work, they lose the direct appeals that are made to the heart, that they may recognize the voice of God in entreaty, in warnings, in testimonies of His Spirit that they may be assured that the Captain of their salvation is leading His people. They lose sight of the importance and force of spiritual truths and fail to reach a position of exalted faith. Those who are in this position need wise counselors who shall alternate in attending the religious meetings for the benefit of the churches. Imbued with the Spirit of

God, they may catch the holy inspiration and rehearse the messages of warning, and keep fresh in mind the providences of God, while they live lives of purity and faith and gladness of spirit.

The Lord is at work in a variety of ways to bind His people together. Through heavenly and human agencies He is at work that His professed followers may all become partakers of the divine nature, that His church may be brought up to the highest standard of Christian excellence. God has made the line of demarcation between the church and the world very distinct, and He designs that it shall be discerned and practiced....

The believers in all ages are to be one, and the Holy Spirit is the living essence that cements, animates, and pervades the whole body of Christ's followers. The duties devolving on the members of Christ's church are tasks set by the Lord, and although each one of the workers is but an atom, a fraction of the stupendous fabric, inhabited by the Holy Spirit, how sacred, how holy do these duties appear! The Jews had an appointed guard whose duty it was to watch the temple night and day, and although the guard was made up of a large number of men, each one felt that he was under obligation to stand in his lot and place, for he was entrusted with a solemn charge. Suppose that the numerous body of guards had been dismissed, and the whole burden of responsibility had been placed upon one man, and that at a time when particular danger was near because of the efforts of a vigilant foe. This would be presumption. Would not the solitary guard be liable to be overcome because overcharged? Thank God, important interests are not to rest on one man's mind or one man's judgment. Every soul is to be on the alert to catch every sound, to note every movement on the part of the enemy that would endanger his God-given charge. This is the spirit that should characterize every worker at the Health Retreat, for each one of you are entrusted with a sacred responsibility that you may help one another, strengthen one another in keeping the fort. There is to be a building one another up in the most holy faith, and no one is to receive the least sanction in tearing others down. The Holy Spirit must abide upon every worker else he that watcheth, keepeth his watch in vain.

[336]

Let everyone do his work as unto God and not unto man. Let your conduct accord with the sacred trust that has been given to

you. This you may do, for the fountain of life has been opened for you, and principles of a new and heavenly order are to control your spirit and actions. Let not anyone receive the impression that a confederacy may safely be formed with worldlings. Confidences are not to be encouraged with those who are enemies of Christ. No compromise can be made with the enemy. Are you sentinels for God? Then be careful lest you betray God's people into the enemy's hands. Satan is seeking to insinuate some scheme that will result in separating God from the workers, but I heard the voice of the Lord saying, "Let everyone stand in his lot and place, and do the part assigned him with unwavering fidelity, and he will see and realize the fulfillment of the gracious designs of the Lord." If you become restless, as did Abraham and Sarah, and work up plans of your own [337] in order to bring about God's promises, a condition of things which you deem desirable after your own ways and ideas, you will find that it will result in sorrow, misery, and sin.

Jesus comes to you as the Spirit of truth; study the mind of the Spirit, consult your Lord, follow His way. If you yield to the dictates of the mind and flesh, your spirit will lose its proper character and balance, and you fail to discern and cannot appreciate moral power. Then you will seek to carry out the maxims of worldlings. Their voices are heard on every side, Here is the path of success. Your mind will, if you follow their suggestions, be deceived, carnalized, and you will esteem the enlightenment of the Holy Spirit as less than human invention. God calls upon you to close the door to human inventions and to open the door to divine illumination. Be careful that you do not resist the Spirit of God in its office work upon the temple of the soul. Be determined to please God, to magnify His name, to enjoy the sweet influence of His grace.

Every element of your nature is to be dedicated to God. Lay not one attribute upon the altar of Satan. There is none too much of any of the workers, be they possessed of large or small talents, to render themselves to God that they may be sanctified and fitted for His service. Give all you have and are, and it is all nothing without the merit of the blood that sanctifies the gift. Could those who hold responsible positions multiply their talents a thousandfold, their service would have no worth before God unless Christ was mingled with all their offerings. Let all the glory of what is accomplished

redound to the glory of God; it belongs to Him. The world cannot discern Jesus; then let me not be anxious to unite with the world, lest I, too, become blind as the worldling, so that I cannot see the beauty of the truth. By beholding, by studying the ambitious plans and projects of the world, I become more and more favorable to their methods, and become willing to listen to the suggestions of the enemy and to take the bribes of Satan, when I should instantly reject them as did Jesus when He was tempted.

[338]

There are some who talk in a regretful way concerning the restraints that the religion of the Bible imposes upon those who would follow its teachings. They seem to think that restraint is a great disadvantage, but we have reason to thank God with all our heart that He has raised a heavenly barrier between us and the ground of the enemy. There are certain tendencies of the natural heart that many think must be followed in order that the best development of the individual may result, but that which man thinks essential God sees would not be the blessing to humanity which men imagine, for the development of these very traits of character would unfit them for the mansions above. The Lord places men under test and trial that the dross may be separated from the gold, but He forces none. He does not bind with fetters and cords and barriers, for they increase disaffection rather than decrease it. The remedy for evil is found in Christ as an indwelling Saviour. But in order that Christ may be in the soul, it must first be emptied of self, then there is a vacuum created that may be supplied by the Holy Spirit.

The Lord purifies the heart very much as we air a room. We do not close the doors and windows and throw in some purifying substance; but we open the doors and throw wide the windows, and let heaven's purifying atmosphere flow in. The Lord says, "He that doeth truth cometh to the light." The windows of impulse, of feeling, must be opened up toward heaven, and the dust of selfishness and earthliness must be expelled. The grace of God must sweep through the chambers of the mind, the imagination must have heavenly themes for contemplation, and every element of the nature must be purified and vitalized by the Spirit of God.

Many seem to feel that religion has a tendency to make its possessor narrow and cramped, but genuine religion does not have a narrowing influence; it is the lack of religion that cramps the facul-

[339]

ties and narrows the mind. When a man is narrow, it is an evidence that he needs the grace of God, the heavenly anointing, for a Christian is one whom the Lord, the God of hosts, can work through that He may keep the way of the Lord in the earth, and make manifest His will to men.—[Manuscript 3, 1892, 1-4, 6-9](#). (“Relationship of Institutional Workers,” no date.)

## Item 2

### *Build Carefully on the Rock*

I am inquiring what I ought to do or say that will change the condition of your mind. I have had the most intense interest in your behalf, and may the Lord guide my pen. The Lord has made you a man of His appointment, and angels of God have been your helpers. I have written that the Lord has placed you in the very position that you are in, not because you are infallible, but because He would work your mind by His Holy Spirit.... On no account should you be entangled and woven up in any work that will endanger your influence with Seventh-day Adventists, for the Lord has appointed you to fill a place of His appointment, to stand before the medical profession, not to be molded, but to mold human minds. Every day you are to be under the supervision of God. He is your Maker, your Redeemer. He has a work for you to do, not separated from Seventh-day Adventists, but in unity and harmony with them, to be a great blessing to your brethren in giving to them that knowledge which God has given you.

[340] We are God’s great building. Every stroke, every stone put into the building is only a part of the whole. Every worker is himself to become just what God designs he should be in building his own life with pure, noble, upright deeds, that at the end he may be a symmetrical structure, a fair temple, honored by God and man. God must be in this work. “Ye are God’s husbandry, ye are God’s building.” Through you He has worked, and will work to do honor to His name by trusting to you these great responsibilities. “We are laborers together with God,” and God would use you and me and each individual who engages in His service. Each is to stand upon his watchtower and listen attentively to that which the Spirit has to



say to him, for every word and act leaves an impress not only on our characters, but upon the characters of others engaged in the work.

The Lord would have you stand forth as Daniel, every phase of your character under His own ministration, that day by day you may grow into a structure that will stand forth, not as a perfect whole in itself, but connected with the work of other chosen workmen, as a beautiful temple for the Lord, a living witness to the value, stability, and nobility of the man who keeps his eye single to the glory of God.

Your faculties are separate and distinct, yet each is dependent for its success upon the other. So each day God works with His building, stroke upon stroke, to perfect the structure, which thus grows into a holy temple for the Lord. One stone mislaid affects the whole building. This figure represents human character, which is to be wrought upon, point by point. There is not to be a flaw in it, for it is the Lord's building. Every stone must be perfectly laid, that it may endure the pressure placed upon it. God warns you and every worker to take heed how you build, so that your building may bear the test of storm and tempest because it is riveted to the eternal Rock. Take heed how you build. Every hour may be spent in placing the stone on the sure foundation, ready for the day of test and revelation, when we shall be seen just as we are.

This warning God presents to me as essential in your case. He loves you with a love that is immeasurable. He loves your brethren in the faith, and He works with them to the same end that He works with you. His church upon the earth is to assume divine proportions before the world, as a temple composed of living stones, every stone emitting light. This building is to be the light of the world, a city set on a hill, which cannot be hid. It is composed of stones laid close together, stone fitting to stone, making a solid building. All the stones are not of the same form or shape. Some are large, some are small, but each has its own crevice to fill. And the value of each stone is determined by the light it reflects to the world. This is God's plan, and He would have all who profess to believe His word fill their respective places in the great, grand work for this time.

[341]

We are, dear and much-beloved brother, living amid the perils of the last days. Every mental and physical power is to be cultivated, for all the powers are essential to make the church a building which

will represent the wisdom and character of the great Designer. We are to cultivate the talents given us by God. They are His gifts, and are to be used in their right relation to each other, so as to make a perfect whole. God gives the talents, the powers of the mind; man makes the character. The mind is the Lord's garden, and man must cultivate it earnestly in order to form a character after the divine similitude.

[342] The Lord has wrought with you, my much-respected brother, enabling you to act your part as His workman; but there are other workmen who must act their part as God's agents, His members, who help to compose the whole body. Bear in mind, all are to be united as parts of a great machine. The Lord's church is composed of His living, working agencies who derive their power to act from the Author and Finisher of their faith. The great work resting upon God's individual workers is to be carried forward in symmetrical harmony....

God's people are not to be in confusion, lacking order, harmony, consistency, and beauty. The Lord is greatly dishonored when unity does not exist among His people. I have been sensibly impressed with the strife, discord, and emulation in society. Those who believe the truth for this time must know that truth is a unit. Spasms of feeling are not inspiration. The unity that God requires must be cultivated day by day; the lips must be sanctified, the tongue, the voice, must be trained to do the right kind of service if we would answer the prayer of Christ. The disunion that has existed among those who claim to believe the last message of mercy to be given to our world is a great hindrance to the advancement of our work. All are to be united in one as Christ is one with the Father, their powers illuminated, inspired, and sanctified, making a complete whole. God is dishonored by the variance existing among His people. Those who love God and keep His commandments are not to draw apart but press together. [See [Philippians 2:1-4](#).]

The Lord does not forsake you, my brother. Bear in mind that this world is but the pilgrimage through which we are passing, that the future world is the home to which we are going. Have faith in God.—[Letter 73, 1899](#), pp. 1-5. (To J. H. Kellogg, April 17, 1899.)

### *Christ, Our Helper in Time of Temptation*

“Count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing” [James 1:2-4].

The temptations that assail the children of God are to be regarded as the outworking of the wrath of Satan against Christ, who gave Himself as a sacrifice for our sins, and redeemed us by His blood. Satan is filled with wrath against Jesus. But he cannot hurt the Saviour except by conquering those for whom Christ died. He knows that when through his devices souls are ruined, the Saviour is wounded.

[343]

The heavenly universe is watching with the deepest interest the conflict between Christ in the person of His saints, and the great deceiver. Those who recognize and resist temptation are fighting the Lord’s battles. To such are given the commendation, “Blessed is the man that endureth temptation.” Endurance of temptation means the cultivation of patience. The tempted, harassed soul cannot trust in his own strength of purpose. Feeling his utter helplessness, he flees to the stronghold, saying, “My Saviour, I cast my helpless soul upon Thee.” The fiercer the temptation, the more strongly he clings to the Mighty One.

By faith he passes the temptation over to Christ and leaves it there. Faith in the Saviour’s strength makes him more than a conqueror. It is the miracle-working power of Jesus that arms the Christian with strength to overcome as Christ overcame.

Temptation is not sin unless it is cherished. Looking unto Jesus, the Author and Finisher of our faith, will fill the soul with peace and abiding trust. “When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him” [Isaiah 59:19].

A few hours ago I listened to the complaints of a distressed soul. Satan came to her in an unexpected way. She thought that she had blasphemed the Saviour because the tempter kept putting into her mind the thought that Christ was only a man, no more than a good man. She thought that Satan’s whisperings were the sentiments of her own heart, and this horrified her. She thought that she was

[344]

denying Christ, and her soul was in an agony of distress. I assured her that these suggestions of the enemy were not her own thoughts, that Christ understood and accepted her; that she must treat these suggestions as wholly from Satan; and that her courage must rise with the strength of the temptation. She must say, I am a child of God. I commit myself, body and soul, to Jesus. I hate these vain thoughts. I told her not to admit for a moment that they originated with her; not to allow Satan to wound Christ by plunging her into unbelief and discouragement.

To those who are tempted, I would say, Do not for a moment acknowledge Satan's temptations as being in harmony with your own mind. Turn from them as you would from the adversary himself. Satan's work is to discourage the soul. Christ's work is to inspire the heart with faith and hope. Satan seeks to unsettle our confidence. He tells us that our hopes are built upon false premises, rather than upon the sure, immutable word of Him who cannot lie.

The oldest, most experienced Christians have been assailed by Satan's temptations, but through trust in Jesus they have conquered. So may every soul who looks in faith to Christ.

A man cannot put his feet in the path of holiness without evil men and evil angels uniting against him. Evil angels will conspire with evil men to destroy the servants of God. Those who are rebuked for their evil thoughts will hate the reprover of sin, and will try to wrench him from the service of Christ. The conflict may be long and painful, but we have the pledged word of the Eternal that Satan cannot conquer us unless we submit to his control.

[345] Christ was crucified as a deceiver, yet He was the light and life of the world. He endured the contradiction of sinners against Himself.

“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.”

Can we measure the love of God? Paul declares that “it passeth knowledge.” Then shall we who have been made partakers of the heavenly gift be careless and indifferent, neglecting the great salvation wrought out for us? Shall we allow ourselves to be separated from Christ, and thus lose the eternal reward, the great gift of everlasting life? Shall we not accept the enmity which Christ has placed between man and the serpent? Shall we not eat the flesh and

*MR No. 159—Unity of the Spirit; Build Carefully on the Rock; Christ Our Helper*  
*in Time of Temptation* 305  
~~drink the blood of the Son of God, which means to live by every~~  
word that proceedeth out of the mouth of God? Or shall we become  
earthly, eating the serpent's meat, which is selfishness, hypocrisy,  
evil-surmising, envy, and covetousness? We have a right to say, In  
the strength of Jesus Christ I will be a conqueror. I will not be over-  
come by Satan's devices.—[Manuscript 31, 1911, 16-19](#). (“Praising  
God,” Diary, November 19, 1911.)

***Released April 23, 1964.***

## MR No. 160—Christ's Presence Felt at Foot-Washing Ceremony

### Item 1

[Requested by Elder H. E. Fagal, evangelist and teacher, for use in an Andrews University term paper on foot washing.]

#### *Christ's Presence Felt at Feet-Washing Ceremony*

**January 1, 1859**—The commencement of another year. My husband went down into the water and buried seven with Christ in baptism. Two of them were but children. One prayed earnestly in the water to be kept unspotted from the world. As Jesus was raised from the dead so the candidates were raised up out of the water. May they live a new life unto God. Will they be enabled to crucify self and imitate the self-denying life of Jesus?

In the evening the church followed the example of their divine Lord. Said Jesus on the night that He was betrayed, "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you.... If ye know these things, happy are ye if ye do them" [[John 13:14-17](#)].

I was greatly blessed while engaged in washing the feet of my dear mother. It seemed to me to be the last time I should have the privilege. I felt called out to cry earnestly unto God that those weary feet might run in the way of God's commandments, travel the whole length of the Christian road, and after her weary pilgrimage is ended lay off her armor at the feet of her Redeemer, and finally stand upon the Mount Zion and walk the streets of gold. We wept together and that season will be long remembered. A holy solemnity pervaded the congregation. The place seemed awful and solemn on account of the presence of the Lord. After we had followed the example of our Lord in washing feet, we partook of the communion. It was an impressive scene as we called to mind the sufferings of our dear Saviour for our

sins. Our hearts were deeply melted, and overflowed with gratitude and love to Him who had paid such a dear price to ransom us from the power of Satan and hopeless misery.—[Manuscript 2, 1859](#). [347]

**[Jackson, Mich.] Sabbath, April 2, 1859**—Brother Meade's family came to the meeting. Also Brother Burwell and wife and a near neighbor who has recently commenced to keep the Sabbath. May the Lord enable them, Brother and Sister Gregory, to persevere. They seem good. The meeting was profitable. Nothing of particular interest occurs. In the evening attend to the ordinances. My mind was particularly depressed. A horror of great darkness settled upon me. James felt it, also Brother Palmer. We commenced to follow the example of our dear Saviour to wash one another's feet. While in this act the dark clouds parted and revealed to us again our Saviour. James and Brother Palmer were also set free. Our mourning is turned to rejoicing. We feel a peace of mind which is ever desirable to be felt by the Christian.—[Manuscript 6, 1859](#).

## Item 2

[Requested by A. L. White for use in answering questions on Ellen G. White's attitude toward secular music.]

### Music, Well Selected and Well Rendered

For about an hour the fog did not lift and the sun did not penetrate it. Then the musicians, who were to leave the boat at this place, entertained the impatient passengers with music, well selected and well rendered. It did not jar upon the senses as the previous evening, but was soft and really grateful to the senses because it was musical.—[Letter 6b, 1893](#). (Regarding the landing in New Zealand in Feb., 1893.)

*Released 1964.*

[348]

## **MR No. 161—Holy People Do Not Claim To Be Sinless**

[Material requested by teachers at Andrews University for use in classwork.]

Says John, in speaking of the deceiver that doeth great wonders: He shall make an image to the beast, and shall cause all to receive his mark. Will you please consider this matter? Search the Scriptures and see. There is a wonder-working power to appear, and it will be when men are claiming sanctification, and holiness, lifting themselves up higher and higher, and boasting of themselves.

Look at Moses and the prophets, look at Daniel and Joseph and Elijah. Look at these men, and find me one sentence where they ever claimed to be sinless. The very soul that is in close relation to Christ, beholding His purity and excellency, will fall before Him with shamefacedness.

Daniel was a man to whom God had given great skill and learning, and when he fasted the angel came to him and said, "Thou are greatly beloved." And he fell prostrate before the angel. He did not say, Lord, I have been very faithful to You and I have done everything to honor You and defend Your word and name. Lord, You know how faithful I was at the king's table, and how I maintained my integrity when they cast me into the den of lions. Was that the way Daniel prayed to God? No. He prayed and confessed his sins, and said, Hear O Lord, and deliver; we have departed from Thy Word and have sinned. And when he saw the angel, he said, My comeliness was turned into corruption. He could not look upon the angel's face, and he had no strength; it was all gone. So the angel came to him and set him upon his knees. He could not behold him then. And then the angel came to him with the appearance of a man. Then he could bear the sight.

[349]

Why is it that so many claim to be holy and sinless? It is because they are so far from Christ. I have never dared to claim any such a



thing. From the time that I was fourteen years old, if I knew what the will of God was, I was willing to do it. You never have heard me say I am sinless. Those that get sight of the loveliness and exalted character of Jesus Christ, who was holy and lifted up and His train fills the temple, will never say it. Yet we are to meet with those that will say such things more and more, every year.—[Manuscript 5, 1885, 8-9](#). (“Hearing and Doing,” Sermon at Santa Rosa, March 7, 1885.)

*Released May, 1964.*